

MANITOBA CLEAN ENVIRONMENT COMMISSION

LAKE WINNIPEG REGULATION REVIEW
UNDER THE WATER POWER ACT

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Transcript of Proceedings
Held at Cross Lake Community Centre
Cross Lake, Manitoba
THURSDAY, FEBRUARY 19, 2015

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APPEARANCES

CLEAN ENVIRONMENT COMMISSION

Terry Sargeant - Chairman
Edwin Yee - Commissioner
Neil Harden - Commissioner
Beverly Suek - Commissioner

Cathy Johnson - Commission Secretary
Bob Armstrong - Report writer

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1 THURSDAY, FEBRUARY 19, 2015

2 UPON COMMENCING AT 10:00 A.M.

3

4 MR. KERRY MUSWAGON: Okay. Good
5 morning, my name is Kerry Muswagon. I am from
6 here, Cross Lake, born and raised in Cross Lake.
7 I'm a hunter, trapper, fishermen. And my title at
8 the school, I work at the school here in Cross
9 Lake, I teach our youth, our children land based
10 and cultural awareness. So I'm going to present
11 to you a little bit of what I do at our school to
12 help promote the land based education with the
13 kids at the school.

14 So I would like to thank you guys for
15 coming.

16 So it is just a little powerpoint. I
17 will refer -- I will share some stories along the
18 way.

19 Now, for me, I've been out on the land
20 most of my life, learning from my dad, my uncles,
21 my grandma, my family members. So for me growing
22 up it was a blessing, I guess, to enjoy the nature
23 and the beauty of what I had in my upbringing.
24 And I thank my family for that, giving me the gift
25 of what I know now, so I can share it with our

1 kids at the school.

2 And I will share some stories of what
3 the school is, what they shared. Like I always
4 ask them questions in the classroom, do you get a
5 chance to go out? There is reasons why they don't
6 go out, and I will try and share some of those
7 stories.

8 So this is my presentation. I hope
9 you get something from it, you learn something
10 from it. And there you go. Okay. Mikisew School
11 is where I work, I'm in the CA program, it is
12 called cultural awareness, and we put the land
13 based education in there.

14 So the introduction, the traditional
15 concepts of respect and sharing is an intrinsic
16 part of daily life. So our elders always said the
17 survival was understood by elders -- when they
18 spoke they said, the greatest gift you can give
19 your child is to show them how to love, respect
20 and share. So in this deed you have ensured their
21 survival in the future. I think that's what we
22 are talking about here today, is the survival of
23 our future.

24 So this is my land, my trapline. I
25 try to get out as much as I can, but with a

1 growing family, it is hard to get some time to get
2 out.

3 Okay. The overview of my program, to
4 share my gifts and talents that I have learned
5 from my family, I pass these on to the children at
6 the school. The good thing about this program is
7 I can give spiritual foundation, like when I talk
8 about I'm proud to talk about my upbringing, I'm
9 proud to talk about what I've learned from the
10 land. I give them direction to live a balanced,
11 healthy, normal life, which includes the four
12 aspects, the spiritual, emotional, mental and
13 physical. I apply myself to the kids as an
14 advocate, a mediator, a role model and, hopefully,
15 a friend.

16 So another part of the land based
17 education is to include everyone. Not everyone
18 knows, because you are a First Nation person, not
19 everyone knows the way, the old way of life. So
20 in the program we build self-esteem skills, team
21 work and leadership skills. And with that comes
22 the values, the respect, the love, the courage,
23 practising our seven teachings.

24 The classroom setting, we have over 16
25 classes, an average of 25 kids per class, so the

1 classroom can be a little challenging. But
2 anyways, in the classroom we try to promote
3 attitudes of cooperation and acceptance. We try
4 to get the kids to discover their own interests,
5 their capabilities, to be independent, in other
6 words. And we try to increase the awareness of
7 the individual competencies and strengths for each
8 student. Because some kids, they do learn
9 something, they pick something up and they can use
10 that later on in life. They learn the importance
11 of self-praise for accomplishments. They have the
12 courage and pride to be themselves. And that's
13 the ultimate goal, to be yourself, not to be
14 scared to try new things. And with the program,
15 land based, that helps, you know. And then
16 hopefully they will make healthy choices in life.

17 And to utilize the natural resources
18 that we have when they become an adult member of
19 the community, so we teach them stuff like
20 fishing, trapping, the traditional, you will see
21 it later on here.

22 Some of the activities we do to meet
23 our goals, cultural activities, like we do
24 indoors. We follow the seasons. Most times in
25 the winter time, the way kids are dressed today,

1 they are not really dressed warm, you know, they
2 don't have that concept of dressing warm. I tell
3 them one day, dress warm, we are going outside,
4 they come with their hoodies and their sneakers.
5 So the good thing about the program is we get to
6 talk about these things, how we are dressed.

7 So activities, like we go for walks,
8 we make campfire, they make their own campfires,
9 they make their own tea. Winter, we do some, we
10 incorporate other subject areas like science. So
11 we get a lesson out of that, for example,
12 converting snow into water. So we mix the
13 subjects.

14 There is beading, there is arts and
15 crafts, the survival skills I try to teach them.
16 Grade eight, they take part in an annual spring
17 hunt. I wish we could do more spring hunt, more
18 hunting, but the finances are never there. So we
19 only get to go out maybe twice, three times, maybe
20 to go out on a big trip like that.

21 The survival skills, I teach them how
22 to canoe, portage, paddle. Some trapping skills
23 are taught, the tents used for trapping. With the
24 tents, I'm talking about the big canvass tents
25 that our people used a long time ago, not the

1 light tents that we have today.

2 We do other activities, native games,
3 traditional games, we play regular sports. And we
4 have group discussion, sharing time, and they give
5 feedback to what they like about the program. We
6 do share the stories and the legends of our
7 people.

8 We have an elder program at our
9 school, they tell the way they lived to our
10 children, and I share some of those stories
11 because I have heard those stories from my family.

12 I recently started a gallery walk, the
13 history of Cross Lake. The idea behind that one
14 is to show the students how times have changed
15 from then and now, you know. And even with the
16 water, I have a book there, you can pass it
17 around. You know our waters were never really
18 high, they were always up and down. In the '80s
19 our water was so low we played baseball on the
20 bank. A lot of damage was done back then. So we
21 share stories like that.

22 The other picture here, the black
23 photo album, I took kids fishing in the lake, just
24 right down the bank there where I grew up. There
25 was a lot of fish there when I was kid, and today

1 there is no fish. And the kids ask me, well, how
2 come there is no fish here? The water is too low,
3 the ice is too thick, it is too shallow. And then
4 you will see a picture in the album there, we are
5 bringing out mud, the water is so low.

6 We do have a few more lessons. We
7 have some theme oriented lessons that follow the
8 seasons and animals, the migration of the birds,
9 for example, the moose in September, we tell
10 stories. Our school has fall and spring feasts.
11 You guys are welcome in April, my door is open,
12 you guys can come and have a feast at our school.

13 So the four aspects of life are the
14 social, physical, emotional and mental. Here is
15 my son here, he is lucky because I grew up with
16 this and I really enjoyed it, so I'm passing it on
17 to him in my teaching, these teachings to my son.
18 So that's his first moose kill.

19 Today when we talk about motor boats,
20 the kids always say, we have a steering wheel
21 today, you know, they don't know how to turn. And
22 then I asked them, do you guys go on motor boats?
23 No, we are not allowed, they will say in the
24 classroom. Why? It is too dangerous they say.
25 The water is too fast, the water is too low, it is

1 not allowed. We used to have boats a long time
2 ago, lots of boats, that was our main
3 transportation.

4 The other good thing about the, one of
5 the aspects is the social wellness about kids
6 learning their way of life, land based. They
7 develop self awareness. They do develop
8 friendship making skills. They build trust. They
9 learn conflict resolution, how to solve problems,
10 amongst themselves or amongst the past. And then
11 this is positive social interaction with other
12 students. Because our population has grown
13 compared to when I was a kid, we only had like 12
14 students in the classroom, now it is double that,
15 not everyone is getting along, but they should.

16 So in the program we have social
17 activities. I try to be safe, in other words, you
18 know, the safety of making fires. I ask these
19 kids, okay, all of the elements are here, go and
20 make a fire. They are trying to build a fire from
21 the top, they are supposed to build it from the
22 bottom. How come my fire is not going they will
23 say? And the students do interact by doing a
24 variety of activities in the program. We develop
25 our own games, for example.

1 You know, one of the other things is
2 today's technology is taking over. Our kids don't
3 know how to be critical thinkers. So let's go
4 play games outside, and we go outside and they
5 say, what do we play? Well, think of a game. I
6 get them to think all of the time so they are not
7 too dependent on technology.

8 The spiritual wellness, knowing your
9 purposes, talents and gifts, not many students
10 know there is medicines out there. But it is hard
11 to find those medicines now because, you know, of
12 the damage I guess. Not many students are going
13 out, but I try to teach them about some of the
14 practices, the traditional and cultural practices
15 in our program. And when they do, they have the
16 courage and pride to be themselves. They learn
17 something from it.

18 Another thing about the program, they
19 do a lot of participating, they feel that they
20 belong. And this is where they belong, on the
21 water, participating in activities like this.
22 They really, really enjoy their time outside.
23 They develop future talents. Like we have our
24 annual Indian days, and there is a lot of canoe
25 races, you know, there is a lot of endurance

1 racing, and you teach the kids that exercise is
2 important, a healthy diet, for example.

3 Emotional wellness, we do struggle
4 with youth today, with the addictions, with the
5 problems. It is not just us, it is communities
6 all over Canada. But with the program I try to
7 steer them that there is good things that we can
8 do, and it is out on the lands.

9 Hobbies, when we are outside I get to
10 interact with the students, what are your hobbies?
11 What do you guys like to do? What do you guys
12 want to do when you grow up? This picture here is
13 just behind our school, in the lake. Maybe you
14 can study science, marine biology, looking at the
15 lily pads there, life around that lake.

16 When they do go outside, our children,
17 when they participate in the land based programs,
18 their spirit is lifted, you know. They have a
19 good sense of humour, they are laughing, they are
20 having fun, they are bonding. And they learn,
21 they know how to ask for help if they don't
22 understand anything. They are more open to you
23 when they are out there. And then you have the
24 opportunity to talk about their feelings and come
25 to learn and respect those of others. We learn

1 that amongst each other, and they learn that
2 amongst themselves when they do talk. So when we
3 are outside, if the setting is outside, the
4 classroom setting, you know, they are really,
5 really happy when they are out there.

6 So when that happens their self-esteem
7 is encouraged, it is increased. So they want to
8 come to school now because they have these
9 activities, the land based and cultural
10 activities. They do have a positive outlook in
11 the school as a result of the program. That's one
12 of the good things about the program, they show
13 interest in school. It is not about just language
14 arts and math anymore, science.

15 And then mentally, I try to tell them,
16 take this home, I always tell them, go home with
17 what you learned, make some tea for your grandpa,
18 or your mom or your dad. And I have had some good
19 responses from that.

20 And now kids, of course, their brains
21 need to be stimulated. And another thing is they
22 are able to do critical thinking, you know,
23 problem solving skills.

24 About the program again, the students
25 are able to concentrate, they do activities that

1 help their mental stimulation. So I tell them the
2 story, okay, in order for you to survive you have
3 to pull your weight, you have to do chores. The
4 boys did this with their dads, the ladies did this
5 with their mothers, for example. We try to
6 simulate our stories to what is happening. We all
7 have chores, we have to do them, period. So, for
8 example, we are collecting firewood, we are
9 walking down the trail, you have to be safe. Cree
10 language, of course, is being taught while we are
11 doing all the activities.

12 The other aspect is the physical
13 well-being. The nutrition, you know, we talk
14 about junk food, caffeine, alcohol, nicotine. We
15 explore our traditional foods in this program,
16 like the fish is a main source of food, the
17 animals, the moose, goose, the birds. And I
18 always ask the students, what do you guys like to
19 eat? They say Kraft dinner. And they say, what
20 do you like to eat, and I say goose. I get to ask
21 them questions like that, and some are hilarious.
22 I always tell them, you have to take care of
23 yourself, you need your rest, you need to sleep.
24 No wonder why you are always tired when you come
25 to school -- I told that to a girl last night at

1 the arena, she was in grade 4, she is at the arena
2 at 10:00 p.m. I said you should go to bed.

3 So we exercise, we try to exercise as
4 much as we can. We try to be mobile. We learn to
5 play, we invent new and old games. We do fitness
6 tests, training workouts. I get them to try and
7 make a program for themselves.

8 The whole idea is to explore the
9 preventible diseases and sicknesses. Our
10 community has diabetes. It is not just our
11 community, you know, we tell them you have to --
12 your diet has to consist of good foods and we try
13 and teach them this in our program.

14 So we do touch on the physical aspects
15 of the program, the students do participate,
16 everyone likes to participate. No one is left
17 behind. So, children are born and built to play,
18 so if they have a setting to do that, they will.
19 So we need to set up more programs I guess for
20 them, you know, in the summer months especially,
21 because they are out of school, now what?
22 Everything stops until September comes again. And
23 September is usually -- no, the summer months are
24 usually -- what we need to do, we need to develop
25 programs for our youth. There should be more.

1 I have a little chart here, just an
2 overview, like what I think I see in our kids.
3 For in September, my new students, you know, when
4 they -- there is two schools, ONR, the elementary
5 grade 3's, grade 4's, they come over to our
6 school, the grade 5's. So this is what I notice
7 about them. Like for spiritual, I don't want to
8 do it kind of thing, it is kind of boring, you
9 know. So we start going outside, and by mid
10 January they start to realize, I can do this, this
11 is fun. Then they feel valued because of all of
12 the praising and good job that I share with them.
13 They feel loved, they are part of something.
14 That's the good thing about the program. There is
15 the emotional part, their low self-esteem, their
16 confidence starts to grow, and by June we have
17 reached their self-esteem level which is more
18 higher.

19 So, what do I have to have? What
20 should people have when they want to work with
21 children? I guess I could say, what an educator
22 and mentor should possess. You have to be good
23 communicatorsso you can establish a human
24 connection. You can not be judgmental. You have
25 to be calm, calm approach should be practiced.

1 Like with that one, some students, they all have
2 different -- what is the word I'm looking for --
3 they are not the same I could say. They have
4 different -- empathy, the instructors should have
5 empathy. You have to come down to their level.
6 You can't boss the kids around. They are not
7 going to respond to you. An eagerness to learn
8 about each other's culture, family, with that one,
9 not everyone lives the traditional life anymore,
10 with the cultural and traditional practices.
11 Some, not all.

12 And sometimes I wish everyone knew
13 what I learned when I was a kid, it would be much
14 more easier and it would be much more, the process
15 would be a lot smoother, you know. I go back and
16 I try to teach kids and then, you know, some of
17 them won't understand what I'm talking about. So
18 I have to have some kind of a plan to fix that
19 outside of the school.

20 An educator should have an open mind,
21 accepting new ideas. And a lot of teachers don't
22 like that, but I like accepting new ideas. And a
23 big heart, everyone needs to be loved, especially
24 our children. And we do have to know and practice
25 the seven teachings with our children. And our

1 children, some of them do not know the seven
2 teachings, because we have lost -- I guess for me
3 growing up in the bush, I have learned a lot of
4 things, especially respect, love for the land, for
5 example, sharing, you know. And these kids today,
6 they don't have that guidance kind of thing, not
7 all of them, but some of them, they do have that
8 guidance, and we have to do more for them. So the
9 values can be instilled in them, and they will
10 learn, hopefully learn the seven teachings.

11 So I follow these, these are my rules,
12 I guess I could say. This is what I always follow
13 in the classroom, I try to teach the kids, I call
14 it the ten Indian commandments, related to the ten
15 commandments, remain close with the great spirit,
16 show great respect for your fellow beings, give
17 assistance and kindness wherever needed, be
18 truthful and honest at all times. Do what you
19 know is right. Look after the well-being of your
20 mind and body. Treat all earth and all that dwell
21 thereon with respect. That's the main one there.
22 And take full responsibility for your actions.
23 Dedicate and share your efforts to the greater
24 good, and work together for the benefit of all
25 mankind. Those are the ten commandments. We do

1 talk about these. Sometimes we don't have to talk
2 about them, it just comes.

3 To conclude, the best part of the land
4 based education program at our school, it does
5 make a difference. It increases self-esteem.
6 Cree language is taught, it is a battle but it is
7 being taught. Because when we do go out, most of
8 our parents are Cree speakers, you know, and what
9 better way to go speak Cree than out on the land.
10 It makes it more binding, I guess I could say.

