

**BUREAU D'AUDIENCES PUBLIQUES
SUR L'ENVIRONNEMENT**

Les enjeux de la filière uranifère au Québec

6211-08-012

ÉTAIENT PRÉSENTS :

POUR LA COMMISSION DU BAPE : M. LOUIS-GILLES FRANCOEUR, président
M. JOSEPH ZAYED, commissaire

POUR LA COMMISSION DU CCEBJ : M. JOHN PAUL MURDOCH, président
Mme MANON CYR, commissaire
Mme MÉLISSA BROUSSEAU SAGANASH, commissaire
M. JEAN PICARD, commissaire

POUR LA COMMISSION DU CCEK : AUCUN REPRÉSENTANT

**ENQUÊTE ET AUDIENCE PUBLIQUE
SUR LES ENJEUX DE LA FILIÈRE URANIFÈRE AU QUÉBEC**

DEUXIÈME PARTIE

VOLUME 1

Séance tenue le 11 novembre 2014 à 13 h 30
Cree Nation of Chisasibi
Mitchuap Auditorium, Banquet Hall
Chisasibi

TABLE OF CONTENTS

NOVEMBER 11th, 2014 – AFTERNOON SESSION

PRESENTATION BY PRESIDENT FRANCOEUR (BAPE) 1
PRESENTATION BY PRESIDENT MURDOCH (JBACE) 3

PRESENTATION:

CHIEF DAVEY BOBBISH, Cree Nation of Chisasibi..... 4
Mr. JAMES BOBBISH, Grand Council of the Crees..... 10
Mrs. DAISY HOUSE, Deputy Chief of Chisasibi 18
Mr. RODERICK PACHANO, Executive Committee of the Regional Council of Elders..... 27
Mrs. ELIZABETH DICK, member of the Nishiyuu Council of Elders..... 28
Mrs. STELLA BEARSKIN 30
Mrs. JANIE PACHANO 33
Mr. RODERICK PACHIANO 38

SESSION ADJOURNED TO NOVEMBER 11th, 2014 AT 19:30

**NOVEMBER 11th, 2014
AFTERNOON SESSION**

REVEREND STEPHEN PEPABANO:

5

Let us pray. We are gathered here today, this is a very respectful gathering and we should keep the Great Spirit in mind with everything that we do every day. We will pray to the Great Spirit to guide us, and he will help us with whatever we endeavour. Let us pray.

10

(Prayer.)

THE PRESIDENT MURDOCH:

Louis-Gilles Francoeur is the President of BAPE and he will speak first.

15

**M. LOUIS-GILLES FRANCOEUR, PRÉSIDENT
BUREAU D'AUDIENCES PUBLIQUES
SUR L'ENVIRONNEMENT**

20

THE PRESIDENT FRANCOEUR:

25

Welcome to everybody to this third phase of our public hearing on the different challenges about uranium mining in the whole Province of Québec.

I welcome also all the people that are listening to us on internet and we are sorry to start the debate later than expected but we were obliged do so.

30

The public hearing that we are jointly presiding Jean-Paul and I and our colleagues of both commissions has received a mandate by the Minister responsible for the Environment in Québec, on March 3rd of this year.

35

I am accompanied by the Commissioner Joseph Zayed and there is also another Commissioner who is not here today, Mrs. Michèle Goyer, who is also part of the team.

We are also accompanied by the Coordinator of our Commission, Mrs. Rita Leblanc, who is in the back of the room here, and if you want to register to come later to address to us, you register with her. And also, Mrs. Karine Jean is with us and is one of our analysts of this Commission.

40 We were here, if you remember, between May 20th and May 23rd, and it was the first phase of our work. We were here to listen what were the main preoccupations you had in mind on this question of uranium mining, because we wanted to adjust our strategy of inquiry to the different challenges you have in mind when you think to this question.

45 The second phase of our work happened in September. At this time, we were questioning experts and resource people of different departments in Ottawa, in Québec and also experts from the United States and Europe. This phase is over.

50 We are now starting here today the third phase of our works. I mean, it's a phase where we are here to understand your different point of view on this question and we will continue in other villages on the Cree Territory, we will be after that in the South of Québec Province and we will be back at the end with the Inuit people that are also part of the James Bay Agreement with you.

55 So, I will be very short on the functioning of today. Everybody who wants to participate in the hearing and wants to give us his opinion on the question has to register in the back with Mrs. Leblanc and she will give us the order of the different interventions and we will proceed this way.

60 And I will conclude this by just mentioning that after this third phase will be over, the Commission, and both Commissions in fact, will start analyzing the whole subject with all the information that will have been gathered during the last six months and we will start the process of analyzing and writing the report that we will address to the Minister at the latest on May 20th, 2015.

65 And this report will take in account your preoccupations, your opinions and also the different facts that we will have found during the inquiry in the technical part of it.

So we could start right on, I think, and unless you have something to add to what I said? Is it fine? So you call the first "intervenant".

70 **PAUL JOHN MURDOCH :**

Je peux rajouter quelque chose?

75 **LE PRÉSIDENT :**

Yes, you may.

80

**Mr. PAUL JOHN MURDOCH, PRESIDENT
JAMES BAY ADVISORY COMMITTEE
ON THE ENVIRONMENT**

85

THE PRESIDENT MURDOCH:

Before we start, when we arrived yesterday, the first thing, the first person from Chisasibi I saw was, he asked me: "Why are you here again?" It seems that he didn't understand why we were here, but I could not explain why we are doing this work because the public's opinion is very important.

90

This man said that Quebec Government, we were telling them that the Quebec Government wants to get everybody's opinion and wants to know what questions people have regarding with issues with uranium mining and this is what we are working on.

95

We are communicating with the Québec Government throughout the entire province and we are participating in this today right now, right here.

100

So with this meeting, it seems like your are talking directly to the Québec Government and so the Québec Government will know what -- how our people have their ideas and thoughts about this uranium mining.

And today we are gathering your stories, your opinions, your ideas, your thoughts and this is what we are doing today.

105

So we are starting here for people to talk and this is very important and we want to let the Chief of Chisasibi to come up and we want Chief Davey Bobbish to come to the front and speak out of respect.

110

115

120

**CHIEF DAVEY BOBBISH
CREE NATION OF CHISASIBI**

THE PRESIDENT FRANCOEUR:

125

Waachiyaa.

CHIEF DAVEY BOBBISH:

130

Waachiyaa! My name is Chief Davey Bobbish of the Cree Nation of Chisasibi. I would like to welcome you all, the BAPE Commission, the presenters and everyone who has interest on the subject of uranium.

135

I would like to thank also the ones who have participated in previous stages of the Commission. I am sure all of you understand why we need to state our positions on a very important issue on such as the one we are discussing today.

I, Davey Bobbish, as the Chief and Chief Representative of my Council elected by the people of Chisasibi hereby make this Declaration on their behalf in one syllable: No.

140

(CHIEF DAVEY BOBBISH READS HIS PRESENTATION)

Waachiyaa. Thank you very much.

145

LE PRÉSIDENT :

Thank you very much Chief Bobbish.

COMISSIONER ZAYED:

150

Thank you Chief Bobbish. I have two questions. The first one is what do you mean in your declaration when you mentioned: "We need a full consultation." You have mentioned that before taking a decision, we need a full consultation.

155

CHIEF DAVEY BOBBISH :

When you are trying to do a project in a territory where people will be affected, they have to be aware of everything like all the damages or environmental life, everything that is going to affect their lives. So that's why I mentioned as well the social acceptability. So if they see there is a threat

160 or there is too much risks that they have to take and if the people don't agree, if they don't feel safe, so this is where I say a full consultation where everything has to be out in the open.

COMISSIONER ZAYED :

165 Yes, so you were referring to a specific project.

CHIEF DAVEY BOBBISH :

Yes.

170 **COMISSIONER ZAYED:**

Okay. My other question is related to the beginning of your declaration, when you have mentioned that you are doing so on behalf of the members of your community.

175 **CHIEF DAVEY BOBBISH:**

Yes.

COMISSIONER ZAYED:

180 Can you tell us in a few words what kind of consultation you, as a Chief, have done with your community to reach this declaration?

CHIEF DAVEY BOBBISH:

185 Well, you know, this is not the first time that it's been in discussion here in our community. We've heard when they had it in Mistissini back in 2012, August 2012. That consultation was on the air and was very touching for the community of Chisasibi of what this community has been through; and knowing that at that time, when the Council made a declaration that they would support the Mistissini people on their stand against uranium. That was back in 2012 and after that, like we have talked about it in some of the general meetings that this is coming along. I have talked about it on the radio and what I have sensed from the people, I guess you have noticed in the last hearings, there weren't that many people that showed up because they already took a stand on it. And even J. P. mentioned it today when he landed yesterday, the first thing he heard from the people was:
190 "Why are you here? We already said no?"
195

So this is why, as a Council, we have made that decision together because of what we hear from our people that uranium will never be accepted in our traditional territory.

COMISSIONER ZAYED:

200

Thank you.

THE PRESIDENT FRANCOEUR:

205

I will continue on what my colleague asked you. You said: "We already said no." I would like to understand if the full month of inquiry that we did in Montreal asking different experts, assessing the different controversial aspects of this question if this has a certain impact of your understanding of the question or if you have not looked at it, maybe it doesn't make a difference after all, I would like to understand if you used this process to increase the knowledge you have on this question, or if the position was at first and you are still on it?

210

CHIEF DAVEY BOBBISH:

215

Well, as you have noticed, I speak every time we have this Commission and this is the first time I made that declaration on behalf of the community. I was part of the first phase. I was here for the second phase and listening to all the experts and all that and I am pretty sure some of the people in my community have heard what was said because it was made clear that this whole process of this Commission or this mandate of this Commission, the first phase was to question or if you have any questions about uranium. The second phase was to try to answer all these questions and concerns, and third phase basically is you have made a decision based on what you have heard.

220

225

So for me, as a person, I went through the process and I feel, as a leader, it's the best decision we have made as a Council because we were part of the Commission. I went through and we went through the whole process.

THE PRESIDENT FRANCOEUR :

230

This is what I wanted to understand. You want to follow on that?

THE PRESIDENT MURDOCH :

Oui.

235

THE PRESIDENT FRANCOEUR :

Please go on.

THE PRESIDENT MURDOCH :

240

I guess, just a follow-up on the question. Because I remember, you did participate when we did the joint Mistissini-Chisasibi part of the hearings, and we had experts testifying on a number of questions, what was your general impression from that phase? And please feel free, it is an open-ended question.

