

MANITOBA CLEAN ENVIRONMENT COMMISSION

REGIONAL CUMULATIVE EFFECTS ASSESSMENT

COMMUNITY MEETING

FOX LAKE CREE NATION

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Transcript of Proceedings  
Held at Best Western Hotel  
Winnipeg, Manitoba  
FRIDAY, JANUARY 19, 2018

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## CLEAN ENVIRONMENT COMMISSION

Serge Scrafield - Chairman  
Glennis Lewis - Commissioner  
Neil Harden - Commissioner  
Tim Sopuck - Commissioner  
Cathy Johnson - Commission Secretary  
  
Doug Smith - Report writer

## FOR LAKE CREE NATION:

Robert Wavey  
Shawna Henderson Arthurson - Band Councillor  
Sophie Lockhart - Band Councillor  
Joanne Lavallee  
Val Massan  
Marie Henderson  
Mary Beardy  
Franklin Arthurson  
Conway Arthurson  
John Peters  
Clara McLeod  
Aiden Henderson

Reporter: Cecelia Reid

1

2 FRIDAY, JANUARY 19, 2018

3 UPON COMMENCING AT 10:00 A.M.

4

5 THE CHAIRMAN: Okay. Good morning  
6 everybody. I want to welcome you all to the Clean  
7 Environment Commission meetings on the RCEA,  
8 Regional Cumulative Effects Assessment. I think I  
9 got that right. I believe we are going to start  
10 with an opening prayer from one of the  
11 councillors. I don't know if that's Sophie or  
12 Shawna. And then one is going to do the closing  
13 prayer. We would like to give you some tobacco  
14 before we start.

15 (Opening prayer.)

16 THE CHAIRMAN: Thank you very much for  
17 that opening prayer, and thank you all for  
18 agreeing to meet with us and, for some of you, I  
19 know you have traveled to do this, so thank you  
20 for doing that. And we are very fortunate to have  
21 this opportunity to meet with so many  
22 representatives of the Fox Lake community.

23 My name is Serge Scrafield, and I'm  
24 the chair of the Clean Environment Commission, and  
25 the chair of the panel that's looking into the

1 RCEA study. I would like the other panelists now  
2 to introduce themselves, and then I think we will  
3 go around the whole table. The one thing I would  
4 ask everybody, if they could, is to speak clearly,  
5 because we do record these, we keep a record of  
6 these meetings. And our transcriber, to my left  
7 here, it helps her if we all speak clearly. And  
8 when we present later, each person presenting, if  
9 you could use the microphone, and I believe that  
10 we can move that microphone around a bit, but that  
11 would help too. So all right, I will start over  
12 here with Tim and we'll work our way through the  
13 panel.

14 MR. SOPUCK: My name is Tim Sopuck,  
15 and I'm with the Clean Environment Commission.

16 MS. LEWIS: I'm Glennis Lewis, a  
17 commissioner with the Clean Environment Commission  
18 and I'm from Brandon.

19 MR. HARDEN: I'm Neil Harden. I am  
20 also a commissioner and I am an engineer by  
21 training.

22 MS. JOHNSON: I'm Cathy Johnson. I  
23 know some of you. I've talked to you on the  
24 phone, some of you. It's nice to see your faces.

25 THE REPORTER: Hi, I am Cecelia Reid.

1 I will be transcribing the proceedings and I will  
2 be producing a transcript that you can all read  
3 later.

4 MR. SMITH: My name is Doug Smith. I  
5 work for the Commission. I'm helping with the  
6 preparation of the report.

7 THE CHAIRMAN: All right. I wonder if  
8 we could start with Robert?

9 ROBERT WAVEY: Okay.

10 THE CHAIRMAN: Is that okay? And then  
11 we'll just work our way around the whole table.

12 ROBERT WAVEY: I'm Robert Wavey. My  
13 normal title is Director of Implementation and  
14 Future Development office, Fox Lake Cree Nation.

15 MARIE HENDERSON: My name is Marie  
16 Henderson. I'm the health director of the Fox  
17 Lake Cree Nation.

18 MARY BEARDY: My name is Mary Beardy.  
19 I'm a community member of Fox Lake Cree Nation.  
20 I'm very honoured to be picked as an elder to come  
21 and tell my story, actual story of what happened.  
22 Thank you.

23 CLARA MCLEOD: Good morning, Clara  
24 McLeod. I'm the Gillam development coordinator  
25 for implementation of future development.

1                   JOHN PETERS: Good morning. My name  
2 is John Peters. I assist in managing the adverse  
3 effects agreement with Fox Lake First Nation.

4                   JOANNE LAVALLEE: Hi, my name is  
5 Joanne Lavallee. I am a Fox Lake Cree Nation  
6 member, and I also work with Val as an impact  
7 assessment unit coordinator, plus the mercury  
8 community coordinator.

9                   FRANKLIN ARTHURSON: My name is  
10 Franklin Arthurson. I'm an elder for Fox Lake.

11                  CONWAY ARTHURSON: Good morning  
12 everybody. My name is Conway Arthurson. I'm -- I  
13 don't know what I am after what Robert said. I  
14 used to be the associate director of our  
15 implementation office, with him being the former.  
16 I am not too sure when I took over that role, but  
17 we will figure that out as we go along.

18                  I would just like to say thank you for  
19 allowing us to speak, and thank you for taking the  
20 time to listen to our stories. And you will learn  
21 a few things about Fox Lake today, and I ask that  
22 you look at it with an open heart. Egosi.

23                  SHAWNA HENDERSON ARTHURSON: Good  
24 morning. My name is Shawna Henderson Arthurson.  
25 I'm on council for Fox Lake Cree Nation.

1                   AIDEN HENDERSON: Hello, I'm Aiden  
2 Henderson. I'm a youth from Fox Lake Cree Nation.

3                   SOPHIE LOCKHART: Good morning. I am  
4 Sophie Lockhart. I am a Fox Lake Cree Nation  
5 councillor.

6                   VAL MASSAN: Good morning. My name is  
7 Val Massan. I work with the impact assessment  
8 unit of the environment team for Fox Lake. And I  
9 am happy to be here today, and thanks.

10                  THE CHAIRMAN: Thank you. Well, thank  
11 you everyone for introducing yourselves and a  
12 special thank you to Clara for getting our  
13 computer going this morning. We practiced this  
14 yesterday and we practiced it this morning before  
15 we came over. And sure enough, when we get here,  
16 we can't get it to show the slides. Clara comes  
17 over, hits one toggle and the whole thing works.  
18 Thank you.

19                  I think you're aware, but if not, the  
20 Minister of Sustainable Development asked us to  
21 invite all First Nations and communities in the  
22 area of the study to provide written input on the  
23 regional cumulative impacts or assessed effects,  
24 and the accuracy of the study in presenting these  
25 effects, and the community's perspectives and

1 concerns. And any additional information, of  
2 course, that you would like to present.

3           The Minister also said that if a  
4 community expresses a desire to meet in person  
5 with the Clean Environment Commission, we should  
6 accommodate that. And we have met with a number  
7 of communities now, and we're very happy to be  
8 meeting with you as well.

9           The Minister also asked us, and I hope  
10 we are doing that, to conduct the meetings in a  
11 manner that encourages inclusiveness,  
12 participation, and minimizes formality. If in any  
13 way we are not doing that or you would like us to  
14 do things differently during the course of the  
15 day, please ask us.

16           Once we have heard from all of the  
17 communities who are interested in making  
18 submissions to us, we will submit a report. We  
19 will take time, of course, to write the report,  
20 but then we will submit a report to the Minister  
21 summarizing what was heard from the communities in  
22 the course of this outreach program that we're  
23 conducting.

24           As I mentioned earlier, it is required  
25 under our legislation that we transcribe all of

1 our meetings. And so we are doing that and that's  
2 what Cece is doing here. And this record will be  
3 made available, of course, to all participants.  
4 So we would ask you to use, as I mentioned  
5 earlier, the microphone when you speak, when you  
6 are doing a presentation, so that we can, first of  
7 all, we can all hear it, but just as important, so  
8 that Cece can record it all accurately.

9 So that's it for opening remarks, and  
10 I'm not sure who I should turn it over to at this  
11 point. Would that be you, Robert?

12 ROBERT WAVEY: Yes. We have opening  
13 remarks, opening statement, and then comments by  
14 the members later on. So to begin we are going to  
15 have opening remarks from the council, and I will  
16 make an opening statement, and then members will  
17 do their presentation.

18 THE CHAIRMAN: Would it be possible to  
19 use the mic there?

20 ROBERT WAVEY: Hello. That's good.  
21 I'm fine. I can walk around. I prefer that. I'm  
22 one of these people, I can't stand still.

23 So we have a speaking order that we've  
24 also set up, and opening remarks. The opening  
25 remarks is going to be done by the council, and

1 then I will make an opening statement, and then  
2 the members will speak. We have organized it in  
3 terms of the elders, the adults and then the  
4 youth, so that the commissioners can hear some of  
5 those cumulative effects by generation. As you  
6 know, it was quite the huge hydro development in  
7 our territory. But I'm going to turn it over to I  
8 think Councillor Henderson to make the first  
9 remarks, and then Councillor Lockhart.

10 SHAWNA HENDERSON ARTHURSON: Good  
11 morning. I think that we have been waiting for  
12 this for a long time. I know at our community  
13 level we share so many stories and experiences  
14 with our people that we know how hydro development  
15 has impacted our lives, our families and  
16 communities, our environment. And speaking about  
17 those experiences with Hydro, it's not the same as  
18 this opportunity that we have here with the Clean  
19 Environment Commission. We're able to tell our  
20 story to fresh ears, you know, for an open mind,  
21 open heart; whereas I feel speaking with Hydro,  
22 their perspective is different. We see things  
23 differently. We all want something, but they're  
24 trying to minimize, or not acknowledge and fully  
25 understand and respect what's being said and

1 accept that responsibility.

2           So our job here today is to try to  
3 express how our lives have been impacted by hydro  
4 development, what we've witnessed growing up, what  
5 we've experienced in our community. And also we  
6 have only a handful of members here and we are  
7 going to try in the most respectful way to honour  
8 the elders that we have at home and their stories,  
9 their history and experiences, everything that  
10 they have brought, everything that they went  
11 through to bring us to where we are today. And we  
12 just hope that we do that in the most respectful  
13 way that we can.

14           And also I just wanted to give thanks  
15 for this opportunity, but also thanks for this  
16 beautiful day that we have together, and that our  
17 ancestors be with us and keep us strong.

18           Like Cece has requested that we make  
19 sure that we say our names so that it's all  
20 transcribed and what we say can be attributed to  
21 the right person, so whatever I say, whatever is  
22 transcribed, my name will be to that piece, and  
23 same with everybody else here.

24           So this is our stories and, you know,  
25 right or wrong, this is who we are, this is what

1 we experienced. We are not here to judge anybody  
2 and, you know, we want to be helpful, we want to  
3 be supportive to each other, because this is not  
4 going to be easy. There is going to be a lot of  
5 emotional heaviness. And it's going to be a long  
6 day. It has been a long day coming.

7                   And also I just want to let you know  
8 that our request of the Commission, if we can  
9 continue to utilize the room after the day maybe  
10 for a little while so that we can have a  
11 debriefing, as community members together, if  
12 that's possible to have the space for a while? We  
13 will see to that.

14                   MS. JOHNSON: Yeah, we'll work it out.

15                   THE CHAIRMAN: I think that should be  
16 possible. We will just have to make sure the desk  
17 knows.

18                   SHAWNA HENDERSON ARTHURSON: Thank  
19 you.

20                   So with that, you know, I just pray  
21 for courage for our members who are going to be  
22 sharing today. And again thank you for the  
23 opportunity to speak on this matter.

24                   SOPHIE LOCKHART: Good morning again,  
25 Sophie Lockhart, Fox Lake Cree Nation councillor.

1 I was also very happy to be part of the hearings,  
2 sharing our stories. I was also picked as an  
3 elder from my community. And I just -- I like the  
4 way it was set up, like the elders go first and  
5 then the middle age and then the youth. Because,  
6 you know, us elders from Fox Lake and elders back  
7 home, we went through lots. And then it affected  
8 the way, the way our lifestyles I guess, unhealthy  
9 lifestyles. It affected everybody in the  
10 community, especially our children. And today,  
11 you know, there is going to be, to me anyway there  
12 is going to be healing happening here. And that's  
13 why we ask for the extension of the room here, so  
14 that we can debrief later on today. And with  
15 that, Egosi, for inviting me here. Thank you.

16 ROBERT WAVEY: Good morning again.  
17 Thank you, councillors. My name is Robert Wavey.  
18 This is kind of a quick background before I read  
19 my prepared statement. I believe I forwarded  
20 this, so there is a copy available. I think I  
21 sent it to Cathy.

22 I have a long, long history with Fox  
23 Lake, going back to being first elected to council  
24 back in, oh, should I say that, that long ago, '71  
25 or thereabouts. I was just a young man at the

1 time. And I've been with my community on and off  
2 since that time. I have also had a brief stint  
3 with the Manitoba Government for about ten years,  
4 where I met your chair. And so I guess I just  
5 want to say that some of the stories that you're  
6 going to be hearing today I think are very  
7 emotional, and as councillor mentioned, it is a  
8 healing process for a lot of them. As someone who  
9 attended residential school as well, I can tell  
10 you that the impact of hydro development is no  
11 less. And I can say that from personal experience  
12 having felt the impacts of both. So on that note,  
13 I'm just going to move forward.

14                   And so last fall where we submitted  
15 our presentation to the Clean Environment  
16 Commission through its outreach program, about  
17 whether the cumulative effects of 50 plus years of  
18 hydroelectric development is accurately reflected  
19 in the report that was compiled by Manitoba and  
20 Manitoba Hydro. Fox Lake Cree Nation had also  
21 requested a community meeting to present and  
22 discuss its review findings. Although the  
23 presentations are not being held at Fox Lake, as  
24 we had requested, we are pleased to have this  
25 opportunity to have members representing the

1 generations of Fox First Nations speak to the  
2 Commission about their experiences, and I believe  
3 the councillors also referenced that. So I've  
4 been asked to preface their statements with  
5 opening comments.

6 Manitoba Hydro's four largest  
7 generating stations and supporting infrastructure,  
8 such as converter stations and Bipoles I, II and  
9 III transmission lines, are all located within an  
10 approximate 100 kilometre stretch of the Nelson  
11 River in Fox Lake Cree traditional territory.  
12 They have experienced over a half century of  
13 adverse effects impacts upon their personal,  
14 family and community lives, community  
15 organizations, governance and the environment,  
16 resulting from previous Manitoba Hydro  
17 construction of the Kettle, Long Spruce and  
18 Limestone Generating Stations and, of course, the  
19 supporting infrastructure. For those of you that  
20 have not been up there, if you were to fly over  
21 there, it's nothing but transmission lines  
22 everywhere. You probably couldn't throw a stone  
23 anywhere without hitting one. That's how many  
24 there are.

25 So the Fox Lake people were excluded

1 from any meaningful involvement in these  
2 developments, including consideration of the  
3 possibility of adverse effects on the people,  
4 community, land and our resources.

5 A quote from our grievance statement,  
6 Forgotten Nation in the Shadow of the Dams, said:

7 "Any fair understanding of the Fox  
8 Lake Cree today and the impacts of  
9 hydro development must be rooted in an  
10 appreciation of who the people are and  
11 the nature and extent of ancestral  
12 lands and waterways."

13 And as I said earlier, that was our grievance  
14 statement from 1997.

15 In the report into the flood inquiry  
16 into northern hydro development in 2001, a former  
17 chief said:

18 "We are forgotten. We have tried many  
19 times for many years to be heard."

20 The storyline, however, has begun to  
21 change with the more recent development and  
22 current construction of the Keeyask Generating  
23 Station and the Keewatinook Converter Station and  
24 the Bipole III Transmission Line.

25 Still, the Fox Lake Cree Nation

1 remains extremely sensitive to the fact that since  
2 recognition of the Cree Nation in 1947, they were  
3 conspicuously overlooked and seemingly  
4 non-existent in most every instance in which  
5 decisions were made affecting their community,  
6 their lives, and the land and natural resources in  
7 their territory. Unlike other impacted  
8 communities, water levels were not the only  
9 adverse effect suffered by the people of Fox Lake.  
10 Their home community was literally taken from them  
11 and redeveloped to meet the needs of the  
12 hydroelectric development work force, without any  
13 meaningful regard for the Fox Lake people's  
14 lifestyle, situation, needs, desires or  
15 aspirations.

16 In the early 2000s, Fox Lake developed  
17 and began designing a social, cultural and health  
18 impact study. The purpose of the study, called by  
19 its acronym SCHIP for short, was to address the  
20 potential human impacts associated with the  
21 development of the Keeyask Generating Station and  
22 related hydro activities on the Fox Lake Cree  
23 people. The data was collected and analyzed  
24 between 2007 and 2009, and the draft report was  
25 written in 2011. It includes an analysis of the

1 impacts upon the Fox Lake Cree people within the  
2 short, intermediate, and long term time frames,  
3 that is the current and future generational  
4 impacts. It is only now that Fox Lake is able to  
5 begin sharing some of the study findings publicly.  
6 The following are some of the excerpts from that  
7 report, and it says:

8 "Up until the start of hydro  
9 constructions in the 1960s, Fox Lake  
10 Cree were able to successfully adapt  
11 to changes made to the resource bases  
12 that accompanied them. In fact,  
13 several historical sources described  
14 the Fox Lake Cree as a healthy people  
15 without any noteworthy social  
16 problems.

17 The relative calm was severely altered  
18 in the mid 1960s. Drastic health and  
19 social changes coincided with massive  
20 destruction to the land and waters  
21 with the construction of the  
22 hydroelectric projects. An inquiry  
23 into the impacts on Aboriginal peoples  
24 of Manitoba Hydro developments from  
25 the 1960s to the 1990s described Fox

1 Lake Cree Nation, and sometimes Split  
2 Lake, as the two most severely  
3 impacted communities. The changes to  
4 the social and economic well-being  
5 were noted immediately with the  
6 introduction of the initial Hydro  
7 constructions."

8 According to the Reid Crowther report  
9 of 1967, immediate disparities between the Fox  
10 Lake Cree and the newcomers were quickly apparent.

11 "Although opportunities have now been  
12 created for improvement, not all of  
13 the original residents of Gillam are  
14 equipped to, nor are they desirous of  
15 taking advantage of this situation.  
16 Consequently, there has developed a  
17 great disparity between higher and  
18 lower levels and styles of living.  
19 Moreover, the people presently living  
20 according to lower standards are  
21 hampered in their attempt at  
22 improvement by a pervasive feeling of  
23 powerlessness and inability to control  
24 future events."

25 A report by InterGroup and McLaren

1 Plansearch in February 1986 regarding the  
2 environmental impact assessment of the Limestone  
3 Generating Station remarked on the impact of the  
4 influx of workers into the region and the FRAYING  
5 of community integration among the Fox Lake Cree  
6 over the decades after the initial constructions  
7 of 1965. And it said:

8 "The original population and the  
9 accompanying community lifestyle was  
10 engulfed in a ninefold increase in  
11 population, and cohesion of the  
12 community has been greatly affected.  
13 The most obvious division is between  
14 the Fox Lake Cree band/Metis people  
15 and the non-native community."

16 It is unfortunate to have to say that that still  
17 exists.

18 The initial constructions in the 1960s  
19 brought in an influx of about 4,000 people to the  
20 area. The influx accompanied sharp reduction of  
21 access to waterways and lands. I should say that  
22 the initial population at that time was about 350  
23 people.

24 The combination of factors squeezed  
25 out the Fox Lake people from their homes and

1 lifestyles and from their means of subsistence  
2 economy and created a rapid shift from  
3 self-sufficiency to near total dependency.

4           Specific impacts of 30 years of  
5 hydroelectric constructions in the area, 1960s to  
6 the 1990s, are described in an inquiry court of  
7 2001. And it said:

8           "The Fox Lake Cree found themselves at  
9 the very centre of a colossal  
10 construction project. Not only was  
11 their place of residence, Gillam,  
12 selected to become the residential hub  
13 of the project, but also the vicinity  
14 became a patchwork of thirty separate  
15 construction sites. These included  
16 three generating stations, two  
17 converter stations, several  
18 transmission lines, numerous dikes,  
19 camps, quarries, access roads, and the  
20 diverted river, the Butnau."

21 And the Butnau area was significant to the Fox  
22 Lake Cree at the time. It still is I should add.

23 And then it goes on to say:

24           "The Fox Lake situation was also  
25 noteworthy for the enormity of the

1 changes and the speed with which they  
2 occurred. In 1965 there were an  
3 estimated 350 people in Gillam,  
4 predominantly Cree. By the late  
5 1960s, there were 2,000 people in town  
6 and another 1,500 in a nearby  
7 construction camp. After the Nelson  
8 River was completely dammed at Kettle  
9 in 1970, water levels rose up to 30  
10 metres and almost 22,000 hectares of  
11 land were flooded."

12 So the atrocities described over the period of  
13 time between the initial construction in the 1960s  
14 and the continuing constructions of two more dams  
15 in the 1970s to 1990s, included the sexual abuse  
16 of women by the workers, as well as rising social  
17 problems within the communities and families,  
18 including escalating poverty, housing shortages,  
19 familial breakdown and domestic violence.

20 In hydroelectric development terms,  
21 the Kettle Rapids construction set the stage for  
22 the cumulative effects that followed and the  
23 reasons why we are here today.

24 But rather than provide the Commission  
25 with more written reports and documents, the Fox

1 Lake elders, adults and youth present today  
2 themselves, and as part of their healing journey  
3 are here to speak to you about their personal  
4 experiences and observations. Thank you.

