

MANITOBA CLEAN ENVIRONMENT COMMISSION

KEEYASK GENERATION PROJECT

PUBLIC HEARING

Volume 24

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Transcript of Proceedings  
Held at Fort Garry Hotel

Winnipeg, Manitoba

MONDAY, DECEMBER 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

Elise Dagdick  
Bruce Webb

## KEEYASK HYRDOPOWER LIMITED PARTNERSHIP

Doug Bedford - Counsel  
Janet Mayor - Counsel  
Sheryl Rosenberg - Counsel  
Bob Roddick - Counsel  
Jack London - Counsel  
Brad Regehr - Counsel  
Uzma Saeed - Counsel  
Vicky Cole  
Shawna Pachal

## CONSUMERS ASSOCIATION OF CANADA

Byron Williams - Counsel  
Aimee Craft - Counsel  
Gloria Desorcy  
Joelle Pastora Sala

## MANITOBA METIS FEDERATION

Jason Madden - Counsel  
Jessica Saunders - Counsel

## MANITOBA WILDLANDS

Gaile Whelan Enns  
Annie Eastwood

## PEGUIS FIRST NATION

Lorraine Land - Counsel  
Cathy Guirguis - Counsel  
Lloyd Stevenson  
Jared Whelan

CONCERNED FOX LAKE GRASSROOTS CITIZENS

Agnieszka Pawlowska-Mainville

Dr. Stephane McLachlan

Dr. Kulchyski

Noah Massan

PIMICIKAMAK OKIMAWIN

Kate Kempton - Counsel

Stepanie Kearns - Counsel

Darwin Paupanakis

KAWEECHIWASIIHK KAY-TAY-A-TI-SUK

Roy Beardy

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No Undertakings given

1 Monday, December 9, 2013

2 Upon commencing at 9:30 a.m.

3 THE CHAIRMAN: Are we ready to go? We  
4 don't need the DVD right off the bat, so can we  
5 start with the powerpoint?

6 Okay. So when we get the powerpoint  
7 up, we will -- okay, we have nothing on our  
8 monitors. Here we go, they are up.

9 Okay. Just a moment, Shawna, we will  
10 see what is happening here. I think we are good  
11 to go.

12 MS. PACHAL: We had mentioned on  
13 Thursday that we thought we were going to be  
14 filing the monitoring report for the Wuskwatim  
15 project, and they will be here after lunch. We  
16 said we would bring them this morning, but we are  
17 just getting some boxes of them, so they will be  
18 here this afternoon.

19 THE CHAIRMAN: Thank you.

20 Okay. Welcome back. We are ready to  
21 go.

22 First -- well, I think it is all day  
23 today and tomorrow, we have the Concerned Fox Lake  
24 Grassroots Citizens group.

25 MR. KULCHYSKI: So my name is Peter

1 Kulchyski, I'm with Concerned Fox Lake Grassroots  
2 Citizens.

3 MR. MASSAN: Can we have an opening  
4 prayer?

5 MR. KULCHYSKI: Noah is asking for an  
6 opening prayer.

7 MR. MASSAN: I would like to ask Judy  
8 if you can open it for us.

9 MR. KULCHYSKI: Is that acceptable?

10 THE CHAIRMAN: Certainly.

11 MR. KULCHYSKI: Judy, if you could  
12 give us an opening prayer, is that possible?

13 (Opening prayer)

14 MR. KULCHYSKI: So, as I said, my name  
15 is Peter Kulchyski. I'm with the Concerned Fox  
16 Lake Grassroots Citizens, partially with the  
17 University of Manitoba, but I have been with the  
18 citizens more than the university this fall it  
19 seems.

20 I'm very pleased to introduce our  
21 panel and the group that will be presenting over  
22 the next day and a half. We will start with sort  
23 of traditional elders and harvesters and people  
24 who have been active kind of in the political life  
25 of the community, and then we will move to some

1 indigenou presenters from other communities who  
2 have some broader perspectives to share, and then  
3 we will move with our sort of academic expertise.

4           So we will begin with Mr. Noah Massan,  
5 who is a local harvester and has worked with Hydro  
6 for a lot of his life, and is the founder and the  
7 inspiration and big boss of our group. Noah is  
8 the one who pulled us all together and has direct  
9 concerns because his trapline is immediately  
10 adjacent to the proposed Keeyask dam.

11           Then we will ask Mr. Ivan Moose, who  
12 is a former band Councillor and a long-time  
13 resident of Fox Lake who has been very active in  
14 various stages of the life of the Fox Lake First  
15 Nation. And he will talk a bit about his  
16 experience.

17           Then we will move to Thomas Nepetaypo,  
18 who is a former chief from the Fox Lake Cree  
19 Nation, and has also been sort of watching and  
20 observing and feeling the impacts of previous  
21 Hydro projects, and looking at the impacts of the  
22 proposed one.

23           After Noah, Ivan and Thomas, we will  
24 ask Ramona Neckoway, who is from Nisichawayasihk  
25 Cree Nation, also has relatives from Fox Lake Cree

1 Nation, and she will talk a little bit about both  
2 the experience at Nisichawayasihk with the  
3 Partnership agreement, and a little bit about her  
4 knowledge of sort of Cree culture. She is a  
5 doctoral student at the University of Manitoba who  
6 is currently studying the whole history of impacts  
7 of Hydro, particularly in the Nelson River  
8 communities, but also in Grand Rapids.

9           After Ramona we will have Judy  
10 DaSilva, who is Anishinabe, so you will have an  
11 Anishinabe ally there from Grassy Narrows, which  
12 has been affected for a long time with mercury  
13 poisoning through a pulp and paper mill. So it is  
14 a slightly different situation but I think it is  
15 worthwhile hearing from her. She is also a noted  
16 nationally regarded environmentalist and was  
17 recently in Germany awarded the Michael Sattler  
18 peace prize, and so is internationally and  
19 nationally highly regarded and I think has some  
20 useful things to tell us.

21           After that we will move to our  
22 academic panel starting with Agnes Pawlowska, who  
23 you are familiar with, is a doctoral student at  
24 the University of Manitoba, who has been working  
25 on the Poplar River perspective on the United

1 Nations proposed world heritage site. After Agnes  
2 Pawlowska, we will have Dr. Stephanie McLachlan,  
3 who will talk a bit about environmental impacts.  
4 And then myself, and I'm not exactly sure, but I'm  
5 talking a little bit about everything, I think,  
6 but mostly from an Aboriginal and Treaty rights  
7 perspective from the academic side.

8                   Unfortunately, Christine and Jack  
9 Massan, who are traditional harvesters, couldn't  
10 make it down today. Christine was going to speak  
11 but she sent a statement for Agnes to read.

12                   And did you want to say something else  
13 Agnes?

14                   MS. PAWLOWSKA-MAINVILLE: No, I just  
15 wanted to make sure that this is part of the  
16 schedule.

17                   MR. KULCHYSKI: Okay. In between here  
18 and there, just to break things up, we have a  
19 couple of short ten minute video clips. And  
20 during some of our presentations as well as  
21 powerpoints, we will move to some short videos.  
22 So, eventually, I think we will get the technology  
23 sorted to be able to do that fairly smoothly. But  
24 here and there we have a couple of small videos.  
25 I will show more of them, but there are a couple

1 of little pieces we put together that sort of can  
2 go, as we go along between speakers. So that's  
3 roughly our agenda today.

4 And do we need to swear people in, is  
5 that the normal procedure?

6 THE CHAIRMAN: We do.

7 MS. JOHNSON: Can you all say your  
8 name for the record, please?

9 MR. MASSAN: My name is Noah Massan.

10 MS. JOHNSON: The whole group?

11 MS. PAWLOWSKA-MAINVILLE: My name is  
12 Agnieszka Pawlowska-Mainville.

13 MR. MOOSE: Ivan Moose.

14 MR. NEPETAYPO: Tom Nepetaypo.

15 MR. McLACHLAN: Stephane McLachlan.

16 MR. KULCHYSKI: We are missing two  
17 members who aren't up here, they can be sworn in  
18 later.

19 Noah Massan: Sworn.

20 Agnieszka Pawlowska-Mainville: Sworn.

21 Ivan Moose: Sworn.

22 Tom Nepetaypo: Sworn.

23 Stephane McLachlan: Sworn.

24 MR. KULCHYSKI: I apologize,

25 Ms. Pawlowska, it is Pawlowska-Mainville actually.

1 I of all people should know that.

2 So, Mr. Massan, do you want to tell us  
3 first, tell us a little bit about your early life  
4 and where you grew up and what kind of lifestyle  
5 you had while growing up?

6 MR. MASSAN: Well, I was born about 12  
7 or 14 miles out of Churchill in a bayline. And  
8 later on, my dad moved along the bayline working  
9 for CN at the time. And he worked there for 38  
10 years. But we lived just not far from Gillam too,  
11 mile 314 I think, and then we moved late '50s to  
12 Gillam.

13 MR. KULCHYSKI: Can you say a little  
14 bit about what Gillam was like in the late '50s  
15 when you first moved there?

16 MR. MASSAN: Well, I remember our  
17 community was real. (Cree spoken)

18 I just want to share a little bit what  
19 I see about my community when I was growing up.  
20 It was a nice little town and there was --  
21 everybody helped each other at that time. And  
22 then when Manitoba Hydro come in, it was, I think  
23 they first come in 1964, '65, I know that. '64  
24 BACM Manitoba Hydro come to community, where there  
25 was Hydro people there. Then we started to see

1 changes in our community, or left overland, better  
2 words maybe. Hydro saw to squeeze us out of  
3 there. I got to see a lot of it, because at that  
4 time -- at that time I didn't go to residential  
5 school like these other people, my brother did. I  
6 jumped off the train and had no part of that. And  
7 then I went to school in Gillam school, but for  
8 some reason when I was going to school we had  
9 teachers that they used to give us jobs to do when  
10 you are five minutes late or a couple of minutes  
11 late. And we talk our language, that was a big  
12 change to our community too, we couldn't talk our  
13 language.

14                   And then I got kicked out of school in  
15 '65, I was 15. When BACM come in our community,  
16 the trailer was next door to our school. So there  
17 was three of us got kicked out, Josie Neckoway and  
18 Gordon Spence. And then I asked, let's go look  
19 for a job. We are too young he says. But me, I  
20 went over there, I went to ask. And then there is  
21 a guy by the name, when I walked in the trailer,  
22 his name was Charlie Vann, I think, he was a BACM  
23 boss. I asked if I could work, if there was any  
24 work for me? But he told me, how come you are not  
25 in school? So I told him my issues, I just got

1 kicked out and I didn't want to go home to my dad,  
2 tell him. Because we are always getting kicked  
3 out for some reason, I don't know what I did, but  
4 when you are young, that time. Anyways he offered  
5 me a job. He asked me, when can you start? Right  
6 now. So I did start there. All I did was make  
7 coffee at the first, coffee and clean the office,  
8 and I helped haul freight a little bit off the  
9 train. That's when I started working when I was  
10 15 years old, and I got to see all of the changes  
11 in our community. Like a water line was put in,  
12 our houses was getting knocked down all over. The  
13 First Nation people that live in the community,  
14 all of their houses got knocked down. But other  
15 people, CN there, their houses never got knocked  
16 down. I guess they were white, that's why. (Cree  
17 Spoken) in our language. But I got to see lots  
18 right from the start.

19 MR. KULCHYSKI: So did you work for  
20 Hydro for a good part of your life?

21 MR. MASSAN: I will get to that too.  
22 Yeah, I worked for Manitoba Hydro too. I think it  
23 was in '86 or before that, I worked maybe before  
24 that too, when they were drilling Conawapa,  
25 drilling before the road was there. I worked for

1 exploration. And then I went to work for -- that  
2 was winter time that one, because they were  
3 drilling in Conawapa before the road was there, I  
4 spent a lot of time -- I worked for Brian -- I  
5 don't know, I forget these names anyways, some  
6 other names. Then I went to work for Manitoba  
7 Hydro when they did that Churchill line. I worked  
8 for Wayne Silvester. He used to come to my house  
9 when there was work around my community, because I  
10 wasn't afraid to go to work. So I went to work  
11 for them. We did that, we cut a line, the  
12 Churchill line where the power line is now. After  
13 that I went to work in Kelsey. Wayne gave me,  
14 asked me if I wanted to work for Hydro in Kelsey.  
15 And I said sure for a while, until the union  
16 called, because I wasn't running machines before  
17 that too. And then when I first, when I first  
18 worked for Hydro, I worked there in the spring  
19 until fall I think. I had enough, I don't know  
20 what they said, Manitoba Hydro said I had enough  
21 hours. And I said no, I like doing what I'm  
22 doing, running heavy equipment.

23 So then when I was working in Kelsey,  
24 I notice we are hauling oil to one unit there, not  
25 far from the office. And there was a local guy

1 from Tataskweyak there. I asked him, I said in my  
2 language, it was lunch time, I talk my language, I  
3 asked him (Cree Spoken). I will translate that.  
4 I asked this guy from Split Lake where this oil is  
5 going, or the grease, whatever they are hauling.  
6 They were using it, and he figures it was going  
7 into the river. But how come Hydro is not doing  
8 nothing about it? So, of course, me, I wasn't  
9 married to Hydro, I told him I'm not married to  
10 Hydro. I went to ask the boss, where is this oil  
11 going? But then he just went like this to me  
12 shush, something like that, keep quiet. But I had  
13 a lot of concern about the people down river, like  
14 Split Lake and York Landing band.

15 That's when I said that word, I'm not  
16 married to Hydro, I can go whenever I feel like  
17 it. But I spent after that, the union, I work in  
18 Kettle, I worked in all of these dams, Kettle,  
19 Long Spruce, Limestone, even Conawapa. And all  
20 the power lines that lead out of our community,  
21 the last one I did was Churchill line. You know,  
22 I see -- there is a lot of things I seen in the  
23 past what Hydro did. Like all of these three  
24 dams, that's why I'm concerned about what is going  
25 on in my community. There is three dams there

1 happening in our community. Now, we are going to  
2 the fourth one.

3 I feel sorry for the people upstream.  
4 There is only two remaining rapids between Gillam  
5 and Split Lake, and I work in both places too at  
6 that time when they were drilling. That was  
7 early, I think it was early '80s I think. I  
8 worked for Midwest, I was pulling that drill  
9 around when they did some drilling in Grand Rapids  
10 on the south side, and Birthday Rapids.

11 And then what I see in these other  
12 projects, it is all same river. Manitoba is not  
13 cleaning what they left behind. Like Kettle, Long  
14 Spruce, Limestone, I got to see a lot of things.  
15 Like there is two quarries in Kettle when Kettle  
16 was going. One is under water right across from  
17 the airport, one in other side of Kettle bridge,  
18 there is one there. But those things are under  
19 water, we don't see them. Only time you see that,  
20 this summer I seen it when the water went real  
21 low, you can see the rock sticking out just where  
22 the quarry is, the one in the forebay.

23 And then all these gravel pits Hydro  
24 got, like they should all be cleaned up, trying to  
25 plant trees. I think that's how I see it. Like

1 there is a lot of water between Long Spruce and  
2 Limestone, I was there too when they were building  
3 that road, I was a scraper operator. I started  
4 off with a packer, I worked for McNamara and  
5 Kettle. And Terry was part of that, like he was  
6 in the office when I was working for that company.  
7 And then it was a good company to work for, they  
8 were nice people too. Some I got called names,  
9 but it didn't bother me. Like they wanted us to  
10 quit having these jobs. But me, I didn't want to  
11 quit, I wanted to show I'm better than them I  
12 guess. That's how I see it, I wasn't a quitter.

13 Then I worked in Long Spruce. After  
14 running machines, I was a pump man. There was a  
15 guy by the name of Tony, I forgot his last name,  
16 he was a mechanic, he asked me if I wanted to be a  
17 pump man. So I said sure. You are going to be  
18 working seven days a week, 12 hour shifts, it  
19 didn't bother me, I like working anyways. So I  
20 did that too, I think I did it three years  
21 straight without taking a holiday. Because the  
22 end of the year, we had to work 90 days at that  
23 time, because the end of the year they used to  
24 give us a cheque, bonus I guess, I don't know what  
25 they call that, airfare out of my town there.

1 Then we moved on, we moved on, started building  
2 the road towards -- well, we had to cross the  
3 river, we had to come back to Kettle. We pushed  
4 the road along, the whole road there, by Kettle  
5 dam. And it went along the river to Long Spruce,  
6 start preparing that to join the cofferdam  
7 together against the bank. So I worked for Long  
8 Spruce at that time.

9           After Long Spruce is finished, we  
10 start building a road to Limestone. So we start  
11 working for the same outfit, but they changed  
12 different names after, Long Spruce and later on  
13 they changed the name to Limestone.

14           We got Limestone going, like the  
15 campsite, we built the road to the campsite and  
16 the cofferdam. We started building the cofferdam,  
17 and then we finished it, and then they shut it  
18 down. Because the NDP was out and PC government  
19 got in there, it was shut down for a while. I  
20 don't know how long it was.

21           But I went to work different places  
22 too. Like when you are operator, there was hardly  
23 any jobs around, I had to change my job. I went  
24 to work in Fort McMurray for a month, but I  
25 couldn't stand that tar sands. I was working for

1 Syncrude there for a month.

2 MR. KULCHYSKI: And did you go work  
3 further up north? How far away did you go looking  
4 for work?

5 MR. MASSAN: Well, they changed my job  
6 around. Wherever there was a job, like I went to  
7 Fort McMurray for a month.

8 MR. KULCHYSKI: And most of these jobs  
9 were heavy equipment operators?

10 MR. MASSAN: I was heavy equipment  
11 operator there too.

12 MR. KULCHYSKI: When you worked for  
13 Hydro, were there people that you got along with,  
14 and people that were hard to get along with? How  
15 would you say it was for you?

16 MR. MASSAN: Well, there could be nice  
17 people to work with. Some of them thought they  
18 were better than me I guess. Every job have one  
19 in there, in the job site. That's what I keep  
20 telling these trainees, don't quit, you know. The  
21 experience that I got, sometimes you get bullied,  
22 some different companies, don't let it get to you,  
23 you know. That is what they want to do to you.  
24 But I keep talking to them. There is some people  
25 like from my band after Limestone and Conawapa

1 road -- when Keeyask was coming, they had training  
2 for our people. And then I was mentoring, you  
3 know, how what happened there. They asked me if I  
4 wanted to be the mentor for our students, make  
5 sure they get up, take them to their training.

6 We did that in Portage la Prairie, the  
7 heavy equipment training. Part of those people,  
8 there was 16 of them, not one of them missed the  
9 whole week, but they drank Fridays, some of them.  
10 No, I can't go. No, you can drink tomorrow, you  
11 know, Sunday, you are here to learn. But they did  
12 listen to me. There is some people that's working  
13 now for Highways, Hydro, I think there is two  
14 working for Highways and there is some working for  
15 Hydro too. We had truck drivers and operators.

16 MR. KULCHYSKI: Can you tell us a  
17 little bit -- so you learned heavy equipment  
18 operating and you did all of this work. Where did  
19 you learn your bush skills? How long did you have  
20 your bush skills in your life? Where did you  
21 learn them from?

22 MR. MASSAN: Where did I learn it  
23 from?

24 MR. KULCHYSKI: Yes.

25 MR. MASSAN: Okay. I was chasing my

1 dream there before Hydro ever came. There used to  
2 be steam engines there. I was young, eight, nine  
3 years old, I used to see these steam engines  
4 coming. That's what I wanted to be, an engineer.  
5 But it didn't happen. Then BACM come. I was kind  
6 of young at that time, and they gave me a chance  
7 to be, I don't know, I don't know what the word --  
8 grease monkey was before. You know, I was  
9 wondering all about that. Because there was an  
10 old -- when they were digging water and sewer in  
11 Gillam, there was -- they bought a whole backhoe,  
12 cable backhoe dig in the ground. So I got to be a  
13 grease monkey, whatever they call it, I don't  
14 know. So I asked that operator, what does this  
15 mean, grease monkey? You have to grease the  
16 nipples. I don't mean these things, I meant -- he  
17 showed me around. It was a dirty job but somebody  
18 had to do it. I really liked that job.

19                   And they was teaching me a little bit  
20 how to run it. When we shut down, dinner time,  
21 that's when I start thinking this is what I'm  
22 going to be doing. And Terry had lots to do with  
23 it, Terry and Mr. Cummings and Henry Hebert. They  
24 gave me the opportunity. Like I went to school in  
25 The Pas, but I didn't learn nothing there. Henry

1 Hebert sent me there to go to school to be an  
2 operator, but I didn't learn too much in there.  
3 They wanted us to look at books. But the other  
4 one wanted us to go out in the field. We built  
5 that trailer court south of the Pas, that I know.

6           And I was the only one too with a  
7 driver's licence at that time. I had a  
8 chauffeur's licence at that time, out of 16 of us.  
9 So I went there, and I stayed there. I started in  
10 the fall. Christmas time, I went to talk to Henry  
11 Hebert and Tom Cummings. I told them what my  
12 problem was. But Tom Cummings gave me  
13 opportunity, he said we will train you on the job  
14 site, right on the job site.

15           So I said, sure, I will go work there.  
16 I started off with a packer, then I worked my way,  
17 they were making me -- I run the packer for quite  
18 a while. Then they put me -- because I know a  
19 little bit about running a dozer at that time --  
20 then they put me on a dozer, D9, that was the  
21 biggest Cat I had driven that time.

22           But I had good mentors there, too.  
23 His name is Scotty Mackie, but he is no longer  
24 with us. He is from a little town called Benito.  
25 The Mackie brothers, but the Mackie brothers are

1 still around.

2                   When I first started running dozers at  
3 that time, I seen the (Cree spoken) about the  
4 machine. We walked around and he told me a lot  
5 about safety issues. First of all, sonny -- he  
6 called me sonny at that time -- he said, first  
7 thing you do is you walk around the machine, make  
8 sure nothing is leaking, the bolts are not  
9 leaking. After that little talk, we got on the  
10 machine. Then he told me, you know all of these  
11 levers, standards and all of that. And I said  
12 yep. Well, anyways, he talked to me. And then he  
13 said take your coat off. I had a winter coat.  
14 What for I told him? Take it off he says. He was  
15 making himself a little bed in the -- the dozer  
16 had a cab -- he was making himself a little bed  
17 there. He said give me your jacket? So he put it  
18 there, and he is laying there, and he said, now it  
19 is coming pretty soon. He says, all you have to  
20 do is just keep leveling the road. So I did all  
21 of that. A gentlemen said it was pretty good.

22                   MR. KULCHYSKI: He could sleep while  
23 you were working there?

24                   MR. MASSAN: Yes, while he is lying  
25 there.

1                   MR. KULCHYSKI: Can you tell us now  
2 how you feel? You worked a lot with Hydro  
3 building roads, working with construction of the  
4 dams, doing little parts of things, you, yourself  
5 were a big part of building all of these dams and  
6 constructing it. How do you feel about that when  
7 you look back on it now?

8                   MR. MASSAN: Another thing when they  
9 knock trees down when I was a scraper operator,  
10 there was an old man by the name of George, who I  
11 was having coffee with him. He is a Metis, by the  
12 way. I had a lot of teachers in my past. And he  
13 says, how do you feel about this? Look at this  
14 bush he said. You know, it is a jack pine ridge,  
15 we are knocking these trees down. I said not too  
16 good I told him, we are destroying lots of this  
17 land just for this dam, I kept telling him. You  
18 know, I see lots of things going on in there, like  
19 knocking trees, opening quarry, I got to do a lot  
20 of that too. But my favorite machine is a dozer,  
21 or a scraper would be the next best thing, I like  
22 bouncing around.

23                   MR. KULCHYSKI: Can you tell me, we  
24 know a little bit about how you learned to run  
25 equipment and where you ran equipment and how you

1 were working that, but what about like how you  
2 learned how to trap, and how you learned how to  
3 hunt, how did you learn that stuff?

4 MR. MASSAN: It started from way back,  
5 it started off in Kash Lake, or maybe down to my  
6 grandpa, my late grandpa, my late grandpa, one of  
7 my granny's side, like my mom's side, he taught us  
8 lots, to respect the land. And then he showed us  
9 a little bit about how to set rabbit traps, a  
10 little bit towards -- there was foot traps,  
11 snares. I got to learn lots from my grandpa. My  
12 late dad did all of that. And the elders in our  
13 community, I used to ask them, how do you go about  
14 getting this otter one time? I asked, I think it  
15 was, I asked -- I forgot his name now, that old  
16 man. Anyways, I wanted to know how to catch that  
17 otter that time. So he taught me how to catch an  
18 otter. And then I got taught how to catch  
19 wolverine too, because a wolverine is a pretty  
20 smart animal.

21 MR. KULCHYSKI: So when you were  
22 working, and did you also still go hunting, and  
23 still sometimes go in the bush and hunt and fish  
24 as much as you could?

25 MR. MASSAN: Yes, I did that. I

1 worked and I helped my dad, and two of those  
2 people, I used to help them, my dad's friend.

3           Everybody in our community, before  
4 Hydro come, everybody help each other. There were  
5 no such thing as -- now we got numbers, trapline  
6 holders, there were no such thing in our  
7 community. Everybody in our community helped  
8 themself, like help each other. Like somebody  
9 wanted to go set a trapline, we never said  
10 anything. Like this trapline that I have got now  
11 has been passed on.

12           MR. KULCHYSKI: So whose trapline was  
13 it before you got it?

14           MR. MASSAN: As far as I remember it  
15 was JoJo Frank I think. And then later on Mike  
16 Ranchuck's (ph) grandpa and my grandpa, Peter  
17 Massan, all of those old fellows, they start doing  
18 that. And my dad somehow got in there with them  
19 too. Everybody there, like it just, like it is --  
20 how do you say that -- the trapline is like, I  
21 don't know, like carry on. Like now my dad is  
22 gone, I'm the holder now.

23           MR. KULCHYSKI: And that's all around  
24 Kash Lake.

25           MR. MASSAN: Right from dyke five all

1 the way to Gull Rapids where the dam is going to  
2 be, and towards the DC line that comes to  
3 Winnipeg.

4 MR. KULCHYSKI: When did you take over  
5 that trapline?

6 MR. MASSAN: I lost my dad 2000.

7 MR. KULCHYSKI: So from when he passed  
8 on, you started --

9 MR. MASSAN: Yes, I started trapping.  
10 I had helpers too.

11 MR. KULCHYSKI: Yes. Who has been  
12 helping you?

13 MR. MASSAN: My brothers, but now they  
14 have moved away some of them. And then young  
15 people involved there, like my brother's stepson,  
16 Leon. The old man too comes once in a while,  
17 Samson Dick, he comes there, he traps there.