245

CHIEF DAVEY BOBBISH :

250

Yes. I know, from my experience, there was a lot of French there during those consultations, those three days, a lot of experts and it brought me back to college days where -- I went to school in French, and so I was sitting there and trying to get all this information and there was a lot of very technical stuff but it really gave me an idea that this uranium, it's not new. It happened for so many years now, the mining and all that and other -- not just Canada, in all other places of the world. It helped me understand even the history of uranium and how it's different in every country because of the safety and all that stuff.

255

It gave me a perspective of knowing that Canada is one of the top; even though they're one of the top but there are still issues with uranium and people are, they don't want -- how do I say it? They still think there is too much risk because we never know what can happen. Even in Québec with hydro development in the Chicoutimi area, Saguenay area, there was the dam that failed and so this is what we -- Chisasibi still has precautions, I mean preoccupations about development.

260

I don't know if you have noticed, we're building a high ground park for Chisasibi in case one of the dams in LG-2 fails. So these are preoccupations that we have too. So what we have now, what we have experienced and we cannot accept another disastrous -- I don't know what you call it, a development that could make a disaster or -- you know what I mean?

265

THE PRESIDENT FRANCOEUR :

270

You know, the government has to make two decisions on this question. The first one will be they have to say: do we go in that type of mining? Once, if they say no, it's over. If they say yes, they will say: okay. Now, we open the door to different projects and those projects will be assessed accordingly to the James Bay and Northern Agreement, you're okay with this.

275

What I would like to understand is if Québec gives the first phase, gives the green light to this after -- they will consult if there are some projects but if they take the very decision to go ahead with the uranium mining, what will be the Cree reactions and what could you do if you see this as a threat so important to you? What will be the consequence in your communities?

CHIEF DAVEY BOBBISH :

280

Well, there is going to be a protest for sure, and we are going to take every action to make sure this doesn't happen in our territory. You know, Crees have come a long way and they fought projects that they did not agree with and this is what we are going to do. We are going to fight it till the end. We are not going to let it happen because we are doing this for future generations. So we are not going to stop, we are going to do everything we can to stop it.

285

THE PRESIDENT FRANCOEUR :

Okay. And what would you do if another community in your territory would accept the project? What would you do in Chisasibi in front of that?

290

CHIEF DAVEY BOBBISH :

Well, you know, there is a Cree unity. Cree unity, this has been our strongest tool.

295

THE PRESIDENT FRANCOEUR :

Hum, hum.

300

CHIEF DAVEY BOBBISH :

And when we do things, that's going to affect not just one community, we do things to protect the whole Cree Nation. We have been like that for years and we are not going to do away with that now. So this is where we stand, you know, the Crees of Eeyou Istchee have taken a stand. They don't want uranium in the Cree traditional territory. Now, I highly doubt that one community will agree to a uranium development.

305

THE PRESIDENT FRANCOEUR :

And if another community in Québec, outside the Cree territory, would accept it, would it, I would say, open the door in your mind that it could be different after all?

310

CHIEF DAVEY BOBBISH :

Well, I don't know about the other, all I know is First Nations in Québec have taken a decision to fight uranium or go against uranium all together. So I don't know about other communities or other non-native communities but for First Nations, this is our way of life. We are protecting something that was given to us by our ancestors and we are doing this for future generations.

315

THE PRESIDENT FRANCOEUR :

320

Okay. If I tell you that in a governmental report, we saw that the conformity to regulation and especially on safety regulations in the mining industry was between 60 and 75% but that in the uranium business, it is 100% and that the regulations are much tighter. Would this influence the way you see the question? Because you said that you are open to development and you have mining industry in your territory, but if the fact is that uranium mining is safer in terms of application of regulations, does it mean something to you?

325

CHIEF DAVEY BOBBISH :

330

Well, uranium, it's a long-term effect to the environment. The tailings and all that, there are going to be there years and years, even millions of years, thousands of years at least, hundreds of thousands, and the other types of mining, you can clean them up and put it in a state where that it's going to be useable again for future generations. But uranium, you are going to leave something behind even though it is 100% -- you say 100% but there is always a risk that anything can happen in this world, acts of God and all that, that we cannot control. So this is a risk that we don't want to take. But for other development, you can do clean-house but uranium is far too dangerous, far too damaging, far too...

335

THE PRESIDENT FRANCOEUR :

340

Because of the long, long, long-term effect.

CHIEF DAVEY BOBBISH:

345

Long, long, yes.

THE PRESIDENT FRANCOEUR:

350

Okay. That is what I wanted to understand in your position. It is quite clear.

CHIEF DAVEY BOBBISH :

Alright.

355

THE PRESIDENT FRANCOEUR :

Paul-John. It's okay? John? Mélissa? Ça va? So, we thank you very much. Your position is very clear and I thank you for the accuracy of your answers.

CHIEF DAVEY BOBBISH :

360

Okay.

THE PRESIDENT FRANCOEUR :

365

Thanks a lot.

THE PRESIDENT MURDOCH :

370

I was wondering, could we have a copy of your statement for the record?

CHIEF DAVEY BOBBISH :

375

Alright.

THE PRESIDENT FRANCOEUR :

380

Yes. Thank you very much.

CHIEF DAVEY BOBBISH :

385

Alright. Thank you very much.

THE PRESIDENT FRANCOEUR :

390

Okay.

**Mr. JAMES BOBBISH
GRAND COUNCIL OF THE CREES**

395

THE PRESIDENT MURDOCH :

395

James Bobbish for the Grand Council of the Crees and while James is coming up just to let people know that if you would like to speak, there is a lovely lady sitting at the back, you just have to register with her.

400 **Mr. JAMES BOBBISH:**

Waachiyaa and welcome to the Chisasibi.

THE PRESIDENT FRANCOEUR :

405 Thank you.

Mr. JAMES BOBBISH :

410 My name is James Bobbish. I am a former Chief of Chisasibi. I am here today to make this submission on behalf of the Grand Council of the Crees of Eeyou Istchee.

415 Listening to Chief Bobbish, the other Chief Bobbish presentation, there is a lot of common issues that I will mention here because we do have common issues and we do have a common stand.

(Mr. JAMES BOBBISH READS HIS PRESENTATION)

420 That is why it is the community that bears the risks that must have a say. That is why that say is key and we the Cree Nation say “no” to the exploration and mining of the uranium.

Thank you.

THE PRESIDENT FRANCOEUR :

425 *Waachiyaa!* Joseph, do you want to start? Joseph?

COMISSIONER ZAYED :

430 As you mentioned, we are in the third and last phase of our mandate. During the two first phases, we have the transcription of all our meetings. So, I read these transcriptions because many persons from your community or from the Inuit population came here and told us about the spiritual benefits related to the environment. But I tried to find a definition in this transcription and there was no definition.

435 Can you tell us in a few words, what does that mean -- I am sorry, perhaps it will look to you a very stupid question but I would like to understand better what does that mean “spiritual benefit of the environment”?

Mr. JAMES BOBBISH :

440

Well, certainly there are better people that can answer this question for you but in my own understanding, when people are out on the land, they say: "It's not only that a person knows about the land especially when a child is taking his first steps on the earth in a walking-out ceremony. Our Elders tell us that this child is not only setting his foot on the land for the first time to know about it but it is also for the land to know the child and that human being.

445

You know, you get a certain amount of peace when you go to church, you get a spiritual nourishment; the land is like that in lot of respects because we can only live so far with our human physical beings that we need something stronger that provides and to see this, what we call creation made by the Creator, provides that peace within people when they are out on the land.

450

Sometimes in our community, we do not sleep very well; there is a lot of activity out there, lot of vehicles going back and forth. When you are out on the land and you are ready to sleep, that is when you are going to sleep because you are not going to hear other strange noises and you get a time to reflect when you are out there, and this reflection also provides spiritual benefits.

455

So it's a small answer to a very large question. It's not a stupid question, I think it's good to know about these things but if you keep asking that question, you are going to get more varied and probably more deeper answers than what I have given you.

460

COMMISSIONER ZAYED :

Thank you. May I continue with another question?

465

THE PRESIDENT FRANCOEUR :

Yes, please.

COMMISSIONER ZAYED :

470

You mentioned that during the second phase of our works, all – well, all or some of the experts that were invited by the Commission in order to give answers to the questions, in your opinion, they have not enough information. Do you have the specific aspects why you consider that the information presented a lack of knowledge?

475

Mr. JAMES BOBBISH :

480

Well, I would say a lot of the unanswered questions. If a person cannot provide an answer to a question then it is unanswered. And if the expert cannot answer that question, then it calls for a deeper understanding of the issue.

485

How to get that? I think you need expertise from both sides. The people that have studied in universities in high places, there is a certain amount of knowledge there that is very useful; but a person who was born on the land, and had his first steps there and lived throughout his life knowing the land, knowing the pattern of how animals behave, how to read the weather, there is an expertise there. And a lot of these peoples probably are the ones that can answer what will be the

490

impact, even some of us that stay a lot around the community, we do some hunting but not expertly.

495

We depend on our older people and our Elders to provide us that information and they provide the guidance. They have that expertise but it's an expertise that is not written anywhere because the Cree is an oral culture and we haven't come to terms, we are writing stuff in our books for the children in order for them to learn some of these things but it takes time but not everything can be learned from a book. We also say that it's not that they don't know, that these experts also don't have the experience to know these things.

500

So that's why we are concerned that the questions of ultimately what will happen in our communities to our children, future generations. We do not know those questions; they have not been answered clearly. So we are still in a big question and we are being asked if we are willing to take the risks of such...

505

COMISSIONER ZAYED :

Hum, hum.

510

Mr. JAMES BOBBISH :

...such a monumental type of development and that is why knowing as much as we know, I guess that's enough to say: this is not for us. This is totally going to disrupt more what we have already endured.

515

We are still working on healing programs, as the Chief mentioned here, from residential school, what we mentioned as the initial project that has disrupted our life, people that have lost whole hunting grounds. The hunters had to sit down together and co-operate and reconfigure those traplines so that everybody still shares on the land.

520 So these are things that are still greatly affecting us and we still have a lot of work to do in order to balance ourselves and live on one hand, the benefits we get from living on the land and also the benefits we can get from wages and work labour. You know, we are open for both. But we are saying there is a certain point where a stand has to be made. And that's what we are declaring here.

525 **COMISSIONER ZAYED :**

Thank you very much.

530 **THE PRESIDENT FRANCOEUR :**

May I continue? Do you have questions? Ça va? I would like to continue on the subject that you just developed because my question was precisely on that.

535 About the experts, you said they have no experience. When you said that, my colleague wanted to understand more precisely your position and you said that they don't have a very clear idea of the solutions. I had interpreted your saying in a different manner, and I want to check if I was correct or not.