5 With that we will go to the speakers  
6 in the speaking order. First is Marie Henderson.

7 MARIE HENDERSON: Hello, I have to sit  
8 down doing my presentation.

9 Just to give you some stories about  
10 how it was when I was growing up in Gillam, before  
11 Hydro came. People lived amongst each other,  
12 helped each other out, shared a lot of things like  
13 their food and whatever, helped if a neighbour  
14 needed. People got together and helped one  
15 another. And the community members looked after  
16 the kids, looked after one another. And there are  
17 things that could be done in the community, say  
18 for instance, my mom, she did a lot of hide  
19 smoking, hide cleaning, preparing. She did a lot  
20 of that and I was one there to help her. And I  
21 still can remember how it's done. And also people  
22 would get together and have, I guess you can call  
23 it a picnic, when you are helping a family member  
24 build a house. The men got together and did the  
25 carpentry, and the women got together and cooked,

1 and the children were there to play and enjoy.

2                   The things that happened, that changed  
3 so fast was the people that came into the  
4 community of Gillam. I remember hearing in Cree  
5 (Native language), that means electricity. And I  
6 couldn't really understand what was really talked  
7 about, until I started seeing people coming into  
8 the community with all of these changes happening,  
9 wrecking the town that I lived in, taking over the  
10 community, wrecking our playground, wrecking the  
11 land that we so enjoyed going for walks in the  
12 bush, just to go picking berries or just to admire  
13 the nature.

14                   And there was no addictions back then  
15 as now. People got together. As today and as  
16 over the years as I was growing up, I seen a lot  
17 of changes, a lot of discrimination, a lot of  
18 abuse, violence, not within the community members  
19 but within the people that came into the  
20 community. The kids were taught that we're dirty  
21 Indians, there were stones thrown at us. The  
22 school system discriminated in calling us Jericos,  
23 wagon burners. And I guess we were, some of us  
24 were pushed to the wall, and we had to come out  
25 fighting in order to survive, not understanding

1 why this is happening because we never were  
2 brought up like that. We weren't brought up to  
3 hate people. We weren't brought up to judge  
4 people, because we were as a community with one  
5 another.

6                   There's a lot of changes with how  
7 things are done. They just came in and took over.  
8 We were pushed aside. As a child, not  
9 understanding what was happening, there was fear.  
10 And as I got older, there was anger, anger came  
11 into my life because I felt helpless. I felt  
12 helpless because I couldn't do anything. We  
13 weren't included -- we weren't included as humans  
14 in our own community. We were nothing to them.  
15 It even got to the point where they said we were  
16 squatters in our own land, because they wanted the  
17 construction to be built.

18                   Even the RCMP, the law that was  
19 supposed to protect the people of the community,  
20 did not do such thing. I remember my  
21 brother-in-law coming home, he was walking home  
22 from his mother's after visiting in the evening,  
23 and he got picked up and they accused him of being  
24 drunk. And they took him in the drunk tank and  
25 they beat him up, they used the phone book, using

1 that with the baton. And my sister convinced him  
2 to talk to the chief at that time. I guess  
3 somebody had a caring heart to listen to him, what  
4 was going on.

5           And same thing to us when we were in  
6 school, we were hauled to the police station  
7 because we were accused of beating up kids in  
8 school. And I'm honestly very grateful for that  
9 RCMP that listened to us when we told our stories,  
10 what was going on in that school. And he talked  
11 to the chief. And I don't know who the chief  
12 talked to, but there was some action done. That's  
13 when I realized that there is people out there  
14 that could help us.

15           I guess I'm one of the many people  
16 that survived the generation of dams being built  
17 up north, Kettle, Long Spruce, Limestone, now  
18 Keeyask and Keewatinook are out there. And I  
19 don't even want to go there. I just can't. I  
20 just feel so hurt and angry towards what they have  
21 done to the land, because I can't even take my  
22 grandchildren to the land anymore because of the  
23 damage that's been done.

24           We can't go camping because they're  
25 enforcing their laws, the security, making us feel

1 like we are terrorists in our own country.

2 I seen a lot of things growing up,  
3 things that happened to the people. I seen a  
4 woman getting raped and I couldn't do a damn  
5 thing. And all they did was laugh, like it was  
6 nothing, it was no big deal.

7 There was a lot of things that we  
8 survived from the land, we lived off the land for  
9 the food. Things changed so fast that we couldn't  
10 even do that anymore, because the wildlife was  
11 getting tainted with mercury, the fish was bad.  
12 And that's one of the things that we were brought  
13 up; that fish was the best, best food for woman to  
14 breastfeed. Can't even do that now because of the  
15 water, the damages of the water from all of these  
16 constructions. The migration is just gone.

17 People complain in the community of  
18 Gillam because the animals are coming into their  
19 town. Well, I can understand why the animals are  
20 coming to the community, because they have nowhere  
21 else to go. All of their areas where they  
22 migrated is gone, is destroyed.

23 It's different for people that live in  
24 a city because you probably don't comprehend what  
25 it is to survive off the land, to live off the

1 land, to look at the beautiful land that we had  
2 once, now is nothing but destruction, the trees  
3 are gone.

4                   One time my daughter was out by  
5 Conawapa, Keewatinook. She seen this eagle just  
6 flying around, lost, he lost his nest. He had  
7 nowhere to land. And eagles are the most precious  
8 birds. They are the most respected animal of the  
9 birds in our First Nations people.

10                   There's a lot of things that happened.  
11 I can see -- I was one of those people that -- one  
12 of the houses that was bulldozed, my mom's place  
13 and my neighbour. And we got these matchstick  
14 houses they called them. Walking down the street  
15 where they were building Hydro houses, my mom and  
16 two other ladies were walking down the street just  
17 observing, looking at these beautiful houses, and  
18 looking at mine they felt ashamed. And my mom  
19 said, these houses should be belonging to us  
20 (native language.)

21                   I felt ashamed of my house that was  
22 given to us. Actually, it wasn't given to us, we  
23 had to pay, my mom had to pay. I can't remember  
24 how much she had to pay, but being a widow living  
25 on a fixed dollar allowance a month to survive,

1 and she did a lot of beadwork to improvise, to put  
2 food on the table.

3 We couldn't go in the bush any more to  
4 go get wood because there was nothing there. So  
5 we had no choice but to get fuel, and even that  
6 was -- the cost was high. And we had these young  
7 people coming to my house dumping junk in front of  
8 my house, rotten wood, and wanted my mom to pay  
9 them \$120. And it got to the point where it was  
10 just getting -- to fight my mom, because my mom  
11 said we didn't want to pay because we didn't ask  
12 for the wood. It was horrible. We were being  
13 chased on the street, targeted to get beat up.

14 But today I'm a survivor and I'm a  
15 very strong woman and I will not let this happen  
16 again. I mean I can -- I fight, I fight, I speak  
17 with words. At that time I was a very angry  
18 person of all of the things that happened to us in  
19 the community of Gillam. We couldn't govern  
20 ourselves in Gillam. We had to abide by the laws,  
21 the white man's laws, where you had to get a  
22 permit to build this or you had to get a permit to  
23 have a fire outside of your house, or you couldn't  
24 singe your goose outside your house, you had to go  
25 in the bush and hide and do it.

1                   So we moved to Fox Lake. We didn't  
2 need anybody's permission to do that. It was like  
3 going back when I was a child. We did what we  
4 wanted to do. We taught our kids the things that  
5 we learned about hunting and trapping. And even  
6 that's getting very scarce because of all of the  
7 construction that's happening up north. You need  
8 to be escorted to go to wherever the trappers need  
9 to go, or you need to get permission from Hydro  
10 ahead of time before you can cross. And that's so  
11 stupid. And it's our land.

12                   You guys, they don't belong there,  
13 people up north that work for Hydro or any other  
14 construction, they don't have no investment in the  
15 north. They never invested. They make all of the  
16 money and they come down south and make houses,  
17 they make beautiful houses. There's only maybe  
18 about four people that retired in Gillam that live  
19 there, and only one of them was for Hydro, and the  
20 rest were, Town of Gillam were Natural Resources  
21 or the Highways. They must have loved Gillam.  
22 But no, I hear people talk, I'm retiring, getting  
23 a house built down south. That's how it is. Why  
24 couldn't they stay in Gillam and provide whatever  
25 it is, just live there and enjoy their life?

1                   There is nothing happening in Gillam  
2 right now because even that changed. I remember  
3 we were told as kids that the rec centre is going  
4 to be for the children to use for recreation.  
5 That didn't last long. It didn't take them long  
6 to start kicking us out, because we were enjoying  
7 life and having fun. It got strict, strict,  
8 strict. You couldn't even laugh in the rec  
9 centre. You couldn't even have games in the rec  
10 centre.

11                   I'm just trying to make you guys  
12 understand how it is when I was growing up.  
13 There's other stories out there by other people.  
14 I mean, a lot of my people worked hard. None of  
15 them heard of welfare back then. There was no  
16 such thing as welfare, because we survived by  
17 hunting and trapping. And that's how it was,  
18 that's how they made money. And then the  
19 construction came, people got hired, they didn't  
20 stay long on the job. They either got fired.  
21 That's when the welfare system came in there, took  
22 away pride in people.

23                   When I started attending band meetings  
24 when my mom was -- my mom used to take me to band  
25 meetings and that's how I started learning about

1 the band and things that I learned over the years  
2 I used as a resource. And that's one thing, I  
3 made myself a promise that I will, as much as I  
4 can help, I will not allow this to happen again.

5 We have people out there now that are  
6 educated, that can speak up, that we can help  
7 them, lead them into the direction of getting  
8 something out of all of the construction,  
9 destruction that has happened in our community.

10 We were forced out of there because  
11 Hydro wanted the community. Nobody listened to  
12 us, because we weren't part of it. They made damn  
13 sure that we knew that we didn't belong. They  
14 made us feel like we didn't belong.

15 I seen machines just coming in and  
16 just bulldozing the land that we as kids used as  
17 the playground. And we stood there watching,  
18 asking what's going on? Why is this happening?  
19 And then that's when Hydro came out, Hydro, Hydro  
20 Hydro, that's all it is, is Hydro.

21 I could never understand why do they  
22 need that power? Like, why couldn't they go  
23 someplace else? There's a lot of rivers down  
24 south. But nothing but destruction in my  
25 community.

1                   There is so much discrimination and  
2 racism there, and then when you try and defend  
3 yourself, right away they turn it around and it is  
4 like a narcissist, that's how it is, that's how  
5 they are, they are narcissists. But I'm one of  
6 those people that don't stand back and take it.  
7 They hear my voice, sometimes in anger, or I  
8 question it.

9                   I've been sober for about 37 years and  
10 I've seen a lot of things, and I taught my kids  
11 that in order to survive in this world you have to  
12 stand up for yourself. I told them how it was  
13 when I was growing up, that there was nobody there  
14 for us, they just came over and took over  
15 everything. They must have been negotiating  
16 behind closed doors without us being involved,  
17 that we didn't matter. They took a lot of things  
18 away from us, pretending not to know that these  
19 things existed.

20                   Like we want -- the people in Gillam  
21 wanted Gillam as a reserve. But somewhere along  
22 the line, the documentations were lost. I  
23 remember that. I remember hearing the people talk  
24 about the reserve in Gillam, and how it was done.  
25 But when you deal with the government things get

1 lost, because they want things their way, they  
2 want that money. It's all about money, that's all  
3 it is. They didn't care about the lives of the  
4 people that lived in Gillam. They didn't care  
5 about the destruction of the land, the water.

6           We know that Churchill -- in Gillam  
7 there's a place called Churchill. We used to walk  
8 over there every Sunday, go picking berries, just  
9 towards the airport. It's full of berries. That  
10 was a spot where families went there and picked  
11 berries. That was one of the things that, when it  
12 was time for picking berries, we would get  
13 together and walk over there and, you know,  
14 families would trade making jam, or we would make  
15 bannock. It's like a small feast, celebration of  
16 the band of getting food. Now we don't even have  
17 that. We don't even have hardly any place to look  
18 for the medicines of what we used to use, because  
19 it's not there.

20           I know there was some elders in the  
21 community that made trips in the bush to go and  
22 gather up their medicines. Just so many things  
23 that we lost because of the dams. We can't get it  
24 back.

25           I used to love -- I used to help my

1 dad, before I lost my dad I used to help him go  
2 and chop wood and haul it by dogsled. Now you  
3 can't even do that. You have to go maybe 10,  
4 15 miles in the bush in order to get wood.

5 Can't survive anymore. The cost of  
6 Hydro, the cost of electricity is getting higher  
7 and higher. Last month our Hydro bill was like  
8 \$401. And for some families it's hard to keep up  
9 with that because the cost is high. And why  
10 should we have to pay so much? Because it's right  
11 in our backyard. Those dams are right in our  
12 backyard, and here we're paying \$400, \$500 a month  
13 on Hydro, and there is still going to be  
14 increases. And that's making it difficult for  
15 everybody to live.

16 Like, the food is getting scarce. The  
17 caribou, the migration of the caribou this year  
18 didn't come our way because there's nothing there  
19 for them. It's gone. They went the other way,  
20 they went towards Split Lake. People back home  
21 were waiting because that's one of the foods that  
22 they live on is caribou. Even the moose is very  
23 scarce because there's nothing there. Fish is  
24 very scarce. You can eat rabbit. This year, I  
25 haven't had rabbit this year because there's

1 nothing there. It's all because of money.

2 I remember one of the things that --  
3 going to school in Gillam, the construction that  
4 was working on Kettle, they had buses for their  
5 own kids, they segregated -- they segregated the  
6 town kids, and other companies, they had their own  
7 buses. And that caused a lot of friction when it  
8 was going to school and after school. Especially  
9 after school it caused a lot of friction because  
10 the animosity, I guess, because of who they were  
11 and who we are. And they created that. That was  
12 created by adults. And those kids didn't know. I  
13 mean, why did it happen? Kids throwing rocks at  
14 us saying, you know, you dirty Indians. I  
15 confronted one guy, I confronted -- he moved to  
16 Gillam -- I confronted him right outside his door,  
17 I told him, come and try and fight me now, I told  
18 him, get my boys after you. He backed off right  
19 away. He knew what I was talking about, but he  
20 was trying to deny it.

21 We weren't really allowed to  
22 participate in sports in school. Not unless  
23 you -- you had to brown nose, but that wasn't me.  
24 I wasn't going to kiss anybody's brown ass to be  
25 part of them, that's not me. I was taught better.

1                   Even in -- even in the church, like,  
2 we were brought up in a church, even part of that  
3 church we were pushed out too because we didn't  
4 belong. The white people came and took over the  
5 church. It wasn't the same.

6                   There's a lot of things that have  
7 happened. Sometimes it is hard to talk about  
8 things that have happened because sometimes I just  
9 don't want to think about it, because it's too  
10 painful. I've seen a lot of violence. We've  
11 buried a lot of people. We buried a lot of people  
12 over the years because of the things that  
13 happened.

14                   Maybe they think that -- the people  
15 that came here because they have a different  
16 colour skin -- that we didn't have those feelings,  
17 we didn't have a conscience. But we did. And I  
18 knew that, I knew that I had to go for a healing  
19 journey on myself in order to continue surviving,  
20 watching these constructions that are happening  
21 today. Because a lot of those, a lot of the anger  
22 that I have, I had in me growing up, stemmed from  
23 what happened as a child and also as an adult.  
24 But now I'm more focused. I can voice my opinion.  
25 I can tell the next person how I feel or what I

1 think is not right, or that this is how we should  
2 do this, or this is how I think we should change  
3 it, you know, compromise.

4 I remember when Robert was -- when the  
5 council were meeting they said we need to get a  
6 young person, start teaching the young person.  
7 And Robert was the one that was selected to carry,  
8 to start learning and carrying on. And he is  
9 still here. There's still other few people that  
10 are still involved. I've been with the band over  
11 30 years now. I have seen a lot of things. I  
12 wore different hats and I learned a lot of things,  
13 and I'm still learning. You never stop learning.

14 And I always encourage the young  
15 people to get involved, to be heard, because they  
16 are important. Because they're going to be the  
17 ones carrying on after we're done, but we'll  
18 always be in the background helping out as much as  
19 we can.

20 A lot of houses were torn down. A lot  
21 of houses were built, not for us, but the  
22 employees of Hydro. You can only imagine how our  
23 parents felt, especially when they see that those  
24 should be belonging to us.

25 ROBERT WAVEY: Thank you, Marie.

1                   She wants a short time out. She is  
2 going to excuse herself for a minute.

3                   I'm just going to pick up a little bit  
4 on what Marie was saying earlier. It brings back  
5 memories for sure about the days back then. I  
6 think one of the things that I'm always reminded  
7 is that before 1960, we weren't even Canadians, as  
8 it were. So we weren't allowed to vote until  
9 1960. So anything that happened back then,  
10 especially the point about the reserve land -- you  
11 see Fox Lake had requested reserve land in Gillam  
12 beginning in the late 1940s. Now, it didn't  
13 commit them to surveying land, it had Gillam for  
14 us. That never happened. By the time it got  
15 around to it, all of the land had been turned over  
16 and sold to Manitoba Hydro for development. So  
17 we're still fighting at least to get some land in  
18 that town. And with the way legislation had  
19 changed between the Province and Canada in its  
20 subsequent agreements, we can't get any land in  
21 the Town of Gillam through the normal agreements  
22 of Treaty Land Entitlement, for example. So  
23 that's another tidbit, I guess, if you want to put  
24 it that way.

25                   We were also one of those communities

1 that was called -- that was affected by the --  
2 what did they call it -- the 1964 trade-off  
3 agreement -- trade-off agreement between Manitoba  
4 and Canada. Two Deputy Ministers apparently  
5 traded communities amongst each other to  
6 accommodate their requirements, or to make it  
7 easier for them. That involved -- for example,  
8 Cross Lake has a reserve and an off-reserve  
9 community. So that trade-off agreement said,  
10 well, instead of the Federal Government doing the  
11 reserve and the province doing the off-reserve  
12 communities, why doesn't the Federal Government  
13 take care of all of those communities, and in  
14 exchange we will take care of this reserve  
15 community plus our regular community. Except for  
16 us, we were in Gillam. So I guess the trade-off  
17 was the Province was supposed to look after our  
18 health services in exchange, but we had to go to  
19 Churchill. That agreement still exists today. So  
20 anytime we want to get services from the Federal  
21 Government, we're referred to the province. So it  
22 stinks like that. It is a lot more detailed than  
23 that, I was just giving you a quick overview.

24 I will let Sophie speak.

25 SOPHIE LOCKHART: Hello again. I just

1 wanted to share a bit of my story. I wanted to  
2 share a little bit about the residential school  
3 also, because I see myself as a double survivor,  
4 residential school and the Hydro dams. Anyway, I  
5 went to a residential school for eight years. The  
6 first time I went there I didn't know one word of  
7 English, and then all I spoke was Cree. So when I  
8 got there, my sister and I went to the same  
9 residential school, my sister Mary, I'm over a  
10 year older than her. We were always together, and  
11 she is my friend, my sister. And we ended up in  
12 Brandon that first year. It was really nice being  
13 together. And the following year we were  
14 separated. I went to a different school and she  
15 stayed in Brandon, then she went to Dauphin. Me,  
16 I went to Birtle.

17           Anyway, being in residential school we  
18 were told not to speak our language. And if we  
19 were caught speaking our language, we would get  
20 punished, get slapped, you know, get hair pulled  
21 and sent off to bed without eating supper or  
22 something.

23           And there was a lot of things that was  
24 at that residential school too. Like for  
25 punishment, if we got caught speaking your

1 language, the punishment came in the form of --  
2 they waited until Saturday, and then a whole bunch  
3 of us kids would go in the dining room and we were  
4 made to scrub floors with a toothbrush and all of  
5 the stairwells in the school. And I was always  
6 there. I was, I guess you could say I was bad.  
7 You know, like I wanted to speak my language.

8                   And another time -- I ran away from  
9 school three times, just to get away from that  
10 awful place. I didn't know where I was going, I  
11 just wanted to get away from there. And each time  
12 we got caught, we would get hit. The last time I  
13 ran away I got hit with hockey sticks, and it was  
14 really awful.

15                   And going back to my language, I spoke  
16 my language the two months I was at home with my  
17 parents because they never spoke English. So  
18 that's how I continued to speak Cree, and today I  
19 interpret for the elders. And enough of  
20 residential school.

21                   Anyway, I've tried putting that past  
22 behind me. You know, I went to, I went and did my  
23 story, I shared my story. And you know, I guess  
24 when I went for my hearing, that's the first time  
25 I guess, you know when you go in your hearing they

1 ask you if you want the church, the religious way  
2 or the traditional way of praying. I choose the  
3 traditional way, the smudging and everything. So  
4 what they did was, I smudged, and then let it  
5 burn. I guess it was like burning and burning,  
6 and when I was done, they stopped me because it  
7 was really, really hurtful. I couldn't, like I  
8 was crying for my mom and everything, you know, my  
9 mom has been gone since 1971. And so the  
10 adjudicator says, you know, we can't put her  
11 through this anymore, we'll stop it. And then  
12 when I did come back to the room, they tried to  
13 put that sage and whatever else, medicines, tried  
14 to put it away -- trying to put it out, I should  
15 say, it wouldn't go out. And I was telling my  
16 daughter, and my granddaughter was there too, she  
17 is 19 now, she says, you know nana, maybe it  
18 didn't go out because you didn't really fully tell  
19 your story, she said. You know, coming from a  
20 teenager, you know, they are smarter, our kids  
21 today, our youth.