11 Physical exercise, they do a lot of
12 that. Social skills, friendships will be built,
13 and they learn to respect their surroundings, and
14 each other and others. And then the values are
15 learned, but there needs to be more -- when the
16 values are learned, there needs to be more, I
17 guess I could say more practice, there has to be
18 more programs for them to practice I guess is what
19 I'm trying to say.

20 So from this program students are more
21 eager and look forward to coming to school. So
22 hopefully they will come to school more regularly
23 than staying home.

24 And that's my presentation for you.
25 It is the program at our school, Mikisew School.

1 And I guess why we are sitting here is
2 the Hydro project, the effects of the Hydro
3 project. You know, I remember one time when I was
4 about 13 years old, I think, I went moose hunting,
5 and I went with my dad. That summer the waters
6 were really low. And I always loved to go out
7 moose hunting with my dad, always loved it. It
8 was the most -- that's the time I anticipated most
9 for summer. And I guess that year the water
10 stopped, you know. And I knew my dad, he says we
11 are going to go, I don't know if we are going to
12 make it, but we are going to go.

13 Then we were out, we went out to the
14 end of the lake, and lo and behold, we couldn't
15 get anywhere. Our creek, it was dry. We could go
16 but we would have to walk through marsh and muskeg
17 and we weren't prepared to do that. So we didn't
18 get our moose that year.

19 So that's what I -- that's one story I
20 could share about the effects of Hydro. And it
21 crushed me that year, you know. I couldn't get to
22 share my stories, and I love sharing stories. And
23 I asked students too, every fall, I say who gets
24 to go out, who is going out this month? Some of
25 them will raise their hands, go where they say.

1 You know, so we need to teach our children more
2 about the traditional way of life, taking animals
3 from the land, good animals. And you do learn the
4 values from there.

5 So I think that's it for me. I don't
6 have that much time. So do you have any
7 questions? I will try and answer them.

8 THE CHAIRMAN: Thank you very much,
9 Kerry. That was an excellent presentation, and
10 thanks for coming out and sharing it with us. It
11 just looks like a great program for the kids here.
12 What percentage of the students take it? Do they
13 all take it?

14 MR. KERRY MUSWAGON: All of them take
15 it, yes.

16 THE CHAIRMAN: That's good.

17 MR. KERRY MUSWAGON: I try to plan
18 them, the planning is still in the works, you
19 know, I can't teach everything to the grade 5's,
20 they have to build towards grade 8, and in grade 8
21 they get to go on the moose hunt. With all of the
22 skills they learned, now they get to go use them
23 out on the land. So that's kind of the ultimate
24 goal is to get out there. And if they don't show
25 the values like respect and cooperating, they have

1 to stay back, they don't get to go to the moose
2 hunt. We plan something else for them.

3 THE CHAIRMAN: Thank you. Can we get
4 a copy of the slide show?

5 MR. KERRY MUSWAGON: You can take
6 this. There is only one presentation on this.

7 THE CHAIRMAN: Thank you very much.

8 MS. SUEK: You talked about you
9 going -- well, not going moose hunting with your
10 dad. It seems that there is more to the hunting,
11 fishing, trapping than just doing it, there is
12 more about family values and bonding with your
13 family, and telling the stories, and it is more
14 than catching a fish.

15 MR. KERRY MUSWAGON: Right.

16 MS. SUEK: Can you talk a little bit
17 about the impact on families and communities of
18 maintaining those activities, how important -- how
19 that is for families and it affects families?

20 MR. KERRY MUSWAGON: I will try. I
21 guess for me, learning all of those skills has
22 made me really proud of who I am. I have
23 something, and I have something to share, I have
24 something to offer, you know. And I guess I could
25 say with the kids today, we don't get that

1 opportunity, not many, you know. Some do get that
2 opportunity to go out with their families, but
3 with the -- I guess I could say, what I see from
4 my -- from what I see in the classroom is not
5 everybody has the luxury of a boat or the
6 equipment to go out. So what do we do with those
7 kids? How do we get them out? So, if we had a
8 program that does take these kids out, you know,
9 during the summer would be best, I guess. We do
10 have summer programs, don't get me wrong, we do
11 try our best for the community, but I think there
12 should be a little bit more, especially in
13 September, October, you know, if we can get more
14 programs to take these kids out.

15 So we are -- our school is part of the
16 domestic fishing program, and then I'm teaching
17 these kids how to set nets, check their nets. And
18 then we are not really, we can't fillet the fish
19 at the school yet because some people are allergic
20 to the fish, so we have to do it outside. What
21 I'm trying to teach them is, you know, you can
22 catch a fish, you can eat a fish. You know, there
23 is a saying there, if you teach -- if you feed a
24 man a fish, you have fed him for the day, right?
25 So if you teach a man how to fish, you have fed

1 him for life. So that's kind of what I do at the
2 school. And the kids they really like those
3 teachings.

4 MS. SUEK: Thank you.

5 THE CHAIRMAN: Again, thank you very
6 much, Kerry, for taking the time to come out this
7 morning and share this presentation with us.

8 MR. KERRY MUSWAGON: Thank you.

9 MR. PAUPANAKIS: Good morning, if
10 there is anybody here that wants to speak or share
11 their experience with the Lake Winnipeg
12 Regulation, let me know that.

13 MR. ALLAN MUSWAGON: I'm Allan
14 Muswagon, I'm here today, that was my cousin that
15 finished talking to you. I'm from here too.

16 The Clean Environment Commission, I
17 want to -- I wasn't even prepared to come here,
18 but I want to convey to you the connection our
19 people have to the land. And I want you guys to
20 have a sense of why our environment is so
21 important, not only to us but to everybody, the
22 four guides we have. I will give you an example
23 of -- I will give you examples of our role as
24 caretakers of our -- when I say our, I refer to
25 everybody. I want to share with you what the

1 roles of the four main forces are. And I will
2 show you, I want to explain our failure as a
3 people.

4 Like we failed in our roles to keep
5 our environment clean. So I want to take, for
6 example, the yellow tribe, Asian -- I'm going to
7 teach you a little bit about what we are taught in
8 our culture as a respect of everybody. So the
9 yellow culture, their role is to protect the air.
10 When you look at Asia, their air pollution is the
11 worst in the world. It is awful there. So they
12 have failed.

13 The white culture, fire, they abuse
14 their fire, electricity, their fire arms, they
15 abuse that.

16 And I go to the black tribe, their
17 sacred role in this is to protect the land, the
18 ground. They have failed too. You look in
19 Africa, all of that land that's decimated by
20 somebody who wants a diamond. They have failed
21 too. You see the famines and all of that land
22 going to heck.

23 Our role is we are keepers of the
24 water. Hence, that's why we are here. We need to
25 protect our water. Our people, I want to give you

1 an example -- to give you the intricacies of our
2 connection to the earth is a daunting task -- so I
3 will give you an example of what society would
4 know. We will go to a movie, Avatar, you have
5 seen Avatar. Remember the guy dies and connects
6 his hair to the thing so it can give him life, and
7 that's connection with the earth, that's what we
8 have here still. We are still connected to the
9 earth. If the earth is unhealthy, we are
10 unhealthy. If you look at it now, you know all of
11 the details of the diabetes, cancer, suicides,
12 everything, because our people lost that
13 connection to the earth. So that's one example I
14 want to give you.

15 So, now that I have said that, I want
16 to give you an example of how water impacts us
17 spiritually. The suicide rate among Aboriginal
18 communities is about seven to eight times worse
19 than the national average, especially among our
20 youth, they are really, really high. Why?
21 Because we have lost connection to the earth, to
22 the land. When we say land, we don't say outside
23 our steps. Land is out there where it is still
24 pristine, somewhat healthy. Our people have lost
25 that connection. Hence, you see my brother

1 sitting here, trying to reconnect our people with
2 the land.

3 So, suicide rate, I want -- I told Ann
4 here one time, I was visiting this old man and he
5 had been through the atrocities of the residential
6 school. So when he came back, he had left for six
7 years, he had come back home, and his dad, his
8 mother, they were still connected to the earth.
9 But when he came back, they noticed something
10 different about their son. And then the father
11 says, here is a canoe, here is some rations, go
12 into the land, go find yourself. He said go. And
13 the first day he was off, and the old man says, I
14 don't know what I was supposed to go do there, but
15 I went anyway because I was taking instructions
16 from my dad. So he went there.

17 And what he realized after his four
18 days, four nights out on the land, was everything
19 out there can heal you. Sound of the water, sound
20 of the wind blowing through the trees, the food he
21 ate was healthy, everything, the sounds of birds
22 singing. But then I said, yeah, and I thought
23 about that. They actually make tapes about stuff
24 like that to heal, to mentally heal. But he went
25 out there, he came back. And his father looked at

1 him and said, he was way better than he had been
2 when he arrived.

3 But when you think back, when our
4 lands became unhealthy again, and the people that
5 are most affected, and they are people who partake
6 in too much drugs and alcohol, the best hunters
7 and fishermen we have are out behind the store,
8 they call it the trapline. Those people, my
9 friends, my cousins, they are out there almost
10 every day drinking. Why? Because they cannot do
11 what their parents could do, and what their
12 parents did was live off the land. The land was
13 their economic base. Their land was their
14 hospital. Their land was their psychiatric help.
15 The land was everything to them. But you take
16 away a part of that land, you take away from their
17 spirit. You take away from their pride, their
18 self-esteem.

19 When you are able to provide for your
20 family, it feels good, it feels good to share, it
21 feels good to help. And that's what you can take
22 from that when you are out on the land.

23 I don't know how I can tell you, but
24 somebody should take you out on the land to try to
25 connect you guys to the land. Somebody can teach

1 you the intricacies of the spiritual aspect, the
2 mental, the emotional and physical aspects of
3 being on the land. I'm not articulate enough to
4 convey to you how important it is that we get the
5 programming to help us reconnect our people to the
6 land.

7 It is more or less, the word that I
8 hear is genocide. If the project keeps going the
9 way it is, our people are going to get wiped out.
10 Not necessarily we are going to die from the
11 flood, but that's a possibility too if that dam
12 ever breaches. That's in the back of the minds of
13 people and that causes stress and that. But you
14 have to consider all the other impacts of the
15 project. Nobody works there. They can't provide
16 for their family. There is some. But to really,
17 really regulate that and put the right programming
18 to our people is what our people need.

19 Maybe we need a lodge out there or
20 something. Like he says, what do the kids do in
21 the summer? Some play sports. I coach baseball
22 and all of that, soccer. But if we are allowed to
23 take people out on the land, to reconnect these
24 people, because people suffering with addictions,
25 all sorts, there are people suffering from

1 genocidal -- for genocide bestowed on our people
2 from the residential school, the dam. And like I
3 said, it is genocide. Our culture is dying. Our
4 language is dying. All of this is dying. Why?
5 Because we can't reconnect with the earth. We
6 need everybody to reconnect to the earth. We have
7 to. Our survival is at stake.

8 You pollute all the water, we are all
9 dead. You pollute all the air, we are dead meat.
10 If you have no trees to provide us with warmth or
11 to clean the air, we are all dead meat. If we
12 have no land to harvest food, we are all dead
13 meat.

14 We have to come together as a society
15 and protect each other and protect our earth. And
16 it doesn't take one tribe, it takes all of the
17 tribes to come together. And that's what I
18 believe Pimicikamak is asking of you, to convey
19 that message. We are all going to die if we stray
20 from our roles as keepers of the earth. Our role,
21 our lives are based on what we are taught. We are
22 lent this earth by the kids that are unborn, we
23 are here to make it, keep it safe so the unborn
24 can use it, so the future generations can use it.

25 That's what we want you guys to

1 convey. The Pimicikamak people want their
2 generations to reconnect to the earth, they want
3 us to reconnect to the earth so we can have a
4 healthy society, a peaceful society.

5 I keep going back to reconnecting, but
6 that's what it is about, reconnecting to the land.
7 You know all of the environmental impacts, you
8 have seen some of the pictures.

9 I wanted to answer your question about
10 what fishing does to a family. First of all, it
11 brings them together, it brings them growth, and
12 everybody there has a role, a responsibility. And
13 it builds character in the kids, it builds a
14 family unit, it builds love. All of that stuff,
15 hunting, fishing, gathering of herbs, medicines,
16 all of that stuff families do together. And if
17 one fishing family can act -- if the whole world
18 can act like a family that has gone fishing
19 together, our world is a lot better place. And
20 that's what I wanted to convey to you a little
21 bit, I guess. But I don't want to go -- I don't
22 know it is too intricate, and I want other people
23 to share. I will open up the floor to you guys,
24 and fire away and I will answer with the best of
25 my abilities and, hopefully, I can articulate well

1 enough for you guys. So I open the floor for you
2 guys to give me questions.

3 THE CHAIRMAN: Thank you, Allan. That
4 was a pretty interesting presentation and thank
5 you for those thoughts. And let me assure you,
6 you are articulate enough. Bev?

7 MS. SUEK: Thank you for answering
8 about the families, because I think it is more,
9 the hunting and fishing is more than just catching
10 things and feeding things. It is about families
11 and it is about community, and it is about
12 self-esteem. And it sounds like that's the kind
13 of thing that you are saying too. The traditional
14 way is more about building the community. And so
15 I thank you for responding to that.

16 MR. HARDEN: Can I ask a question?
17 What would make things better in terms of
18 regulation of the dam, the operation of the dam?
19 What would make it better in your opinion?

20 MR. ALLEN MUSWAGON: I know for a fact
21 that it won't be as good as it was pre
22 electricity. So that's not manageable, I know
23 that already. Cold fusion might help a little
24 better, wind turbines. But for the next several
25 years, I think water levels that are kept

1 constant, that is the most important part.
2 Because like when the water level falls in the
3 fall, hunters can't go to their happy hunting
4 grounds. And you can't fish where you are
5 supposed to fish, where it has been for millennium
6 after millennium after millennium that this is
7 where fish are, because there is no water to be
8 fished there. You can't go hunting to where it
9 becomes inaccessible, because if you walk there it
10 is basically quick sand. For recreation, our
11 area, we always, always had a rink, but in the
12 last maybe six, seven years, we can't build a rink
13 down the bank, because you have a rink and the
14 next day the ice is smooth, the next time you go
15 down the bank, it is all bumpy and then it becomes
16 dangerous, right? It fluctuates.

17 My other cousin -- it is a small
18 town -- he comes in and shows us pictures about
19 all of the damage, ice that -- the water that's
20 seeping through the ice, that the slides on his
21 sled are damaged. The reason why is because water
22 comes up in the winter.

23 And travelling in the winter, I'm not
24 even going to insult you by telling you why we
25 have water coming up, but the slush wreaks havoc

1 all of the time. You can't just give your kids a
2 snowmobile to go driving around, or you can't get
3 them to go hunting without risking going off the
4 path and going on slush. There is one area right
5 by where I live, the kids can't go sliding because
6 right down the bank where -- after they slid down
7 the bank there was slush. They must have gone out
8 ten minutes and come back, and have ice up to
9 here. You can't slide any more, there's too much
10 water. And that's because of water. But water
11 being constant, the same, would be the most ideal.

12 THE CHAIRMAN: Thank you very much,
13 Allan, for your presentation and your responses to
14 our couple of questions. Thank you for coming out
15 today and taking the time to share that with us.

16 MR. ALLAN MUSWAGON: I will close with
17 saying what I gave you was from the heart and what
18 I know to be true.

19 THE CHAIRMAN: We understand that.

20 MR. PAUPANAKIS: While we are waiting
21 for lunch, maybe we will have a couple more
22 minutes, a few more minutes for somebody else who
23 wants to share with us.

24 MR. HAPPYJACK ROSS: (Speaking Cree.)

25 THE CHAIRMAN: Thank you, sir.

1 MR. PAUPANAKIS: That was Happy Jack
2 Ross. I want to convey that Happy Jack has been
3 to almost all of the meetings and he has been
4 saying the same thing, the hardships of our
5 health. He is always saying that, he is focused
6 on that, doctors and nurses where he goes, testing
7 our blood and all of that, he is saying on that
8 issue. I just want to point out that that's my
9 observation from Happy Jack in all of the years
10 that I have been here.

11 I see lunch has not arrived yet. Is
12 there anybody else that wants to share?

13 I will not be officially participating
14 most likely in the hearings in Winnipeg, so I
15 wanted to take some time this afternoon as well
16 to -- I have something that I want to share with
17 the panel here this afternoon. It will take a
18 little bit more time, so maybe if we -- is lunch
19 coming? Five minutes? All right, it will be here
20 in five minutes. So I will do that after lunch.
21 Because I need to have this part of the record
22 because I'm not going to be participating at the
23 hearing in Winnipeg.