540 I thought that when you were saying that experts have no experience, that you were meaning that the different solutions to control those emissions of radioactive nuclides, that those solutions had no timeframe of experience that would be, let's say, to give us enough confidence in them because the uranium, the radio activity is a very long-term phenomena. I thought you were targeting more on the fact that the timeframe has not been proven more than the fact that the solutions were not clear. How?

545 **Mr. JAMES BOBBISH :**

Well, I think it's a little bit of both.

550 **THE PRESIDENT FRANCOEUR :**

It's a little bit of both?

555 **Mr. JAMES BOBBISH :**

You know, we haven't experienced a thousand years, not in our lifetime and we won't. So we are posing different projects such as this when we know we are not going to be around, but what

are we giving as a legacy to our children? That is one of the questions. That is one of the unknowns.

560

I also think that if you are going to get enough expertise from studies, that would mean many hours in the library and in university. Many, many hours, which means that these people do not have a chance to go out and experience things and actually talk to people. So that's part of it. So the expertise you get from a textbook is looked at as something that can answer your immediate questions, and in this case those answers are not there. So how do we look at somebody called an expert?

565

I have talked with the person that was doing his PhD, he is a scientist, environmental scientist, and I brought an Elder with me at that time. The Elder could not speak English at all and I translated for the Elder and I translated for my friend. And these two went off on lakes and rivers and how fish behave at a very high level, and both were using their expertise to understand each other and both got something from each other. And I think that time will have to be spent by experts to talk to people that have a direct knowledge of the land and to know what we are talking about.

570

575

THE PRESIDENT FRANCOEUR :

In the past, there were many solutions to control the emissions of the different mines in Canada and elsewhere in the world. Usually, they were making dams to contain the contaminants. Now, we have been presented a new solution by the Canadian Nuclear Safety Commission. They say that if you make a dam in a creek, it may leak, it may fail, it may break, you know? So this is the weak point of dams, they can break. But they say, if you make a hole in the ground, in the middle of the place here, it may fill up with water but it won't go elsewhere; it will stay there because it's a hole in the ground.

580

585

They use now this type of technique but they have to use that in a place where you have other mines, if you want to put the uranium residues in a hole, you have to get a hole. You are not to create one to fill it up, you know? Have you heard about this solution and what do you think of it? Would it be safer in your opinion or if you think that it's another solution that, you know, we don't know exactly what will be the level of confidence we can have in it.

590

Do you have any opinion about that? Did you hear about that?

Mr. JAMES BOBBISH :

595

Not really. I have not heard about it.

THE PRESIDENT FRANCOEUR :

600 Ah, okay.

Mr. JAMES BOBBISH :

605 But my answer would still be that we are taking a risk, and it reminds me when you talk about past mines, residues from the mines, tailings, that the mines from the 1920s and '30s did not have the right legislation to control on how the mine tailings could be handled.

610 I believe we are faced with the same situation as far as uranium is concerned, but the impacts seem to be much more. If the land around us is shrinking as part of our hunting and there are more areas that we need to avoid as mine tailing areas are being avoided for drinking water, for fishing, then it defeats the purpose of trying to live with the land, and this activity would still be on our mind, the same way the dams are on our mind. You know, we are making an area, what we call a high ground here that people can actually go to if something happens with the dams. We don't know.

615 You know, the geopolitical world situation is very unstable at the moment, there is echo war seems to be warming up. I don't know how these things directly figure in there but we do think about them and it becomes part of the paranoia that we carry with us in addition to the known impacts that we have already experienced and are experiencing.

620

THE PRESIDENT FRANCOEUR :

625 Globally, when you made the picture of the impacts of the development on your different communities because of the dams especially, you seem to have a real lack of confidence in this type of development which is coming from the South. Is this a global judgement you have on Government's decisions, this type of decisions, of projects that the private sector can bring here? Is it a question of confidence, basically?

630 **Mr. JAMES BOBBISH :**

I would say yes to a certain extent but at the same time, the development, I guess in certain parts, is necessary for southern people to, you know, to survive and keep having paper and electricity and all this type of stuff. We understand that but at the expense of another group of people, that's what we would like to understand.

635

So, you know -- well you've heard of the word "pristine", right? That's what we experienced. That's what I experienced when I was a child; there was no development, there were no planes,

640 there were no trucks, there were no vehicles and eventually, I saw those things. I saw some of
these things to be beneficial for everybody as a human expression but at the same time, when
645 people live in a natural environment, only a part of that environment can be affected and the people
feel it, because that is part of our knowledge and experience of living on the land.

As much like a tallyman or a steward of the land that looks after a trapline, it is respect to that
person. Even I, as a Cree from Chisasibi, cannot just go and start hunting on somebody's territory
645 especially fur-bearing animals but are not going to them because, as stewards, we understand they
have to look after and take care of the land and we should be respectful enough just to -- even
though we are not going to do damage there, you know, we still show respect by allowing that
person to know that another person will be going in there besides his family, his immediate family.

650 So every little thing that happens for the people that know the land know what is happening
and that is having an impact. But if you have your whole trapline submerged, you know, that's one
of the ultimate impacts we felt.

THE PRESIDENT FRANCOEUR :

655 Est-ce qu'il y a des questions de votre côté? Ça va? So *Waachiyaa!* No, *meekwech!* Thank
you very much.

Mr. JAMES BOBBISH :

660 Thank you very much.

THE PRESIDENT FRANCOEUR :

665 Mr. Bobbish, could we have copy of your written submission? You could give it to the lady at
the back, please, to Mrs. LeBlanc. Thank you very much.

THE PRESIDENT MURDOCH:

670 Before we continue, we should take a break and after the break, I will ask Roger Pachano to
speak and Janie Pachano and Daisy House.

We will break for five minutes.

675

15-MINUTE RECESS

**Mrs. DAISY HOUSE
DEPUTY CHIEF OF CHISASIBI**

680

THE PRESIDENT MURDOCH :

Bon, je vais commencer.

685

THE PRESIDENT FRANCOEUR :

Oui.

690

THE PRESIDENT MURDOCH :

So we will start, and Rod Pachano, he decided to be a gentleman and said ladies first so Daisy House. Deputy Chief of Chisasibi, Daisy house will speak first.

695

DEPUTY CHIEF DAISY HOUSE:

Hi! So I can start? Greetings to everybody. I just said hello to the people behind me. Okay, so here is my statement.

700

Good afternoon everyone and welcome to Chisasibi. My name is Daisy House as J.P. just introduced me. I am the Deputy Chief of Chisasibi.

I wish to take this opportunity to thank you in agreeing to be in Chisasibi to hear our concerns and our issues we have concerning uranium development and mining.

705

Chief Bobbish was here earlier and he welcomed you to our community and he delivered a well prepared speech informing you, the panel, the BAPE Commission that he, as Chief and Leader of the community, the Cree Nation of Chisasibi and its community as his community are adamantly against uranium development and mining on our land, and that Chisasibi has given up way too much already and the impacts that development has had on the Nation.

710

You all know and have heard very clearly what Chisasibi and the whole Cree Nation's position is in this very serious matter that is being considered in the Province.

715

You have heard from various individuals, professionals, leaders, groups and a myriad of organisations concerning this very contentious issue that will never go away until the Province makes it go away for good by saying what our Chief said earlier, the one syllable word: "No". No to uranium development and mining.

720 You have heard countless stories and various personal accounts of the many impacts development in general has had and especially uranium development and mining on several communities, towns and cities and all people all over the world. It is not just in Québec.

725 Moreover, you have heard from many leaders and citizens concerning the measurable issues raised about the impact uranium mining will have, has had, and the voluminous unanswered questions that are out there and the abundant unknowns present. We don't know what those are.

730 No one has a crystal ball to say: yes, uranium mining will be good because of this and because of that, but we all know that no one can, no matter how much research is done and no matter how prepared one thinks they are should ever think to mess around with Mother Nature as she has the ultimate say.

735 We've seen and heard about the recent events where no one could predict the impacts of Mother Nature can have on any project. The Chief gave a perfect example in his statement, Fukushima. The impacts can be devastating to environment and most time irreversible and that is what everybody is trying to avoid. Therefore, we hope to hear that categorical "no - *ni-mah*" to uranium mining and development.

740 No, we don't want to take that chance and for what cost? Let us be those people, the role models that other nations and even countries can look at and say: They stopped it in the Province of Québec and this is how they did it, and for these very important reasons, we could say noble reasons, people in the future can hopefully look back hundred years from now and say, meaning Québec, the Province of Québec protected the land; they protected Mother Nature and that is why we have so many more fresh water, lakes, rivers, clean rivers and healthy lands, healthy communities and towns because of what was decided when it came to uranium development and mining, they said: "No."

745 We are people of the land. You have heard from former Chief Bobbish, current Chief Bobbish, they went into history to talk about the spirit of the land and how we love to be out there. I have two boys, 7 and 11, and every time we come back from the land, they cry because that's how much they love it. The traditional pursuits, the hunting, and the fishing -- it is pure joy being out there, and they love it; and to experience that, we have to show them that.

750 So, we do that every year, every chance we get. If we had a choice, we would be out there full time, that's how much we love it. So that's just a quick example of what James, you had a question earlier for James, so that's just a quick one but there's many more stories. The Elders can tell you much more.

755

760 You heal; there is a different kind of stress when you are in a community, a different kind of work. But as soon as you are out there, out on the bay, out on the river, it's a different kind of healing you get; it's a different kind of work, from 7 a.m. to about midnight for some people like cleaning, hunting, and doing what you have to do to get ready for the next day. But here, it is a different kind of stress, it is a different kind of physical work out there but it does not feel like physical work. So just to tell you a little bit about the land and how much we love it being out there even the young ones.

765 We are people of the land therefore we will always talk and share about the importance of preserving our way of life. Most of us grow up learning about the land until this day we continue to practice our traditional pursuits, customs and traditions because that is what we live by on a daily basis.

770 We all have different stories, interests, priorities and preoccupations when it comes to our way of life. Even if you are in a city, you have a different way of life than in a small town. Somebody in China has a different way of life.

775 Our history is about water, land, harvesting, hunting, trapping, and fishing, just to name a few. And that is what you will hear about. But if you go to another town, maybe even in your cities, their concerns will be about farming, gardens, bee keeping and the likes but our common concern is the negative impact uranium mining will have on our livelihood, our history and especially our future generations to come. We have both heard Chief Bobbish and former Chief James Bobbish share those stories.