22 Okay. To talk about the Hydro,  
23 Gillam, the developments and stuff. Yes, there  
24 was a lot of stuff, a lot of things that happened  
25 to us as young women. Like today I'm 65 years

1 old, and all of this stuff that happened, I was in  
2 my 20s. And like there was a lot of, you could  
3 say an influx of workers that came into our  
4 community, where they would get us drunk and take  
5 advantage of us. Not just me, but my other  
6 friends. And we went through lots. Today I can  
7 stand here and talk about it because, you know,  
8 today I'm a stronger person now, stronger woman,  
9 I've been through it.

10           And we talk about destruction in our  
11 land too. Like Robert mentioned Cash Lake. Well,  
12 that's where most of our -- well, a couple of our  
13 elders used to go there fishing and everything,  
14 trapping. I think it was last year, last year we  
15 took a trip there with a van full of elders. And  
16 one was sitting in the front, he just turned 90 a  
17 couple of weeks ago, he was crying. He said this  
18 is where we used to hunt and fish, he said, me and  
19 this late Norman, he said. And then the female  
20 elders in the back were saying, you know, we can't  
21 believe it, a couple of years ago, driving through  
22 here we had all kinds of trees, now everything is  
23 down they said. And they were crying too.

24           And this was, I worked for  
25 Mino-Pimatisiwin project, it was an 18 month

1 project -- mino-pimatisiwin means good life in  
2 Cree -- and we had these elders that helped today.  
3 You know, Manitoba Hydro, I don't know where they  
4 come up with all their ideas sometimes. You know,  
5 when they started clearing and everything, they  
6 said, oh, he says they are saying in the  
7 meeting -- sorry, I have to wave around when I'm  
8 talking -- anyway, he said, you know, we are going  
9 to build a bridge for the caribou to cross. And I  
10 said what? You know, just to make us feel like  
11 they were helping us. And then another time I  
12 went to another meeting where they said, you know,  
13 we're building these fish ladders for the fish to  
14 get through. Oh my God, all of the money that  
15 they spend, they should have had our houses built  
16 for us.

17                   They come and destroyed our land and  
18 they all have beautiful houses in Gillam, green  
19 lawns and everything, but our lawns are just mud  
20 and gravel and everything. And I heard this one  
21 lady, she was on Churchill Place I think, she  
22 says, oh, you know, it's so dusty around here, I  
23 hope they get these roads fixed up, you know,  
24 can't even open the window. I told her try come  
25 living at Kettle Crescent, you know, we don't

1 complain, as long as we have a house and it's  
2 always nice and clean, I told her. And she said,  
3 you know, you're right. And I said yeah, you know  
4 I'm right.

5                   Yeah, that's -- these are our houses.  
6 And we don't have very much, but there's a lot of  
7 love in those houses. This is where our kids grew  
8 up and our grandkids are there now every day  
9 visiting us. And you know, today I try my best to  
10 help out with the youth around the community. I  
11 talk to people. I have a good listening ear. You  
12 know, sometimes our members just need somebody to  
13 listen to, for them to talk and for someone to  
14 listen to them. That's all they need sometimes,  
15 you know, just --

16                   And I can talk about Limestone too,  
17 you know, a lot of things happened to us. One of  
18 the things was my brother -- my brother was killed  
19 in, it was a hit-and-run by a Hydro van with three  
20 people in there. My brother was coming to  
21 Sundance to go to a Halloween social there with  
22 his best friend, John's dad. They were  
23 hitchhiking. And my brother got hit with the van.  
24 And the driver of that van, they all -- like it  
25 was a hit-and-run, they ran away, and they didn't

1 find him for maybe two days. And when the RCMP  
2 did find him, they shipped him out of Gillam, you  
3 know, because the driver was -- his dad was kind  
4 of big boss for Hydro. And then when they went to  
5 court, the driver that killed my brother got a  
6 \$400 fine, no jail or nothing. Today, you know --  
7 this is what our people went through.

8                   Anyway, my brother, this happened in  
9 1983, my brother was a good young man, he had a  
10 good heart. Still today we miss him. His  
11 birthday just passed and I think about him every  
12 day, you know, the friends he had, they miss him.

13                   You talk about the influx of workers,  
14 like our women being disrespected, I guess.  
15 There's some good and some bad that came out of  
16 the dams. You know, I'm an alcoholic. I drank  
17 every chance I got, you know, to numb the pain  
18 that I'm carrying. I hit rock bottom in 1985,  
19 when I had three children that were apprehended.  
20 I had two girls and a boy. And I thought about  
21 things like when I was sent to a treatment centre,  
22 but I only stayed for two days because in those  
23 two days I was thinking of killing myself, harming  
24 myself, thinking of a way to -- thinking of a way  
25 to get out of the treatment centre so I can get to

1 my kids and do something. And then they told  
2 me -- I phoned my worker and I said, you know, I  
3 don't know if I can handle all of this hurt that  
4 I'm going through. And I said I don't know if I  
5 can finish the three weeks that I'm supposed to be  
6 here. And he says, well, you can go home, he  
7 says, but you make sure you have a babysitter next  
8 time you go out drinking. So I said okay.

9                   You know, I have been sober since  
10 October 13, 1985. My kids were apprehended  
11 October 9, 1985, and I've been sober ever since.  
12 Today I have six grandchildren, I think -- anyway,  
13 what I do to them too, I said I was an alcoholic.  
14 I try to be a parent for my grandkids. Like I  
15 wasn't really there for my children, my own  
16 children, like I was already -- I was always  
17 drinking and stuff like that. And today, I live a  
18 different lifestyle today, a healthy lifestyle. I  
19 don't drink, I don't smoke. And I gamble a little  
20 bit. You know how they say it is always best, you  
21 know, after crying, laughter is good medicine too.

22                   So, you know, I have my sister and my  
23 other sister works for Manitoba Hydro at Keeyask  
24 as a human resource, or whatever she is. And I  
25 have a brother that works at Keewatinook and

1 Keeyask.

2                   And my sister and I were left with our  
3 siblings when my mom passed way and my dad passed  
4 away in Bird, in Fox Lake. He had a heart attack.  
5 We just all grew up together, my sister and I in  
6 our parenting roles. I think we did pretty good,  
7 we stayed together.

8                   I have a brother that is really angry  
9 too, mostly towards Hydro, you know, his brother  
10 and all of that, you know, he has been in and out  
11 of the system. But I know one day he'll be okay.  
12 You know, he doesn't need that place anymore. He  
13 talks to Robert, you know, and I think for our  
14 men, you know, that's the kind of healing they  
15 should go through, the traditional way of life.  
16 Like we had lost that.

17                   Like today, I wear a traditional skirt  
18 today, woman's skirt, this is how we dressed when  
19 we were younger. Our women dressed like this too.  
20 That's why I wanted to wear my skirt today, just  
21 to show who I am and allow me to be a Cree woman,  
22 you know, proud. So anyway, thank you for  
23 listening. Egosi.

24                   ROBERT WAVEY: Thank you, Sophie. Now  
25 for Mary.

1                   MARY BEARDY: First of all, I will  
2 introduce myself. My name is Mary Beardy. I'm  
3 originally from Shamattawa First Nation, and then  
4 I transferred to Fox Lake back in the 1970s. But  
5 as growing up, we lived in Shamattawa, we followed  
6 the seasonal cycle. We lived there with my  
7 grandparents because my mom was in the hospital,  
8 she was in Ninette for TB. After my mom came back  
9 home, we moved to Churchill. My dad was already  
10 working for CN. But my grandparents brought us to  
11 that area by the river system, that's how we  
12 navigated. We left Shamattawa, we followed the  
13 Shamattawa River into the Hayes where York is now.  
14 We stayed at York Factory for a few days, then we  
15 went around Marsh Point into the Nelson. And the  
16 first trip we went into the Weir river, which is a  
17 stop right where people use that Weir River system  
18 also. We stopped there and took the train to  
19 Churchill.

20                   That was the first trip and my first  
21 time seeing a train and I was scared to get on  
22 because I'd never seen anything like that before.  
23 All I knew was the land around the area I was  
24 brought up in. And then we went back home and  
25 then -- we went back home and then we came back

1 again the same way, but this time my grandpa  
2 Steven, he came by up the river, up the Nelson,  
3 and we portaged to the Conawapa Rapids. My mom  
4 was pregnant with my sister Edna, and we had to  
5 walk the shorelines, like you know, with her, and  
6 then she was carrying stuff also. When you  
7 portage you climb, and then back into the natural  
8 river.

9                   And then we got off at Limestone.  
10 There is a landing at Limestone. It is 352 it's  
11 called, 352 Limestone. The CN stop -- but it's  
12 also the CN stop for 352. (Native language),  
13 that's what my grandpa used to call it.

14                   Then we were in Churchill. We went by  
15 train again to Churchill, and then we got caught  
16 and went to residential school. We were sent to  
17 residential school. That Indian agent, I think he  
18 told the biggest lie to my father. He says oh,  
19 they're going to be treated well. You know, we  
20 suffered quite a bit at the residential school  
21 too.

22                   And like most stories, my story is the  
23 same. But with me, I don't know, I haven't heard  
24 any other stories, I was abused by same sex abuse  
25 at residential school by the lady that was looking

1 after us, and also by other female older students.  
2 And then we were there, I was there about one  
3 year, one year longer than my sister. I was in  
4 Brandon first, and then I got hauled to Dauphin.

5 I guess my story starts with I moved  
6 to Gillam after my mom passed on. I had a child  
7 before I moved to Gillam. He was just about born  
8 on the train. His name is Stephen, he is my  
9 oldest child. I stayed in Gillam after I moved  
10 there, like you know, I moved to Gillam and then I  
11 stayed there.

12 Next thing I knew I was in the Fox  
13 Lake band. I don't recall transferring, but I  
14 think it was the late James Neckoway that used to  
15 try to help us, me and my family, he transferred  
16 me to Fox Lake. And then I found a job, I worked,  
17 and I had people looking after my son. And then I  
18 quit work there for a while, and he came to my  
19 house, he says, do you want to work? I said yeah.  
20 He said I'm going to take you to Long Spruce, they  
21 are looking for workers there. So he took me to  
22 Long Spruce, and I went and worked in Long Spruce.  
23 I said who is going to look after my child? And  
24 the chief said, don't worry about that, they will  
25 find somebody to look after your child. And you

1 know that one man did a lot for me and my child.

2 I tell stories, I get emotional when I  
3 tell stories about him, how he helped my family.  
4 And when we heard he passed on, I was devastated,  
5 because who will I turn to now for help? Even  
6 like his wife used to try and comfort, I guess,  
7 give comfort, because this guy was my friend, my  
8 best friend. And then I met my other best friend.  
9 He is my partner right now.

10 What I wanted to discuss is earlier I  
11 said about the land, how beautiful it was, how we  
12 travel up and down that river system. We used to  
13 ride up and down the river and, you know, just  
14 scoop up the water and drink it without having to  
15 boil it. But now that river is damaged. It's all  
16 murky, it's all ugly, I guess that's the word  
17 that's best to describe that river, it's ugly.  
18 The food that comes from that river is no good. I  
19 used to eat fish from that river, but these people  
20 one time came to my house, I was pregnant with my  
21 youngest daughter back in 1985, they did mercury  
22 testing. And I got scared after that, I never  
23 want to eat fish again after I got that mercury  
24 tested. But they never came back to us with -- to  
25 me any way, I never got no answer as to if I was

1 positive or negative for mercury. So I got  
2 scared, I stopped eating fish.

3           And my partner tells stories about how  
4 they lived before Hydro. He was one, his family  
5 was one of them that Hydro moved. They lived in  
6 Michener up the hill somewhere. He describes how  
7 the area was. He says they lived up the hill in  
8 Michener, and next thing you know, Hydro moved  
9 them, because there was a house all ready for them  
10 to move and then they destroyed his house. But he  
11 says we used to just run through the back door and  
12 get what we needed for food, berries, wood. He  
13 said his dad used to go hunt moose and it wasn't  
14 far he went. But during the winter time he used  
15 dogsleds to go hunting, get wood.

16           When people, the first speakers that  
17 talked, and they were talking about the reserve  
18 land, apparently his dad was one of the surveyors  
19 that surveyed for the land, and he knew where the  
20 good land was. Like right now, where they want to  
21 put us is full of muskeg, nothing can hold up on  
22 muskeg. No house can stand up on muskeg, you will  
23 sink. I think a couple of Hydro houses had to be  
24 moved because they were sinking. The Hydro  
25 engineers were told by an elder that they

1 shouldn't be building their houses there, that the  
2 land is muskeg. They didn't listen and then they  
3 ended up moving those houses.

4           When they were talking about our food,  
5 the land, I've heard stories, I've seen it. We  
6 used to go to Gillam when my dad used to go  
7 shopping or my mom, CN paydays, they used to go  
8 shopping and we used to go to Gillam. One time we  
9 stopped there, and caribou, lots of caribou.

10           And then I heard the story of an  
11 elder, this elder, we were interviewing some  
12 elders, this one elder, she has passed on now, she  
13 was telling us about how the caribou knocked down  
14 her laundry and her clothes line. That story, I  
15 couldn't continue my interview because I was  
16 laughing. She had some funny stories. She says  
17 they used to just sit there and the caribou would  
18 come.

19           And the geese, there's lots of geese.  
20 I have an aunt that said they used to flop off the  
21 river, the little creeks where they used to go in  
22 the water, and just grab the fish and throw them  
23 on the shoreline. That was funny, especially when  
24 you missed, trying to catch that fish and you miss  
25 it. All the stuff that people used to do, even

1 when they picked berries. One time myself and my  
2 cousin Flora, we went to pick berries around the  
3 Landing River area. I was looking at the berries,  
4 I couldn't -- there was worms in them, so I just  
5 throw them out and we went back home. She says we  
6 can't eat these. Even if you rinse them out, she  
7 says no, I think we are better off if we throw  
8 them away. So we throw them away.

9                   When my sister was telling her story  
10 about how my brother was hit by a vehicle, the  
11 support I got from my brother's best friend's  
12 mom -- the RCMP came to my house and I had to go  
13 identify the body, identify that he was my  
14 brother. And then I was -- when people start  
15 hearing stories, that story of how my brother was  
16 killed, people came to my house, you know. And my  
17 neighbour there, she was living -- I think she was  
18 living next door to me at that time. Because I  
19 was lying in bed, I was crying, and she crawled  
20 into bed with me and she held me, she held me like  
21 a little baby. You know, when you comfort a  
22 little baby crying, that's how that woman --  
23 that's the support I got. You don't see that now.  
24 You don't see the support that we gave each other.  
25 I'll never forget it.

1                   But that Bob Brennan did write a  
2 letter of apology for that Hydro employees's  
3 actions. I never -- my sister read it to me, but  
4 I don't know if my brother ever accepted the  
5 apology. My brother, that's the one she was  
6 talking about that was in and out of jail. That  
7 guy would give up his life just to save another  
8 person. But people condemn him, because he's a  
9 violent person because of his anger. And he is  
10 the nicest person around. One time he was  
11 babysitting for my sister and this guy went after  
12 him, and he had those two little girls beside him.  
13 Sure he is going to defend himself, sure he is --  
14 if somebody wants to fight you, you got to defend  
15 yourself. You're not going to stand there and let  
16 people throw punches at you.

17                   And when we talk about the sexual  
18 abuse we went through, I can name a few men that I  
19 can put behind jail right now that abused me.  
20 There is no statutory limitation on that now, not  
21 like before. But now there is no statute of  
22 limitation. And when the person is passed out,  
23 there is new laws on that too. You never gave  
24 your consent for anybody to help themselves while  
25 you're sleeping. You can put that person behind

1 jail for that. Did you give him yes? No, you  
2 didn't, because you're sleeping and that person is  
3 helping themselves. That too is a criminal  
4 offence against the women.

5           There is violence against women, and  
6 it is well hidden in the community. I always talk  
7 to my granddaughter about the safety. I say when  
8 you go to these places, always go with a friend,  
9 because we don't want you to go through the same  
10 thing as we went. I used to tell that to my  
11 daughters. I never used to let my daughters  
12 babysit for people. I made the mistake of doing  
13 that one time and it took my daughter two days to  
14 come home. She went babysitting that Friday  
15 night, she didn't get home until early Sunday  
16 morning, because I had to go look for that woman  
17 that was babysitting -- that she babysat for. See  
18 that's what the alcohol, and the drugs, right now  
19 the drugs are stronger, more easy to get addicted  
20 to.

21           I just want to end my comment with, we  
22 were at this meeting on Monday afternoon and one  
23 of the elders says, are you going to Winnipeg? I  
24 said yep. Make sure you speak for the trappers,  
25 how Hydro destroyed our area.

1                   So he started telling me what -- he  
2    says it costs more money now to go further and  
3    further and further into where they got their  
4    traplines, I guess. They have to go further and  
5    further because right now the traplines are --  
6    there is development there. He says there is a  
7    lot of disturbances here. He says, the geese,  
8    they are flying higher because they see the, I  
9    guess, the transmission lines and the lights. He  
10   also said polar bears are coming further and  
11   further inland because the lights, I guess those  
12   strobe lights that go up and down those poles. So  
13   I says, okay, I will take your message. So that's  
14   what he said for me to bring up his concerns, not  
15   only his but on behalf of the other trappers.

16                   Yesterday I was sitting at a meeting.  
17   I went to the province, I went to the meeting we  
18   had with the Fox Lake Resource Management Area.  
19   So we were talking about the land use planning,  
20   which is phase II of the land use planning is  
21   almost completed with the final, I guess, drafts  
22   will be out after one of the environmental people  
23   has a chance to review it. So it will be taken to  
24   the community, and chief and council will get a  
25   copy for comments. So if we get that land use

1 planning in place, we'll have more of a say as to  
2 what's being developed in our territory, not only  
3 in our area remaining, but our traditional  
4 territory, the areas where our people used to use.  
5 Because years ago, what the older people say, they  
6 follow the seasons for survival. And now some of  
7 those elders say, where are we going to go hunt,  
8 are they going to fly us out to the next province  
9 so we can go hunting?

10 Thank you for listening. And I hope I  
11 don't have to see this before -- see this type of  
12 development happening in our area again. Thank  
13 you very much.

14 ROBERT WAVEY: Before you have your  
15 lunch, you will have heard that there was a worker  
16 killed up in the Gillam area --

17 THE CHAIRMAN: We did.

18 ROBERT WAVEY: -- just about a few  
19 kilometres from our reserve. And we forgot, but  
20 at 11:00 this morning there was a moment of  
21 silence observed up north, and we would like to  
22 take that time as well, out of respect for that  
23 person and his friend.

24 (Moment of silence).

25 ROBERT WAVEY: Thank you.

1                   THE CHAIRMAN: Apparently we are going  
2 across the hall to the dining room.

3                   (Recess for lunch)

4                   THE CHAIRMAN: Okay, Robert, the panel  
5 is here -- is there still a few people or have we  
6 got everyone now?

7                   ROBERT WAVEY: The commissioners are  
8 here, we can begin.

9                   THE CHAIRMAN: We can start. Now, I  
10 know that Clara is trying to get that hard drive  
11 going there but...

12                  ROBERT WAVEY: Okay. So the next is  
13 Franklin Arthurson. Apparently he is going to  
14 speak here.

15                  THE CHAIRMAN: He is going to go up to  
16 the mic.

17                  FRANKLIN ARTHURSON: Can everybody  
18 hear me? (Native language spoken.)

19                  I'm very glad to be up here. My name  
20 is Franklin Arthurson. I'm going to tell you some  
21 stories that I actually witnessed as a young man  
22 when I first went to Gillam to work on the  
23 project. And the stories I'm going to tell you  
24 are hurtful and very hard.

25                  I said a few words in Cree as an

1 introduction to what I'm going to be talking  
2 about. And I have to interpret that into English  
3 because of the ones that don't understand  
4 English -- or Cree, and that's most of our band  
5 members. All of our youth sitting here do not  
6 speak our native tongue. But I done it on purpose  
7 to prove to you that I have to translate my  
8 language because of the youth that are sitting at  
9 our table, and also the non-aboriginals.

10 I will give you a little bit of  
11 background about myself, just so you know where  
12 I'm coming from. I grew up in Norway House. My  
13 mother went to residential school. My father  
14 didn't go to school. My father was illiterate.  
15 He spoke very little English, so we grew up  
16 speaking Cree. My mom spoke Cree, so she didn't  
17 lose her language in residential.

18 Across from where I grew up, across  
19 the river there was a residential school. There  
20 was two residential schools in Norway House; one  
21 run by the United Church up in Roswell on the  
22 reserve, and another one run by the RC Mission,  
23 Roman Catholics. My mother went to residential  
24 school in Cross Lake. So when we were children we  
25 weren't allowed to go to residential school

1 because of the atrocities that my mother faced and  
2 seen in residential school. We went to what they  
3 call Indian day school. We could come home in the  
4 evenings. So I went to Indian day school.

5           And as I said earlier, we grew up  
6 speaking Cree. When I went to start school I  
7 didn't speak English. I always wonder about that.  
8 We got a strap every day, every day, twice a day,  
9 sometimes three times a day, we got strapped for  
10 speaking Cree. And I always wondered what the  
11 teacher wanted us to speak because we didn't speak  
12 English. The only way we could communicate was by  
13 our native tongue. And of all of the straps I got  
14 for speaking my language, I still speak it  
15 fluently today. I didn't give up. I didn't give  
16 it up.