24 THE CHAIRMAN: That's fine.

25 MR. PAUPANAKIS: So I will do that

1 after lunch.

2 (Lunch recess)

3 Reconvened at 1:00 p.m.

4 MR. PAUPANAKIS: We will start now.

5 (Cree spoken). Okay, that's better. With that I

6 guess I will start off this afternoon's session,

7 and then I will pass it on to the new people that

8 are here.

9 I just briefly outlined what we are
10 doing here, sharing our concerns and experiences,
11 because Lake Winnipeg Regulation, Manitoba Hydro
12 has applied for a final licence. So with that, we
13 will proceed.

14 Good afternoon. For the record my
15 name is Darwin Paupanakis, I'm a Pimicikamak
16 citizen. I'm 50 years old, recently. So I'm here
17 to do my presentation on my experience with Lake
18 Winnipeg Regulation and the effects that
19 regulation that has had on me personally. And I
20 will also address how it has had an effect on my
21 family and my friends. Because I have to share, I
22 have to share in those stages, because the effects
23 of this project is so great, I can't really
24 separate or isolate the effects of the Lake
25 Winnipeg Regulation.

1 I will start by saying that I spent my
2 early childhood with my grandparents. I first
3 learned how to speak the English language, that's
4 how I grew up in my early years until I was about
5 four or five years old. And then we moved back
6 home. I had to learn my language because my
7 grandmother never spoke a word of English. So I
8 was left with my grandmother and we had to
9 communicate somehow, so from then on, from that
10 year, I became the interpreter in kindergarten for
11 students that didn't know how to speak English,
12 and we had English speaking teachers. So from
13 then on my experience is from the elders, my
14 grandparents and my friends.

15 Again, I'm happy to say that I have a
16 really sharp memory, I'm really sharp on
17 remembering dates and places and events. And I
18 want to speak to you from my memory and from what
19 I know. And after I do that, I'm going to share
20 with you some evidence, that I will share with you
21 here this morning, for people who are not able
22 to -- don't have the nerve to share publicly. But
23 nonetheless, they have really good experiences.
24 Bad experiences, but really good for this purpose
25 here today.

1 So I grew up here in Cross Lake. I
2 spent my childhood days along the river banks of
3 the Nelson River. Those days were so vivid to me,
4 because that's all we had, we only had -- I recall
5 the telephones, one telephone at my grandparents
6 house that you had to wind up. So I seen that.
7 And I also remember that I did not see any
8 television in those days, at that time. It was
9 only just shortly after that that we began to get
10 television. Because I guess at that time in the
11 late '60s and early '70s, we began to have Hydro
12 development in our midst.

13 So along with the development came
14 change and the change was rapid change. I didn't
15 bother much at that time to take notice of
16 anything because, like I said, I spent most of my
17 time in the water, most of my time along the
18 bushes chasing birds with my slingshot, learning
19 how to hunt, to fish, with my grandfather, and to
20 pick berries, hunt and gather is what they did
21 most of the time. So the teachings that my
22 grandfather taught me were very raw at that time,
23 and it happened at the time of this change that
24 came to our lands.

25 So it so happened that when I was

1 about 11, 12 years old, I grew up with my uncle,
2 we were about the same age. I was a month older
3 than him, but we grew up and we were often -- we
4 would take the canoe out, at that age, me and him
5 would go to the Whiskey Jack area. We were
6 trusted enough and we were taught well enough to
7 be able to go out that far. It was a couple of
8 hours drive because we had four horsepower, you
9 know, and we would set nets.

10 And at that time, like I said, the
11 change came, the dam was built. And then the
12 reefs started floating around in Cross Lake. All
13 of a sudden there was fatalities. People using
14 the waterways, they started hitting these logs.
15 So the happy days that I had came to a halt at
16 that time. I could not go out on the land and do
17 what we loved to do and do what we were taught to
18 do, because the grandparents said, no, it is too
19 dangerous out there for you to go out on your own.
20 It was too treacherous.

21 And at the same time we noticed the
22 water fluctuating rapidly, and it affected how we
23 enjoyed our childhood activities. Swimming was
24 the main activity we had, and making little boats
25 and running along the shoreline, that was our

1 playground.

2 And I didn't hear of many incidents
3 prior to that of sorrow and people getting hurt.
4 But like I said, I became a teenager after that,
5 and with being a teenager and there was other
6 stuff that I began to explore, and I began to go
7 to school. And I went out to residential school
8 as well in the early '80s, the mid '80s. And then
9 I came back, I came back to these lands.

10 And at that time I had begun to
11 involve myself in drugs and alcohol. And along
12 with my friends, many, many friends that I have
13 made in my life, there was quite a few friends
14 that I had, many friends. My house was like the
15 hub, the hub for our neighborhoods, our friends
16 would come over, my siblings would have their
17 friends, and it was usually the hub where we were
18 gathered. So after high school I came home, I
19 didn't finish high school. My father got me up
20 one morning and said, get out of the house, you
21 don't come here and lay around and sleep when you
22 can't go to school. So I had to leave the house.

23 And when I was leaving the house the
24 last thing I heard on the radio was that there was
25 an elders meeting going on in the community. So

1 what else was there for me to do during the day,
2 where I can drink and talk with my friends. So I
3 left the house, I met up with some of those elders
4 and I said, I have nothing to do, can I come and
5 spend the afternoon sitting with you guys? And
6 sure enough, I was 16 years old, they accepted me
7 in. We began a relationship that I've had from 16
8 with the elders, most of whom you do not see here
9 today. Most of -- you can imagine the stories
10 that they had told me.

11 And as well I could, as I began my
12 life -- I got married when I was 27, but prior to
13 that was the most, I don't know how I can put it
14 into words, but it was the most difficult time in
15 my life. Because at that point in the late, mid
16 '80s to the '90s, I noticed a drastic change in
17 myself and amongst my people.

18 Now, what I'm going to tell you is a
19 fact, because I lived through it. There is not
20 many young people today that are able to share
21 this kind of stories with you, but I will share it
22 with you. From what I've learned from the elders
23 and from what I have understood of why we are here
24 as a people and how we behave the way we do
25 depends on our experiences in life.

1 So my experience at that time, living
2 through Lake Winnipeg Regulation, living through
3 the Jenpeg project, and living through the
4 environment that we were presented with, and
5 experiencing other cultures and their ways, and
6 especially now today in the 21st century where you
7 have Canada participating in wars, and we have our
8 own soldiers coming home, like that hits home to
9 me, when I hear of a soldier taking his own life
10 because of post-traumatic stress syndrome. That's
11 a known fact. That they have experienced chaos
12 and a troubled time in their life where they can
13 not handle it anymore.

14 Going back to my experience when I was
15 a teenager, when we were not allowed to go on the
16 land and we were shipped out to school to live in
17 a different culture, and then being sent back home
18 because we couldn't survive in that culture. I
19 was sent home here along with my friends, and I
20 lived through one of the most tragic times in our
21 history. I was impacted in a way that is hard to
22 explain, but I managed to be one of the lucky ones
23 to be saved from these events. Because the
24 experience that we went through, going out on the
25 land and seeing all of the destruction that's out

1 there did something to our people. It did
2 something to my generation. So I can relate to
3 these soldiers that have gone through this chaos
4 in Afghanistan and other parts of the world where
5 they go and see killing, a war, a lot of
6 destruction, that's what I experienced here in my
7 own homeland. And there was nothing for us, just
8 like those soldiers, there is nothing for them.
9 The only recourse they had was drugs, alcohol and
10 ultimately suicide. Now, that's what I went
11 through.

12 In October of 1987, one of my best
13 friends silently took his own life. I didn't even
14 know, I didn't even see it coming. Less than a
15 month later my other best friend took his own
16 life. And at that point, I had other friends that
17 went through this time of witnessing chaos in our
18 lives, in our lands. Shortly after that, one of
19 our friends, his girlfriend took her own life, and
20 so on. It just happened like that. Nobody knew
21 what was going on. There was a crisis in Cross
22 Lake at that point. The media came, the media
23 came here but still nobody understood what was
24 going on.

25 Now I'm here sharing with you what

1 happened, because I'm a living testimony to that
2 experience. It took a lot of work, it took a lot
3 of counselling, not in the sense of counselling
4 that you see there is health workers here, but it
5 took a lot of counselling from the elders. That's
6 what saved my life.

7 Now, why are you here today? I have a
8 concern, because of that experience with the
9 project, my concern is if we are going to go on
10 living in this chaotic environment with nothing to
11 remedy the effects of that to the environment and
12 the effects that ripples to the people and to the
13 young people. I'm concerned that we don't have
14 any studies, I'm concerned that we don't know,
15 that the Commission doesn't know, and most of all,
16 the most important thing is Manitoba Hydro does
17 not know what they are doing.

18 All of the information that I can see,
19 that they have been submitting to the Commission,
20 all of this science and all of this evidence that
21 they have has a major gap in it, a major, major
22 gap, where it can give me some peace of mind to
23 say that what you are doing here is killing a
24 people, and what are we going to do about it
25 together? Because they are going to be here and

1 we are going to be here and we have to live
2 together.

3 I personally would want to recommend
4 as a measure, in making our recommendations, if
5 this Commission is going to make a recommendation
6 to Manitoba Hydro, to the Minister to grant
7 Manitoba Hydro a licence, I would like to see a
8 lot of investigation done not only in the science
9 of the ecology, but also in the humanity of the
10 people that live in that ecology, both industrial,
11 Manitoba Hydro, and for Pimicikamak people and for
12 the rest of Manitoba. I would like to see us
13 blaze a trail to have conditions put on the
14 licences that investigations be put into health
15 and safety, so that the way that Manitoba Hydro
16 operates and regulates Lake Winnipeg is considered
17 in a more sensible, environmentally friendly, and
18 most importantly humanly friendly, so that we can
19 all be sustained on these lands. That's my hope,
20 and I hope that my story here can help in that
21 process.

22 Consider investigating, or put in
23 during the time of this licence that they are
24 applying for that we can not do that now, which I
25 don't think that we can, but from now until that

1 licence expires in ten years that there be an
2 investigation done to gather as much as possible
3 the effects of the water and how it affects the
4 overall health of us here in Pimicikamak. If we
5 do that -- I'm going to put it in terms that the
6 outsiders can understand -- if we do that, I
7 believe that the long-term health care needs of
8 all Manitobans will be adequate enough so that we
9 don't clog your hospitals in the south. Because
10 my people are sick. Almost every single member of
11 my family has been amputated, all of my uncles, my
12 father, my late father, two of my other uncles
13 that recently passed away within a year and a half
14 already, they have all had amputations. My
15 surviving uncles and my aunts, they are already
16 amputated. And that's just me, that's just my
17 family. My friends, they have all the same
18 problems as I do. We have to care for these
19 families, we have to help out. And help is far
20 reaching when our families are out there in the
21 hospitals, in the hotels getting treatment for
22 these illnesses.

23 Now, I'm convinced, without having
24 science and the medical people backing me up here,
25 I'm convinced that the impact of diabetes in Cross

1 Lake, if we look at it, it will show that the
2 effects of this regulation has a direct impact on
3 the health of this community.

4 Don't even get me started on cancer.
5 That's another illness that was shown to me by the
6 late Charlie Osborne when I was about 17, 18 years
7 old, walking by his house. I was walking home
8 from north end early in the morning. He calls me
9 up when I was walking by the road. He said come
10 inside, let's have some tea. And he said, I want
11 to show you something, he said. So I said, okay.
12 I stopped by. He grabbed that dipper, turned on
13 the tap, put that dipper on the stove and turned
14 it on. We had a chat. And I kept looking at the
15 dipper, and it was just boiling away for a little
16 while. And finally I looked at him and said, we
17 are going to run out of water here, we are not
18 going to be able to make tea. So he says, okay, I
19 just wanted to show you this, and he took the
20 dipper and poured out the water and he showed me
21 the dipper. And in that dipper it had brown
22 rings. As the water was boiling, it left a
23 residue in the pot. And he told me that day, he
24 said, my grandson, look at this, he said, this
25 (Cree spoken) is what he told me. I didn't know

1 what he was talking about. (Cree spoken). This
2 is what we are drinking.

3 Translated today, he said this is
4 cancer. He said in the future you are going to
5 see a lot of this. This water that comes out of
6 this tap, they put stuff in it, and that's what it
7 is, it is a cancer. He said we didn't have this
8 back then, but he said in your future you are
9 going to see it is going to be killing your
10 people. That's a story that he shared with me
11 when I was about 17 or 18 years old.

12 So that's my experience with Lake
13 Winnipeg, and my hopes and my concern that if we
14 do not do something now with the granting of this
15 licence, we will have failed this environment, we
16 will have failed for the young people here.

17 Now, the last thing I want to mention
18 is the electricity. I realize that with Hydro
19 development comes what the western world calls
20 benefits. Benefits -- now where you apply that
21 word, it is definitely going to be a benefit. But
22 if you apply that word to my brother here, if I
23 come and tell him that Manitoba Hydro is a benefit
24 to him, it is impossible for me to apply that word
25 to him as a benefit, for him to understand.

1 Because, again, my experience, his
2 experience and many other experiences that we
3 have -- every day I seen this man, he is my
4 neighbour. Every day he would walk down the ice,
5 the same trail I would walk down, and he would get
6 a couple of pails of water. Pails too big for him
7 to carry, but he carried it anyway, all crooked
8 carrying the pails of water up the ice. And we
9 had to strain the water when we put it out of the
10 ice. And in the bottom we could see all the
11 little bugs that we strain out of the water,
12 little bugs that were in the water. Because we
13 didn't have running water, there was no running
14 water in my house, there was no running water in
15 his house. Now we do.

16 And electricity, we didn't have
17 electric heat. So I seen him pulling his sleigh
18 as well, hauling wood by my house every day, all
19 winter, you know. And I did the same thing
20 because I was the oldest in my family. We didn't
21 have electric heat. So I seen the effects of
22 that.

23 Now I have my own children, he has his
24 children. They don't do that. They turn the tap,
25 drink water, with the poison coming out. No bugs,

1 because bugs can't survive in that water, they are
2 poisoned. The water that we hauled from the river
3 was healthy, because it had bugs in it. Those
4 bugs survived in January, they lived in that
5 water. Today there is no bugs in these rivers,
6 there is nothing. Go down to the shore, there is
7 no bugs, there is no water spiders, there is no
8 little black water bugs. There is no life there,
9 it's dead.

10 You want to turn on the heat -- my
11 sons don't go out and chop wood, they don't do
12 that. They don't haul the water. Now that's the
13 benefit we have, turn on the lights, turn on the
14 water and turn on the heat. That's a benefit.
15 And that's the time when I usually disagree very
16 strongly, because the benefits of having a sense
17 of responsibility, the benefits of having a duty
18 to your family, because if this man didn't haul
19 water, they wouldn't drink or cook that night or
20 the next morning. If we didn't haul the wood that
21 evening there would be no heat in the morning. We
22 had a sense of responsibility. We had a sense of
23 purpose. Today's young people, they don't have
24 nothing to do, they have no sense of purpose, they
25 are lost. What can they do? They go on the

1 internet, they play video games, you know, they
2 commit atrocities, they commit mass murders,
3 that's the chaos that they are subject to now.

4 And we have been lucky here in
5 Pimicikamak that we are not facing something major
6 like that, and I pray to God that we don't. We
7 need to do something, and we need to do something
8 together. The Government, Manitoba Hydro and
9 Pimicikamak have to come together and come to a
10 conclusion that we have to take steps, and proper
11 steps need to be put into these licences that are
12 going to be granted. Investigations have to be
13 done, why our cancer rates started to rise in the
14 late '70s, mid '80s, and then spiked in the '90s,
15 they spiked.

16 And I hope that the medical -- I would
17 have hoped that the medical people would be here
18 to share that with you, but that's the graph that
19 they show. It is a steady climb in the ratings,
20 and there is a spike up in the '90s. Cysts are a
21 common thing now. It is an intestinal disease
22 that we never had. We never had diabetes, we
23 never had cancers. Rarely did we have those. A
24 perfect example I think, I'm not 100 per cent sure
25 when I say this, but don't hold me to this, but I

1 do know of a place here in Manitoba where the
2 people still live off the land, and they have a
3 healthy environment that they live off of, and
4 they have very, very extreme low cases of
5 diabetes, extremely low cases of cancer, if any.
6 And I believe that community is Lac Brochet. They
7 go out and they hunt, they fish, they trap, they
8 pursue their lifestyle the way they did before.
9 They live by healthy environment and they have a
10 healthy way of life.

