TIMISKAMING FIRST NATION

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Timiskaming Reserve, July 19th/2001

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CR3

Projet de réfection du barrage en enrochement et des digues de l'aménagement des Rapides des Quinze

AUD6211 02 019

To: Government of Quebec
Minister of the Environment
675,Boul. René-Lévesque Est,
30 étage, Quebec
Qc. GIR-5V7
Fax: (418) 643-4143

Att: Minister Andre Boisclair

Re: Request for a public hearing ~ Hydro-Quebec's proposed Rehabilitation of the Rapides-des-Quinze Development Rockfill Dam and Dikes.

Mister,

Timiskaming First Nation reject Hydro-Quebec proposal as planned and request the necessity for a public hearing considering the **serious concerns** raised by this project, and here in summary some of the reasons why:

1. **Systems exclusion of Timiskaming First Nation and Algonquin Aboriginal rights and issues:**

The manner, Hydro-Quebec has carried the planning and the studies for this project since May 1999 represent a systematic denial of any Algonquin interest with this project Timiskaming First Nation was never consulted because Hydro-Quebec has unilaterally decided that we were not to be considered an interested party.

2. **Expected negative impacts fauna and environment**

This area represented by Hydro's proposal is part of our traditional land, which is still use by our members for their Aboriginal traditional activities, (trapping, gathering, fishing, hunting, etc.) With Hydro-Quebec these activities are not to be considered as part of our specific Algonquin culture anymore, but should be associated with Gaming, sport fishing and hunting for recreo-touristique activities.

2.0 Expected negative impacts fauna and environment

If our traditional way of life is to be negatively impacted with this proposal, why are we systematically excluded of any consultation?

3.0 Algonquin Archeologie and historical site

We refer you to Hydro Quebec, Dec 2000 rapport d'avant project, sec 6.4.5 P.76. Here Hydro Quebec confirmed that they have identified 26 sites in the area. Hydro Quebec also confirmed that with the proposed road construction and deforestation there's a sensible risk to destroy these sites. The Hydro Quebec proposed a process to deal with this issue, are as followed:

A) if site known before construction; prepare an inventory if not
B) go on with the construction anyway and during the process there is discovery of something valuable (or of interest Hydro-Quebec decided?) then stop the construction and with no consultation with the Algonquin contact Affaires Culturelles Quebec
C) if discovery of a new site dig and explore the site without no consultation with the algonquin.

Timiskaming First Nation. Strongly reflect such proposed process done internationally jurisdictions have for many years now, recognise for the Aboriginal people as having the sole jurisdiction over sacred, spiritual and burial sites. It also recognises the Aboriginal people as the owners of cultural sites Archaeological resources and spiritual objects and burial sites located within their traditional territories.

4.0 Economic benefits and other spin off developments

Our understanding is that because Timiskaming First Nation members and entrepreneurs are not certified with the Quebec Construction Commission was not allowed jobs on the construction site. In addition, at the initiative of SDT, Hydro Quebec will be supporting the local municipalities with four (4) spin-offs in development for recreo-tourism sector, on our traditional with no such benefits for our communities. A question? Is that the type of partnership with First Nation that Quebec Government is seeking in the future?

5.0 Sustainable Development

As you may know, the sustainable development concepts are associated with First Nation culture; integration to the whole of the universe, the inter-dependence of life and spirit, etc.

Our understanding of sustainable development consists in protecting the quality of the territory and it's uses to ensure the maintenance, the promotion and the everlasting of the native cultures and languages, which are rich and diversified.

Some of these elements could be found in document PR-2 Evacuations Environmental – Directive, December 1, 2000. Could you explain how to promote such a concept and the systematic eviction of Timiskaming First Nation from this project?

6.0 Emergency plan- plan measures

We have noted that Hydro-Quebec has developed with the four (4) interested municipalities emergency plans in case of an accident. Could you explain why Timiskaming First Nation is ignored and excluded of such emergency plan?

There are many other issues that we would have liked to explore or discussed; but considering the constrains (language, documents received a few weeks ago, etc. We believe that with the above-mentioned issues, there should be enough to justify and call for the need of public hearing.

From our understanding the overall objective of this proposal is to ensure the safety of the public and of property at the maximal probable flood, thereby bringing this hydro complex in compliance with the requirements of the law respecting the safety of dams.

Timiskaming First Nation, supports such objective but Timiskaming First Nation also believes that as part of safety measures, there's a need for an informed population which is not the case right now with the manner Hydro-Quebec has developed and planned this project specially as to Timiskaming First Nation members.

You will agree that because our First Nations were ignored for the original construction in 1923 could not continue to justify the same manner today.

As a First Nation, we do not know what to expect from these Bape public hearings. We hope and would like to believe to have the possibility to modify this proposal in a way which should be more constructive for all party's and more respectful for timiskaming First Nation, it's people and Aboriginal title.

In peace,

Beverly Cheri Polson (vice chief)

Chief Daniel Chief & Council
Timiskaming First Nation

c.c. Timiskaming Saugeen Power Committee
Algonquin Development Association Inc.
Long Point First Nation, Chief Steeve Mathias
A.N.P.S.S. Grand Chief Carol McBride
Algonquin Anishinabeg Grand Chief Jimmy Hunter

TIMISKAMING FIRST NATION

Juliette Chevrier Polson, Témiscamingue-Nord : réserve algonquine.

Presentation on Environmental Impact of Rapides-des-Quinze Hydro Project

ıred by: Jeanne Mc Donald
July 18, 2001

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Timiskaming First Nataion Presentation on Environmental Impact of Rapides des Quinze Hydro Project

Timiskaming First Nation is not a municipality. Timiskaming First Nation is an Algonquin community situated at the Headwaters of Riviere des Quinze near the Quebec town of Notre Dame du Nord. The Timiskaming Band is one of nine Algonquin communities of Western Quebec. In 1856, A Report of the Royal Commission of Inquiry shows that its Act of 1851 and through Orders in Council of 1853, created the Maniwaki and Temiscaminque reserves.

Healing Communities

We have to create healing communities.
We have to do that or we die.
Our children will die.
They will destroy themselves and each other
if we going as we are going now.
We have to think seriously about where we are going.
We cannot do anything with superficial thinking.
We are in crisis, what will we do?
And how will we do it?
A wise man once said:
"The people will always know what to do provided
they have the context in which to do it."

Eating Bitterness - A vision Beyond the Prison Walls - Poems and Essays of Arthur Solomon (NC Press Limited, Toronto, 1994) Objiway Elder.

The Context

In this presentation to the Quebec Government we will provide the Definitions and the Cultural Concept in which to understand the Algonquin point of view.

Land Ownership:	concept of private property, real estate, money value.
Earth:	concept of a living being, relatives, family, no concept of ownership at first contact.
Resources:	wealth, exploitation
Gifts of Creation:	spiritual and traditional knowledge of the land and water to survive.
Natural World:	Aboriginal people are one with the Natural World cannot live separately. Individual and collective are one.
Environment:	Represents conservation of wildlife, water, land resources, scientific detail.

On Lake Temiskaming is a place near the town of Ville Marie, known as "Le Vieux Fort"- "Old Fort" and to the Algonquin as Obawgeewong - Both sides of the Narrows. Archaeological investigation indicates that this site had been used continuously for over 6,000 years. (Algonquins-Anishnabek)

The point in these statements is that the Algonquin people are a part of the Natural World therefore the **Environmental Impact** must include:

HQ Impact: Physical environment, Biological Environment, Human Environment but also Impact: Algonquin Reality.

Algonquin people will address these issues by demonstrating parallel situations in actual recent history showing the Impact of Hydro-Electric Projects. The facts are clear and it is meant to impress and connect the importance of Aboriginal peoples to the Natural World. We must be considered as part of the Environment, have ancient rights to the Ottawa River-Lake Timiskaming Watersheds.

Our heritage and culture is based on the waterways. This way of life was changed from the beginning with the construction of the Dams in 1923. We are now living with the Impact and Effects from over a generation before our time. Our Grandmothers and Grandfathers lived on the Rivers and Lakes throughout the territory. The message we send is one from our ancestors, telling the story of our lives before the Dams.

There was loss of a way of life 80 years ago. Our Grandmother Juliette Chevrier Polson was born in 1903. The Dams were built in 1923. She was a child living at the time when our people still practised a traditional living. It was already a period of transition entering into the Depression Years.

Juliette Chevrier Polson
Born: August 10, 1903
Age 74
North Timiskaming

"We used to make sugar, maple sugar, about this time of year, March, we used to go down to the Snag. There was great big Maples there, it was nice, the snow on the crust in the morning, all level. Then the sun come up to it and would make the water run, we boiled that 10 o'clock in the morning. We put a big pot and we would boil that all day, no sugar added or anything, nice maple syrup. The coming around the last, the maple's last run they'd call that, the old people knew when it was going to finish, they would make brown sugar.

They would boil that for so long and make little cakes, they would curl up the (birch) bark and make little baskets and we would have cakes for all winter.

We used to make our baskets, we would cut the bark down, they used to heat it and bend it and use wooden pegs. We never take no dishes or anything, they used to put an tap on the tree and catch the water, nice clear water, it tasted sweet too. That was nice, you know, I used to like that, you wake up in the morning and build a big fire.

I used to always be cutting wood and dragging sticks home to the fire. I used to get up in the morning, it was nice and warm and we would have afire going and she would say "Hurry up now." She would give a tub on a sleigh and I'd go out and get all the sap. She would look at the sun and see how long that was boiling, they would know by the sun.

They flooded the land after that, and the trees all drowned. There was no more place to go and make sugar."

Parallel Worlds

p.108- "The tragedy of Moose Lake is that the reserve was once a thriving, prosperous community. Located on the fertile soil of the Saskatchewan River Delta, it was rich in wildlife-animals, fish, and birds. Its hunting and trapping grounds were regarded as one of the best in the province, and the band at Moose Lake was one of the most peaceful and self-sufficient in Manitoba. According to one study, commissioned by four Cree Band in the region, "crime and vandalism were practically non-existent in 1960. The community prior to flooding has no marked social problems but rather a high degree of coherence."

But in the early 1960's, thousands of hectares of wilderness-including two-thirds of the land on the reserve-were submerged in water by the construction of the Grand Rapids Hydro dam. Many reserve residents were forced to relocate to a new site, where the houses were jammed together on a small patch of land.

Before the Hydro project there was an estimated two thousand moose and large numbers of deer in the wilderness surrounding the Moose Lake reserve and the nearby Chemawawin reserve.....The Saskatchewan River Delta was one of the last great breeding marshes for ducks and geese in North America, the soil was rich enough to support grain and vegetable crops and a ranch of top-quality Hereford cattle. Even a successful muskrat ranch was established in Moose Lake.

In the 1950's, the reserve and the surrounding region produced about $150,000. worth of muskrat pelts each year. Beavers and other fur-bearing animals were trapped in the wild, and the duck hunt brought about $207,000. annually. There was a commercial fishery, and thousands of kilograms of whitefish were sold by band members each year.

But this traditional economy was shattered by the hydro flooding of 1963 and 1964....Crime and alcoholism became a serious problem at Moose Lake. "Stress, anxiety and fear have become much in evidence since the flooding", a study of Moose Lake reported in 1978.

Jim Tobacco, Chief of Moose Lake, says the crime rate on his reserve is one of the highest in Manitoba. "There's a hostile attitude in the community. Our young people are always beating each other up. My people don't know who the hell they are. They live month by month, on welfare... Our way of life and our resource base has been destroyed. We were promised benefits from the hydro project. Today we are poor and Manitoba Hydro is rich. The crime and violence, the gang warfare, are the price we pay for Hydro's vision of progress."

Excerpts from 1960 "The Dispossessed", Life and Death in Native Canada by Geoffrey York. Chapter Five: Defense of the North: The Native Economy and Land Claims p. 107-140.

RCAP - Public Hearings - Toward Reconcilation ...p.76 (Vancouver)

At the same hearing Chief Marvin Charlie told of the devastating effects of the Kemano hydro-electric project on the Cheslatta Carrier First Nation in the 1950's, and warned of new disasters if the Kemano 11 project, proposed by the Aluminum Company of Canada would take 88 per cent of the Nechako River's flow and bring terrible devastation to the river and its salmon and to the 10 First Nations living on the adjoining territory.

Chief Charlie described how his people had been forced to move from Cheslatta lake; Alcan Aluminum had the hired contractors to burn down their homes when it began constructing the Kemano dam in 1952. The Cheslatta Carrier trap lines and hunting territories had been destroyed by flooding. Several community members subsequently died of tuberculosis, alcoholism and suicide following the disruption of their way of life. By the time he became chief in 1990, 95% of the community was on welfare.

Resolutions

In Winnipeg, Darcy Linklater, of the Northern Flood Committee, addressed the federal governments fiduciary performance with respect to the Northern Flood Agreement and assessed the benefits to each side. In the 16 years since the NFA was signed, First Nations had received none of the land due under the agreement and had not been issued aa single exclusive use permit, he said.

In the meantime Manitoba Hydro has operated its project since 1977, earning substantial revenues. Manitoba has earned substantial water rental revenues each year, and the residents of Manitoba have enjoyed reliable, and by Canadian standards, reasonably priced rates...

Members of the Flood Committee called for an environmental impact study that would recognize both scientific data and traditional knowledge accumulated by elders. They asked for a moratorium on development until the parties lived up to their obligations, along with compensation for the bad faith of Manitoba, of Manitoba Hydro and of Canada. (Towards Reconciliation..)

The position of Timiskaming First Nation to the Rapides des Quinze Quebec-Hydro Project is a result of the following:

1. No consultation, no information in the language of the people of the community which is now english although many of our members are bi-lingual in french and english. Unfortunately, the Algonquin language barely survives here.

2. No recognition of territorial rights in relation to the land and water.

3. No access to any benefit in the way of economic development opportunities. (employment)
   Our community members do not have Quebec certification and therefore do not qualify for jobs available for this project.

4. The timeframes, time limits did not give our community adequate preparation to enter into the proper process as fair and equal partners to the privilege of our neighbors.

Presentation to the Bureau des Audience Publiciques sur l'Environment
Upgrading the Rockfill Dam and the Dikes of the Rapides des Quinze Project
June 20,2001 - received July 6,2001.

An Algonquin response to:

The project is situated on the headwater of the Outauois River, on the territories of the Guerin, St-Eugene de Guigues at Angliers municipalities, in the county regional municipality of Temiscamigue. *(and Timiskaming First Nation)*

The purpose of the Rapides des Quinze project is to regulate the natural intake that feeds the Rapides-des-Quinze, the Rapides-des-illes and the Premiere Chute generating Stations, which are all situated directly downstream, and are operated by Hydro-Quebec.

Algonquin Perspectives

Rationale for the Project

What are the reasons behind Hydro-Quebec's decision to undertake priority civil engineering upgrading work on the rockfill dam and the dikes of the Rapides des Quinze project?