17           They took the Indian out of my mother.  
18 She didn't want to be Indian after coming from  
19 residential school. Yet my dad, who didn't go to  
20 school, was the one that taught us our traditional  
21 way of life. My dad was a trapper, fisherman,  
22 hunter. As a matter of fact I was born in a fish  
23 camp. And my home town where I was born is  
24 population of zero, because it was a summer camp,  
25 we just went there in the summer. I was born in

1 July some 72 years ago. So that's some of the  
2 background I wanted to bring up.

3 I first started working for Hydro  
4 project when I was 16 in Grand Rapids, 1962. I  
5 seen the atrocities already in Grand Rapids by  
6 Manitoba Hydro workers and the construction  
7 workers. I seen the -- I knew about the way they  
8 treated the native people, the racism and the  
9 prejudices we had to face as children, as young  
10 kids. My mother wouldn't let us go to residential  
11 school because of the sexual abuse that she seen  
12 from the Catholics, so they sent me to Anglican  
13 Indian day school. Little did my mother know, I  
14 never told her, or told anyone really, but the  
15 Anglican minister was the one that sexually abused  
16 us boys. Most of my school mates were abused  
17 sexually by the minister, who was the principal at  
18 that time. So I know sex abuse from a young  
19 child, and I seen it in the Hydro project in Grand  
20 Rapids.

21 I moved to Gillam. I went to Gillam,  
22 1965, I was 20 years old. And there I seen the  
23 atrocities that these construction workers put on  
24 the native, on the local people.

25 I was one of those invaders that

1 invaded the Fox Lake community to work. I made a  
2 presentation to our church group in 1999. I  
3 forget the church, what it was -- it was an  
4 inquiry by the different church groups. My wife,  
5 my late wife who was a Fox Lake band member -- I  
6 will get to that later -- had died a week before I  
7 was scheduled to talk to the panel of the church  
8 group. It was a week after I buried my wife,  
9 Conrad's mother, that I made my presentation on  
10 the atrocities of the Manitoba Hydro project that  
11 the Fox Lake band members had to face and grow up  
12 with. I was angry at the time, and hurt. I don't  
13 really know what kind of a presentation I had that  
14 time. I was too deep in sorrow and I was mourning  
15 my dead wife, but I knew I was angry. In that  
16 presentation to the church group, I brought out  
17 all of the atrocities that happened to Fox Lake.

18           But going back a little bit, I met my  
19 late wife on a train when I was going back to  
20 Gillam in the spring. My late wife spent ten  
21 years in residential school, and she come out of  
22 residential school to her home community who had  
23 been invaded by Manitoba Hydro already. And she  
24 came home from a hell-hole called residential  
25 school to another hell-hole called Hydro project.

1 Robert mentioned the Reid Crowther  
2 report. When I went to Gillam in 1966, I worked  
3 for Reid Crowther. They were the consulting  
4 engineers to build the town, to build the Hydro  
5 Town of Gillam. And I was the instrument man. I  
6 was the surveyor to put in the water and the sewer  
7 and the streets and all the house connections,  
8 when Hydro decided to build themselves a new town.  
9 This is where I see -- I don't know if I realized  
10 at that time, at my young age, what was happening  
11 to the people of Fox Lake. I was the one that  
12 bulldozed most the houses. I wasn't the operator,  
13 I was the one that gave the order to build -- to  
14 bulldoze the houses that were in the way, where my  
15 streets that I was supposed to put in were. And I  
16 remember distinctly, like it was yesterday, when  
17 they told me to go and bulldoze this house that  
18 was in the middle of the street I was putting in.  
19 It was a log building. And when I got there the  
20 D8, which is a big cat, was left in the -- they  
21 called it walking when it moves from one point A  
22 to point B, it was walking behind me in the winter  
23 time, the snow was deep then. When I got to the  
24 house, I was told the house had been evacuated,  
25 that the people were asked to leave. When I got

1 to that house I knew a lady, Mrs. (inaudible) was  
2 her name, I will never forget that name. I met  
3 her at the door and I said, you're still here?  
4 She said yes, I haven't been able to take my stuff  
5 out, my belongings.

6 Back then the native people, my  
7 people, we moved a lot, we were nomads, we  
8 moved -- Mary, in her earlier talks, mentioned we  
9 followed the seasons. We didn't only have four  
10 seasons in the year, we had many seasons to  
11 survive. So what they used to do back then, they  
12 spread their blanket out, a blanket, and they put  
13 all of their belongings in their blankets, their  
14 coats, and they'd take the four corners and tie it  
15 in a knot. And that's how you pack your  
16 belongings in a big blanket. She had a big  
17 blanket with her belongings coming out of the  
18 house over her back. And she said, I haven't  
19 taken any of my stuff out because I'm all alone.  
20 And she was an elderly lady. I was talking to her  
21 and telling her, we would come and -- she already  
22 knew her house was being destroyed, was going to  
23 be destroyed. While I was talking to her, telling  
24 her we would give her a hand moving her stuff out  
25 of there, the bulldozer came and knocked her house

1 into the bush, destroyed it. And she fell down  
2 crying, she said, oh, my house.

3 I left there after reprimanding -- I  
4 was waving at the Cat operator not to come any  
5 closer, but he either didn't see me or didn't  
6 listen to me. He plowed the house into the bush  
7 with all of the lady's belongings in there, her  
8 furniture and everything else she owned. Nobody  
9 had told her they were going to bulldoze her house  
10 that day. They told her some time in the future  
11 you'll have to move out to make room for progress.

12 I carry this feather for strength.  
13 This is an eagle feather. I carry it for  
14 strength, to give me the strength to be up here.  
15 Because we, the Cree people, the eagle means a lot  
16 to us, the eagle is our brother, he gives us  
17 strength. It is not easy to be up here, but I get  
18 strength from my eagle feather.

19 As an outsider looking in to the Fox  
20 Lake community, to the Town of Gillam, I seen the  
21 damage that was being done to Fox Lake. I was an  
22 outsider looking in. I was there to do a job.  
23 There was nothing I could do. My boss, who was a  
24 civil engineer, that's another one I will never  
25 forget, [REDACTED]. When I went back and told him

1 that there was a house that was right in the  
2 middle of the supposed street I was surveying,  
3 there was a house that we would have to deviate,  
4 go around, one way or the other or stop the street  
5 there, he immediately consulted with Hydro, the  
6 Hydro project manager, his name was [REDACTED]. I  
7 remember them arguing in the next room of the  
8 office yelling at each other. And I could hear  
9 Mr. [REDACTED], he was from Calgary,  
10 telling [REDACTED], you cannot treat people like  
11 that. You do not treat people like that.

12                   Eventually after the argument he came  
13 out and he said we are bulldozing those five --  
14 there was five houses in the way, in the way of  
15 progress, five Fox Lake members' houses. And he  
16 said we are going to bulldoze all of them because  
17 that's the order Hydro gave. The first one I'm  
18 talking about is the lady that had not moved out  
19 yet.

20                   After that house was bulldozed, the  
21 next day when I came to work, my boss [REDACTED]  
22 wasn't there. I told him about what happened with  
23 the lady. When I asked the junior engineer where  
24 [REDACTED] was, he says they took him out in a  
25 straitjacket. They put him on a plane and took

1 him south. He had had a nervous breakdown. He  
2 went crazy because of the way that Hydro was  
3 treating the people there. He must have been on  
4 the side of Fox Lake, but it didn't work, they  
5 still bulldozed those five houses.

6           When I made my presentation to the  
7 church group, I accused the RCMP of organized  
8 gangbangs in the Town of Gillam. They would pick  
9 up Fox Lake women, take them to jail, and bring  
10 all of the Hydro guys there to do what they wanted  
11 with these young women.

12           A year later I ended up courting my  
13 wife, my late wife. I started going with her in  
14 Gillam, she was a Fox Lake band member. I was  
15 also one of the invaders, like I said earlier. My  
16 wife, later on in 1968, had a child. We had a  
17 daughter. My mother-in-law was very angry because  
18 of what happened to her youngest daughter. I  
19 didn't abuse her. I didn't get her drunk. We  
20 just fell in love and had a child. And when I  
21 wanted to marry her, to make the child legitimate,  
22 my mother-in-law didn't want me, didn't want me to  
23 marry her daughter because I was the bad guy, I  
24 was the invader.

25           I worked in Gillam from '65 to '69. I

1 had to take my girlfriend away from Gillam, to  
2 take her to Norway House, because I didn't want my  
3 child growing up in Gillam with all of the racism  
4 and the prejudices that was going on at the time,  
5 and the atrocities that the Hydro construction  
6 workers were bringing on to the Fox Lake people.

7 I've seen men, Fox Lake band members,  
8 young men my age that I used to hang around with,  
9 my brothers-in-law later on, get beaten up. I  
10 seen women raped. I heard stories. Women talk to  
11 each other, my wife talked to her friends. They  
12 told the stories about being picked up by the  
13 RCMP, taken to jail for no reason, to be sexually  
14 abused while being incarcerated in jail overnight.  
15 I seen Hydro destroy -- I say Hydro because it was  
16 a Hydro project, but it was done by contractors  
17 that bulldozed houses into the bush so they could  
18 make room for their housing purposes, Hydro  
19 housing purposes. I seen men get beaten up,  
20 women.

21 My nephew was six years old when  
22 Hydro -- my wife's nephew, he's also my nephew,  
23 Fox Lake band member. Hydro had a Christmas party  
24 for their children at the rec centre. Santa Claus  
25 was there to give candies, presents. My nephew

1 and his brother wanted to go meet Santa Claus at  
2 the age of six, and they weren't allowed in. They  
3 stood outside looking through the window, watching  
4 Santa Claus give presents and candy to the white  
5 children. And yet we too, as Indian people, tell  
6 our children Santa Claus brings them presents.  
7 They must have figured, I guess Santa Claus didn't  
8 bring them presents for Fox Lake children. How  
9 traumatizing could it be for a six year old boy to  
10 look through a window? Dennis is now in his 50s  
11 and it still bothers him, that he had to look  
12 through a window to see Santa Claus giving  
13 presents to the white kids and not the Indian  
14 kids.

15 I know Indian is a bad word, I'm not  
16 politically correct by saying Indian. We've been  
17 Indians all of our lives. We don't care being  
18 called an Indian. You would prefer to call us  
19 Aboriginal or any other word, we still use Indian,  
20 our native. We are Cree, Nehiyawak, that's how we  
21 refer to ourselves, Nehiyawak, we are the Cree  
22 people.

23 I know an elder. Back then in '66,  
24 '67, Gillam was very rich in wildlife. The moose  
25 used to come into town. One of the elders that I

1 knew quite well and everybody from Fox Lake would  
2 know, [REDACTED], he was a trapper and a  
3 hunter. The moose came into town, practically in  
4 his front yard. He shot it from his doorstep.  
5 When you shoot a moose it doesn't always drop, it  
6 will run a few -- it will run, after being hit it  
7 will run sometimes a long ways before it actually  
8 drops. So the moose started running, but he said  
9 I hit it good, like I killed it, but it just  
10 didn't drop. So he followed the moose through the  
11 bush. He followed the blood. To retrieve this  
12 old man's moose there was a few of us young guys  
13 at the time. The moose ran through the bush and  
14 came out the other end and dropped on the road,  
15 that's where it died.

16 By the time we got there, one of Hydro  
17 guys had put his tag on it. Moose hunting season,  
18 and you had to get a tag. So he put his tag on  
19 the moose and he said this is my moose. So we  
20 argued with him saying it wasn't, that the old man  
21 had shot it, one of the locals. They weren't Fox  
22 Lake back then, they were Gillam Indians, that's  
23 what everybody called them, Gillam Indians. They  
24 were known as the Gillam Indians by the invaders.  
25 So we argued with him that it was Mr. Ouskun's

1 moose and he shot it and we were following it. He  
2 wouldn't give it up. He said I filled my tag. So  
3 we went to the RCMP.

4           The RCMP was brought to Gillam back in  
5 1966 to protect Fox Lake, to protect the local  
6 people, to protect the young women. They were  
7 worse than the invaders. And the RCMP said this  
8 tag is on there, that says moose. So they never  
9 gave that moose back to the elder, because you're  
10 just a Gillam Indian.

11           I was staking out the hospital, where  
12 the hospital was going to go, I staked it out. I  
13 was doing my job. But I realized there was a  
14 grave within -- where the hospital was going to be  
15 erected. Again, I went back to my boss and said  
16 we have to move the hospital because there is a  
17 grave there. It was close to the graveyard. It  
18 was a 12-year old girl who had been a Fox Lake  
19 band member that was buried there. Hydro said,  
20 no, don't move the hospital, move the grave. So I  
21 moved the grave. We dug it up and moved it.

22           During our negotiations, Robert and I,  
23 with Hydro on adverse effects, I brought this up.  
24 And Hydro swore in '99 to 2005, or whenever that  
25 was, 2004, they said, no, we never moved a grave,

1 we never moved a grave. We never bulldozed a  
2 house. We never done that. They denied all of  
3 the things that we were accusing them of doing.

4 In the '60s Hydro had a town  
5 administrator named [REDACTED]. He administered  
6 the town and the building of the town. Somewhere  
7 in the mid 2000's something, he had passed on.  
8 [REDACTED] had passed on. His son went to school  
9 with my son, Conway. What was his name? I think  
10 it was Mike. He said my dad left a bunch of  
11 pictures from Fox Lake from the olden days, would  
12 you guys like them? So we got those pictures. He  
13 brought over a whole box of them. Lo and behold,  
14 there is pictures of me taking the grave that I  
15 had just dug up and moving. He had taken pictures  
16 of that. He had taken pictures of the houses that  
17 were bulldozed. And these were the atrocities  
18 that Hydro refused to admit happened. We took  
19 those pictures to our next negotiating session,  
20 and like the Chinese say, a picture is worth a  
21 thousand words.

22 Later on after I was married and had  
23 children, we moved back to Gillam. My wife had to  
24 go shopping and she said why don't you come with  
25 me? And I said no, I hate shopping. She said I

1 just get sick of these people following me when  
2 I'm shopping. And I said what do you mean  
3 following you? She said there is always somebody  
4 behind me while I'm shopping. So I said, okay,  
5 I'll go with you. So we went to the store, run by  
6 white people, non-aboriginal if you prefer that.  
7 And as soon as my wife picked up, got her cart to  
8 shop down the hall, this young kid started  
9 following her, a young man followed her. I was  
10 walking behind kind of watching. And sure enough,  
11 that guy watched her, followed her all over the  
12 store as she was filling her cart. And I walked  
13 up to the kid and I said, what are you doing? I  
14 said, are you following my wife? And oh, no, I'm  
15 not doing nothing, I'm working. I said you are  
16 actually following my wife. I said are you after  
17 her? Are you trying to take my wife away from me?  
18 Oh no, he said, I don't even know your wife. Why  
19 are you following her?

20 That's what they done to Fox Lake  
21 people when they went shopping, they followed  
22 them, they made sure they didn't steal anything.  
23 I don't know if it still goes on today. Probably  
24 does.

25 Like I said earlier, the Fox Lake

1 traditional area was very rich in animals, wild  
2 fur, lots of caribou, lots of moose. A friend of  
3 mine went hunting one day and he seen, on the  
4 Kettle River he seen 18 bulls, 18 moose. You can  
5 drive all across Manitoba today and not see one.  
6 At that time there was plenty of moose. You  
7 didn't have to go very far to kill a moose or  
8 caribou. You won't find a moose in the Gillam  
9 area now today. They hide because the Hydro  
10 workers used to hunt them by chopper. Hydro  
11 always had choppers. And that's not a lie man, it  
12 happened. They were shooting our moose from  
13 choppers, which is totally illegal. But being in  
14 that part of the country, Hydro couldn't break the  
15 law. They could rape our women, they could kill  
16 our men, they could kill our moose. They were  
17 above the law.

18                   And even if we brought it up to  
19 conservation officers, RCMP, they would say, oh  
20 no, Hydro don't do that. I was a Hydro employee,  
21 I know what they had done. I seen it. They  
22 talked about it. When they opened the gate in the  
23 dams, they can open the gate, let all of the  
24 pickerel in, close the gate and they can scope and  
25 kill all of the pickerel they want out of the

1 river. Hydro can do that.

2                   When I started -- I eventually  
3 became -- I transferred from the Norway House band  
4 to the Fox Lake band just so you -- I forget to  
5 mention that, I transferred my membership so I'm  
6 now a Fox Lake band member, since I think about  
7 2000, the year 2000. But anyways, I'm a Fox Lake  
8 band member now.

9                   When we started negotiating for  
10 compensation, the first thing I wanted to know,  
11 Hydro had been there for 35 years, and when we  
12 first met with Hydro, I asked Hydro how many Fox  
13 Lake band members are working for Hydro today?  
14 That was probably in 2000, 2001, somewhere around  
15 there, in the early 2000s. And they couldn't  
16 answer me. Oh, he said, I'm sure we have Fox Lake  
17 band members working for us but we don't know at  
18 the time. So I said, I want to know, would you  
19 check your records? The next time they came back,  
20 they told us, oh, we have one Fox Lake band member  
21 working for us, one part-time. She cleans offices  
22 part-time, three days a week. Out of 400 Hydro  
23 employees at the time, they had one Fox Lake band  
24 member working part-time cleaning offices. I said  
25 you ought to be ashamed. And then when I asked

1 why that was, they said because they didn't have  
2 the proper education. They didn't have the three  
3 courses that we demand in our employees.

4 Half the staff in Gillam at that time  
5 were people that didn't have education. I went to  
6 school with some of them. They were working for  
7 Hydro. When I was in Grand Rapids I went to  
8 school one year there. I guess they call it high  
9 school. I think I was in grade nine. And I went  
10 to school with three Hydro employees' kids, and  
11 they were all working for Hydro. They had put in  
12 30 years already with Hydro, and they didn't have  
13 the education, they didn't have any more education  
14 than I did, because you couldn't go higher than  
15 grade nine in Grand Rapids, that was the highest  
16 grade they taught.

17 So that was a lie, you didn't -- many  
18 of them didn't have the education that Hydro  
19 demanded from Fox Lake, a grade 12 with three  
20 specific courses. They just didn't hire Fox Lake  
21 people.

22 I went to -- I left Fox Lake after my  
23 wife passed on. She died in 1999. I went back  
24 there two years ago -- no, last fall I went to  
25 Gillam to visit my children. I got children there

1 yet and grandchildren. I wanted to go down to the  
2 Butnau, the Butnau Road, they call it the Butnau  
3 Road. That's where we used to go hunting. I told  
4 my son and a friend of mine, I said I want to go  
5 down to Butnau Road for a ride. Ray says take  
6 lots of Kleenex. And I said I'm not going for a  
7 shit, I'm just going for a ride, why would I want  
8 lots of Kleenex? He says because you are going to  
9 cry. What would I cry if I'm going for a ride?

10 So I went, I didn't take Kleenex. But  
11 I went down the Butnau and, yes, I cried. All the  
12 trees were gone for acres and acres and miles of  
13 trees were torn down, were bulldozed because of  
14 the Keeyask project and the Bipole III. And then  
15 I went to Conawapa, another place we used to go  
16 hunting, where I came for hunting. And I had to  
17 go through a gate, and they wouldn't let me in.  
18 The only reason I could go through the gate in my  
19 own traditional territory was because I was with  
20 my son and he was working for whoever he was  
21 working for at the time. That's the only way they  
22 would let me through. And he says, dad, you're  
23 going to cry. All our hunting area, miles of  
24 trees were gone. It's bald.

25 When they first started the project up

1 at Kettle, Premier Schreyer at the time met with  
2 the people in the north, the chiefs. And they  
3 said, we're going to build a project. And the  
4 native people, the chiefs were scared of being  
5 flooded, Split Lake, York Landing, you're going to  
6 flood us. And Schreyer held up a pencil and he  
7 said the water will not rise any more than the  
8 length of this pencil. When they inundated  
9 Kettle, the water rose 105 feet. They created a  
10 lake in the prime hunting and trapping area of Fox  
11 Lake. They created a lake, they named it Stephens  
12 Lake after some Hydro guy. They didn't even have  
13 the courtesy to name it for one of our band  
14 members, one of our elders. So it was a long  
15 pencil he was holding that day, Mr. Schreyer,  
16 105 feet, and it inundated Long Spruce. The water  
17 rose 95 feet. It was 54,000 acres that was  
18 flooded when they inundated Kettle forebay,  
19 54,000 acres of prime land.

20                   Within that land there was Fox Lake  
21 cabins. I think there was five, five or six  
22 cabins that Fox Lake used. There was a graveyard,  
23 graveyard there that they flooded. Fox Lake  
24 ancestors are under water. We always figured our  
25 graveyards were sacred. I guess they're not to

1 Manitoba Hydro. They flooded many of our graves.

2 The young girls, the young girls, when

3 I went there in '66, when I was there in '66, Fox

4 Lake was a very small band, very small, very few

5 young people around, young women. My wife was

6 one, she just came out of residential school.

7 There was about five or 6,000 of us invaders,

8 young horny men looking for women. You had

9 thousands, hundreds, thousands, thousands, 5,000,

10 6,000 men chasing a handful of women. Like Sophie

11 said earlier, they plied us with alcohol, they got

12 us drunk. How would you feel, man, if you had

13 hundreds of men chasing you as a young girl?

14 Wouldn't that do something to you years later?

15 Wouldn't that cause trauma? They were probably

16 the most sought after women in the world. And how

17 would you think as a parent, as a mother or a

18 father, to know there was hundreds of men after

19 your daughter for only one reason, for one reason?