780 Uranium mining will severely alter our stories and our future. Let us change history by saying "no" to uranium.

785 At the initial consultations back in June 2014, we heard from one of our teachers, Andrew, you might remember him for those who were here; he was one of the initial speakers at the session. He said he had a little baby and he had to go home to. He basically made very poignant statements with regards to his concerns with uranium development and mining in general and how he was against it. He told the panel that whoever will make the decision to proceed with uranium development in the territory and in the Province of Québec would have many opportunities to say yes but would only have this one chance to say no and to protect our way of life.

790 When you think about that, those are big words: you will have many opportunities to say yes but one chance to say no. And this is the one change.

795 Uranium mining and development alone will have drastic impacts on millions, possibly
billions of lives, wild life habitat, the different environments, watershed, migratory birds and much,
much more. We have heard them.

800 I am no scientist. The scientists in my book are the Elders sitting back there. There are the
ones that were out on the land 24/7. James talked about how he worked when he was a teenager
up until now, and he was not a full time hunter, but the ones that are out there on the land 24/7, that
lived off the land, grew up on the land, were born on the land. My stepfather was born on the land
and I can't even imagine today -- everybody asks for an epidural when they have a baby, imagine
805 long ago when everything was natural. They were out on the land with what tools? There are the
scientists.

810 James talked about how they can tell the weather just by looking at the clouds; what kind of
day it will be or what kind of month we are going to have. So those are my scientists. You should
hear some of the things they say and because you will have scientists that will come here and
predict what can happen or what this animal will do or what these particular animals will do but if
you would see an Elder, they have seen it from when they were kid, up until they are about 80-90
years old. They see it 24/7.

815 So my question is: do we want that? Do we want development? And my answer is no.

We have seen different impacts, we know what we want and don't want because sometimes
the pros outweigh the cons, sometimes there is only one con and then we'll say: no, yes, we can
go for it.

820 You have heard the Chief, we are not against development; there are certain things that you
know, there is intuition, there is research, there is knowledge and sometimes it's enough is enough.
For example, we have a high ground park that we are developing and we have to disturb the land.
And from there, we saw the different disturbances that we did to the natural habitats. There were
snakes that were coming out of the woodworks, and for what?

825 So that if anything should happen with the Hydro development projects, anyone of them that
are upstream from our river here, that there will be a place to go to. They created another lane to
go to the highway but we won't know for sure if we need that. Like I said, we don't have crystal
balls to predict what can happen. The closest one is right in our backyard, 30 minutes away, that is
830 LG-1. The next one is an hour away and then there is further more upstream.

So sometimes, we have to look at the choices we make and they are not easy and this one
is easy for us to say no. And other times we have to say yes because we want a place where
should anything happen, we have at least two hours to go to and for how long? There is close to

835 5,000 people. And who is to say how many will be 10 years from now, 20 years from now, or James
said earlier thousands years; nobody can predict a thousand years from now, no one can.

840 In closing, I want to thank you once again for coming to our community of Chisasibi and for
taking the time to hear our concerns and issues. We look forward to that day when Québec makes
history by saying no to uranium mining and for shutting that door for future mining development,
uranium mining development.

845 And I was thinking, as James and Davey our Chief were speaking earlier, I am 42 years old
and I could easily retire in eight years from now if I wanted to and be out on the land, that's how
much I love it and because of my experiences with my late grandfather and my stepdad, that I love
being out on the land. And my heart is here in our community, so that's why I think it's important to
protect our way of life and that's why it's very emotional for me to say this, and if I did plan to retire
let say when I am 50 years old, that is just eight years away, less than eight years away, what
850 promise can you make or can the Province make that my way of life, the land, the water, the
animals, everything we have heard to date are concerns and issues, what promises do I have that
it will be protected, that I can enjoy it, that I won't worry about the caribou I am eating or the fish I
want to catch, the food I want to prepare because if I am not employed, I am going to live off the
land, and what promises can you make that I can do that for the rest of my life and for future
generations? As I mentioned earlier, my boys are 7 and 11, what promises are there that they will
855 be protected because this is our way of life.

Like I said, Sherbrooke has other issues, Gaspésie has other issues, Témiscamingue has
other issues but these are our issues and that's what we are worried about. We want our way to be
protected because we have seen the impacts it has had, this one particular development in our
860 community has had and Eeyou Istchee does say yes to development. We have seen a mine in
Wemindji, so yes, we have seen one talking about one here about an hour away. But promise is
one word but can you guarantee that I'm going to be protected, that our people are going to be
protected from our concerns and issues with uranium development.

865 Thank you.

COMISSIONER ZAYED:

870 Well, thank you very much. You said that you are 42 years old, so we have almost the same
years. No, no, it's a joke.

DEPUTY CHIEF DAISY HOUSE :

I am one of those who are not afraid to say their age. It's just a number.

875 **THE PRESIDENT FRANCOEUR :**

But when you mentioned that perhaps you will retire at 50 years old because you are looking for, let us say, a quality of life that you can have, what would be the ideal quality of life for you and for your family and for your kids?

880

DEPUTY CHIEF DAISY HOUSE :

Right now, I have an office job. It is an elected position but the summer of 2015, we are going to have elections and there is no guarantee I'll get in or if I'll even run. So I can always go back to my job at the school any time I want because I am on leave. And I spoke to my husband and I told my husband, because he grew up on the land, he grew up -- like six months out of the year that's where he was, he missed a lot of school because his parents chose to be out on the land with all their kids.

885

890

So, every chance we get, we are out there. And my plan is to retire eventually; I know for a fact, I want to be out on the land because that is where my heart is, my mind is always at. I think about my cabin, our trapline, all the time. Every day we think about it, we talk about it because you just go down the bank and you have rapids and I can go fishing any time I want. Ice fishing, and my husband is out hunting so that's where I see myself retiring out there. I can't promise you at what age, but eventually I will retire out there.

895

COMISSIONER ZAYED :

Thank you.

900

THE PRESIDENT FRANCOEUR :

One for me, if you allow. You said that here in Chisasibi, the price of the development was probably the highest in the Cree Territory because most of the impacts are concentrated on LG-2 on the main big dams and reservoirs. Would you say from that, that in other communities, this type of development or the new type of development that could come, you know, from the South would be perceived in a different manner?

905

DEPUTY CHIEF DAISY HOUSE:

910

It all depends on your experiences because I find and believe that if you don't have the experience -- back in '75, we thought: this is a good thing; something good can come out of this. And there are people that think: uranium mining, say yes. This is a good thing, because it all

915 depends on your perspective and your knowledge and your experience and how you see your future.

920 And our people see a future with land, with animals because of that experience we have had. And there is an Elder here, James mentioned that their traplines are underwater. There is an Elder in this room, his trapline is underwater; almost half of it or most of it is underwater near LG-2, Mr. David Bearskin our Elder. And I can't imagine, every general meeting we hear stories of history and my heart just – it's heart wrenching to hear these stories of what we have missed because they are older and they have seen how pristine, as James put it, how pristine everything was long ago.

925 So, each community is different, each experience is different, it is your beliefs and your values and the history that you have with the community and your Elders that is the deciding factor for each community.

THE PRESIDENT FRANCOEUR :

930 When you said a few minutes ago that some may think it's a good thing, the development of uranium mining, do you mean other communities or individual even here in Chisasibi?

DEPUTY CHIEF DAISY HOUSE:

935 Not in Chisasibi, not in the territory, it's clear that it is no for the territory and for the Province I would say, but it's clear that across Canada, they thought it was good because there are uranium mines in some of the provinces and others have said no since there is a moratorium on development and I am hoping that Québec says no as well.

940 **THE PRESIDENT FRANCOEUR :**

So you are not meaning people here?

DEPUTY CHIEF DAISY HOUSE:

945 No. In general.

THE PRESIDENT FRANCOEUR :

950 Okay.

DEPUTY CHIEF DAISY HOUSE:

955

A handful. Not millions of people saying yes.

THE PRESIDENT FRANCOEUR :

960

Okay.

THE PRESIDENT MURDOCH :

965

I have a question. First, I want to start with a presumption that I have and to confirm or not whether my presumption is correct.

970

Because I find that here in Chisasibi, maybe a little bit more than in other communities, definitely more than in the South, but to be considered an expert in Chisasibi, I get the feeling sometimes it's a little harder than it is to be considered an expert somewhere else. And I have a feeling it has something to do with the difference between what people expected to see and what they actually saw as part of the promises of development and so on.

975

So immediately there is a challenge when we have to rely on experts and I am assuming that, and I mean, and I know in your work at the Band Council, you do have to rely every once in a while on an outside expert and so on. So when we're dealing with difficult questions like this and we have to bring in outside experts, and considering that particular challenge of being considered a real expert in Chisasibi, could you describe or have you had an experience where you could say ideally: okay, somebody came in, I don't know if it was their approach or the language they spoke or the way they presented themselves, but what would be the best way for an expert to gain credibility in Chisasibi so that when they speak on something, you know, it has an impact or, you know? How do you become an expert, a legitimate expert in the eyes of somebody from Chisasibi, I guess is the question?

980

DEPUTY CHIEF DAISY HOUSE:

985

Well, there are different kinds of experts. The ones I was referring to were the ones out on the land. There are several examples but the two main ones that I can think of are, for example if you talk about the eelgrass in our community or -- I would listen to those Elder experts instead of a scientist who basically is in an office, in a university or a research institute.

990

I would listen to the Elders or to my father-in-law who lived off the land for many years and who predicted what would happen 20 years ago with our eelgrass. He predicted, my husband told me: "I remember when we could barely go through the different..." I don't know, my vocabulary is

995

not that great, I prefer to speak in Cree – the different islands, when you go through the different islands, sometimes you have to lift your motor up a little bit because of the tall eelgrass, it would get in the way, so they would use their paddles from time-to-time and his dad, my husband's, my father-in-law predicted that in 20 years from now, we are going to lose these, there are going to disappear because of the fresh water that is coming in. And he predicted that because he lived off the land 24/7.

1000

So could somebody predict that 20 years ago that worked in an office? So that is one example. It's the scientists; it's the ones living off the land. But for another matter on housing or something, I would ask someone else. You know, it all depends on what subject it is but anything to do with the land, the Elders are the experts. So that is just one example.

1005

And then, for example, polar bears for example; the experts are the Inuit because they see them 24/7, they are 24/7 out on the land and I think -- I heard in the news not too long, about a year ago, they said that the polar bears were disappearing at an alarming rate. But the Inuits were saying: "No they're not; they're not at an alarming rate, they're disappearing slowly but not at an alarming rate." And then they said, in the end of the news piece, they said: "Yes, after all the Inuits were right, they weren't disappearing at an alarming rate."

1010

So they questioned the experts out on the land so those are the two examples I can think of that relate to the land.