It must first of all be remembered that this hydro-electric project is the oldest in Abitibi-Temiscamique. Several of these facilities date from 1923, which explains the urgency of carrying out upgrading work to ensure the longevity and the safety of the public.

Studies carried out in 1988 on the dam and the dikes brought us to the realization that the crest of the watertightness factor is not in compliance with the safety standards defined on the basis of a probable maximum flood.

Our people have adapted to the changes in the river, and we still follow our traditions on the land and water. We have adapted to living downriver from the Dams. We want all life protected from the adverse effects of developments. We must also state that we view all watersheds and water systems as being connected, and it is these relationships that are endangered.

We object to the manner in which this Hydro-Quebec project proceeded. We realize now and we can strongly express our disappointment once more that our Algonquin Community is not referred to in any documentation, in media releases, in any part of written information, briefs or any form of communication. It appears to be an "oversight" to have missed our community completely.

In our visual and wholistic thinking process, we do not understand the rationale of government and its people. We have many fine words to describe human rights, laws, constitution. We have produced the best Reports supported by legal, logical references from the Royal Commission on Aboriginal Peoples. The key that locks the door is the Implementation Process. We cannot listen to promises when we know that words without action is meaningless.

In Relation to Water Rights

RCAP explained (chap. 4, p.661) the Canadian context of water resources management and jurisdiction, as follows: Shared Management:

Of all natural resources, water is perhaps the best suited for shared management and administration because, even under western property law, no one can own "water". The management and administration of water resources falls under provincial (Quebec) jurisdiction. (BNNA sec. 92) with respect to domestic and industrial water supply, pollution abatement, power development, irrigation, reclamation and recreational uses. However, water matters are of national concern, such as navigation, fisheries, agriculture, international waters and the administration of waters on Aboriginal lands and in national parks, are within federal (Ottawa) jurisdiction (BNAA sec. 91) where **water bodies, rivers and waterways flow through a number of jurisdictions, (Timiskaming Lake, Ottawa River, Quebec/Ontario to St. Lawrence river, Canada/USA), a joint regulation and administration are required by federal and provincial government arrangements, and in the case of water resources, crossing the international border, though such arrangements, as the International Joint Commission.**

Cultural Relationships

If our concerns are to be considered based on human principles, honesty, and with respect, we have to acknowledge and recognize our basic differences. The difficulty in communicating between cultures is that not only are words defined, our world views, values, and spirituality must also be translated.

Respect: A mutual agreement to honour each other, our cultures and our peoples. It is not control, it is not oppression in disguise, it is not words on paper saying that you want to work in partnership.

We want to open the discussion, find alternative ways and means to communicate in understanding and we want to build a relation with Quebec Society that will show by actions a real intent to respect our point of view.

We present the following information as a means to support our statements but also to uncover possible solutions.

From the
Public Hearings - Exploring the Options
Overview of the Third Round
Royal Commission on Aboriginal Peoples
November 1993
Contents- Self-Sufficiency
Natural Resource Issues p.62 Environment p. 66

Natural Resource Issues

The starting Point for most Aboriginal interveners in this area was the desire to regain control over natural resources that, in their view, have been taken without permission and without compensation. they expressed a willingness to share and support for co-management so long as it respects Aboriginal Rights. Besides Forests and wildlife, there was a particular interest in the assertion of Aboriginal rights of access to and control over water, an issue not raised at previous hearings. p.62

Ontario Hydro described its efforts to accommodate Aboriginal interests, Sam Horton vice-president for Aboriginal affairs, acknowledged that Hydro's construction activities in the past has devastated the traditional lifestyles of many Aboriginal people. Hydro is now looking for partnership with Aboriginal and northern people in Ontario that would be healing, enduring and beneficial to all parties. Hydro anticipates that an official apology would be made as apart of a healing effort at some time in the future and had initiated efforts to resolve historical grievances of Aboriginal communities through a joint problem-solving approach.

Mr. Horton said Hydro has recently begun to make payments in lieu of taxes to First Nations for the use of their lands. The company wanted to have First Nation's agreement with respect to future planning and to ensure that Aboriginal people had a effective voice in structures established for watershed management. They should have an equitable share in the benefits of water use, he said, noting that First Nations do not share in the $ 100 million that Hydro currently pays to Ontario on this account.

Hydro-Quebec's Annual Report for the Year 2000 states: -for the first time ever our net profit exceeded 1 billion dollars. We acknowledge that Hydro-Quebec supports financially many community efforts including awards for Aboriginal students. There is a greater potential to offer the resources needed to implement recommendations, action plans, strategies for change.

Recommendations for Change:

At the hearings in Thompson both Metis and off-reserve Indian interveners spoke of the environmental consequences of flooding from Manitoba Hydro dams and of being excluded from the benefits of the Northern Flood Agreement, which are confined to reserve Indians. Dennis Riehl, speaking on behalf of Manitoba Hydro, said it generates about 90% of its electricity from Aboriginal areas and acknowledged that its projects have a marked influence on Aboriginal people.

He said the company is re-examining its role with respect for Aboriginal peoples and spoke of initiatives such as contract preference given to Aboriginal businesses in the north, joint business ventures, consultation with Aboriginal groups on upcoming developments, and its rising number of Aboriginal employees.

(Montreal) Hydro- Quebec recommended that the Commission affirm the right to economic and social development as a fundamental right and as an essential condition for reconciliation. This would include acknowledging the right to development granted by the laws of Canada. The company asked that the Commission express its opinion on the concept of Aboriginal consent for development on shared use land, and that it recommend concrete measures in the area of environmental protection to transform the climate of confrontation into one of co-operation.

The Aboriginal Rights Coalition echoed the criticism by Aboriginal interveners when it appeared in Ottawa. ARC noted in its report to the Commission that non-Aboriginal values are still in conflict with Aboriginal values despite growing environmental awareness. Environmental impact studies are flawed by a scientific bias that devalues the oral and written knowledge of Aboriginal people, it said, and that assumes all problems can be rectified with money.

Hydro-Quebec's strategic Plan provides for any new hydro-development must meet the following three criteria:

1) profitability

2) environmental acceptability

3) acceptance by local native and non-native communities.

There is policy in place for new projects: the Rapides-des Quinze is not within the category of a new project but is considered an existing project and low impact.

The Question is does the Policy apply to the Rapides-des-Quinze project?

Reference is made to economic spin-offs to benefit local municipalities such as a Tourism development for Angliers as an example.

The Question is how will these other spin-off developments affect the hunting and fishing of Algonquin people in relation to Sports Hunting and Fishing?

Timiskaming First Nation is not engaged in any economic spin-offs of any kind or even have any future prospects of involvement in this process at this time.

Message from the People of the Waters

We can trace through our family histories as Anishnabek, a presence in our home territories for generations. We have concerns about many issues surrounding this Hydro-Quebec Project.

It is not only the current project that we raise objection but the implication of an historical wrong committed in the beginning. Then there were no policies 78 years ago. There were no compensation issues, or concern of the impact on Algonquin culture of the time. The results are being lived by our people today.

The relationships with our neighboring communities have never been stable but we have tried to live together. There are still many misunderstandings that often erupt into racism from all sides.

Our concerns today:

Will our access to the River, which represents a way of life, now lost in some ways as our language, be interrupted? Who will control the shorelines?

If the fish spawning grounds are adversely affected, what are the guarantees that the fish will return to their natural state, how many years?

The reality is that our community did not escape the consequences of Hydro-electric projects. We endure the same social problems, unemployment, struggle to maintain our families despite our turbulent history. We have hopes that our efforts to bring change will benefit future generations for both our cultures.

Recommendations:

Under the circumstances, we can offer few remedies to our dilemma.

1. **Negotiation - Agreement to define actual co-operation.**
2. **Economic Benefit - employment at some level.**
3. **Recognition of Aboriginal Rights - Water.**
4. **Compensation - historical from initial dams.**
5. **Royalties - investment in people.**
6. **Cross-cultural communications - understanding.**

Algonquin lived by the rivers, lakes and waterways for over 6000 years. We can only identify the problem at this stage but together we can build a plan to address the principles, the vision with respect to our common destiny on this land.

nous marchons dans les traces de nos ancêtres:

et pourtant, il y en a encore pour dire que nous ne sommes plus indiens

Jeanne Mc Donald
Val d'Or
Traduction de Françoy Raynauld

Au milieu des confusions, des incertitudes et des définitions de qui est Amérindien, il n'y a au fond qu'une question, et celle-ci relève de la personne concernée. Pour moi, la réponse est devenue un mode de vie, un fait de vivre et de croire aux valeurs et traditions de la culture autochtone.

Je voudrais revenir au début d'une existence, la mienne, à mes premiers souvenirs d'enfance, où l'admiration et l'amour de la terre prirent racines grâce aux enseignements de mon père.

Avec le temps, il devient de plus en plus clair combien sont importantes nos relations avec la famille, avec nos grand-mères et nos grand-pères, et avec la terre où notre peuple a vécu depuis des générations. Ce sont des relations qui unissent la terre et le ciel, où ceux qui nous ont enseigné notre passé nous confient le soin de protéger la terre qui nous soutient, et nous donnent l'ardeur de poursuivre ce voyage vers le futur.

«À cette époque de l'année, en mars, nous avions l'habitude de fabriquer du sucre, du sucre d'érable, et nous allions tous au «snag» [étranglement de la rivière]. Là-bas, il y avait de grands érables ; c'était splendide ; le matin, la neige avait une croûte uniforme. Puis, le soleil s'élevait pour faire couler la sève. À 10 h on la faisait bouillir dans une grande marmite pour toute la journée, sans rien y ajouter, pour obtenir du beau sirop d'érable.

À la toute fin, à la dernière coulée de l'érable, comme disent les vieilles personnes, car elles connaissent bien l'arbre, on faisait du sucre brun. Les vieux faisaient bouillir si longtemps que des petits pains pouvaient être enroulés dans de l'écorce de bouleau, placés dans des paniers, et nous savions que pour tout l'hiver suivant on aurait des pains de sucre.

Pour faire nos paniers, on découpait l'écorce, et les ux la chauffaient pour la dérouler et la fixer avec des piquets. Nous n'emportions jamais d'ustensiles ou quoi que ce soit d'autre ; les vieux avaient l'habitude de poser un chalumeau sur l'arbre et d'obtenir de la belle eau claire qui était un peu sucrée. Vous savez, cela était agréable ; je garde le souvenir d'avoir aimé me réveiller le matin et de faire un gros feu. Alors, il faisait chaud et ma grand-mère me disait «Dépêche-toi maintenant». Elle plaçait un baquet sur mon traîneau et je partais ramasser la sève. C'est le soleil qui lui indiquait ensuite la durée de l'ébullition. APRÈS CELA ILS ONT INONDÉ LA TERRE, ET LES ARBRES FURENT TOUS NOYÉS. IL N'Y AVAIT PLUS DE PLACE POUR ALLER FAIRE DU SUCRE.»

(Juliette Polson, dans *Survival through Cultural Understanding*, Jeanne Mc Donald (éd.), Alliance laurentienne, mai 1978 : 25).

Ma grand-mère, Juliette Polson, habite la réserve de Témiskamingue-Nord. Elle a maintenant 77 ans. Pour nous, ses petits-enfants, elle vient de raconter un souvenir de sa vie avant que le territoire ait été transformé. Selon ses propres mots, «nous avions alors l'habitude de bien vivre».

Le bouleau, dans sa splendeur, donne son écorce aux Anishnabek, pour construire des canots, faire des paniers et fabriquer des remèdes. Au temps où les Algonquins ramassaient le sirop d'érable, avant que les érables aient été noyés par les lacs artificiels ou par les réservoirs des barrages, se manifestait déjà la mentalité de propriétaire que les Européens justifient par leur prétendu Destin suprême. Nous en sommes arrivés maintenant à être obligés d'avoir un Permis, non seulement pour chasser et pêcher, mais encore pour tendre des collets aux lièvres, pour attraper des perdrix et ramasser des bleuets. Quand il n'y aura plus de forêt, que le bouleau sera seul, ne pensez-vous pas qu'il mourra d'ennui ?

Les limites et les frontières sont des lignes imaginaires tracées sur des cartes en papier, mais il y a aussi celles qui se tracent entre les peuples. Le concept de propriété n'existe pas pour l'Anishnabe. Dans le cycle de la vie où toutes les choses sont égales, vous ne pouvez pas posséder une autre chose vivante, pas plus que les forêts, ni même la plus infime partie de terre. Dans le monde de la science et de la technologie de l'homme blanc, c'est le progrès et le profit qui passent avant les frais généraux assumés par l'humanité, les océans, les cieux, et l'endroit sur lequel nous avons besoin de vivre.

C'est une telle mentalité moyenâgeuse qui s'est développée dans les Amériques ; c'est une sombre attitude qui permet de répandre des déchets sur la terre de cette grande île. Lorsque nous sommes obligés de nous conformer au triangle qui symbolise la structure corporatiste, nous devons corriger notre comportement et utiliser le langage des mots écrits pour communiquer entre nous ouvertement. Par conséquent, les autochtones ont dû s'adapter à tous les niveaux de cette structuration. En effet, il s'est implanté plusieurs organisations autochtones ou des corporations regroupant différentes nations autochtones dans la province, une association pour les femmes autochtones, une autre pour les Métis et Indiens sans statut, des sociétés politiques ou à but non lucratif, toutes indépendantes et séparées les unes des autres.

On doit fonctionner avec des séries de buts et d'objectifs définis, avec une représentation spécifique (élue) à une assemblée générale, un exécutif, des comités, une constitution, des règlements en accord avec les lois et directives des associations, et finalement un corps est constitué pour gouverner. Puis, des résolutions sont formulées pour adoption aux assemblées des conseils d'administration. Le proposeur, le secondeur, et la majorité dirigent. C'est un tel concept étranger de gouvernement que nous sommes obligés de suivre pour obtenir des subventions, pour être reconnus par la société dominante.

Au cours des quelques centaines d'années durant lesquelles les Européens se sont approprié ce continent, ils ont transformé le territoire avec succès pour qu'il ressemble à une nouvelle version du vieux pays, ou de l'Europe médiévale. Il est clair, par ailleurs, que les modèles et les influences de cette pensée linéaire apparaissent dans tous les aspects de notre existence d'aujourd'hui. Dans le monde blanc, il est facile de traduire l'ensemble de ces pensées et de ces valeurs à l'intérieur d'une pile de papiers – ou rapports – connus seulement des personnes triées sur le volet qui discutent lors d'une assemblée d'un conseil ou d'un autre.

Au-delà d'une politique de pouvoir et des corporations qui contrôlent l'économie et les orientations d'une société de consommateurs qui consomment le produit de la terre et qui lui renvoient leurs déchets dans des contenants de plastique, il y a une vision du monde faite

Mme Juliette Polson.

de complexes de supériorité et de domination importés d'un pays étranger.