18 MR. KULCHYSKI: Sometimes?

19 MR. MASSAN: Yes. Like I'm sharing  
20 with those old people too. Like Mr. Mayhem too,  
21 before my dad was gone, Mayhem, my dad let him  
22 trap on the south side of Gillam, on the power  
23 line I guess. He trapped there for a while  
24 until -- he can't trap now.

25 MR. KULCHYSKI: Let's look at some of

1 these pictures a little bit. If you could show  
2 the first slide? Can you tell us what this  
3 picture is about?

4 MR. MASSAN: Okay. This is -- it is a  
5 road, this thing here, this happened -- what year  
6 was that -- I don't know, 2005, I think, I'm not  
7 sure really, or '06. I was checking my trapline,  
8 I left about 4:00 in the morning that morning,  
9 Sunday morning. I went to Gull Rapids, and I was  
10 on my way back. Because I left my Skidoo at the  
11 end of the Butnau. And then I left my Skidoo  
12 there and my truck was there. Then I come check  
13 traps all the way back coming back along the road.  
14 And this is near Kash Lake, this one, where  
15 Tommy's grandpa and my grandpa too had a cabin  
16 there, mile seven, just before that road. I went  
17 to check this trap here. When I was coming off  
18 the road -- you can see that road in the  
19 background, see that road there in the background.  
20 And I park my truck right there. And I come  
21 around in front of my truck, I see this white  
22 part. When I come around my truck I seen a white  
23 part. I didn't know what it was, I just seen  
24 something, this is a martin trap. So anyways, I  
25 got over there, I got a little closer to it. It

1 was -- I didn't know what it is.

2 MR. KULCHYSKI: We will call it a  
3 teddy bear.

4 MR. MASSAN: Well, I think it is a  
5 snow man, a snow man, I was surprised because a  
6 snow man. So anyways I was -- I heard a vehicle  
7 coming when I was going to take it out. But I  
8 sort hide behind that, I was hiding behind this  
9 tree here. I seen people -- this was about, I  
10 don't know, ten to 8:00 in the morning. RCMP  
11 pulled up and then they were looking at my truck  
12 but they didn't know where I was. Then I was  
13 looking at him, he is looking around. The doors  
14 are open. But before he can open my door, my gun  
15 was inside there. I said that f'ing word, hey,  
16 you know, but I don't want to say that word up  
17 here.

18 MR. KULCHYSKI: Thank you.

19 MR. MASSAN: A lot of respect for the  
20 ladies. Anyways, I sort of stunned him. And the  
21 RCMP said, where are you? I'm over here, just  
22 follow the tracks I told him, I waved at him.  
23 What are you doing in there he said? I'm checking  
24 my trap. What you catch? I don't know I told  
25 him. But that guy, that RCMP come over and looked

1 at this thing. What kind of animal is that? I  
2 don't know, you tell me. Then he noticed it is a  
3 stuffed animal. Who would do that to you, he  
4 says? It can't be my people I said. It has to be  
5 somebody with a truck. This is seven miles out.  
6 So that's what I caught, and I took it to the CO,  
7 how do you say that? I can't say it.

8 MR. KULCHYSKI: Conservation officer.

9 MR. MASSAN: I told him my story, and  
10 he said same thing, who would do that? And I said  
11 I don't know, somebody with a truck. Because  
12 there is not too many of us that have a truck or  
13 Skidoo in our community. Anyways they said they  
14 were going to watch that road for me. Because  
15 that RCMP asked me, you got traps along here? And  
16 I said, yeah, I got traps all of the way to dyke  
17 five.

18 Sometimes we find a stick, somebody  
19 set a trap off with a stick. I had this for a few  
20 years and I throw it away. I should have kept it,  
21 maybe I could show it to you guys. But I didn't  
22 get nothing for that anyways.

23 MR. KULCHYSKI: Because you are close  
24 to the community, are there -- and apart from the  
25 road in the winter time, are there Skidoo trails

1 through your trapline that were put there by  
2 people in the community?

3 MR. MASSAN: What did you say?

4 MR. KULCHYSKI: Are there Skidoo  
5 trails, snowmobile trails?

6 MR. MASSAN: Okay. That's another  
7 thing. They started a club, snow club I think  
8 they call it. They put a trail through Edward's  
9 trapline, Edward Ruskin and mine. The CO didn't  
10 even give us, or the town, or Manitoba Hydro  
11 didn't even tell the trappers they are putting a  
12 Skidoo trail through there. See what they are  
13 doing to us? It is all because of what you call  
14 that, used to be LDD they call it, I don't know  
15 what they call it now? That zone.

16 MR. KULCHYSKI: Municipality?

17 MR. MASSAN: Yes. They just do what  
18 they want to do now.

19 MR. KULCHYSKI: Did they ask for your  
20 permission to put the snowmobile trail through it?

21 MR. MASSAN: No, they didn't ask the  
22 trappers nothing. There are two of us, Edward  
23 Ruskin and me, like he has got number nine, he is  
24 next door to me.

25 MR. KULCHYSKI: Did they ask you to

1 pay to join the snowmobile club?

2 MR. MASSAN: Yeah. They had signs  
3 there, before you can use it you have to join a  
4 club, ten bucks. I said to hell with that, they  
5 should be paying me for it. They are disturbing  
6 the animals on there.

7 Same thing with marina there, built in  
8 1974. Because me and my dad went to set a net,  
9 when that dyke was there, 1974. When we left from  
10 that where the boat marina is, there was no other  
11 boats around there, just me and my dad. All day  
12 we went to Gull Rapids, set the net here, fish  
13 net, sturgeon net. But we come back later that  
14 evening, holy smoke, we seen a lot of people where  
15 we put our boat. There was a big commotion going  
16 on. I guess they were building this marina. It  
17 was in that morning we left, we left before  
18 7:00 that morning, we drove, I drove my dad, my  
19 late dad. But when we come back there was boat  
20 docks there. But there was only two people too,  
21 they were just leaving when we got there, people  
22 were just leaving. Because we had to take our  
23 fish out of our boat. I was doing that while my  
24 dad was doing something else. There was two Hydro  
25 people left in that marina. There is one guy that

1 went to talk to my dad. You know, he told my dad,  
2 you can't park this boat here. My dad asked him  
3 why not? You know, my dad didn't take no shit  
4 from nobody. He speak out, I am sorry, F you and  
5 all that.

6 But there was another guy there, I  
7 know him, my dad knows him good too, but he is no  
8 longer with us. This guy's name was Tom. He sort  
9 of keep him quiet. He told Tom he has more rights  
10 than us because this is trapline, so he sort of  
11 cool him down. Then a few days later that guy  
12 come apologize to my dad. Now I know that guy's  
13 name, the other guy, his name is Ian McIsaac. He  
14 brought that Tom over to my dad's house, it is  
15 right close to the hospital, right on the corner  
16 where the casino is going to be sitting, my dad  
17 used to live right there. He came and apologized.

18 I was in the kitchen, I heard him  
19 talking. He is apologizing to my dad. He said  
20 you can have, you know, put your boat on one of  
21 those, you know where you tie your boat there.  
22 But my dad told him, you know what you can do to  
23 that thing. I don't want to say that word too.  
24 But he didn't want no part of that boat launch.  
25 It is good where my boat is. Everybody pull their

1 boats, you know, if you tie there, your boats are  
2 moving around. But we had a canvas boat. If you  
3 have a canvas boat rubbing against that boat dock,  
4 you punch a hole. You are better off to have it  
5 on the ground.

6 MR. KULCHYSKI: So let's look at the  
7 next couple of slides that show where your  
8 trapline is. Can you explain to us what this  
9 slide, which is produced by Hydro as part of the  
10 project, what it is showing us and where your  
11 trapline is here?

12 MR. MASSAN: My trapline is both sides  
13 of that place, my trapline starts -- this one  
14 here, this is where the boat launch is. The boat  
15 launch is right -- the boat launch is right here.  
16 This is that dyke. My trapline is all the way to,  
17 right to dyke five, you don't see on there. Some  
18 of my trapline is under water. All of this is my  
19 trapline, and all of this. You see that pit too,  
20 Hydro left that thing there too.

21 And this hole here, we had an accident  
22 in there, one of our band members, one of our band  
23 members died. I don't really know what happened  
24 there. That's a big hole there. There was a car  
25 accident around the curve, they flipped a car

1 there, that place right there.

2                   And this is the end of the Butnau  
3 dyke. I guess they were going to try and put a  
4 campsite there. It was, I think it was about  
5 three weeks ago, or four weeks ago. I guess Hydro  
6 must have changed plans, because they are talking  
7 about -- it was Sunday, I think, they had some  
8 kind of like -- it was Sunday like too because  
9 they call me and said they have concern about my  
10 trapline. And then I went to the rec centre,  
11 there was some hydro People there. And Conway was  
12 with us, our Councillor Conway. Well, that's when  
13 he got elected I guess. They were talking about  
14 building a camp like just right there, that camp.  
15 There is two places they are going to build camp,  
16 the orange and that blue. But I didn't hear about  
17 this thing until that day. But there was Samson  
18 there, and Zack, me, Rickie, Brandy, I think. But  
19 some of the other band members wanted to come  
20 there, but they come in and walked out. One of  
21 them is sitting here with us. I don't know what  
22 was all that about. They were welcome to sit in  
23 there to hear, but they walked out.

24                   So, then Hydro started talking about  
25 these roads and power lines is going to go in your

1 community. But that's not supposed to happen  
2 until, according to the meetings that I sat in,  
3 they were not supposed to be started until 2015  
4 when -- but the power line wasn't where they said  
5 they are going to talk about the roads. I sat in  
6 the committee there too. They are talking about  
7 the roads, how they are going to look. I flew  
8 over. I sat in a lot of meetings.

9 MR. KULCHYSKI: Can we look at the  
10 next slide, because that shows a little bit maybe  
11 more clearer? So can you show us on this photo  
12 where the Keeyask dam is and where your trapline  
13 is?

14 MR. MASSAN: My trapline I think runs  
15 right there, and it goes all the way to that DC  
16 line. Kelsey line is here some place too. Right  
17 there I think, some place.

18 MR. KULCHYSKI: Is Kash Lake on this  
19 photo?

20 MR. MASSAN: Kash Lake is over here.

21 MR. KULCHYSKI: Over here. Is that  
22 part of your trapline too?

23 MR. MASSAN: Yeah.

24 MR. KULCHYSKI: So is this whole  
25 area --

1 MR. MASSAN: Right from here to  
2 Gillam. It follows dyke five. Come here down to  
3 Gillam.

4 MR. KULCHYSKI: So this shows where  
5 the Bipole III line is going to come?

6 MR. MASSAN: What do you mean by  
7 Bipole III?

8 MR. KULCHYSKI: Well, the transmission  
9 line?

10 MR. MASSAN: No, it is further north.  
11 You can't see it.

12 MR. KULCHYSKI: So what is this  
13 showing on your trapline?

14 MR. MASSAN: That's apparently the  
15 power that they are going to put through my  
16 trapline. On that orange part, there is going to  
17 be a switching yard there, right there.

18 MR. KULCHYSKI: Are there other things  
19 that they are proposing that will affect your  
20 trapline?

21 MR. MASSAN: All of this. But the  
22 time I was negotiating with Hydro about my  
23 trapline, when they were talking to me, this  
24 power, and there was only two power lines running  
25 to the DC. Those lines were Kelsey. They were

1 going to get power from those lines. That's what  
2 they told me. But they lied to me again. This is  
3 going to be clearing, all of this, you know, from  
4 the end of the Butnau dyke, it is going to be wide  
5 open, like three football lengths I think they  
6 say. Like the road will be there, it will be wide  
7 open. You know, there are going to be a lot of  
8 disturbance in my traplines.

9 MR. KULCHYSKI: Do you think that your  
10 trapline will still be viable? It will still be  
11 good after all of this is done to it?

12 MR. MASSAN: Well, before this one  
13 come out, when they were talking to me about the  
14 dyke and that over there, they didn't talk about  
15 having power lines here. They talked about the  
16 road, not the power line, just the other ones.

17 MR. KULCHYSKI: Can you tell us a  
18 little bit about some of the wildlife on your  
19 trapline? Like have there been links there for a  
20 long time or --

21 MR. MASSAN: Okay. Before Kettle was  
22 started, lots of our trapline I will say, the  
23 other people that had trapline before me, there  
24 were lots of lynx there back in '60s, lots of  
25 animals. There were a lot of moose, everything,

1 caribou, woodland caribou, and there was muskrats.  
2 After Kettle was in there, they flooded  
3 everything. Look at the major river we had  
4 towards Kash Lake. When I mean major river, the  
5 old people used to say when they are going to  
6 build Kettle, I used to hear stories, (Cree  
7 Spoken).

8 And the plans they said, everything is  
9 going to be destroyed, like our road was going to  
10 be destroyed. That was our major road before  
11 Hydro came.

12 MR. KULCHYSKI: The Nelson River?

13 MR. MASSAN: Yes, the Nelson River,  
14 the trappers used to use that road.

15 I have to bring another issue up too.  
16 Like when Kelsey was built, the river system  
17 changed in that part of the area. Before we  
18 didn't have hanging ice. After Kelsey was built,  
19 because they control the water over there up and  
20 down, like what they are doing right now in  
21 Kettle, we lost some Tataskweyak people right by  
22 the Kettle there. Like they were using the road,  
23 our road I guess, the trappers. The whole family  
24 fell through the ice, they had dog teams and all  
25 that they lost. I think I was -- I think I was

1 about 12 years old at that time, 12, 13. I  
2 remember that, because I went there -- my dad  
3 worked for CN, like I said we went on a motor car  
4 because he took some police, I think at that time  
5 to go and show them where the accident was. That  
6 whole family, the ice gave in, the hanging ice.  
7 It wasn't there before, no hanging ice before  
8 hydro dams. But that whole family drowned right  
9 by the Kettle bridge.

10 MR. KULCHYSKI: And that's still a  
11 danger for people because they have been changing  
12 the water?

13 MR. MASSAN: Yes. My grandpa and my  
14 dad used to tell me, I used to go hunting and set  
15 traps and that, make sure you don't go on the ice.  
16 They told me it is hanging ice.

17 MR. KULCHYSKI: I never heard that  
18 story before. Thank you. Let's go back to your  
19 trapline a little bit. You said there used to be  
20 a lot of lynx there before the dams in the 1960s,  
21 and then did the lynx disappear?

22 MR. MASSAN: Everything disappeared in  
23 the '60s. Now they are starting to come back. I  
24 got a couple of them already. I didn't want to  
25 catch them, but it is like catching a fox. They

1 are starting to come back, slowly come back. The  
2 moose are starting to come back.

3 MR. KULCHYSKI: What do you think will  
4 happen to the lynx and to the moose when they  
5 build all of this?

6 MR. MASSAN: Same thing I am going to  
7 go back to -- like I told you with the trapping,  
8 they are going to disappear too.

9 MR. KULCHYSKI: What about woodland  
10 caribou? Some people say there is no woodland  
11 caribou there.

12 MR. MASSAN: Well, I will tell you a  
13 little story about my helper, my brother's  
14 stepson, Leon. He grew up in Churchill. He knows  
15 how those caribou look in Churchill. But he  
16 was -- first year he was helping us in our  
17 trapline. But he shot a caribou, but he didn't  
18 know what it was. He come running to me, he call  
19 me grandpa.

20 MR. KULCHYSKI: I will call you  
21 grandpa too maybe.

22 MR. MASSAN: Anyways, then he said,  
23 you want to come see it? Okay, I will go see it.  
24 But he was anxious to go get it now. So I went  
25 out there with him.

1 MR. KULCHYSKI: And where was this?

2 MR. MASSAN: Right -- this lake, the  
3 woodland caribou he seen was right here, this lake  
4 here.

5 MR. KULCHYSKI: Okay.

6 MR. MASSAN: He seen about 25 of them.  
7 They were in the middle of the lake. It was kind  
8 of blowing snow. That's what caribou do, they go  
9 in the middle of the lake. I guess, the wolves, I  
10 guess -- that's where he caught one of them. Even  
11 my cousin a couple of years ago, he killed a  
12 woodland caribou at Butnau dyke. His son killed  
13 it. He was wondering why this thing is so big,  
14 you know. They are around, those woodland  
15 caribou, I seen them on the Shamattawa Road too.  
16 I shot a couple there too, 14-mile creek, I shot a  
17 couple there. You get to see things.

18 MR. KULCHYSKI: So you have seen, on  
19 more than one occasion over the last ten years,  
20 you or your friends have seen woodland caribou or  
21 hunted woodland caribou in your trapline area?

22 MR. MASSAN: Yep.

23 MR. KULCHYSKI: What can you tell us  
24 about sturgeon? Do you remember catching large  
25 sturgeon when you were young?

1                   MR. MASSAN: The biggest sturgeon that  
2 I seen was, must have been 80, 90 pounds, I think,  
3 and was caught by my grandpa, I guess I call him,  
4 Tommy's dad. He caught that sturgeon -- he caught  
5 that sturgeon right around here, right there. He  
6 had his camp right there. Norman has got a camp,  
7 he had a camp right there

8                   That's another thing too, back in '70s  
9 I think, I used to go with Norman, because my dad  
10 used to tell me, (Cree spoken). I don't know he  
11 meant. He told me go with your uncle or whatever.  
12 He was telling me this one time, he used to set  
13 nets here too for the sturgeon, and fish nets  
14 right here. And over here are sturgeon too, right  
15 around here. There are about two, four places,  
16 but he was telling me about stories that he was  
17 having a shot of rum or whatever. I don't know.  
18 He is telling me about -- when I was sitting  
19 there -- he said the river is floating there. And  
20 in my mind, I said, oh, come on, Norman, you are  
21 drinking a little bit, but I didn't tell him that.

22                   Anyways, look at this now. You can  
23 look at it now. That was 1970's he seen that, but  
24 it was all land there. Because when I was working  
25 that time too, we drill a hole here, I remember

1 that. There is a road that runs all along here,  
2 trail. They drill all over the place here. But  
3 next morning after Norman told me that the river  
4 is floating there, so he told me the ground is  
5 caving in. So I went to look there. You can see  
6 it was -- see that opening now -- now it is wide  
7 open now, and it goes right through this island.  
8 Now the river runs right through there. And a lot  
9 of these islands, when Kettle's there, were big  
10 islands, now they are getting smaller.

11 MR. KULCHYSKI: So this is from the  
12 Kettle dam. And is there still erosion taking  
13 place every year?

14 MR. MASSAN: Every day it is  
15 happening, when I took you down there, you took  
16 pictures.

17 MR. KULCHYSKI: Yep. Well, let's talk  
18 a little bit, you have been participating in some  
19 of the elders' committees and some of the  
20 committees that they have been looking into this  
21 project?

22 MR. MASSAN: Yep.

23 MR. KULCHYSKI: What kind of  
24 involvement did you have and how do you feel about  
25 the work they are doing preparing for the dam and

1 talking to the elders and working with local  
2 people?

3 MR. MASSAN: When we first started our  
4 core group, there was lots of us. There must have  
5 been over 30 of them. Right now we would be lucky  
6 to have three of them. I don't go to it no more.

7 MR. KULCHYSKI: How come?

8 MR. MASSAN: Well, some of the elders,  
9 that's why we are here, like our stories are not  
10 going out. (Cree Spoken) Our stories are not  
11 going out.

12 MR. KULCHYSKI: Your stories are not  
13 going out?

14 MR. MASSAN: So I talked to a few  
15 elders, the ones that are sitting in there. I  
16 talked to them about it, I'm going to do something  
17 about it so our stories will be heard. That's why  
18 I'm here today.

19 MR. KULCHYSKI: Can you tell me a  
20 little bit about, they offered you compensation,  
21 how was that meeting handled? What happened when  
22 you were offered compensation for trapline?

23 MR. MASSAN: Bob called me, Bob  
24 Monkman.

25 MR. KULCHYSKI: What is his last name?

1 MR. MASSAN: Bob Monkman, I had a  
2 meeting with him. So I come over here to have  
3 meeting with him. Like we discussed issues, stuff  
4 like that.

5 MR. KULCHYSKI: And who was in the  
6 room?

7 MR. MASSAN: At one time there was  
8 only me.

9 MR. KULCHYSKI: And who, apart from  
10 Bob Monkman, was in the room?

11 MR. MASSAN: There was two or three of  
12 them. One guy said he was with him, but the other  
13 guy didn't ask too much questions.

14 MR. KULCHYSKI: Were they lawyers?

15 MR. MASSAN: I guess he must have been  
16 a lawyer, I don't know.

17 MR. KULCHYSKI: So you were sitting  
18 there, talking to Bob Monkman and other people  
19 from Hydro without anyone with you?

20 MR. MASSAN: Well, they wasn't really  
21 talking to me. Like I wasn't comfortable by  
22 myself, so I went to ask my ex-chief to come and  
23 sit with me to explain these big words they were  
24 using. So he sat and discussed with me.

25 MR. KULCHYSKI: And then they gave you

1 a compensation agreement?

2 MR. MASSAN: Yes. Like what I  
3 thought, but I didn't -- at first I didn't agree  
4 to some things, but they were starting something.  
5 I asked for stuff I didn't get.

6 MR. KULCHYSKI: The late Frank Beardy  
7 was a trapper too. The late Frank Beardy, he had  
8 a compensation agreement. Did he get less than  
9 you?

10 MR. MASSAN: Yes, that's a different  
11 resource area, that one. I don't talk too much  
12 over there. That's Fox Lake Resource Area.  
13 That's another thing, I'm in the Split Lake  
14 resource area, I'm getting kind of mixed up in  
15 there, like when I was dealing with them. I'm  
16 sitting in, there is a few of us in this Fox  
17 Lake -- I mean the Split Lake resource area. Like  
18 one guy told me, why don't you come join our band?  
19 Before I was Fox Lake I was York Factory band,  
20 then I changed bands. But I was thinking about  
21 changing bands, maybe they will be better. I  
22 don't know. Because Fox Lake got their own  
23 resource area. I'm with Split Lake area.

24 MR. KULCHYSKI: Right. And can you  
25 tell us a little bit about the sickness that you

1 got, your disease that is affecting you?

2 MR. MASSAN: Oh, yeah, I got this  
3 thing they call -- about 20 years ago now I got  
4 maybe, 24 maybe, no, around 20 years maybe, I will  
5 say 20 years, I got this thing they call Kennedy  
6 disease. According to the doctor, they said it is  
7 your muscles is drying up. They took tests on me.  
8 And they asked me, ask your mom, did she have it?  
9 My mom can't tell me where it come from. Even  
10 today, I don't know where it has come from. You  
11 know, before in '60s there was nobody sick in my  
12 community hardly. The sickness now that's coming  
13 up, you know, a lot of people is diabetic. Now I  
14 got this, I had it 20 years. When they told me  
15 when you get to be 50, according to one doctor,  
16 you will be in a wheelchair when you are 50. But  
17 I fooled them all, I'm 63 now and I'm still going.

18 MR. KULCHYSKI: Have you ever been  
19 tested for mercury levels, or do you know if  
20 anyone in the community has been tested for  
21 mercury levels with these diseases?

22 MR. MASSAN: No, nobody is being  
23 tested. But I'm glad I met you. Now I'm going to  
24 get my hair tested by the doctor. Where is he  
25 from?

1 MR. KULCHYSKI: Japanese scientist.

2 MR. MASSAN: Japanese. There is a  
3 doctor that is going to come up here. I guess he  
4 is going to bring him up. We are going to get our  
5 hair tested. I talked to my cousins to see if  
6 they want to.

7 MR. KULCHYSKI: Lots of people are  
8 interested in getting tested?

9 MR. MASSAN: Yes, they want us to get  
10 tested. They don't know where it is coming from.

11 MR. KULCHYSKI: I forgot at the  
12 beginning, but did you want to say something to  
13 the people downstairs?

14 MR. MASSAN: I forgot to say good  
15 morning to you people downstairs, all the Hydro  
16 people down there. I think that's where my  
17 councilors are. I don't see them around there,  
18 they are probably down there. Good morning.

19 MR. KULCHYSKI: And good morning to  
20 everybody downstairs too.

21 Is there anything else that you want  
22 to say, any other things that you have to share  
23 with us?

24 MR. MASSAN: You know that video that  
25 Cross Lake did, that was a good video. Our river

1 was like that too when they flooded Kettle. I  
2 seen lots of things going. Manitoba Hydro is  
3 using a tug boat. They had a rake pushing these  
4 islands, after the Kettle dam was there. They  
5 opened the spillway. They were pushing these  
6 islands through. I seen lots there too. I was in  
7 the right place the right time. And then I see  
8 islands with lakes, even that old man was talking  
9 about it, Mayhem, after that flood they went  
10 riding around. Just like I did, me and my dad  
11 went riding around. Like we went to look after  
12 the flood, we went to look for that. There is a  
13 river that they used to call it (Cree Spoken)  
14 that's under water. And I guess Moose Lake they  
15 used to call it, now they call it Stephens Lake  
16 near the highway. That's under water too, and the  
17 graves under water.

18 MR. KULCHYSKI: Did you ever see an  
19 Eagle's nest?

20 MR. MASSAN: Yes, I got to see an  
21 Eagle too at the spillway. A big island floating.  
22 These Hydro guys are pushing these islands through  
23 there to the spillway. I think Hydro almost lost  
24 two of those people in that tugboat, because when  
25 they were pushing that island through the boat,

1 that tugboat was a rake, or whatever you call it,  
2 it stalled. Good thing there was somebody up on  
3 the deck. He threw a rope onto that. Otherwise  
4 that whole boat would have went into the water.

5 MR. KULCHYSKI: Let's look at the last  
6 couple of slides we have here. So where is this?

7 MR. MASSAN: That's our garbage dump  
8 in Gillam.

9 MR. KULCHYSKI: And what are we  
10 looking at? Is that some kind of dark plastic  
11 thing?

12 MR. MASSAN: Okay. They are doing a  
13 roof in, I think in Kettle, or maybe Radisson, I'm  
14 sure where it is. All of that material, plastic  
15 stuff, threw away there.

16 MR. KULCHYSKI: This comes from one of  
17 the Hydro facilities?

18 MR. MASSAN: From Hydro, yeah, near  
19 the dam site or Radisson, I don't know.

20 MR. KULCHYSKI: Let's look at the next  
21 slide. What is this?

22 MR. MASSAN: Okay. After I seen that,  
23 a couple of days later I was coming to the dump, I  
24 seen smoke over there. I was wondering what is  
25 that smoke? They were burning that -- that's the

1 way that what we were just looking at a while ago.  
2 How come Hydro get to burn stuff like that? What  
3 happened to our clean environment? You know, look  
4 at the black dirt. You can smell that, you can  
5 smell smoke in town that time they burned that.  
6 That smoke come towards the town by the hotel  
7 there.