20 Back then you had to be there three

21 months, 90 days, to get a day off. I was there 90

22 days before we could leave for a week. And I

23 don't know what you people know about construction

24 workers, they're a hardy lot, they drink hard,

25 they live hard. And they all chase women, whether

1 you're married or not, when you're in the bush  
2 doing nothing but working. And that's what  
3 happened in Gillam. I don't know if you can  
4 picture that scenario. Think of it this way: You  
5 live in Winnipeg, you got your own house, you got  
6 three daughters you're bringing up. And all of a  
7 sudden 200 of us from Gillam, Fox Lake, young men  
8 walk into your house, invade your house and start  
9 molesting your daughters. And there is not a dam  
10 thing you can do about it. You can go to the RCMP  
11 and they tell you, we're not doing anything wrong.  
12 And we start moving your furniture, we start  
13 kicking you around, beating you up whenever we  
14 felt like it. That's the scenario that I'm  
15 talking about.

16           At this time I can talk -- I have  
17 to -- I can talk 50 years of atrocities, 50 years.  
18 I'm not going to do it in a few minutes, but I  
19 have only given you a few of the things that I've  
20 seen, the devastation.

21           I didn't talk about the land. We, as  
22 Cree people, hold that land sacred, every tree,  
23 every animal on that land is sacred to us. That's  
24 where we lived for thousands of years, off the  
25 land. That was destroyed time and time again.

1 All of our prime hunting areas were destroyed.  
2 Our animals were destroyed by the invaders. They  
3 killed all our moose, fish. We had traplines,  
4 Limestone trapline area. When we started  
5 negotiating in 2000, every trapline was held by a  
6 Hydro employee, with a cabin on it, and they used  
7 it for partying every weekend, they would go party  
8 there. There was no traplines left for our  
9 people.

10 But anyways, my time is up. I thank  
11 you for listening to me. And everything I say, I  
12 said is true, not a word of a lie, not one word of  
13 a lie. It's all true. Thank you very much.

14 ROBERT WAVEY: Thank you, Franklin.  
15 Sorry I have to rush everybody, I think we could  
16 listen all day, but we have a number of other  
17 speakers that I'm trying to save time for. The  
18 next person is Conway.

19 CONWAY ARTHURSON: Good afternoon  
20 everybody. My name is Conway Arthurson. Conway  
21 is my Christian name. I have a spirit name,  
22 (native language), Northern Birdman. I was given  
23 that name in 2010. And I had a vision that night.  
24 I dreamt I was teaching -- there was a whole bunch  
25 of people from Gillam and Norway House all

1 together in the bush and we were having a picnic.  
2 We were teaching our young people how to harvest  
3 animals, and I took a bunch of young boys out to  
4 teach them how to use a slingshot. And I'm  
5 dreaming all of this like it really happened. And  
6 as we're going towards this river, it started  
7 getting cold, it started snowing, and by the time  
8 we got to the river it was winter. And I seen a  
9 lot of people running away from the river, going  
10 into the bush. And I seen the car coming, the  
11 police are coming, I could see that cop car coming  
12 down the winter road, on the river. And everybody  
13 ran away. And I said, don't run away, we're not  
14 doing anything wrong.

15                   So the RCMP pulled up and they got  
16 out. And I said, you're scaring everybody away,  
17 everybody is scared of you. I said we're only  
18 trying to practice our traditional activities.  
19 I'm trying to teach our young people how to  
20 harvest birds, chickens. And then I woke up.

21                   The next day I went into a sweat,  
22 never told anybody about my dream. And this  
23 conductor from Sapotaweyak came in. I offered him  
24 some tobacco and some prayer flags and asked him  
25 for my name, my colours and my clan. And he went

1 in there and he gave me my name. And it made  
2 sense to me when he gave it to me, because the day  
3 before that I was talking about hydro development,  
4 I was talking about how the Provincial Government  
5 was trying to take Fox Lake, Gillam, and I think  
6 it was Churchill into the Flin Flon riding for the  
7 Provincial boundaries. They were changing the  
8 boundaries. And I went and did a presentation on  
9 behalf of Fox Lake, and basically told them, you  
10 know, that's a bad idea for us because you're  
11 basically ripping our families apart.

12                   And when I was done my presentation,  
13 one of the panel people asked me how do you feel  
14 about that word Rupertsland, how do you feel about  
15 that he said to me. I said, without thinking too  
16 hard, I said I don't like that name. I don't like  
17 that name because it reminds me of Hudson Bay.  
18 And I don't like Hudson Bay because they used to  
19 rip us off for hundreds of years with our furs.  
20 And he said we're thinking about changing that  
21 name. I said that's good, it should be a Cree  
22 name. And lo and behold, months later I forgot  
23 about that presentation, a report came out that  
24 they agreed on the boundaries for the Provincial  
25 borders. Lo and behold, Rupertsland got changed

1 to Keewatinook.

2                   And I was talking to the same  
3 people -- we were fasting, I was fasting with five  
4 other men in 2010. And I talked to them about  
5 this new converter station and that Fox Lake was  
6 our opportunity to name that converter station,  
7 and it was Keewatinook.

8                   So when I got my name, it made sense  
9 to me why I was given that name, Northern Birdman.  
10 And I couldn't figure out how that conductor knew  
11 what I was talking about for two days before. So  
12 I was sure of that story about my name because I  
13 saw a vision, I was told it was a vision. I'm not  
14 exactly too sure what it means, other than a lot  
15 of our people are scared and unable to speak for  
16 themselves, as well as the animals and the fish  
17 and the plants and the trees.

18                   As native people we are stewards of  
19 the land. We are there to talk on behalf of those  
20 people who cannot represent themselves, such as  
21 the animals and the birds. So I interpreted that  
22 dream as them coming to get us, and I stopped them  
23 and asked them what are you guys doing? Because I  
24 knew we weren't doing anything wrong. And to me  
25 it showed how my life was. I'm not afraid to

1 speak in public. I'm not afraid to speak from my  
2 heart. And I think I got the best of my dad and  
3 my mom.

4 My mom was quiet, didn't speak too  
5 much, but when she did, she meant what she said.  
6 My dad was an aggressive angry man most of his  
7 life. And they taught me at a young age to stick  
8 up for yourself, to defend yourself and fight back  
9 if somebody tries to fight you, that's the only  
10 way you're going to survive. And that's what I  
11 did and that's what I have done. And I have been  
12 beat up many times. I've learned from it.

13 Again going back to my mom and dad, I  
14 didn't hear too many stories from my mom about  
15 residential school, other than I had to fight a  
16 lot. And I remember playing basketball and I had  
17 to be aggressive because I was short.

18 And my dad talked about my nanny and  
19 my pap. My nanny went to residential school and  
20 she didn't like being an Indian. I felt it, my  
21 sister felt it, and my other sister felt it. And  
22 I'm going to probably hurt my dad by saying this,  
23 and I think he has heard it before, but I knew my  
24 nanny didn't like us because my mom was dark. I  
25 remember as a little boy going to pick berries in

1 our yard, and we lived right next door to her, and  
2 we went into her yard to pick berries. I was  
3 about five or six. And the next thing you know my  
4 nanny comes out with a broom and chases us away.  
5 Don't eat my berries, those are my berries. And  
6 she used to call us dirty Indians, my own  
7 grandmother. And I knew it was because my mother  
8 was dark.

9                   And the only time I was allowed to go  
10 into that house was during York Boat Days in the  
11 summer when all of the family came. And my  
12 cousins, some of them were fair, a couple of them  
13 were dark, they were treated the same way. I had  
14 a talk with them years later.

15                   So that affected me growing up  
16 thinking, you know what, why is my granny treating  
17 me like that? I didn't understand. Until years  
18 later when my dad told me how she was brought up,  
19 and how she had to pray for hours until her knees  
20 were raw from kneeling and praying. I came to  
21 understand why my grandmother was like that. And  
22 over time I forgave her, because she didn't know  
23 what she was doing. She was brainwashed.

24                   So we moved to Gillam in '82. I  
25 remember going to the school with my mom. We

1 lived with my granny on Kettle Crescent, and we  
2 went to register for school in the morning with my  
3 two sisters. And I thought, okay, I'm going to  
4 start school today. I knew I had friends that I  
5 used to come and visit in Gillam, and I knew them  
6 already, I knew a lot of them. No, Conway, we  
7 have to go home, we will start school tomorrow.  
8 So we're walking home. Right by about the high  
9 school doors on the sidewalk, I'm holding my mom's  
10 hand, and she looks at me and we stop and she  
11 looks at me, and she goes down. And she looks at  
12 me and she says, Conway, you show those white  
13 people you're not a stupid Indian. And of course,  
14 me, I said, yeah, mom, I'll do that, I'm not a  
15 stupid Indian, I will impress you, mom. And years  
16 later I come to terms with that, and I thought  
17 holy man, what did my mom go through for her to  
18 say that to her only son who was nine years old?  
19 Teach those white people you're not a stupid  
20 Indian.

21 And I thought about my daughter, and I  
22 thought could I say that to her? And I cried, I  
23 couldn't -- I probably couldn't say that to my  
24 daughter. And that hurt. And at the same time,  
25 my daughter can pass as a non-aboriginal. Her

1 mother is French, adopted by local band member, so  
2 she is a Fox Lake band member as well. And deep  
3 down inside me when I was growing up, and when I  
4 seen my daughter growing up, I was happy that she  
5 was fair, because I didn't want her to hear that  
6 she was a dirty Indian. I didn't want her to get  
7 picked on the way I was picked on in Gillam.

8 I played hockey, and there was two of  
9 us native kids on the team, me and Robert's  
10 nephew, Chris. I didn't think anything of it at  
11 the time until I started thinking over and over  
12 again, we were always billeted together, every  
13 single hockey tournament we went to, we were  
14 billeted together. As I talked to my younger  
15 friends, Barry's son and Marie's son, I said, did  
16 you get billeted together when you played hockey?  
17 Oh yeah, we were always billeted together. And I  
18 said, holy smokes, I wonder why they always kept  
19 the Indians together?

20 I remember playing hockey, I was a  
21 half decent hockey player, I could score a couple  
22 of goals. I played on the power play. I even  
23 played goalie if I had to. And I remember in the  
24 dressing room all of the adults talking, and they  
25 used to talk about this one gentleman who was from

1 Newfoundland, [REDACTED]. And they used to talk  
2 about him because he had a Newfoundland accent and  
3 they always called it down, Newfie, Newfie,  
4 Newfie. And when he came around all of the  
5 parents shut up. And I thought, holy smokes, do  
6 they talk like that about me and Chris when me and  
7 Chris aren't around?

8 I knew the difference between a white  
9 person, a fair skinned person and a dark person  
10 when I was growing up. I envied the white people  
11 and the blonde people because they never got  
12 picked on. They never got teased. They weren't  
13 called a dirty Indian or jig. I got called those  
14 names in Gillam school many a time. And like my  
15 dad, I got strapped lots in school.

16 My very first day of school, I went in  
17 and I was in grade four. First recess in the  
18 morning, okay, we're going out and we are going to  
19 fight the grade fives and the grade sixes on the  
20 playground. I said, okay. I come from Norway  
21 House, when you fight, you fight. So I went over  
22 there and I beat up about four or five kids all at  
23 once, one after another. I didn't think we were  
24 just play fighting, I thought we were out there to  
25 rumble, so I went there and fought. I got sent

1 home -- I mean, I got sent to the office and I got  
2 the strap, my first day of school, twice on this  
3 and twice on this other hand.

4           And that is a normal thing for me  
5 growing up in school, getting the strap. I think  
6 I got the strap from Mr. [REDACTED] about ten times.  
7 I got the strap from Mr. [REDACTED] about ten times.  
8 And each time I remember them -- I remember Mr.  
9 [REDACTED] practically jumping. That strap was  
10 about this long, about that wide, and it was thick  
11 about like that, I think it was brown, about this  
12 colour. And I remember him trying to hurt me and  
13 I was laughing at him, I said, you can't hurt me,  
14 you're not going to hurt me, go ahead and strap  
15 me. And he hit me. That didn't hurt, hit me some  
16 more. And I think he hit me six times on one hand  
17 and seven times on the other, and he got tired  
18 out. And he said I hope you learned your lesson,  
19 go back to class. And I thought, hmm, I didn't  
20 even know what I did.

21           This other time this young kid, he was  
22 a friend of mine, we were play wrestling outside,  
23 I think it was grade five. And he got upset. He  
24 was a non-aboriginal kid. [REDACTED]  
25 [REDACTED] He started fighting me and started

1 punching me, and I kind of pushed him back and I  
2 was laughing. I was playing with him, I was  
3 wrestling with him, but he was fighting me. And  
4 the teacher came, grabbed me by the neck, took me  
5 inside, and threw me up against the door, opened  
6 the door and took me all the way to the office,  
7 got strapped, got sent home for three days. My  
8 mom gets called in, your son is fighting, he's  
9 always fighting, you need to control your son. So  
10 we walked away and she said, how come you were  
11 fighting? We weren't fighting, mom, we were  
12 wrestling. He's the one that started fighting me.  
13 She said, Conway, when you have to fight, you  
14 fight. And I said, I know, I will.

15           Playing hockey, I knew that some of  
16 the parents knew that some of us native kids were  
17 poor. And I found out years later, when my mom  
18 was on welfare, that [REDACTED] Senior used  
19 to give my mom money for me to go to hockey. I  
20 used to get \$25 for the whole weekend to spend,  
21 and that was lots of money. And I wondered, where  
22 the hell did my mom get that money from?  
23 Sometimes my dad would send money.

24           I remember we lived in this trailer on  
25 Gordon, [REDACTED]. I still remember that. There

1 is an ugly old trailer. I remember I stayed in  
2 the room in the winter time, sometimes my pillow  
3 would freeze to the wall because it was so cold.  
4 And in the morning when we woke up, my mom would  
5 be in the kitchen with the oven out, turned up,  
6 all of the elements turned on. Come and warm up  
7 before you wash up. Every morning we would go by  
8 that stove when it was winter, and we would warm  
9 up and wash up and then go to school.

10           And I had a friend who respected me.  
11 I think it was because I was good in sports. His  
12 name was [REDACTED], and I spent a lot of time at  
13 his place. Do you want to eat supper? Okay.  
14 I'll ask my mom. Brenda, his mom, "yeah, you can  
15 come and eat." "Do you want to sleep over?" And  
16 I would say I have to ask my mom first. "Okay".  
17 So I would pretend to use the phone, but we never  
18 had a phone at the time, and I would pretend to be  
19 talking to my mom on the phone. I didn't even  
20 know what my phone number was. And I would hang  
21 up the phone, oh, yeah, my mom let me sleep over.

22           All through that time I lived on  
23 Gordon Street, which was one of the last streets  
24 growing up, and there weren't any trailers further  
25 than that. And I used to walk to school and walk

1 to hockey. It was cold sometimes, I guess, but I  
2 don't remember being cold. And when it was cold  
3 some of the hockey parents would ask if I wanted a  
4 ride home. Oh no, no, I'm okay, I'll walk. No  
5 Conway, get a ride, it's too cold. I said okay.  
6 And I was so ashamed of where I lived, I never  
7 showed them where I lived. I used to get off on  
8 O'Malley at [REDACTED] place. I used to use  
9 that as my house, because it was nice enough that  
10 it could have been ours, but not ugly enough that  
11 I was ashamed of it. I used to go in there, yeah,  
12 this is my place right here, and I would get out  
13 and I would get my bag and I would walk in and I  
14 would pretend to play with snow outside and wait  
15 for them to turn the corner, and then I'd walk  
16 around and I'd go home. Day after day, year after  
17 year, that's how we lived; a lot of shame.

18 And I remember I was chosen when I was  
19 15 to go to the Peace Gardens Camp for sports. I  
20 went for volleyball. I was 15. So I went, I got  
21 sponsored from the Legion. I learned a lot,  
22 volleyball became one of my favorite sports. And  
23 when I got back one of the ladies there, the old  
24 lady that has a park named after her in the Town  
25 of Gillam, [REDACTED], comes up to me and says,

1 "Conway, did you like Peace Gardens?" And I said  
2 "yeah, I enjoyed it." "Did you write a letter to  
3 the Legion thanking them?" "All you people are  
4 the same, all you people never give thanks when we  
5 help you people out." I said okay.

6 So I had a talk again with Stephen and  
7 Richard. I said do you remember [REDACTED]? He  
8 goes yeah. And I told him what happened. And you  
9 know what, she used to make me feel small every  
10 time I went in the library too. "You people." She  
11 was a racist, yet she has a park named after her  
12 in Gillam.

13 There's another park in Gillam that's  
14 named after another lady who has passed, [REDACTED]  
15 [REDACTED].

16 The elders have talked in the  
17 presentation earlier about how -- I think it might  
18 have been Marie that talked about how they didn't  
19 want a reserve in Gillam. And I did a lot of  
20 research on behalf of Fox Lake when we were doing  
21 our negotiations, so I read a lot of documents.  
22 And in those documents in 66, '67, there was this  
23 Gillam Planning Committee that consisted of Hydro  
24 people, Provincial people and Town people. [REDACTED]  
25 [REDACTED] were on that committee. And

1 they wrote a letter to the government that  
2 basically said, we do not want a reserve in Gillam  
3 because it will turn into a slum. [REDACTED]  
4 and [REDACTED] signed that document on  
5 behalf of that committee.

6 This was how it was growing up in  
7 Gillam. I lived with a lot of shame, a lot of  
8 anger, and I lied a lot. I didn't want to show my  
9 true colours of where I lived and how poor I was.  
10 I remember Mrs. [REDACTED] driving me home one night,  
11 she didn't let me walk home because it was too  
12 cold. And she knew where I lived, so I couldn't  
13 get dropped off at John's place like I usually  
14 did. So she took me home. She said I want to  
15 talk to your mom. I said okay. So we walked in  
16 the door, and we had a blanket covering the door,  
17 you opened the door and you had to get by the  
18 blanket to get into the porch. And then we had  
19 another blanket for the inside. So I had to open  
20 that up and I called my mom. Boy, she was eating,  
21 she was cooking chicken gizzards at the time, and  
22 those things used to smell. I didn't like that  
23 smell. That's what she was cooking that night.  
24 She had her hair up in curls, she had her big long  
25 nightgown. It was like 6:30 in the evening. She

1 didn't have a job so she stayed in her nightgown  
2 all day I guess. But I was embarrassed that  
3 Mrs. [REDACTED] came to my house and finally seen how  
4 we lived.

5                   And it was that same house -- I  
6 remember welfare day, I always liked welfare day  
7 because I knew my mom was going to buy me  
8 something. I would come home from school; Conway,  
9 go look on the bed, I have something for you.  
10 Sometimes I would get a pair of gym pants,  
11 sometimes I would get a car, sometimes I would get  
12 a Star Wars figurine. There was always one thing,  
13 a couple of bucks. I was happy and proud of that.  
14 I remember I got a car, it was one of those  
15 transformer Gobot cars, when they first came out,  
16 I got one of those. And one of my friends had a  
17 birthday the next day and I didn't have anything  
18 to give him, so I wrapped that thing back up and I  
19 taped up my toy and I gave it to him for his  
20 birthday. That was Nathan, I gave him my toy that  
21 my mom bought for me.

22                   I remember living in that trailer  
23 being cold and hungry. We used to laugh and joke,  
24 I used to eat porridge three times a day with  
25 toast. Three times a day, and I loved it, that's

1 what my mom cooked for me. I realized I think  
2 maybe that's because that's all we had to eat.

3 Welfare day my mom would buy cases of  
4 soup, tomato soup, mushroom soup and vegetable  
5 soup, and I knew we would always go hungry near  
6 the end of the month, so I used to go hide food in  
7 my room. Mushroom soup was good, that's why I was  
8 so happy to have mushroom soup. I would steal two  
9 cans out of that cupboard and go hide it in my  
10 room, knowing I was going to be hungry in a few  
11 days. Every month I did that. And then finally  
12 my mom seen me and caught me, what are you doing,  
13 Conway? I said I'm putting this food in my room.  
14 She said how come? And I said because I know we  
15 are not going to have mushroom soup and we're  
16 going to go hungry later, and I get hungry. And  
17 she said, oh my boy, you don't have to do that,  
18 come here, and she gave me a hug. She was holding  
19 me and I could feel her tears dropping on my head.  
20 And I thought, holy smokes, my mom is ashamed that  
21 her son is hungry. My mom cried when she found  
22 out I hid food, and she got mad at me and she told  
23 me never hide food again. So I didn't.

24 We used to go to the Northern at  
25 school time, to go shopping for school supplies

1 and gym pants and runners and stuff like that.  
2 And I always wanted to pick out things, and my mom  
3 said, no, you can't get that, that's too  
4 expensive. But my sister Cindy was allowed to  
5 pick whatever she wanted. And I said, mom, how  
6 come Cindy gets to pick what she wants and not us?  
7 Because she is treaty and you're not. How come,  
8 mom? Because I married your dad. How come, mom?  
9 That's just the way it works, my boy. And I said  
10 okay.

11 So again I'm on a healing journey. A  
12 lot of things that come through my head, I need to  
13 heal. I need to do good things with my life. My  
14 first drink of alcohol on my own, I was five years  
15 old. OV, that's what I used to drink. I remember  
16 stealing it and going to drink because that's what  
17 I liked. I wanted to get drunk when I was five.

18 So I've got a lot of healing to do.  
19 I'm sober now. I'm proud of that. I was addicted  
20 to cocaine in my lifetime. I was a crack head. I  
21 stole stuff. This is the first time I'm telling  
22 my dad, but, dad, I pawned your computer for  
23 crack -- when I borrowed it off you. That's why I  
24 don't have your computer anymore, by the way. And  
25 I'm glad I told you that today, because it has

1 been on my mind for many years. You asked me what  
2 happened to that laptop.