La taille même des géants parmi les corporations, mieux connues sous le terme de multi-nationales, a de quoi provoquer un cauchemar où ce pouvoir destructeur est utilisé pour manipuler, exploiter et changer le quotidien de nations entières.

Personnellement, je crois que cette structure imposée aux peuples naturels est une prison de la pensée et de l'action.

Les attitudes arrogantes prévalent aussi dans la manière d'élaborer des lois et des programmes destinés à diriger ce pays. Le système nous dicte comment on devrait définir notre sang et notre hérédité à l'intérieur de sa loi, la Loi sur les Indiens. Pour être en conformité avec ses intentions, nous devons pratiquer la discrimi-

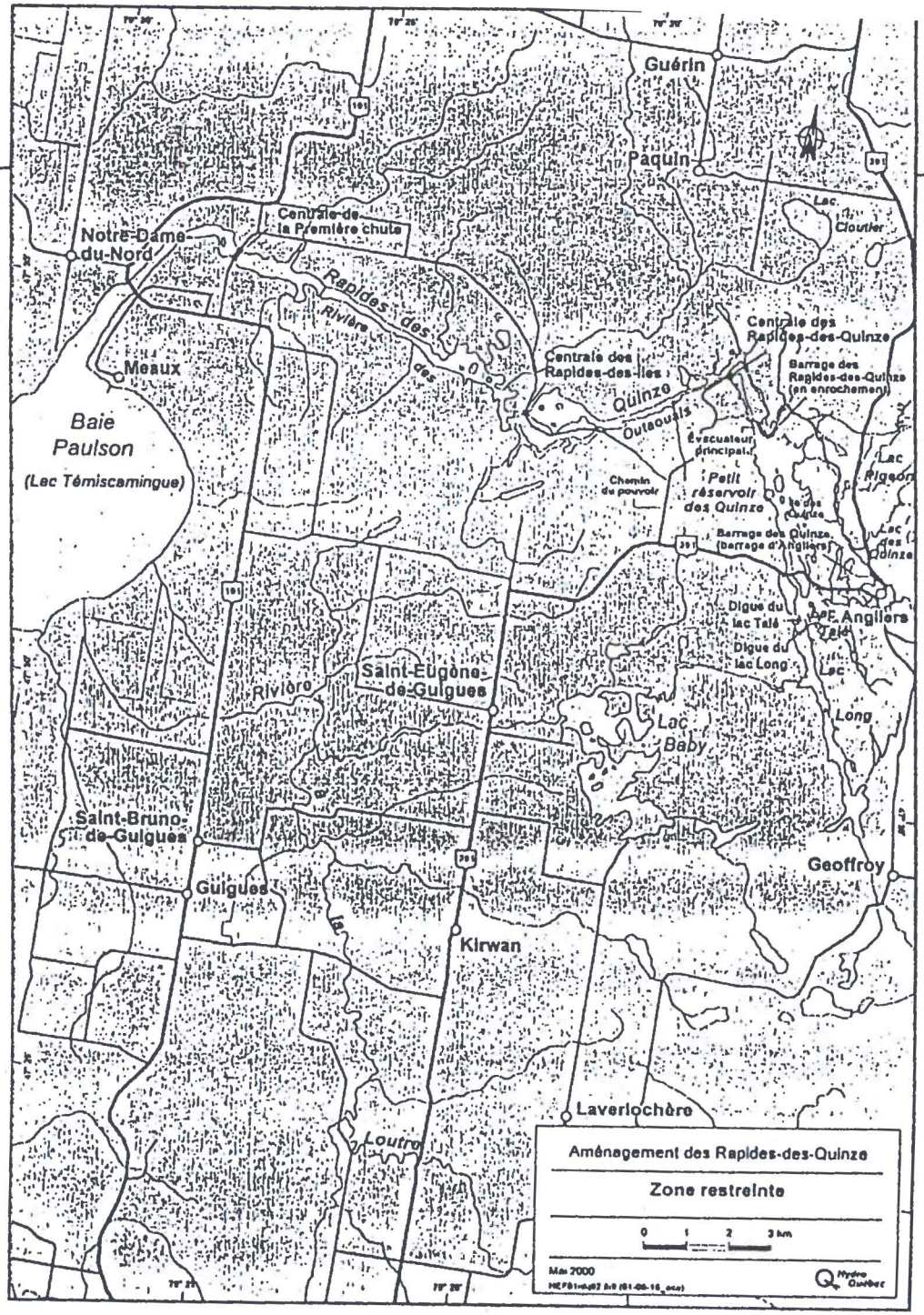
nation, diviser des familles et marcher sur une corde raide pour distinguer le brun du blanc. Et pourtant, dans cette lutte entre celui qui a raison et celui qui a tort, ce qui persiste dans le coeur du peuple est oublié.

Je suis Algonquine non seulement à cause de ma descendance autochtone, mais parce que je comprends l'univers autochtone et que j'apprécie sincèrement la spiritualité et les voies naturelles de la sagesse qui caractérisent les gens qui s'identifient à cet univers : depuis l'époque de mes arrière-grands-parents et de mes ancêtres, nous avons oeuvré d'une manière humble et agréable à la conservation d'une culture dont les langues chantent une liberté d'esprit absolue. Cela ne doit surprendre personne que j'aie choisi cette voie plutôt qu'une autre.

Chercher la connaissance sans en saisir l'essence, ou sans la respecter, est suivre un sentier dangereux. Dans une société qui compte des spécialistes dans les nombreux domaines de la science et du développement, l'équilibre fragile propre à la nature est détruit à jamais. Des espèces entières d'oiseaux, d'animaux, de plantes et, dans certains cas, de sociétés humaines, se sont éteintes et sont perdues. Pouvons-nous seulement commencer à réaliser que leur absence de notre monde peut modifier notre propre existence et même notre survie sur cette planète.

NOUS ÉTIONS CONTENTS LORSQU'IL VINT POUR LA PREMIÈRE FOIS. NOUS PENSIONS QU'IL ARRIVAIT DE LA LUMIÈRE ; MAIS IL VIENT MAINTENANT COMME LA TOMBÉE DE LA NUIT, AU LIEU DE L'AUBE DU MATIN. IL ARRIVE LORSQUE LE JOUR EST ACHEVÉ, ET LA NUIT PÉNÈTRE NOTRE AVENIR AVEC LUI.

Charlot, Chef Flathead
Texte d'une affiche publiée par *Akwesasne Notes.*


Guérin
Paquin
Lac Cloutier
Centrale de la Première chute
Notre-Dame-du-Nord
Rapides des
Rivière des
Centrale des Rapides-des-Quinze
Barrage des Rapides-des-Quinze (en enrochement)
Centrale des Rapides-des-Iles
Meaux
Quinze
Outaouais
Baie Paulson
(Lac Témiscamingue)
Évacuateur principal
Lac Rigaud
Chemin de pouvoir
Petit réservoir des Quinze
Barrage des Quinze (barrage d'Angliers)
Lac des Quinze
Digue du lac Talé
Lac Angliers
Digue du lac Long
Lac Talé
Lac Long
Saint-Eugène-de-Guigues
Rivière
Lac Baby
Saint-Bruno-de-Guigues
Geoffroy
Guigues
Kirwan
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Aménagement des Rapides-des-Quinze
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Hydro Québec

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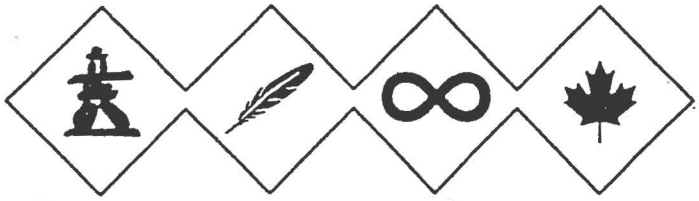
PUBLIC HEARINGS

Exploring the Options

Overview of the Third Round



November 1993

Royal Commission on Aboriginal Peoples

alternative to education requirements for northern workers over the age of 25 taking skills training.

In Calgary, a panel from the oil industry outlined their companies' experiences in seeking to expand opportunities for Aboriginal workers. Al Reid of the Canadian Association of Petroleum Producers said the industry had recently begun to respond to the expectations of Aboriginal communities for economic growth. He acknowledged that barriers to Aboriginal people finding employment or receiving orders and contracts from the industry did exist. Companies need to help break down these barriers and to understand Aboriginal peoples' history, culture and values, he said, but it is equally important "that the company's business objectives and plans be understood and respected by the Aboriginal peoples."

Mr. Reid said the CAPP had recently signed a memorandum of understanding with the Canadian Indian Energy Corporation providing for annual 'chief-to-chief' meetings between leaders and formation of a joint working committee to deal with issues such as employment, training, and development on First Nations lands. A similar initiative involving gas producers and Treaty 8 bands in northeastern British Columbia has led to changes in the way companies subcontract work so as to create more opportunities for Aboriginal contractors.

Company representatives outlined initiatives to increase Aboriginal employment opportunities, similar to those noted by the banks and by Falconbridge. They spoke of the need for flexibility and for top-level commitment. Peter Verity of Petro Canada described a joint community, industry and government program involving status, Métis and non-status communities in the Peace Arch area of northern Alberta. He said the crucial component had been the growth of trust and co-operation over a six-year period and the involvement of Aboriginal communities in making key decisions such as the choice of candidates for employment training. He said the company is seeking to improve community relations by sharing more information about future plans and making more use of local services.

Natural Resource Issues

The starting point for most Aboriginal interveners in this area was the desire to regain control over natural resources that, in their view, have been taken without permission and without compensation. They expressed a willingness to share and support for co-management so long as it respects Aboriginal rights. Besides forests and wildlife, there was particular interest in the assertion of Aboriginal rights of access to and control over water, an issue not raised at previous hearings.

Non-Aboriginal interveners – mainly resource sector companies – also expressed interest in co-management and some support for sharing resource revenues with First Nations. But they emphasized the need for balance and for arrangements that take the interests of all resource users into account.

Aboriginal fishing rights were raised as a major issue in Round Three, primarily with respect to the conflict between First Nations and the commercial fishing sector of the B.C. salmon industry, but also in the Northwest Territories and in eastern Canada.

At the Montreal hearing, Ghislain Picard, Vice-Chief of the Assembly of the First Nations of Quebec and Labrador, criticized Quebec for refusing to treat Aboriginal rights as legal rights, despite court decisions such as *Sparrow*. He said Quebec had shown extreme reluctance to enter into co-management agreements related to natural resources and that First Nations had needed to be constantly vigilant to force Quebec to live up to its treaty obligations.

Chief Picard criticized the province for awarding extensive logging rights on territories

under claim by First Nations and for aggressive campaigning to stop Aboriginal peoples from exercising their traditional hunting and fishing rights. Canada had been a willing accomplice of the Quebec government, he said, for example in seeking to avoid environmental assessment under the Great Whale River agreement and in changing National Energy Board regulations regarding environmental impact assessment of electricity exports.

He recommended that Quebec conform to the standards established in the *Sparrow* decision; that it not permit forestry and hydro development to take place contrary to treaties or on land subject to negotiations based on Aboriginal rights; and that Quebec stop its practice of laying multiple hunting and fishing charges against First Nations members when a test case is before the courts or when the activity is on land that is subject to negotiations.

Ontario Hydro described its efforts to accommodate Aboriginal interests. Sam Horton, vice-president for Aboriginal affairs, acknowledged that Hydro's construction activities in the past had devastated the traditional lifestyles of many Aboriginal people. Hydro is now looking for partnership with Aboriginal and northern people in Ontario that would be healing, enduring and beneficial to all parties. Hydro anticipates that an official apology would be made as part of a healing effort at some time in the future and had initiated efforts to resolve historical grievances of Aboriginal communities through a joint problem-solving approach.

Mr. Horton said Hydro has recently begun to make payments in lieu of taxes to First Nations for the use of their lands. The company wanted to have First Nations' agreement with respect to future planning and to ensure that Aboriginal people had an effective voice in structures established for watershed management. They should also have an equitable share in the benefits from water use, he said, noting that First Nations do not share in the $100 million in taxation that Hydro currently pays to Ontario on this account.

At the hearings in Thompson both Métis and off-reserve Indian interveners spoke of the environmental consequences of flooding from Manitoba Hydro dams and of being excluded from the benefits of the Northern Flood Agreement, which are confined to reserve Indians. Dennis Riehl, speaking on behalf of Manitoba Hydro, said it generates about 90 per cent of its electricity from Aboriginal areas and acknowledged that its projects have a marked influence on Aboriginal people. He said the company is re-examining its role with respect to Aboriginal peoples and spoke of initiatives such as contract preference given to Aboriginal businesses in the north, joint business ventures, consultation with Aboriginal groups on upcoming developments, and its rising number of Aboriginal employees.

The clearest delineation of the conflict between Aboriginal rights and the development of hydroelectric resources came in the presentations in Montreal, on two successive days, of Hydro Québec and the Grand Council of the Crees. The Crees outlined their struggle to stop the Great Whale project as it is now planned by the province. They stated that they had no option but to accept the James Bay and Northern Quebec Agreement in 1975, which allowed Hydro Québec's initial development of James Bay power, because the project had gone too far to be stopped. But in their view the agreement did not permit Hydro to proceed with new projects that promise to affect most of the remaining untouched areas of Cree territory.

Armand Couture, president of Hydro Québec, acknowledged the legitimacy of Aboriginal claims for self-government and for territory but said the degree to which these claims extend had created apprehension among non-Aboriginal people. He spoke of the need to re-establish a balance between "reasonable and legitimate" claims and the needs of the rèst of the society in

order to permit equitable compromises. He asked the Commission to condemn "the use of lies, crude exaggeration and disinformation to promote Aboriginal interests with respect to Aboriginal issues," for example, invoking genocide in relation to the Great Whale project.

Mr. Couture said Hydro Québec had adopted a principle of continuous negotiations, which has led to the signing of eleven complementary and nine specific agreements with various Aboriginal communities. He also spoke of the company's efforts to enlarge Aboriginal participation in its work force, including a training centre for the La Grande 3 project, financed through the James Bay and Northern Quebec Agreement, where some 50 Cree had been certified or were being trained.

Hydro Québec's brief called for the use of a social compact that would balance the needs and aspirations of Aboriginal and non-Aboriginal people and that would be acceptable to both sides. Mr. Couture said this should include recognizing the need to ensure social benefits for the territory concerned and spoke of the need for a code of activity relating to areas of occupation and hunting and fishing grounds.

Hydro Québec recommended that the Commission affirm the right to economic and social development as a fundamental right and as an essential condition for reconciliation. This would include acknowledging the right to development as granted by the laws of Canada. The company asked that the Commission express its opinion on the concept of Aboriginal consent for development on shared-use land, and that it recommend concrete measures in the area of environmental protection to transform a climate of confrontation into one of co-operation.