8 MR. KULCHYSKI: Did anybody, in all of  
9 the meetings that you have been at and you have  
10 been observing, did anybody come to you and say,  
11 there is probably going to be more stuff being  
12 burned at the dump? Has this ever been talked  
13 about in any of the meetings?

14 MR. MASSAN: No, nothing. They don't  
15 tell the First Nation people. They just do what  
16 they want to do in that town. It is all  
17 controlled by Manitoba Hydro, that's how I see it.  
18 The mayor is Hydro and the councillors are Hydro.

19 MR. KULCHYSKI: Okay. Let's look at  
20 the next slide. So where is this?

21 MR. MASSAN: This is dyke five. See  
22 those islands, they are floating islands, plus the  
23 muskeg is still coming up out of the flood after  
24 Kettle.

25 MR. KULCHYSKI: When was Kettle built?

1 MR. MASSAN: I don't know. It was, it  
2 started in -- well, I can't remember when they  
3 started. It is maybe '60 -- '66 maybe. I know  
4 that when they first started to --

5 MR. KULCHYSKI: And this is showing  
6 that even now today, this was taken last summer;  
7 is that right?

8 MR. MASSAN: I just took that before  
9 the freezing.

10 MR. KULCHYSKI: Before freeze-up. So  
11 there is still islands floating, there is still  
12 erosion, there is still stuff happening there?

13 MR. MASSAN: Yes, still happening.

14 MR. KULCHYSKI: Is there anything else  
15 that you want to say?

16 Can you tell us what you think of the  
17 Keeyask dam? Do you think it should go ahead or  
18 not go ahead? Do you think it will be good for  
19 the people?

20 MR. MASSAN: I didn't vote for it.  
21 Like they are trying to say -- I hear different  
22 stories. People vote for it, I don't think,  
23 because I attend these meetings too. And when I  
24 went to Churchill, there was nobody there that  
25 showed up in the meeting they were going to

1 discuss Keeyask. And in Thompson, I think there  
2 was seven people. And in Bird, I forget how many  
3 people. There wasn't that many either, in Gillam  
4 too. In Winnipeg, I think there were about 16 or  
5 18 people, I'm not sure. You know, only a handful  
6 of people you might as well say. We can't speak  
7 for the other people that didn't come to the  
8 meetings for this dam to go ahead. I don't agree  
9 to it too, but --

10 MR. KULCHYSKI: What would you like to  
11 have happen with your trapline?

12 MR. MASSAN: I don't want it  
13 destroyed. I don't want a road. Like how come  
14 they can't fix that road, 280 road? Like I work  
15 in that road too, back in the '70s, but it wasn't  
16 a highway, according to that guy, that highway guy  
17 boss. Because I asked this question, why is the  
18 road so narrow? We are not building a highway he  
19 said, we are building a trail out, for you guys to  
20 get out and Hydro people to drive out. That's  
21 what he told me, that Hydro highway guy, you know.

22 And I think too that what Hydro is  
23 doing, they are not cleaning their mess. Look at  
24 that railway line that's between Long Spruce,  
25 Gillam and Long Spruce. I asked this question too

1 when I was working, how come we are not taking  
2 these culverts out? What did that Hydro guy tell  
3 me? It costs too much money. See, they have a  
4 problem with one culvert there by Long Spruce  
5 there. In the spring, water builds up. They got  
6 to thaw it out. They have to push a road on top  
7 of that thing to go and thaw it out. They should  
8 put all of those culverts between Radisson and  
9 Long Spruce, put the ground back the way it was.  
10 That's how I see it. But the money was the  
11 problem I guess. But Hydro is making money every  
12 day, you know.

13                   And there was another thing too I  
14 forgot to bring up. They had a fire during the  
15 day, I think, by Long Spruce. One of those  
16 transformers, it caught on fire. I don't know if  
17 I was with you when we took pictures of that. You  
18 can see that black wall there where that oil or  
19 whatever come over. But they didn't catch all of  
20 that oil too. Because they weren't prepared what  
21 is going to happen, like Hydro was not prepared.

22                   Because I worked for Hydro too in  
23 Kelsey, they didn't have these floating things. I  
24 don't remember, I don't recall seeing them. But  
25 they put this stuff -- when that thing that

1 happened in Kettle, I think it was '98, I think,  
2 when that thing caught on fire there during the  
3 day, that transformer, they didn't catch all of  
4 that oil.

5           You know, before I was hunting by Long  
6 Spruce, I noticed there was oil in that river  
7 along the shoreline. And that guy was, hey, don't  
8 touch that, he said, maybe that's PCB they said.  
9 But I touch it, it was oily. And I brought that  
10 issue up with one of the Hydro things. Hey, I  
11 seen oil over there, I told him. No, you didn't,  
12 he told me. That's what he just told me, you  
13 know. Like I go hunting yet, I still set nets.

14           The town too, that's another thing too  
15 I forget to bring up.

16           MR. KULCHYSKI: There is going to be a  
17 lot of things you forgot to bring up.

18           MR. MASSAN: This is Kettle River, the  
19 sewage treatment plant. Like we had a sewage  
20 treatment plant when Kettle was going. It was  
21 like a whirlpool or sauna thing, go round and  
22 round, all of that crap going around, and then it  
23 goes out to Kettle River. I have always think,  
24 where is this thing going? So one time, me and  
25 that old man, Samson Dick, we want to go to set a

1 net in Kettle, see if we can catch any spruce  
2 after Long Spruce. The water was low that time.  
3 He said what is all of this gray stuff, he said?  
4 That's all your crap I told him. And he start  
5 laughing, what you mean all of the crap? That's  
6 from the sewage plant from home. Because the  
7 river from -- Kettle River is coming this way, and  
8 Kettle dam, the flow comes this way. All these  
9 things floats in one area. On this side of that  
10 thing, it doesn't come up, it was just gray there,  
11 all of that crap. But we got a new sewage plant  
12 now, they just built it I think around '98, '99,  
13 something like that. I don't know if that's any  
14 better. Now they are trying to make our town  
15 bigger. What is going to happen to that sewage  
16 plant?

17 Now another thing too, all that crap  
18 in that new sewage plant, they take it to our  
19 garbage dump. Raw sewage being dumped right in  
20 our garbage dump. And not too far is the water  
21 treatment plant, and the airport, you know. In  
22 the last two years, they have been hauling --  
23 another thing I'm going to bring up to the  
24 environment. You know, they have been hauling,  
25 the operators in Ontario, past Shamattawa some

1 place, Ontario border some place, they are  
2 bringing asbestos into our community and they are  
3 burying it right into our system. Because I  
4 asked, what you guys burying? And he told me.  
5 But the town is letting them bury this. I don't  
6 know how much they got for it, but they did it  
7 last two years. Last year they brought a bunch in  
8 there, in our community. See, the town don't even  
9 tell us, the First Nation people, what is going  
10 on, you know. And we are right in there. It is  
11 our town, most of it anyways I guess. You know,  
12 that's the issues.

13 MR. KULCHYSKI: Noah, can I ask you  
14 one more question? Do you think that sturgeon are  
15 still spawning at the Keeyask Rapids? And have  
16 you caught any sturgeon there recently?

17 MR. MASSAN: When I went to set there,  
18 we set a net there a week, I didn't catch  
19 anything.

20 MR. KULCHYSKI: When was that?

21 MR. MASSAN: I got lots of -- what do  
22 you call that green stuff?

23 MR. KULCHYSKI: Algae.

24 MR. MASSAN: Algae, I got lots of it.  
25 Good thing I had some guy with me, I couldn't pull

1 that net out. He had to pull it out and then we  
2 took it ashore. I left it on the shore there. We  
3 stretched it out and let it dry up. But it took  
4 us a long time to clean it. We seem to see a lot  
5 of algae now.

6 Even our kids are swimming in that  
7 thing, they were breaking out. What is in that  
8 water by the airport? This happened, first time  
9 happened 20 years ago, month of August I think.  
10 Because one of my band members was telling me  
11 about it. He had to take his kids there. So  
12 nobody checks our water too. My granddaughter was  
13 swimming there last year. She had a little red, I  
14 don't know what it was, she was scratching  
15 herself. My little blondie I call her.

16 MR. KULCHYSKI: Thanks, Noah. I think  
17 we should probably turn and let some of our other  
18 speakers say some things.

19 Do we want to take a break or do we  
20 want to move along?

21 THE CHAIRMAN: I think maybe we should  
22 take a break now and come back at just before 10  
23 after 11:00.

24 (Proceedings recessed at 10:54 a.m.  
25 and reconvened at 11:12 a.m.)

1 THE CHAIRMAN: Okay. Dr. Kulchyski.

2 MR. KULCHYSKI: Yes. So our next  
3 presenter is Ivan Moose from Fox Lake Cree Nation,  
4 and he is going to go through his presentation and  
5 he has a powerpoint.

6 MR. MOOSE: Good morning. My name is  
7 Ivan Moose. I lived in Gillam, I live in Gillam,  
8 I have lived there, not all of my life yet but I  
9 plan to. And I want to -- I'm very happy to be  
10 given this opportunity to present what I want to  
11 present. Because over the years, what has been  
12 happening is we have been so busy concentrating on  
13 the land, the water, the animals and the birds,  
14 that we have completely forgotten what happened to  
15 the people that lived in Gillam when Hydro first  
16 came up. And these are the people that we should  
17 be concentrating on. There are many stories that  
18 haven't been told.

19 Anyway, when I first heard that I was  
20 going to speak, I had a lot of things on my mind,  
21 I was really going to attack Hydro and attack  
22 Manitoba. But then I started thinking about it,  
23 that anger will cloud your mind. When you speak  
24 in anger, your words don't come out true. I was  
25 taught that by the elders.

1                   So I want to thank the CEC, all of the  
2 people that are here, the elders, the youth. I  
3 will not be doing any Cree because there is nobody  
4 here that has to be translated for, besides I  
5 don't have the time. I have only been given so  
6 much time. As usual, time is always a factor when  
7 business is talked about.

8                   I just want to quote one quotation  
9 before I start. Years ago there was a  
10 presentation done by Fox Lake at the Interchurch  
11 Council I think they were called. And our chief  
12 stood up there, former chief stood up there, and  
13 he made a statement. And I was going to wear a  
14 t-shirt today, but I was scared the Commission may  
15 throw me out. And he said that when you dam the  
16 water, you dam the land, and when you dam the land  
17 you dam the people, which is exactly what is  
18 happening, and has happened. So that's why I  
19 didn't want to wear that t-shirt, because Terry  
20 might not like it.

21                   As I said, I grew up in Gillam. I was  
22 raised by my grandparents. My grandfather worked  
23 for 47 years for CNR. He was retired when he got  
24 me, so he had a lot of problems because he had me.  
25 We lived across the tracks from the town back

1 then, we called it a cabin, it is a cabin on the  
2 other side of the tracks. We had lots -- we had a  
3 good life. Like Noah was mentioning, everybody  
4 helped each other with everything. We grew up as  
5 a family. When we did something wrong at this  
6 end, by the time we got home, we were reprimanded  
7 ten times. Like I say, a community, we helped  
8 each other with everything.

9           And then in the early '60s we started  
10 seeing things, like people coming into the town.  
11 I was only about 11 or so. I started seeing  
12 things happening, started seeing people come into  
13 Gillam, going out of town, going further out, they  
14 were surveyors. I didn't really know what was  
15 going on. Then we started seeing trains come in  
16 with big vehicles.

17           I used to admire those vehicles. I  
18 thought one of these days I will drive one of  
19 those, but I didn't realize what they were coming  
20 to do at the time. I didn't realize they were  
21 coming to destroy our land, our way of life, the  
22 destruction that followed later. I didn't know.  
23 So I was so proud to see big machines, so glad to  
24 see machines so big.

25           It started off in '66. The lady that

1 raised me, her name was Eva, her brother was the  
2 chief back at the time in the '50s and '60s. He  
3 didn't speak any English, he was an old man, he  
4 was -- but he had been chief for a long time. And  
5 I started seeing government people coming to town  
6 to talk to the old man, the chief. But somewhere  
7 along the line he must have signed something that  
8 he didn't understand or was not explained to him  
9 properly.

10                   And then we started getting visitors.  
11 We were told that we were going to be moved to the  
12 other side of town because they were going to  
13 build houses for us. It was questioned why they  
14 wanted us to move from where we lived across the  
15 tracks, because that was beautiful land, it was  
16 nice land. The two things they told the elders  
17 and the people that lived there was that they were  
18 going to be building transmission lines, and they  
19 didn't want them near there. They never said why,  
20 they just said they didn't want them near there.  
21 The other reason was that too many of our people  
22 were being killed by the trains. Back then those  
23 tracks were full of wheat trains and there was a  
24 lot of train activity.

25                   At the time, like I said, I was young,

1 I didn't really look into things like that. But  
2 as I got older and I started realizing, I started  
3 thinking what did they mean by there was a lot of  
4 our people being killed by the trains? Lately I  
5 found out, I think there has only been two people  
6 in all of the time that the railroad was there,  
7 only two people had been killed. So I think it  
8 was just kind of an excuse for them to move us  
9 away, so they could use the land that my  
10 grandfather trapped and fished around the Kettle  
11 River there, to do their transmission lines.

12           So they moved my grandfather and my  
13 granny and myself across the tracks to a better  
14 living, better life they said. My grandfather is  
15 retired, all he had left was trapping and fishing  
16 and cutting wood with his three dogs, and he would  
17 go get wood with his dog team. But when they  
18 moved us across the tracks, they said you are  
19 going to have a better life, we are going to give  
20 you a house with electricity, you just have to  
21 turn the switch on and you are going to have  
22 lights and you are going to have nice heat. You  
23 are going to have, everything is going to be nice,  
24 you are going to have benefits from all of these  
25 projects that we are going to be coming up with.

1 But to me now today I realize that when they moved  
2 my grandfather across the tracks to live, that was  
3 the beginning of the end for my grandfather.

4 There is no activities for him to do there. They  
5 didn't have the luxury of going out to get the  
6 wood. They used to go cut the wood, they used to  
7 cut wood. The luxury of setting nets, they  
8 weren't allowed to do that, there were signs  
9 popping up all over the place.

10 Then when they started bringing in  
11 people, when they started making it a town, I  
12 think it was called a local district at the time,  
13 now it is a municipality. It was called the local  
14 District of Gillam. They started bringing in  
15 these bylaws that you people live in, in the city,  
16 bylaws that our people didn't understand. They  
17 didn't understand why they were told they couldn't  
18 do this, they couldn't do that, which they had  
19 been doing for all of their lives.

20 They put us in a little square, in a  
21 little circle they called Kettle Crescent. That's  
22 where they put us. They took everything else.

23 There was always talk about a walk  
24 that was done in the old days, but they never did  
25 find the map or the paper that the government did

1 come and do the walk. The walk, they said, was  
2 done from the tracks, as far as where the airport  
3 is, this side of the hospital, and up to the  
4 dyke -- where the fire break is. That's the land  
5 that was supposed to have been set aside for our  
6 reserve, which never panned out, because there was  
7 never any papers filed to prove that there was a  
8 walk done.

9                   So they come, they took, they  
10 destroyed.

11                   One of councillors over the years in  
12 Split Lake mentioned stories about what his dad  
13 told him about the old lady that had her house  
14 bulldozed. That really happened. That really  
15 happened. They didn't want to move, or resurvey  
16 around her further away from where this person  
17 lived, this old man lived. Rather than do that  
18 they said, well, move the house. That was our  
19 homes. People -- when those people come there and  
20 start working, they called our homes shacks.  
21 Those shacks were our homes. They are a lot  
22 warmer than the place I'm living in now. But they  
23 moved their trailer into the bush, they were  
24 sitting in their roll of blankets crying. That's  
25 true, that happened. That's the stuff that

1 started diminishing our people.

2 My uncle's baby was moved, they had to  
3 move her grave because they didn't want to  
4 resurvey. A little baby's grave was moved because  
5 they were building the hospital and the grave was  
6 in the way. That happened. People say, no,  
7 that's a fairy tale. It is not a fairy tale, we  
8 saw it, I have got pictures. My uncle was there.

9 Even today I have been involved, you  
10 know yourselves I have been involved with  
11 negotiations and different capacities. We've  
12 talked over, I don't know how many years we have  
13 been talking about all of the benefits we are  
14 going to get from all of these projects that are  
15 coming up. We have interviewed elders literally  
16 right to death. I looked it up last night, I was  
17 thinking about it last night, of all of the elders  
18 that we interviewed, that we interviewed to go  
19 tell them we are going to have a better life, we  
20 are going to get this from Hydro, we are going to  
21 get this from the government, we are going to have  
22 a better life, an easier life for all of us. But  
23 of all the elders that we interviewed, 80 per cent  
24 are dead, waiting. They all waited, they used to  
25 ask us when is this going to happen? To this say

1 I still hear that, when is this going to happen,  
2 when are we going to see the benefits? The only  
3 people benefiting are the consultants and the  
4 lawyers and the town and whoever works for Hydro.  
5 Fox Lake has never benefited since I have been  
6 there.

7                   They gave us, when they closed  
8 Sundance down, they gave us trailers built in the  
9 1970s. I'm assuming that was some sort of  
10 compensation, I guess, I don't know how they  
11 worked that, I can't remember. But I have one of  
12 those places. My brother-in-law has one of those  
13 places. That's the one thing that I see, if  
14 anything, I wouldn't even call that a benefit.

15                   It is just -- we have to -- I have  
16 always said we can't stop these projects, and I  
17 know we can't, but if we are going to go ahead  
18 with these projects -- I was part of the JKDA, I  
19 signed, I signed because of all of the promises  
20 that were made, all of benefits we are supposed to  
21 get. I'm still waiting, and so are the elders at  
22 home, and so are the people back home.

23                   We have people that work for us that  
24 aren't even from the band, they don't want to use  
25 our people from the band. I don't know why. They

1 don't think we have the capacity? Are we too  
2 stupid to talk for ourselves? They would rather  
3 pay other people thousands of dollars to negotiate  
4 for us or to consult for us, when we can do it  
5 ourselves. Who knows better than what happened in  
6 the past than us?

7                   You know, I promised I would not get  
8 angry, but it hurts me every time I think about  
9 it. I'm going to go to a slide here for a minute,  
10 if you don't mind. Can I do this?

11                   MR. KULCHYSKI: I think so.

12                   MR. MOOSE: That's our own CN Station  
13 there. That was a gathering place at one time  
14 when we lived as a community, when the train would  
15 come in, we would see all of our people there,  
16 going to see who was coming off the train and  
17 that, the good old days.

18                   That just tells you what I'm going to  
19 be talking about. There is highlights, I will  
20 bring those up later, that won't take long. I  
21 just want to show some pictures.

22                   This is the Kettle Bridge, you guys  
23 all know where that is. That's before Hydro.  
24 People used to walk across there before the dam  
25 was built. It is nice. It is good to see

1 something like that. But now you go there, it is  
2 all water. And a sense of the community was lost  
3 when everything came -- people gathered, it didn't  
4 matter who you were, it wasn't a matter of you  
5 being white or red, it was all community, there  
6 was always a sense of community there. I'm not in  
7 this picture because I think this is before my  
8 time.

9                   We had people from down the line that  
10 used to come in for sports day and gatherings and  
11 whatever. Even the guys on the pointer -- these  
12 guys here, this is about the 1930s. That's how  
13 the gatherings used to be. These are the people  
14 from the army that were placed in Bird, I guess.  
15 They used to come and play ball, they used to come  
16 in their army helicopters and bring the guys in to  
17 come play baseball there, I understand. Like I  
18 said, I wasn't there, but that is the stories I  
19 was told by people that participated.

20                   Look at the broom ball, they actually  
21 use real brooms, but they had fun. That's what  
22 I'm trying to say. I am trying to say the sense  
23 of community that we had all disappeared when the  
24 projects came. It became white against Indian,  
25 Hydro against non-Hydro. And I still see that

1 today. I'm not saying Hydro is all bad, don't get  
2 that, I'm not saying that Hydro is all bad. But  
3 it is business, right? It is all about business.

4           When we start discussing business we  
5 forget people issues. We start talking about  
6 everything but people issues. We start talking  
7 about the business, the money we are going to  
8 make, the money that you are going to get, it is  
9 all about business. Once we start doing that we  
10 forget about people, we forget about things like  
11 this that happened, the things we can do together.  
12 But it is not happening, because it is all about  
13 business.

14           This is my grandmother. People didn't  
15 believe when I used to tell these stories about my  
16 grandmother forging at the dump. These are the  
17 food that is thrown away at the Kettle camp, they  
18 used to throw stuff away, the sandwiches. This is  
19 stuff that we had to go through, my grandparents  
20 had to go through, a lot of people had gone  
21 through that. That's sad. That's very sad.

22           Now this, we have three dams and three  
23 generating stations at home. I don't know if you  
24 can see the highlighted, it is pretty hard to see,  
25 I am sorry. But what it shows is this is a

1 non-Hydro dwelling, I think. And as you can see,  
2 in the month of, in the colder months some of  
3 their Hydro bills, our Hydro bills go as high as  
4 1,000 per month. And this bill is from an old age  
5 pensioner, that's his whole pension cheque to pay  
6 for the Hydro bill. When I mentioned that to  
7 somebody from Hydro, a couple of people, they  
8 said, well, tell him to turn his heat down. Well,  
9 you are the one that gave us the trailer, and the  
10 guy is 80 years old, he needs to be warm. That's  
11 a lot of money to pay for Hydro when we have  
12 everything built around our communities.

13                   And then, you know, I went to pay my  
14 bill one time, my Hydro bill one December was  
15 \$780. I went to pay, I was at the Gillam  
16 Services, and this lady from Hydro pops in, she  
17 was complaining, she says the Hydro bills are high  
18 up here. I was feeling good, I said somebody  
19 other than Aboriginal complaining. Then I saw her  
20 Hydro bill, \$82. She was complaining about \$82,  
21 and she gets subsidies.

22                   You know, then if you look around,  
23 these are the kind of houses we got from Hydro,  
24 this was a building from Sundance, when they were  
25 in Limestone, that's a trailer from Sundance, and

1 one of our members live in there. That's a cold  
2 place. That's one of the perks we got from Hydro  
3 when they got rid of their Sundance town.

4           And this is the kind of homes they  
5 build for themselves, garage outside, nice,  
6 beautiful houses, you know. We as partners, or  
7 limited partners, whatever the heck it is, we are  
8 supposed to be partners, look after each other.  
9 You don't do that to your partner. You give them  
10 what you have. And that is what is happening.  
11 You guys, the Hydro, the Province of Manitoba, I  
12 won't even mention the Federal Government because  
13 they never were there. But we are supposed to be  
14 partners, we are supposed to work with each other,  
15 work for each other, but I don't see that. Like I  
16 said, we are not going to stop the projects, but  
17 let's have some bloody benefits for Fox Lake and  
18 the people that live around there. These people  
19 that live in -- what happened there -- anyway.

20           We live in homes that are so old --  
21 how come my picture of my house is not on there?  
22 I was going to show you my house that my  
23 grandfather built across the tracks, and that  
24 house that I lived in was built with logs and mud  
25 put in to block the holes, that house is warm

1 compared to the one I live in now. Back then I  
2 didn't have to worry about the next month's Hydro  
3 bill. Now I have to do that here. I have to pay  
4 my Hydro. I can't buy stuff, I'm too busy paying  
5 my Hydro bill, not only me but the other people.  
6 I am sorry it is not on here, I thought it was  
7 going to be on there.

8           It was a house, but they called my  
9 house a shack, I grew up in that house, it was  
10 built by my grandfather's hands. You know what  
11 they used for insulation on the floor, before he  
12 put the floor, he put those branches, those branch  
13 boughs, and then he put the floor on top, that  
14 made it warm. That was warm. Back then we didn't  
15 have to worry about things.

16           But now this so-called progress that  
17 Hydro brought to us to give us a better life, it  
18 is not working. Something is not working here.  
19 We are not getting the benefits. There is too  
20 many people that work for us making all of the  
21 money. Why aren't we getting any of these  
22 benefits, you know?

23           And I sat on many committees. We did  
24 a lot of studies on our people, did a lot of  
25 interviews on our elders. We walked into one of

1 the elder's, Zack Mayhem's house, I walked in with  
2 the chief of the day and the councillors. We  
3 didn't even sit down. Right away the first thing  
4 he asked us in Cree is, why are you here again?  
5 You have been here three times, same questions but  
6 different project. He said it is not going to  
7 affect it any different, all of the projects are  
8 going to affect the same way, why do you keep  
9 coming back? I don't see nothing happening. Why  
10 do you bother? Why do you go to Winnipeg and have  
11 meetings with all of these people? You bring  
12 nothing back.

13                   There is a story of an elder, he lives  
14 in Split Lake, he came home -- he always went to  
15 these meetings, but his wife was getting fed up  
16 because on the concern of the table there was  
17 papers piled up that high of all the meeting  
18 papers that he brought home. She told him throw  
19 those away, burn it, you can't eat that paper, it  
20 is not going to pay for our bills, so why do you  
21 go to the meetings? Nothing is brought back for  
22 the people.

23                   It is still happening today. We have  
24 people come and do workshops and informational  
25 sessions, and it sounds so good. That's what

1 happened, that's how I got caught up in all of  
2 this. I was so happy to see all of these things  
3 that we were going to get benefited through. But  
4 I haven't seen nothing. You are killing us,  
5 literally, and nothing is being done by the  
6 governments.

7 All I ask is, if we are going to move,  
8 let's move together.

9 Now, the human impact studies, why are  
10 we saying there was never one done? I sat on a  
11 committee -- I will read you something here. When  
12 you want something, it is hard to find. It says  
13 here:

14 "Silence surrounds the issues of rape  
15 of Fox Lake women during these mega  
16 projects. Such stories began in the  
17 1960s and continue to the present  
18 date. Many women have chosen to  
19 remain silent because of shame.  
20 Others have done so to protect  
21 children that have been born as a  
22 result of such relations. Some  
23 stories are told by men who have  
24 witnessed the rapes. These men have  
25 held their pains in their hearts and

1           have allowed them to surface with some  
2           negative coping mechanisms, including  
3           violence, fighting between men and/or  
4           domestic violence, and they have  
5           turned to drugs and alcohol."

6           On the issue of drugs and alcohol,  
7    like I said, my grandfather rarely drank, because  
8    he was always doing something. But the minute  
9    they moved him across the tracks, this is no lie,  
10   he drank himself to death because there was  
11   nothing to do for him.