11 Now, that's why I think it is very
12 important for the chief to take note of that fact
13 that there is evidence out there to substantiate
14 what we are saying how Hydro regulation has
15 impacted our lives.

16 So with that, that brings to a close
17 my personal experience. And my personal concern
18 or recommendation to this Commission is that we
19 can look at it like that.

20 So the last part of my presentation I
21 want to share with you, from people who shared
22 with me that told me they don't want to come here
23 and be seen, but I will share their story. This
24 was just recently, this past winter. I know the
25 date on this picture says December 15, 2015, it is

1 a misprint. The other picture that I have here
2 has the correct date on it, December 15, 2014. So
3 that's more recent.

4 This gentleman here is an avid
5 outdoors man and he works and lives off the land.
6 His experience, I will give to you, Cathy, to put
7 on the record pictures of these hardships that
8 day. His hardship began when he hit a -- he
9 wanted to access the shoreline and he hit slush.
10 His equipment got damaged. His skidoo got damaged
11 as well. Then after that process ended, the
12 process of mitigating and remediating and fixing
13 his problem by applying with Manitoba Hydro that
14 caused the slush ice, the slush in that area on
15 his trapline. There is a process here where you
16 can file a claim for damages caused to you by the
17 project.

18 So he approached Manitoba Hydro with
19 his damages, in particular his sled where the
20 runner was damaged bad and it left his sled
21 unusable, but it could be repaired. The attitude
22 that he got from the local Hydro claims office was
23 it is not their fault. The onus was put on him to
24 prove it was their fault, it was Manitoba Hydro's
25 fault. And this, again, I wanted to share that

1 with you because it is a systematic direction from
2 the higher ups in Manitoba Hydro, direct to local
3 workers here, to deny every claim that the comes
4 across and to make it as hard as possible, and to
5 discourage people from putting in legitimate
6 claims.

7 I'm pretty sure I can honestly say,
8 with 100 per cent confidence, 90 per cent of those
9 claims are legitimate. Some of them, 10 per cent,
10 maybe not, I'm not sure. The number might be
11 higher, but I can tell you that 90 per cent are
12 legitimate claims. And if you are not a good
13 citizen here at Cross Lake and you don't respect
14 Hydro good enough, you are one of those people
15 that's going to get -- you are going to have to
16 get in line and you are going to have to suffer
17 the consequences of speaking out against Manitoba
18 Hydro.

19 Now, that's evidence that these people
20 don't want to come forward for the fear of the
21 repercussions of this environment, the working
22 environment, the relationship that we have with
23 the corporation.

24 So changes have to be made and
25 decisions have to be made. And I feel kind of

1 sorry for you people that have to make this
2 decision, because coming from this side, I can't
3 imagine how difficult it will be for you to
4 incorporate all of these concerns into your
5 recommendations. But I will pray for you people,
6 and I hope that we can contribute in helping
7 you -- in helping us to approach this application
8 to Manitoba Hydro. And I wish you luck, and
9 health and happiness in the next coming weeks
10 throughout your hearing process. You will hear
11 lots of difficult stories, but I hope that you can
12 put everything into perspective. And again, I
13 wish you luck with all of that. Egosi. Thank
14 you.

15 THE CHAIRMAN: Thank you very much,
16 Darwin, for telling us your story and your
17 experiences, mostly your views about what we
18 should do and where we should go. I have a few
19 questions but I'm not sure if I should ask them of
20 you today or wait until your community makes its
21 presentation in Winnipeg. I guess -- I will come
22 back in a few minutes to your suggestion about the
23 need for investigation.

24 But there is also some questions, like
25 I don't know what your community would like, what

1 would be -- I know what you might want to be
2 ideal, which is to go back the way it was before
3 1970, but obviously that can't happen. But what
4 would your community really like to come out of
5 this process, in the short term and in the longer
6 term? Do you want to answer that today or do you
7 want to leave that for --

8 MR. PAUPANAKIS: I can answer that
9 today. The short term need -- now, I don't know
10 exactly what your question is in terms of what
11 does your community need. What we need in terms
12 of making decisions for our community is hard
13 evidence. We need conclusive answers to a lot of
14 the questions that are out there. For example,
15 why do the kids not know the answers to so many
16 questions that they should be -- that they should
17 know. As you experienced the other day in the
18 school, a lot of them don't know. So there is a
19 huge gap there in education. I think that some
20 people mentioned this before, but we need to
21 educate our people. We need to educate the
22 corporation. We both have to be educated in this
23 environment so that we can make a decision when
24 decisions need to be made.

25 Now, we have to look at this water

1 that's going like this. That's how the water goes
2 and it is causing chaos. And it is going like
3 this because -- it is not because of Manitoba in
4 the south, and it's definitely not going like that
5 because of us. It is going like that because of
6 the Americans. I don't think that's why Manitoba
7 Hydro was developed in the first place and I don't
8 think that should be their primary concern.

9 What we need to do is we need to look
10 together at how we can do much more of this. We
11 need to look on how we can develop getting
12 alternative energy that we can put to work our
13 young people. Because we definitely need to do
14 that. Alternative energy, building pallets,
15 building a factory that where you can manufacture
16 pallets. Manitoba Hydro is the biggest waste in
17 Manitoba, and it is sitting right down there.
18 People are hitting the debris and dying from it,
19 when it could be collected and save lives. In the
20 short term that's what we need, those kind of
21 plans to be put in place.

22 In the long term, health wise, I think
23 the long-term vision for our people is we have to
24 look at how we can be a healthier community. I
25 got to say, Mr. Happy Jack, you hit the nail on

1 the head. I thank you for that. We need doctors,
2 we need nurses here, because people die because we
3 don't have those facilities. The situation here
4 in Pimicikamak, in our community is we have a
5 nursing station. And in terms of the size of this
6 community, you know, I have a first aid kit at
7 home, that's all I have. This nursing station is
8 just a little first aid kit for this bigger home.

9 Now, in the long term, what Mr. Happy
10 Jack Ross pointed out to us, we need doctors.
11 Doctors come here and they leave because we don't
12 have the lab. It is like sending a hockey player
13 on a concrete road with his skates on, he is not
14 going to play there, he is going to leave. He is
15 going to look for ice. Same thing with a doctor,
16 you send him here, he is not going to stick around
17 because there is no lab. Doctors investigate. We
18 need labs. He said he needs doctors and nurses to
19 come here to test his blood. We have to send our
20 blood to Winnipeg to get analyzed. Maybe we can
21 get it done that same day, if we are lucky,
22 usually we get a diagnosis a week later. Now, if
23 a doctor had a blood lab here, they could get
24 those results right away.

25 I spent two hours at the emergency

1 room in Winnipeg, I got an x-ray, my blood
2 checked, in two hours I was out of that emergency
3 room with proper medication. Now, that's what
4 Mr. Happy Jack Ross pointed out, and that's the
5 long term goals here, we need to look at that.
6 How do we get there? Because this environment has
7 manufactured an industry for the rest of Manitoba,
8 for our sick people to be placed in homes in
9 Winnipeg, to be placed in the old folks home in
10 Thompson, in Norway House. Because the rehab
11 centres are down south, while the families are in
12 pain here because they can't help their immediate
13 family. So that's the long-term need health wise.

14 Once we become healthy, we can start
15 contributing to our families in a healthy way, and
16 contributing to the economy in a healthy way, and
17 contributing to all the rest of society in a
18 healthy way. That's the ideal picture that we
19 ought to be to doing.

20 Like I said, if Jenpeg was to be built
21 today, it would be built under those conditions.
22 But we are not too late, Commissioner, I think we
23 can still -- we still have time to do the right
24 thing.

25 THE CHAIRMAN: I have another question

1 that's not really related at all. I would just
2 like to ask you about the weir. Now, from what
3 we've read and heard from Manitoba Hydro, the weir
4 solved a huge number of problems. Now what we
5 have heard in the last two and a half days in your
6 community is that the weir created new problems.
7 Can you tell me what the general feeling is about
8 the weir?

9 MR. PAUPANAKIS: Well, what the weir
10 did was it did slow down the rate that the water
11 fluctuates here locally, it does slow that down.
12 Right. Now that's what happened with the weir.
13 But what did it do? We do not know. In terms of
14 what did it do, visually, esthetically, it covered
15 up much of their destruction, you know, it brought
16 the water levels back up in the summer when it
17 would have been very dry. But in terms of
18 esthetically, it just looks that way. But if you
19 are out in the land and in the water there, you
20 know the water is still shallow, the fish don't
21 come there. And we are still handicapped as a
22 people from our environment.

23 So I can't honestly say that it did
24 any good other than esthetically cover up the
25 situation. It helped us gain a little bit more

1 access to the shoreline, yes, but it also covered
2 up hazards. It manufactured hazards out on the
3 land, meaning that submerged rocks that are there,
4 they are still there, only the weir -- what the
5 weir did was just covered it up a little bit, so
6 the danger is still there. So in terms of what
7 good did it do? I can say it looks good, but it
8 doesn't cut it.

9 THE CHAIRMAN: Thank you, Darwin.

10 MR. YEE: Darwin, you mentioned that
11 you were looking at more investigation and
12 assessment. I was wondering, when you mentioned
13 health and safety, were you referring to human
14 health assessments for the community?

15 MR. PAUPANAKIS: Yes, I'm looking at
16 doing a proper professional analysis of the water
17 and how it is used by our people. And now when I
18 say our people, I'm talking about our people, I'm
19 not talking about Cross Lake band members, I'm not
20 talking about Split Lake band members, or Nelson
21 House band members, or Norway House band members,
22 or York Factory band members. I want to take
23 those labels off, because those are just labels.
24 Now my family lives in Norway House, my family,
25 our people, those people are affected the same

1 way. My friends in Split Lake, we have families
2 in Split Lake that we are related to as blood, we
3 are not related to them through band memberships.
4 Now when I say our people, you could be analyzed
5 physically, and what are the effects of the water
6 quality wise? We need to determine from way back
7 then, the water quality, and how it has affected
8 us as a people here and the way we live on this
9 land.

10 Because like I said, a lot of our
11 activity is related to the water, and once you
12 take that away, the activity ceases, the body
13 becomes stagnant, diabetes sets in, you know. The
14 cauliflower that you ate this afternoon, half of
15 the community can't afford to buy that
16 cauliflower, they can't go out and harvest natural
17 foods on the land today. We are resorted to
18 buying Pringles chips from North Mart. If we are
19 lucky, they will be on sale.

20 Now, combining all of these factors,
21 diabetes is a direct result of the project, and I
22 think the project should take some onus in at
23 least helping us to determine what steps we can
24 take in the future to address the health needs.
25 So analysis now, let's look at what we've done,

1 and let's look at what we can do in the future.

2 That's what I meant by that, what have we done and
3 what can we do in the future.

4 MR. YEE: Thank you.

5 THE CHAIRMAN: That's all of our
6 questions for now, Darwin.

7 I just want to go back to, you made a
8 recommendation about that we should recommend that
9 investigations be done over the next ten years
10 into a number of things. And you've heard me tell
11 other groups over the last couple of days that I
12 can't guarantee that we will recommend or that we
13 will give you exactly what you want, but I can
14 probably tell you that, as close as I can to a
15 guarantee, that you will see something like that
16 in our report. The terms are yet to be worked
17 out, exactly what we suggest are yet to be worked
18 out, but there will be definitely something to
19 that effect.

20 MR. PAUPANAKIS: Thank you very much.
21 We have an elder here.

22 MR. GEORGE HAMILTON: Good afternoon.
23 First of all I would like to welcome you ladies
24 and old men, gentlemen. My name is George
25 Hamilton senior. I'm 82 years old, one of the

1 oldest in Cross Lake band. I was a trapper,
2 fishermen, and all kinds.

3 First of all, I have a chance to talk
4 to you, somebody told me Lake Winnipeg. Lake
5 Winnipeg is regulated by Jenpeg. When Jenpeg is
6 up, Cross Lake is different. I used to work for
7 Surfit Canada, about I think 18 years ago. Our
8 water used to go 675.5, that water went that low,
9 and it is now 681, I think it is 81, 681. That's
10 supposed to be stable at 681, 82.

11 Now, last summer I was inquiring about
12 the elevation. I know the Hydro, I know the
13 elevation, and I told him it is about 684. You
14 know, I was right. But it went up a little more,
15 I think it went up to 685, which is three feet.
16 You know, Hydro is supposed to be paying us when
17 it goes up over 82. And when it goes down to 681,
18 they are supposed to pay us, but he is not doing
19 that. The last summer I tried to come in here, he
20 was playing with that water. I told him about the
21 wildlife for ten years also.

22 Now, we told Hydro not to let the
23 water go, in November and December, because the
24 trappers, there is trappers. This year we have no
25 problems, there was no, not much snow. But when

1 they let Jenpeg go, on the shore the ice breaks
2 and the water comes up this way. And the trappers
3 got stuck trapping because the water all came up.
4 That's a story I have for trapping.

5 And also navigation, transportation,
6 fishing, trapping, recreation, that's all involved
7 in one, in water. And now they used to fish here,
8 fishermen used to fish. And last time I know they
9 were, they fished, and maybe I don't know the
10 year-- I took some notes here -- it took
11 75-tonnes, but they had a limit of 75-tonnes, they
12 only took six days, 17 fishermen, to get that many
13 whitefish in Cross Lake here, 75-tonnes took six
14 days. That was a lot of whitefish in Cross Lake
15 here. We used to fish in the fall here, put them
16 up in the rack, you know, for winter. But there
17 was a lot of fish here. Like Walker Lake, they
18 used to call them, they used to be, some was from
19 7 pounds up, exporting fish. They used to haul
20 them by horse from Walker Lake to here, and from
21 here they drive a tractor to Winnipeg. Maybe you
22 ate some of these.

23 Now, Jenpeg is destroying -- we did
24 not know what Jenpeg would do to us, but after a
25 while, after a year here, after a year and our

1 water is polluted, you know, it is polluted. I
2 don't -- I don't drink it anyway, but I know it
3 because we drink it, and we have to buy it. I
4 think that Hydro should supply us with water, in
5 my thinking anyway, when it is not my fault, it is
6 his fault.

7 After Jenpeg our lifestyle is gone
8 also. That's a very, very important thing, my
9 lifestyle is gone, the way I used to live. I used
10 to live like that, we used to live by trapping,
11 fishing, that's the only thing we did in the past.
12 You know, that's what my dad did and that's what I
13 did. That's how I lived, trapping, fishing. But
14 now they are not that good. The water is up and
15 down.

16 I made some notes here. We have
17 treated water, it is treated and it tastes awful.
18 That is just the way Jenpeg is destroying
19 everything, you know, everything that we have. We
20 have nothing to rely on. When you tell them
21 something, you know -- but we have the agreement,
22 but we didn't sell ours. I told the people here,
23 there was 15 tables like this here, I said, see,
24 that one thing there, just the one thing, but
25 that's -- you can go back to Hydro, we never sold

1 it, we still got it, but we are not getting
2 anything. We have an agreement, but it is not,
3 not that way. We have the agreement, but that's
4 not nothing.

5 That's all I can tell you right now.
6 That's the only thing I have right now. But, you
7 know, I think you people will listen to us, you
8 know, because I said to them, it is not a comic or
9 anything, you know you read comic, it is not like
10 that, this is real. I'm telling you it is real,
11 because I suffered on it, and I walked on it, and
12 I'm still alive, but not that good.

13 So I'm very glad to be here as a
14 spokesman for the Cross Lake band of Indians.
15 Because, you know, I came a long way. When Jenpeg
16 was established, I was there. We used the elders,
17 I was a fairly old man then, about 40 years old,
18 and we used the elders, because they remember,
19 they know what went on before, before us. So I'm
20 very glad to be here and give you some of my, what
21 I have in my -- they are all there.

22 We have the recreation here, we have
23 the recreation. We have an arena from the
24 recreation 31 years now, we have got the arena for
25 the kids. We need a new arena. We have a lot of

1 kids that don't play. We have kids that play, but
2 they will go to Winnipeg and all over the place.
3 We can play something at home, same as anyone.

4 Now, I'm very thankful that I can talk
5 a little bit, but I sometimes I can't -- wait a
6 minute, I might find something here. I took some
7 notes here.