The question of Aboriginal rights over water resources was raised mainly in western Canada. In Kelowna, Albert Saddleman of the Canadian Indian Water Rights of B.C. noted the problems created because water is under provincial jurisdiction while Indian reserves are federal. He recommended that First Nations be part of all planning activities and decision-making processes involving the land, water and other resources and become more active in preventing pollution. In Lethbridge, Chief Leonard Bastien of the Peigan Indian Band called for a process agreeable to First Nations to define First Nations water rights along with other treaty rights related to water. At Kamloops, Chief Nathan Matthew of the Shuswap Nation Tribal Council called for legislation to prohibit any export of water to the United States and recommended that the Free Trade Agreement be amended specifically to exclude water.

In Kelowna, the Intertribal Forestry Association of B.C. spoke of the potential of Aboriginal forest development to provide revenues and jobs under self-government, but it criticized the federal government for failing in its responsibility to protect Aboriginal forestry rights. Harold Derrickson, speaking for the Association, noted that Aboriginal forest values are largely ignored by industry and in government forest management policies. These policies also exclude Aboriginal peoples because licensing and tenure systems focus on granting timber harvesting rights for companies that can make multi-million dollar investments.

Similar criticisms were voiced in Brantford by the Six Nations Forestry Ecology project, which noted that the Department of Indian Affairs had failed to respond to strong criticisms of its Indian forest management program by both the Aboriginal Affairs Committee of the House of Commons and by the federal auditor general.

Dr. Raymond Hodgson, of the Task Force on Churches and Social Responsibility, noted in Toronto that the forest industry had begun concerted efforts to intimidate Aboriginal people and environmentalists who were concerned about the industry's clear-cutting practices. He said companies like MacMillan Bloedel were now forcing the government and the police to lay criminal rather than civil

charges against people on blockades and were then suing those people for loss of income caused by the blockade.

At the Montreal hearings, André Duchesne of the Quebec Forestry Industries Association said relations between the industry and band councils vary between regions but that the industry has become much more conscious of the Aboriginal reality. He said the industry is open to the participation of the Aboriginal community in plans for forest development, but that once plans are they should be maintained and not be open to question.

Mr. Duchesne said the Association had developed an approach to consultation aimed at reaching consensus among local interests prior to the development of forest management plans. Aboriginal peoples are welcome to take part in the industry, he said, provided they accept the need to negotiate contracts at market prices and to meet the required performance criteria. The industry is also prepared to assist in training Aboriginal forest workers. Mr. Duchesne noted that there is only one Aboriginal forestry engineer, and a small number of forestry technicians, in the entire province.

In Toronto, Fenton Scott of the Prospectors and Developers Association of Canada spoke of increasing Aboriginal participation in the prospecting industry but asked that territory in the North not be closed to exploration, because this would be a loss to the national wealth.

Mr. Scott recommended that governments cede to Aboriginal peoples and other northern residents the tax and royalty revenues from frontier resources, including tourism, recreation, hydro, mining and forestry. In exchange he recommended that resources on public lands be available on the basis of equal rights for all prospectors to enter. He noted the development of skills such as steelwork, geophysical technology, and drilling in some Aboriginal villages and criticized union contracts and other job protection policies that hamper the employment of these skills in the mining industry by Aboriginal Canadians.

With respect to wildlife, Aboriginal interveners in Ontario and Quebec criticized provincial fish and game associations for spreading misinformation and making racist attacks on Aboriginal people exercising their right to hunt and fish. In Saskatoon, those rights were endorsed by Sandy Baumgartner of the Canadian Wildlife Federation.

Ms. Baumgartner said a landmark agreement on wildlife conservation and development had been reached between the Federation of Saskatchewan Indian Nations, the Saskatchewan Wildlife Federation, and the federal and provincial governments. She expressed strong support for the concept of co-management and for Aboriginal peoples to be involved in the creation of wildlife regulations. The Federation took the view that Aboriginal people should be free to hunt or fish on their treaty land at any time without restriction, but that they should be subject to the same regulations as non-Aboriginal people on land not covered by treaty.

In Toronto, Jane Vinet of the Canadian Association for Humane Trapping said the Association is seeking to ensure that Aboriginal rights and responsible animal welfare work together. She noted that some 80 per cent of the fur pelts taken by Aboriginal trappers are exported to the European Economic Community, which has adopted regulations to ban fur imports from countries using the steel leghold trap. While Aboriginal trappers are not obliged to follow humane trapping regulations because of their treaties, Ms. Vinet urged that they adopt these practices in order to address the marketplace problem. If such a change is not made, she said, "Aboriginal trappers will continue to shoot themselves in the foot and lose even more consumer support, and along the way they may even lose something more precious, their credibility and image as wildlife stewards."

During Round Three a number of Aboriginal interveners spoke in favour of co-management and asked for the right to participate in resource decisions from which they are now excluded. At the Montreal hearing a non-Aboriginal group, the Quebec Federation of Trappers, made a similar request with respect to the Quebec beaver reserves, territories on which only Aboriginal people may trap.

The Federation estimated that the beaver reserves account for 78 per cent of the land area of the province available for trapping and argued that the system established in the 1930s is no longer appropriate for today's needs. It proposed as an alternative that the Quebec government accept a co-management regime between Aboriginal people and the Federation; such a regime, it said, would have benefits in terms of economic development and employment for both partners.

Environment

A number of interveners raised environmental issues such as water pollution, clear cutting and the effects of power dams on Aboriginal hunting and trapping. The overall impact of the effects of non-Aboriginal development on an Aboriginal community were set out by Henry Lickers and Lloyd Benedict of the Mohawk environmental program at Akwesasne on the St. Lawrence River. They said that the harmony the Iroquois had enjoyed on their territory was disturbed from the early days after contact with the Europeans. As early as 1834 the Mohawk chiefs had gone to the British governor to complain about the effect of the Beauharnois control structures on their communities and livelihood.

When the St. Lawrence Seaway was built in the 1950s, the Mohawks opposed the project, but to no avail. At Akwesasne its effects had included the eutrophication of marshes that had been the source of an abundant supply of muskrats for trapping – an industry that has now disappeared. Cheap electric power had given rise to new industries and to urban growth, they said, turning the Seaway into an open sewer and making Akwesasne the most polluted reserve in Canada by 1978. While prosperity came to neighbouring areas as a result of the Seaway, it destroyed the Mohawks' ability to maintain a natural economy based on hunting, fishing and trapping. The pollution also affected cattle raising by Mohawk farmers on the reserve.

Mr. Lickers and Mr. Benedict spoke of the value of the naturalized approach to the environment based on the traditional environmental knowledge of Aboriginal people, but they said that this had been largely ignored by the western world. Akwesasne was now involved in partnership with two universities and the federal government to merge this approach with that of western environmental science. They urged that this holistic approach be encouraged and that Aboriginal peoples be recognized as equal partners in this effort.

In Toronto, Michelle Swenarchuk of the Canadian Environmental Law Association, discussed a number of issues that demonstrate, she said, that there has been a real lack of communication between environmentalists and Aboriginal peoples. Some of these involved parklands such as Algonquin Park and Quetico Park. Conservationists had struggled for years to have these parks established, she said, and now they were having difficulty accepting that these parks were created in most cases without any consultation with the First Nations who had used the land. Acting on the belief that there are many reasons for agreement between Aboriginal peoples and environmentalists, she described how CELA had sponsored a conference involving the two groups in an effort to find solutions to these disputes.

Ms. Swenarchuk also expressed concern about the misuse of Aboriginal lands for waste and for dumping, by both Aboriginal and non-Aboriginal people trying to avoid the application of provincial regulations. Many abandoned waste

disposal sites in Ontario are located on Aboriginal territory, and some pose imminent health problems. She proposed that Aboriginal communities begin working with the province to develop a way to apply Ontario's waste management regulations on Aboriginal lands.

Fisheries

The key issue in Round Three with respect to fisheries related to the B.C. salmon fishery and the changes in policy introduced by the federal government's Aboriginal Fisheries Strategy, beginning in 1992, as a result of the Supreme Court decision in *Sparrow*. Strong arguments were made for and against the creation of an Aboriginal commercial fishery, an issue that was not fully resolved by that decision. Many of the issues discussed in B.C. were also raised with respect to Aboriginal fisheries in the North, in Ontario and in Atlantic Canada.

In Vancouver, Simon Lucas, an Aboriginal fisherman who appeared with the Aboriginal Fishing Vessel Owners' Association, offered a vision of the future based on the restoration of salmon and other fisheries as fundamental economic and social components of Aboriginal societies. He said there is evidence that his people have been taking resources from the sea for 4,500 years. Fisheries were the cornerstone of traditional Aboriginal economies on the west coast and had a deep spiritual meaning for their peoples. Their loss could be equated to the loss of the buffalo to First Nations on the prairies.

Mr. Lucas said that fishery resources had been taken from Aboriginal people without compensation and had been mismanaged by governments and by the commercial fishing industry. He urged that the Aboriginal right to harvest be extended to the full range of commercial activity, with the quantity and species to be determined through treaty negotiations.

Ernie Crey, of the Lower Fraser Valley Fishing Authority, said that by the time of the *Sparrow* decision Aboriginal fisheries had been reduced to a mere four per cent of the total allowable catch of salmon in British Columbia, the amount that Aboriginal people caught for food.

Mr. Crey said the effect of the *Sparrow* decision was to force change in a century of regulations that assumed Aboriginal peoples had no fishing rights. He called the Aboriginal Fishing Strategy a step in the right direction and decried powerful groups that are trying to create a climate of fear and hysteria against his people over the issue. The federal strategy had been clumsy at times, he said, "but it's not the monster certain commercial fishing interests have tried to make it out to be."

The Sto:lo have decided to continue the fight to restore the contribution salmon once made to their economies, he said. They are prepared to work co-operatively while establishing their own fisheries laws and have set up a public involvement committee to allow outsiders to monitor their activity. He said they have no intention of driving non-Aboriginal people out of the industry but are not willing to assimilate into the commercial fishing industry in the way it proposed.

Bob McKamey, Chairman of the B.C. Fisheries Survival Coalition, expressed regret for remarks he made at Maple Ridge, which Aboriginal people had interpreted as racist. He said the Coalition did not believe there should be two commercial fisheries on the west coast. To establish a separate Aboriginal commercial fishery would put the whole industry at risk; this was why the Coalition preferred to encourage more Aboriginal involvement in the commercial industry. He said he was willing to sit down with Mr. Crey's group to try and find a solution for 1993, but that this would require the federal government's involvement.

Phil Eidsvik of the Coalition said that Aboriginal people now represent 30 per cent of the commercial fishery, compared to 4 per cent of the population of British Columbia. There was therefore a danger that the creation of a new Aboriginal fishery up the Fraser River

PUBLIC HEARINGS

Toward Reconciliation

Overview of the Fourth Round

April 1994

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Canadian Labour Congress reported that even cities with 10 per cent to 15 per cent Aboriginal population, the proportion of Aboriginal workers in organized bargaining units is only 1 per cent to 2 per cent. Citing examples from federal employment equity reports, he said that Canadian Pacific Railways had not hired a single new Aboriginal employee out of the 625 people it recruited in 1991, and that Air Canada had hired one.

Mr. Martin said the reasons for this poor performance include a lack of commitment to employment equity by employers; bias and racism toward Aboriginal employees; discriminatory hiring procedures; and work arrangements that affect Aboriginal workers negatively.

Several solutions to these workplace problems were outlined at the hearings. In Toronto two Aboriginal trade union leaders, Len Hupet and Ethel LaValley of the Ontario Public Service Employees' Union, described an extensive series of seminars which OPSEU has carried out to raise its members' awareness of Aboriginal issues, with particular emphasis on the possible impact of self-government. They said the union had unanimously supported self-government and the resolution of Aboriginal land rights at its 1991 convention, but faced the challenge of finding a balanced approach as both a bargaining agent and an agent of social change.

Mr. Hupet said that the seminars had been a success and had led to greater links between OPSEU and Aboriginal leaders as well as with its own Aboriginal members. OPSEU still faces problems, however, often because misinformation about Aboriginal issues provokes adverse reactions among its membership.

Leo Gerard, Canadian director of the United Steelworkers of America, presented a report on two northern mines where the union had succeeded in negotiating affirmative action provisions for Aboriginal workers. The Steelworkers' report noted that there are two sets of cultural values in the workplace and in the union, and spoke of the need to dismantle barriers so that Aboriginal members could use the union as a vehicle for change.

Mr. Gerard noted that the union faces problems because it cannot take part in a project until the employer has hired a work force, by which time the work force is often predominantly non-Aboriginal. He also noted that at Dona Lake, in northwestern Ontario, the union's affirmative action program had been opposed by some people in the Aboriginal community who wanted to stick with a federal-provincial agreement that had been negotiated with the employer but had no means of enforcement. He stressed that unions do have a quick and effective means of enforcing employment agreements favouring Aboriginal workers, because of the nature of their collective agreements.

Mr. Martin of the CLC put forward proposals for the labour movement to support Aboriginal rights, to increase the involvement of Aboriginal members in unions, and to seek to minimize the impact of changes in Aboriginal rights on union members and other working people.

He recommended that unions reach out to Aboriginal communities as well as training their own members in cross-cultural awareness. Unions should be treated as major stakeholders in third-party consultations related to Aboriginal issues, as is now the practice in British Columbia, he said, and the labour movement should initiate discussions

on how to maintain labour and employment rights in areas that come under the jurisdiction of Aboriginal self-government.

The CLC spoke of the dismal failure of employment equity programs for Aboriginal workers and called for labour to work with employers, business groups, governments and the voluntary sector to ensure that more Aboriginal workers are hired and, once hired, retained. Other labour intervenors also supported making employment equity programs more effective. In Winnipeg Ms. McKay, of Aboriginal Women in the Canadian Labour Force, criticized the current legislation because it is not enforceable and does not address systemic barriers facing Aboriginal women. Her organization recommended that equity legislation be extended to all workplaces and include strong penalties where there is demonstrated evidence of discrimination.

The North West Company, a major trading and retailing company in northern Canada, was the only private employer to appear at the fourth round of hearings. Earl Boon, a vice-president, said that the company employs 1700 Aboriginal people, making it the largest private-sector employer of Aboriginal workers in Canada.

Mr. Boon outlined a number of company initiatives directed to the problems facing Aboriginal people, including public support for the entrenchment of Aboriginal government as an inherent right; financial support for many national and regional Aboriginal organizations and programs; and preferential use of Aboriginal-owned transportation businesses wherever possible.

He said the company had made a major effort to hire Aboriginal people for its new distribution centre in Winnipeg, where 25 per cent of the work force is now Aboriginal, along with two out of 20 management supervisors. The company has also developed a comprehensive $1 million training program designed for on-site use in the North and adapted to Aboriginal cultures.