12           We had a family that lived on Kettle  
13   Crescent. Back then we were able to go outside  
14   and shoot anything that went by without  
15   repercussions from anybody. Do you know what I  
16   mean? It was all about us. But when the bylaws  
17   came in, I don't know how many times these RCMP  
18   had to come to Kettle Crescent, because one family  
19   used to come outside when the geese fly buy and  
20   knock them down. That is what they did all their  
21   lives. And that was changed.

22           Then they were making a fire outside,  
23   they were told to put it out. I mean, these  
24   people that lived outside are making fires outside  
25   all of theirs lives. Once the bylaws came in,

1 they couldn't do anything. All their activities  
2 they did were stripped away. They didn't feel  
3 like human beings.

4 And this was done by projects that are  
5 supposed to bring us benefits. Now you tell me,  
6 is that partnership? You ask yourself that  
7 question and think about things like that.

8 Like I said, we are not going to stop  
9 the project, but I would sure as hell like to see  
10 something tangible before we start any other  
11 project, something that we can say this is what we  
12 have got to help us benefit for our people, we  
13 need something tangible.

14 I have a question here. The excerpt  
15 that I read is from an impact study that I was a  
16 part of, it was called a skip. There was money  
17 put in for that program. What happened to that?  
18 There was over \$800,000 projected for that. And I  
19 have got the paper here, it shows -- can I, is  
20 that a no or can I have it passed around?

21 THE CHAIRMAN: Go ahead.

22 MR. MOOSE: See, the skip program was  
23 started -- I am shaking here because I'm trying to  
24 keep calm. Over here, skip, there was maximum  
25 funding that was supposed to be allowable was

1     \$864,250. It was supposed to be completed, and  
2     the project was supposed to be ongoing, and the  
3     project was supposed to be completed some time --  
4     work on the skip study has recommenced and  
5     targeted to complete a report in the fall of 2011.  
6     But nothing has happened. Where is that program,  
7     where is the study that was done?

8             A lot of people were interviewed for  
9     that, not only in Gillam, Winnipeg, Churchill,  
10    Bird, there were people all interviewed. What  
11    happened to that? There is some people asking why  
12    did you guys bother come and talk to us when there  
13    is nothing being reported? It is like any other  
14    interview. Like Noah said, why do we keep telling  
15    the stories, nobody is hearing them.

16            All they talk about is the damn  
17    animals, land, you know, and you are destroying  
18    that anyway, you are destroying the animals and  
19    land also. But it is us you have to worry about,  
20    it is the people, we are the ones that have to  
21    live.

22            You have transient people that come  
23    live here five years. And this is another thing  
24    that I found out, people that come there are about  
25    ready for retirement, they come and make all the

1 money they need and go and retire. I have seen  
2 people come back after they left, because they  
3 only had two years left to work for Hydro, and  
4 then they come back and retire. I know three for  
5 a fact.

6 But then, again, it is business,  
7 right, it is business. Let's put business and our  
8 people together. I have known these two ladies up  
9 front here for a lot of years. They are hard  
10 working women, I know they are just doing their  
11 job, but they have to have some compassion for us  
12 too.

13 I know that a lot of times when we  
14 question anybody here, we are told, these are done  
15 by the experts, we had a lot of experts come and  
16 do this, we had an expert do this. But I tell you  
17 something about experts, expertise. Years ago  
18 when they were building Hudson Crescent, they were  
19 surveying where the houses were going to be built.  
20 And this old man happened to be walking, this old  
21 man used to live in that area, his name is Peter  
22 Massan, he used to live in that area before they  
23 moved him out of there too. But he was walking  
24 by, he had this old cane, he always walked around,  
25 he used to guide people, RCMP and all of them to

1 York Factory. Anyway, he was walking by and he  
2 seen these people working. There was white hats  
3 and they were surveying, and I think they were  
4 drilling too. But he stopped and he shook his  
5 head. And one of them must have seen him standing  
6 there and he was shaking his head. So he come and  
7 talk to him, excuse me, sir, is there something  
8 wrong? He said, yeah, don't put the house there,  
9 don't put a house there. Why? It is either going  
10 to sink or rise up. And the guy said, no, no, we  
11 are okay, we have the best engineers here doing  
12 this.

13 I think it was a few years later,  
14 that's the house that you guys moved, that Hydro  
15 moved. They had to move it, because the little  
16 old man knew it was going to go down. See,  
17 because you go to school and you learn about land  
18 issues, you will never ever have the knowledge an  
19 elder has when they have lived and worked on land  
20 all of their lives. You cannot tell an elder, you  
21 don't know this. Because they lived on that land  
22 all of their lives. No matter how many  
23 certificates you have got, or diplomas, like those  
24 guys, so-called expert engineers, one of the best.  
25 They didn't know. They were told, in fact, they

1 were told not to move it in that area, they had to  
2 move out the six-plex too.

3 So all we are saying is, give us  
4 credit, we are not stupid people, we are very  
5 compassionate people.

6 You know, get business out of the head  
7 once in a while and start thinking about us. Give  
8 us something tangible before we start these  
9 projects.

10 Conawapa is coming, right? We know  
11 that already. But before any other big project  
12 starts, I would love to see something tangible for  
13 our people. At least, especially with the Hydro  
14 rates in our background. We pay so much. We have  
15 been promised that one time that winter, once  
16 Hydro builds some houses, we were supposed to get  
17 some houses built for us at the same time. That's  
18 not happening. Hydro is building houses.

19 The land on the railway where those  
20 trailers are, we had asked for that so we could  
21 put some housing on there, but we were told years  
22 ago there was nothing to be put on there. What is  
23 on there? Hydro trailers again.

24 The town council I think are all Hydro  
25 employees. I sat on the town council, but I

1 resigned because the mayor of the day, when I was  
2 on there, sat across from me, and he stated there  
3 will never be a reserve in Gillam. That told me  
4 this guy doesn't know what the hell he is talking  
5 about.

6 But I did talk to them and I said to  
7 them that we have to get ready for these projects,  
8 because nobody other than Fox Lake knows what it  
9 is to have hundreds and thousands of men come to  
10 our community and literally take over everything,  
11 everything. But you sat there and he said, no, I  
12 think we will be fine. And I was thinking, oh,  
13 man, what an A hole.

14 I said, you know what mayor, these  
15 people don't care if your daughter is white, red,  
16 black or blue. You know, and that's going to  
17 happen, we have to get ready for that. I sat back  
18 there and I heard a women, lady up here talk  
19 about, we are getting ready, we are preparing, we  
20 are going to build a hotel, we are going to put  
21 recreational facilities in the camp. God damn it,  
22 come on you guys, that's been done to every camp,  
23 they still come to town. Keeyask is not going to  
24 be any different. They are not going to go to  
25 Split Lake, there is nothing in Split Lake. They

1 are not going to go to Thompson, it is too far.

2 Where do they go now? Back to Gillam again. It  
3 is going to be us again.

4 To make matters worse, years ago our  
5 poor people who went to residential school, were  
6 glad to being coming home. What were they coming  
7 home to? Some more BS. They still got treated  
8 same, you know, and they are still suffering, a  
9 lot of them are still suffering.

10 Man, you know, I'm trying to be  
11 compassionate about things. I want help for my  
12 people. I have grandchildren that I want to have  
13 benefit from all of this. I probably won't see  
14 anything before I die, because I will probably be  
15 shot once I step outside. But we have to start  
16 thinking about the people issues, you know.

17 Oh, I was going to tell you about my  
18 first experience with Hydro, it was a shocking  
19 experience, I tell you.

20 MR. KULCHYSKI: Why was it a shocking  
21 experience?

22 MR. MOOSE: Well, when they put the  
23 power lines across the Kettle River, I think Terry  
24 might know about this, I climbed this tower and I  
25 kind of --

1 MR. KULCHYSKI: How old were you?

2 MR. MOOSE: I was 14. But at the  
3 school when the hydro came, we never were told  
4 about the dangers of power lines, the dangers of  
5 what they were working on. There was never any  
6 programs in place in school to tell us, don't go  
7 there, it is dangerous. You know, when you are a  
8 young kid, you do stupid things. And one thing  
9 that I did very stupid almost got me killed. I  
10 climbed this tower, 1230 volts went through my  
11 body, I blew away from the tower. I fell 60 feet  
12 or so down. It is very lucky I landed on my feet.  
13 It is a good thing I was acrobatic at the time, I  
14 guess, I don't know. But I didn't know any  
15 better. But these are the things that you have to  
16 realize.

17 You know, I mourn for my grandfather a  
18 lot because he was a hard working man, but alcohol  
19 destroyed him because everything that he lived for  
20 was taken away once the project started. And I  
21 have seen that now today too. It hurts.

22 See, I put this here, when I first  
23 started I was going read this. I said when I  
24 first knew I was going to speak here, I had anger  
25 in my heart, but then I started thinking, I was

1 always told by the elders that speaking with anger  
2 in your heart clouds your mind, so I prayed. I  
3 pray a lot. Now I will be speaking from my heart  
4 which I did.

5 So now I come here now, I'm telling  
6 the story, because nobody has heard us, nobody has  
7 heard our lamenting about all of the sad things  
8 that happened, all of the bad things that happened  
9 to our people. They have always heard about the  
10 land issue, the bird issues, the water issues.  
11 I'm hoping the CEC will understand that I'm not  
12 here to point fingers, I'm just here to ask for  
13 compassion for my people to help us out. If you  
14 are going to do any more projects, please, come  
15 and talk to us and give us some tangible benefits  
16 that we can say, yes, we are partners, we will  
17 gladly work with you, we will stand side by side,  
18 but don't put us behind you. That's all I'm  
19 asking. All of this is my own opinion.

20 I worked with Jack for a lot of years  
21 too, he has a sour puss on, but I think he is a  
22 good man. He has to once in a while move business  
23 away and start thinking about the people. That's  
24 what I say, I just want better things for my  
25 people, my grandchildren, my children. I don't

1 want to see all this suffering. We are going to  
2 go through two more projects. You are going to  
3 bring in thousands of people that don't know us.  
4 You know, treat us like human beings, not  
5 second-hand.

6 I think that's all I was going say. I  
7 tell you what, thank you very much, I really  
8 appreciate it. Do that, please, be compassionate  
9 towards our people. Let's work as partners. And  
10 don't make me say all of this for nothing too.  
11 Okay. Thank you.

12 MR. KULCHYSKI: Egosi, Mr. Moose.  
13 Mr. Nepetaypo?

14 MR. NEPETAYPO: Good morning. Tansi.  
15 (Native language) as they say over  
16 there in Ontario. Bonjour.

17 I'm going to follow what we were told  
18 to do. My name is Tom Nepetaypo. I'm going to  
19 follow what my late friend told me, Elijah Harper,  
20 I'm going to say a few words before I speak.

21 A lot of the things that you just  
22 heard from my uncles and my cousin here are true  
23 and did have an impact on our people. There is so  
24 many things that we have not mentioned that do  
25 impact our people. Even today's construction,

1 industrial development is impacting our people,  
2 not only in Northern Manitoba, but across Canada.  
3 I'm seeing our people suffer. I'm seeing our  
4 people being mistreated. I'm seeing our people  
5 not given all of the knowledge they need to  
6 understand how these industrial developments are  
7 really impacting them. And I wish we had our  
8 people there in those fields that were able to  
9 speak both languages and be able to speak good on  
10 the effects of these industrial developments that  
11 it will have on our people and youth and our  
12 future generation.

13                   What is compensation anyway? And how  
14 long does it last? Our children maybe get to see  
15 it, but the future generation is not going to see  
16 it, at least I don't think so. My good lawyer in  
17 front of me will make sure of that.

18                   Anyway, I was going to start off with,  
19 I have a few questions before I get on into my  
20 presentation. What is the real purpose of the  
21 Keeyask development? Do we really need it? Was  
22 it for export only? How much of this Hydro that's  
23 going to be developed is going to stay in  
24 Manitoba? Is this just to get my friends a lot of  
25 money, earn their income for their professions?

1 What kind of agreement do we have with the United  
2 States and other provinces that may be purchasing  
3 power from Manitoba? Which dam are they  
4 purchasing power from when they do finish  
5 constructing these dams?

6 I'm very curious. Is the purpose to  
7 generate revenue for the Province of Manitoba and  
8 Manitoba Hydro, because they are both operating in  
9 a deficit operation system? I know that. My  
10 brother told me so. His name was Bob Brennan.  
11 And they had to do everything they can to satisfy  
12 the Provincial Government, because they were  
13 losing a lot of their profits to the Provincial  
14 coffers for their operation.

15 It was also -- was it also to create  
16 employment for Manitoba because unemployment rate  
17 in Manitoba is increasing? These are some of the  
18 questions. Does it make any change at all since  
19 the advent or start of Wuskwatim? I doubt it  
20 because a lot of those employees came from Quebec.  
21 How many Manitobans really worked in that  
22 construction dam? Very little as far as I know.

23 And if the province was smart enough,  
24 they would have developed their own human  
25 resources, their own expertise, and they wouldn't

1 have to go to other areas to construct these new  
2 dams, if there is going to be further  
3 construction.

4           Maybe somewhere along the way we could  
5 learn from each other, because you have not done  
6 anything for our people and our communities.  
7 Because our unemployment rate in our communities  
8 is very high. Our welfare is very high. Our  
9 education systems are practically low. In fact, I  
10 call First Nations delivery agents of Manitoba  
11 Government, because Federal Government does not  
12 have any education standards that they can present  
13 to First Nations communities. They use Provincial  
14 education standards. So we are probably  
15 developing or producing or delivering an education  
16 system that doesn't even exist for First Nations  
17 people. We are using the Provincial system.

18           And furthermore, before I carry on, I  
19 believe that Manitoba Government is exercising  
20 their right of the 1930 Natural Resources Transfer  
21 Act. They could care less what we say here in  
22 this province. Right, my lawyer friend? Because  
23 that's what gives them the vehicle to do that.  
24 The only problem that I could think of that really  
25 helps our people right now, and I have seen them

1 before the Premier passed away, he did help the  
2 Metis people and First Nations in Alberta, he did  
3 try to do something for them to participate in  
4 their industrial development of the oil and gas  
5 and whatever they are doing in that province. But  
6 since the advent of Manitoba Hydro in Northern  
7 Manitoba, benefits have been few and far between.  
8 I have yet to see some incentives in our schools,  
9 or even for our youth for that matter.

10           When I was chief, for all of those  
11 years that I was chief, I tried very hard to bring  
12 the education and trades and the requirements to  
13 our community. But knowing the system today, it  
14 was practically impossible because it meant money  
15 for the government to change the system so they  
16 could bring those education to the community  
17 level.

18           I even pushed for distance education.  
19 It is a farce today. I got a friend who is going  
20 through distance education and, man, is he ever  
21 having a tough time, and yet he is a university  
22 graduate himself. And man, this distance  
23 education is not what I was expecting to see. I  
24 was kind of hoping that distance education could  
25 be brought through the computer, the television

1 and media conference and all of that stuff, and be  
2 able to talk to the professors face-to-face  
3 through the video conferencing concept. That's  
4 not happening. It isn't happening at all. I  
5 don't see it anyway. If that was happening, I  
6 think a lot of our communities would have taken  
7 advantage of that education system, and you would  
8 see different people, different resource people in  
9 the communities, instead of having to be sent out  
10 from their communities to go and train on  
11 something, and don't last long, because, as my  
12 friend just mention, alcoholism for some reason  
13 steps in there. And that's very powerful. Tell  
14 me one person in this room that does not drink  
15 alcohol or never had alcohol? It does affect each  
16 and every one of us one way or the other.

17           But I'd love to see, what I would love  
18 to see, I probably won't see it -- unless the  
19 partners, the limited side of the partnership gets  
20 an opportunity, I don't know which side that will  
21 be. Probably First Nations, because you guys are  
22 limited, I like that word -- is to create some  
23 kind of incentive for our youth, change our school  
24 systems.

25           You see, the reason why I say that,

1 I'm involved with restocking sturgeon from Norway  
2 House to Kelsey dam. I have been involved with  
3 that since my father and I started in the '70s.  
4 That island that you were shown a while ago is not  
5 there no more. It has been washed away by the  
6 river. It was beautiful country there, beautiful  
7 sandy beaches. And he used to be able to tell me  
8 when the sturgeon was going spawn. And he taught  
9 me how, to indicate how that was -- indicate that  
10 to me. And we used to be able to touch the  
11 sturgeon back then, because it was close to  
12 spawning and it was in June when the sturgeon used  
13 to spawn. And sturgeon has a lot of oil in it,  
14 that's why they used them for firewood many years  
15 ago. Because sturgeon used to be very destructive  
16 with the fish nets in Lake Winnipeg when the  
17 commercial fishing was trying to make a go of it.  
18 But they used to gather sturgeon and use it for  
19 firewood back then. But today there is hardly  
20 any, and they are blaming commercial fishing,  
21 domestic fishing for the depletion of sturgeon.  
22 But Hydro has a lot to do with it too. Because  
23 sturgeon are migrating fish, they had to go  
24 somewhere else to find -- in order to survive.  
25 And the little ones, I don't know how far they

1 get, but every year we collect sturgeon eggs and  
2 try, we try and restock them. Every year we let  
3 go, this year I think we let go at least 60,000  
4 sturgeon, hoping that they will survive, and it is  
5 between Norway House and Kelsey. It is amazing  
6 that sturgeon, that fish, you know, it doesn't lay  
7 an egg for 25 years, every four years after that.  
8 That's why it is a very slow growing fish,  
9 production fish. Some of us don't even have --  
10 some of us have kids before that, damn it all.

11           Anyway, I was going back to the  
12 education, those kinds of things that I was trying  
13 to introduce in the schools today, I did a disk  
14 that could be used in schools as a science  
15 program. That has never been introduced in  
16 classrooms yet because of the system that they  
17 have to go through in order for it to be used. I  
18 don't know the system very well, as I said, I did  
19 know it, but the little parts that are required to  
20 make a go of it, I don't know. But I would love  
21 to see our youth get some kind of incentives.  
22 Because Manitoba Hydro has a lot of human  
23 resources that they use, different kinds of human  
24 resources that our youth could look forward to and  
25 maybe come up with a career path that way. But

1 you haven't offered nothing. All you talk about  
2 is your Hydro development, what it would do for  
3 you, what it would do for that, but none of it was  
4 micro perspective type of things that could be  
5 considered by our people or anybody that may be  
6 interested in that field.

7                   When Kettle was being developed it  
8 brought in, it imported a lot of people from  
9 Portugal. What happened to the people in Manitoba  
10 or Canada? Why didn't they construct Kettle  
11 Generating Station? During that time, I was  
12 working as a telecontrol technician. In my hand,  
13 there was only two of us First Nations that worked  
14 for Manitoba Hydro at that time. Wow, I was  
15 lucky. I wanted to be -- I wanted to take  
16 electronics, I wanted to know where it would take  
17 me. They gave me the opportunity to work with the  
18 RCMP in communications, but I didn't want to move  
19 to Ottawa. But I got the opportunity to work in  
20 Manitoba Hydro.

21                   So, what they do, they send me all  
22 over Manitoba, just about every dam in this  
23 province, the damn things are all over the place,  
24 eh, and I got to learn the system. Those things,  
25 I was able to share what I learned when I was

1 chief. And I was kind of hoping that it would put  
2 some seed in some of our youth's minds. Maybe  
3 electronic technology would be the way to go if  
4 they want a career.

5           Anyway, I don't think that Manitoba  
6 Hydro did anything for our people up north. It  
7 did create some roads for industrial development,  
8 because Manitoba Hydro is a supplier of hydro for  
9 a lot of these industrial developments. But it  
10 also not only opened the roads for that area, but  
11 it also open the roads for all kinds of problems.  
12 If anything, Manitoba Hydro was what I would call  
13 a real cougar of revenue. We are still  
14 experiencing very little benefit today.

15           Sure, we have some construction  
16 people, but after post development and post  
17 construction, how many of them are really going to  
18 have jobs after that? I raise that question,  
19 because after three years of studies on Hydro  
20 development, alternative energy it is called, they  
21 went against me, Manitoba Hydro. I must have been  
22 doing something fantastic because they stopped me.

23           Today we have four communities who do  
24 not have any hydro lines or land line going to  
25 them. Those were the four communities I was

1 working on to see if they can develop their own  
2 hydroelectricity for themselves. It is called  
3 alternative energy programming. Run of the river  
4 it is called. That program did not interfere with  
5 the fish migration, or the animals, or aquatic  
6 life. In fact, we were making sure that no fish  
7 were caught into the turbines or into that stream  
8 of river that's going to be used for turning the  
9 turbine. It was good. It would have gave, at the  
10 outset, a few jobs. But at the end of the  
11 construction period, you would have been lucky if  
12 you got ten people working once it is all done,  
13 because of maintenance requirements and making  
14 sure that the revenue is generated and the bills  
15 are paid.

16 But this development that has come to  
17 pass today, a lot of rules came with it. Like I  
18 said, the island is gone where my father and I had  
19 lived for so many years. It was in that area when  
20 I first experienced the rules and regulations,  
21 when the game warden, when he came to my dad's  
22 site, he came asking him, whose fish net is over  
23 there, over there, over there? And we didn't know  
24 because we didn't want to -- we didn't know who  
25 was out there. They only had Treaty numbers on

1 there. So what do they do? They pull them all  
2 out. You might be interfering with hydro  
3 development if you keep on fishing here.

4 But today he had a consulting firm  
5 there, it is called North/South, studying sturgeon  
6 and fish. They are hoping too to see sturgeon  
7 come back.

8 As I said before, you don't see too  
9 many animals, in my previous presentation, Terry,  
10 a lot of animals gone. You don't have far to go  
11 from Thompson, you don't see very much animals.

12 I'm very sorry, today I reported one  
13 timber wolf just outside of Thompson in the  
14 causeway towards Split Lake. They went out there  
15 and shot it rather than preserve it, leave it  
16 alone. I even hear conservation officers bragging  
17 how many caribou they killed last year. See, it  
18 is not only our people that are going into living  
19 off the land, it is your people now. A lot of  
20 them are starting to trap, a lot of them are  
21 hunting, and a lot of caribou are being killed,  
22 because I reported last summer a truck full of  
23 antlers, of caribou antlers. And I asked the  
24 driver, what did you do with the corpse? Oh, we  
25 just left it on the highway, the people in Lac

1 Brochet will pick them up. It doesn't happen that  
2 way.

3 I feel sorry for animals friends, our  
4 brothers and sisters, because they have a lot to  
5 go through. And they have a lot of migration  
6 routes. Even number 6 highway interferes with  
7 their migration route. I have seen caribou try to  
8 cross that highway just to get to, carry on with  
9 their migration. But it has created a  
10 transportation system for the general public.

11 Talking about general public, even our  
12 Treaties, our Indian Act won't fight the  
13 government today because of the -- there is a  
14 clause in the Indian Act where it is general  
15 application. So they won't do anything. I can't  
16 remember the clause, but I wouldn't say section  
17 51, though. I wouldn't recommend that you look at  
18 section 51 of the Indian Act, because it refers to  
19 incompetent Indian mentally. But we do have a lot  
20 of respect for our surrounding environment, Mother  
21 Nature, we live close to it, we learn from it. We  
22 also learn from season to season what it is going  
23 to be like. And we share a lot of that with our  
24 grandparents, what we see, and what we can learn  
25 from it, we share that with our children and

1 grandchildren.

2                   The signs are there when things are  
3 changing, what kind of weather we are going to  
4 have soon. But all of those are disappearing now.  
5 There is a lot of land being flooded, a lot of  
6 animals being destroyed, a lot of birds. I will  
7 give you another example, I don't know who is  
8 responsible for this, but somebody sprayed that  
9 highway from Thompson to Nelson House full of  
10 chemicals. You don't see any birds, insects or  
11 rabbits. For God's sake, I used to love looking  
12 at rabbits, I don't see any today. Because they  
13 sprayed that area, there is nothing for them to  
14 eat. Insects are gone last year. You could walk  
15 out there last year. I don't know about this  
16 coming year, but I will let you know when I go  
17 back out there. Birds are gone. That's their  
18 food for God's sakes. Where is your minds today?  
19 No, it is in the dollar sign, that's where it is,  
20 I forgot.

21                   You see that I was referring to  
22 employment, it hasn't changed anything for our  
23 people. We still have to follow rules. I can't  
24 even get a job in Keeyask. I couldn't even get a  
25 job in Wuskwatim with my background. God, I don't

1 know what is going on over there. But you have to  
2 go through a hiring employment system. And then  
3 you have to prove that you live there for six  
4 months. God damn it, we are born here. How come  
5 I have to prove to our own people that I live in  
6 Thompson, I live in Gillam, I lived in Split Lake?  
7 What kind of rules are you guys putting into these  
8 hiring centres anyway?

9 My cousin went there last week. He  
10 fulfilled all of the requirements -- never mind,  
11 he is my uncle. And the last question they asked  
12 him was, can you give us a copy of your Hydro bill  
13 for the last six months? Jesus Christ, I lived in  
14 Split Lake all of my life, why do I need to prove  
15 to you my Hydro bill for the last six months?  
16 What is it that you guys are looking for? Are we  
17 considered adversaries? Oh, yeah, that's right.  
18 Prime Minister Harper said we are adversaries of  
19 this country. He made that clear a few years ago.  
20 We are a threat to this country, I understand. If  
21 I'm wrong, please correct me.

22 You know, this Hydro development is  
23 giving a lot of opportunities to your people. You  
24 have increased trapping, you have increased  
25 commercial fishing, you increased the tourism

1 development, and forestry development, all of  
2 these other areas that's going on in Northern  
3 Manitoba. Where is our people? Lucky if we can  
4 get a truck to haul some logs on behalf of the  
5 company that is cutting down, forest clearing,  
6 that is going to be flooded anyways, so let's cut  
7 these trees down.

8 I'm sure if our people had the same  
9 opportunity as Manitoba Hydro employees have  
10 today, they too would also enjoy a two week stint  
11 in one of the dams, paid trip, paid  
12 accommodations, paid wages, away from their home  
13 site. Where is the savings in that? How come you  
14 are doing that? How come you don't hire our  
15 people that are living right in the sites to do a  
16 lot of the maintenance work in those hydro dams?  
17 Instead of that, you are flying your people from  
18 Winnipeg to come and work up in Gillam, two week  
19 stint, and then you fly them back.

20 It is no different than one lawyer  
21 that I know that's charging his service from  
22 Calgary to Split Lake. Man, there is a lot of  
23 people out there that are crooked. I am sorry if  
24 I say that. And I feel sorry for our people  
25 because they buy all of that stuff.