8 Yes, Manitoba Hydro now, that's
9 another thing. My daughter had a new trailer, and
10 I went to her, I go and visit her sometimes. She
11 had a bill of over \$700 Hydro bill, \$700 and down.
12 That's too much, you know. And that's one thing I
13 want to say, this is our area, that's ours, it is
14 not Manitoba's, you know. And I think we are
15 protesting on that, protesting on Hydro.

16 Another thing here, we took five years
17 for our trappers to get paid, five years. And
18 then when they got paid, we were forced to sign a
19 document for the next 25, 20 years, that's also --
20 they pay us every year. They don't pay until
21 2025, we got paid 2005, and we all get paid -- a
22 lot of trappers are moving on, they won't be
23 getting anything. That's another thing I did not
24 like. I told Hydro that's every year from now on
25 he said the next 20 years. 2025, I will be gone,

1 everybody will be gone, there will be no trappers
2 left, so you won't be spending any more money.
3 But that's Hydro, he is a mean man, you know.
4 There is a law, you know, I used to be a
5 magistrate also. You know, I agree with Hydro,
6 you know, 25, 20 years, and we had to sign it.
7 The trappers wanted to get paid, they will sign
8 it. But they will sign it and we will get after
9 Hydro, you know.

10 I hope you people will keep -- don't
11 let that thing go up to here and here, keep it
12 here, okay. What I'm saying, I said -- I'm an old
13 trapper, I'm trying to but it is not, there is
14 nothing now about trapping here. 1950, I went
15 with my grandfather and my godfather, they wanted
16 to go trapping one more year. I was 18 years old,
17 so I went to my old grandfather. So in 1950,
18 there was these guys on top of us, and I asked
19 them, how many rats did they get? Oh, he said I
20 got 1,000 rats, 1,000. And the other one got 900
21 rats, and the other one got 800 in one trapline.
22 They are on top of us. They are on C, we were on
23 B. So they came through -- I got 700 myself, and
24 the old man caught 400. There was lots and lots
25 all over, the rats were all over. They were good

1 to eat also. That's what I used to eat.

2 I think that's all I got there. I
3 would like to talk about what, you know, Jenpeg is
4 hurting us. Lake Winnipeg is regulated by Jenpeg.
5 So there is not much -- there are a few trappers
6 past Jenpeg from this way all to Cross Lake. So
7 it is all, when it goes up, sometimes we bring our
8 motors and hit a rock, hit a reef, and it is
9 not -- it is hurting us. That's all I have to
10 say.

11 And we will take this, it is a true
12 story. I did that around '48, 1948, I was 15
13 years old. I got out of school when I was almost
14 16, and started trapping when I was 15.
15 Everything was good here. We had no complaints,
16 we just went out there and back, we traveled, no
17 water, nothing, we traveled and we had no
18 complaints. And now we have lots of complaints
19 but they don't take what we tell them. But we
20 live here. I can't tell you what is happening in
21 Winnipeg because I don't live there, but I can
22 tell what you is happening here in Cross Lake.

23 That's all have to say, and I hope you
24 will take what I have. It is a long way back, and
25 it is up to now, it is nothing, not much. Thank

1 you.

2 THE CHAIRMAN: Thank you,
3 Mr. Hamilton.

4 MR. TOMMY MONIAS: My name is Tommy
5 Monias. I was raised here at Cross Lake reserve
6 by my great grandmother. I was born in Wabowden,
7 1953. My grandma took me in when I was six months
8 old. My great grandma died in 1975, she was 109
9 years old. I have lived with many, many elders in
10 my life.

11 I still remember Sipiwesk Lake was a
12 beautiful place. I remember Martina McKay, over
13 there, carrying two muskrats back when I was 4
14 years old. They were very heavy.

15 Today when you go fish at Sipiwesk
16 Lake, you don't see fish anymore. Sipiwesk Lake
17 has become a Godless lake because of Manitoba
18 Hydro and the Provincial Government, Canada. And
19 we people, your laws are the laws followed by
20 members because of the Indian Act. That may be
21 so. But my ancestors have lived thousands and
22 thousands of years in this sacred land we call
23 Pimicikamak, long before your ancestors were here,
24 we were here. We did not come from somewhere else
25 to be called First Nations. We were here all the

1 time.

2 And I take a look back at the history.

3 You are the First Nations, the Vikings, the

4 French, the English, the Spaniards, our First

5 Nation on this sacred land. I am Pimicikamak,

6 that's where I was born. This is my land, our

7 people's land. You came to this land and built

8 your dams. You made agreements with the

9 Pimicikamak people called the Northern Flood

10 Agreement. You promised -- made a lot of promises

11 to this document, to this Treaty, as you would

12 call it, the modern day Treaty. But we also have

13 a Treaty called Treaty 5. All of these Treaties

14 that we made, but these Treaty rights, the

15 Northern Flood Agreement, Treaty 5, you hold the

16 benefits of those Treaty rights, while our people

17 are poor. House prices, health prices, water

18 sewer prices, while there are people that are

19 living the luxuries back in Winnipeg, million

20 dollars a year profit of Manitoba Hydro.

21 You are here to hear what is it that

22 we want, or what is it that you people want? I

23 understand that Jenpeg wants a power licence.

24 Pimicikamak is part of the Northern Flood

25 Agreement, it is the reason why Jenpeg exists

1 because of that agreement. And yet these people
2 are poor. What does it take for your government
3 that you represent, for the corporation that you
4 represent, what will it take to understand that?

5 My grandchildren, I have 14
6 grandchildren and 3 great grandchildren, yet they
7 fail to see the benefits of a licence for Jenpeg,
8 sitting in our homeland, our territory. That has
9 to be respected, that has to be honoured. That
10 has to be implemented in the purpose and desires,
11 and the importance of your agreements that you
12 sign on behalf of your governments and
13 corporations, on behalf of the people that are
14 sitting here listening.

15 I have been here before, but Keeyask
16 went ahead.

17 I am a band member under the Indian
18 Act, yes. But the most important thing you have
19 to understand is this elder, who has just spoken a
20 while ago, this is our land, long before you guys
21 screwed it up. And Jenpeg's licence needs to be
22 approved by your government, and this still has to
23 come from here. If you go ahead and approve the
24 licences, just to be here to listen what we are
25 saying and just go ahead and licence, that's

1 dishonourable. If this is just a masquerade on
2 listening to us what we are saying, while these
3 people are typing what we are saying, and it
4 becomes just another shelf, a book on the shelf to
5 gather the dust, that's not honorable. That's a
6 lie.

7 We can not be lied to anymore. This
8 is a new era of reconciliation and healing, if
9 that makes sense to you and to your governments
10 and your corporations that you represent. If
11 that's not part of the process, then you sitting
12 here and just listening to us -- seriousness has
13 to take place before Jenpeg gets its licence or we
14 will go back there. We are very serious people.
15 We are no longer saying go ahead. Enough is
16 enough, this has gone far enough.

17 This is our land. This is not just
18 Provincial crown land, this is our land.
19 Somewhere in between we make Treaties to share
20 this land, but in order to share this land we have
21 to be responsible to the rights of the people who
22 have lived here for thousands and thousands of
23 years. Responsibility of the environment belongs
24 to all of us.

25 I have pictures of trappers who are

1 out on their traplines, skidoos getting stuck,
2 people walking home at minus 40. Manitoba Hydro
3 and Jenpeg continue to manufacture risks on every
4 second of the day for 365 days a year. And yet
5 you come here to tell us about Jenpeg's licence
6 being approved.

7 I say to you, you representatives of
8 government and corporations, before you approve a
9 licence to Jenpeg, before you approve the licence,
10 it is time that you eradicate mass poverty. It is
11 time to fix the things that Manitoba Hydro have
12 done to these people, our people, us. This is no
13 longer a joking matter. This is not a threat.
14 This is not a warning. This is a fact of reality,
15 sitting across the table or standing across the
16 table to listen to what we are saying. People
17 died out here because of Jenpeg. My brother died
18 out here because of Jenpeg. And yet you have the
19 gall to come and sit and have us listen to you
20 talk about Jenpeg's licence. How many more deaths
21 does it have to prove we are out here? How many
22 more suicides to prove that we are here? How many
23 more homeless people? We have no hospital, no
24 medical centre. And when I drive by Ashern, they
25 have a hospital. When I drive by Neepawa, they

1 have a hospital. But when I come to this, my
2 community of 8000 people, nothing. And yet your
3 governments and your corporations reap the
4 benefits of our water for free, using our lands
5 for free, to make you money. That's not equitable
6 and fair. That's like stealing people's rights
7 for your own benefit.

8 If Jenpeg needs a licence, we the
9 people here need to approve it, not by your
10 governments. If this gets approved by your
11 governments, be ready for hot summer drums
12 drumming up there. Thank you, very much.

13 THE CHAIRMAN: Thank you, Mr. Monias.
14 Do we have somebody else coming up?

15 MR. NICK HALCROW: Okay. Let's get
16 set. Thank you very much. I have my speech
17 today. And I guess you all know me already, Nick
18 Halcrow. I'm an elder. I am 75 years old. I
19 don't want to tell you my life story, you will be
20 here two days.

21 But you heard the concerns already.
22 Yes, we have many concerns in Cross Lake. The
23 relationship with the Federal, Provincial and
24 Crown governments must listen to our needs of
25 improvement. And I will use one. Like you say,

1 my friend here, I was just talking to him about
2 his Hydro bill, and he said to me, my Hydro bill
3 is almost 700 this month. I said what? Yeah, 700
4 a month. It is good to have power, I know that,
5 it is very convenient for everyone, but that Hydro
6 bill so high. Would you want to live here and pay
7 \$700 a month for Hydro bill at Cross Lake? That's
8 one of our concerns today. We need Hydro to at
9 least reduce our Hydro bills to 50 per cent,
10 especially during the winter months, that's when
11 the Hydro bill is too high.

12 And the governments must be responsive
13 to each people's needs and interests. It is
14 important for all of the government to understand
15 our needs and interests. We must have a plan to
16 better serve the north. Let's put our minds
17 together and see what better life we can make for
18 our future. We must develop a northern economy,
19 but not by destroying our lands.

20 I refer to my community of Cross Lake.
21 We need to have jobs here, like industry. We want
22 to manufacture something out of here. Sometimes
23 when I go to Winnipeg, I saw a load of lumber
24 coming out of Winnipeg. I said, what is this
25 lumber coming out of Winnipeg, we have lots of

1 trees up north, why not ship this lumber to
2 Winnipeg?

3 How can we restore this habitat and
4 aquatic resources? That's my question. Finding a
5 solution won't be easy unless we all work together
6 on an urgent need for action to improve living
7 standards. Governments and companies are rich
8 today from our lands and resources, without
9 sharing of the profits. We have our inherent
10 rights to self-determination. Through that we can
11 do anything in our lands.

12 If our lands and natural resources are
13 to be developed, it should and it will be done
14 with our fair share of the profits from royalties.
15 We want jobs for our own people in Cross Lake. We
16 need to have proper consultations and negotiations
17 with the Provincial and Federal Governments and
18 Manitoba Hydro, with the Cross Lake membership, to
19 deal equitably, honourably and fairly relationship
20 with us, and to implement the Northern Flood
21 Agreement.

22 Our people should have the same
23 choices and opportunities and the same quality of
24 life as all other Canadians. Let's make changes
25 and restore pride, (Speaking Cree) that's what I

1 mean, with us, and to feel our concerns of the
2 Pimicikamak Cree citizens. I am hoping the chief
3 and council and leaders, elders, and the citizens
4 to work openly and collectively with the Clean
5 Environment Commission. While we have the
6 opportunity to exercise our political rights,
7 which have been denied for so long, since time
8 immemorial. We have NFA agreements and Treaties
9 in place to protect our rights for the future to
10 come. We must have mutual respect to have a
11 mutual success.

12 I thank you. (Cree spoken). Nick
13 Halcrow, and this is one of my recommendations. I
14 don't want to take too long here, there is a lot
15 who want to speak. Thank you very much.

16 THE CHAIRMAN: Thank you, Mr. Halcrow.

17 MR. DALTON MCKAY: My name is Dalton
18 McKay. I didn't come here prepared with a speech.
19 I may not know about all the political stuff, and
20 I may not know about economics and NFA, this and
21 that, but I do know that our water, I know that
22 our water is very important to us people. Not
23 as -- when I'm saying our people, I speak with
24 equity. I'm not just talking about Aboriginal
25 people, I'm talking about all races from all

1 around the world. And how did these people come
2 along to our land and then destroy it? And what
3 if there is a time when money is no longer needed?
4 Will we begin to drink water? Will we begin to
5 eat water? With all due respect, I just want to
6 say that water is very important to us.

7 As a kid I never really thought about
8 our water as clean water, dirty water. For crying
9 out loud, I would go jump in and play there and
10 that's still water to me. I'm grateful for water.
11 I would be even more eternally grateful if we have
12 our water cleared up again. The main reason I
13 wanted to speak is because I wanted to speak my
14 mind and my heart as to what I think about how I
15 feel about our water.

16 When I was a youth, I grew up with it,
17 I swim in it. When I swim in it, I come out of
18 it, I remember coming out of it and having eczema,
19 right from my wrist all the way down to here. And
20 the eczema would begin to grow.

21 I don't find that ironic as I grow
22 older, I kind of realize why it turned out that
23 way. I am not going to come here to finger point
24 because that creates more problems. As I grew up
25 I realized when we talk about problems, we create

1 more problems. Do you find that true? When we
2 come here and talk about solutions, we begin to
3 come up with solutions.

4 So as I sit here and talk, I know that
5 there is multiple of solutions out there. I may
6 not know any, but you as the people up there that
7 have the power to do that, that have the
8 knowledge, that have the wisdom, the knowledge to
9 come up with the solutions, what I ask you to do
10 is to come up with solutions to clear up our
11 water.

12 Come up with a solution as a clean
13 hydro. Many people are looking for jobs, right?
14 Why don't we try and come up with a project for
15 clean Hydro to hire people that are from our
16 community to come clean up the water? It doesn't
17 matter who it is, I just want the water to be
18 cleared up. Like, if there is -- I just want our
19 community to be environmentally better.

20 So I just want to say that I'm
21 thankful that you guys are here. I mean, like
22 really thankful. I didn't come here with a
23 speech, I really didn't, I just wanted to speak my
24 mind. And you know what, I love our water from
25 the bottom of my heart, I truly do. I know our

1 people do too. When people come here, water, many
2 people think of it as look at our water, it is now
3 brown. How many people swim in it in this
4 community? A lot of youth, trust me, we love to
5 swim. But then the result, I don't want to have
6 this as a result, this eczema. Sure, it is not
7 too much of a big thing, right? What happens when
8 we begin to drink it? Is it healthy? Is it safe?

9 The main reason I'm here is I have
10 asked you to come up with a solution for clearing
11 up our water. That's my vision. If I stand for
12 that vision, we all stand for that vision.

13 Just let me think. I just wish to
14 take action, that's all I ask for, take action.
15 Don't do it for -- just for the sake of us -- I'm
16 just going to ask a different variety of
17 questions, with all due respect, if you can answer
18 some.

19 Do you really think that this is going
20 to stop the conflict between our people and the
21 people that are in charge of Jenpeg and the
22 government? Do you think that the conflict
23 between the two of us are going to stop with
24 Hydro?

25 THE CHAIRMAN: I can't really answer

1 that. It is beyond our scope. I have heard from
2 people in this room today, including
3 Mr. Paupanakis, that we have to learn how to work
4 together, and hopefully we can do that. But I
5 really can't speak -- I understand what you are
6 talking about, and some of the strains between
7 this community and Jenpeg, but I really can't say
8 whether it is going to get better or not. As an
9 individual, obviously, I hope it does.

10 MR. DALTON MCKAY: I respect that. We
11 all have to -- this isn't going to stop, I know
12 that. It has been going on for years, and I know
13 it is going to continue. Where is there settle
14 ground? We have, once we have clean water, I
15 wonder what will happen? Will this conflict go
16 on? They say that we can't come clear our water,
17 but all I know is there is never a hopeless
18 situation. Whatever the mind can conceive, it can
19 receive. Once we put our mind really to it, we
20 can receive. So once you put your mind into a
21 better water, or a Hydro solution, I'm pretty dam
22 sure we can.

23 And I know that many people suggested
24 solar power, powers and the wind turbines. Well,
25 there is too many birds here, right? Solar power,

1 it is kind of like it is too expensive. With all
2 due respect, there is such thing as investing.
3 Once -- let's see -- sorry, I'm just a little
4 nervous speaking here.