Natural Resource Issues

Intervenors in Round 4 saw natural resources having a key role in Aboriginal economic development, but stressed the differences between non-Aboriginal and Aboriginal approaches to resource management. They argued that Aboriginal communities should have control over resources or an effective share in decision making in areas where jurisdiction is shared. The federal government's performance in living up to its fiduciary duty with respect to Aboriginal resources was strongly criticized, as was its record on the environment.

All of these themes were reflected in the presentation in Ottawa by the National Aboriginal Forestry Association (NAFA). Harry Bombay, the executive director, said Aboriginal participation in the forest sector offers the single greatest opportunity for Aboriginal peoples to achieve increased self-sufficiency and assume a more significant role in Canada's economy. As a measure of the potential, he noted that more than 80 per cent of Canada's Aboriginal communities are located in areas of productive forest land, yet only 3 per cent of the forest sector work force is Aboriginal.

Mr. Bombay called for an Aboriginal forest strategy to address barriers to Aboriginal participation in the industry. Its objectives would include full participation of Aboriginal communities in forest management and planning on Indian lands and traditional territories; improved

Aboriginal access to Crown and other forest lands; support for Aboriginal enterprises; and recognition of Aboriginal cultural and spiritual values with respect to forest lands.

In its report to the Commission, NAFA examined a number of alternatives that could overcome the historical lack of Aboriginal access to lands and resources and the problems currently experienced with the *Indian Act*. These ranged from outright ownership or long-term tenure to joint management agreements and membership on advisory bodies. NAFA concluded that the weakest form of access to resources occurs when a province offers 'consultations' with Aboriginal communities adjacent to areas leased to a forestry company.

In the association's view, the best form of co-operation between a province and an Aboriginal community is a form of joint management sanctioned by a formal agreement or by legislation. It singled out the Sipanok Area Management Agreement and the Prince Albert Model Forest in Saskatchewan as particularly significant examples, along with the trilateral agreement involving the federal and Quebec governments and the Algonquins of Barriere Lake.

Mr. Bombay noted that the Auditor General had found the Department of Indian Affairs and Northern Development negligent in its handling of Indian forest lands. He also criticized the Canadian Aboriginal Economic Development Strategy for acting in isolation from other government initiatives and for failing to address the forest sector in a strategic way. A further problem is that forest resource development agreements on Indian lands are being delivered through a federal department with little interest in issues such as self-government or the fiduciary obligations of the federal Crown.

In Vancouver, Armand Loth of the Tribal Chiefs Association of Northeastern Alberta said the federal petroleum agency, Indian Oil and Gas Canada (IOGC), had failed to carry out its fiduciary responsibility to First Nations. He cited problems in training and job creation and the failure of IOGC to consult with First Nations, and said the agency had failed to take effective action to stop off-reserve drillers from draining pools of gas on Indian reserves.

Mr. Loth said that the First Nations had looked at the question of co-development, but feared this would affect the federal government's fiduciary responsibility for the resource. He said IOGC should ensure that First Nations are not affected adversely by the intricacies of the oil and gas industry, and that it should establish a nation-to-nation relationship that conforms to Treaty 6.

At the same hearing Chief Marvin Charlie told of the devastating effects of the Kemano hydro-electric project on the Cheslatta Carrier First Nation in the 1950s, and warned of new disasters if the Kemano II project, proposed by the Aluminum Company of Canada, goes ahead. He warned that Kemano II would take 88 per cent of the Nechako River's flow and bring terrible devastation to the river and its salmon and to the 10 First Nations living on adjoining territory.

Chief Charlie described how his people had been forced to move from Cheslatta Lake; Alcan Aluminum had the hired contractors to burn down their homes when it began constructing the Kemano dam in 1952. The Cheslatta Carrier trap lines and hunting territories had been destroyed by flooding. Several community members subsequently died of tuberculosis, alcoholism and suicide

following this disruption of their way of life. By the time he became chief in 1990, 95 per cent of the community was on welfare.

The Chief said that in 1987 the federal government had signed an agreement with Alcan that released the company from having to carry out an environmental review of Kemano II. He asked for the Commission's support for a judicial inquiry into the 1987 agreement, followed by an environmental review.

Corinne Peters, a Cheslatta Carrier youth representative, spoke about the impact of Kemano II on future generations:

> Without the Nechako River, our life will die. Where will the fish and animals turn to? I am one of many that wants Kemano stopped. Kemano I destroyed my people's lives. They hurt, and they still hurt today. I see many Elders cry because of Kemano I. They are miles away from their culture, and that's my culture, too. So I am telling you people today: Save the Nechako River. Stop Kemano II, and leave Mother Earth as it was at the beginning of time.

Chief Charlie stated that governments had failed miserably in their mandate to protect things like the fisheries, the water, the economy, and the citizens. "The statement that I conclude with today is not a threat; it's a factual statement. Kemano II will proceed over our dead bodies."

In Winnipeg, Darcy Linklater, of the Northern Flood Committee, addressed the federal government's fiduciary performance with respect to the Northern Flood Agreement and assessed the benefits to each side. In the 16 years since the NFA was signed, First Nations had received none of the land due under the agreement and had not been issued a single exclusive use permit, he said.

> In the meantime, Manitoba Hydro has operated its project since 1977, earning substantial revenues. Manitoba has earned substantial water rental revenues each year, and the residents of Manitoba have enjoyed reliable, and by Canadian standards, reasonably priced rates.
>
> In our view, the parties reneged on the deal. Canada, as trustee for our lands, has done nothing to ensure we received our land entitlements nor assisted us in any way to punish Manitoba for breaching the NFA.
>
> We have felt the pain of this environmental and ecological terrorism which is supported by a government who is supposed to protect our people under treaty obligations....
>
> What did we do to deserve this? We never stole potatoes, chickens or pigs from the white man nor interfered with their lives. Yet, they slaughter our animals, destroy our sacred garden and our way of life.

Members of the Flood Committee called for an environmental impact study that would recognize both scientific data and traditional knowledge accumulated by elders. They asked for a moratorium on development until the parties have lived up to their obligations, along with compensation for the bad faith of Manitoba, of Manitoba Hydro and of Canada.

Also at Winnipeg, the Commission was asked to support a system of integrated resource and land claims management, developed by the Southeast Resource Development Council. Norbert Hardisty

spoke of the loss of natural resources as an erosion of treaty and constitutional rights, and proposed development of a resource management plan based on the knowledge and principles of the Anishnabe.

Mr. Hardisty contrasted this approach with the non-Aboriginal society's bias toward exploitation in its approach to resource allocation and management. He asked that Canada exercise its authority on behalf of Indian people by beginning negotiations with the government of Manitoba for the management of all natural resources.

The Aboriginal Rights Coalition echoed the criticisms by Aboriginal intervenors when it appeared in Ottawa. ARC noted in its report to the Commission that non-Aboriginal values are still in conflict with Aboriginal values despite growing environmental awareness. Environmental impact studies are flawed by a scientific bias that devalues the oral and written knowledge of Aboriginal peoples, it said, and that assumes that all problems can be rectified with money.

Citing the Federal Environmental Assessment Review Organization's recent review of low-level military flight training over Innu territory, ARC concluded that this body had failed to protect Aboriginal interests. It also contended that designation of the North as Crown land has made it easier for governments and industry to see Aboriginal lands as open and accessible to all.

The Coalition recommended that the guidelines for federal environmental impact studies be expanded to encompass the social impact of proposed projects, and that assessments be carried out by an independent body with members approved by federal, provincial, territorial and Aboriginal governments.

Alternative economic development and land stewardship models developed by Aboriginal peoples should be explored for their viability, and "all other levels of government [should] agree to vacate jurisdictions in order to promote the development of these alternative models."

The Coalition proposed that a watchdog agency be established to monitor government decision making concerning industrial proposals involving Aboriginal land and resources. To protect land that is subject to land rights negotiations, it called for an equitable sharing of resource revenues; a moratorium on industrial development; and holding land in trust for Aboriginal peoples.

The Assembly of First Nation's proposals included First Nations control over resources as part of their inherent rights and the free exercise of First Nations hunting, fishing and trapping rights on traditional territories. It spoke of the environmental destruction that had taken place on and near the territories of First Nations and urged that environmental policies be integrated with social and economic policies.

The AFN asked that the application of environmental laws on First Nations lands not conflict with the process of self-government, and that the federal government provide financial support for First Nations and tribal councils to strengthen their capacity for environmental and resource management. It recommended that First Nations document traditional knowledge of the environment and reinstitute it in their communities, and proposed the creation of Indigenous Knowledge Centres of Excellence with federal support.

In its report the Inuit Tapirisat asked the Commission to recognize the critical importance of lands, resources and the

environment for the Inuit economy, society and culture, and recommended that these concerns be dealt with by Inuit institutions that are community- and regionally-based. The ITC also sought assurance that environmental and social impact assessment procedures will take account of Inuit needs and values.

The ITC expressed particular concern about proposed uranium mining near Baker Lake, in the Keewatin region of the Northwest Territories. It said that the hazards so outweigh any possible benefits that this form of mining development is completely unacceptable. Citing support for this position from the community of Baker Lake, all Keewatin regional organizations, and the Inuit Circumpolar Conference, the ITC asked that governments accede to Inuit requests to place a moratorium on the mining and refining of uranium in Inuit homelands.

Fisheries and Wildlife

In the area of fisheries and wildlife, the conflict between Aboriginal and non-Aboriginal approaches was also a major theme, as was the need for more Aboriginal control. Some intervenors in Quebec spoke of racism as a factor among non-Aboriginal hunters and fishers, while others complained of Aboriginal misuse of wildlife resources. Similar polarization was noted in Ontario, where Aboriginal intervenors were especially critical of the Ministry of Natural Resources in its dealings with Aboriginal people. A number of intervenors expressed support for co-management of wildlife resources, although there were different interpretations of how this would work.

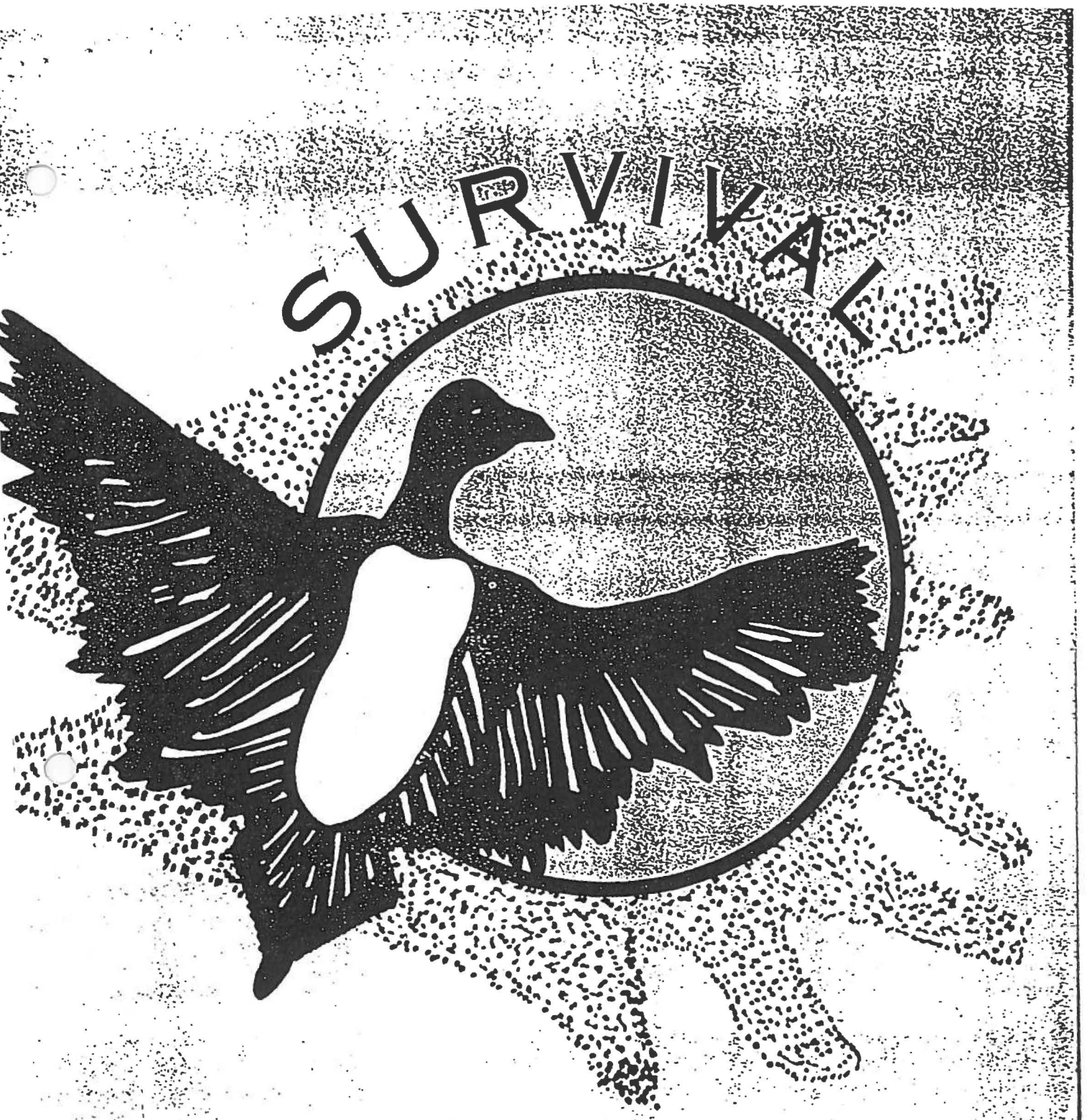
In Toronto, Robert Debassige, Executive Director/Tribal Chairperson of the United Chiefs and Councils of Manitoulin (UCCM), spoke of the difficulties the UCCM had experienced in trying to develop a partnership agreement with the Ontario government in order to resolve harvesting issues.

"We find that at any moment Dr. Jekyll can turn into Mr. Hyde," he said. "While we are talking about co-operation with one arm of the provincial government, another arm, the Attorney General, is vigorously pursuing the prosecutions [on charges] that have been laid against our people.... It's hard to understand how other governments can challenge our right or ability to govern ourselves when they can't even get their own act together."

Mr. Debassige said that First Nations should have the opportunity to reassert their authority in the area of fish and wildlife management. He called for an approach that recognizes traditional knowledge as well as western science in managing these resources. While justice for Aboriginal people would mean changes in the way lands and resources are managed and allocated, these would be changes for the better, he said.

> We are tired of hearing third parties complain about threats to their livelihood and their interests because they still don't accept the fact that all we are asking for is our fair share so that we, too, can make a living. We have done our homework, and we can show how our economies were systematically dismembered so that the others could reap the benefit. If third parties have anything to lose, it is because they took it from us in the first place.