1                   But I'd sure love to see some  
2 incentives for our youth, for our children and  
3 future generations, if this is going to carry on.  
4 Personally, I don't like to see it carry on, but I  
5 never supported our band's, what you call,  
6 compensation agreement -- adverse effects  
7 agreement. What the hell can you do with  
8 \$19 million? I will be lucky if I had that to  
9 support my own relatives for the next year or so.  
10 I got a lot of relatives that could use a million  
11 dollars a year and probably survive for a while.

12                   But the Federal Government was not  
13 involved with that agreement. Isn't that nice?  
14 They are smart. Yet they are supposed to be our  
15 protectors, for God's sakes, according to the  
16 Treaties and the Indian Act. They want -- not  
17 once did they step in.

18                   Ivan mentioned about reserve land  
19 right in the Town of Gillam. I remember that day  
20 when those guys did the survey, but Indian Affairs  
21 all of a sudden lost that document because the  
22 fire burnt their office in Ilford, and furthermore  
23 it burned their office in The Pas, because they  
24 couldn't find those documents. And yet there are  
25 people that are still alive back then that can

1 witness that there was a survey done in the Town  
2 of Gillam, which should have been our reserve land  
3 today.

4 I remember when we weren't even  
5 allowed into the rec centre in Gillam, because I  
6 was chief at that time. The Metis leader Bill  
7 Sandberg was not even allowed to go in there for  
8 God sakes. This is how things are going all over?  
9 I don't know.

10 But it was nice to have a job with  
11 Manitoba Hydro personally, because I had a career.  
12 I had an expertise. I can say I was involved with  
13 the microwave systems between Gillam and Radisson  
14 and Long Spruce. But that's as far as I went. I  
15 had other interests. I wanted to be a lawyer, but  
16 I lost. I have a story for that.

17 I wanted to be a banker, I lost  
18 interest.

19 I wanted to be a minister, I lost  
20 faith.

21 There is so many things I wanted to  
22 be. I didn't get there. That's why I'm sitting  
23 here facing you now, talking to you, sharing with  
24 you my observations of what I have seen since  
25 development come into our area, and what impact is

1 this giving our people.

2                   They talked about my grandfather, they  
3 talked about my father. These people had a lot of  
4 the share, a lot of things they saw was going to  
5 happen when all of this stuff came in, this  
6 development come into our area. They knew it was  
7 going to be interfering with our way of life.  
8 They also knew that the white man's law is going  
9 to come in and interfere with our nature, with our  
10 own laws that we live by and survived on for many  
11 years. But there is no reason why you can't  
12 respect our law just like the way we respect  
13 yours. And we can grow and live together in  
14 realizing that.

15                   I don't know what you are going to do  
16 with Conawapa, but I do find that it is going to  
17 interfere with my project that I'm working on,  
18 which is the sturgeon program. There is a place  
19 up there, it is a beautiful spawning area for  
20 sturgeon right now. Ever since someone shared  
21 that out in our area there has been a lot of  
22 people flocking to that area to catch sturgeon.  
23 My first experience with that river is when my  
24 grandfather took me up there, and we paddled up  
25 that river, and how we used to catch sturgeon

1 without rods and reels and whatever you guys use  
2 to catch sturgeon, nets. Traditionally that's how  
3 we caught our sturgeon. And grandpa always taught  
4 me how to catch sturgeon with your own hands and  
5 throw it in the boat. You can't do that today.  
6 Everybody uses fish nets.

7 I wanted to share that with you,  
8 because all of that, everything that I'm saying to  
9 you is slowly drifting away. I have a lot of  
10 relatives in Split Lake, which I used to pick up  
11 outside of Split Lake whenever I went there to  
12 take them to their traplines. I often wonder what  
13 is going to happen to the area now. There is  
14 interest in the industrial mining industry that  
15 wanted to come in that area, that want to  
16 develop -- or develop a mining operation. And  
17 there again, Manitoba Hydro is going to benefit.

18 There seems to be a lot of depletion  
19 of animals, aquatic animals, fish, migratory  
20 birds, insects, all that I mentioned before, they  
21 are slowing going away. I wanted to mention,  
22 somebody mentioned grave sites, North Moose Nose  
23 River, before Hydro came, at the mouth of that  
24 river is where my late, late, late grandpa  
25 drowned. He was the first chief of Fox Lake. My

1 grandfather took me there and he told me exactly  
2 where they found his body. That river is not  
3 there no more. It has been flooded. It was a  
4 beautiful site. Further down river my father took  
5 me to South Moose Nose River. We used to have the  
6 community site, there is grave sites under that  
7 water there. They never did try to preserve that  
8 grave site. It is all under water, maybe 20 feet  
9 under water. I'm not sure how high that water is  
10 since we were last there.

11                   They did compensate me, my mind  
12 anyway. There is an island there that hasn't  
13 moved yet. My dad's late, late grandfather is  
14 buried there, so they call it Neckoway Island. I  
15 don't think it is even on a map right now. But  
16 how long is it before that island starts to let go  
17 and float down towards Kettle dam?

18                   With this Partnership agreement, I'm  
19 not sure if all the First Nations are here they  
20 are under that agreement. Which side of that  
21 limited agreement is limited, has the limited been  
22 applied to? The evidence is out there. These  
23 guys are still living high off the hog here in  
24 Winnipeg. They got arenas. They have got all  
25 kinds of recreation facilities. Education is

1 there. They have access to all sorts of  
2 institutions we don't have. We are very limited  
3 in our communities. In fact, when it comes to our  
4 communities, oh, that's the Federal Government  
5 responsibility, leave it alone. Is that the  
6 limited side of it we are feeling, our people?  
7 I'm not sure. Maybe my friend can explain that to  
8 me.

9           Like I said, I was really thinking  
10 about also the four communities that are still not  
11 on the land line. What are we doing for them?  
12 What is the government doing for those people?  
13 God, their Hydro bills are high, from diesel  
14 generating services that they currently get. Do  
15 you know how much it costs to build a winter road?  
16 And the province only throws in 50 per cent of the  
17 cost? And Manitoba Hydro takes advantage of that  
18 because they got to deliver first grade diesel  
19 fuel to the sites. And they come in there and  
20 brag, we have improved the hydro energy in your  
21 community, expanded new diesels. But they didn't  
22 tell them they were also going to increase their  
23 rates.

24           Manitoba Hydro should also tell the  
25 public. I'm not sure how many people read those

1 Hydro-grams that our people get, or anybody gets.  
2 I don't know about the cost of one -- I will use  
3 the technical word, joules, how much it costs to  
4 produce one joule of power? I don't know. All I  
5 know is we are paying 6 cents per kilowatt hour in  
6 our homes. I'm sure it costs maybe 85 cents a  
7 kilowatt hour to produce 1 kilowatt hour, and 6  
8 cents of that is paid by the public -- by the  
9 household I should say. And 79 cents of it is  
10 paid by the businesses, right? So your businesses  
11 wonder why their Hydro bills are high in the  
12 community? I seen when I was chief, our Hydro  
13 bill. How come it is high? And then I find out  
14 that we are paying off what is the balance owed by  
15 the general public, they call it surcharge. It is  
16 too bad. Why can't it be -- why can't you use a  
17 different system that will benefit all people?  
18 Why can't we produce alternative energy instead of  
19 damming up the river?

20 Is it the intention of this government  
21 and Manitoba Hydro to try and destroy the Treaties  
22 that were signed by our people, as long as the  
23 river flows, the grass grows and the sun shines?  
24 I would love to see you try and stop that sun from  
25 shining, and the grass grows, but you are doing

1 your best with the rivers, aren't you? Is that  
2 the intent? I'm not sure. I can't answer that  
3 and neither can you. Because you guys are  
4 producing power for revenue generation, and maybe  
5 for employment, I don't have a clue, I don't know  
6 if that's the answer to my questions when I first  
7 started speaking.

8 As one of my late elders had said, he  
9 couldn't believe anything, he never accepted  
10 anything that was presented to him. Although they  
11 always try to sound good, I'm going to say it  
12 here, it will be something Cree. He said, (Cree  
13 Spoken) bullshit. You are nothing but bullshit.  
14 Where is the benefits?

15 Those people knew something back then.  
16 Our hospitals, our institutions, our education,  
17 institutions, our stores have not improved. As a  
18 matter of fact, the economics of that health  
19 services has gone down south as opposed to staying  
20 in the north. Sure, Thompson can brag about some  
21 new program or machine in their hospitals. I  
22 know, because I was the regional director of  
23 Health Canada for a few years, how frustrating it  
24 was for me to be in that position. I tried too  
25 many times to follow some doctor's suggestions of

1 ENT services. That doctor was prepared to go to  
2 Lac Brochet, or Tadoule, I think it was, to see 30  
3 patients. We would have only had to pay one fare  
4 to go to that community. But, no, the government  
5 wanted to bring all 30 people out to Thompson. A  
6 dentist wanted to do an operation in Thompson. It  
7 would have cost him \$100 for the one night for the  
8 anaesthetist help him do an operation. No, they  
9 would rather spend \$1,200 to pay that patient's  
10 fare to Winnipeg to do the operation.

11 I don't understand your systems,  
12 honest to God, I don't. There seems to be lack of  
13 common sense.

14 Why is not Shamattawa on the microwave  
15 system? Why can't we communicate with Shamattawa  
16 today? Why is Hydro and MTS not working with us  
17 to put towers to improve the communications to a  
18 community like Shamattawa from Thompson -- where  
19 that's been isolated?

20 So who is benefiting from all of these  
21 Hydro developments that's going on?

22 You guys are doing a good job  
23 promoting it, I have to say. Because I sat there  
24 and listened to all of you people.

25 So let's think this over before you

1 carry on. You are killing our sturgeon in  
2 Keeyask, you know. I had divers in there. As a  
3 matter of fact, I got a call at home two weeks  
4 ago. I knew right away what they saw down there  
5 and they couldn't figure out what they saw, but  
6 that sturgeon is pretty big sometimes. The  
7 biggest one we ever caught was 14-foot sturgeon  
8 and he was over 400 pounds. Oh, he was a heavy  
9 fish. When we analyzed the age of that fish, he  
10 was 153 years old. So we do catch our sturgeon  
11 now and then.

12 Our people still have their gathering  
13 sites. Our people still go to those sites that  
14 they normally go on an annual basis. But they get  
15 visits from your people, RCMP, Conservation  
16 officers, Manitoba Hydro, you name it. Manitoba  
17 Hydro has been buying off traplines like crazy so  
18 they can control them. And that's what is going  
19 on out there. We still have annual gathering  
20 areas. But where is it going altogether?

21 You have a lot of economists working  
22 for you guys, I understand. Why aren't you  
23 looking at these things? I'm sure you have a  
24 micro and macro perspective type thinking in  
25 economics that you can probably see how this would

1 benefit everybody.

2 That transmission line that you are  
3 also building really bothered me, because why is  
4 it going towards The Pas? It doesn't make sense.  
5 And yet this government is building a road to --  
6 there is a reserve north of Berens they are  
7 building a road to. I can't think of it offhand  
8 right now.

9 MR. KULCHYSKI: Bloodvein or Poplar?

10 MR. NEPETAYPO: Popular, from Poplar  
11 to Norway House, I would say it is 40 to 50 miles,  
12 maybe 30 miles apart. And if you go the road  
13 going to Molson Lake, it is not that far from  
14 Poplar River. Why can't you build the  
15 transmission line through that way? Because you  
16 are just going to destroy that piece of area  
17 anyway with a road. Why can't you build a  
18 transmission line through that way? Instead of  
19 bitching and complaining that you are going to  
20 lose so many percentage of power transmitting to  
21 the States? You know, I don't know if you are  
22 converting it at Dorsey or if you are going to  
23 stay DC all the way to the States, I don't know, I  
24 haven't seen that in any information package.  
25 Because a lot of power that you are getting is

1 being transmitting to Dorsey Converter Station and  
2 converted to AC. And it goes to the communities  
3 down south.

4 MR. KULCHYSKI: Mr. Nepetaypo, we are  
5 pretty close to when we want to break for lunch.  
6 Could you maybe see --

7 MR. NEPETAYPO: Do you want to tell me  
8 to shut up and I will just shut up.

9 MR. KULCHYSKI: I am a very polite  
10 person, but I'm seeing if you have any last  
11 comments that you want to make.

12 MR. NEPETAYPO: I don't mind, I have  
13 been told to shut up before, even from my own  
14 band. Thank you very much for listening to me.

15 MR. KULCHYSKI: I'm kind of amazed  
16 that we are roughly on schedule here.

17 THE CHAIRMAN: Thank you. I think we  
18 still have a presentation from  
19 Ms. Pawlowska-Mainville on behalf of Jack and  
20 Christine Massan. Now, we could hear that after  
21 lunch.

22 Mr. Moose, were you --

23 MR. MOOSE: I was going ask, after  
24 lunch could I just refer to the sheet that I gave  
25 out, after lunch? I wanted to mention because

1 they were just passing it around.

2 THE CHAIRMAN: Okay. You will be very  
3 brief?

4 MR. MOOSE: Yes, very brief, about an  
5 hour or so.

6 THE CHAIRMAN: If it is an hour or so,  
7 we will be cutting your mic off. Then maybe we  
8 will rip that T-shirt off you and make you wear  
9 the other one. Thank you. We will reconvene at  
10 1:30, please.

11 (Proceedings recessed t 12:35 nd  
12 reconvened at 1:30 p.m.)

13 THE CHAIRMAN: Okay, sorry for the  
14 slight delay, we had technical difficulties. They  
15 are now resolved so we will return to the panel at  
16 hand.

17 Dr. Kulchyski?

18 MR. KULCHYSKI: All right. So  
19 Mr. Moose had a short statement he wanted to add,  
20 and then we have Agnes Pawlowska-Mainville reading  
21 Christine Massan's statement, and then we will  
22 proceed. Mr. Moose?

23 MR. MOOSE: Thank you, I appreciate  
24 it.

25 I handed out these papers, on line

1 eight on the first page and line two, the second  
2 from the bottom on the second page, it shows what  
3 the skip was about. I was a member of the  
4 committee that sat on this for skip. And the  
5 report was done by Dr. Rachel Ennie, and I think  
6 it was done, it was based on this study whether  
7 acceptance of Keeyask would -- the acceptance of  
8 Keeyask was based on this study. But for some  
9 reason it was not allowed here. So I just thought  
10 I would let you know that. I appreciate it.  
11 Thank you, Mr. Chair.

12 THE CHAIRMAN: Thank you, Mr. Moose.

13 MR. KULCHYSKI: And I should assure  
14 the Chair that some of our other speakers will be  
15 a little bit shorter than the hour they have got,  
16 we will have some time for a little bit of video,  
17 but I believe we are doing well with our schedule.

18 THE CHAIRMAN: Thank you, let's hope.

19 MR. KULCHYSKI: Ms. Agnes

20 Pawlowska-Mainville?

21 MS. PAWLOWSKA-MAINVILLE: I'm reading  
22 a statement that has been sent to me by Christine  
23 Massan. It was written by her and emailed to me  
24 for the purpose of reading it at the hearings  
25 today, only because she was unable to come here

1 personally, at the last minute, she couldn't come.

2           So Tansi, (Cree Spoken). Hello, I'm  
3 happy to see all of you again. I shake hands with  
4 all of you. My Cree name is (Cree spoken), given  
5 to me by my grandfather. Thank you for allowing  
6 me to speak the truth to you today. I am here  
7 because it is the honourable and right thing to  
8 do.

9           About me. My whole life I have cared  
10 for people, being the oldest sister, teacher,  
11 counsellor, and now an elder, I continue to do  
12 what I can. As young people we are taught to work  
13 hard and to always do the best you possibly can.  
14 We learn to care and help one another and respect  
15 all forms of life. Our environment shapes us and  
16 gives us life. Water is most important to us as a  
17 healer and gives us life. Both of these two  
18 things have kept us alive all of these years,  
19 beginning with our forefathers and continue on, or  
20 at least it is supposed to give us the nourishment  
21 our bodies require to carry on life.

22           Do you know what it is like to be  
23 bullied or called into the office for everything  
24 that you do, called into the office for going to  
25 the reserve? Well, I do. I had worked one year

1 only for an administrator and that, for whatever  
2 reason, decided that I needed to be watched, going  
3 to and after from work to supper, meant that she  
4 would come here and sit and watch to monitor our  
5 phones and me. The funny thing is, when we moved  
6 to Sundance people could not believe I was a  
7 teacher. They used to think that I was the  
8 custodian or educational assistant. In my  
9 opinion, people become what they have learned at  
10 home as children. They learn to fear and  
11 disrespect us. Not because of racism that they  
12 hear at home as young children, but they grow to  
13 fear us because they have heard such terrible  
14 things about us. It is this emotion that grows  
15 continuously as the child grows into an adult, and  
16 it is this fear that manifests itself into the  
17 individual treating people the way they do. Fear  
18 makes a person do things in the way not normally  
19 done. Why do you fear a strong person? Someone  
20 who embraces their fears is usually the ones who  
21 are dealt with the harshest. You are labeled a  
22 trouble maker or a snitch, or told you have a big  
23 mouth and why can't you just leave it alone? If  
24 things were just left alone, then we wouldn't be  
25 sitting here in this meeting right now. It is

1 because of these strong people who have embraced  
2 their fear and used up power to be able to get  
3 them to stand up and be heard now.

4           On the one side of the coin, it is due  
5 to the portrayal of the native people, for the  
6 ones who are not from here have such horrible  
7 ideas about what we are like. They come here to  
8 work and think we are stupid, drunk Indians and  
9 are too lazy to work. They don't see the people  
10 cutting, hauling wood, fishing, hunting, trapping,  
11 and keeping a full-time job. Each of these things  
12 down south can be considered full time employment,  
13 yet for us up here it is just everyday life.

14           Now I know that Manitoba Hydro cannot  
15 know everything that is said or happens. But many  
16 of these abusive people that I speak of are sub  
17 contractors with Manitoba Hydro projects as well  
18 as employees of Manitoba Hydro.

19           There is supposed to be cross cultural  
20 training, but really how much can the person  
21 really learn in half a day? Even the video that  
22 is shown to prospective employees of Manitoba  
23 Hydro for when they are considering moving into  
24 the area does not show the trailer court or really  
25 mention the fact that there is an urban reserve or

1 reserve nearby.

2 Policy states that there is zero  
3 tolerance on racism. But did you ever hear of  
4 anyone getting fired for that behaviour? I  
5 haven't. They are sent to a new site to work or a  
6 different office across town. Zero tolerance  
7 should be loss of job, period.

8 It seems like the women of Fox Lake  
9 get the worst treatment because they have been  
10 raised to speak up and to say what is on their  
11 mind, especially if it has to do with the ill  
12 treatment of others, and they tend to get put down  
13 or "rid of" the fastest. The women of Fox Lake  
14 have always been the healers and the leaders, the  
15 helpers in the community, and it is a proud  
16 tradition that gets passed down from daughter to  
17 granddaughters. The women don't need to be asked.  
18 It is just something that is done as part of our  
19 culture.

20 Bullying and/or questionable  
21 behaviours. There are and have been things and  
22 events happening that you may not be aware of.  
23 Racism continues. Bullying on the job has  
24 replaced the above in many ways, and I will give  
25 you some recent examples. The act of bullying are

1 happening in various sites. A young woman was  
2 given permission to take the days off she  
3 requested. One day her boss was overheard saying  
4 something that somebody was going to get fired  
5 today. That day the young woman was let go, of  
6 some of the reasons being the days that she was  
7 given off. She took the day off without  
8 permission for prior to starting her job, as well  
9 as an emergency visit to the dentist and doctor.

10           Number 2, illegal searches are a  
11 regular happening with some of the camp rooms.  
12 When the camp resident is on days off or not  
13 present, the general manager has been heard to  
14 have said that there are ways to get around unions  
15 if you want to get rid of a person too.

16           Number 3, drugs are in vehicles and in  
17 the camp. There was one case where the owner was  
18 fighting to overturn the eviction, but during the  
19 appeal process the following treatment the person  
20 receives was: A, evicted from camp. B, was not  
21 given the option to commute. The owner is the one  
22 who asked why or why not the owner was given the  
23 okay to commute. C, coworkers were told they  
24 could not talk or visit briefly with the worker.  
25 If they did, they were told that the worker had

1 lots of work to do today and please do not come to  
2 visit.

3 We are told that we are messy, our  
4 hair is unkempt, uniform is not ironed. The same  
5 thing is told to other coworkers who are also  
6 overweight.

7 Now, tell me, do you look all  
8 beautiful and feminine wearing a hard hat and an  
9 ill-fitting blue uniform? It may be funny for  
10 you, but that was very hurtful for this person and  
11 to the others it was mentioned to.

12 This strong young woman continues to  
13 commute to Keeyask every day, as she has done so  
14 for almost three months. The chef and others in  
15 camp don't consider the energy spent traveling  
16 this road and think nothing of asking her to do  
17 errands for camp prior to leaving for work. Yet  
18 if she is a few minutes late, there is nobody  
19 around she can talk to.

20 She was asked to come and smudge in  
21 the ERS office, but this had to get the okay from  
22 Manitoba Hydro, and has to be a singular meeting.  
23 If the person wants to go seek ERS help, that she  
24 needs to get the okay each time.

25 G, was told that if things fell into

1 the scope of her job it would be okay. Was asked  
2 to go to a room off the kitchen during working  
3 hours due to disruption in the internet. Was  
4 given an email reminding her the next day that she  
5 was not allowed away from the building that  
6 contains the camp office or administrative office.

7           There is one specific bus stop as well  
8 that she is only allowed to use as a native woman.  
9 This worker has since given up her appeal as the  
10 substance that was found in the car deemed to be a  
11 controlled substance. There was never any proof  
12 it was the worker's and the worker was not in the  
13 vehicle while searched, and has never shown the  
14 amount where it was found. Because Manitoba Hydro  
15 found a controlled substance, the worker was told  
16 that they could be criminally charged or fired if  
17 the worker continued to move forward with the  
18 appeal.

19           I did get a chance to speak with Scott  
20 Thompson, the CEO of Manitoba Hydro, explaining to  
21 him the situation that is going on with the  
22 Keeyask camp. I am still waiting for him to make  
23 the phone call that he said he would make.

24           Trappers: Another thing, the trappers  
25 had negotiated several things to be done each

1 year. The deal was working well, but once  
2 Manitoba Hydro employees switched offices and the  
3 CEOs, not all of the parts that were negotiated in  
4 the deal have been met as such, as the Skidoo  
5 year's maintenance. Do you know how it feels to  
6 be listened to or considered important by one  
7 person, only to have his or her replacement just  
8 ignore the fact that you are here?

9           The other thing that I was going to  
10 mention has to do with some of our meetings about  
11 project description with Manitoba Hydro. There  
12 are people that constantly argue with us all of  
13 the time. It doesn't matter what is said, they  
14 always have to be right and have it their way.  
15 What do they know about the area? He doesn't live  
16 here and doesn't give anyone the impression that  
17 he would even want to. Last meeting we were told  
18 that Limestone River was non-navigable. The Fox  
19 Lake members have been navigating this river their  
20 entire lives and will continue to do so as each  
21 generation comes of age. I said, oh, Jack and  
22 those other guys use that river all of the time.  
23 This person was not sure what to say. But this  
24 was just a recap.

25           We have helped you in all ways

1 possible from a long way back, and we will  
2 probably continue to do so, knowing that you are  
3 going to continue destroying the waters, the earth  
4 and everything in between. Why? Because that is  
5 the way we are. Thank you.

6 MR. KULCHYSKI: Thank you. So  
7 Ms. Neckoway?

8 THE CHAIRMAN: I don't think that she  
9 has been sworn in.

10 MR. KULCHYSKI: Yes. Sorry.

11 Ramona Neckoway: Sworn

12 MR. KULCHYSKI: See if you can get  
13 closer to the microphone.

14 MS. NECKOWAY: Is that better?

15 MR. KULCHYSKI: Um-hum.

16 MS. NECKOWAY: Would you like me to  
17 just introduce myself?

18 So, Tansi, everyone. My name is  
19 Ramona Neckoway, I'm Cree from a Hydro affected  
20 community up in the north. I'm from  
21 Nisichawaysihk Cree Nation. As stated earlier  
22 this morning by Peter, I do have very close family  
23 ties into both Tataskweyak and Fox Lake. My  
24 grandparents on my father's side come from Fox  
25 Lake and Split Lake respectively.

1                   So I have had many sleepless nights  
2 wondering and worrying about this talk today,  
3 wondering how it would be received, or how, you  
4 know, things were going to transpire as a result  
5 of me participating in these hearings. But it is  
6 not my intention to disrespect anybody or any of  
7 the communities that have signed on board with the  
8 JKDA. I feel like I have gone into some of the  
9 communities and gathered some oral testimony over  
10 the last few years, and have heard from the Cree  
11 people themselves about how the development and  
12 how the activities in our territory are impacting  
13 the local people. And I think it is important  
14 that we create some kind of counter discourse,  
15 because my experience so far, and experience with  
16 Wuskwatim was that, you know, we were labeled if  
17 we raise any questions or any kinds of concerns  
18 with the process and with some of the mechanisms  
19 used as part of that. And it is not my intention  
20 to be here to create any kind of animosity or to  
21 undermine what anybody is saying. Excuse me, I'm  
22 coming down with a cold, so my throat is kind of  
23 giving up on my a little bit.

24                   I'm currently a PhD student, so my  
25 research is going to be looking at hydroelectric

1 development in Cree territory. I'm still quite  
2 early in the researching phase. I received a  
3 SHIRK doctoral support to undertake this endeavor.  
4 So while I'm still quite early in this process,  
5 the goal at this point is to record how  
6 hydroelectric development has and is impacting the  
7 Cree in the north.

8           Again, over the course of the last few  
9 years I have had the opportunity to research and  
10 visit many Hydro affected communities, and I spoke  
11 with Cree who were and continue to be affected by  
12 hydroelectric development. I have heard accounts  
13 of racism, segregation, and other forms of abuses  
14 that I never would have imagined to be possible  
15 here in Canada.

16           I am still quite young compared to  
17 some of the elders that I sit with and that sit  
18 behind me. And for me to raise issues of culture,  
19 as a young woman, I feel really it is not my  
20 place, and I apologize for the elders for having  
21 to be the one to come and remind people about our  
22 culture and about the importance of our way of  
23 life. But as a woman and as a mother and as a  
24 Cree person that lives and is from that territory,  
25 I really feel that I have an obligation and

1 responsibility to remind southerners, to remind  
2 Manitobans, to remind Manitoba Hydro, and to  
3 remind us, even us the Cree, that the knowledge  
4 and our way of life and the knowledge of our  
5 elders and the way that we lived is important.