3 But to close off, I just want to say  
4 we are doing better for our Fox Lake people, but  
5 it is not because of anybody giving us anything,  
6 we had to fight for everything that we got. 2019,  
7 we're getting a balloon payment for ISA agreement  
8 of \$9 million. That's next year. When we signed  
9 that deal we thought it was ages away that we will  
10 get that money. And our young people will benefit  
11 from that, we will let them spend it and we didn't  
12 want to tie it up. That's next year.

13 But anyways, I want to thank our  
14 elders for sharing their stories. I have never  
15 had the opportunity to hear some of those stories  
16 and it hurt me to hear those stories. And I want  
17 to congratulate you for stepping up and having the  
18 courage to talk about the darkest times of your  
19 life. And I appreciate that, each and every one  
20 of you, Robert, Marie, Mary, my dad, Sophie.  
21 Egosi. You guys suffered a lot for us. And so  
22 did our grandparents suffer a lot. Hopefully our  
23 kids don't suffer as much as we did. And until  
24 that time, I wish everybody mino pimatisiwin.  
25 (Native language).

1                   ROBERT WAVEY: Thank you so much. Val  
2 and Joanne.

3                   JOANNE LAVALLEE: I'm going to keep  
4 this short because we're running out of time.

5                   My name is Joanne Lavallee, I'm a Fox  
6 Lake Cree Nation member working with the -- okay.  
7 So part of my employment was Fox Lake, working in  
8 the environmental department. I had to  
9 environmentally monitor my Aboriginal traditional  
10 homeland. I get to seek knowledge I never  
11 acquired growing up. I have been at this since  
12 July of 2017, and I honestly feel that a part of  
13 me that was missing has been found.

14                   I would like to share with you a few  
15 activities of the environmental monitor. First is  
16 the releasing of an -- in October we released,  
17 like I went with Andy, he's from Hydro, to release  
18 200 yearling sturgeons at the Keeyask boat launch,  
19 and that was the same area where my Grandpa  
20 Norman's cabin is. Although I was happy to be a  
21 part of this experience and seeing the sturgeon, I  
22 couldn't help but worry about their survival, for  
23 to me having them raised in a hatchery and then  
24 converted back to the Nelson River is not natural.

25                   Another unnatural event that I got to

1 experience was the restoration of wetland plants  
2 along the newly made south access road. Those  
3 hedges and cattails, I was able to seed along the  
4 ditch. We went with native plant solutions that  
5 time, the whole entire wetland, Manitoba Hydro.

6           Although I'm happy to be on the land  
7 and assisting the contractors, I can't help think  
8 about sometimes we weren't allowed to do so at our  
9 own will because of the construction limits. Like  
10 the construction limits are ATK monitoring. So we  
11 can't even go on our own traditional territory  
12 without permission or accompanied by a Manitoba  
13 Hydro supervisor.

14           But on Monday I get to go out with  
15 Elder Noah Massan to monitor South Access Road.  
16 We will be reflecting on the presence of caribou  
17 and mitigation.

18           I look forward to hearing what Noah  
19 has to share, and at the same time acquire some  
20 Aboriginal traditional knowledge.

21           The South Access Road construction and  
22 demolition in the area deeply saddens me, because  
23 my grandfather, Norman Nepitabo and my  
24 grandmother, Rebecca Peters, raised us in that  
25 area. We'd go on Cash Lake, Butnau. And I'm glad

1 I got to experience that life on that land before  
2 the Keeyask project. And they know enough to  
3 never allow another Hydro project on Fox Lake  
4 territory.

5 VAL MASSAN: Thank you, Joanne.  
6 Joanne and I work together with the impact  
7 assessment unit. Our contracts are with Manitoba  
8 Hydro. We wouldn't be employed today without I  
9 guess Manitoba Hydro projects. But within our  
10 contracts, Fox Lake is our priority. We're  
11 monitoring the land, the water where we're keeping  
12 knowledgeable about construction activity. And  
13 Fox Lake concerns are our priority, they're number  
14 one to us.

15 Within our project, within our team  
16 there is four of us. There is two other members  
17 that are not here, they're at home. Within our  
18 project we have Bipole, Keeyask monitoring.  
19 Within those projects there is also Keewatinook --  
20 Keewatinook is right there. That's what I don't  
21 understand, I don't understand why these projects  
22 are all divided. This land is connected,  
23 everything is connected, the water, land, animals,  
24 people, people with -- and I'll get back on track  
25 here.

1                   First I will introduce, I'll tell you  
2 a little bit about me. I was born in Gillam, but  
3 I only spent my early childhood in Gillam. I left  
4 with my family, we left in the late '70s. So  
5 between '70s and '80s, I have no knowledge,  
6 personal knowledge of what the impacts were. I  
7 didn't see them but I heard, and they weren't  
8 good. Because the impacts, we're talking about  
9 what affected us as a First Nation.

10                   But today I have firsthand experience  
11 working with the environment team. The stories  
12 are clearer now. It fits together like a puzzle.  
13 Everybody has their story, and when we slowly  
14 bring them together, we see -- and so we can help  
15 each other a lot more. The impacts are not good.  
16 There are many stories that have been shared that  
17 are hurtful and unforgettable. The stories that  
18 are shared have the same impact on me. It was  
19 like the first time I heard them. Every story  
20 there is no -- our members heal at different rates  
21 and some of us may never heal, but we will have to  
22 adapt, because that's how our First Nation is. We  
23 adapt, because of all of the development that has  
24 come our way.

25                   Balance is needed to survive with one

1 another. And today we're talking about the  
2 impacts of the development, but there are also  
3 opportunities for our members to become employed.  
4 And that's only what I see, employment. I don't  
5 know -- I don't know if anybody in our membership  
6 can come and say that they weren't affected.

7 I'm okay. I'm just taking everybody's  
8 stories today and it hurts, it hurts me.

9 Fox Lake traditional territory has  
10 been affected in many ways that can't be undone.  
11 It will take time for the trees to grow, and it  
12 said the official return, but we have had trees  
13 that are doing that for us, it's not going to be  
14 natural, it's not going to come back the same.  
15 The land will recover but it will take many years  
16 for this to happen. It will never be the same  
17 again.

18 A generation of our members have  
19 passed on. They do not get to see this change,  
20 the recovery of the land and the people, animals.  
21 Another generation will pass. When this does  
22 happen, I hope I'm alive to see that. I'm 48  
23 years old. I don't see it happening in my  
24 lifetime. In this territory are the birds, the  
25 water, the land, plants, trees, everything. What

1 people don't understand is everything -- they  
2 don't understand that everything is connected.  
3 And it's not just our First Nation that are in  
4 this territory, we share this with our neighboring  
5 First Nations; Tataskweyak Cree Nation, War Lake,  
6 York Factory, Shamattawa, the Town of Gillam, our  
7 visitors, everybody that comes to the area or in  
8 the territory, we have to take care of this  
9 together.

10 I'm employed with the Fox Lake  
11 Implementation and Future Development. I am the  
12 coordinator for the environment team. And I'm  
13 familiar with a lot of these contracts, the  
14 protection lands, just all of the work that comes  
15 through regarding the projects. This is a lot of  
16 information to take in when you've left your  
17 community, you don't know what happened in the  
18 past. And you read all of this information and  
19 you have to educate your members. That's what I'm  
20 going to do, I'm going to educate our members to  
21 help us take care of our land. It's the Creator,  
22 the Creator has gifted us this. We need to take  
23 care of it.

24 We monitor these areas, Keewatinook,  
25 Bipole, Keeyask. Within all of these projects, I

1 did mention that there were smaller projects,  
2 there's the AC collector line, there's the ground  
3 electrodes, and there's all of these other little  
4 projects within those projects. There is so much  
5 material to look at and such a big area. There's  
6 four of us that go out, but we have our members as  
7 well to hopefully let us know what's going on.  
8 Just like I said, Fox Lake is our priority. We'll  
9 get answers.

10 We take our knowledge from our elders,  
11 our resource users. They know this land better  
12 than we do, than Manitoba Hydro does. We try to  
13 take our monitoring skills from ATK, Aboriginal  
14 traditional knowledge. And we also use Manitoba  
15 Hydro's western science to do our monitoring.  
16 We're trying to utilize anybody's skills to get  
17 some of the messages through and just to learn to  
18 get -- hopefully in the near future we'll have our  
19 own monitoring program where we're don't have to  
20 go outside, or go out, go seek outsiders, like  
21 consultants, specialists that can take water  
22 samples, and make them just as important as the  
23 non-native specialists can. We need that for  
24 ourselves.

25 We take our knowledge also from mino

1 pimatisiwin, good life. It teaches us to take  
2 care of one another, share our knowledge. By  
3 doing this we can care for Mother Earth's gifts,  
4 which is the water, land, animals, just  
5 everything.

6                   In the past we're were not -- like,  
7 I'm hearing stories, so I gather information. We  
8 had a meeting last week, just a brief meeting.  
9 And during that meeting, it just stirred up so  
10 many other stories. Because we went out seeking a  
11 little more answers, a little more comments,  
12 because we wanted to come here as prepared as we  
13 could. But I was beating myself, trying to  
14 prepare this, and like I don't know, like this is  
15 a very important event, this is history for our  
16 people. I hope I'm doing justice to the people.

17                   So our Fox Lake members deal with  
18 discrimination and prejudice often. Ignorance  
19 plays a key role for both sides. In the past we  
20 were not consulted, so we didn't know that's where  
21 ignorance came in. With this we did not know the  
22 extent of the destruction of our lives and the  
23 land. Individuals involved with the projects came  
24 to Fox Lake Cree Nation traditional territory with  
25 the same ignorance; they did not know the people

1 that were here. I'm saying here as in Fox Lake,  
2 they didn't know, did not know how to deal with  
3 us.

4           Just recently before all this  
5 development, you could not see all these towers --  
6 you could see a lot of towers, but as the towers  
7 started being more visible, that's when everybody  
8 noticed how impacted everyone was. You could  
9 stand almost anywhere in Gillam, look, take a full  
10 circle and you will see these towers as some sign  
11 of this, as some sign of all of this development.  
12 And it's ugly. Somebody had commented earlier  
13 that it's ugly, and that's a word that I've heard,  
14 that these towers are ugly. Look at the land,  
15 they made it ugly.

16           Like you don't -- I don't believe that  
17 everyone should be -- well, it would be nice if  
18 everyone was educated about the developments,  
19 everything that came through from the beginning to  
20 now, but we don't. But you don't have to be that  
21 knowledgeable to see that this project, this is  
22 wrong in what it did to the land, to our land.

23           And there was a comment made earlier  
24 as well about our playground. Our playground was  
25 our background, the bush, the hills. And we can't

1 go to a lot of the places that we went to go play  
2 as children. And we tell our children, our  
3 grandchildren now what was where. And it's so  
4 hard for them to believe because they can't see  
5 beyond the towers and all of the destruction.

6           It's not only the people that were  
7 affected, it was the hunting, fishing, trapping,  
8 harvesting and healthy living. The hunting, our  
9 members have to go further, or they have to share  
10 a line, or like wherever they go there is some  
11 overpopulated hunting grounds, like people always  
12 go to the same one. So you're -- it's  
13 overcrowded. Fishing, there's limited fishing,  
14 you've got to go further. Trapping, as well there  
15 is other members that are illegally going on other  
16 traplines. Harvesting, you've got to go further  
17 for our berries, our medicines. And healthy  
18 living, that's just having that negativity in your  
19 life. Cabins and equipment are damaged because of  
20 the construction. So you're taking your Skidoo,  
21 quad, on these lines, you have to cross every line  
22 to get to where you're going, you have to cross  
23 transmission line, access road. And then you're  
24 denied it because it's a construction zone.

25           You see, there's always of these

1 obstacles that are just trying to keep us, trying  
2 to push us closer and closer inward and just to  
3 keep us there, trying to stifle us.

4           And we monitor the water, we get the  
5 water level readings, that those are -- we're  
6 still in the process of trying to monitor the  
7 water on a weekly basis. We now just get it on a  
8 monthly basis, and we get it after the fact. Of  
9 course, you get it after the fact because you're  
10 monitoring the month. We want to monitor as much  
11 as we can. Our harvesters go on the water in the  
12 spring, summer, and we want to make sure they get  
13 to where they're going safely and returning safely  
14 at a decent time. Because the water is controlled  
15 water levels. Mother Nature is being controlled  
16 again there.

17           And the quality of the water is not  
18 good. We can't fish where we used to fish. My  
19 son, he was six years old I think at the time, he  
20 says to me, mom, they're cutting down our oxygen.  
21 For a little guy to say that... And I'm sure  
22 everybody has a comment, but we're so limited with  
23 time.

24           Our animals, they relocate where they  
25 live. Where they first were, they should be the

1 owners of that area, not the transmission line.  
2 The migration routes of every species we can think  
3 about that come across Fox Lake traditional  
4 territory, their routes have changed.

5 Flight patterns, like we talked about  
6 geese, but what about the other species? They  
7 have to fly higher. They have to avoid these  
8 transmission lines. Sure they have these projects  
9 to deter birds from the area, but like why should  
10 they have to leave? Like, I know it can't be  
11 changed now, they are there, but these are, this  
12 is -- you're wanting to hear the effects.

13 Calving areas, they're disturbed, even  
14 though they are marked off as environment  
15 sensitive areas, they're still disturbed.

16 Spawning, I don't know if that's  
17 irreversible, I don't know if we'll ever get those  
18 old spawning grounds back. It's hard to say.

19 The past development, there's mainly  
20 like no consultation. I'm sure there was a little  
21 meeting here and there, but there was no effort to  
22 let our First Nations know.

23 Present development; we're doing our  
24 best today. We have a great team of people with  
25 the knowledge, the experience that can help any

1 future development. But my personal  
2 recommendation, the land needs to heal. I don't  
3 think that we need any more development. This is  
4 only, like for all of us mankind, this is the only  
5 places that we have to live. I mean, we need to  
6 take care of some of it.

7                   And the professional recommendations,  
8 we're going to educate our membership and anyone  
9 else that needs to be informed that Fox Lake  
10 traditional territory is ours, and we're going to  
11 take care of it. And I hope that this document  
12 helps make those kinds of decision. Thank you.

13                   ROBERT WAVEY: Thanks, Val.

14                   THE CHAIRMAN: Robert, could we take a  
15 short break? I think we need to give Cece a  
16 little break here on the writing machine. It  
17 doesn't matter that we're running past the time,  
18 don't worry about that.

19                   (Recessed at 3:00 o'clock and  
20 reconvened at 3:10 p.m.)

21                   THE CHAIRMAN: Just before you start,  
22 I should mention one thing, I think we asked --  
23 she is asking for some more coffee, a couple of  
24 people wanted coffee, so I think it is coming.

25                   SHAWNA HENDERSON ARTHURSON: I'm not

1 going to apologize, but it's really quite a heavy  
2 day for all of us, and right now I'm feeling quite  
3 drained and shaky inside. But I don't want to  
4 drag on either, so I will start.

5           First I would just like to start with  
6 a little bit of who I am. My name is Shawna  
7 Henderson Arthurson. I'm married. I have four  
8 children and one grandchild. I worked with Fox  
9 Lake in different capacities for the last 15  
10 years. And more recently I have been on council  
11 for the last three years.

12           I grew up differently than a lot of  
13 the people here. I wasn't directly impacted by  
14 Manitoba Hydro development in the '80s and '90s.  
15 I was growing up in Churchill and Thompson with my  
16 mom. She was born in Gillam, what is now called  
17 Gillam, but in 1947. And originally she was York  
18 Factory Band, but she lives in Churchill where she  
19 lived most of her life, and she still lives there  
20 today. I moved to Bird in about 2000 with my kids  
21 because I wanted to reconnect with my siblings. I  
22 come from a blended family and I wanted to make  
23 sure that my kids grew up with their cousins and  
24 extended family members.

25           Around the time in Gillam there was

1 the Hydro stations, operations and working crews  
2 all in full swing and there was a lot of activity  
3 happening in the town. One of the things that I  
4 noticed first off was the huge difference in the  
5 housing. Manitoba Hydro employees and their  
6 families, their housing units are beautiful,  
7 large, spacious, with big green lawns. And the  
8 housing available for the Fox Lake members; old  
9 trailers with no yards, no garages, no decks.

10           And in Gillam, they had like the  
11 Trapper Shed, or Chester's Fried Chicken, I can't  
12 remember the name of it -- it had a different name  
13 anyways. They had the Co-op store and the gas  
14 bar, the hotel, the restaurant, a bar, the liquor  
15 mart, the rec centre and the mall. In the mall  
16 was the bank, the post office, the movie rental  
17 store, Gillam Insurance, dental office, a gift  
18 boutique and True Value Hardware store and lumber  
19 store. They had other stuff too, like the  
20 hospital, fire department, Gillam Adult Ed, a  
21 school which was K to 12, a daycare, and most of  
22 these still exist there. There was a lot of  
23 choice activities that people could partake in  
24 like curling, baseball, all kind of sports.  
25 Hockey was a big one for the community. There was

1 a bowling alley and youth drop-in centre. The rec  
2 centre also had a snack bar where you can get  
3 fries or whatever it is that you wanted, and it's  
4 also where our Bird students would go for lunch.  
5 Because our school in Bird doesn't have the high  
6 school program, so they travel every morning and  
7 they commute everyday. And there was no one spot  
8 for them to be at lunch time, so they get together  
9 and go to the rec centre for lunch.

10                   And even at that time, I know that  
11 they were facing discrimination because they were  
12 called Bird kids. You know, I used to wonder,  
13 like okay, there's Hydro kids, Hydro wives, Hydro  
14 town, and Bird kids. You know, like these are  
15 young vulnerable people and they have to face that  
16 on their own every day. No one ever really  
17 questioned what it meant because everybody just  
18 kind of knew. But what exactly does it mean,  
19 right?

20                   I remember the Gillam school had a  
21 fiddle program, and it was a big thing and that a  
22 lot of teenagers and young kids learned how to  
23 play the fiddle really well. And whenever there  
24 was an event in town, you know, the Gillam  
25 fiddlers would always take the stage and entertain

1 the people, and people really like it.

2 But one of the things that no longer  
3 exists in Gillam was the True Value Store. It was  
4 operated by Fox Lake, but with the understanding  
5 that it would provide a lot of the supplies and  
6 materials for Gillam services department with  
7 Hydro.

8 At first, when I first moved there it  
9 was always busy and had a lot of items, inventory  
10 to buy, to choose and to buy things. But I  
11 noticed a few years later that the shelves started  
12 looking empty. It wasn't as busy anymore, and it  
13 just wasn't thriving, and so it had to shut down.  
14 But it wasn't until later that I found out it's  
15 because the Hydro wasn't actually purchasing their  
16 supplies and materials from there, they were going  
17 to Thompson and other places to fill their orders.

18 And the same thing happened with what  
19 is now called the Old Bakery. Fox Lake had a  
20 bakery and it was a good business as well, but  
21 then the Co-op Store opened up a bakery and that  
22 was like two months later. So that was too much  
23 competition for us, and so we had to shut down the  
24 bakery too. And strangely enough, the Co-op,  
25 somehow their bakery shut down after that too.

1                   So I don't know, like to us those are  
2 things that held us back, not having that support,  
3 you know, the same thing that Hydro had, you know,  
4 people to buy things from them.

5                   These are events and situations that  
6 occurred and it felt like it was holding back the  
7 Fox Lake people from thriving in their own town,  
8 and they weren't given a chance to grow in their  
9 business like other people did. Other people had  
10 this business, they were family businesses. They  
11 were not Fox Lake people, but they had no problem  
12 getting rich over the years.

13                   Living in Bird around this time, I  
14 felt safe and wholesome. There was a big contrast  
15 compared to what was available in Gillam. Bird  
16 only had the band office, the school, an outdoor  
17 skating rink, and a few other buildings aside from  
18 the housing. Our family enjoyed a lot of the  
19 outdoors and we engaged regularly. We used to  
20 have a lot of fun. We used to have outdoor  
21 picnics and walks to the river, or even a short  
22 drive to the culverts. The culverts are located  
23 between the quarry and the turnoff to Limestone  
24 Generating Station. The Limestone River flows  
25 through those culverts. The water is swift and

1 deep and it is still a lot of fun to swim there.

2                   We would take our kids out berry  
3 picking and have camp fires in all different  
4 areas. Sometimes we would go for a ride to the  
5 old Sundance site and just look at what remained  
6 of the foundations there. My brothers and sisters  
7 would tell us stories about Sundance and what they  
8 had there before. It was a whole town. And you  
9 can walk there from Bird. It even had a movie  
10 theatre. It was diverting for the Hydro workers  
11 and their families, and even to the families in  
12 Bird, and it seemed like those were good times.

13                   But Hydro dismantled the whole town of  
14 Sundance when they didn't need it anymore and just  
15 left a big void for the people in Bird who now had  
16 to travel to Gillam for any necessities, services,  
17 recreational activities.

18                   So over time, years passing, you're  
19 raising a family and your kids, I heard more about  
20 Fox Lake, and that the families actually lived in  
21 Gillam before it became a town. But the terrible,  
22 sad, violent and downright inhumane treatment of  
23 the people forced them to relocate for their own  
24 safety and survival.

25                   I couldn't believe half the stories

1 that I heard. How could it be true? And wasn't  
2 anyone there to stop it? Where were the RCMP or  
3 the social workers or the clergy members?

4           Sometimes I would compare my life  
5 experiences to those of my siblings and fellow Fox  
6 Lakers. Growing up away from the chaos may have  
7 been a blessing, but I still struggled with my  
8 identity. I never fully understood. I never  
9 fully experienced the land in its original form  
10 before projects or development. I felt like I  
11 grew up in an incubator inside of buildings and  
12 houses, and I was never a person of the  
13 wilderness. I have not been able to speak Cree  
14 since I started school. Yes, I can relearn my  
15 language, but I can never achieve that Cree  
16 language perspective in relation to the land and  
17 be a whole person in that sense.