The UCCM tabled a report chronicling the systematic reduction of Aboriginal control



FROM CONVERSATIONS WITH THE ELDERS OF THE CREE, ALGONKIAN AND METIS NATIONS OF NORTH WESTERN QUEBEC AND TEMISCAMING

SURVIVAL THROUGH CULTURAL UNDERSTANDING:

From Conversations with the Elders of the Cree, Algonkan and Metis Nations of North Western Quebec and Temiscaming

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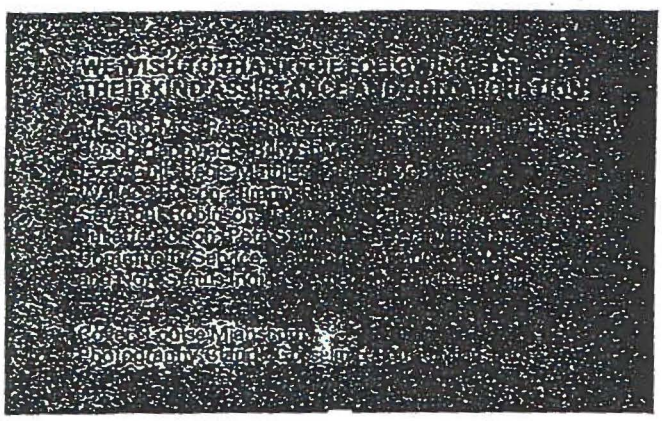

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...AL THROUGH CULTURAL UNDERSTANDING

Louise Mianscum

This project is based on communication, understanding, and the bringing together of all the native people. It involves a lot of time and research material from all participants.

For the workers, I'm sure, it's a very interesting and rewarding experience, for all the stories of the past involve us too. It give us a feeling of belonging because of our ability to relate to the past with the elders we work with.

The elders were very grateful and happy to be given a chance to walk and relive their past lives in the bush, with us, where they had peace and freedom to live their way of life for many years. I'm sure we will all cherish and fondly remember everything we have learned from our experiences. I know I will....

Later when all our material is put together for everyone to read, I know it will be especially appreciated by all native people.

Did you ever listen to the elders of your community the native elders) tell stories of how and what life was n th d days, if you ever had the occasion to do so?

These people lived the lives of Indians in the traditional way, more or less, depending on the influence of ne white man's ways.

As a document, containing the material that it does, personnaly believe that it is very valuable in the sense at the first very real and concrete documentation of e history of this part of the province has been put gether and it contains on the whole many of the elements which would constitute a necessary part of any rsons's education: YOUR ORIGINS.

Claude Gosselin:

Ce projet est basé sur la communication, la compréhension et le rassemblement de tous les autochtones. Cela demande beaucoup de temps et de matériel documenté de tous les participants.

Pour les travailleurs, je suis certaine, cette expérience très enrichissante et intéressante car toutes les histoires du passé nous impliquent aussi. Ceci nous donne un sentiment d'appartenir à cause de notre capacité de nous lier avec les sages avec lesquels nous travaillons.

Les personnes agées étaient très heureuses et reconnaissantes que nous leur donnions la chance de parler et revivre la vie qu'ils menaient dans la forêt, où ils avaient eu la paix et la liberté de vivre à leur manière, pendant de nombreuses années. Je suis sûr que nous nous souviendrons avec tendresse de tout ce que nous avons appris de nos expériences. Je sais que ce sera comme ça pour moi...

Plus tard, quand nous documenterons notre matériel pour que tout le monde puisse le lire, je sais que ce serait appréciée spécialement par toutes les personnes concernées.

Avez-vous déjà écouté les sages de votre communauté, (les vieux autochtones) parler d'histoires et anecdotes de ce qu'était la vie dans leur jeunesse?

Ces gens vivaient une vie indienne de la façon traditionnelle, dépendant de la façon de vivre des blancs.

En tant que document, avec le matériel qu'il contient, je crois personnellement qu'il est très précieux dans le sens que pour la première fois une documentation concrète et réelle de l'histoire de cette partie de la province a été assemblée, et qu'il contient dans son ensemble une partie nécessaire de l'éducation de n'importe quelle personne: VOS ORIGINES.

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Amos

Pikogan Reserve, Amos

Mr. and Mrs. Pete Thivierge

Winneway

Mrs. Pete Thivierge
Maiden name:
Born: 1911 in North Temiscaming

Mr. Pete Thivierge
Born: 1907

Mrs. Thivierge mother was from North Temiscaming. She lived with her parents near Klock's farm. They had a little farm, chicken, they grew vegetables but did not raise cattle. They lived in a log house.

Mr. Thivierge's father worked on Klock's farm for Mr. Klock. Mr. Klock owned a large farm, two miles by one mile in size. This farmer had limits to cut logs. On this farm he grew hay, oats and vegetables; he also raised pigs and horses. In the winter Pete's father would keep the farm and make sleighs and paddles.

In the winter Mrs. Thivierge father went hunting and trapping. He brough his family with him. They would go to Barriere Lake near Rollet. The trip was made by water by boat. They often spent the whole winter alone with another trapper sometimes camped near by.

Supplies were bought in North Temiscaming. They also brought potatoes which were stored in the root house. Violet grew up speaking Indian. Her mother who had attended shool in North Temiscaming taught her children to read and write, about an hour a day they were camped in the bush.

The fur buyers would come to their site... Violet's father would make the price on the furs, unlike the fur trade today where the price is fixed.

Her father used to tan the moose hide and her mother made moccassins and mukluks. She sometimes sold these to jobbers.

In the spring they moved to open water to set fish nets. They also set nets in the winter.

Food was never wasted but they usually had enough. They ate bannick and bread, porridge for breakfast. Violet's mother also made head cheese with the moose's head.

Violet was 16 when she left Klock's farm. Every summer they went to the long Point Mission for two weeks. The priest would come; the Bishop would come occasionnaly.

At Christmas they went to North Temiscaming by horse to visit her grand-parents. They prepared medecine for colds with cedar brush.

Mr. amd Mrs. Thivierge seem to regret that their lifestyle of the past is gone: sicknesses known today were very scarce in the past, water in order to be good for drinking must sometimes be boiled and also moose meat has lost some of its flavour of meat.

Mr. and Mrs. Thivierge never actually saw anyone cunjur but they heard about it from their parents. Violet's father when young used to listen to the priest talk about the windigo. The priest used to tell the Indian people about how he had the power to free a windigo of the bad spirit by touching or striking him.

In many cases of conjuring the ceremony could not take place if any religious person or object was present.

A prospector working in the area asked the Indian man if he knew of any pieces of rock which could be valuable. The Indian lead him to the site of the rock. The Indian received $10.00 for his services.

Mrs. Thivierge remembers her parents talk about the conjuring they saw taking place. The Indian asked about two young girls who had left by canoe and did not return. He received as answer that the girls had gone down the rapids three times for fun. The fourth time he overturned. One girl drowned at the end of the rapids, the other was brought by the current a certain number of feet away. Later the Indians found the two bodies where the Indian had been told while conjuring.

Mr. and Mrs. Adam Haymond

Non-status Indians
Belleterre, Quebec

MR. and MRS. REGIS MATHIAS
WINNEWAY

Mrs. Adam Haymond

maiden name: Agnes Reynolds born in 1907, Grassy Lake

Agnes was delivered by her grandmother. At that time a woman when having birth stayed in bed for six days. After the birth day she could resume her normal activities.

Agnes' grandmother came to Grassy Lake from Mattawa by water by passing through Kipawa.

There were many white people working in the lumber camps around Grassy Lake. The Indians would sell them mocassins or exchange them for their basic supplies. They would also sell to the Hudsons's Bay store.

They lived in log Cabins.

They would travel to Watson Young's store in Wolf Lake to buy goods, food and supplies.

Everyone made their own maple syrup and maple sugar. They would collect the sap with birch bark baskets. They would store the sugar in up to 15 to 20 baskets of birch bark which usually lasted to the following year.

Some would make their own birch bark canoe. Canvas canoes were also commonly used. Everyone made their own snowshoes. Dried moss was commonly used as diapers for children.

Cedar brush was commonly used for colds. The way of preparing it was to crush the brush and warm it up and wrap it in a cloth then place it on the chest.

Even today, she prepares a drink made with leaves casters cut into pieces and mixed with an equal amount of gin. Mrs. Haymond drinks about one ounce of this drink everyday of the winter to prevent colds.

Adam Haymond was born on Roger Lake (Expanse Lake)

He used to make bows and arrows when he was young. They were made of cedar and were used to kill partridge.

They used to find arrows along the store which according to him were used by Iroquois some years ago. Many things were said about the Iroquois. It was said that they used to come up by water into the northern country to attack the Algonquins. It was also told that they would kidnap the children during the night. One old woman was captured by mistake. When kidnappers realized she was not a child, she was given presents and returned to the camp.

Mr. and Mrs. Haymond seem to regret that their lifestyle of the past is gone forever. They feel that they are healthier in the bush. They also remember that one time they could fish and hunt where they wanted to. They both learned to speak Indian and they always communicate in Indian to each other. They spend the summer in the bush several miles from Belleterre. They rent a house in town in Belleterre where they pass the winter months.

Stories told by Mr. and Mrs. Haymond

Many years right when they were young, Indian people were often bothered by strange creatures.

Years ago existed what they call in Indian, pronounced Kishkumudié. They were described as being little small short men, with a big transparent abdomen, and having no nose. They used to kidnap Indian children. They lived in the ground and they would bury the kidnapped children in the ground.

They had their own kind of gun and the people frequently heard them shooting. They to play with horses during the night and braid the horses' hair.

According to Mr. and Mrs. Haymond these little men still exist today but do not bother the Indians anymore because they have taken up the Catholic religion.

Incidentally these same little men were also described to me by several people in Winneway. No one claims to have seen them personally but they claim that they were seen by their parents.

Around the year of 1934 Mrs. Haymond was setting snares with her mother, two sisters and her young children. Suddenly sticks were being thrown at them from nearby. She claims that the sticks were not being thrown by any human being but by some creature.

Also when she was married and camped 15 miles from Grassy, someone or some creature scratching on tent with a stick after they were gone to bed.

Near Ostibinique they were sleeping on one point and could hear footsteps walking back and forth. She was ten years old at the time.

They claim that the windigo used to eat Indians. The windigo is commonly know to all Indian people (the older ones) in the Temiscamingue area. The windigo was originally an Indian that became possessed by a bad spirit or demon. He became very tall and would want to eat his own people, only human flesh. They claim that he still exists but does not bother anyone since all Indians have become Catholic.

About 20 years ago on Ostiboningue Lake Adam went moose hunting in bay. He got off his boat and brought it up on the shore. He went into the bush and when he returned the boat was floating away. Also the first time he went moose hunting he was in a bay on Asko Lake; he heard a noise and saw a large current of suds moving away from the shore. According to him the current was caused by a giant fishlike animal which still lives today in Ostiboningue Lake.

Adam claims he also saw an animal which looked like a zebra on Wolf Lake. It disapperared into the bush. This happened when he was about 15 years old.

Agnes saw a very young animal which resembled a deer. It had a large black stripe down its back. The water was very clear and she saw it dive away into the water. It swan like a fish.

Agnes also saw in Hunter's Point a giant snake while passing on a road. It was about 1 1/2 feet wide. It was very dark color.

Mr. and Mrs. Haymond say that people moved from Glassy Lake because there were too many scary things happening. The people were constantly bothered by things that could not be explained. They were afraid to go near the graveyard because they said they could see or hear someone moving.

Pikogan Reserve Amos

Mr. Wallace Polson

Winneway

He was born in 1914 on Quinze Lake. In the winter they used to trap on the Ottawa River with 2 or 3 other families. The Indians used to make their own shoes and sleighs; a few also made their own birch bark canoe. His mother made moccasins which they sold to the lumber camps near Winneway.

They also pick all the potatoes they needed on a deserted dippo near Winneway.

They attented the Sand Point mission for a period of 2 weeks in the summer. They would spend the remaining of the summer in Klock's Bay.

A crocket saw was the only tool used to build a log house.

Like most Indians they learned to speak English by associating with the stores and lumber camps.

Moose grease could be used when they were short of coal oil.

Moose shanks were worn in the Spring.

He learned to firerange at the age of 14. He later worked on road construction.

To this day Mr. Polson prepares medecine with cedar brush, spruce and cherry bark.

Mr. Polson has a trapping ground 20 miles from Winneway where he traps mink and martin in the Fall. These he sells in Ville-Marie.

Mr. Polson also mentioned that arrows could be found along shore of the lakes and rivers. Also according to him they were brought by the Iroquois Indians.

The people in Winneway are familiar with the stories of Indians that used to cunjur. They were told about this by their parents and grandparents. Mr. Polson also heard about Indians who could go from one place to the next by means of flying in a basket, legend similar to the one told by Mrs. Willy Polson from North Temiscaming.

Gordon Moore, Kipawa

Mr. and Mrs. David Polson, Winneway

Mr. Wilfred McBride

North Temiscaming
Age: approx. 73

Long ago the railroad was built as far as Mattawa. The Indians would go to Mattawa to get the supplies for the Hudson's Bay store. They would leave in 5 or 6 canoes with 8 men in each canoe.

The Hudson's Bay store would trade a rifle for furs piled one on top of the other to the height of the rifle.

While working in Ontario Mr. McBride was told by the Algonquin Indians the story of how the Iroquois Falls received its name. The Iroquois came up by water into the Algonquin territory. They then brought an Algonquin girl to show them where other Algonquins were camped. This girl knew the river well. She told the Iroquois to pass close to a certain point of the shore. While passing near the point she jumped on the shore from the canoe and the Iroquois went over the Falls. This happened before Wilfred was born.

At the old mission the people used to find arrows. According to him they belonged to the Iroquois. He often heard that the Iroquois Indians used to come up north and fight the Algonquins.

Wilfred never saw anyone cunjur but his brother saw it take place. The tipi was covered entirely with birchbark. It shook very violently. The Indian performing the cunjuring had asked about a few Indians who had left to get supplies but had not returned. He received as an answer that the group were to arrive in 3 days they had been delayed because one man was sick. The Indian in order to be able to cunjur would have to spend so many days in the bush in a pine [illegible] with nothing to drink or eat.

To tan moose hide they would cut off the fur, scrape the hide, soak it in soapy water then pound it. In the summer to preserve meat they would cut the meat into pieces and hang them up in a tree. The outside part of the meat would turn black from the sun, the inside stayed fresh. To get some meat for a meal they cut off a piece of the dried layer of skin and cut out a piece of meat. They then replaced the shell-like layer of skin on the freshly cut meat. Meat was preserved all summer long in this way. The meat was never bothered by flies. They could also smoked meat by smoking it over a fire. They would then boil it to eat it.

Before houses they had tipis covered with rabbitt slin with an open roof fire. They would also use moose or bear skin as mattresses.

Before pots and pans were known to them the Indians used birch bark baskets. To boil water they would heat tones in a fire and throw them into the basket filled with water. Eventually the water would boil.

The Indians would also cook in the sand by eating the sand with a fire. They would cook beans in an iron spot his way. They often cooked this way while working on driving logs.

Birch bark baskets were also used to collect the sap from maple trees.