6           So, again, I have gone and done  
7 research in Grand Rapids. I have interviewed on  
8 both sides of the river. I eventually co-authored  
9 a paper based on this research. I spent time in  
10 Pimicikamak territory. I have learned about the  
11 impacts of Hydro development in that territory.

12           I have also gone and done treaty  
13 research which had taken me into communities in  
14 the north which were also impacted by  
15 hydroelectric development. While it wasn't the  
16 objective to go and hear the stories, they did  
17 come out when we were interviewing elders as part  
18 of that research.

19           So, again, you know, some of the  
20 communities were Tataskweyak, I have been to Fox  
21 Lake, and I have been to York Landing as part of  
22 that research. So for me, more important than  
23 being a PhD student looking at this is my role as  
24 a mother. I'm a grandmother. My grandson is four  
25 year old. As I sit here today, Wuskwatim is, you

1 know, as far as I know the rapids are gone. I  
2 gave testimony in the other hearings that that was  
3 grandfather's trapline. As I sit here today, his  
4 trapline is gone. My grandson is born into debt,  
5 you know, because of the project development  
6 agreement. He is four years old. So by virtue of  
7 that agreement, we are in debt.

8           So, again, compared to the elders  
9 beside me and behind me, I am young and I have  
10 lots to learn. And I really appreciate the  
11 eloquent words that Ivan said today. We have  
12 forgotten about what happened to the people. And  
13 for me, the goal of my research, once I get going  
14 into that, is to go and document an unfiltered  
15 account of what happened to the Cree in my  
16 territory.

17           I agreed to speak here today to serve  
18 as a reminder that development is impacting us.  
19 By us I mean the Cree in the north. I'm from  
20 Nisichawayasihk, but I also have family and  
21 kinship connection into Tataskweyak and into Fox  
22 Lake.

23           The course of that development impacts  
24 us all. And I don't even know in what way, shape  
25 or form our Treaty, Aboriginal and inherent rights

1 are being impacted. So I have a lot of concerns  
2 about what I see, but, again, my overall objective  
3 is to document some of what I encounter, doing  
4 kind of bits and pieces of research I heard it  
5 called the other day.

6 Do we really need further development?  
7 I don't know. I can't answer that. I was opposed  
8 to Wuskwatim because I was really concerned about  
9 what was happening to the land, the loss of the  
10 traplines. I don't know if people in the south  
11 will understand what that really means for us.

12 In some of the literature that I have  
13 been able to review for some of this, it is in the  
14 documentation, that you can't separate the land  
15 from the people. For us as Cree in the north, the  
16 land is so important to us. While I'm not a  
17 resource user, my japa, my great grandmother  
18 instilled that in me. I saw her working the land.  
19 And I hear stories of the old people, you know  
20 what the land meant for them, and the pride and  
21 the sense of purpose and the sense of belonging.  
22 I don't know how to impart that so that it makes  
23 sense. And maybe I don't need to convince you,  
24 because we know what it is and how important it is  
25 to us.

1                   So, you know, I'm hoping in the end  
2    that I can record what really happened to the  
3    people. Because he is right, you can't forget  
4    about what happened to the people. I have heard  
5    of atrocities from Grand Rapids all the way up  
6    through to some of the bigger dams down on the  
7    other end of the Nelson River.

8                   My children may never see the economic  
9    benefits promised to them. Again, that was raised  
10   today. We were promised prosperity back when they  
11   signed the Northern Flood Agreement. Where is it?

12                  You know, it feels like we, the Cree,  
13   are entering into these agreements under stress,  
14   we want jobs, we want some of the conveniences, we  
15   want access to benefits that the south enjoys as a  
16   course of, you know, your day-to-day. But it  
17   seems like we are getting into these agreements  
18   and I wonder, do we really know the full impact of  
19   what we are getting into? You know, for me it  
20   seems like through these agreements we are being  
21   forced to help destroy and damage our land. And  
22   in doing this, it is like we are breaking our own  
23   natural laws.

24                  In some of the interviews that I've  
25   done, you know, the sacredness of the land is

1 something, is a message that comes clear from the  
2 elders. You know, and by being partners in the  
3 process we are being forced to break those natural  
4 laws. I don't know what other way I can  
5 articulate that.

6                   How will our grandchildren, and our  
7 grandchildren know and learn about their land and  
8 heritage? I was born into a world that has been  
9 and is infected by hydroelectric development  
10 activities, and these partnerships have created  
11 rifts in some of the communities. I saw it happen  
12 in mine. There has been yet to be reconciliation,  
13 true reconciliation regarding this earlier wave,  
14 rather tsunami of development that happened in the  
15 '70s.

16                   So my message is short and simple. We  
17 need some kind of mechanism to help record the  
18 stories and knowledge of our people, and not in a  
19 piecemeal manner. You are in Cree territory.  
20 Your activities are impacting our way of life.  
21 Respect our culture and respect our way of life,  
22 value our knowledge.

23                   You know, the chair -- in my territory  
24 they say wesagi jack was there, and there is a  
25 land marker there in Footprint Lake that ties back

1 to wesagi jack stories. How do we capture these  
2 and how do we record these and how do we make sure  
3 that my grandson and my japas to come will know  
4 these.

5 Our way of life is not some relic,  
6 some way of the past, it is still quite -- we are  
7 still alive, we are still here. And we heard  
8 today from the elders, you know, through some of  
9 their activities.

10 So, again, my recommendation, or I  
11 would ask the CEC to recommend that somehow we  
12 document unfiltered narratives of what happened to  
13 the Cree, and what is happening to the Cree in the  
14 territory and not in a piecemeal manner.

15 You know, I heard one trapper say,  
16 what happens at this end of the river affects what  
17 is going on up here.

18 So I didn't want to get into too much  
19 detail, or to get into too much, but I just wanted  
20 to keep my message short and sweet. I'm doing  
21 some research on this. And just respect who we  
22 are. And we need to be able to pass some kind of  
23 knowledge to our children and our grandchildren at  
24 the very least, you know, we need a way to capture  
25 what is going on and leave a record, you know.

1 Our legacy should be a better one than we have  
2 now.

3 MR. KULCHYSKI: Thanks, Ms. Neckoway.  
4 I want to ask you a couple of brief questions. In  
5 your community, Nelson House, Nisichawayasihk, is  
6 there a section of town called the Bronx?

7 MS. NECKOWAY: I'm from the Bronx.

8 MR. KULCHYSKI: Why is it called the  
9 Bronx?

10 MS. NECKOWAY: Because it can get  
11 quite rough. So it is up on the main side of the  
12 community, for those of you that have been there,  
13 it is in Poplar. It can get quite rough, that's  
14 where my japan had had her house. I think in  
15 reflecting on that, that's probably where like the  
16 resource users and the trappers and their families  
17 and things like that were, in that area. But it  
18 has gotten quite rough in the last little while.  
19 Even since I was a child, even since I started  
20 having children, it has gotten quite rough. So it  
21 is the Bronx, you know.

22 MR. KULCHYSKI: Have you seen any  
23 improvement since the Partnership agreement that  
24 your people signed, or signed since the Wuskwatim  
25 dam was built? What kind of things went on in

1 your community as a result of that, just that you  
2 saw?

3 MS. NECKOWAY: I think it is too early  
4 to tell, but from what I can see, I don't really  
5 see any benefits coming from the agreement. I was  
6 reading a newspaper article the other day that  
7 said the cost of the construction has more than  
8 doubled. So, you know, are we having to pay more?  
9 Are more resources leaving the community for us to  
10 buy into the project?

11 So at this point I don't see anything.  
12 There is a training centre there, but, you know, I  
13 don't know, I think it is too soon to tell. But  
14 at this point I really don't see any kind of  
15 benefits. In fact, I think it has gotten a little  
16 more, socially I think it has gotten a little  
17 worse. The young people are a little bit  
18 restless, so...

19 MR. KULCHYSKI: Would you say that  
20 your community, not just the Bronx, but the  
21 community as a whole is in real need of help right  
22 now? Like it is in an urgent situation kind of?

23 MS. NECKOWAY: For help, of course. I  
24 think we all need help. We all need better  
25 infrastructure, we all need better -- so,

1 absolutely, I think that there could be a lot more  
2 things coming into the community to benefit the  
3 community.

4 MR. KULCHYSKI: And were you aware  
5 that your community had to borrow more money to be  
6 involved in the partnership agreement as a result  
7 of the increased cost?

8 MS. NECKOWAY: No. I actually just  
9 saw that in the newspaper article yesterday and in  
10 some of the documents that are being circulated.  
11 So, you know, I think that's another interesting  
12 point. And I can only speak from my experience  
13 and what happened with Wuskwatim. It is such a  
14 technical process, even though I was a university  
15 student, it still went, a lot of it, right over my  
16 head. And I had asked questions, you know, like  
17 how do my uncles, how do my aunts, how do the  
18 trappers, how do the elders, how do we understand  
19 all of this technical jargon? And you know, we  
20 assumed that people can read, we assume people can  
21 write. And you know, a lot of our old people,  
22 Cree is their first language. And even in  
23 syllabics -- I just don't understand how we can  
24 translate that kind of, that level of technicality  
25 so that we understand, you know.

1                   MR. KULCHYSKI: And just last, I know  
2 that you were out of the province for a little  
3 while, but were you aware of a blockade that  
4 members of the community put up while the  
5 Wuskwatim dam was being built? And if you were,  
6 can you say a few words about why that happened?

7                   MS. NECKOWAY: I remember getting a  
8 telephone call, yeah, I had been out of the  
9 province for a little while, but I remember  
10 receiving a telephone call and somebody said, what  
11 is going on? I said what are you talking about?  
12 There is a blockade. And I was like, what? So  
13 all I heard was that there was a blockade, and as  
14 I understand it, and don't quote me, people --

15                   MR. KULCHYSKI: You are being  
16 recorded, so you will be quoted.

17                   MS. NECKOWAY: Okay. But I just heard  
18 this from people in the community is all I'm  
19 saying. The issue was job equality, job equity,  
20 people were not satisfied with what was going on  
21 in terms of the job scenario at Wuskwatim. And  
22 that's all I know.

23                   MR. KULCHYSKI: Thank you very much,  
24 Ms. Neckoway.

25                   We will ask Ms. Da Silva to come up.

1 Maybe while she coming, if we could show a video.

2 Is it possible to switch to the videos?

3 So, actually I will show two, the one

4 at the very bottom is called Hydro Lobby

5 Waterfall. I will just explain for a moment

6 before we show it. This one Noah asked us to

7 make, and we have a good technician who worked for

8 us. He was struck by the irony of Manitoba Hydro

9 putting a lovely waterfall into its new building.

10 So he wondered what Manitoba Hydro employees would

11 think if their water was as brown as the water,

12 the once clear water is that they see now in the

13 Nelson River. So we made this maybe little 30

14 second or one minute long clip of the waterfall in

15 Manitoba Hydro's lobby, that he wanted to show

16 during his presentation, but we can show that one

17 now, and then we will show one of them.

18 (Video playing)

19 MR. KULCHYSKI: This was maybe Noah's

20 way of saying what happened to his community, and

21 trying to show Hydro people how would you feel if

22 you saw that happening to the nice waterfall you

23 put in your building?

24 I asked everyone we interviewed, we

25 didn't put them all on, but I asked them what they

1 think of Hydro, just to convey a sense of how  
2 Hydro is often talked about in Northern Manitoba.  
3 I got sort of more thoughtful answers some of the  
4 time than I expected. If you could play the "What  
5 Do You Think of Hydro?" This is just about ten  
6 minutes, I think, and then we will turn to  
7 Ms. Da Silva.

8 (Video playing)

9 MR. KULCHYSKI: Ms. Da Silva.

10 MS. DA SILVA: (Cree spoken).

11 MR. KULCHYSKI: We have to swear you  
12 in first.

13 Judy Da Silva: Sworn.

14 MS. DA SILVA: First I say my  
15 indigenous name. (Cree Spoken). And bonjour is  
16 not in French, it is in my language, and it means  
17 that we welcome everybody, we think we will meet  
18 (Cree spoken). So it is a short form. The title  
19 this is Asubpeeschwagong, is where I come from,  
20 Grassy Narrows, Ontario, it is about two hours and  
21 a half hours from here -- two hours to Kenora, and  
22 then an hour and a half north from Kenora. And it  
23 is called "Surviving with Mercury Poisoning."

24 And just to show you where we are in  
25 North America, we are in the letter A, and Toronto

1 is the purple, and Grassy Narrows,  
2 Asubpeeschwagong in my language, we are located in  
3 the northwestern part of Ontario, we are close to  
4 the centre of Canada, and our population is about  
5 800 people, indigenous people.

6                   And in the Kenora area, Kenora has a  
7 population of 16,000 people, and there are 20,000  
8 plus Anishinabek in that Treaty 3 area. And my  
9 people are one of the biggest indigenous  
10 populations in North America. We are called  
11 Algonquins. And we are over 100,000 people. We  
12 are one of the fastest growing populations and  
13 fastest dying populations. We have ten times the  
14 national average for suicide.

15                   That is my father, Robert Kejick, he  
16 passed away September of this year. And I wanted  
17 you to see his face. He is a survivor. He was 87  
18 years old when he died, and he always told me he  
19 had mercury poisoning. He was diagnosed with many  
20 different ailments, Parkinson's to Alzheimer's, to  
21 dementia. And he was very, very disrespected in  
22 the health care system. They treated him like an  
23 animal, and he suffered to the end like an animal,  
24 no matter how hard we fought for his rights.  
25 Because a lot of my family is educated in your

1 society, and no matter how much we argued for him,  
2 he was still treated like an animal, just as our  
3 people are in the health care systems.

4           And the reason why we are populating  
5 those health care systems is because of the  
6 pollution. I have thyroid disease, and in my  
7 community we have mercury poisoning. And to this  
8 day we fight for the recognition of our people  
9 suffering from mercury poisoning. But they will  
10 give us every kind of title to our ailments from  
11 dementia, Alzheimer's, they even told my dad he  
12 had syphilis, and that was only last year. And he  
13 giggled about it. He said how could I have  
14 syphilis, I'm a 87 year old man, I have no  
15 girlfriend. So that's how disrespectful society  
16 is on our people. And that's because of the  
17 pollution that we live with why we populate those  
18 health centres.

19           Diabetes is one of the highest rates  
20 in Canada amongst our indigenous people. And  
21 grassroots activist, John Hummel (ph), he is  
22 Celtic, but he is also our advocate. He told me  
23 that diabetes has been linked to the logging  
24 industry. There has been research done on that.  
25 And diabetes is rampant in our communities, that's

1 what killed my dad was diabetes. He had a heart  
2 attack because they overdosed him on pain killers.  
3 They cut his leg off. He only lasted a week.

4 So that's in the hospitals, our people  
5 suffer through that. But also in those hospitals  
6 our people are not treated humanely. If only  
7 those nurses and doctors would know why they are  
8 there, it is because of these hydro dams, the  
9 logging industry, the mining, that's why our  
10 people are populating these places, that's why we  
11 are making the doctors rich is because of that  
12 industry that pollute our land. We are suffering  
13 the effects. We are the first contact to the  
14 pollutants that are dumped in our water, and to  
15 the drilling and the chemicals they have to use  
16 for the mining.

17 So I wanted you to see my dad. And I  
18 will just read that we have gone through many  
19 traumas with the encroachment of our traditional  
20 territories by the European societies that invaded  
21 the colonial history of the European contact, and  
22 the effects on the Anishinabek of Grassy Narrows  
23 has been horrific. And I will use those words  
24 because it's true.

25 This is our forest after consumerism,

1 and then some of our forest that is left, the  
2 natural earth vision. And I went to Germany in  
3 May, and I was told that they live on a third the  
4 size of Ontario, 84 million people, and they told  
5 me that their logs come from Canada. And they are  
6 going to find out if it comes from my area. So  
7 that industry doesn't only profit in Canada, it  
8 also profits in other parts of the world at our  
9 expense.

10 In the early 1950s, the Dryden paper  
11 mill had been in full operation. It is 200  
12 kilometres upstream from Grassy. And it wasn't  
13 until 1972 that our community reacted when they  
14 saw dead fish popping up in different parts of the  
15 English Wabigoon river system.

16 First, the hunters told me that it was  
17 not too alarming, but as the summer months wore  
18 on, more and more fish were popping up. And a  
19 hunter just told me last week that when they first  
20 saw them, the old hunters actually scooped them up  
21 and they cooked them and ate them without  
22 realizing that they were very toxic with mercury  
23 poisoning.

24 It wasn't long before scientists came,  
25 as they heard about the catastrophe that was

1 happening in Grassy Narrows. And Dr. Masazumi  
2 Harada, he has passed on, he is the one of the  
3 first people who got interested in my community in  
4 1975.

5                   This is the English Wabigoon river  
6 system. At this site one of our trappers, Poosh,  
7 she has since passed on. She suffered pyrrhic  
8 disease and died from cancer in her brain. She  
9 was one of our great hunters and she was a young  
10 woman when she died. But the samples she brought  
11 to us, they were really high in mercury. And we  
12 thought this river system, this area, we thought  
13 it was safe to eat. But when we tested it in the  
14 wild meat contaminant study in 2010, it was really  
15 high in mercury. And we are going to make that  
16 study available. If anybody wants a copy of the  
17 wild meat contaminant study, it will be available.

18                   Dr. Leanne Simpson and Trish Sellers  
19 helped me with the study. We started 1999 and we  
20 finished 2010. We did four studies. But the  
21 reason for this was because in 1997, as a very  
22 ignorant indigenous person, I went to the clinic  
23 and the Health Canada official came there, and he  
24 said there is no more mercury in the water. And I  
25 would have believed that, being a simple

1 indigenou person that was not educated, except  
2 the nurse asked him, then why are you warning in  
3 the sports fishing guide for the sports fishermen  
4 to only eat so many ounces? If she hadn't asked  
5 that question, I wouldn't have thought nothing, I  
6 would have just continued on with life. But her  
7 question triggered that for me and us to pursue  
8 the four contaminant studies that we did, and  
9 found there is still mercury in the fish.

10 9,000 kilograms of methylmercury was  
11 dumped into the English Wabigoon river system. In  
12 any other community even a small liquid  
13 measurement of methylmercury would cause a great  
14 alarm and evacuation. We live with mercury every  
15 day, while other communities would not live with  
16 this toxic chemical for a day. Here in Grassy  
17 Narrows we have done four GNFN community lead  
18 contaminant studies and have found there is still  
19 mercury in our wild foods.

20 Just to give you a little story, like  
21 my friends here, they are such good storytellers,  
22 I could just imagine everything that they talk  
23 about. And they told me a few days ago, our  
24 community people, that there is a thermometer that  
25 broke in the school last year, I think, and it had

1 a little bit of mercury. They evacuated the  
2 school immediately. And imagine 9,000 kilograms  
3 being dumped knowingly into our river system.

4 At the time the Reed Paper Company  
5 from Dryden, they compensated our reserve  
6 \$6 million, and they developed the Mercury  
7 Disability Board to compensate those who showed  
8 signs of mercury poisoning. And they have a 6  
9 point system. I don't know all of them, but I  
10 know one of them is when you shake, like if you  
11 hold your hand and you shake, that's one of them,  
12 and loss of sensation in the fingers. And they  
13 try and make you walk a straight line, and some of  
14 our people kind of go sideways and they can't  
15 balance. So they do these tests. I went through  
16 that test, and my first test I was told that I  
17 didn't have mercury poisoning. And I appealed it.  
18 And the second time I got the mercury  
19 compensation. So get 250 a month for the rest of  
20 my life, because they recognize that I had mercury  
21 effects.

22 My dad raised us on fish our whole  
23 life. He was a commercial fisherman, and he  
24 hunted. And that's another thing, we hardly had  
25 any garbage because most of our food came from the

1 forest, and everything was always used or went  
2 back to the land. And now we have a big dump  
3 because we use a lot of things from the town now.  
4 That's how we supplement our food because our food  
5 base is poisoned.

6           Some of our people are denied the  
7 mercury disability even though they have been  
8 commercial fisherman, are fishing guides, and fed  
9 their families fish as main food source.

10           The community members that have  
11 applied for the mercury disability and were  
12 denied, they feel much disrespect from the mercury  
13 disability board doctor. And we are in the  
14 process of trying to change that system right now.

15           Dr. Harada, when he came from Japan,  
16 he verified that a lot of our people showed  
17 signing of Minamata disease, which is mercury  
18 poisoning in Japan. He honoured our people when  
19 he said that, when he said that person shows that  
20 he has been poisoned, he is a level one or a level  
21 two. And it would help us feel justice and say,  
22 see, I knew I'm poisoned. It helps us feel  
23 honoured.

24           These are just personal notes which I  
25 will not go into, but it just about the mercury

1 compensation again. And it will be available,  
2 this powerpoint is available to people. But in  
3 the year 2012, Kathleen Wynne, who was the  
4 Minister of Aboriginal Affairs, decided to form a  
5 mercury working group, which was comprised of the  
6 team of low level bureaucrats from the office of  
7 the Ministry of Environment, Aboriginal Affairs,  
8 Natural Resources, and then myself and a  
9 councillor. We are going to be doing a door to  
10 door survey. We have had a health study done in  
11 the 1990s, and we want to update the new  
12 sicknesses to government to tell them these, this  
13 is how the mercury has affected us now.

14                   And in the 1990's, that kind of study  
15 was done, so we want to update. But we are going  
16 to go door to door, because Health Canada won't  
17 give us the individual health records of people,  
18 so it will be faster to do it this way.

19                   There are intergenerational effects of  
20 mercury poisoning in our community, and there  
21 needs to be justice to Grassy Narrows Anishinabek  
22 community members. Dr. Harada, before he passed,  
23 he was telling me he would have done a child  
24 study, because he was just focused mostly on the  
25 adults, and people that he studied from 1975. And

1 then he came back 2004, I guess, 2007, 2010. And  
2 this one man that had really high levels of  
3 mercury, he is at home now. He is very sick, he  
4 can't take care of himself, and he has been  
5 diagnosed with Alzheimer's. And they say that he  
6 sometimes has to crawl. So his family tries to  
7 take care of him the best they can. But in 2010  
8 he was still able to talk to Dr. Harada.

9           These are the -- what we are asking  
10 the government is recognition, acknowledgement of  
11 disease in Grassy Narrow, apologize and accept  
12 responsibility to resolve the damage done and fix  
13 the damages.

14           I won't go into the other ones. We  
15 are currently meeting with bureaucrats, government  
16 bureaucrats to fund an environmental health  
17 monitoring centre in Grassy Narrows. We are  
18 looking at the health, because a lot of our people  
19 have different sicknesses, and sometimes the  
20 government won't fund our people to get clinical  
21 help. And it costs a lot to come to Winnipeg or  
22 Kenora, so we are asking for help.

23           And restore the river. Trish Sellers  
24 found that when she did the sediment study in  
25 2010, the mercury was still on top. And it peaked

1 her interest as a scientist that she is going to  
2 come back from the University of Carolina, and she  
3 is funding herself through that university to come  
4 and find out why is the mercury still on top? Why  
5 are we still getting exposed to this mercury?

6 And the Chief of Grassy said he wanted  
7 to clean, get the river cleaned up. And for me, I  
8 want the mills to stop running.

9 This is a fact sheet, I could say the  
10 heading, and then on the question answer period,  
11 you can ask me questions. But I will just say the  
12 heading. "Clear-cut Logging Releases Mercury into  
13 Boreal Lakes and Rivers." I will just say a  
14 little bit about that.

15 I found out through our meeting in  
16 Toronto, October 29th, one of the people told us  
17 that there is natural mercury in the environment,  
18 and when you do massive logging in the forest, the  
19 mercury gets released into the soil. And as it  
20 sits stagnant on the land and then it drains, it  
21 turns into methylmercury, and then it goes into  
22 the river system.

23 And that's the other thing I heard  
24 about dams, water dams, is that when the water  
25 gets stagnant and it has flooded old forests, that

1 old forest naturally creates that methylmercury.  
2 And that's what I feel like is possibly poisoning  
3 people that live near dams. There needs to be  
4 more study done on the effects of dams on the  
5 First Nation community members, and to see if  
6 there is mercury poisoning happening with the  
7 indigenous people.

8           Mercury makes the fish unsafe to eat.  
9 The mercury is heavy. So when it goes into the  
10 water, it falls to the bottom of the river system  
11 or the lake. And then the small bottom feeders  
12 eat that, and then the bigger fish eat the other  
13 fish and so on and so on, until it gets to the  
14 human food chain where we eat the fish. So we  
15 were told to eat fish that only eat plants and not  
16 eat carnivorous fish. But we found out that these  
17 plant eating fish go to the bottom of the lake or  
18 river to eat these plants, so it is almost like a  
19 catch 22 all of the time. Our food source is  
20 poisoned. Mercury in fish hurts Grassy Narrows.

21           It is an undoubtable fact that  
22 Minamata disease occurred in Grassy Narrows and  
23 White Dog based on our long-term investigation  
24 result. And that was from Dr. Harada.

25           One of the things that happened with

1 Dr. Harada's report is that also a doctor from the  
2 Mayo Clinic came and he contradicted Dr. Harada's  
3 findings, and Dr. Harada's report was never taken  
4 as a true scientific report. And I feel like  
5 people need to read his report and understand that  
6 he was a full-fledged doctor from Japan, and he  
7 studied people in Japan, and they have a mercury  
8 hospital in Minamata that deals with people that  
9 suffered mercury poisoning in Minamata, Japan.  
10 And they cleaned the sea, and it took them I think  
11 14 years to clean the sea of the mercury that was  
12 dumped by the Chisso Company. And they  
13 compensated each person, like it was millions of  
14 dollars a person, and they get to go to the  
15 hospital for free to treat their pains or whatever  
16 when they have the mercury poisoning symptoms. So  
17 they are treated very respectfully over there  
18 compared to my people in Grassy.

19 Ontario is planning another decade of  
20 clear cut logging in Grassy Narrows. I think in  
21 April 2014, they are saying they will start  
22 logging again in Grassy. We had a blockade in my  
23 community since December 2002, and we have  
24 continued like talking with the government and  
25 saying, you know, this logging industry is

1 destroying our community. For us it is an act of  
2 genocide on our people because we are losing our  
3 language, our way of life, our river system was  
4 poisoned. And I was saying, no matter if we cry,  
5 and we tell you that our families are dying, like  
6 it doesn't seem to really matter. Because as long  
7 as we are on the land, we are in the way, as long  
8 as we are in the forest, we are in the way of  
9 mining, of dams, of any kind of resource  
10 extraction that needs to be done. And what I feel  
11 like is that that's why we are being attacked.