18           My mom, who is a residential school  
19 survivor, maybe was trying to help me when we were  
20 living in Thompson and she put me in French  
21 immersion school. I learned some French for five  
22 years, and I thought that was a good thing at the  
23 time, because I didn't want to identify with being  
24 Aboriginal. I didn't have positive role models  
25 available to me, especially those who are First

1 Nations. All I knew about being Aboriginal was  
2 what I was learning in the French textbooks. And  
3 in there we were called les sauvage, and what that  
4 means is the savages.

5 My classmates laughed about that. And  
6 I would get teased and bullied about being les  
7 sauvage. But to me at that time, something inside  
8 of me told me that that's not what it means. It  
9 means a person from the land, a person of  
10 wilderness. And when all of that snickering and  
11 teasing was taking place, my teacher did not take  
12 that moment and use it as an opportunity to teach  
13 his students about other cultures and about the  
14 Indian people in Canada. Instead he ignored the  
15 whole thing. And at the same time I felt like he  
16 ignored me too. And to be honest, I haven't  
17 really used my French at all, but I think one day  
18 it will come in handy.

19 In 2008 I was working at what was  
20 called the Conawapa camp. It's where the  
21 Keewatinook Lodge is now located. Back then there  
22 was a kitchen and maybe ten trailers that housed  
23 the equipment and workers and experts who were  
24 doing environmental studies. There were  
25 geologists, archeologists and other professionals

1 like the chefs, the pilots and technical support  
2 people.

3 My job there was in the kitchen  
4 washing dishes. It was not a glamorous position,  
5 but for me it provided access to the land and  
6 water which I enjoyed every day. I walked from  
7 camp to the Nelson River bank just to breathe the  
8 air and watch the water flow by, and mostly feed  
9 the mosquitoes.

10 In the evening people gathered in the  
11 dining area and talked about their day, what types  
12 of animals were seen, the areas they explored and  
13 marked off, and where they would go the next day.  
14 I had pride in our Fox Lake members being a part  
15 of that important work because they were the ones  
16 guiding scientists there.

17 For me it was mostly a good  
18 experience. I got to enjoy nature every day. But  
19 in the end I wanted a better job than being a  
20 dishwasher, so I left. And that was the last time  
21 that I saw that area in that state ever again.  
22 And we've heard it time and time again that we  
23 don't have the freedom to go there anymore. We  
24 don't have the authority in our own territory. I  
25 know as a community that is what we decided. We

1 voted and allowed Hydro to have this development  
2 there again, in hopes of having jobs and a better  
3 life for our families.

4 I don't know if we're there. I don't  
5 know if those hopes are actually being met. There  
6 is an area on the PR280 between Shamattawa  
7 Junction and Goods Creek, that's what the local  
8 people call the desert. It's a sandy area along  
9 the tracks, like where I used to see a pack of  
10 wolves almost every time I drove past there.  
11 They'd be crossing the road, two or three at a  
12 time, brown wolves, black, white, gray wolves.  
13 And I would say a prayer for them, you know, I  
14 acknowledged them. I didn't know about my  
15 spirituality, my culture, I just knew myself as a  
16 person, and when I see things like that, to just  
17 give thanks. And I would pray that they would  
18 stay safe and not get shot or hit or trapped. And  
19 I hoped God answered my prayer then, because those  
20 wolves are not there anymore. Maybe they moved  
21 away when the recent influx of semis and work  
22 trucks arrived.

23 Being on council has been a learning  
24 journey for me professionally and personally,  
25 learning about the band, the funding agreements

1 and how things operate in different levels of  
2 government, the Federal Government, the Provincial  
3 Government. And even Aboriginal politics, having  
4 to learn about different organizations like MKO,  
5 AMC, AFN, who are those people that you are going  
6 to connect to get your message for them to bring  
7 forward for you and your people.

8           And it takes a lot of mental energy  
9 trying to learn about Aboriginal and Northern  
10 Development of Canada, what AANDC stands for, and  
11 then they changed their name to Indian and  
12 Northern Affairs Canada, and I don't know what  
13 it's called right now, but learning how they  
14 operate, learning how to get money from them so  
15 that you can operate your band and the people.

16           But actually the big learning for me  
17 was with Manitoba Hydro. So many times I was  
18 overwhelmed and disappointed and angry and just  
19 felt dumb, because it was like trying to wrestle  
20 an octopus. I remember my first six months, I  
21 used to dread it sometimes, like how am I going to  
22 deal with these people, how am I going to deal  
23 with -- you know, so many thoughts and questions I  
24 had in my mind. And I would question myself, but  
25 then a voice would come to me and say, you know,

1 you're in this position for something, people  
2 believe in you, and I have to do this. Never mind  
3 trying to read the binders and binders full of  
4 agreements and reports. It could be all quite  
5 mind boggling. It has taken all of this time and  
6 I'm still just learning small pieces of Hydro.

7                   They have buildings full of experts,  
8 lawyers, engineers and people who do all sorts of  
9 work helping them to develop the work plans and  
10 projects and maintain everything as it all goes  
11 along. And I know there is so much more that I  
12 don't know. Working with them face to face, they  
13 are just people, but it is what they represent  
14 that is so immense and uncaring and unforgiving.  
15 But as a band councillor, I started to understand  
16 how they were able to do things like that in the  
17 past and how still today they are able to continue  
18 with these attitudes and behaviours towards our  
19 people.

20                   Because we don't have the formal  
21 education and degrees and years of schooling that  
22 they have, where we are, we have to leave our  
23 homes and home town to go to school. And at the  
24 same time trying to juggle everything that's  
25 taking place on our reserve. Even our reserve is

1 starting to develop, things are changing, we have  
2 programming taking place. And businesses, we now  
3 have businesses. Some are doing really good and  
4 others are still in the early stages. But getting  
5 to know the people and work with them added a lot  
6 of value to my life and to my work. I am grateful  
7 that I can serve the people, and I try to do that  
8 as best as I can.

9           Hearing the elders share their  
10 stories, I try to keep that in mind hoping that I  
11 can honour them and respect their experiences,  
12 even while I'm working with Hydro is a delicate  
13 balance. It takes a lot to try and make progress  
14 without hurting your own people.

15           We're working on our relationship with  
16 Hydro. Since the new CEO Kelvin Shepherd has come  
17 on board, things I feel are getting stable. But  
18 challenges and situations occur and make -- I feel  
19 like we're not getting anywhere or taking steps  
20 back.

21           All of these impacts that we're  
22 hearing about today from our elders to our, you  
23 know, my age group, you know, how does that impact  
24 our people spiritually? As a person having to go  
25 to some people facing a discrimination and racism

1 every day, lateral violence, feeling hopeless that  
2 nothing is going to change, even when you ask for  
3 help, it doesn't change. It's overwhelming. And  
4 some people are not strong enough, or I don't know  
5 what the word is, but didn't make it. Yes,  
6 accidents happen, like we heard a couple of days  
7 ago that young man died.

8                   There is other things too, though.  
9 Like suicide has impacted our community greatly.

10 [REDACTED]  
11 [REDACTED] [REDACTED]  
12 [REDACTED] [REDACTED]  
13 [REDACTED] [REDACTED]  
14 [REDACTED] [REDACTED]  
15 [REDACTED]  
16 [REDACTED]  
17 [REDACTED] [REDACTED]  
18 [REDACTED] [REDACTED]  
19 [REDACTED]  
20 [REDACTED] [REDACTED]  
21 [REDACTED] [REDACTED]  
22 [REDACTED]  
23 [REDACTED].  
24 [REDACTED]  
25 [REDACTED]

1 [REDACTED]

2 [REDACTED]

3 [REDACTED] [REDACTED]

4 [REDACTED] [REDACTED]

5 [REDACTED] [REDACTED]

6 [REDACTED]

7 [REDACTED]

8 [REDACTED] And when I think about healing, it  
9 hurts, because I know that I can't change the  
10 past, I can't change what happened. I can only  
11 live right now. And that's one of the things that  
12 we learned; you want to be grateful for your  
13 breath of life.

14 Last year we went to the Keeyask site  
15 and Keewatinook site to celebrate the 2 million  
16 hours worked, or 2 million man hours worked on a  
17 project, 2 million and 4 million hours worked on  
18 these projects.

19 First we were at Keeyask, and leaders  
20 were there, people from Hydro were there, and it  
21 was good. We acknowledged the hard work that the  
22 people had been putting in. We acknowledged the  
23 relationship that we had been working on with  
24 Hydro. Then at the end of the day when we were at  
25 Keeyask -- Keewatinook, sorry, we were at

1 Keewatinook, at the end of the day I wanted to  
2 acknowledge our elders for being there with us. I  
3 wanted to acknowledge our workers, and I wanted to  
4 acknowledge Hydro. You know, that's part of our  
5 relationship building, we still have that  
6 acknowledgment and respect. You know, you always  
7 have to be respectful, and that's what I was  
8 doing, it felt like I was doing.

9           So one piece of it was to acknowledge  
10 all of the challenges, the losses that we have  
11 experienced with Hydro development and its impacts  
12 in our area. And I wanted to make sure that our  
13 people, like everybody there, that they knew what  
14 we were going through, they knew what we had to go  
15 through in order to get to where we are today.  
16 And that's all I said. I wanted to acknowledge  
17 our ancestors and our people who brought us to  
18 where we are today, we would not be here without  
19 them. And I finished off thanking people for  
20 coming.

21           And then, I don't know if he is a  
22 board member, I won't say his name, but he worked  
23 at these projects early on in the '50s and '60s.  
24 Right after I was done and I seated myself, he  
25 stood up and he put his hand together, he goes

1 Hydro did nothing wrong, Hydro did everything  
2 right. He said that. I haven't shared that with  
3 anybody, just with people who were there know  
4 about that.

5           And it bothered me, I wanted to get up  
6 and leave. I wanted to leave. Again, being  
7 respectful, I stayed. That was a slap in the  
8 face. I didn't say anything about it, not until  
9 my next meeting with the president, CEO. And it  
10 was nagging at me and I was scared to say  
11 anything, but I knew I had to because of who I  
12 represent, who I speak for. But I did say it, and  
13 he was there, and I said, you were there and you  
14 know, and he said -- and I even repeated what he  
15 said. And I could feel everything in the room  
16 change. I could feel, I could feel that energy,  
17 the power happening. So it was tabled pretty  
18 much. What are we going to do about this? And I  
19 started thinking to myself, you know, like could  
20 he be off the board because of this, or is he  
21 going to write an apology, or are we going to have  
22 a sharing circle on this? And until today we  
23 haven't received that apology.

24           Something else I want to share about  
25 myself. I feel like I'm being selfish taking up

1 this time and space, but it wasn't until I started  
2 school at the University of Manitoba, that I took  
3 a course called Aboriginal spirituality, that I  
4 really started to look at myself as an indigenous  
5 person, indigenous woman. And the first time that  
6 I heard the drum impacted me immensely. Like I  
7 instantly had this lump in my throat and I could  
8 hear my own heartbeat. And I almost cried because  
9 I thought this, this is who we are, this is not  
10 les sauvage. Those people don't know what they're  
11 talking about. They're wrong.

12                   And I started my healing journey. I  
13 started taking my kids to ceremony. And when I  
14 was at ceremony one time, I remember my daughter,  
15 she was about five years old, when I was still  
16 like not where I was getting to, but I was still  
17 young with my kids. And I remember she said, mom,  
18 when I grow up I want to be an Indian. And that  
19 just blew me away. Like at the moment it didn't  
20 dawn on me, but when I was at school, when I was  
21 at ceremony, that came back to me and it blew me  
22 away. All of my life before then I didn't want to  
23 be Aboriginal, and I felt I have so much to make  
24 up for, so much to learn and experience.

25                   And I became thankful. I became

1 thankful every day. And it hasn't been perfect.  
2 I still have struggles and challenges. But at  
3 least I know that now I'm okay, I'm okay with  
4 myself, I'm okay with who I am and my mistakes  
5 that I've made.

6           There is a lot of healing that needs  
7 to take place for our people, but it takes time.  
8 Not only did we lose our language, but our  
9 culture. You know, we lost our spiritual leaders.  
10 They were replaced by the church. That wasn't our  
11 culture, that wasn't who we are. And I'm not  
12 trying to disrespect the church, I used to go to  
13 church actually quite regularly. Now I respect  
14 both. I can pray, I can pray and I pray every  
15 day. And I'm happy and thankful that when there  
16 is drumming taking place in our community, who  
17 shows up? All of the kids, all of the youth, they  
18 are so interested, they are so thirsty for  
19 knowledge. They want that pride back. They are  
20 letting go of their shame. They're speaking up.  
21 You know, we have a lot to be proud of in our  
22 young people.

23           So I just want to finish off with my  
24 spirit name, (Native language), which means Eagle  
25 Cloud Woman, and I'm from the Eagle clan. My

1 colours are purple, red, yellow and pink. My  
2 spirit guides are the caribou and the raven. And  
3 my spirit protector is a timber wolf. I'm so  
4 thankful I'm able to share that today.

5           And that's what I want to do for our  
6 community. I want to be there for them. And I  
7 also want to express my heartfelt thanks to  
8 everybody who is here and who has shared their  
9 experiences with us. I know it takes a lot of  
10 courage. I'm so thankful that we were able to  
11 share these things and speak about things that  
12 people don't want to talk about. If we don't talk  
13 about it, we're allowing it to stay hidden by  
14 silence. Speaking about it brings it to light.  
15 You have to address it.

16           We still have a lot of healing and a  
17 long way to go, but we're not going anywhere,  
18 we're going to be here in our own land, in our own  
19 territory.

20           And I know that Hydro knows this too.  
21 They thought we would just go away. They hoped  
22 that we would go away. Instead we renewed our  
23 ways, we're learning their ways and we're using  
24 them, trying to use them to our advantage to  
25 regain a little bit of what we lost. We'll never

1 be able to restore ourselves fully to the way we  
2 were, but we're trying and we're never going to  
3 stop trying. Thank you.

4 ROBERT WAVEY: Thank you so much,  
5 Shawna. Our next presenter is Clara.

6 CLARA McLEOD: Hello everyone. Thank  
7 you for giving us the opportunity to share our  
8 stories, our experiences. So I have just a  
9 write-up of what I experienced growing up in  
10 Gillam. I also have pictures I want to show you  
11 that never have been up where we live.

12 My name is Clara McLeod. I'm a proud  
13 member of the Fox Lake Cree Nation. I have grown  
14 up in Gillam for over 30 years, and I moved to the  
15 reserve just a few years ago. I will tell you how  
16 it was for me growing up in a Hydro town. But  
17 before I continue, I just want to show you some of  
18 the things that we see, and what is -- what we  
19 talk about with our impacts from Hydro  
20 development.

21 Kettle construction started in the  
22 '60s, and you can see the damage that was done to  
23 the land. And there is Kettle, Gillam is not too  
24 far from here, where we live, we had people who  
25 lived around here, our elders. This is a railroad

1 track that goes over the Nelson River. Our people  
2 too used to portage here. We used to fish here.

3           The Kettle overpass, when you come  
4 from Bird and you go to Gillam, this is all you  
5 see. Okay. This is -- Radisson is to the left,  
6 Kettle is straight ahead, and straight ahead here  
7 also is a graveyard in between these towers. You  
8 can see across where we have a graveyard right  
9 amongst those towers. Right beside Kettle we had  
10 the Radisson Converter Station. You can see all  
11 of the land. You can see the towers. That's  
12 where our people used to live.

13           Long Spruce, we travel a lot from Bird  
14 to Gillam. This is what we travel and have to get  
15 over to go to Bird and Gillam. Our people travel  
16 here back and forth. You can see in the  
17 background more towers, more Hydro development,  
18 more destruction to our land.

19           Just down the road from where I live  
20 now, Fox Lake, is the Henday Converter Station.  
21 And you always hear our elders talk about "in our  
22 backyard." Well, yeah, this is my backyard.

23           Limestone, the largest dam in  
24 Manitoba, this is how it was when they started  
25 clearing our land. I've had meetings with elders

1 and I got a history from them of these sites of  
2 where all of the generating stations are. And  
3 they used to portage, and they say it's gone now,  
4 people put a dam there.

5 Limestone, during construction, and  
6 this is the Limestone Generating Station, also  
7 behind our backyard. That's just for you to  
8 visually see what we are talking about to you guys  
9 today.

10 I want to thank you guys for taking  
11 the time to listen to us. You've just heard some  
12 of the impacts from our older generation members  
13 regarding Fox Lake and the impacts they endured on  
14 our traditional territory. It is saddening to  
15 think how they were quickly made to live in the  
16 centre of all construction and to see all of the  
17 Hydro development that was built around them and  
18 on top of them, and now in their backyard. It was  
19 always there.

20 It is very disheartening to hear how  
21 they were not treated as partners in the sharing  
22 of governance, social, economic prosperity, but  
23 rather have been treated with arrogance and  
24 labeled squatters in their own community, in their  
25 own traditional territory. I can't imagine the

1 pain that they had to go through just to survive  
2 and stay alive.

3           You have just heard some of what they  
4 shared, and that's nothing -- I hope you take that  
5 home and think about where we're coming from.

6           My mother moved me and my younger  
7 siblings to Gillam when I was a very young child.  
8 I did not understand the history behind the  
9 community that I was about to call my home. I've  
10 always heard of stories of the elders speaking  
11 regarding how the land was before Hydro  
12 development. And I'm sure sitting there you heard  
13 similar stories, how the water was clear and fresh  
14 prior to any Hydro development, how the fish were  
15 healthy, how they would eat, and how there was  
16 always plenty of game to hunt for food.

17           This is my grandpa on the right in the  
18 blue, Samuel Beardy. And this is Joanne's  
19 grandpa, Norman Nepitabo. They were best friends,  
20 they grew up together, same way me and Joanne grew  
21 up together. We're like family, everyone is  
22 family.

23           I grew up with my grandpa living with  
24 me, and my mom and siblings, and I saw how she  
25 tried to keep his traditional ways of life. I

1 remember him always going out to hunt and fish and  
2 I could see it was his happy place. You could see  
3 the smiles on their faces. He was out on the land  
4 doing what he loved, and also what he had to do to  
5 provide for his family, when he could.

6 I remember watching my grandpa skin  
7 the furs that he would kill, how he would put them  
8 on boards, let them dry, and then he would go and  
9 sell them, right? That's how they lived. I know  
10 him and his hunting partners always had to go far  
11 just to kill or catch wildlife.

12 I too later understood this. I was  
13 part of the traditional youth project, and we  
14 utilized our elders and they showed us the ways of  
15 life. They expressed their concern of how we had  
16 to travel far away just to go moose hunting, or  
17 how we had to go down the Hayes River just to go  
18 see a spawning area of trout.

19 These are some of the struggles our  
20 people face today due to Hydro development. The  
21 fish are no longer good to eat because of high  
22 mercury levels, and a lot of our wildlife, such as  
23 the caribou, are migrating differently. A lot of  
24 people spoke to that today. They always used to  
25 talk about how there was herds and herds of

1 caribou and how they would always come around and  
2 they would kill what they needed. That was their  
3 way of life.

4           When I moved to Gillam in '84, I was  
5 three years old. I was young. This was also  
6 during the time when Limestone Generating Station  
7 restarted in 1985 and was completed in 1992. I  
8 can say I was part of the impacts and I was there.  
9 Thinking back to these years, I can recall a lot  
10 of negative impacts on top of what our elders  
11 spoke about. I experienced a lot of exposure to  
12 alcohol. It was a time when my grandpa and my  
13 mother got caught up in the scene of alcohol. It  
14 was also a time when I had to grow up way past my  
15 age.

16           I was the second oldest of seven, and  
17 I always had to keep my brothers and sisters, just  
18 to keep them safe. And I knew my mom was also a  
19 residential school survivor, right, and I knew she  
20 was hurting. And I knew grandpa was going through  
21 his stuff with everything. And I just tried to  
22 take it in. I understood.

23           You can say from all of the years of  
24 impacts of Hydro development, not only did it  
25 impact the environment, but it also lead to the

1 social, cultural, and health impacts of our  
2 people. Our people turned to alcohol because of  
3 the pain they endured growing up. We lost our  
4 culture, and most importantly we lost the  
5 self-sufficiency we once had.

6           It is sad, but along the way there was  
7 a loss of language between our older generations  
8 and our younger generation, such as myself. I  
9 cannot understand or speak Cree. It is sad to say  
10 that. I know my mom and my grandpa always spoke  
11 it, and they regretted not carrying on the  
12 language to us. It was because they were going  
13 through their own stuff, right?

14           If I could have one wish it would be  
15 for my children and I to be able to speak our  
16 language again. This is the big communication gap  
17 between us young people and our older generation.  
18 Us as people today are trying to revive our lost  
19 language. We're slowly getting there. We will  
20 get there, we won't give up, we'll get it back.

21           Going to school in Gillam was, yes,  
22 English was the dominant language. We did not  
23 have the option of learning Cree the way they do  
24 today. We didn't learn it at home, nor was it  
25 taught to us in school. Yes, that may have been

1 the fault of my mother and grandmother. But when  
2 you think about lost language and if it was due to  
3 Hydro development, it's hard to say.

4 I will tell you what I know. Our  
5 neighboring community of Shamattawa lives out on  
6 the land and they have no contact with Hydro  
7 development, nor any contact with another  
8 language. And they're fluent speakers of their  
9 Cree language today. I remember as a young child  
10 I had relations from Shamattawa that would come  
11 and visit, and my cousins, they were just small  
12 kids, like they were younger than me. They  
13 started talking and they were talking Cree to each  
14 other, and I was like totally in awe. And I was  
15 baffled, like wow, why can't we speak like that?