5 THE CHAIRMAN: It is okay.

6 MR. DALTON MCKAY: It will be a good
7 thing too, like they will help us -- like if it is
8 money that you are looking for, it is going to
9 become a good thing too, because many of our
10 communities up north would love a better power
11 solution. They will immediately switch from
12 Jenpeg Hydro dams to solar power there. They will
13 love that. They will absolutely be eternally
14 grateful for that. And once we use solar power as
15 a solution, I'm pretty sure it will shift from
16 Hydro dams to solar panels, and that will be a
17 really good thing when it comes to money as a
18 business. Trust me, you will love that.

19 And of all things today, I want to
20 thank you for spending, taking the time to just
21 listen to what we have to say. But just take my
22 thought into consideration, just find better power
23 solutions that doesn't environmentally destroy our
24 land. That's all I ask for. Thank you.

25 THE CHAIRMAN: Thank you very much. I

1 think we should take a short break right now,
2 about five minutes or so.

3 (Recess taken)

4 THE CHAIRMAN: Okay. I think we
5 should come back and hear from this gentleman who
6 is up here.

7 MR. GEORGE MOORE: My name is George
8 Moore. I don't speak English that good but I will
9 try anyway.

10 I want to talk about when we first got
11 our hydro, Hydro signed a BCR, that's the old band
12 hall across here at Wapack. And at the time the
13 chief was Samuel McKay, when they signed this BCR.
14 Our Hydro wasn't supposed to be over \$100. Hydro
15 signed the BCR. So it was okay for a while, I
16 think for two or three years, something like that.
17 And then when Walter was the chief here, all of a
18 sudden, bang, our Hydro became 400, 500. That
19 wasn't supposed to pass over 100. But I don't
20 know what happened to that BCR, maybe they sold it
21 or threw it away. So now Hydro only has that BCR,
22 we don't have it. Somehow when Hydro got ahold of
23 our BCR, that's when our hydro went up. The only
24 way that I see it was through the Hydro, and
25 that's it.

1 So our Hydro bills are too high. Like
2 right now my Hydro came, over \$443. That's too
3 much for me, for an old age pensioner. I'm 71
4 years old, I don't have -- I have to pay that too.
5 So I don't have much left from 1,000. You go to
6 the store, it takes a good expense at the stores.
7 But the Hydro should be lower than it is,
8 especially in the winter time.

9 The next one I want to tell you about,
10 Hydro promised that our water levels, they were
11 going to put up some kind of a measurement down
12 here, if the water passed that thing, Cross Lake
13 would get paid. If it would get lower than the
14 lake was supposed to be, Hydro will pay Cross
15 Lake. Okay. Water was really low. Sometimes it
16 goes high. I read the paper where it notified
17 that Hydro is opening a dam down the river, a new
18 causeway, but that was for workers, when they put
19 that dam across the river there. So what happens?
20 Hydro cuts through the water now, it doesn't go
21 over the measurement or lower than the
22 measurement. So I don't know who agreed to build
23 that dam down by the river. I don't even know if
24 the people were notified. I don't remember having
25 a meeting. Because one of the guys that's working

1 in there, he said, it is us he says that we get
2 this. So I got him mad, I asked him how come the
3 people weren't notified? I said, how much did you
4 get? You and the other guy, and the chief, oh, I
5 got him mad when I said that.

6 So that's what happened. So our Hydro
7 bills, they are too high, we should get free
8 Hydro. They are too high for the people. In the
9 city they don't pay that much. But down here it
10 is too much.

11 You know, that's all I want to tell
12 you about. Thank you very much for coming down to
13 Cross Lake.

14 THE CHAIRMAN: Thank you very much,
15 Mr. Moore.

16 MR. JACKSON OSBORNE: My name is Jack
17 Osborne. I was born and raised in Cross Lake,
18 Pimicikamak. Welcome back to our territory. I
19 saw you in Winnipeg.

20 First and foremost, I'm a
21 photographer, since 1988 until now. And they want
22 to know, the interim licence that was issued in
23 1972, that's what you are going for. I got lots
24 of evidence in my territory. I tell you about
25 Ontario and Canada, called Canada. There were

1 only two people, (Cree spoken), known as Indians
2 and the settlers. There were only two people in
3 Canada, that's the Indians and the settlers.
4 That's how we say it is our land, we were born
5 here.

6 Now, I brought some pictures here to
7 show to you people what the licence has done to
8 us, interim licence.

9 My question is, what is a licence,
10 what does that mean? Does that mean that you have
11 full control of our territory? I don't know.

12 I want to show you some pictures of
13 what that interim licence has done to us. When I
14 took pictures of the shoreline on the mighty
15 Nelson River, walking around, and I see my Nelson
16 River that God created turned upside down by the
17 Hydro dams there. The government gave a licence
18 to Manitoba Hydro. As the elders have told us,
19 our history tells us our land was so rich, there
20 were lots of fish, muskrat, animals, moose, our
21 water was so beautiful. Our elders lived off the
22 land. I'm talking about the 1800, 1700 here, they
23 lived off the land. There was no such thing as
24 high blood pressure, diabetes, because the water
25 was so clean and pure, the animals were so

1 healthy. They were healthy before the project.
2 We got to hear nature, we got to hear the frogs
3 calling, we got to hear the birds singing. And
4 today that's all changed. Why? Because of the
5 Hydro project. I live here I was born here. I am
6 the evidence.

7 Like I said, I'm a photographer, I
8 just brought some pictures. I have thousands and
9 thousands pictures of the environment. I have
10 video tapes, CDs, beta, 8 millimetre, CDs, all
11 about our territory, how it has been affected, how
12 it has been impacted our territory, our land, the
13 animals, the medicine.

14 See along the shorelines I used to see
15 a lot of small fish, small fish traveling
16 together. When you walk in the shoreline, the
17 vibration of your feet, the very small fish will
18 go away. As I walk in shoreline I will see small
19 black beetles swimming on the shoreline. Today we
20 don't see that anymore, it is gone. It is
21 disappearing.

22 Sipiwesk Lake, we found the strangest
23 fish, what do you call that again -- a lamprey, it
24 is called a lamprey. They are in Sipiwesk Lake.
25 I have a picture of them at home. And they tell

1 me that these fish lived, only lived in Ontario,
2 Lake Erie area. And this kills the fish, it sucks
3 the blood out of them. They found this fish in
4 Sipiwesk Lake.

5 Always the water fluctuates and the
6 people talk about water fluctuating up and down.
7 It is very dangerous. It's violation of our
8 Treaty rights, it is violation of our water
9 rights, it is violation of our Aboriginal rights,
10 it is violation of trappers' rights, it is
11 violation of fishermen's rights, and it is
12 violation of Pimicikamak people.

13 Now, the licence, is it going to fix
14 our nature that's gone -- the sort of nature, is
15 the licence going to fix it? How are you able to
16 fix it? Are you going to put fishes in there?

17 Their report, I recommend to you
18 people, send a copy to the United Nations, a
19 report that you are going to make today traveling
20 around, my recommendation is send it to United
21 Nations. Pimicikamak people, do they support
22 Keeyask? Do we support Bipole III? I don't think
23 so. Why? Because Jenpeg is in our territory for
24 the last 37 years, everything has been destroyed.

25 They used to take 1,000 whitefish a

1 day, that's recorded in our history. They used to
2 look for 450 whitefish not far from here,
3 according to a study that was done, they wouldn't
4 find 450 whitefish. Right now we have a fishing
5 quota, but we don't know what shape the fish are.
6 We don't know where they kill the fish when the
7 water was, or lake was fished, we don't know. It
8 was in Cross Lake in the '80s, the '70s, we don't
9 know what happened to that mercury report on the
10 fish. We would like to find out.

11 There has been a lot of studies done
12 here. Some I read, some I don't. But I have seen
13 a lot of changes what this licence has done to us.

14 In 1988, the mighty Nelson River
15 almost dried up in 1988. I have photos, a few
16 tapes available. And our kids looking for water
17 to swim on a hot summer day, that's sad to see,
18 swimming in murky water, there is no water to
19 swim.

20 Here we are in Canada, a great place
21 to live, and our own backyard is like a third
22 world country the way we live today, the way we
23 are treated, us, the Pimicikamak people.

24 And you want a licence, a final
25 licence? What is going happen to Treaty 5? After

1 what I seen from the interim licence only for the
2 last 37 years, what is happening here? I don't
3 want a full licence.

4 Like our elders talk about, Hydro
5 bills are so huge. Me, my house, if the Hydro
6 bills are going up about 4 per cent every year.
7 So in a year's time my Hydro bill is going to be
8 \$1,000 a month. That's how it is going to be. I
9 have 15 grandchildren. What about them? How
10 about the Hydro bill? Right now my little house,
11 I don't use power that much. There is no
12 electricity there -- there is electricity but
13 there is not heat, I use firewood. I got my Hydro
14 bill and it is 189 something. Not using it. I
15 still get charged all kinds of charges. We don't
16 charge Hydro for a late payment, but they charged
17 us. I think we should start doing that.

18 Before you recommend the licence to
19 Hydro, we want them to clean the mess, the whole
20 Treaty 5 territory before they are issued a
21 licence. Clean up your mess, clean up the
22 environment first. Let's talk how we are going to
23 do this. Let's work together how are we going to
24 do this. Let's put a conditional licence
25 before -- how has this happened today, before they

1 built Jenpeg? How is it that we are sitting like
2 this together when they are not consulting us? I
3 wish that happened 37 years ago. Maybe things
4 could have been different.

5 We are affected by the project.
6 Pimicikamak, the mighty Nelson River, it is
7 dangerous to travel, summer and winter. Our
8 territory is a dangerous place to live now.

9 See what they do. They announce water
10 levels from Winnipeg, the information is
11 transferred to the radio station, and they say the
12 water is going to go down one foot, or they'll say
13 the water is going to go up four feet. Now, if
14 you were in a trapline 50 miles from here, that
15 water is going to go down one foot or going up,
16 when is it going to reach your trapline? You
17 don't know. Sometimes your foot is going to be
18 there, water is going to be there, it will
19 disappear the next day, two days after while you
20 are gone. Traps, same thing with traps. You put
21 out your traps in the winter time, the water
22 comes, all the traps are covered with ice and
23 slush. I have a photo there. See, I travel all
24 over the place taking pictures, I don't have to do
25 that, I don't have to go all over the place. Our

1 territory is just a mess.

2 When the water goes up and down, radio
3 announcements, does the beaver understand? Does
4 the fish hear the radio announcements? The fish
5 don't listen to the radio station. The beaver
6 doesn't listen to the radio station. The moose
7 doesn't listen to the radio station. How do they
8 know when water goes up and down?

9 But we know, we live here. All of
10 these people are living here, they know what I'm
11 talking about, they experience it. The kids need
12 a place to swim. The water that you see here is
13 murky, green, there is algae on the shoreline.

14 Ask them at Jenpeg, they are doing a
15 study there at Jenpeg, in some areas, they know
16 there is algae or something. But nobody has done
17 a study here.

18 We have the NFA, lots of good promises
19 there. That's what is happening.

20 And for you guys to come here for two
21 days, I don't think so, I don't think that you are
22 going to get the message. You can't come here for
23 two days in Cross Lake and listen to our stories,
24 you have to live with us. If you put a trapline
25 for one week, go out with a fishermen for one

1 week, go to Sipiwesk, a little with fishermen, the
2 trappers.

3 You know Sipiwesk is our territory.
4 Our history, our ancestors are floating around the
5 shoreline. We have this documented too. And
6 that's a sad story. And you guys would approve
7 the licence, the government? This is our history,
8 our ancestors. Who are you running our territory
9 because this project has the licence to kill?
10 This project kills us, it kills our people. Some
11 people say there is blood on those Hydro lines, it
12 is killing our people.

13 Debris is floating around on the
14 shoreline, on the lake. You go hunting, you hit
15 it, your boat capsized. October, November, it is
16 cold, you drown. We have got lots of stories to
17 tell, that you have heard before.

18 Like planning process -- I'm 63 years
19 old now, NFA has been here 37 years, I haven't
20 made a claim yet. How do I make a claim? If I
21 make a claim, a lot is going to be sitting there,
22 where does it go? You see, that's the other
23 problem. The party is going to start when you
24 make a claim. They are smart too.

25 So with this licence we are talking

1 about, this licence is affecting us, it is
2 destroying our territory. The trees are falling
3 down making passage more dangerous. Islands are
4 disappearing, lots of them are disappearing as the
5 water fluctuates up and down. Cross Lake, you
6 can't even park your boat on the shoreline
7 anymore, the water fluctuates. What happened in
8 the States, in Winnipeg, the farmers where you
9 guys have the cabins, Lake Winnipeg, we are
10 affected, either way, winter time or summertime.
11 If you are flooded out there, it stays at Jenpeg,
12 or affects all of the water that goes to the
13 Hudson Bay or north Manitoba, and we have got no
14 water here, the Nelson River dried up. And it
15 means on the other side where you guys live, you
16 guys have flooding. So what is the maximum they
17 allow in Lake Winnipeg? 715. The question is,
18 what happens after 715? You guys with your
19 permits, let Jenpeg open. What about us? What
20 about us and our children, our grandchildren? We
21 are affected. All of this stuff that comes out of
22 the south, the mercury, whatever, algae, whatever,
23 from the farm lands, whatever, hits Lake Winnipeg
24 and travels to the lake, it hits Jenpeg, the gates
25 are open, all of that stuff hits Cross Lake.

1 Today, you know, a licence at Jenpeg,
2 how many fish are dead at Jenpeg? How many fish
3 die every day? We don't know. How many muskrats
4 are dying every day that gate is open, how many
5 are dying? They don't know. There is no fish
6 ladder there, I don't see a fish ladder there.
7 What has happened? When they close it, we are
8 affected. When it is open, we are affected. When
9 it is mild weather, flooding south, we are
10 affected. Either way Pimicikamak is affected,
11 everybody there is affected. So what's the
12 problem, what's the solution? Licence it. I
13 don't know, Jenpeg dam.

14 An Indian is a human being, part of
15 God's creation, he created earth, Canada.
16 Government comes along and destroys everything.
17 They are not God, there is only one God.

18 How are they going to replace it? How
19 are they going to give us clean water? They say
20 in the NFA they are going to give us clean water.
21 How? Where are they going to get clean water
22 from? England, the States? I don't think so. At
23 my house I have a septic tank outside, I don't
24 think that Winnipeg has a septic tank outside. I
25 have a septic tank outside, some people have water

1 lines, I don't. Many of us don't have a water
2 line. And sometimes the water that we bring here
3 on a septic tank, one day we clean that septic
4 tank downstairs of my house, imagine me seeing my
5 water tank, what it looks like. It is all muddy,
6 sand, green colour, brown colour. You turn that
7 tap on, it comes out clear and white. But when
8 you clean your septic tank, it is all muddy and
9 sand, and green.

10 What I'm talking about here, I
11 probably meant this -- I have this videotape. It
12 is not only me, there is a lot of more stories of
13 septic tanks that people experience, that they
14 find in their water tank.

15 Manitoba Hydro wants a good story,
16 that's what they want is a good story. How do we
17 do that? Like the elder said, there has got to be
18 a mutual respect and understanding, and we have to
19 work together, we have to get educated together.
20 How do we do that? We are not going anywhere.
21 You guys aren't going back, in fact, you are going
22 to stay here because we love you.

23 Indian people are people, even though
24 the way we were treated from day one, the
25 residential school system, experiments on our

1 ancestors, the list goes on, and now the Hydro
2 project.

3 Me, I lost my family to residential
4 school. I don't know where they are buried. My
5 uncle and my great great grandfather went to First
6 World War and never came home, his spirit is
7 somewhere out there. His name is James Whiskey.
8 All of these things affect my spirit, and now the
9 Hydro project. And here I am affected by these
10 three things, at the same time I try to love
11 everybody. Sometimes I find it hard. I'm going
12 to try and help people.

13 What I'm doing right now is I'm
14 telling stories, not only here, Manitoba, I tell
15 stories wherever I go, what the licence has done
16 to us, what the project has done to us. I will
17 write down my stories from here. I go all over
18 the place telling my stories. I told you about
19 the water fluctuations and the water going up and
20 down.

21 These two girls, one of them is my
22 daughter, one of them is my niece. When the water
23 went down in 1988, that's what it looked like.
24 When the water went down in 1988 there was hardly
25 any water. What happened to the fish? The

1 eco-system, the eco-system, the weeds, the reeds,
2 the insects, what happened? I remember a study
3 done when the water goes down so long, that's
4 going to happen. In the winter time that's what
5 it looks like. This is 1988.