12                   And we had buffaloes killed, that was  
13 the first way they tried to get rid of us, in the  
14 prairies, and it didn't work. Our people still  
15 kept fighting. And then our children were taken  
16 away in residential schools. That almost broke  
17 us, but instead it created rebels. Because what  
18 my husband said is that the residential schools  
19 were built to assimilate us, but then he said the  
20 biggest mistake that that system did was they were  
21 mean to us. They beat us, they strapped us, they  
22 raped us, they molested the children, but instead  
23 they created rebels. 80 per cent of my people are  
24 in jails, prisons, youth correctional institutes,  
25 and we are dysfunctional people. But at the same

1 time they have created people that will fight that  
2 system 110 per cent. And if they would have been  
3 kind to us, they would have won us to be  
4 assimilated.

5           And the attack on indigenous women  
6 that's happening right now, and me and her, we are  
7 talking about this, because we are life givers, we  
8 carry the nationhood, which is why we are being  
9 attacked. We are being still raped, and still  
10 disappearing, and still being murdered. And what  
11 Ramona Neckoway said is that we are Treaty  
12 carriers, as long as we can create life, we carry  
13 that Treaty inside of us to our children. We  
14 can't walk safely within the city without being  
15 hurt. And I want to ask people, this is like a  
16 side thing, if you ever see a native woman getting  
17 attacked, please help her. I have done many  
18 times.

19           And the government wants the resources  
20 that are on our land since the beginning of  
21 contact. And I wanted to say we did not surrender  
22 the land. That's what my aunt said. She passed  
23 on in 2004. She said we did not surrender the  
24 land, we agreed to share the land.

25           And I hear them saying they have been

1 damaged in their communities, Fox Lake, and I keep  
2 hearing them say, you know, like we have been  
3 damaged, we have been hurt, but please share like  
4 the resources. We live in poverty. But for me, I  
5 say stop that dam. It doesn't need to be there,  
6 you already have three dams there.

7           This is just a few photographs to show  
8 the logging industry in my community area. These  
9 are the logs. In 2002 a logging truckload of  
10 trees were worth \$4,000. Contractors would need  
11 to make 300,000 per month to break even to pay for  
12 their equipment that was worth \$1 million for one  
13 machine. I don't know the numbers now in 2013.  
14 This is the machines that cut through the land to  
15 get those trees. And in the front there, it is  
16 water, but then there is oil slick on top. And  
17 that's from the machinery. It just destroys  
18 everything, it doesn't leave nothing, no  
19 medicines. This is one of the machines that are  
20 used. This is another picture of the destruction.

21           And that's what I mean, like this kind  
22 of logging activity creates that mercury, and then  
23 it sits stagnant. And when it drains, it goes  
24 into the river system and becomes methylmercury.  
25 And these are just some faces of children, so that

1 you will see faces of Grassy Narrows. This is  
2 when I was in Japan in September. And what I was  
3 sharing with Noah and them is that you need to  
4 bring this to the international level, share with  
5 the world what is happening in Fox Lake. And this  
6 is what we are doing in Grassy Narrows. We bring  
7 it all over. We have been to Germany and been to  
8 Japan and share our story, and tell people what is  
9 happening in our community and how we, together as  
10 humanity on this planet, can help each other.

11 This is another face, a young face, my  
12 son. A little baby, Julia, Cheryl (inaudible).  
13 This is at the river run rally, 2012. This is  
14 Shenise Derosier (ph), she walked from Grassy  
15 Narrows to Toronto with the young guy back there,  
16 and they are on the radio station talking. This  
17 is Barbara Anamara(ph), and they are making  
18 posters for the river run rally. This is  
19 Brooklyn, making a mercury poisoned fish. This is  
20 river run rally, 2012. This is Dr. Harada and  
21 Yukari visiting with my dad. And that's where my  
22 dad was telling them they had found abnormality in  
23 his brain, and he gave him the CD to ask them to  
24 see what was wrong with his brain. But my dad  
25 knew it was mercury, but he was asking Dr. Harada

1 to check it out. He never got the response, he  
2 passed on.

3 And the ending of my presentation is  
4 protecting our planet, protecting our one planet  
5 Earth, and our waters for future generations.

6 Thank you. And for more information,  
7 freegrassy.net.

8 MR. KULCHYSKI: Miigwech, Judy.

9 Can I just ask you a couple of  
10 questions just to follow up. You visited Japan  
11 twice, is that right?

12 MS. DA SILVA: Yes.

13 MR. KULCHYSKI: When you were there  
14 did you meet anyone severely affected by Minamata  
15 disease, by mercury poisoning?

16 MS. DA SILVA: Yes, Dr. Harada took us  
17 to Minamata victims, mercury victims in Minamata,  
18 Japan. He took us right to their homes, so we  
19 were able to see them. And we went to the  
20 hospital and we saw patients.

21 MR. KULCHYSKI: And can you describe a  
22 little bit what it was like for people, how severe  
23 it was, you know, what kind of a disease it really  
24 is?

25 MS. DA SILVA: When we went to see

1 that one young girl, she is very deformed and she  
2 is very, she is in the bed helpless. She can't  
3 talk, and her eyes roll to the back of her head,  
4 and she -- but she liked Disney World, so she had  
5 all kinds of gifts from Disney World. So they had  
6 like Mickey Mouse all around her. So she was  
7 still able to let people know that she liked  
8 Disney World.

9                   And we went to see another man, young  
10 man. And him too, he was disabled, but he could  
11 talk, talk a little bit more. And his hands were  
12 crooked. But he was able to tell us that he loved  
13 music, and he asked us to send him music from  
14 North America and he would -- he had his own  
15 headphones. And he lived in a fishing community,  
16 and we were able to see his seaside home where  
17 they live right by the sea.

18                   So, that's the ones that I remember.  
19 And in the hospital we saw people that were  
20 walking, that were coming for appointments, and  
21 they took us to see how they checked their eye  
22 vision, and they took us to where if your hands  
23 are sore, where you put your hand in hot wax, and  
24 you pull it out and then you let the wax cool, and  
25 you take the wax off and your hands feel tingly.

1 So you get a little sensation in your hands, you  
2 know, if you lose the feeling in your hands. So  
3 they were just showing us different things there.

4 MR. KULCHYSKI: Did you hear when you  
5 were in Japan, did the Japanese government  
6 recognize Minamata disease right away, or did they  
7 finally recognize it after a long struggle?

8 MS. DA SILVA: They recognized it  
9 after a long struggle, and the Japanese people  
10 were protesting, like 1958, like really, like a  
11 long time. First they saw a lot of babies being  
12 born that are very deformed, and then the families  
13 started feeling the sicknesses where they would  
14 lose sensation in their hands. And then the  
15 fishermen got together and they started  
16 protesting, and they realized that the Chisso  
17 Company was dumping the mercury right into the sea  
18 and then they are eating the fish. So it was a  
19 long process for them.

20 MR. KULCHYSKI: And so do you think,  
21 given how serious it is, in Hydro affected  
22 communities anywhere in Canada, not just in  
23 Manitoba, that they should be testing people to  
24 see if they are affected by mercury?

25 MS. DA SILVA: When I first met Noah,

1 that's what I felt. Because we had a guy in  
2 Grassy Narrows that also has Kennedy's disease,  
3 and I wanted him to meet Noah. And this man in  
4 Grassy Narrows, he is worse than Noah right now.  
5 But I know, I remember when he was like Noah, but  
6 like he has deteriorated since then, because  
7 Kennedy's disease is -- how do you say the word to  
8 get worse?

9 MR. KULCHYSKI: Degenerative, is that  
10 the word, degenerative?

11 MS. DA SILVA: Yes. As each year goes  
12 by, or each day, you get worse and worse.

13 So I think, I have a feeling, like I  
14 would recommend that there be contaminant studies  
15 done on those waters. And since he was saying  
16 that 1960, the dams were already there, I feel  
17 like it has affected already whole generation of  
18 children and families. And you might see  
19 different sicknesses that could be connected to  
20 the dam. And when he told me there is like algae  
21 that was so heavy, like to me that shows that  
22 there would be lack of oxygen for the fish. And  
23 one of our hunters told us that algae is really  
24 bad for the fish, like it takes their oxygen away.  
25 So probably the fish are very sick too.

1 MR. KULCHYSKI: And just on a  
2 different line, I had one last question. Because  
3 you have been a traditional person and you have  
4 been an environmental activist, but you are also  
5 closely connected to your culture. How important  
6 would you say even a single trapline or a single  
7 hunting territory is for a community like Fox  
8 Lake, that has been so affected but has a few  
9 traplines left?

10 MS. DA SILVA: It is very, very  
11 important, because our hunters that are in the  
12 court case right now, Joe Forester and Andrew  
13 Keewatin, they are in the Supreme Court of Appeal  
14 right now, they told me how it affected them when  
15 they go into the forest, and the forest is gone.  
16 It is our identity as a culture, as a people, as  
17 the land, we are land based people. And if we are  
18 giving headaches to mainstream society for being  
19 on the streets, or being in your hospitals, then I  
20 feel like just leave us alone then, don't put dams  
21 up there, don't pollute our waters, just leave us  
22 alone. Let us be back to our land and we will  
23 stay out of your cities. But then there is a  
24 whole new generation of our people, because of  
25 this, that they are in the cities and they are

1 now -- their home is the cities. But I'm just  
2 saying like these traplines, these gathering  
3 places, these hunting grounds, these are the  
4 places where our people find their strength and  
5 their identity, is the land.

6 MR. KULCHYSKI: Miigwech. Is there  
7 anything else that you want to say here?

8 MS. DA SILVA: I wanted to thank the  
9 Fox Lake people for being so persevering, and I  
10 honour them for that, and I pray for their  
11 children, the future generations.

12 MR. KULCHYSKI: Miigwech.

13 THE CHAIRMAN: Thank you,  
14 Dr. Kulchyski. It is 3:00 o'clock, we have to  
15 take an afternoon break in a minute. When we  
16 return you have Ms. Pawlowska-Mainville, and then  
17 following her presentation, we can begin  
18 questioning?

19 MR. KULCHYSKI: Yeah, I was assuming  
20 that questioning would take place tomorrow, like  
21 after the whole, all of the group, but if you  
22 would like to --

23 THE CHAIRMAN: Well, we could do it  
24 that way if you prefer, but we might have a gap  
25 then this afternoon, unless you are prepared to --

1                   MR. KULCHYSKI: We have got a couple  
2 of other videos, but I think the group would be  
3 happy to answer questions.

4                   THE CHAIRMAN: We will begin this  
5 afternoon if we have time, and then carry on  
6 tomorrow. We will come back at 3:15, please.

7                   THE CHAIRMAN: We will reconvene.

8                   MR. KULCHYSKI: Before we ask  
9 Mrs. Pawlowska-Mainville, Mr. Nepetaypo had just a  
10 two minute statement that he had forgot to include  
11 in his presentation that he wanted to say, so I  
12 was going to ask him to do that. Mr. Nepetaypo.

13                   THE CHAIRMAN: Very few.

14                   MR. NEPETAYPO: I will make it very  
15 short. What I was going to say in my closing  
16 remarks was that I do follow my elders' teachings  
17 which is traditional healing, and I do rely on the  
18 plants and the trees and that we gather every  
19 year. And some of these plants and trees that I  
20 use are poplars, white and black poplar, and birch  
21 trees and black coniferous trees for medicine. We  
22 also collect what we call the rat root in English,  
23 but in Cree we call it (Cree word). And it is a  
24 condiment that the beaver use to keep them healthy  
25 too, and we get that from the water. So what I'm

1 asking you people to -- stop killing my livelihood  
2 and my environment, stop killing me, please.  
3 Thank you.

4 MR. KULCHYSKI: Thank you,  
5 Mr. Nepetaypo. So, Ms. Pawlowska-Mainville.

6 MS. PAWLOWSKA-MAINVILLE: Just going  
7 to get settled in.

8 MR. KULCHYSKI: Did you have a  
9 powerpoint as well?

10 MS. PAWLOWSKA-MAINVILLE: Yes, I do.  
11 Good afternoon, and thank you for allowing me to  
12 speak today. I realize that I have been here  
13 present this whole time and I will try to make my  
14 presentation not in the form of questions. I will  
15 actually make statements this time rather than  
16 keep asking questions.

17 So, I'm going to be talking about  
18 something that you most likely can't touch,  
19 sometimes you can't see, can't feel, sometimes you  
20 can't taste it, so it seems kind of funny to start  
21 off a presentation about something that perhaps  
22 individuals think doesn't exist, because you can't  
23 touch it. But I won't be making a magic show. I  
24 will be talking about what I entitled "Aski  
25 Atchimowina and Intangible Cultural Heritage" and

1 I chose the title Aski Atchimowina because it was,  
2 from all of the stories that I have heard with  
3 individuals that we have interviewed, that we have  
4 spoken to, this story encompassed everything, were  
5 very much rooted in the landscape, which is why I  
6 called it kind of the landscape stories, landscape  
7 histories, landscape, cultural heritage, you can  
8 call it, the things that are passed down. And I  
9 will use some of the voices that I have heard the  
10 community members speak, and use it as  
11 illustrative examples and apply it to intangible  
12 cultural heritage.

13                   So just to explain some of the basics,  
14 so intangible cultural heritage is an aspect of an  
15 international policy, so it comes out of UNESCO,  
16 which is the United Nations Educational,  
17 scientific and cultural organization, which is a  
18 European based organization that is comprised of  
19 different state parties and acts up in the case of  
20 UNESCO for the education, for the science and for  
21 the cultures of the world and for the benefit of  
22 humanity.

23                   So since 1950s, after the Second World  
24 War, UNESCO was very much concerned about what  
25 happens to culture and cultural heritage and

1 properties when there is a conflict. So after the  
2 Second World War, a lot of those cultural  
3 heritages were destroyed because of the  
4 devastation that occurred in Europe and elsewhere  
5 where the war was actually carried out. So there  
6 was certain recommendations and certain mechanisms  
7 set in place in order to protect cultural  
8 heritage.

9           So the first one was the  
10 recommendation for the safeguarding of traditional  
11 culture and folklore. And that's one of the first  
12 steps towards what is now the convention. But it  
13 didn't encompass everything that was required at  
14 the time, it didn't cover all of the basics, all  
15 the foundations. So in approximately 1997 to 2005  
16 there was the proclamation that the masterpieces  
17 of the oral and intangible heritage of humanity,  
18 and then after a few additions and discussions  
19 with diverse groups and individuals, became what  
20 is now the convention for the safeguarding of  
21 intangible cultural heritage.

22           So the convention was actually started  
23 up in 2003. It was ratified in 2006. So it is  
24 what I will be referring to in my presentation as  
25 the convention.

1                   So what is the point of the  
2 convention? Well, it is designed to promote,  
3 protect cultural heritage. It is binding to state  
4 parties who ratified the convention. And it is  
5 compatible with existing human rights instruments.  
6 So the definition of the convention is fairly  
7 large. I will only speak to the highlighted  
8 portion, just for simplification purposes.

9                   It is the practices, representations,  
10 expressions, knowledge and skills, as well as the  
11 instruments, objects, artifacts and cultural  
12 spaces associated therewith, that communities,  
13 groups and in some cases individuals recognize as  
14 part of their cultural heritage. It is further  
15 transmitted from generation to generation. And at  
16 the bottom it states that requirements of mutual  
17 respect among communities, groups of individuals,  
18 and it takes into account as well sustainable  
19 development.

20                   So this is the framework the  
21 definition actually works on. And it is seen as  
22 the main spring of cultural diversity, and the  
23 sustainable development aspect is for the purpose  
24 of humanity for all of us, so it has that aspect  
25 as part of its culture, as part of its definition.

1                   So some of the intangible cultural  
2 heritage elements that the convention actually  
3 discusses are manifested through, for example,  
4 oral traditions and expressions, including  
5 language, because it is the vehicle of culture,  
6 the performing arts, social practices, rituals and  
7 festive events, knowledge and practices concerning  
8 nature and the universe as well as traditional  
9 craftsmanship.

10                   So this is largely the framework, the  
11 most important aspects of the convention, and then  
12 perhaps individuals can question what is the point  
13 of this heritage? Why is it important, especially  
14 in the context of Keeyask? There is a  
15 significance in the convention from the large  
16 framework. Well, since its inception, to date  
17 there are about 290 elements placed with UNESCO.  
18 It is -- it takes into account 155 countries. So  
19 it is one of the fastest ratified conventions that  
20 UNESCO has ever produced. A lot of countries are  
21 adding on each year. In fact, just last week  
22 eleven new elements were placed on the lists. And  
23 there are two lists that the convention has; the  
24 first one is the representative list of the  
25 intangible cultural heritage of humanity, and the

1 second is the list of intangible cultural heritage  
2 in need of urgent safeguarding. So one is called  
3 the humanities list and the other one is called  
4 the urgency list. I will refer to them as such,  
5 and also instead of saying intangible cultural  
6 heritage each time, because it gets a little long,  
7 I will sometimes refer to ICH.

8           What is interesting about this list  
9 and why I think it is applicable to Keeyask is  
10 specifically that it places emphasis on living  
11 heritage. So it is the heritage that's lived and  
12 is performed by people, often collectively, and it  
13 is communicated through what is known as living  
14 experience. And the convention aspires to protect  
15 the intangible, so the elements precisely that we  
16 can't touch, sometimes we can't see, or we can't  
17 feel, definitely we can't move around because they  
18 are not objects, so it is specifically the  
19 processes and conditions rather than products.

20           So, I wanted to provide you with a few  
21 examples, but before I get to that I wanted to  
22 discuss a little bit what safeguarding in terms of  
23 the convention means. So in this case  
24 safeguarding are measures in that ensuring the  
25 viability of the intangible cultural heritage, and

1 this includes identification, documentation,  
2 research, preservation, protection, promotion,  
3 enhancement, transmission, and particularly  
4 through formal and non-formal educational purposes  
5 and processes, as well as revitalization of the  
6 various aspects of such heritage.

7 I highlighted documentation because  
8 that's one of the obligatory aspects of the  
9 heritage, is to actually do what is called  
10 inventorying. And there is a list that one does,  
11 a country or community does, they inventory their  
12 cultural heritages, so they come up with certain  
13 aspects that they find that, you know, that these  
14 may be important. These are the things that  
15 perhaps we want to pass down. And this  
16 safeguarding is done through this inventory. And  
17 an inventory is a list that you compile and you  
18 can use diverse means to compile this list, where  
19 you identify the element, you state the  
20 characteristics of this element, so you can  
21 perhaps name -- have the name of the element  
22 within the community, have a description or a  
23 possible location, have perceived origins, if  
24 there are any. You can name persons that are the  
25 cultural holders or their practitioners, or

1 sometimes known as the custodians of this  
2 heritage, as well as modes of transmission of this  
3 element. In the state of the element as well, you  
4 can also discuss the safeguarding measures, so  
5 this list, this inventory list that one compiles  
6 actually allows for communities or states to come  
7 up with approaches to safeguard cultural heritage.

8           Some of the examples that I have found  
9 that I wanted to briefly give you an overview are  
10 from the international context. So in Croatia,  
11 these little hearts that you see on the side,  
12 these things, these are cookies, they are called  
13 alisitar(ph), and they are, as you see in the  
14 picture, the tangible products of intangible  
15 cultural heritage. But it is the process, how you  
16 make those cookies, you have to have speed,  
17 precision, specific ingredients, and also the  
18 creative aspect, because each cookie is done in an  
19 individual way. And these cookies are usually  
20 passed down during a wedding, or a ceremony or  
21 birthday reception with a personalized message on  
22 them. So it is this aspect of those cookies that  
23 is actually part of the list of intangible  
24 cultural heritage.

25           The one on top, which is the needle

1 making from France, it is not itself the crotchet  
2 that you see, it is actually the way of making  
3 this product. So it is the scratching, the  
4 drawing of images that you want to produce, the  
5 way you use the needle and how it is done in order  
6 to produce the distinct spaces and the distinct  
7 holes in this crotchet piece.

8           At the bottom of the right, so the  
9 dancing women right here, this is the samaska,  
10 this is the cultural spaces of the samaska (ph) in  
11 Russia. So this is the indigenous, the old people  
12 in Russia, and they have this space, their home  
13 basically, their homeland, where they practice  
14 their culture. And because it is seen to be, you  
15 know, threatened with extinction, this space,  
16 because of development and other reasons, Russia  
17 actually put out this space under urgency list,  
18 and said, well, if it is not protected it may be  
19 gone within ten years. So this aspect here, you  
20 can't really tell it is a space, it is the entire  
21 community here that encompasses this culture is  
22 the fact that it is an intangible cultural  
23 heritage and it is this that is protected.

24           At the bottom you have a Ugandan  
25 gourde, trumpet players, again it is not the

1 gourde trumpets themselves, but rather the  
2 playing, how you play the trumpet, the notes that  
3 you use, the way that you use it, so the dancing  
4 that comes around with it, how many people  
5 actually joined this dance, and at one point who  
6 starts playing what. It is kind of like reliving  
7 the heritage of the Ugandans in that region. And  
8 because there are four people who are the master  
9 players of this gourde, it is also an intangible  
10 cultural heritage that's been placed on the  
11 urgency list.

12                   There is also numerous others, if you  
13 go on the website, there is, like I said, 300 that  
14 you can take a look at. And there is video clips,  
15 there is descriptions, there is ways that  
16 communities have gathered as a form of protecting  
17 their heritage. And this is their way that they  
18 see fit, they see best fit to protect that  
19 heritage.

20                   And I added the Q'eswachaka and the  
21 purity law just before I made this presentation,  
22 because the Q'eswachaka was added I think last  
23 week. It was one of the most recent additions to  
24 the intangible heritage list. And it is a bridge  
25 in Peru that's been in existence for at least 500

1 years. But yet this bridge is actually taken down  
2 each year, and it is the old ways, old people that  
3 are making the rope for this bridge and putting it  
4 up each year, so it is the actual traditional way  
5 of making this bridge that's used, and it is not  
6 the bridge itself that's protected. So it is the  
7 kind of intellectual property behind how to make  
8 this bridge that's considered to be intangible  
9 cultural heritage.

10           And the purity line was added because  
11 it was actually in the Metro news last week, as  
12 well; it is in Germany, who has nominated their  
13 purity law for beer. So the great taste that we  
14 have in great German beers actually comes out of  
15 the purity law, which is over 500 years old. So,  
16 this is another part of that intangible cultural  
17 heritage that Germany has added to this --  
18 nominated actually to the UNESCO list. So there  
19 are numerous possibilities out there for  
20 protecting heritage.

21           There are examples in Canada that I  
22 wanted to briefly discuss. Canada is not a state  
23 party to this UNESCO convention. However, there  
24 are certain provinces that have begun conducting  
25 their inventories of intangible cultural heritage;

1 most notably, Newfoundland and Labrador is perhaps  
2 leading the way with intangible cultural heritage.  
3 They have placed on their list already ballad  
4 singing; snowshoe making, which is the image that  
5 you see on the right with the snowshoes; fiddle  
6 playing; throat singing, which is also the image  
7 that you see at the bottom; berry picking, it may  
8 seem like just an activity, but in this Province  
9 berry picking is part of the intangible cultural  
10 heritage of that area, in Labrador actually; and  
11 boat building. And how intangible cultural  
12 heritage is protected in this province, it is  
13 through a network between the Memorial University  
14 and through the Heritage Foundation, and they  
15 invest funds and opportunities for people to  
16 re-live that heritage and make that heritage part  
17 of their life in an every day context. So it is  
18 done through festivals, through supportive  
19 transmission, and fiddle playing is actually a  
20 case study that I looked at for this presentation.  
21 And individuals who are very expert fiddle players  
22 are actually receiving funds from the government  
23 and from the Heritage Foundation to keep playing  
24 so they can, you know, outside of their part-time  
25 or full-time job, can do this in their life, can

1 have that in their life, and they can teach that.  
2 So there are funds available for individuals to  
3 actually keep teaching other individuals how to  
4 fiddle play, and continue that tradition of fiddle  
5 playing.

6                   And also the province explores ICH as  
7 a potential for actual economic development in  
8 communities. So this fiddle playing, for example,  
9 it allows communities, individuals who are fiddle  
10 players, to continue teaching others to play the  
11 fiddle, and then others are able to again have a  
12 job and perhaps be involved with keeping,  
13 transmitting their culture and then also have  
14 employment in that field.

15                   So I wanted to bring ICH or intangible  
16 cultural heritage to Northern Manitoba, and I'm  
17 really happy that I went last, because after  
18 speaking to different individuals for this, for  
19 the purpose of this presentation, and then hearing  
20 Ramona, Judy, Noah, Ivan and Tommy speak, it is  
21 obvious in their voices that they do want to  
22 protect their heritage. They have traditions,  
23 they have cultural values, cultural practices that  
24 they want to keep. It is important for them to  
25 pass that on to their children. And it has been

1 expressed, not only by the First Nations who are  
2 the participants in the CEC, but also the First  
3 Nations who are part of the proponents, the  
4 partner First Nations. And they have all asserted  
5 that they have a rich legacy, they have this  
6 irreplaceable heritage, that should be passed down  
7 to the younger generations and, therefore, I argue  
8 that inventory and establishing measures for  
9 safeguarding can help with dealing with some of  
10 the trauma that the communities have experienced  
11 thus far. I find it is important, and as it is  
12 stated in the Fox lake environmental report of  
13 collective trauma, it could be very healing.

14 One of the reasons I added the  
15 cumulative regional social, environmental economic  
16 assessment should be made with an ICH component in  
17 Northern Manitoba, that's one of my  
18 recommendations. And I have discussed that in my  
19 report. Because there has been so much damage to  
20 the north, and we hear Ramona and Ivan speaking  
21 about compassion, and they need to heal the  
22 people, and Noah being concerned with his land,  
23 and all the individuals being concerned about  
24 their people, their heritage, how they want this  
25 passed down. So I believe in looking at the north

1 from a larger perspective, but then encompassing  
2 the part that nobody really discusses at the  
3 hearings here, other than us today perhaps, is how  
4 to protect that heritage, those moments, those  
5 things that you do, the every day things that are  
6 part of your life which are part of your culture,  
7 how do you protect that?