A partridge could also be cooked in the hot sand. The feathers were hot plucked but they would peel very easily once the partridge was cooked.

Mr. McBride thinks that life has improved for the Indians but he regrets that they are getting to live like white men. He regrets that the Indians handicraft is made with material from factories when it was made with hand tanned deer ago.

SETTLEMENT OF HUNTER POINT

Hunter's Point received its name from a Mr. Hunter who was Scottish. He cleared the land to make a farm or grow hay, oats and potatoes for the lumber camps. His store was built around 1870. The first families to live there were white. Later appeared mixed families.

With the years the Indians migrated from Wolf Lake. The Wolf Lake settlement was abandonned in the early 40's. Most families came to Hunter's Point and to Kipawa.

Kipawa was the gateway into the order settlements and lumber camps. It received its name from the Indian words: KE BA WAN meaning "where you get off" or "landing spot" Kipawa was the landing place to leave for Mattawa to get supplies before the railroad was built.

In Hunter's Point the Indian people lived from the Lumber camps, trapping and guiding. The fur buyers would come from Mattawa in the Fall and at Christmas. The storekeeper also bought furs.

The people lived in log houses around the lake. They would carry water to their houses form the lake. They received mail once a week which came by horses and dog teams.

In the summer they would make a smudge to keep away the flies. They would smoke out the houses. They had cheese cloths on the windows.

They would use coal lamps.

If someone had to go to Kipawa a Mr. Cunningham would taxi people by boat. He would take them to a portage where another boat was taken to Kipawa.

The priest would come up twice in the summer. At Christmas a big party was held at a house and everyone would attend, young and old. They had a lunch at midnight and danced through the night. Many could play the violin. Concerts were also held by school at Christmas time.

The Indians did not receive help from the department. If a woman was a widow she would have to earn the living for the family by selling hand made moccassins, knitting snowshoes, sewing and making preserves. A 20 pound pail of wild strawberries were sold for $1.00. These things were sold to the storekeeper.

English was the main language spoken because of the lumber camps but Indian was also commonly spoken.

Hunter's Point was closed around the year of 1969. The people moved to Kipawa, Temiscaming.

A few families moved from Hunter's Point to Belleterre during the mine rush in 1935, which is why several families are still living in Belleterre today.

This information came from Mr. and Mrs. Lawrence Boudrias, Val d'Or, Mr. and Mrs. Henry Boudrias, Val d'Or, Mr. and Mrs. Eddy Boudrias, Belleterre and Mr. and Mrs. Frank Jalabois, Belleterre, all non-status.

They all resided in Hunter's Point where they were born and raised before moving to Belleterre, then later to Val d'Or.

Mr. Seymour Robinson,

lleterre
rn: 1890
be: Algonquin Half Breed

Seymour was born on Kipawa Lake on Jawbone's hunting ground. His father was keeping the Hudson's Bay mpany store. There was no settlement at that site but the store served the Indians camped in that area. Later his ents moved to Grassy Lake, an old Indian settlement, where he was raised.

Seymour's mother was an Indian woman from North Temiscaming. His father came from Quebec City to work he Lumber camps in Grassy Lake area.

There was several lumber camps in the Grassy Lake area. The Indians from Grassy would trade furs at the ıp for grub, pork and bean etc. They would also exchange moccasins and mits for provisions at the lumber camps.

In Grassy a church had been built with pine logs. Here the mission was held every summer.

Seymour lived in Grassy Lake to the age of thirteen. His family then moved to Wolf Lake.In the beginning there ; only three families in Wolf Lake, two of them were white families. There were the Robinson's, Larocque's and ıg's. Watson Young made a farm on a deserted lumber camp. He grew hay, oats, vegetables. He raised cattle, and horses. He also held a store and sold his farm products to the nearby lumber camps and also to the Indians.

When Seymour was about 17 years old the church from Grassy Lake was moved to Wolf Lake. The Indians at ;y w constantly sick so the priest supposed that the water was causing the sicknesses. He advised the Indians ›ve to Wolf Lake.

Seymour's father worked mostly in lumber camps. He was a trapper by trade. Seymour himself learned to hunt :he Indians from Wolf Lake. He began to hunt in his spare time. Later he trapped and hunted to earn his living. He ed in lumber camps, did firerange work in the summer worked also as a guide for tourists. Logs cut in the lumber s were even down the lakes and rivers to the Ottawa River. Logs that were cut in Trout Lake would take up two to reach the Ottawa River.

While trapping they would camp in different parts of the area. They sold furs at Young's store in Wolf Lake. In nter they slept in tents with rabbit skin or moose skin blankets.

The Indians in Wolf Lake built their own canoes, either with birch bark or canvas. The canoes were built in accomodate the family. Some were built to hold 10 to 20 persons. Seymour made snowshoes and dog sleighs.

Moose shanks were made by skinning the moose below the knee. They were worn in the spring because they ery water resistant.

Liquor was available in Kipawa but very few Indians ever bought alcoholic drinks.

n Wolf Lake their meals consisted mostly of bannick, pork beans, potatoes, green tea, rabbit partridge, all berries, moose meat, beaver.

is mother knitted mits, socks; she made moccassins; she would sell long knitted socks for $1.00 a pair.

The Indians in Wolf Lake would celebrate Christmas by gathering together in someone's home. Some would come up from Brenon Lake. They would dance and play the violin.

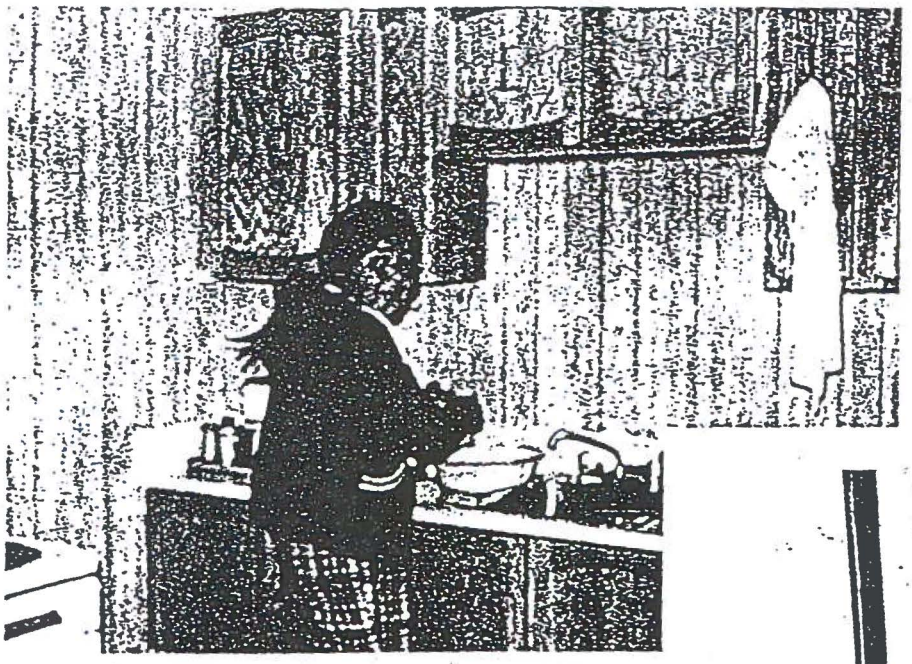
Seymour's father learnt to speak Indian. Seymour learnt English in the lumber camps. His children also spoke Indian and learnt English in school.

Different medecines were prepared with cedar and balsam brush for colds. The medecine was prepared when it was needed.

Several years later, about forty years approximately, the Indians moved from Wolf Lake. Many went to Hunter's Point and Kipawa. Most of the descendants of this group reside in Kipawa.

People deceased in Grassy Lake were buried in a graveyard on the shore of Watson Lake. Tomstones can still be seen today. This place is situated fifty miles from Belleterre.

Seymour remembers when he was young how the people in Grassy were scared of the windigo. He remembers woman telling about how they were frightened by the windigo while setting nets for fish. He was described as being very tall, with straight white yellowish hair standing on his head. He would come out of the forest and come upon the people by the Lake shore. He also remembers that the Indians burned spruce gum which gave a very bad odor in order to keep the windigo away.



Mr. David Polson, Winneway

Annie May Polson

Mr. Andrew Young, Temiscaming

Mrs. Juliette Chevrier Polson

Age: 74
North Temiscaming

We camped out at that big island, we were there a whole week, on time we got windbound. There was three families with us, we shared up everything, the last of our flour we did'nt have nothing to eat. So at last we portaged our stuff across there and early in the morning we went by the shore, the water was high and we paddled in the bush. That was after they put up the dams, that's how they got here before there was no roads and passengers would come up the river from Haileybury in big boats. The river didn't change much, they built the dams up at Temiscaming Lake and it flooded all up this way. That was all a big meadow, there was little creeks, running all over there and we used to set rat traps there. They are small, short legs on them but you cook a bunch of them, fry them down, that was good.

We used to make sugar, maple sugar, about this time of year, March, we used to all go down to the Snag. There was great big maples there, it was nice, the snow on the crust in the morning, all level. Then the sun come up it would make the water run, and we boiled that 10 o'clock in the morning, we put a big pot and we would boil that all day, no sugar added or anything, nice maple syrup. Then coming around the last, the maple's last run they'd call that, the old people knew when it was going to finish, they would make brown sugar. They would boil that for so long and make little cakes, they would curl up the bark and make little baskets and we would have cakes for all winter. We used to make our baskets, we would cut out bark down, they used to heat it and bend it and use wooden pegs. We never make no dishes or anything, they used to put a tap on the tree and catch the water, nice clear water, it tasted sweet too. That was nice, you know, I used to like that, you wake up in the morning and build a big fire, I used to be always cutting wood and dragging back sticks home to the fire. I used to get up in the morning, it was nice and warm and we would have fire going and then she would say "Hurry up now", she would give me a tub on my sleigh and I'd go out and get all that sap. She would look at the sun to see how long that was boiling, they would know by the sun.

They flooded the land after that, and the trees, all drowned. There was no more place to go and make sugar.

Even our fishing, we used to go set our nets and we put all our fish where they were going to keep cold in the ground and on Thursday I used to go downtown and peddle my fish. I would sell all my fish, I used to sell blueberries and raspberries and we had chickens for eggs too. Then in the winter I used to go hunting rabbits and partridge, you know the kind you can just snare them. You get a long pole and you put snare wire at the end, they would just look at the pole then they would stick their head in there and you just jerk it down. I used to catch a lot of them, somethimes I would have to make two trips. You know that big mountain where we go and dance I used to go around that mountain to hunt rabbits and partridge. We used to live good.

They would kill bears, I don't know what time they used to kill them, they would always get the old lady to skin him, to cut off all the fat, just like pork, big slices and she would put that on the back of the stove and make bear grease. We used to get fish there, and we would clean the guts and we would put blueberries in them. You put that in the frying pan, fry that, grease comes out spill a little bit of that out, you put the liver and everything in there and that was good. No, nobody does that now, I guess we were the last ones that done that, me and Mary Jane's mother.

We used to do all kinds of things to make a living. I was seven years old when they brought me there to stay with Mary's Jane's mother, her husband was sick. He would stay home and look after the chickens. We would have to go and camp out, me and the old lady would go fishing. We would have to go and fish, lots of times we pretty near capsized in the wind, one time I gave up paddling. Our canoe and stuff was all wet so she said "paddle, don't give up I'll hit you over the head", I thought it might be better. I had to start paddling until we made it to shore.

My mother died when I was 4 years old, my dad got married again, a Wabie girl. I was scared of screech owls, that bird made lots of different sounds. I would have to stay up all night to put wood in the stove. My grandmother Meness took me away from there. I never stayed with my father then, I was taken away from there and I never went back again. I stayed with Mary's Jane's mother and that man died and we had no other way to make a living, we fished and washed for people in the town, we lived down by the dance hall and we used to have to carry water from the river.

Then after that the people started moving up the road,one by one, that's how we all landed up here, that land was bought, but I don't know where its gone now. The people used to live from the top of the hill down towards the bridge, there was a hotel there and all the stores were all down there. Then the big fire came and burned that all down there. They built the town up on the hill after. The first fire I wasn't married then, lots of people burned that time. We were in Haileybury and all you could hear was people screaming on the train, they were taking them down to some hospital, down to North Bay or Montreal, I don't know where. There were women having their babies in the water, covered with wet blankets, water dripping, I don't know how many women had their babies like that. The town was burning, the hospital burnt.

The next big fire came I was married then. I had two kids then Russel and Roselynn was her name, Roselynn Cystal. Alex was working away, clearing land. There was no work for nobody then, may be he was only getting a dollar an hour or a dollar an acre, he was there. About 3 o'clock I went out to put out my washing. The next time I went to put out the second line, you had to walk along, I said "the weather is changing, the sun looks terrible". The first thing I noticed was two or three big drops of water, I thought "I wonder if I should bring in my clothes it looks like its going to blow hard".

At 3 o'clock it was pitch dark, you could'nt see nothing and all you could see above was fire rolling and all the clouds like smoke was red, all up there. You could feel the sparks on your back. It was the 6th of October. Anyway, I took my baby and a bottle of milk, I took a blanket and wrapped her up good, I didn't see Alex no place. I had a holy candle a missionary gave me, he said you light this whenever you have trouble. I lit that, I just shut my door and left the house like that. Then I made towards the river. You couldn't see two feet ahead of you. I went down behind Chevrier's, its kind of swampy there always wet there, walking in water and fire was just flying over my head. Just me and Russell, he was small and my baby was 5 months old, I took a blanket for her I didn't take nothing for myself and Russel did'nt have much on, it was a hot day, and it was so hot you could feel the heat from the sky. You could hear the people screaming all over. That fire I thouht it was the end of the world, and I was all alone just me and my two kids. I didn't know where everybody had run to. I'd be walking along and run into a fence, I tried to crawl over holding my baby and holding onto Russell, I didn't want to lose him.

All at one I came to the edge of the hill where I tought the river was and I started to roll with my two kids. There was a big barn there where they used to keep horses, there was kind of a dug there where the horses used to go in, kind of underground so I landed right near there. Getting up and getting full of those big burs, so I went in that big hole, I had to I was falling down there, then I just sat there and looked at the sky.

There was a big house at the edge of the hill the people were all in there, and my grandmother I didn't even know Michel had been carrying her down to the river on his back. There was lots of people by the river and there wasn't much of a bank, steep, lots of them went down there soon but me I waited for Alex to come back.

He had a horse and wagon, they had been talking all their stuff from their houses trying to save it, they dug a big hole in the field and put all their stuff in there and covered it with wet blankets I guess.