1015

THE PRESIDENT FRANCOEUR :

So we thank you very much for your testimony.

1020

DEPUTY CHIEF DAISY HOUSE:

Thank you.

1025

THE PRESIDENT FRANCOEUR :

Oui. Is it possible to have your text? Yes? So could you give it to Mrs. Leblanc in the back? Thank you very much.

1030

THE PRESIDENT MURDOCH :

So up next, we have.

THE PRESIDENT FRANCOEUR:

1035

On va fermer le registre à ce moment-ci parce qu'on n'arrivera pas à 5 h. Alors, peux-tu annoncer qu'on ferme le registre?

THE PRESIDENT MURDOCH :

1040

Pour cet après-midi, mais est-ce qu'on peut le garder ouvert pour le soir?

THE PRESIDENT FRANCOEUR :

1045

Oui, mais s'il y a des gens qui veulent s'enregistrer, ils peuvent s'enregistrer pour ce soir.

THE PRESIDENT MURDOCH :

1050

Okay. For those who put their names down to speak, they will speak after supper. These Elders will be allowed to speak, I will put these people to come forth to speak. And the first will be Rod Pachano.

1055

**Mr. RODERICK PACHANO
EXECUTIVE COMMITTEE
OF THE REGIONAL COUNCIL OF ELDERS**

Mr. RODERICK PACHANO:

1060

Thank you very much and welcome to Chisasibi. Merci beaucoup, bienvenue à Chisasibi. That's all my French. I used up all my French.

1065

I would like to introduce the people here. We represent the Executive Committee of the Regional Council of Elders formerly called the Nishiyuu Council of Elders where all the communities are represented.

1070

The Executive Community consists of certain members of that Regional Council of Elders and we have been discussing this presentation which we are now officially tabling in to you to replace the one that was submitted earlier.

We have representatives from basically the four Directions at our meetings this past week: the most easterly community Mistissini, the most southerly Cree community Waswanipi, here in

1075 Chisasibi most westerly, and the most northern community Whapmagoostui. So we will be taking
turns making presentations to you. Most of it will be verbal and there will be also a slide show as
well. And you have all heard the expression that a picture is worth a thousand words, so you will
see a lot of many thousands of words here at our presentation.

1080 You hear me speaking just to make the introduction to that. So we will introduce the people
as they make the presentations one after the other; and it's not that I am an Elder, I work for the
Elders. Anybody ever tells you – let me give you a piece of advice – if anybody ever tells you that
they are an Elder, they probably aren't an Elder, like you were asking questions about experts. If
anybody ever tells you that they are an expert, they probably are not an expert; same thing with
that as well.

1085 So I would like to thank you again for being here and hopefully we will make some points for
your consideration and that they can command you for taking this responsibility to listen to us at
this time as well.

1090 And first presentation, we would like to have presented is Mrs. Elizabeth Dick from
Whapmagoostui , represents the women. Our Elders at the meeting said: "We would like the
women to go first." The reason for that is because all life begins with women. We want to show the
respect for the women; that without them, none of us would be here. And they nurture us and they
bring us back, and we will be talking about life here and they are the ones that brought in life, they
nurture the life like our Mother Earth did. So we would like to start with the women. So Mr. Elizabeth
Dick.

1100 **Mrs. ELIZABETH DICK**

Mrs. ELIZABETH DICK:

1105 Hi! *Waachiyaa!* With the Elders here, I am the youngest in that group. So yesterday they
asked me you will be the one to speak first. I was kind of hesitant because – then I said: "Okay, I
will."

This I want to tell you, I don't know if you have heard it, the people have said it before, maybe
they have said it, but if I say the same thing then you will know that we speak for one voice.

1110 What I have to tell you it's all written in the hearts of man and each and every one of you
here, it's there, it's written; it's just that we shot our hearts and with all the answers you are going to
look for, just look within yourselves the answers lie there. I asked myself so many times that why
can't they see the Mother Earth is the most beautiful woman in galaxies? Why do you take her

1115 body? Because when you take her body, you are hurting the woman too. You hurt and wound them too. That's why things are out of balance.

1120 Also, the men, there is a female in you. So when you hurt that mother, you also hurt yourselves. That is why the human race is getting weaker and weaker. Mother Earth nurses us. Each and every one of you here are part of her. You interact with her. Even out there, out in the land, I am not there but I am there, so each and every one of you is out there.

1125 As long as the trees, the mountains, the rivers, that's each one of us here. So this thing that will destroy our human race, it is your fight too. It is your fight for your wives; it is a fight for your mothers, grandmothers, your daughters, your great-grandchildren, your daughters. So in this room, who has the nerves to go to her mother and take the God out of her mother? No one. That is how much we love this earth.

1130 Even if you are out there, out in the south, what will happen here, you will be affected too because you are part of Mother Earth. So what are you going to be? Are you going to destroy your mother? Are you going to destroy your wife? Are you going to destroy your great-grandchildren and your future generations of daughters? Or are you going to stand to make a life for our children because our Mother Earth is getting weaker so is the female side of the women and also the side of men. They are getting weaker.

1135 I say no to this because once you take that, whatever you call it, uranium, out, you already put that bomb in our people and on yourselves too or even the Government. You already put it. So how many lives even the animals, the earth, and everything that is in it, it's going to be destroyed. So why can't we open our heart? It's written: before we come on earth, it is written in your hearts.

1140 So remember, once you take that out of your mother's gut, you already put that bomb in our people; and it is going to go on for thousands of millions of years, and who is going to be responsible? And your children even if they are in the south, they will be affected because you are connected. There is no way you can say that you are not part of this earth because everything that God put on earth is helping us to breath, helping us to eat. The animals, if the animals, the water and everything that won't be there, are humans, are we going to survive? No, we depend on them but they don't depend on us.

1145 So if you are going to ask questions, just look within yourselves. It is our fight together for our daughters, great-granddaughters, so on. So which side are you going to be: to save the human race or say yes to someone that wants to kill your children, your mothers or your future great-granddaughters? You can ask that question. You all should know that. I mean, you all should understand that. It is written in your hearts. All the answers are there. How you are going to stand against those people who want to destroy our mother and we are getting weaker.

1155 I agree with developments; development that is going to go and heal the wound of Mother
Earth where they destroy her, where they take her gut out, heal her, then we will become strong
again as human beings. That is the development I like to see. Where you destroy her, where you
make her or take something out of her gut but the other developments where you destroy her, no. I
say no to it. It is your fight too.

1160 Thank you very much.

THE PRESIDENT FRANCOEUR :

1165 Thank you. Will some other of you people continue or present something?

Mr. RODERICK PACHANO:

Yes, it is up to you. If you want to ask some questions after each one, go ahead.

1170 **THE PRESIDENT FRANCOEUR:**

Okay, we would prefer at the end, if you don't mind. Okay?

1175

Mrs. STELLA BEARSKIN

Mr. RODERICK PACHANO :

1180 Okay. The next person to make a presentation is Mrs. Stella Bearskin. She is originally from
Whapmagoostui, but some lucky guy got her to come and live, marry him from Chisasibi.

THE PRESIDENT FRANCOEUR :

1185 We find very interesting to see that the Elders are using the most modern technology of all
the intervenants.

Mr. RODERICK PACHANO:

1190 It's called adaptability.

Mrs. STELLA BEARSKIN :

1195

Hello. I am not an Elder but if you ask me, I am 60. I take really good care of myself. My name is Stella Bearskin and I am very proud that I can speak in Cree, and also that I am able to look after things that were given to us on this earth. God has given me... as a *Nishiyuu* or a human being, and then when we met non-native people, they actually give us, they change our names for their convenience. She talks about different names that have been lost because of these changes.

1200

Waachiyaa! My name is Stella Masty Bearskin. I am a mother of five children. I speak my language fluently in my home and so do my children. It is the first language they hear when they are born and even before they are born. I get my language from the land and that is the best place for me to be able to use my language.

1205

This is how the Creator created me to be a human being as *Nishiyuu* is translated with many other meanings, but today that's the term I will use. I am the mother of five children and a new grandmother to two beautiful granddaughters; married for eighteen years, I was raised for a good part of my upbringing from my grandparents on both sides of the family.

1210

I grew up on the Great Well River, that's where I remember most of my childhood, that's where I grew up.

1215

At a young age, I learned how to communicate with the land. I learned how to communicate with the water and I learned how to communicate with everybody around me using my language because my language, that is who I am. That is where my soul belongs. If I want to talk to you from my soul, I will use my language, but today I will use English because in this day and age, we have to adapt to survive. And so have the *Nishiyuu*, they have adapted.

1220

My earliest childhood memories were raised living off the land on the Whapmagoostui River for the best part of my life. My heart still misses the land and I duly miss my grandparents as they have passed on.

1225

I am a very proud *Nishiyuu* woman. I practice my tradition, I practice the ceremonies, I don't just talk about it. I will not tell you how to do it, but I will show you if you ask me. If you ask me for medicine, I will help you but I will not give it to you I will show you how to get it and where to get it, and how to get it and how to prepare it.

1230

I breath it, I live it, and I teach it. The Cree culture and values that were passed on to me is still very much alive inside of me as it has been instilled into my very core at the start of my journey on this life. For that, I am truly grateful for this gift of life, this gift of being. This is who I am. I am *Nishiyuu*; a human being that has existed on this earth since the beginning.

1235

The land is what makes us who we are. It is the essence of our survival as our very existence as *Nishiyuu*.

1240

Thanks to my Ancestors who valued then upheld the *Nishiyuu* loss of Creation. There are many things we can share with you why this land has contributed to our survival but these are just stories that you have not lived or experienced. There is something very beautiful on the land and there is something very beautiful and very healing once you get out there. The land has provided for me, my ancestors, my children, and future generations still to come and I would like to keep it like that.

1245

We have been impacted by so many agreements. I am 39 years old, I was only a week old when they signed the James Bay Northern Quebec Agreement, and I still feel the impacts from that first agreement. I still feel the impacts of residential school but I have been very fortunate enough to have been able to live my life through the legends, through the stories that were passed on to me by grandparents of how life was before the residential school came, before all these other agreements came after.

1250

I practise the ceremonies of the *Nishiyuu* and I try to instill those same values to my children. When my children get sick or I get sick, first thing I take is traditional medicine; it is not the doctor, or nurse or the pharmacist that I seek help from; it's the land. It's the land that heals my body, my mind, my spirit and instills this power for me to keep going.

1255

This fall, I had the awesome privilege of building my cabin on the Caniapiscau River. Our cabin is built-in between two rapids where my late husband's grandparents and many other generations have walked for so many years to get to the summer camps. There are legends about these two rapids since the time of Creation when all things on earth could still communicate to each other fluently.