8                   And to bring it closer a little bit.  
9 I decided to use some of the voices that we have  
10 collected, and through the numerous conversations  
11 that we have had as a group, and I individually  
12 with some people here, of cultural heritage; what  
13 does it mean? How can it be protected? How does  
14 it impact this project? So I looked at intangible  
15 cultural heritage from the perspective of the  
16 convention. So I specifically looked at the  
17 practices. And there were presentations, the  
18 expressions and skills that are recognized by the  
19 Innuwuk. And, of course, knowing that intangible  
20 cultural heritage, the term itself is very  
21 political, it is embedded in a policy. So I  
22 actually, to confirm my own theory that it would  
23 be hard for people to answer that question, I did  
24 ask Noah. I said, Noah, what is your intangible  
25 cultural heritage? And then I said well what

1 aspects of your cultural heritage do you find  
2 important? And he was so simple, he just said  
3 everything. So if everything is important, then  
4 everything is important.

5           So then I thought I'm going to take a  
6 look at the EIS. I looked at the Fox Lake  
7 Environmental Report, and I also read Ninan, which  
8 is the community report for Fox Lake. I also  
9 looked at my own work and with my background with  
10 Poplar River that I have been working with for a  
11 long time, as well as the scholarship on  
12 intangible cultural heritage, and I found I  
13 thought for the purpose of this presentation for  
14 the panel and for everybody else here how can I  
15 make some of the voices here perhaps applicable to  
16 Keeyask, applicable to intangible cultural  
17 heritage.

18           So I used some of the interviews that  
19 we have gathered, and I will use them as quotes to  
20 discuss how perhaps this intangible cultural  
21 heritage can be understood in the context of this  
22 Keeyask project.

23           Before I move on to my examples, I  
24 wanted to state my other recommendation that I  
25 also looked at in my report, that it is important

1 for the CEC to have all pertinent information.  
2 And therefore space as intervenors or  
3 participants, as well as funding, should be  
4 allocated to any First Nation or grassroots group  
5 or voice from a partner community, and I find this  
6 to be very important because everybody in our  
7 group, especially from Fox Lake, Noah, Ivan, Tommy  
8 and all of the other individuals, they said you  
9 know this is good, we are going to talk. And Noah  
10 always kept saying I have nothing to hide, I'm  
11 going to talk. So their excitement that they can  
12 actually voice their opinions here, to be present  
13 and to say really and be heard by people in the  
14 south how projects of Manitoba Hydro has impacted  
15 them has been really fundamental and important.  
16 And I wanted to thank you, the panel members and  
17 the CEC, as the coordinator of our group, for  
18 allowing us to bring people like Judy and Ramona,  
19 who are not from Fox Lake, but also be  
20 participants here as grassroots people.

21 So in the context of ICH and Fox Lake  
22 in Makeso Sakahican, I didn't want to place and  
23 identify some heritage and do the work for the  
24 community. I'm not indigenous, it is not my role  
25 to discuss Innuwuk heritage, and what are the best

1 means of protecting that heritage. I'm not going  
2 to either classify or categorize in any way some  
3 of the elements that I found by working with Noah  
4 and the other members of the community and placing  
5 them, and doing the inventory for them. That's  
6 not my job. And I don't find it to be an  
7 appropriate role for me. However, for the purpose  
8 of this presentation, and because of my background  
9 in intangible cultural heritage and the work that  
10 I have been doing with Poplar River, I thought it  
11 would be best, as I said, to use some of the  
12 things that I have learned and exemplify them and  
13 illustrate them for you to see how they would fit  
14 and see if they can be placed and applicable to  
15 this convention. And perhaps this convention can  
16 be used by the community to safeguard their  
17 heritage.

18           So the first one I placed is  
19 Inninumowin, and this is the Cree language, the  
20 Cree, however, I broke down the words a little  
21 bit. I don't speak Cree, I have some knowledge of  
22 anishimowin (ph), but I don't speak Cree. But to  
23 me I know Inninu and I know Inninumowin, and I  
24 thought this isn't just a Cree language, this  
25 actually means our people's language, our

1 language, the language of the people. And I  
2 thought about this. How can you make the language  
3 of the people be protected? Well, you protect the  
4 language if you protect the people, and if you  
5 protect the people, you protect the language.

6                   And I gave an example from Ivan. When  
7 I asked him about Inninumowin and some of the  
8 important mechanisms in order to protect the  
9 language, he mentioned just out of the blue this  
10 story, that we have many names for Hydro in the  
11 community; Kakinaskisuk, niskipaowuk,  
12 Kaniskipaowuk, and nachistawuk. Kipahekun -  
13 blocking the highway or the river is what we  
14 referred to them as. The Nelson was traditionally  
15 used as a highway for our people.

16                   So although this message may not  
17 represent anything specific about protecting the  
18 language, it does tell us a lot about how the  
19 language functions in the community, how important  
20 it is, that it has developed to the point where it  
21 includes story telling. So the words for example,  
22 kipahekun, is perhaps the words but it is very  
23 verb based, and to this community it represents  
24 blocking of the highway or the river, so there is  
25 almost a story behind it. There is a story about

1 just this one word, yet it encompasses the entire  
2 history of the community.

3 So Inninumowin for me needs to be  
4 protected, because it is such a verb based  
5 language. And it is so important to the members  
6 of the community because it is a story in itself.

7 And the Fox Lake report, as well as  
8 all of the members in our group, have stated that  
9 Cree is important, it is a language that a lot of  
10 young people don't speak, so it is important for  
11 them from both sides of the project here to  
12 protect that language. So what mechanisms are  
13 best used and can be used to protect Inninumowin?

14 The next one I chose was  
15 mino-pimatisiwin, oochinehwin and pastamowin. And  
16 there was a quote by Mr. Neepin who said there may  
17 be adverse effects for our people, but the  
18 benefits even beyond the adverse effects agreement  
19 are large and provide a balance for Aski. Keeyask  
20 represents an invaluable enrichment of our human  
21 capacity.

22 Another community member, from all of  
23 the interviews that I have heard that we did and  
24 to the individuals that I spoke with, this one  
25 stuck to me the most. "We didn't even know we

1 were poor until Hydro came in." And these are for  
2 me two examples of understanding of the concepts  
3 of mino-pimatisiwin, oochinehwin and pastamowin;  
4 two perhaps distinct and opposing views, but yet  
5 how do you reconcile those two, and the cultural  
6 heritage that comes behind it; what is it that we  
7 want to pass down; how can we find a balance in  
8 their community, and how can protect a cultural  
9 heritage that's part of our community; how can we  
10 go back to mino-pimatisiwin; how can we achieve  
11 it; is part of that understanding of cultural  
12 heritage. So I decided to use these two quotes as  
13 an example of the community's understanding of  
14 mino-pimatisiwin and oochinehwin and pastamowin.

15           The next three examples that I used  
16 and I'm going to pronounce them,  
17 kiskinohamakaywina, aniska achimowin,  
18 kanawicikiwin and also innovations, engineering,  
19 atunikawina, atchimowina, aski atchimowina, Hydro  
20 development, Indian Act, colonialism,  
21 kosahpahchikkun, mitewewin, jamboree and sweat  
22 lodge. They are not meant to be limiting either.  
23 I just picked up some of these based on our  
24 however long we were involved in this process  
25 conversation to pick out some elements, some

1 things that are perhaps expressions, skills,  
2 knowledge, things that are the basis, the  
3 fundamentals of the community, that they keep coming  
4 back to over and over.

5           So I assumed these were very important  
6 to them. They could be in Cree, but they could  
7 also be in English. So the Indian Act plays a  
8 large role in the community, so does Hydro  
9 development, yet so does Aski achimowin, which is  
10 why I decided to call my presentation aski  
11 achimowina. The numerous stories that are  
12 embedded on the landscape, the cultural  
13 landscapes, they are anchored to certain places.  
14 They have histories behind them. Not only  
15 collective, but individual histories. So what are  
16 the best mechanisms to protect some of those  
17 elements?

18           And I decided to use Nancy Beardy in  
19 my quote in order to discuss how I understood some  
20 of these concepts. So Nancy said:

21           "We know how, we knew how to do bead  
22 work. We knew how, all of us girls  
23 knew how to do bead work; and we knew  
24 how to make um, necklaces, earrings.

25           And my mom would get hide from people

1                   and we would help her make the hide  
2                   and make slippers and moccasins or  
3                   whatever, and even made us those  
4                   beaded hats."

5                   What I found interesting here is that  
6 Nancy here refers not only to the skills of how to  
7 make beading, because it is from my discussion  
8 with some of the women here, beading, like  
9 blueberry picking or harvesting, it is passed down  
10 not only in the form of passing beads and making  
11 creations, it is also about the relationships,  
12 about transmitting the knowledge about beading,  
13 and also sitting together and beading, it is the  
14 women that are sitting together, so the mother,  
15 grandmothers, the children, the daughters, who are  
16 sitting together learning how to bead. It is not  
17 just the knowledge how to bead, but it is the  
18 knowledge of how to be able to be together so the  
19 reliving of kinships, and that's also tied back to  
20 mino-pimatisiwin, also tied back to inninumowin,  
21 because it is women sitting together and using  
22 concepts that are only found in inninumowin,  
23 creating products that you need skills and  
24 knowledge of that creates that intangible cultural  
25 heritage. I also wanted to use an example, so I

1 have Ivan Moose's video, if I can have that  
2 played.

3 (Video played)

4 MS. PAWLOWSKA-MAINVILLE: If I can go  
5 back to the powerpoint, please. The example of  
6 Ivan talking about sweat lodges and some of the  
7 skills, that's a great example of intangible  
8 cultural heritage. Sweat lodges, I don't have any  
9 experience of how to conduct a sweat lodge, but I  
10 have been to a few. I remember some of the  
11 teachings that I was taught about a sweat lodge.  
12 A sweat lodge in itself is a building. It is a  
13 healing building, but it is still a construction.  
14 It is what happens on the land after the sweat  
15 lodge is removed that is sacred. So therefore a  
16 site that a sweat lodge is on is considered a  
17 sacred site. So therefore the ceremony that has  
18 been, has come and gone, even though it is not  
19 there anymore, the land that the ceremony was on  
20 is considered sacred. It is that rooting to a  
21 specific area that's also considered sacred. The  
22 reason why I was told that sweat lodges are  
23 sacred, is because when the person goes inside the  
24 sweat lodge, they sit and heal and they sweat, it  
25 is the sweat, or the blood and tears in some

1 cases, that go and are absorbed by the earth,  
2 that's what makes that area sacred.

3           The reason why I wanted to play this  
4 video after -- when I decided to make this  
5 presentation is because it does a really great  
6 description of some of the things that were  
7 perhaps not picked up in Keeyask. So there were  
8 some things like the ceremonies, like the aniska  
9 achimowin, kanawicikiwin, for example, the  
10 numerous engineering, there were not caught up,  
11 they were not stated as such, and there were no  
12 mechanisms in order to protect and to revitalize  
13 some of those things.

14           And I have also included a picture of  
15 Samson Dick as one of the elders in the core group  
16 from the community, and here he is picking  
17 medicine. And this is also an old man who is  
18 walking with a cane. The fact that he is picking  
19 medicine at his age, not only because it is there  
20 to heal, but he has knowledge of this medicine.  
21 He is one of those intangible cultural heritage  
22 holders that has knowledge of where to pick  
23 medicines, how to pick medicines, and what to do  
24 with the medicines, at what point do you use them.  
25 He is perhaps seen through the intangible cultural

1 heritage as the knowledge holder, the living  
2 heritage. And Noah always tells me that Samson  
3 Dick, he has so many stories, I tell people they  
4 should go and collect some of the stories from  
5 him. He can tell you everything. It is because  
6 he is recognized within the community as the one  
7 that has all of these stories to tell. And what  
8 are the mechanisms out there that are there to  
9 protect some of those stories.

10           The next picture that I wanted to show  
11 and discuss has to do with innado meechem, which  
12 in my report I discuss as food, country foods.  
13 Yet it is more, from my understanding of the  
14 community, it is not just ingesting calories, it  
15 is also the link to that food, the spiritual  
16 relationship or the cultural relationship to that  
17 food. It is not just gathering something and  
18 eating it, it is the skill that is used, for  
19 example, to know where the caribou are. They  
20 speak about caribou herds and their movements with  
21 other members, and so it re-enforces kinship  
22 relations. It is about knowing how to kill it,  
23 how to skin it, how to use all parts of that meat.  
24 Because it is not just food, it symbolizes a lot  
25 more to individuals who rely on country foods.

1 I also use aski, namao sipi, kichikame  
2 wabuttanau sipi in mile 349. These are just some  
3 of the elements that I use in order to anchor, or  
4 some places that I could see the anchoring of  
5 intangible cultural heritage to that landscape.

6 I quoted Nancy Beardy here because  
7 this quote is perhaps one of the best ones that I  
8 could think of that discusses intangible cultural  
9 heritage. So here she says:

10 My dad was a hunter for my family,  
11 whoever wanted things, eh. That's the  
12 kind of life we had, we lived off the  
13 land. And whoever came and got  
14 something, if they wanted something,  
15 like if we were short of lard or  
16 something. Whatever, you know.  
17 Whatever. If we had fish, they'd come  
18 and ask if we had fish. They killed a  
19 sturgeon one time. Got a big  
20 sturgeon, holy was he long.

21 And this quote to me is a  
22 representation of not only of one individual who  
23 caught or fished one species, this is, you know,  
24 about this woman who is talking about her dad who  
25 was a hunter. So he too was a hunter, as his

1 grandfather and father was. And he hunted for  
2 whomever wanted things. So this idea, the  
3 cultural heritage that's behind food ethics, the  
4 value of food sharing, giving, sharing with your  
5 kinship, whoever wanted things, that's the kind of  
6 life we had. So it is a continuance of those  
7 tradition of sharing food, when you get something,  
8 you share the food, it is community food. We  
9 lived off the land.

10           Whoever came and got something, as if  
11           they wanted something, if we were  
12           short of lard or something.

13           So if you are short of something,  
14 somebody out there will give it to you. And those  
15 are the cultural heritage, the ethics about food  
16 that are very important. And those, when I spoke  
17 with a lot of the members of the community, those  
18 are the ones that the community really wants to  
19 protect.

20           And if we had fish, they would come  
21 and ask if we had fish. So not only does it  
22 reinforce the fact that the community fished for  
23 sturgeon, this very cultural significant species,  
24 but also the fact that whoever wanted it, got it.  
25 And again the idea of sharing the food is part of

1 that intangible cultural heritage.

2                   And how do you protect, not only food,  
3 so the caribou, but also the ethics that come  
4 behind food sharing, the idea of innado meechim,  
5 which is not just country foods, access to  
6 calories, it actually comes as a relationship to  
7 obtaining this food, to sharing it to, for  
8 example, proper disposal of it. And one of the  
9 stories that I can say is when Noah, when we were  
10 talking about the map and all of the impacts that  
11 different infrastructure projects were going to  
12 have on his trapline, and he said to me, when they  
13 are going to run those roads and when they are  
14 going to run those traplines they are going to  
15 find a lot of bullets. And I said what do you  
16 mean bullets? And he said, well, because I put  
17 all of my bullets out there. And I said for what?  
18 And he said, well, because that's where I hunted,  
19 whenever I caught something I leave something  
20 behind. So that's a kinship relationship that he  
21 has, and gratefulness that he has for obtaining  
22 food. So it is not just obtaining caribou for  
23 him, it is actually giving back to the land and he  
24 has done it through offerings of bullets.

25                   Which brings me to my recommendation

1 of food and food sovereignty. It is important in  
2 this project, if it goes through, that viable and  
3 functional measures are set in place to ensure  
4 food security and food sovereignty for the local  
5 Innuwuk, as well as other populations. So it is  
6 not just food security, access to food, but also  
7 the sovereignty that comes with being able to, on  
8 your own or with the community, to have that food.

9           So for me, intangible cultural  
10 heritage in this community from my discussion with  
11 the elders is living heritage. So it is the  
12 knowledge holders that are the instruments of  
13 transmission and represent this living heritage.  
14 So it is through people that you represent  
15 heritage and you transmit your heritage. And  
16 again this ties back to what everybody on this  
17 panel today said, you protect the land, you  
18 protect people, because people are the transmitter  
19 of heritage.

20           And I was really moved when Ivan  
21 called me and he said I had this dream, and in my  
22 dream this is what this old man said; that when  
23 you dam the river -- you build the dam, you dam  
24 the river, you dam the land, when you dam the land  
25 you dam the people. I could continue and say when

1 you dam the people, you dam the heritage, or you  
2 dam the culture.

3           So what are the ways of protecting  
4 some of those elements that Fox Lake and the other  
5 First Nations communities partnered in the project  
6 can ensure in order that their cultural heritage  
7 doesn't get flooded along with the land? Well, I  
8 believe that looking or using the convention, the  
9 2003 convention for intangible cultural heritage  
10 is a great mechanism to ensuring some of those  
11 measurements are set in place to protect heritage.  
12 And one of the reasons is that it is a bottom up  
13 approach. So it is really up to the communities  
14 themselves, so the individuals from the community,  
15 that will identify some elements, come up with  
16 measurements on their own on how to protect those  
17 elements, what is the best way to ensure that  
18 transmission is passed on? It is up to them to  
19 determine how to ensure innado meechim, how to  
20 ensure the continuation of Cree, how to identify  
21 and ensure perhaps that some of the practices come  
22 back, for example, beading.

23           And in my report I stated Ivan's quote  
24 that after the dams came up nobody did anything  
25 anymore, people stopped beading, everybody started

1 drinking. Well, how do you come back to those  
2 things? And I used the example in my report of  
3 Japan, because Japan is actually one of the  
4 instigators for the cultural heritage. They were  
5 the ones that really played a large force in  
6 formulating the heritage based on some of the  
7 numerous, actually, policies they had in their  
8 country about protecting living heritage, so the  
9 individuals. So in Japan, they have means of  
10 facilitating activities through encouragement and  
11 training young people in learning cultural skills.  
12 So actually proving them, that these are valuable  
13 skills, it is important that you learn them, and  
14 also economically viable to learn them, there is  
15 value and worth in some of those skills. They are  
16 very strong in disseminating creativity, and  
17 providing them with assurance that their crafts or  
18 their skills are actually going to be beneficial  
19 for them in life.

20                   And this has proven to be with Noah,  
21 Noah and also the other trappers. Because of the  
22 fact that they have access to their trapline, they  
23 are very independent. They have their traditional  
24 knowledge users, they have immense skill and  
25 knowledge that they can use, they can access their

1 traplines, they can use all of the things that  
2 they have learned from their own people, and also  
3 the things that they have learned as part of their  
4 every day activities in order to become good or  
5 better trappers and hunters.

6           And one of our -- after one of our  
7 meetings I went to home depot with Noah, and he  
8 was really keen on buying this specific net  
9 because he came up with this brand new system of  
10 trapping martin, I think it was. So he was using  
11 new mechanisms to do something that he has been  
12 doing for however long.

13           So one of my recommendations is also  
14 to recognize elders and traditional knowledge  
15 holders as holders and resource users who are  
16 living heritage that need to be acknowledged,  
17 protected and financially supported. And I  
18 discussed this largely in my report as well. Even  
19 though elders are respected in many communities,  
20 they are seen as knowledge holders and are seen as  
21 important members of the community, but how do we  
22 ensure that they do not stay in poverty? How do  
23 we ensure that their land is not sacrificed for  
24 the benefit of others? How do we ensure the  
25 continuance of their skills, of their traditions,

1 of their knowledge is passed down and transmitted  
2 to others?

3                   And I know I have said a lot of  
4 things, and the panel members are probably  
5 bombarded with information today and all  
6 throughout, but I didn't want to give you a big  
7 overview of my entire report, I wanted to take a  
8 few things from my presentation today. And some  
9 of the things are that the UNESCO convention for  
10 safeguarding intangible cultural heritage is a  
11 very appropriate measure and mechanism for  
12 ensuring that cultural heritage in the area of  
13 makeso skahican and the other communities can be  
14 protected. And this form exists, and I put this  
15 in two brackets, because it can come in forms of  
16 songs, dances, landscapes, story telling,  
17 memories, meanings, skills and values, including  
18 bush skills, knowledge about beading and  
19 medicines, about other that human beings, place  
20 names, craftsmanships and skills for canoe making,  
21 for example, or boat building, or how to fix nets.

22                   Noah showed me there are ways of  
23 fixing the net in some ways. How to tan, make  
24 snowshoes. Noah can do that as well. How to  
25 barter in some cases, he can do that really well

1 too. Also experiences with the Nochinwaysoo,  
2 which is the wind spirit I believe. And even  
3 caribou and flooding. This doesn't have to be  
4 something that is in the past, because Vanderpete  
5 (ph) and Sparrow also acknowledge that there are  
6 certain elements that are integral to the culture,  
7 but they do not have to be frozen in time. And  
8 this UNESCO convention, I believe, allows for that  
9 broadness, that you can encompass a lot of  
10 different intangible cultural heritages, but  
11 protect them in a way that's functional and viable  
12 for the community.

13                 So then conservation of the living  
14 heritage I believe is the most important. So it  
15 is the individuals who live and hold that  
16 knowledge and transmit that culture that are the  
17 best at looking at monitoring, looking at effects,  
18 looking at ways of transmitting culture and  
19 knowledge about caribou, sturgeon and the muskrat,  
20 and Noah keeps coming back to the squirrel, even  
21 looking at the squirrel is really important,  
22 because that's part of the whole.

23                 And then why is this important for  
24 Keeyask? And I mentioned this little anecdote in  
25 my report as well. When we were looking at

1 different maps with Noah, and we looked at the  
2 heritage maps for Keeyask, and he leaned over and  
3 said how come we don't have any in our area? And  
4 this was a map of the Keeyask area where his  
5 trapline is directly located right underneath the  
6 Nelson, where the Keeyask project is going to be  
7 located. And he spent his life there, and  
8 previous generations and forefathers spent there,  
9 and yet there is no heritage on that area. So  
10 what is the best way to ensure that heritage is  
11 marked there and protected?

12                   And I believe that there was no  
13 thorough discussion in the Keeyask project about  
14 the convention, about intangible cultural  
15 heritage, it hasn't even scratched the surface in  
16 my view. And certainly there were no measures of  
17 ensuring safeguarding, how do you safeguard those  
18 stories and all of those elements that I just  
19 mentioned as an example? And again the First  
20 Nations and partners assert that they have a rich  
21 legacy, and that they are irreplaceable heritages,  
22 that you can't place them and relocate them  
23 somewhere else, they are specific to that land,  
24 they are anchored in that landscape, they are  
25 cultural heritage and cultural landscapes.

1                   Which brings me to the last  
2    recommendation, that a complete ICH inventory  
3    should be created by each community, by the  
4    community. And it should be -- there should be  
5    appropriate funding for such a study, so that if  
6    the Keeyask project is built, at least licensing  
7    should be postponed until such a study is made.  
8    Otherwise if there is no study, all of those  
9    things, landscapes, will be flooded, they will be  
10   destroyed and they will never be found again. You  
11   can't put them somewhere else. You can't locate  
12   the stories of the sacred boulder, or in my report  
13   I wrote Noah's perhaps incidents with the  
14   misapisew, it will never happen again, it will  
15   never be experienced again unless they are either  
16   recorded or protected, and it is perhaps up to the  
17   community what are the best way to do some of  
18   those things.

19                   So I wanted to thank you for your  
20   presentation, and I'm open to having some  
21   questions. Sorry, Ivan corrected me; it is to dam  
22   the water is to dam the land, and to dam the land,  
23   you dam the people. So quoted by a former chief.  
24   Sorry, yes, so thank you.

25                   MR. KULCHYSKI: Thank you. And you

1 covered all of my questions, so I don't have any  
2 questions for you, Ms. Pawlowska-Mainville. I  
3 don't know how the Commission wants to proceed.  
4 Did you want to proceed with questioning of the  
5 people who are here?

6 THE CHAIRMAN: You mentioned something  
7 about videos, are there other videos that you want  
8 to present?

9 MR. KULCHYSKI: We can either present  
10 them tomorrow as we are going through the  
11 presentation. There are a couple of bits that I  
12 could show for today.

13 THE CHAIRMAN: We have about 20  
14 minutes left. We can look at the videos now or  
15 commence cross-examination now.

16 MR. KULCHYSKI: Why don't we look at  
17 the videos and then we can do the  
18 cross-examination in one sweep. There is two  
19 small ten minute segments. So that will take us  
20 through today.

21 (Videos playing)

22 THE CHAIRMAN: It is 4:27. Thank you,  
23 Mr. Kulchyski. So I think we will bring it to a  
24 close and then tomorrow morning you can either  
25 have your two presentations first and then the

1 cross, or we can cross these people and then,  
2 whatever you prefer, you let me know in the  
3 morning and we will come back with your panel  
4 tomorrow morning. Thank you. Do we have  
5 documents to register?

6 MS. JOHNSON: We certainly do.  
7 Today's CFLGC001 will be the October 7  
8 submissions. 002 will be Mr. Massan's  
9 presentation. And number 3 will be Mr. Moose's  
10 presentation. Number 4 will be the table of  
11 accounting that Mr. Moose provided. Number 5, Ms.  
12 Da Silva's presentation. And number 6 will be  
13 Ms. Pawlowska-Mainville's paper. Number 7 will be  
14 her presentation.

15 And there is one left over from last  
16 week, KHLPO89 will be the Split Lake First Nation  
17 change report, it was referred to quite a few  
18 times last week. And number 90 is the Wuskwatim  
19 monitoring overview.

20 (EXHIBIT CFLGC001: The October 7  
21 submissions)

22 (EXHIBIT CFLGC002: Mr. Massan's  
23 presentation)

24 (EXHIBIT CFLGC003: Mr. Moose's  
25 presentation)

1 (EXHIBIT CFLGC004: Table of  
2 accounting that Mr. Moose provided)  
3 (EXHIBIT CFLGC005: Ms. Da Silva's  
4 presentation)  
5 (EXHIBIT CFLG006: Ms.  
6 Pawlowska-Mainville's paper)  
7 (EXHIBIT CFLGC007: Ms.  
8 Pawlowska-Mainville's presentation)  
9 (EXHIBIT KHL P089: Split Lake First  
10 Nation change report)  
11 (EXHIBIT KHL P090: The Wuskwatim  
12 monitoring overview)  
13 THE CHAIRMAN: Thank you, we are  
14 adjourned until tomorrow morning.  
15 (Adjourned at 4:30 p.m.)  
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OFFICIAL EXAMINER'S CERTIFICATE

Cecelia Reid and Debra Kot, duly appointed  
Official Examiners in the Province of Manitoba, do  
hereby certify the foregoing pages are a true and  
correct transcript of my Stenotype notes as taken  
by us at the time and place hereinbefore stated to  
the best of our skill and ability.

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Cecelia Reid  
Official Examiner, Q.B.

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Debra Kot  
Official Examiner Q.B.

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