16 I often wonder what if Fox Lake people  
17 were left alone and allowed to live on our land  
18 and our way of life prior to any Hydro  
19 development? No one will ever know now because  
20 the way of life is not there anymore. I can see  
21 slowly how our people are trying to get back what  
22 they want to be, with the struggles of addiction  
23 and mental illnesses that we as people have and  
24 will overcome. We're a strong nation and what  
25 hasn't killed us before won't kill us now. We'll

1 only continue to grow.

2                   Growing up with all of the Hydro  
3 development was a norm to me. I don't know the  
4 history behind all of these projects. I grew up  
5 going to school in a Hydro town with a lot of  
6 people coming and coming. When I say people, I  
7 will say children of parents who were employed by  
8 Manitoba Hydro. I was friends with some of these  
9 children. I went to the homes of some of these  
10 children. I went to their homes where they lived,  
11 and they were the Hydro houses. These are the  
12 houses that are nice and big and they have the  
13 landscaping and the fences, and they have all of  
14 the cars and all of their toys.

15                   I did not come from a family of money.  
16 We were not rich. We did not have all of the nice  
17 homes. I thought it would be nice to live in a  
18 home like that, but when you grow up in a home  
19 with love, that stuff doesn't matter. I only wish  
20 it was our people who had the opportunity to have  
21 the benefits of money that Hydro employees have  
22 today. We today pay Hydro bills that are \$400 a  
23 month, and we have Hydro people living on our land  
24 that pay nothing compared to that.

25                   I had some more pictures that I want

1 to show here.

2                   Going to school in Gillam, with  
3 everything that was going on at home with the  
4 alcohol, school was my safe haven. It was my way  
5 out. I know my mom, when she went to residential  
6 school, she never talked about the negative  
7 impacts that affected her. She went to school  
8 there for 11 years and she said, I got my  
9 education, and she always pushed me to get my  
10 education. So I went to school, did good, and she  
11 praised me a lot. That's the love that we had.

12                   School was also a way to get out of  
13 the community, because we didn't have money to  
14 take family trips or vacations. I participated in  
15 a lot of sports and it got me to a lot of places.  
16 I was able to see what not a lot of our people see  
17 today.

18                   This is between Bird, Fox Lake to  
19 Gillam. This is my backyard before Henday. This  
20 is what's going on right now. More towers going  
21 up, more land being lost. They cleared this land  
22 here just to put up more towers. More work down  
23 the road, more towers. And they call them our  
24 metal trees. That's all we see.

25                   This is where all of the Hydro

1 development has happened and is happening. And it  
2 started since the early '60s. We're talking over  
3 50 years of Hydro development on the Fox Lake Cree  
4 Nation people. Can you see the amount of land  
5 that is taken up by Hydro development? Can you  
6 imagine all of the loss of wildlife due to the  
7 destruction of their homes and all of the wildlife  
8 that has not returned because of land  
9 destructions?

10           You can't fully understand what our  
11 people have gone through without actually living  
12 where I grew up. Thank you.

13           ROBERT WAVEY: Okay. Now we get into  
14 our youth. The first will be John.

15           JOHN PETERS: I found out I was going  
16 to be doing this presentation about a week and a  
17 half ago. And from the day I found out, every  
18 day, every evening, I stand in front of my laptop  
19 asking myself what do I say? What do I say? How  
20 do I represent the youth in an effective way? So,  
21 I sat there every night asking myself this  
22 question over and over, not having a clue as to  
23 where to begin. And this is where I'm going to  
24 start.

25           I imagine life for Fox Lake Cree

1 Nation to be mostly wholesome, peaceful and  
2 content. I imagine sitting on the banks of Nelson  
3 River, or what we will call Kischi Sipi, watching  
4 the sturgeon fill the clear waters. I imagine a  
5 winter hunt with an abundance of caribou and great  
6 feasts for everyone to enjoy, as I've been told by  
7 the elders. I imagine families out in the fall  
8 catching moose, learning how to be providers. In  
9 the homes learning how to cut meat, learning how  
10 to clothe their families with a needle and thread.  
11 I imagine our people with purpose and a love for  
12 their rich culture and traditions. This is a  
13 people I never got to know. This is a people I, a  
14 millennial, can only imagine through the stories.  
15 And I'm saddened by this because this is the  
16 people I'm supposed to be.

17 Kettle Generating Station commenced in  
18 the 1960s with two other generating stations to  
19 follow, Long Spruce in 1973 and Limestone  
20 Generating Station in 1976, which was suspended  
21 but restarted in 1985. During these times two  
22 convertor stations were built, Radisson and  
23 Henday. These developments forever changed life  
24 for Fox Lake Cree Nation, as the adverse effects  
25 socially and environmentally were tremendous.

1                   Let me give you a background of who I  
2 am. My name is John Peters. My parents are John  
3 and Isabel Peters. My dad is a long time employee  
4 of Manitoba Hydro as a carpenter. My mom, a  
5 nurse. I grew up always holding Hydro in high  
6 regards as they gave my dad the chance to obtain  
7 his Red Seal through their apprenticeship program.  
8 We lived in Hydro housing, paying next to nothing  
9 for rent. We had subsidized Hydro bills. We were  
10 comfortable, and my sister and I were taken care  
11 of. I grew up a spoiled Hydro kid, at least  
12 that's what I was called.

13                   As I was growing up, I realized I had  
14 a passion for advocacy, human rights and social  
15 justice. So I got more involved with Fox Lake  
16 Cree Nation, where I was elected junior chief when  
17 I was in grade 9. I sat with council in various  
18 meetings, negotiations, discussions and community  
19 consultations, where I began learning about the  
20 horrific past of our people and Manitoba Hydro.  
21 Knowledge is truly power, but sometimes the truth  
22 is hard to hear. Story after story about -- story  
23 after story about sexual violence and physical  
24 violence made me sick to my stomach. Blatant  
25 racism, organized and covered up crime seemed to

1 be the theme. Is this the Hydro that gave my  
2 family all of this opportunity? I couldn't  
3 believe it. And oftentimes I found myself  
4 accusing people of exaggerating and lying, but  
5 when I looked in the eyes of the victims, I saw  
6 pain, I saw broken promises, I saw confusion and a  
7 rightful anger that burned inside their hearts.

8 I began to understand that Hydro,  
9 seemingly proud, only furthered the oppressive  
10 colonial agenda on who they called the squatters.

11 Let's take a look at that word  
12 squatter. This means someone who is unlawfully  
13 occupying a building or unused land. I find it  
14 interesting how the explanation states unused  
15 land. So many questions. Why were Fox Lake  
16 people considered squatters as Hydro knew that we  
17 had been settled in the area? Was it considered  
18 unused land because it wasn't being used to make  
19 money? At any point did anyone consider that  
20 these developments could potentially harm the  
21 well-being of the people in the area? Did they  
22 stop to think for a second that the influx of men  
23 would be dangerous to the locals? Did they think  
24 their employees were perfect? And when crime  
25 occurred because of their workers, why wasn't

1    there justice? Did they know that the  
2    developments would forever change what we call  
3    aski, or the earth? You see, we look at the earth  
4    as a very much living spirit who provides and  
5    sustains us, and when the developments happened,  
6    our food became scarce, the only way we knew how  
7    to live ripped away from us.

8                    Did they ever stop to think about  
9    these things? It amazes me, because if someone  
10   did this to their home, how upset would they be?  
11   Did they know that the flooding from holding back  
12   water was going to be destroying traditional and  
13   sacred sites, graves, areas that were special to  
14   us as a people and have been used for thousands of  
15   years? Did they ask? Did they care? Or were we  
16   just squatters?

17                   I'm not here today to sugarcoat  
18   anything. I'm here today to speak and stand  
19   strong along side my people in our fight for  
20   equality and social justice.

21                   Manitoba Hydro will never know what  
22   they really have done. And we weren't the only  
23   ones. From Fox Lake to Sagkeeng to our farmers,  
24   everyone in Manitoba has felt the brunt of Hydro.  
25   And although it may feel like it, I'm also not

1 here today to condemn Hydro.

2                   On December 6, 2004, the Impact  
3 Settlement Agreement, which is an indenture  
4 between Fox Lake Cree Nation and Manitoba Hydro,  
5 was signed. It has paved a way for a new  
6 relationship between Manitoba Hydro and Fox Lake  
7 Cree Nation, a new era working towards forgiveness  
8 and equality, a first in a series of negotiations  
9 and discussions acknowledging the past and to work  
10 hard to stop history from repeating itself, as at  
11 that time the Keeyask and the Bipole III  
12 developments were starting to be negotiated.

13                   In looking at present day, I have to  
14 say that a part of me is just happy to see  
15 Manitoba Hydro's efforts in reconciling with Fox  
16 Lake Cree Nation. But another part of me from the  
17 trauma of my people and what we've been through, I  
18 have to question Manitoba Hydro's intent. Is  
19 Hydro doing all of this to create a facade for  
20 some behind our back business, or is this their  
21 truest efforts?

22                   I also have to question my people.  
23 Are you willing to forgive Manitoba Hydro for  
24 their neglect, ignorance and social crime?  
25 Forgiveness is so important, I cannot stress it

1 enough. It is the only way forward. And I can't  
2 help but think of those who have gone before us,  
3 in the past, carrying hurt, bitterness and anger,  
4 who did not get to see Fox Lake Cree Nation be  
5 able to stand up and actually be heard.

6           As dark as our relationship has been,  
7 it is a beautiful time of growth for both Fox Lake  
8 and Hydro. There are so much more strict policies  
9 in place to protect the well-being of the locals  
10 as Keeyask and Bipole III projects are well  
11 underway, but in some ways there are cracks and  
12 history is repeating itself.

13           As a young person, I do have nights  
14 out and I see the workers coming into our local  
15 establishments provoking arguments and fighting.  
16 There is still a tension that we can all feel,  
17 whether it be us not being welcoming because of  
18 our trauma, we're trying to protect ourselves, or  
19 if prejudice is still a factor. I can't be too  
20 sure.

21           I will close off with a personal  
22 story, a plea and a prayer. I recently came back  
23 to Gillam, as when I graduated high school I left  
24 for six years in search of something. For the  
25 entire time I was gone I could not find whatever

1 it was that I had been looking for. But when I  
2 moved back, I started my position with Fox Lake  
3 Cree Nation as an executive assistant in the  
4 adverse effects agreement. Learning more about  
5 Fox Lake Cree Nation and who we are as First  
6 Nations people, I can honestly say now I'm finding  
7 those pieces I had been looking for.

8           The revival of our culture, our  
9 language and tradition is so important to our  
10 healing, and these were things that the Hydro  
11 developments took away from us. I know it may  
12 seem hard to understand and make the connection of  
13 how Hydro took this away, but if you sit with us  
14 and listen with your hearts, the stories of our  
15 people's homes being bulldozed to make way for  
16 Hydro, the sexual assault on our women carried out  
17 by the workers, the violence and the crime left  
18 undocumented, you will understand.

19           When the Hydro bill comes in every  
20 month, I can't help but think how we paid Hydro  
21 with our lives for the sake of those dams. Many  
22 of us know about Conawapa and how it was a topic  
23 of discussion for a while, as it was another  
24 possible Hydro development. This area, Conawapa,  
25 has already been partially destroyed by the Bipole

1 III project. Growing up this was my special  
2 place, this is where my family would gather, this  
3 is where I grew up, this is where my memories are  
4 of joy. When I came home I took a drive out there  
5 and I was so heartbroken. Everything I had known  
6 was gone. The stream that I used to play by with  
7 my cousins and drink out of is now a septic field.  
8 The place where we had fires and made food  
9 together is now a 500 man camp. If this broke my  
10 heart, I can't even imagine what it was like when  
11 the Kettle, Long Spruce and Limestone generating  
12 stations went up; what they had felt.

13 So this is my plea: If Conawapa ever  
14 comes back into discussion, please, I beg you,  
15 this is all we have left. If Conawapa ever goes  
16 up, not only Hydro, but you as well will be taking  
17 what little we have left away from us. Please  
18 keep what I'm saying today on your records but  
19 also in your hearts.

20 Lastly, a prayer: I pray that Hydro  
21 and Fox Lake Cree Nation's relationship can be  
22 healthy and that a relationship be based on  
23 integrity and forgiveness. I pray for my people's  
24 hurt to be healed, for Hydro to truly understand  
25 their actions from the past, and most of all I

1 pray for a healthy community for everyone to live  
2 peacefully and enjoy. Thank you for having me  
3 here today.

4 ROBERT WAVEY: Our last presenter for  
5 the day, Aiden.

6 AIDEN HENDERSON: Hello, my name is  
7 Circling (inaudible) from the Eagle clan, and my  
8 English name is Aiden. I'm 18 years old and I'm  
9 from Fox Lake Cree Nation. It's where I grew up.  
10 And in that time I witnessed a lot of drastic  
11 changes because of the work Manitoba Hydro has  
12 pursued in that area.

13 I spent my childhood living in Gillam,  
14 and I watched it grow along side of me. And as I  
15 got older and as I was growing, I started to  
16 realize more, I started to realize that there's a  
17 lot more unfamiliar faces passing through. In  
18 such a small town, it was easy for me to know my  
19 neighbours. But as it started developing and  
20 growing, I felt like I no longer had that same  
21 security, I guess, that I once had.

22 The families and workers that moved  
23 in, they brought a new wave of personalities and  
24 attitudes and perspectives. And although not all  
25 of them were bad, I did start to notice more

1 instances of bullying and racism. And as a kid I  
2 could see there was a division around me, like in  
3 the people, even just in everyday life, like going  
4 to the grocery store or going to school, playing  
5 outside.

6 I remember I went outside to play with  
7 my cousins, and we were just having a good time  
8 and there was a new group of kids, Hydro kids, or  
9 the families worked for Hydro. They were playing  
10 outside as well, and they began harassing us and  
11 calling us names, and they started to yell racial  
12 slurs and throwing rocks at us, calling us down.  
13 And it made me feel ashamed and embarrassed. It  
14 made me feel that I wasn't as important or  
15 entitled as they were. I know this is not the  
16 case now, but as a child it was so degrading.

17 As a teenager I moved to my home  
18 reserve, Fox Lake. I got my first job, a summer  
19 job as a summer student for my band. And for part  
20 of my work I had to go to Deer Island, and to get  
21 there we had to drive out to Keewatinook and be  
22 granted access to a boat launch so we could get on  
23 the Nelson River. And I was confused, I was  
24 confused why we had to ask for permission and why  
25 I was being treated like a visitor in my own

1 territory.

2                   And after the summer ended I began  
3 school, I began commuting 100 kilometres every day  
4 back and forth to school for about four years.

5 And I'm so happy I got the opportunity to achieve  
6 my education and get that done. But I also had  
7 the opportunity to see the development taking  
8 place right before my eyes. I could see the  
9 progression of Hydro projects, but I could also  
10 see the progression of the lands, all the  
11 countless trees, the plants, the animals, they all  
12 began to disappear in what felt like a blink of an  
13 eye.

14                   I remember one day, we were commuting  
15 back from school, and the bus driver took us on a  
16 little detour. He took us up the road a little  
17 towards Keewatinook, and it wasn't a very long  
18 ride. And he showed us where they started  
19 clearing the land to make way for transmission  
20 lines for the Keewatinook project. And I seen  
21 kilometres of pristine wilderness wiped clean, and  
22 I felt a great pain in my heart, I felt that loss.  
23 And I looked around the bus that day, I looked at  
24 all of my classmates, and I could see it on their  
25 faces too. I know I wasn't alone in feeling that.

1 I don't fully understand why this is  
2 all happening. Is it money, power, greed? I  
3 don't know.

4 I know the land, it won't ever fully  
5 be restored the way it once was, all of the  
6 concrete and the towers, foundations. Even all of  
7 the rivers and lakes that were made consequently,  
8 all of the fish and animals that were relocated,  
9 they lost their habitat, their homes, all of those  
10 ecosystems destroyed and disrupted. It has become  
11 harder for families in my community to hunt and  
12 trap animals. And that was there way of life,  
13 that's how they made money, fed their families.  
14 And that's all altered. It's different for them.

15 Before I moved away to college I  
16 always looked forward to activities. I celebrated  
17 my community and my culture, and things like Goose  
18 Camp, where we could go out in the wilderness and  
19 actually practice that way of life. I'm grateful  
20 it enabled us to carry on our way of life, even if  
21 it was a little limited.

22 For generations our people have  
23 endured and survived the effects of Manitoba  
24 Hydro. And even in recent times, like about a  
25 year ago or so, a sacred site amongst the

1 developing area was desecrated, medicine ties were  
2 ripped from trees and destroyed. And this one  
3 disrespectful act reconfirmed how our people have  
4 always been treated. A blockade was put up by the  
5 Fox Lake junction, and Hydro workers and  
6 semi-trucks transporting all of their supplies,  
7 they couldn't pass through until Hydro apologized  
8 and made an agreement with Fox Lake for  
9 precautions that they would take to make sure this  
10 would not happen again.

11 I know that Manitoba Hydro has  
12 provided Fox Lake members with job opportunities,  
13 although a lot of those positions aren't long  
14 term. Once those camps are done and all that's  
15 been built, those job will be gone. But the  
16 effects of Hydro will always be there. Our land  
17 will always be destroyed.

18 You know, they say that it's not our  
19 land, it's our children's land, our future  
20 generations's land. And I agree with that. It  
21 will never be the same for my future kids, or my  
22 community members' kids, their kids, their  
23 grandkids and so on. The impacts that Manitoba  
24 Hydro has had on our community has been  
25 devastating, and it's permanent, you know. Thank

1 you.

2                   ROBERT WAVEY: I have some quite  
3 lengthy closing remarks, but I'm going to make  
4 them much, much shorter. I think I will start off  
5 by saying that I'm a Sundancer. The Sundancer is  
6 a helper, and I'm so glad to be a helper today.

7                   I want to thank the people and the  
8 members who spoke so eloquently and described what  
9 I could never do. And thank you for that.

10                   And I just want to say that in spite  
11 of all of the losses that you've talked about, and  
12 calling yourself survivors, you're not survivors,  
13 you're warriors, all of you, and never forget  
14 that.

15                   And the last thing I want to say is  
16 the forgiveness part. It's been hard. And as  
17 most of you know, I have worked with the province  
18 and sat on Hydro's side of the table for a few  
19 years. And you also know that I never appeared in  
20 our community while I was with the province, on  
21 purpose. The thing is, I knew that the conflict  
22 was too huge for me to be able to do that. But I  
23 think I have been -- I think I can say forgiven  
24 for the most part, but again I will never forget,  
25 I can't.

1                   I have a great granddaughter that I'm  
2 raising, and I'm trying my best -- she also goes  
3 to a French school. We live in St. Boniface. But  
4 I'm teaching her, as best I can, what Cree I can.  
5 And I have a little story I want to close off  
6 with.

7                   So my wife and I were having supper  
8 one evening and we were telling my great  
9 granddaughter, or I was, you're an Indian. By the  
10 way, I use that word as well. That's what I grew  
11 up with and that's what I'm comfortable with.  
12 You're an Indian. And she said, no, I'm not. And  
13 I said, yes, you are, you're a Cree Indian. And  
14 she asked me some words, and she said how do you  
15 say hello, and I said Tansi. I never thought  
16 anything else about it, but apparently my wife  
17 told her some stories that I was a former chief  
18 and all of that stuff. So one evening I come  
19 home, we're having supper, and my wife starts  
20 telling me the story. She went to pick up my  
21 granddaughter at the school and a teacher took her  
22 outside and says -- they were learning French that  
23 day, phrases I guess, being taught how to say  
24 hello, my name is, you know, bonjour, je  
25 m'appelle, whatever. And it came around to her

1 and I guess she was silent, she didn't say  
2 anything. The teacher called her and said what's  
3 wrong, how come you're not saying anything? And  
4 she said, I don't speak French, I speak chief. So  
5 I'm careful what I say around her now.

6 So with that, I want to turn it over  
7 to Councillor Lockhart. And before I do that, I  
8 just want to say my spiritual name (Native  
9 language). I have been blessed by the  
10 grandfathers, the grandmothers with the name  
11 Rainbow Man. And I'm of the Wolf clan, which is  
12 also my protector, and I was born in the summer.

13 Closing remarks? Joanne, did you want  
14 to say concluding remarks or do you want to go  
15 directly to the prayer?

16 We'll go straight to the closing  
17 prayer.

18 SHAWNA HENDERSON ARTHURSON: I just  
19 want to say something before we go into the  
20 prayer. We have so much energy here and it is  
21 weighing on us. I just want to remind everybody  
22 to take care of themselves tonight, take that time  
23 to love yourself, take the time you need to  
24 debrief, to express yourself. And to give thanks,  
25 thanks that we're able to share here today, thanks

1 that we have the breath of life with us, thanks  
2 that our ancestors are here with us. Thanks to  
3 Mother Earth, to the sky, to the water, to the  
4 birds, to the little bugs, to the plants, to the  
5 sun, to the moon and the stars. We give thanks to  
6 the Creator for being here with us.

7 (Closing prayer)

8 (Concluded at 4:50 p.m.)

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OFFICIAL EXAMINER'S CERTIFICATE

I, CECELIA J. REID, a duly appointed Official  
Examiner in the Province of Manitoba, do hereby  
certify the foregoing pages are a true and correct  
transcript of my Stenotype notes as taken by me at  
the time and place hereinbefore stated.

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Cecelia J. Reid  
Official Examiner, Q.B.

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