1260

I often found myself sitting on the hill watching in the distance at how hard life was back then for my ancestors but then I realize it was never hard because to them, this was their way of life; they did not know any other life. And it struck me at how truly fortunate I am to have the same lineage as my ancestors. The legacy of my ancestors is why I am here to speak before you at the request of an Elder. He told me that I am the future generation that will be most impacted by this. With that said, I hesitated because I thought I am nobody important but as a mother, grandmother and a human being, I cannot stand idly by and then allow this to take place.

1265

1270

I pick my own medicine as taught by my grandmother and that is something I am not ashamed to tell you but there are still people that pick medicine out on that land. They still harvest the fish that are not impacted by the James Bay Northern Quebec Agreement, they still harvest animals. We harvest geese for feasts, we still go out hunting and there are still things that are very

1275

strong, and then if you take that land away, you will destroy that land. You kill the people that have survived off that land for so many generations.

1280

And yes, I can understand that it is very hard to grasp when you do not live on the land or you do not see development like you do in Montréal. You see buildings everywhere and yes, you can say Montréal is fully occupied. But growing up, even though it was only me and my grandparents, there was only three of us most of the time at camp, I would always be told not to scream, not to yell outside and I didn't understand why. It is only when I grew up I realized why. Because to the Cree, to the *Nishiyuu*, the land is always full of life even if we don't see it, even if we don't see it like we see people in Montreal on a rush hour and we think yes, there is a lot of people.

1285

But when you have a lot of people, it creates a lot of stress and animosity and a lot of negative feelings for people because they feel they are really crowded. I was not allowed to scream outside because that was the respect that the *Nishiyuu* had for the land not to disturb the animals, not to disturb everything.

1290

And I really hope that with everything that I said, that I can make an impact in your hearts or in your lives to make a just decision that uranium belongs in the land. It belongs there. It does not belong to be taken out source. My 13-year old son when he found out about uranium, he looked at me and he said: "Mom, some things are better left alone. Some things are better left buried." And I agree with him.

1295

Thank you.

1300

Mrs. JANIE PACHANO

Mr. RODERICK PACHANO :

1305

I have my technical limitations. I need somebody to turn this thing on. And after the next presenter will be Janie but she will go through this first and then she will go through the slide show. I don't know if you can see it. Janie Pachano is my wife, my better half so I am the slower half, I guess, and she has worked with the Elders for over 30 years.

1310

Mrs. JANIE PACHANO:

Thank you. *Waachiyaa*. My name is Janie Pachano and I am a member of the Cree Nation of Chisasibi. It really touched me what Stella had to say, so I am trying to deal with that right now.

My presentation is a little different from others that I have heard and I will just start into it.

1315

There are companies that want to extract resources from the land -- I don't have my reading glasses -- that will argue that the land is empty and therefore they are entitled through their Government given right to do what they want in the Eeyou Istchee.

1320

People who live off the land will argue that the land is not empty and that they have the God given right to protect it as long as possible for the use and enjoyment of its inhabitants and generations yet to come.

1325

I personally do not understand how the land plant life fish, fowl and the animals can be ignored when it comes to assessing the impacts of any development in the Eeyou Istchee. I can assure anybody from the experiences I have had with the animal kingdom during my limited periods of time out on the land that the land is far from empty.

1330

In addition, to a greater appreciation of Eeyou Istchee, those experiences have also provided me with some insight into animal behaviour and have broaden my perspective on the extent of the connectedness between the land, man and animal.

1335

When a two-year old bear follows you around during a berry picking trip and stops to eat berries when you stop to pick them, all the while looking in your direction every few minutes obviously checking up on you, you realize that he's craving for company because it is the first summer that it is on its own. Your initial fear turns into a sense of camaraderie with the animal.

1340

When a baby fox sees you and starts running towards you, you realize that it has not yet lost its innocence or learn to fear man. Even though you are tempted to pet it like a kitten, you know you can't because it must develop a healthy sense of fear of man to protect itself.

1345

When a young martin stands there and watches you intently while you split fire wood, you know its curiosity was stronger than its fear of man and that somehow it knew you were not going to harm it. You enjoy the moment but note, at the second you'll stop what you are doing, you will break the connection and the martin will run.

1350

When a lone caribou walks up to you while you are sitting in the middle of a ski-doo trail out in the bush, when it stops four feet from you, turns around and faces you directly and when it nods its head after you say hello to it, you acknowledge that its spirit and yours have connected and you appreciate and honor that precious moment.

When you see a mother bear or moose attack anyone that gets between it and its young, you realize that the capacity of animals to love is just as great as that of humans'.

1355 I would like to insert here a story I heard from our Elder at the end there, Robbie Matthews.
1360 When he watched caribou crossing the lake shortly after the lake had frozen and a mother caribou
with its young fell through the ice and as it struggled to get out, get back up on the ice out of the
water, the young caribou, the baby would not leave the mother and when the mother caribou finally
managed to get back on the ice, the young caribou, the baby was jumping around. When he told
that story, I could almost feel the relief in that young calf. When you witness these things you
cannot help but attribute human emotions and feelings to animals and you realize that the impacts
of development affect them just as much as they to us.

1365 When you spend two weeks out on the land watching thousands, and thousands of caribous
migrating day and night North to their summer calving grounds, you simply cannot accept the claim
that the land is empty. And when risky development is being proposed such as uranium mining, you
can't help but feel strongly obligated to do your part in trying to protect the Eeyou Istchee. Not just
for mankind, for the land itself, the plant life and all the other inhabitants, be they animals, fish or
fowl; to allow it is too risky for all of us.

1370 I put together a little slideshow to prove that the land is not empty so. I called it *Who says the
land is empty?*

1375 I started out with just one experience from previous development. "Over John" is the name of
the first rapids just a few kilometers up the river from here. It's where the first dam was built on the
Fort George River or Chisasibi "Stock House" we called it, where thousands of fish spawned every
August, it was an important fishing site for the Chisasibi people. Developers insisted building a dam
there would not affect the spawn in our fishing; this is one of the promises we were made. This
turned out to be false; not only that but fish became contaminated with mercury and Chisasibi Cree
were prohibited from eating fish.

1380 This is me when I was young and yes I was young once in the late 1960s. This is "Over
John" where the dam is now, now stands. This is 2014, that is what is left of the rapids where
people used to fish.

1385 There were many other serious impacts of the hydroelectric project on the land, the culture
and the Cree way of life. So who can blame us for being worried of developers' promises or
assurances? Some of the inhabitants of Eeyou Istchee, just to show you that the land is not empty:
on the top left- hand corner is a moose that we almost ran into last fall, just a few kilometers from
here and we started on the road and Roderick slammed on the breaks and I said: "Now what?" He
1390 said there is another moose and that's the male moose following the female moose on the right-
hand corner.

Down below is a spruce sprouts; that osprey, you see the nest is at kilometer 20 just down the road from up the road from Chisasibi.

1395

That is a red fox on the left-hand corner out in the LG-4 area at Roderick's cousins trapline hunting territory watching me while I was picking cranberries.

That is a porcupine just north of the river here.

1400

That is a fox in the spring when it is losing its fur.

A young beaver that is eating, having a snack, again just north of the "Over John" up here.

1405

I don't know what those are – ducks, again on the river here some baby ducks out on Fort George Island in a small lake there.

A young seagull down by the river

1410

And those are my pets, they live in my cabin at LG-3: baths, they keep the mosquitoes population down; they are very helpful.

Geese that we hunt all the time.

1415

A black bear.

A loon with its babies all clumped together.

Greater yellowlegs, sandpiper, yes.

1420

Just a few miles from here, a caribou on the road.

A young bird just learning to fly; it was a really windy day and it was having trouble staying on the -- that is just outside my window here in Chisasibi.

1425

And a blue jay. Again a grey jay, just north up here.

And our supper one night out at our trapline, white fish.

1430

A bird at (words in Cree) Roby's trapline. And I don't know if you can see them, that's a nest of three or four little rabbits there in the corner, you can see the eyes and the ears of one, they were all bunched together.

A squirrel just across the reservoir here at LG-1

1435 And a snake that I stepped on and scared me to death; I didn't see it.

1440 So those are – that's just some of the inhabitants of our area. And then I wanted to say something about the caribou, their declining -- the George River herd and a Leaf River herd as well as the woodland caribou, they have decreased in the 1980s from 700,000 to 800,000 to 14,200 in 2014. The Leaf River herd was 608,000 in 2001 and in 2011 they were down to 430,000.

1445 The major diet of the caribou is lichen. Lichen absorbs its food from the air including toxic dust from radioactive fall-out and rain water. The radioactive material accumulate in meat and organs of caribou which in turn gets into the systems of those who feed on them such as humans, wolves, ravens, seagulls and grey jays and radioactive materials in human systems lead to cancer and birth defects.

1450 This is all lichen you see from the air, this is between Whapmagoostui and Chisasibi. And that is where the caribou feed; this is a close-up, this is coral lichen not the reindeer lichen that they prefer. And this is some of the meat that we eat from the wilds: ptarmigan on the left-hand corner, caribou "oshogins", whatever you call it, and a "sigawa".

1455 And this is just four kinds of berries out of over twenty berries that we harvest and eat that grow on the land: "sugarda", cloudberries out on the left-hand corner, crowberries in the right-hand corner, blueberries in the left-hand bottom corner and skunk currants or red currants in the bottom right.

1460 So all these will be affected if there is any disasters from uranium. You can see that we still live off the land, but what is going to happen to our food? We can't eat the fish anymore. Now we will be told that we can't eat caribou then we can't eat the berries, we can't eat the fish. So we will become even more obese and more diabetic and cancer.

So I just wanted to prove to you that the land is not empty.

1465 _____

Mr. RODERICK PACHANO

Mr. RODERICK PACHANO:

1470 Okay. So I guess it's my turn.

1475 My name is Roderick Pachano. Like a lot of people, particularly the elderly people, I was born out on the land. I was born in a teepee, I spent the first few years of my life out on the land until I went into residential school.

1480 But I was also, I think, more or less an educated person as well. I went to university; I did not complete the study because I still did not know what I wanted to study at university. But I am here. I have been working for the Cree ever since I have been working. I have been involved in the negotiations, starting with the James Bay Northern Québec Agreement and numerous agreements subsequent to that.

1485 I have spent most of my working life working for the Cree and I have been involved in other areas of the implementation of the James Bay and Northern Québec Agreement.

The Agreement itself, I guess, is what we would consider not just a treaty but also a social contract between the Government and the Cree People and the developers.