6 So this is what I'm talking about,
7 some pictures you are going to see after I am
8 done, I'm going to tell you. This is what I'm
9 talking about. The whole Northern Manitoba,
10 territory 5 is destroyed. They are building
11 Keeyask. Lots of guys want to help out. I hope
12 not.

13 Our Hydro bills, they go higher, like
14 the speaker before said, the Hydro bills. And you
15 guys in the south are not suffering that much. We
16 suffer up north. In the States their hydro bills
17 are lower. There are a lot of things that we
18 don't understand. Like our hydro meter, how does
19 it work the hydro meter? They give us
20 information, Hydro says -- but we don't
21 understand. We see the Hydro readers once a
22 month, they come and check our Hydro bills. Some
23 people are starting to use firewood now, and still
24 their hydro bills go up. And I heard some
25 businesses get a deal from Hydro, I don't know if

1 it is true. Before the project start, they say in
2 the '70s they were told that their hydro bills
3 will only be \$80 a month, \$70 a month. And the
4 Premier at that time, Edward Schreyer, came to
5 Cross Lake told -- and he hold up a pen like this
6 and told us, people of Cross Lake, that's how much
7 the water is going to go down. Yeah, right, he
8 lied. He lied to us.

9 Now the Premier come and apologized to
10 us. What does that mean? I don't understand why
11 he apologized to us. He should apologize to the
12 beaver, the muskrat and the fish. Because the
13 Government needs money, right? Manitoba
14 government is broke, they want money. At the same
15 time, we want money too. At the same time they
16 are killing fish and muskrats and beaver, and all
17 of this is money, the economy, right.

18 The mighty Nelson River is our lake,
19 that's where our food came from, and that's
20 destroyed. What are we going to do now? Hudson
21 Bay, go to the store. Our elders told us, they
22 are coming, they are going to bring that food, it
23 is going to kill you, you are going to have heart
24 attack, high blood pressure. They are coming.
25 See, our elders were gifted, and God gave them

1 that gift.

2 So what is happening in Cross Lake,
3 down the banks here this used to be the busiest
4 airport you are going to find. Now the water is
5 gone, the bridge is gone. Even Hydro gave us
6 Hydro docks. Sometimes they are good, sometimes
7 they are not good. Why? Because the water
8 fluctuates up and down. They sit there in the
9 water, they float around. That's what is
10 happening here. It is a sad story, but that's
11 reality, and that's the truth.

12 I heard stories about Lake Winnipeg,
13 there were seven (inaudible), there was a public
14 cry out there, news media was out there right
15 away. Us in Sipiwesk, our pier sites are floating
16 around, there is no public out cry, nothing.

17 So, why renew the licence? What you
18 are going to see here in the pictures, this is the
19 cause of an interim licence only. If it is
20 approved, what is going to happen? That's a
21 question mark. But to me and my elders, they tell
22 us it is going to get worse. It is going to get
23 worse.

24 We are going to do this together, you
25 guys sitting here on the panel, you guys seeing

1 effects to the water, the environment. How are we
2 going to do it? Work the farms, a bunch of
3 farmers out there, we are going to work together,
4 find solutions before it is too late.

5 I understand that you guys have power
6 outage in the south, I understand that. When I
7 hear the news in the States, or in Winnipeg,
8 across Canada, you know, I don't feel comfortable
9 with what happened to their power, because I know
10 there is (inaudible).

11 A lot of our Indian medicine has been
12 destroyed, Indian medicine is destroyed. The
13 shoreline, the forest, a lot is destroyed, clear
14 cutting. Tolco, they cut down the trees. The
15 tree is full of medicine. The fish is medicine,
16 the muskrat is medicine, the beaver is medicine.

17 As soon as those guys closed that
18 thing up, RCMP were there. And I said to the
19 RCMP, look you guys, you should be supporting us.
20 And they said why? Look at your hat, they are a
21 muskrat fur hat. If you kill the muskrat, you are
22 not going to have a fur muskrat hat, the RCMP.
23 That's what I told him. So they are supportive.
24 So that is what is happening you guys.

25 I went to the University of Manitoba

1 preaching the same thing I am preaching to you
2 tonight. I went to the University of Winnipeg
3 preaching the same story, telling our story.

4 So, for now I guess you guys have seen
5 the pictures, what I'm talking about. What you
6 see here, it's only a small amount. And I
7 appreciate you guys coming to our territory. Once
8 again, Terry, I will see you again. Okay. Thank
9 you.

10 THE CHAIRMAN: Thank you, Jackson.

11 MR. PHILIP BEARDY: Okay. My name is
12 Philip Beardy, I was born in 1955, I'm 59 years
13 old. I'm going to talk to you a bit because I
14 walked the walk and I can talk the talk.

15 I lived with my grandparents and they
16 taught me quite a few things about what we -- what
17 a lot of people have talked about here. It is
18 just the trapping. My grandfather's name was
19 Johnny Ross. He taught me how to trap muskrats.
20 And just before that weir there, there was a big
21 island there where I use to trap. This was in
22 about 1967, 1968, along with my grandmother, Helen
23 Jane Ross. She just passed on, she was 100 years
24 old.

25 In the spring we used to, that old man

1 used to kill 300 muskrats every spring, I used to
2 be out there with him.

3 And this process here that we are
4 doing, as far as I'm concerned, I would not grant
5 a licence to Manitoba Hydro. The simple reason is
6 they have not lived -- the governments have not
7 lived up to the northern agreement. When you sign
8 an agreement with people, you are supposed to live
9 up to that agreement, to the spirit of intent of
10 it, not wait 37 years or 40 years and then come
11 back and say, oh, Pimicikamak people, we want your
12 blessing for a 50-year licence. For me I would
13 say no. They can't live up to their agreement.

14 I've been down south in the
15 residential school too. I lived in Portage la
16 Prairie for five years. It was a great town. I
17 played hockey there. I seen how people live up
18 there. I worked with them. In fact, my house
19 parents, I used to live with them. They visited
20 me two years ago, they spent a couple of nights
21 here, him and his wife. So I took him around the
22 community and he saw the devastation of Cross
23 Lake. He looked at Jenpeg. And he asked me, how
24 can you people live like this? He says you have a
25 power station here generating millions of dollars

1 for the Crown corporation, and your Hydro bills
2 are 600 or 700 a month. He says why are you
3 paying those Hydro bills? They should be giving
4 you free power for what they are doing to your
5 land, and the fishing, and everything.

6 When I was a boy, my dad, an elder
7 here, elder chief, my mother, and my uncle Don
8 Beardy passed on too, they used to take us down
9 Cross Lake and they used to fish there. And you
10 could see on the lake the backs of these fish,
11 they were so plentiful. And since this dam was
12 there, they destroyed all of that, our food
13 source. Not only our domestic food source, but
14 the commercial fishermen, we have lost that. We
15 lost their livelihood.

16 I talked to a guy at Wabowden that
17 looked after the co-op fishing where they once
18 held their fish. He told me the United States
19 used to request Cross Lake fish, that's how good
20 the fishing was here back in the '60s, before this
21 dam. And these are the things that puzzle me.
22 Yet they come back here and say, well, grant us
23 this. Why should I?

24 You hear some of elders speak here.
25 The elders that spoke here, those are the elders

1 that really saw the hardships before us. Back
2 then we saw the land the way it was and how they
3 lived. There should be a session with just the
4 elders so they can tell you exactly how it was
5 when they were here.

6 And for me, I'm the next, I learned
7 from my grandparents, what I'm telling you right
8 now, I learned from my grandparents. I used to
9 paddle with my late grandfather, Sandy Beardy,
10 down the Big Stone River right up to Bear Lake,
11 with just the two of us. These are the things,
12 you know, that's how we used to live. Like it has
13 all been taken away.

14 Just imagine you people, your
15 generation, the next generation, if we went there
16 and destroy your livelihood and your farms, what
17 would happen? You would not like it. Because
18 that's how you feed your families, your
19 grandchildren, you wouldn't like that. It is the
20 same thing with us up here. The Crown corporation
21 has to be better than what they are doing, not
22 just take, and then they cry over money. Do they
23 care about what they do? If you want something,
24 first, you have to pay for it, like anything else.

25 Look at what happened in Saskatchewan,

1 two small children perished in the house fire.
2 What does the Federal government say -- oh, we
3 gave that First Nation \$40,000 for fire equipment.
4 Why do they say our people, two children's lives
5 are worth only \$40,000?

6 Same thing here. When I tell you I
7 can walk the walk and I can talk the talk, I don't
8 like the medicine, it hurts. I lost a child. It
9 is hard for me standing here, but my late mother
10 and my dad told me, no amount of money is going to
11 bring her back. Every year on her anniversary,
12 praying she was here. The Crown corporation will
13 never understand that, the hurt that they inflict
14 on people, because they are a corporate identity,
15 all they care about is their profit, no matter
16 what they do to the people here. I have lost a
17 cousin too in a fishing accident. When I was a
18 small boy, he was a commercial fishermen. See,
19 these are the things that happen to us.

20 To me, I would collect all the names
21 of our membership to say no to this licence and
22 taking it down south, and have our reasons.

23 I don't know what this process is
24 going to do. Is it going to help us? We have had
25 so many people from down south come here to listen

1 to us, and haven't had any results. I just hope
2 that you people can make those people understand
3 how we feel. We are not against profits, but they
4 have to understand our situation, what they have
5 to do for us, not for their best interests. They
6 have to look at the interests of our people here.
7 I think -- I can't say anymore, it is getting too
8 emotional for me. I leave it at that. Thank you
9 for listening to me.

10 THE CHAIRMAN: Thank you very much,
11 Philip. Thank you for sharing with us.

12 MR. PAUPANAKIS: Thank you very much.
13 I'm going to have to -- I was going to let Philip
14 be the last speaker. I want to ask Dion, I want
15 to allow Dion, I invited him to come and share
16 with you his experiences.

17 MR. DION HALCROW: Hello. My name is
18 Dion Halcrow, born and raised here -- actually not
19 born, but always been -- Cross Lake has always
20 been my home. I'm 44 years old, and I have four
21 children. My oldest is 18, is in college, my
22 youngest, nine years old. And I guess I'm
23 somewhat of a community -- I'm a community
24 minister. On Sundays I go on the radio and share
25 God's word. For the past ten years or so I work

1 with a youth group, I work with the youth and help
2 them as much as I can about life, the experiences
3 that they are going to face, the experiences that
4 I have had.

5 I grew up just across the river here.
6 As far back as I can remember, water has always
7 been an issue for us. One year the river was so
8 low, I could walk from here all the way over
9 there, on that. The width of the river was
10 probably this size.

11 I just came from the trapline, that's
12 why I couldn't -- Darwin asked me if I could come
13 and address my concerns about renewing this
14 licence and helping resource users. I don't
15 particularly like being recorded, so I would just
16 rather have my say. But I greet all of you
17 visitors here and thank you for coming to visit
18 our land, visit our people.

19 I use the resources, I use the land,
20 the water. I monitor the water levels, I monitor
21 the animals, how many furs, who is out -- foxes
22 are not out, I don't know what happened to them, I
23 haven't seen that many foxes on the trapline. I
24 see some years of abundance. Like one beaver dam
25 that's so high it looks like it bursted, the

1 water, the beaver just died. I harvested two
2 beaver from there.

3 Us people that live off the land, I
4 still go out and about, it is not second stories,
5 nobody told me about that story, I actually live
6 off the land. This is where I grew up. I don't
7 plan to go to Winnipeg and look for a job there, I
8 hunt the beaver here, I fish, I follow the seasons
9 of the land. We go out in the lakes and we fish
10 in the lakes. There are not that many whitefish
11 around where Hydro built all of the dams, it is
12 like the fish are gone. At the rapids there,
13 there used to be abundant sturgeon. Now I will be
14 lucky if I get three sturgeon in one summer. I
15 always try to get sturgeon in the winter, because
16 I seen my grandpa do it, I seen my uncle do it,
17 but I can't get it. Hydro says they can go
18 through the dam, they can go through the thing,
19 they monitor what is being caught there, and they
20 are scared if they find a sturgeon carcass in one
21 of those dam things there.

22 They have a program where they go tag
23 sturgeon. I grew up -- I heard men before me,
24 hunters, fishermen, they are going to do damage to
25 the water habitat, the fish that are there. They

1 go out, when the sturgeon are spawning and they go
2 tag them. But after a while, after a few years,
3 the sturgeon are going to swim some place else,
4 they are going to spawn some place else. They
5 don't believe us to watch them, that's what is
6 going to happen, the sturgeon are not going to be
7 here no more. And with the NFA, with the Hydro,
8 there weren't that many fishermen living off the
9 land working the rapids, going back and forth,
10 using the resources, because Hydro says, okay, we
11 are going to help you supply the necessary means
12 to get to the trapping grounds, fishing grounds
13 and maintain that. But every spring, even Natural
14 Resources and Hydro, like they are working
15 together, the governments, the Province and
16 Federal, they benefit. But us the people that
17 live off the land and want to go out, fish, want
18 to go use my resource, they say not yet, we are
19 not going to fix it. So we have no choice. I
20 can't go over there, there is no highway, I can't
21 go in and use my resource. Hydro and Natural
22 Resource, the Province, they say not yet, we will
23 go fix it when sturgeon season is open.

24 It doesn't mean that I'm only going
25 for sturgeon. At the islands there, there are

1 moose in those islands, and I want to go harvest
2 those moose. Because come June 16, and the date
3 after, I go to these islands and, boy, there is
4 like lots of moose in there, but I can't go there
5 because they are not making a way for me to go.

6 It has been four or three years since
7 we used that trail to go, to go harvest otter, to
8 go harvest fish even. And I'm trying to go again,
9 but I don't get paid when I make my trail that
10 way, even though it is on the waterways, even
11 though the mitigation officer in Hydro says, go
12 claim, there should be money in that program, they
13 will pay you. But it is like you practically have
14 to fight with Hydro. Sure they lay it down on
15 paper, and it looks so good on paper, but come
16 time to doing it, they don't back up what they
17 write down on the letter.

18 Us native people, Indian people or
19 whoever, natural inhabitants of the land, I still
20 follow the seasons, like I said. Spring time I
21 will go pick up eggs when the seagulls come in,
22 when the geese come in and ducks come in, we will
23 go out and kill. I grew up where I had to know
24 how to use a knife, an ax, a gun, all of these
25 things, how to follow, how to set a net, how to

1 paddle, how to watch the river where the current
2 goes. I don't follow the job, I don't go fly over
3 there in the fall, or B.C. It is like God placed
4 me in this land, and for us, you won't find many
5 of us native people moving around. Like I have an
6 uncle who lives in Alberta, someone in Quebec, it
7 doesn't happen like that, we live here, close to
8 family. It doesn't mean that we are lazy or
9 anything.

10 Over the years I seen engineers,
11 consultants with their high paying jobs, and they
12 come and get knowledge from us. It is like they
13 are constantly studying us. Like trapping, you
14 can't use these set of traps no more, we don't use
15 them, we use these ones. No, not those ones, now
16 you have to use these ones. It is always like
17 that. We are always losing out.

18 This licensing that Hydro has, they
19 say we are going to be God's hand for you now.
20 Our people have always immigrated, always been
21 nomadic, follow the food, even today. I went to
22 the fish shed and I wanted to get a huge whitefish
23 from Ustick Lake, like the farthest up north that
24 I can go for our resource area. We go harvest
25 fish there, some of our people. And I go get my

1 own. The supply, it is always low, but the demand
2 for them is really high.

3 I teach my son, I took him out of
4 school, he came with me to the trapline. Put him
5 in his own fur, watched he doesn't get cold,
6 dressed him, put him in his gear. Over this
7 weekend I seen Hydro, Hydro bought brand new big
8 snow machines. There is a program in our NFA that
9 they can go and burn up those, what do you call
10 it, those piles of forebay driftwood in the winter
11 time. Our people go burn them, it is like a job.
12 But you leave your home, there is no gas stations
13 along the way, there is no washrooms where we go,
14 there's wolves, there's wild habitat, you could
15 lose an arm if you go in the water, stuff like
16 that. Our men will go out, they leave their
17 families, they are there from Monday and come back
18 on Friday.

19 So while they are out there, this past
20 weekend Hydro had brand new snow machines, and
21 there is a tent building over there, Hydro decides
22 to let those guys use the brand new skidoos. The
23 reason being, the one who wants to get the program
24 is an employee for the Hydro office. It makes
25 Cross Lake look good, but it is like -- it is only

1 for a dam, you know, the workers that are in
2 there, they get the benefit. But outside for the
3 community, like for me for instance, I need a snow
4 machine next week because I have college students
5 that will be coming to our community, and they
6 will be doing stuff for our young people. The
7 same benefits are not for me because I'm not a
8 Hydro employee, you know. But it is still a
9 benefit, it benefits the whole community.