1490 You will not find in that Agreement where it says that the Cree agreed that the land Eeyou Istchee can be destroyed and can be treated any way that the Government sees fit. The Cree people expected that the governments as representatives of the people, the greater society, would honour their commitments in that Agreement; they would respect the Cree values that were enshrined in that Agreement, but our experience to date has not been a good one. It questions or, at least, I question the integrity and the honesty of those on the other side. Did they ask us to sign the Agreement and was it their plan that they would not honour that Agreement? It took the Cree to
1495 go to Court to force the governments to come to an agreement as to the implementation of that Agreement. It took thirty years to come to that point.

1500 Back years ago, the other aboriginal groups that had treaties used to say: "The governments when they agree to these treaties only kept one promise; they broke all the promises that they made to us and the only promise that they kept was to take our land." Up to that point, that is basically what the people saw here too. The Cree agreed that the project, hydroelectric project could be built and in that Agreement, it is specified what that project could be.

1505 So when we talk about social acceptability of a project today, the Cree already had that notion about social acceptability. What was acceptable to them. And it certainly was not that they could do, that the developers or the government could do what they wanted whenever they wanted and how they wanted.

1510 Our experience to date has been that development of every kind has not been compatible with the Cree way of life. Why is that? Because the government and the developers have not seen it fit to make the development compatible with the Cree way of life. Even though the Agreement

says, the philosophy of that Agreement says that the Cree could continue their way of life if they so chose or carry out the modern way of life, I guess, or both.

1515

And our experience to date has been that very little consideration has been given to making development compatible with the Cree way of life.

1520

One of the biggest problems that we have that was not provided for in that Agreement? You know, the Cree agreed that we would share the resources; in other word, for us “to share” means that both of us, the Cree, the Government, the developers, all of us, would have the use and benefit of the resources, but that hasn’t been the case it’s always been the developer who has had the benefits.

1525

What is acceptable from and environmental point of view may not necessarily be socially acceptable to the community because we are part of that environment. You cannot separate us from the land just like that.

1530

You know, we talk about the Cree having made sacrifices. There is another way of looking at that: the Cree have gifted Québec, have gifted the southern society with sharing the resources. Nobody ever acknowledged that the Cree agreed that the land would be developed for hydroelectricity back in the early 70s when there was an energy crises. OPEC was formed, the Americans got paranoid, everybody has paranoid because somebody else from elsewhere was going to control the oil. At that time, Mr. Bourassa said: “I have a solution for you; the largest, the biggest project, energy, clean energy.” I will tell you, it’s not clean and it’s not sustainable either.

1535

So when we talk about the social acceptability of a project, it’s not only the developers or the governments’ definition of social acceptability that should be taken into account and consideration, but those that live here, those that are going to be directly affected and impacted by this.

1540

I think that the negative impacts have been felt by the people, by the Cree in Eeyou Istchee. They are the ones that live with this every day of the year; and when we were talking earlier about experts, they understand a lot more than people give them credit for and I think we can safely say that some of these experts got their knowledge, their expertise from the people but they never give them credit for that. So, because somebody has a piece of paper that says that they are recognized experts, that’s what the people or those that have the money will pay for.

1545

But then the people here, because of the experience, will not share certain knowledge because the knowledge that they did share in the past has been used against them. So they are very worried of that as well to make sure that nobody gets that knowledge and turns around and uses it against them; because in the past, the information and the knowledge that the people have given to the developers in the impact assessments have been used as a means to, for the

1550

1555 developers, to find ways to get around these so that the project will be approved by those that evaluate the project, the environmental impact assessment.

1560 You know, when we sit here, we talk about who has a right; we talk about human rights, about our rights as human being. What about the rights of the animals? What about the rights of our Mother Earth? Is it the government that can decide? Is it only the government that should decide? How do we fit into this? We are the one that will have to live with this.

1565 Some people, and I haven't heard this yet, but some people will consider this as a form of continued genocide. When you knowingly approve something that could potentially kill people or harm them irreparably, when we talk about this, this is what I understand. I am not an expert on uranium but when something happens with the uranium, it's already too late. The damage is done and so far, we understand that nothing has worked to repair that or to heal that damage, especially on individuals.

1570 What is my life worth to the government, to the developers? The governments provide and the developers provide for compensation but no amount of money will ever compensate for the loss of a life, a human life or an animal life or a plant life.

1575 I am sure we have all heard this expression that when you throw money at the problem, the only thing that disappears is the money; money will be gone. But what happens when you talk about how long these tailings will have to be kept, how long you have to do this, talking about hundreds of thousands of years. Now, how many people or has history recorded that length of time?

1580 There is no experience to go with to say that this is what will happen or what could happen. Is it better to say no than to feel sorry and have regrets if something happens? We have put up institutions like the government to regulate the regulations, the laws and we say: the law allows us to do this. This is what the government allows me to do. But who takes the responsibility? Nobody takes the responsibility if that law is flood, if it is not adequate, nobody will take that responsibility and we hide behind these institutions that we have created, whether it is the government, whether it is some commission or whether it's another thing that oversees something because this is what the law allows them or permits them.

1590 We have lived at least a couple of generations through promises that were made to the people. We are talking about the fishing at the LG-1 site. We were told that that was not going be affected. We have not seen that to be true. How can we believe those same people or same institution making the same promises? You know, we talked about promises; promises are one thing but what are our guarantees? Guarantees are much stronger for us because promises we did not have a good experience with them.

1595 Who is to say what will become with our government in the future. Will the next government that takes over, let's say, North America or Québec, honour those obligations that that government, that this present government will have regarding the safety, the management of that mining?

1600 Now, we have a lot of questions but I was going to say, with certainty for my part, that a lot of people, that no amount or promises will make me change my mind to accept uranium mining and my mind is made up as a lot of people here is made up. I do not want to be the person that say go ahead, we'll take a chance, we'll take that risk and we'll accept the consequences because I will not be around.

1605 We cannot put a value or use a common denominator like money, dollars and cents on this because the investor has put money into it, the people that expect this project, the users are going to put money into this and the government will get money out of this through taxes and whatever but what will we get? We don't want money; we just want our life. We want our security, we want our guarantees that we will be secured and not have to be worried about this.

1610 You know, people are talking about the high ground. The sector I guess of this community that was most affected was the young people, the children when they heard that there was a possibility that the dams could break and they were very concerned or they asked their parents or the Elders: "Is it true that the dam will break? Not if but that it will?" So a lot of people, a lot of the young people were very affected by that. Are they still affected? Probably. And how did that impact them? And how it would impact them going forward? And now, how will this discussion or talk about uranium mining affect them?

1620 And I ask the government: who has the right to decide? We live here, we hope our generation and our future generations will come, will also continue to live here in an area that is free from possible negative impacts. So is it the government that will decide our future? The future of our children, our grandchildren? What gives them that right to decide for us? How would the government view the Cree telling the people in the south what to do or how to run their farms or what to do or how to live in a city, consequent to that as well. I am sure that they would not accept that.

1625 I have heard people here when they are told: "This is what the government thinks we should do or we should look after something." They ask: "What does the government know about this? What does the government know about the caribou? What does the government know about wildlife? What does the government know about the Eeyou Istchee?" They say.

1630 When I was out there hunting this past year, I didn't see anybody from the government out there. My grandfather and my ancestors before us never told us that the government was out there experiencing this and knowing and gathering knowledge about our land. How can they tell us how the land should be looked after? How we should look after the land, how we should look after the

resources? Because we never saw them, they were never there. So why do they understand? But if they don't understand on what basis are they making a decision for us?

1635

So we could go on and on but what I would like to say though is we talk about integrity; integrity of the individuals that are the governments, the integrity of the developers, the integrity of the panel members. Our trust has been broken with the government because we did not feel that they had the integrity or those that represented the government had the integrity. People here have integrity; the people that live on the land have the integrity. They respect the land, they do not only think of themselves or for themselves or for that day, they think of future generations and that to come.

1640

You see what the land provides, it continues to do that in spite of the absence or interference of the government and sometimes they continue despite the government interference because the people have a way of doing this, the way of living and understanding of the land or the resources, or the uses of the resources.

1645

When Janie made the presentation *Who says the land is empty*, they say they don't have any... they can't see. People aren't there out on the land. Let me tell you a simple thing: you go out on a canoe on the river, five minutes after you've left, nobody knows that you have been using the river or travelled on that river. In the winter time, you go out on the ice, on the snow, your tracks may be there but when it melts no one knows that you have been there because like we say, the Cree people do not leave monuments to themselves to announce their presence because the people here have been told and have been taught to leave the land the way it was handed to them or even better condition than what we have, that they got it in, because we are not, the present generations do not own that land as we are only borrowing that land from the people from a future generations.

1650

1655

And there we have a difference of opinion with ownership between non-native society and native society. They asked: how can somebody say they own the land? They're only here for so many years. I guess where they put them, in the ground when they die; who owns who now? It is not that individual, and you know these different concepts could not always coincide with each other, but to preserve the land should be something that everybody should be working towards.

1660

1665

And I would like to thank each and every one of you for having accepted this huge responsibility to listen to the people, and listen to both sides I guess of this issue, and that I wish, I hope that you will be guided by your conscience in whatever recommendation you will make and that the Creator will give you a guidance as well for you to make that right decision, and to give you the strength and the courage to make that right decision.

1670

1675

You know, it's not the government that should tell us; after all, isn't the government for the people and are we not part of the people? And we have a fiduciary obligation to protect and preserve the land as well for future generations. Once we've destroyed it, what will become of us? It's only when men are seized that it's threaten that they do something or try to do something but sometimes it's too late because it's their own preservation.

1680

So let's not be too late for this. The government should not decide for us. As people have said in the past: I would like to ask the government which part of "no" do they not understand, the extra 'N' in the French "non"? Very simple for us.

Thank you very much.

1685

THE PRESIDENT FRANCOEUR :

Thank you very much to all of you.

1690

Mr. ROBBIE MATTHEWS

Mr. RODERICK PACHANO:

1695

I would like to ask our Elder up here to make the final comments.

THE PRESIDENT FRANCOEUR :

Very final.

1700

Mr. ROBBIE MATTHEWS:

1705

First thing I want to say, that I shake hands with you. I am thankful to hear these things and now I'll give thanks to God to have given us this land that we live on. There is many things that we have seen, things that we have seen in the past. This river, on the 2nd of November and my oldest daughter's birthday but the day she was born on November the 2nd, the river was already empty. We were able to cross the river on ice; today you can see there is still only water out there and my daughter is almost 50 years old. That's how fast things move, things change. We don't think about it, things that happen to us.

1710

I hope that they can understand not only other people but our people that lead us, our problems that we face today since the damming of the rivers. We see this river every day and there

1715 is certain things that make our lives harder. We don't want to live healthy and all those rivers that have been diverted towards our river, into our river and the strength of that river, the strength of that water that there is an island in Hudson Bay on the Belcher Islands, this fresh water has already been out there, and the Inuit mentioned, the Inuit see the ice conditions that have changed, the fresh water freezes faster than salt water and that's how strong this current is, this fresh water current that goes to the Bay.

1720 And then there were other things that seem to try to destroy us. When they built the residential schools, I was one of the ones that was in that residential school but it was in Fort George on the Island. I never went anywhere else for my schooling and then after that, it was the damming of the rivers. And the presence of that fresh water, it's very powerful and it's very fast. We cannot cross river, we cannot hunt on the ice like we used to. We cannot hunt from this river anymore because we don't trust it.

1725 Because so many things have changed for those of us that reside and live in Chisasibi, and so one of those things that I think that we don't really see and the government doesn't really see to help us with certain difficulties that we have.

1730 In the past there was not that much sickness while the water was still fresh and very good. What you see in this bottle is how that river was. And today, there is many of us that cannot drink from this river so we get water from elsewhere, from springs elsewhere.

1735 The government does not really know, as of yet, the difficulty we have and the conditions we live in, and now we are talking about other things that are being forecast, that some very serious and very deadly; what shall we do? And those things that happened to us, they are not fully known yet. And the dams and the turbines, there is many of those in the dams. It's almost like we're laying down on one of those dams as our pillow. Nobody is taken care or the government to see and the dam builders.

1740 Is it true that nothing will happen to us when the dam breaks? Is it true that our granddaughters and grandchildren will not be affected? And the many kids that are in school at the moment? And there is a hospital here where patients are and we think that we are not treated properly. And those things that I mentioned, people are hearing that we believe what we see that the river is not treating us as good as it used, that we came and drink from it. And now there is something else that is being mentioned to be exploited and it has some a more deadly effect. This is what I worry about.

1750 I may not be around anymore on this earth when these things happen and even the dams, is it true that nothing will happen? And then sometimes, there used to be earthquakes in the past. Hydro said there were no earthquakes but there were earthquakes. Our grandfathers saw these

1755 things. And these are the things that are happening to us and I am sorry that I have to talk like this but I don't talk as a threat, I am not mad, I am not angry, but I am just sad about this and I am not happy with these things while looking for the future of our children and our grandchildren; are they going to be happy and secure? Will there be things that they can continue to sustain their lives and livelihood? And whenever the land has been totally used up and when the government is trying to run our lives – I haven't thought about talking so long and I am happy to hear people that have spoke up.

1760 We are not talking about tomorrow, we are talking about in the future; that's how we are making our talk. Is it true that the government will allow this to happen? And those of us that were taught by our grandmothers and grandfathers, the thing that I will mention to you – I don't want to take too long in this. I don't have much standing as an individual. If I was told that I have certain things to offer, I would be sitting on the other side of the table. I would be sitting there. Today, I am
1765 not sitting on that side and Janie bring forward and carry what our Elders have taught us in the past, I know we cannot say that they were not touched directly by God. And then, they were told that there would be somebody trying to run your lives. And when that body governs your lives, they will do whatever they can and where the set come from.

1770 And who told these people that they would know these things. I will talk a bit of English. I know a little bit of English. I know a little bit and those are ancestors. They were the ones that foresaw... we had profits before the white man ever landed here and they told us, this is diversion, they told us what is going to happen to our generations: foreigners will live in your land, will gain more and more power while you gradually lose yours. They will have money to lend you but you
1775 won't have money to lend them.

Now they take the land for themselves; that is what it says. That's our ancestors got this message. They were given this message that it would happen in the generations to come. Do you believe that? Do you believe that what I said? I believe that. Foreigners have already been arriving
1780 here. The government, he wants to control everything; even our lives, even in our area here, in the community. We have a Court House. They used their manmade laws to govern our people. And that's how this is. That is what the problem -- They use their own laws in the court, in their court system. We had that. We had our system a long time ago before the contact. But I don't know if you people had that, you know, have heard this, what I have just mentioned.

1785 I have seen that when I was growing up on the island. We did not have any judges or lawyers at that time. It was the Elders that took charge to straighten us from the wrong doings that we had, we did.

1790 Now we got everything. We have the courts and every once in a while the judge, the lawyers come to judge our own people and we are sitting here doing nothing. The control of the governments, when are we going to say: enough is enough. Let us do this on our own selves,

1795 because it has happened many years ago. They didn't judge the people; they only helped them admit and make them understand the mistake that they did; that is what I saw. There was no court, no policemen.

1800 So this is my interpretation. I hope you will respect this. This is a promise that one day will come true, what I just said to you. I hope you will understand. Open your hearts when you listen to people talk, us people. We don't go by the law; we go by what we were taught and understand everything: the land, the animals; they are all part of us.

We have that also, another promise that says all the fish underneath the water, the animals, the four legged and the wing creatures, do you all know that was the hand that made them all. Show our way, show anyway, that's all I can say.

1805 I hope you understand my English. My English is not perfect. It's not 100%, that's why I cannot sit over there on that seat because I don't know about politics and all those doings, you know, what the government is doing to our people.

I rather stand by my people, stand with them and direct them, what is right and what is wrong.

1810 Thank you and merci beaucoup! That's all I know in French: merci beaucoup!

THE PRESIDENT FRANCOEUR:

1815 *Meekwech.*

Mr. RODERICK PACHANO :

1820 The others are shy. Well, thank you very much for all the presentations from the representatives with the Council of Elders. Thank you for listening to us. Hope we made some sense to.

THE PRESIDENT FRANCOEUR :

1825 I have one question. I think it is the most important one. With all what you said, I understand that there is an important break in the confidence towards government. How this confidence could be recreated or created if it does ever exist? What would be necessary so that it happens?

1830

Mr. RODERICK PACHANO:

1835 That is a very good question. It's a hard question and there is no easy answer. One of the issues for us is that they broke our trust. We trusted them. They said, they sign the document that said: this is what we will do. But they went ahead and did the opposite or did not do what we agreed that they should do. People here, lot of them, know that there are all kinds of promises that were made that they never fulfilled.

1840 A simple little thing like that fishing spot, people have talked about that, the Elders have talked about that. I think the government and the developers should say: okay, this is what we promised, is it possible for us to live up to that promise? We will know by the effort that they make whether they are sincere or not sincere. Because one of the ways to evaluate or trust a person is their sincerity; sincerity is basically shown by the actions they take. If they say no, we will know that they are not sincere. So sincerity for them and for us is paramount; if they cannot do it because it is not possible, because they cannot do what is not possible, I think that they should tell us in sincerity that they cannot do it instead of saying that they will do it and not do anything about that.

1850 They are making promises; I need those promises to also be turned into guarantees that this is what happens if something like this does not come true. We recently signed an Agreement, another treaty on the offshore islands wherein the Government of Canada recognized the ownership of the islands of the Cree.

1855 In that Agreement, we have a clause that's titled or a section titled: "Wildlife compensation". I will read that to you. And it is chapter 20 of the Eeyou Marine Region Land Claims Agreement between the Crees of Eeyou Istchee and Her Majesty the Queen in right of Canada concerning the Eeyou marine region signed here in Chisasibi on the 7th day of July 2010. Section 20.7 says:

1860 *A Developer is liable absolutely, without proof of fault or negligence, for loss or damage suffered by a Claimant as a result of its Development Activities in respect of: a) loss or damage to property or equipment used in Harvesting or to Wildlife reduced into possession; b) present and future loss of income from Harvesting; and c) present and future loss of Wildlife Harvested for personal use by Claimants.*

1865 Also in that Agreement, as an appendix, is a list of plant life, both marine and land, that if something like happens to these species, then somebody is liable for that as well.

1870 The Government of Québec say: we will amend the Agreement just to show our sincerity, this is what we can do for you. We will agree to that. They cannot say that it hasn't been done elsewhere because this has been done already with the Government of Canada. That would demonstrate to me that they are sincere.

1875

Maybe I can trust them again but it will take a great deal for the government to regain the trust of the people here. Maybe the future generations that haven't dealt with them like we have, that didn't have to fight for everything that we have presently, that we thought our people agreed to in the past, it will be more acceptable to sit in with the government and say: we are going to start a new understanding.

1880

The agreements, the Implementation Agreements with the governments for example, the Government of Québec and the Government of Canada are both called a New Relationship Agreement that intended to study or to start a new relationship with the government. We would like to build on that, I think there should be a building on that new relationship but for the people to feel threaten by what the government will be approving will not build or help to re-establish the trust of the people in the government.

1885

I think that's about all we can say for now.

THE PRESIDENT MURDOCH :

1890

Well it is not really a question but before I give thanks for the Elders coming forward and sharing, I guess I want to start a little bit with an apology because when I think of my own personal life and when I have learned the most profound things from Elders, it's usually always been in a boat ride somewhere or sitting on the shore waiting for weather to change or waiting for the geese to come and it's always been defined by time and patience.

1895

So I want to apologize a little bit that we don't have that luxury in this process and we don't have the luxury of all of the time. I have even heard my colleagues here on the Commission, they've said many times when, you know, they hear things being brought to them that they wish we had so much more time to do things, but unfortunately the world we live in, it doesn't always accommodate that.

1900

So I want to apologize and then at the same time recognizing that I want to thank you for subjecting yourself to this formal process, and you know time limits and so on.

1905

So I feel especially thankful to the Elders as well as to all the presenters who came before, you know, subjecting themselves to this process to share. And I think that's a very noble thing and we are very grateful and thankful.

So thank you.

THE PRESIDENT FRANCOEUR:

1910

Thank you too.

Mr. RODENICK PACHANO:

1915

We would like to carry a tradition that we do acknowledge people by shaking their hands so we would like to shake your hand.

THE PRESIDENT MURDOCH:

1920

Samuel Cox, I just want to make sure that you are available at 8 o'clock this evening. Is that okay?

So we will have a break until 7:00 so everybody eat traditional food.

1925

SESSION ADJOURNED TO NOVEMBER 11th, 2014 AT 19:30

1930

I, YOLANDE TEASDALE, Official Bilingual Court Reporter, duly sworn as such, do certify that the foregoing is a true and faithful transcription of the evidence herein to the best of my skill and ability, THE WHOLE IN ACCORDANCE WITH THE LAW

1935

AND I HAVE SIGNED:

1940

Yolande Teasdale
Official Bilingual Court Reporter