10 So with this licensing program I see,
11 I'm always aware of my surroundings. Like for
12 instance, where you guys work, you know how it is,
13 you keep your desk really clean and you make sure
14 that the janitor came in and did all of the
15 things, and you know where the files are, you know
16 where the USB and all of computer things are.
17 That's how we are when we are out there. I have
18 to take extra gear, I have to watch my son, he
19 doesn't freeze his foot, doesn't freeze his face.
20 I have to feed him out there. There is no
21 restaurant or stuff like that.

22 One of my nets froze to the ice today,
23 I had a hard time to take it out, I used the best
24 of my skill to take it out. Hydro says you can't
25 claim a jigger, but yet they say when I'm claiming

1 my motor, you can't claim this top part here
2 because it is not under water, the only part of
3 the motor you can claim is the one that's under
4 the water. This one over here, the propellor.
5 Yet when I hit the reef or the rock, it is
6 affected up here. So Hydro is getting more
7 cunning in its ways.

8 You know, there are people there that
9 study us, but they don't actually come and live
10 off the land the way we do. We know how to
11 function out there when the waters are high, when
12 the waters are low, when the weather is really
13 harsh, when the weather is really good. We go out
14 and about all of the time. Monday to Friday I go
15 out. I have to check my net.

16 And I don't need to come and smear
17 Hydro or whatever, but with this licensing it is
18 like they want, we will be the hand of God for you
19 guys. When they signed that NFA program, that NFA
20 whatever, contract, that's what the Hydro and the
21 government did to us, even though we -- our way of
22 life was good. But then they said we want to be
23 your hand of God, so to speak. And we always have
24 to fight tooth and nail, always make sure our I's
25 were dotted and our T's were crossed.

1 We don't live by documentation, I
2 didn't grow up living by documentation, my
3 document was my word.

4 You can come back here in ten years
5 and I will say, I remember a Terry Sargeant who
6 was here, I remember an Edwin Yee was here, I
7 remember Neil Harden was here, I remember Bev Suck
8 was here. I remember NFA, when one of the guys
9 was sitting on that side, and they held up a
10 pencil, the size of this pencil your water levels
11 are not going to go past, high or lower to this
12 pencil. I still remember that to this day. But
13 water has been like, whoo, I don't know how many
14 times past the pencil. And always on their side
15 was the benefit, those are the ones getting all of
16 the dollars.

17 You know, we would rather live humbly,
18 we would rather honour ourselves, we would rather
19 just never mind, that's how we are. We don't want
20 to sue Hydro, we don't want to sue the Government
21 or stuff like that, take them to court, we are not
22 that way. I wasn't raised that way.

23 And as for one, I thank you, I
24 would -- sometimes I wish these guys that come in,
25 Hydro, government, or whoever you guys are, you

1 would bring translators, you guys can afford that
2 (Cree spoken).

3 This is the first language that God
4 gave me, you just heard me speak. English is a
5 second language. We are a people, we have to live
6 two ways. When you come to the rez, like this is
7 our way here, this is how we live. Look around, a
8 lot of people, they don't know how to go down the
9 bank and get water from the river or make a hole
10 in the ice properly. The way of life is slowly
11 vanishing, our language is slowly vanishing. It
12 is like nothing can be done on the rez unless we
13 go to Hydro and get their help.

14 When I went out to Saskatoon and
15 picked up my daughter for college, and I
16 noticed -- I wanted to have an ice trail marker
17 there, because it seems like every time I go out,
18 I have to make a fresh ice trail, and I didn't
19 make an ice trail with the markers. It is like I
20 have to conserve my energy, I have to make it home
21 today. I'm all alone there sometimes, sometimes
22 it is me and my partner, but it is still hard
23 work, and the elements and the environment is so
24 hard, got to make it home. And I know the way
25 around, but when it is really snowing, and the

1 blowing snow, it covers -- and I'm snow blind.
2 Even the light, you can't even see my trail. And
3 when you miss that trail, you will hit slush.
4 Boy, that's the hardest for any man, even the
5 strongest man. I go to the shoreline, even going
6 from here to that rock, it takes a lot out of you.
7 You try and cut a tree down, and you had a hard
8 day's work, twice the amount, and try and take
9 your sled out, take your load out, take it out and
10 go on your way.

11 In the spring time, in the spring and
12 summertime, where the portage is, Hydro is
13 supposed to maintain those things. And I
14 transport my boat and motor and my supplies on it,
15 even my family. But it is so bumpy sometimes,
16 sometimes throughout the years we always invited
17 Hydro, the high officials, bring your own motor,
18 bring your own supplies and we will take you out.
19 Come and feel what we feel.

20 We are not rich but we have our way of
21 life. I don't have the highest paying job, and
22 this having a job from January to April, I'm a
23 domestic fishermen, I get 500 pounds and they pay
24 me \$2 a pound. River is 20 pounds and they pay me
25 \$3 a pound on those rivers. This is going out no

1 matter if it is minus 34 with the wind chill minus
2 42, I go out. I don't mind. The employment is
3 not always there, but I'm not complaining. We
4 maintain our way of life. And that's the
5 mindset -- Darwin, he reached out to me and I said
6 I had to go out because today is the day I fish.
7 And I was hoping, oh, I hope I make it in. I'm
8 still tired and I haven't settled down yet, but I
9 wanted to come have my say.

10 I know the people that are here, they
11 are kind of old, but I learn from them. My
12 auntie, my auntie over there, her husband would
13 teach me how to be a man, how to survive, how to
14 be out there. There is a lot of wolves. Me and
15 my son went out, when we went through there was a
16 wolf pack, there was like a pack of wolves, and
17 there was just the two of us, and the bushes are
18 right there, and the wolves, you can see them over
19 there, their tracks. Those are the kind of
20 environment that I have to deal with.

21 Sometimes I have a hard time having my
22 way with Hydro for mitigation. It is like, I have
23 to try, okay, they say even if it is written down,
24 you can get this, and then I go apply for it. I
25 meet all of the criteria, all of the

1 qualifications, I fill out what needs to be filled
2 out, I approach those people. And when I approach
3 them and they give me this, it's like I come away,
4 it's like full of shame. It is like here, go
5 ahead, take it. But they are unprofessional, like
6 they are not happy to share it. That's how it is
7 with the documentation with Hydro. Hydro says if
8 it is not being used by those waterways, then we
9 are not going to claim it.

10 This Nelson River, you go through a
11 portage, and there is a big creek that goes in
12 there and then there is a lake. There is slush
13 that's coming out and there is like air holes,
14 pockets of air holes. And it is like people can
15 go in, and I have to make my trail this way, but
16 those same men that are going out to Sipiwesk,
17 they use that trail, and I bring it this side and
18 I hit slush there, and they won't -- if I go claim
19 whatever is wrong there, if I have a breakdown
20 there, I have a hard time having my claim put
21 through.

22 So when they say, okay, give me a
23 licence, Hydro says the waterways are covered
24 there. When I go out to the trapline, they say
25 stay over here. I go in there and I take my son

1 and I take my family, and we go, sometimes we will
2 take the driftwood for art. You know, we don't
3 necessarily want to use the Wal-Mart or whatever,
4 whatever shopping store you pick your stuff up
5 from. We use the resources that are still out
6 there. We go pick berries. We kill a wolf, just
7 so our way of life is maintained. We explain to
8 our children, these are not livestock, they are
9 wild, we are going to kill them, don't feel sorry
10 for them. We kill them, we teach them how to
11 dress and skin and proper stuff. As a matter of
12 fact, one of my daughters skinned an otter a few
13 days ago. The carcass is still hanging outside of
14 my house if you want to come see -- my daughter.

15 It is like I teach my children,
16 because you are a woman or a girl doesn't mean
17 that you can't be a hunter, a trapper. And she
18 does these, and I'm proud of that. I try and make
19 an influence, an impact on my community, so they
20 can know how to paddle, they know how to take care
21 of the water and the land and the resources, the
22 natural habitat.

23 There is a dam being built up river,
24 Keeyask dam I think it is called. And they said,
25 I think Hydro started speak more sturgeon,

1 sturgeon language. They are telling the sturgeon,
2 sturgeon, you are not going to spawn over here no
3 more, you are going to spawn over here, ten more
4 yards this way, come and spawn over here. I seen
5 them going up to the spawning areas, fish spawn
6 there, a man reached in and did something with his
7 hand and affected that habitat.

8 I tried to condense my speaking to try
9 and voice as much of my concerns, so you guys can
10 go away and hear what we have to say.

11 In the shorelines over here, growing
12 up as a boy, there is not many dads that work
13 outdoors, me and my dad used to be out to the
14 shoreline and make Hydro docks, and Hydro would
15 cover the labour and stuff. It wasn't like
16 perfect lumber, it was lumber that we could get
17 from the trees or whatever. And Hydro said we are
18 going to cover it. We had a hard time. Sometimes
19 Hydro would get me so mad, they made my dad look
20 like a beggar, like a poor person. Like they put
21 him down. It is like my dad would beg, actually
22 beg Hydro. And Hydro would say, never mind, it
23 is -- no, it is done poorly, it wasn't our fault.
24 I will give you like \$100 for it, and actually it
25 was worth more than that. That's the tactics that

1 Hydro use. It is like they want to get something
2 out of it without being asked to pay the full cost
3 for it, full price for it.

4 So if they are going to get this
5 licence, make sure they live up to what they are
6 supposed to live up. And not just this Nelson
7 River, this Nelson River affects all of the
8 inlets, all of the lakes, all of the waterways,
9 all of the animals even. There is a lot of
10 animals that live on the water, that live from the
11 water. Like all that is connected. It is not
12 just the fish. What eats the fish and what eats
13 those things that eat the fish, even us. The old
14 people say our water is so bad we don't even use
15 it. But there is no -- north part of the trapline
16 and it is hard to haul water from here to there
17 when I'm trying to get my family to go out there.

18 I know the waterways are really kind
19 of risky sometimes, but I take my children out.
20 My auntie says keep doing that, that's how I raise
21 my family, keep doing what you are doing. I live
22 up to that. I don't want to change my ways, I
23 don't want to alter my ways. I want to live here,
24 this is where I call my home.

25 And I know the consultants, the

1 engineers that come here, you guys get paid coming
2 out, your flight is paid, even if you drove up
3 your vehicle would get paid. None of us that come
4 and have our say here, none of us get a dime for
5 what we do. The benefit that you go away with, we
6 don't get paid for anything from this.

7 The experiences that I have, I picked
8 them up while I'm out there. I don't need to go
9 to school for them. I grew up and said, here,
10 make sure you know how to use this knife, here,
11 make sure you know how to use this ax, here, make
12 sure you know how to use this trap. And sometimes
13 my hand will get caught and I will say, good, I
14 will learn from it. I learned how to catch all of
15 these fur bearing animals, I learned how to go
16 hunt moose, and I have learned all of these
17 things. And I want to teach them to my children,
18 I want to teach them to as many young people as I
19 can.

20 So with this licensing thing, maybe it
21 is preconceived, maybe it is just like our people
22 say, oh, they are just doing that, they already
23 made a decision, it is probably in the works right
24 now. That's the mentality that we have, it is
25 already preconceived. They say they want to do

1 this, but it is already said and done, it has been
2 written down already. And it actually is.

3 Sometimes -- what else can I say?

4 Like any questions or concerns you might have --
5 it is not just men that are going out. I have
6 taken out my own children when they are a few
7 months old and they are not even walking yet, I
8 take them out. And it is not just leisurely, it
9 is not part of a program, this is how we live. It
10 is not just I go pay registration and say, give me
11 a licence for this part and I will live there. It
12 is not leisure, it is a way of life. We actually
13 do care for the beavers. I heard of beaver in
14 Alberta, they pay a man, here is \$10,000, go up
15 the river and go blow up the beaver dam with
16 dynamite. They actually get paid to go blow up a
17 beaver dam. When I heard that it hurt me. I care
18 for those beaver out there. Hydro says the beaver
19 dam is over there, but the water is over there,
20 overnight the beaver is gone.

21 I could go over here, but there is no
22 more earth, there is no more rock, and the
23 shoreline came and depleted over that way, about
24 30 feet that way. I seen the shoreline, I started
25 to cry, all the fallen things on it, it is dead.

1 You should come to the shoreline, it
2 came way up here, over here, it is right down
3 here, like right now. So Hydro played a lot up
4 there and destroyed that shoreline over there, all
5 of it. Even the rock, the water breaks the rock
6 in half, that's how powerful the water is. Hydro
7 plays with water.

8 When I go out, I don't play around. I
9 was taught to respect everything, respect the
10 water, respect the trees, the land, the birds, the
11 carcasses that I use, I respect everything.
12 That's how I am, that's how I have been growing
13 up, taught how to live off the land, live off the
14 waterways. I can tell you what kind of fish I
15 harvest and where is the best place to go. But
16 not just me, there is different men out there, but
17 they don't know how to speak the way you hear me
18 speak. I don't know, I have a gift of speaking I
19 guess.

20 But when you guys are giving Hydro
21 this licence, make sure you include some stuff
22 there that they can be accountable for. They are
23 playing with our way of life. They are playing
24 with that water, like I said. But that's where we
25 live. You know, we will continue to maintain to

1 live off this land, off our waterways.

2 Now look at the docks that I told you,
3 now Hydro bought these docks and they are piled up
4 over there. It took away that way of life for us,
5 working outdoors. That's how Hydro operates. He
6 looks around and studies us and say, okay, they
7 are doing this, look, they are doing this, okay
8 that's what they are doing now. Okay, let's get
9 new ones, better ones, bring them in. And they
10 don't realize that they are altering our way of
11 life.

12 Many of our boys, they are just like
13 they want to be girly, you know, many of our boys
14 are not trained to be men. They are always trying
15 to be boys. Even men, they are trying to be boys,
16 they should be men now. It is like that thing --
17 many of our people don't know how to dress, they
18 go to fish shed and say, okay, I want a Jack
19 that's already cut up. They don't even handle the
20 knife anymore. They don't even get their hands
21 slimy, they don't know how to set a net or follow
22 a net or jigger line, or sharpen a chisel. So all
23 these things are a way of life.

24 Hydro comes in again and says, you can
25 come and get your fish here, you don't need to go

1 out anymore. It's like slowly they are taking
2 stuff away from the way we live. It is quite hard
3 to maintain the way we live.

4 My brother taught me most of the
5 things that I know of too. And he taught me this,
6 teach more people, teach more men, take more men
7 out there. Teach them how to dress, but if they
8 don't want to listen, take them out there. If
9 they get cold, that's okay, as long as they don't
10 die or they don't lose a limb, they will learn
11 from it next time.

12 So I try my best to make sure our way
13 of life is maintained. It is not hearsay, it is
14 not -- my father or grandfather didn't teach me,
15 my brother didn't tell me these stories, I lived
16 them. They happened in my life time. I'm only 44
17 years old and I'm happy with the way my life is.

18 So with this licensing, please let
19 benefits come our way too. Let benefits -- when
20 you are looking around, when you are flying over,
21 look at all of our resource area. I remember --
22 our resource area, our geese when they fly up
23 north, my grandpa said I went up there and I have
24 a geese. There is a field there and they land,
25 you just walk up to them and harvest them. That's

1 how far our resource area is. It is all gone now,
2 you can't go over there. But it seems like we can
3 have a bigger resource area, we can have all of
4 the mechanics, all of the people that know how to
5 operate these things. We are no longer limited to
6 not having snowmobiles or whatever, you can get a
7 tractor.

8 So thank you for listening to me, I
9 will shake your hand and show respect and honour
10 to people that come and appreciate your ways.

11 MR. ROSS: (Cree spoken)

12 THE CHAIRMAN: Thank you, Mr. Ross.
13 We will close our hearing shortly. I would just
14 like to close by saying that I really want to
15 thank the community of Pimicikamak for inviting
16 us, or accepting our invitation to come in and
17 hold these hearings in your community. We have
18 had three full days here, and we have heard a lot
19 of very interesting and valuable information.

20 So, again, thank you all, and we will
21 be seeing some of you in Winnipeg during our
22 hearings when Pimicikamak makes a presentation
23 during the Winnipeg hearings. So thank you very
24 much.

25 (Concluded at 4:40 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, to the
best of my skill and ability.

Cecelia J. Reid
Official Examiner, Q.B.

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