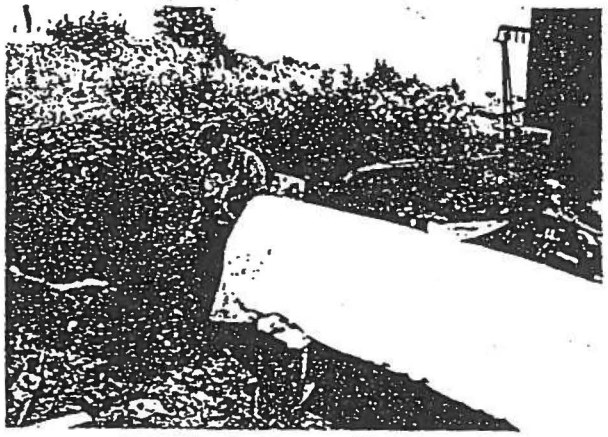
I was sitting down there just me and my baby, Russel was about 3 years old, and when it came daylight the clouds became natural again. You could hear the stores when they burned down, all the shells going off, it was just like a big war. I sat there tight and after it got daylight I came back up. All the people were walking back, the men had been watching the houses. It was an awful experience. I'd been washing and Russell was so thirsty he grabbed a jug of water and that was lye water. I ran in the house to look for milk, I made him drink that milk until he threw it up and no doctor. He was sick for about a week.

Then it started to snow, it snowed about 6 inches, it started to snow that morning and it got real cold. There was snow 1/2 inch of ashes all over the house and my clothes you swear they were all brown, you could never get them white again. It was a terrible experience that I ever had in my life. I was washing not thinking anything, I waited too long, I was young then. The people were crying around and you could see suitcases where somebody had dropped and baby clothes scattered all around.

Believe me the candle was still lighted the next day, I left on the stove and walked out. There was horses and cows running out there in that field. I was frightened of them, there was a kind of a wild one. Once in awhile I shouted trying to chase whatever it was away. You couldn't hear anything, just the roar.

It was before your time they made a picture around the Ottawa river, "The Silent Enemy" they called it. It ended up at Rabbit Lake in Temagami. I didn't go. I went to that place where they were making the picture and I teached the women to dance the Indian dance. One women teach me how to do that, sing ourselves. They made a part of the film there and then they moved to another place and I stayed there.

In the wintertime they travelled, hunting all along, then a woman was going to have a baby, they left her there. She would make a lean-to and have her baby like that. Then she was may be 5 days behind and she would have to catch up. They must have been strong. They didn't have no diapers, they used to pick their moss as soon as the baby was born. They put him in the moss bag and tight him up, they made him a little rat skin jacket. They used to have lean to but I guess when they got to where they were going to stay they lived in tipis. They make a fire in the middle and hang their pail there and they could sit down and cook. They used birch bark to make their tipis.

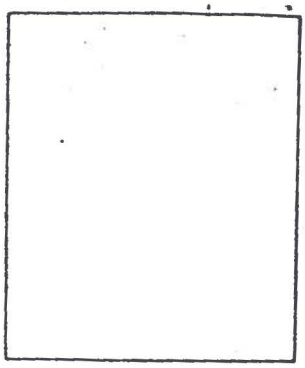


Pat Robinson, Kipawa

Amos

Mr. Pete Stanger

Non-Status Indian, North Temiscaming
Born in 1900, North Temiscaming



In North Temiscaming Mr. Stanger lived with his parents on a farm. His father was a carpenter. He would trap in the winter. Trapping was a poor source of income at that time and so was farming. Cutting timber was a means of gaining extra money. Whole families would spend the winter in the bush and sell the timber to the lumber companies.

Mr. Stanger attended the shool in North Temiscaming. When he grew older he worked in the lumber camps and on driving logs. Then he took sick when he was 16year old and could no longer work on water. He had never learnt to trap or hunt at this stage of his life. This old Indian brought him out on a canoe and showed him how to paddle, he later taught him the skills of a good hunter and fisherman.

When he was young he would accompany his grandmother to gather roots for medecine down by the lake. For every root she gathered she would replace it in the ground by a little parcel she had prepared in advance. This was the way of payment for the root. If she was short of parcels she would use a coin. Mr. Stanger never found out what the parcel contained. He thinks that it was probably a piece of fish, meat or bread. His grandmother possessed great knowledge of medecine. One time during a whopping cough epidemic she sent him out to get home sheep manure from a farmer. She boiled it and drained it. The medecine she prepared was very effective and cured many children. Many children had died during the epedemic. His grandmother died at an old age. She never spoke English.

In North Temiscaming many families would go to a maple sugar camp, usually by toboggan. Many families also attented the mission in Sand Point.

In the year of 1925 Mr. Stanger worked on the shooting of the film "The Silent Enemy". The producer and directors had gathered Indians from different areas. They came from Mattawa, Temagami, Bear Island, Caughnawaga, North Temiscaming. They also had two Indians chiefs from U.S.A. and also two Indian girls from North- and South Dakota. They were over 200 Indians to shoot the film. They spent the summer at the mouth of Kipawa River and in October they moved to Rabbit Lake where they spent the winter. They had school for the children.

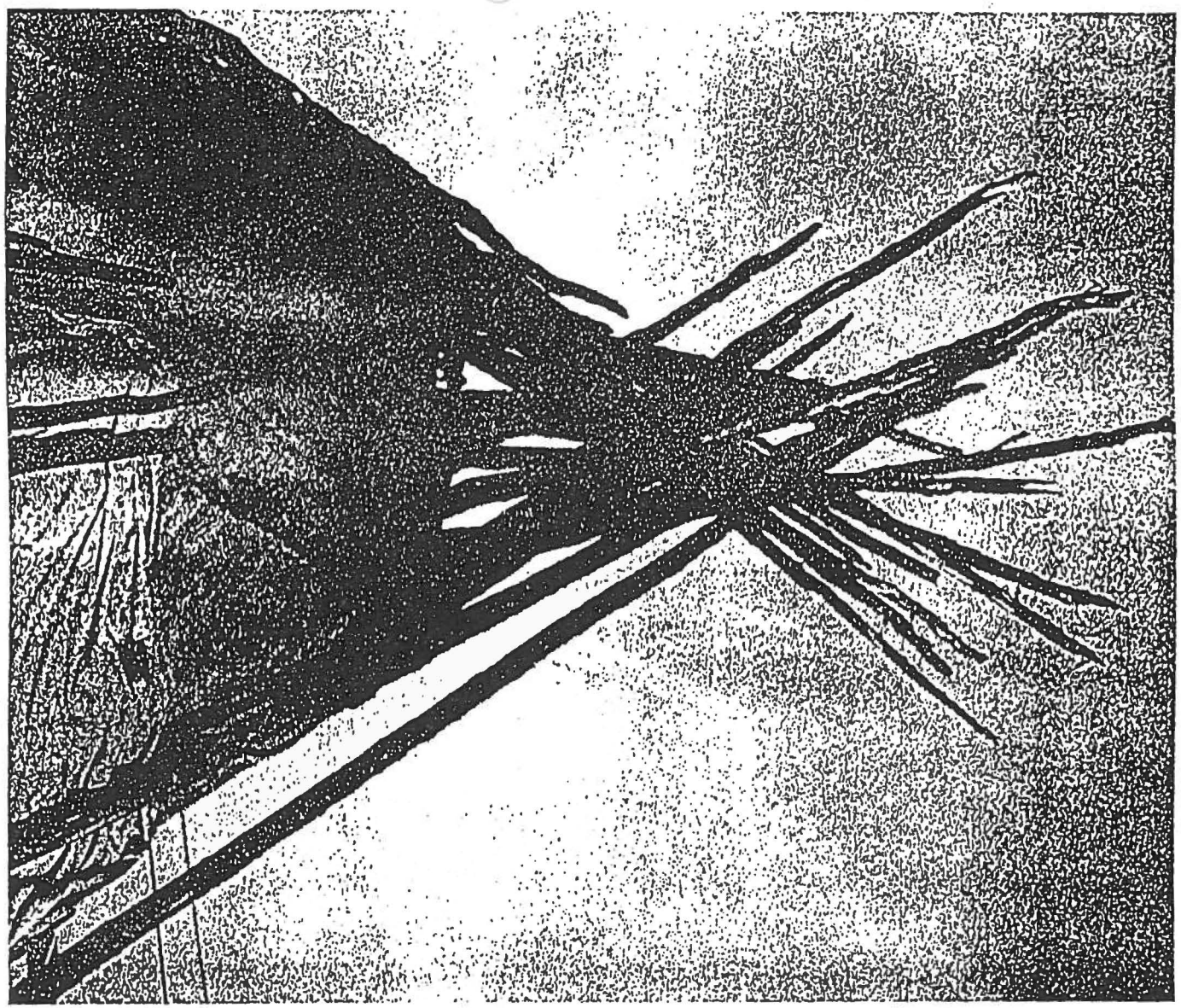
Mr. Stanger speaks Indian and likes to speak his native tongue. He also likes to meet Indians from different tribes.

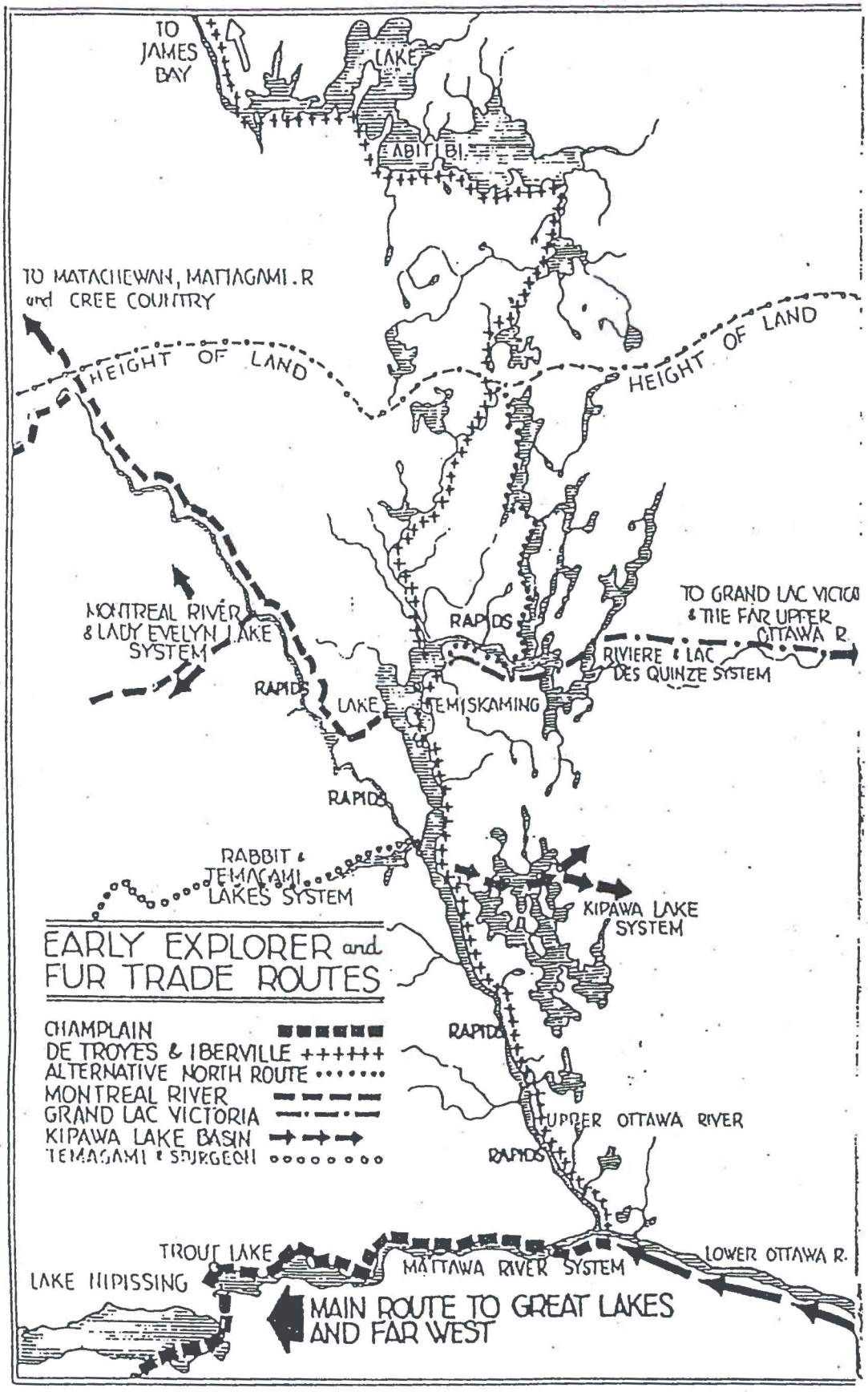
When he was young he recalls that their fun was shooting with bow and arrows. They would line up cardboard men and shoot them down. They used bow and arrows to kill fish, partridge. He was grown up by the time rifles were commonly used.

Among the Indians gathered for the shooting of the picture there was an old woman who could conjur. She was asked to perform the ceremony but she refused giving as reason that she was wearing a religious scapular.

Later in his life Mr. Stanger guided tourists to earn his living. One time while guiding a Doctor from the States he brought the doctor to see the sick among the Indians. While in Waswanipi the doctor asked if there was anyone who could cunjur. So this old Indian was brought to him. He had his tent rolled up. He put it up with six pickets which were driven very solidly into the ground. He also tied a drum to the tent with rope with the drumstick solidly tied to the drum. The old man then entered the tent, lied down on the ground and covered his head with an old coat. In a short time they could hear a distant sound of a drum beat. It kept getting louder and louder. As the sound became louder and louder the tipi began to shake. It shook so violently that it was believed to fall but it did not. As the shaking eventually ceased the sound of the drum became lower and lower. Later the same old man asked the doctor if he would like to speak to his wife in their home in the states. It seems this old Indian possessed the power to do so but the doctor refused saying he had seen enough.

According to Mr. Stanger the old fort near Ville-Marie was a mission place where the Indians would gather from far and near. His mother had attented the mission there.




TO JAMES BAY
LAKE ABITIBI
TO MATACHEWAN, MATTAGAMI R and CREE COUNTRY
HEIGHT OF LAND
HEIGHT OF LAND
MONTREAL RIVER & LADY EVELYN LAKE SYSTEM
RAPIDS
TO GRAND LAC VICTOR & THE FAR UPPER OTTAWA R.
RIVIERE & LAC DES QUINZE SYSTEM
RAPIDS
LAKE TEMISKAMING
RAPIDS
RABBIT & TEMAGAMI LAKES SYSTEM
KIPAWA LAKE SYSTEM
EARLY EXPLORER and FUR TRADE ROUTES
CHAMPLAIN
DE TROYES & IBERVILLE
ALTERNATIVE NORTH ROUTE
MONTREAL RIVER
GRAND LAC VICTORIA
KIPAWA LAKE BASIN
TEMAGAMI & SPURGEON
RAPIDS
UPPER OTTAWA RIVER
RAPIDS
TROUT LAKE
LAKE NIPISSING
MATTAWA RIVER SYSTEM
LOWER OTTAWA R.
MAIN ROUTE TO GREAT LAKES AND FAR WEST

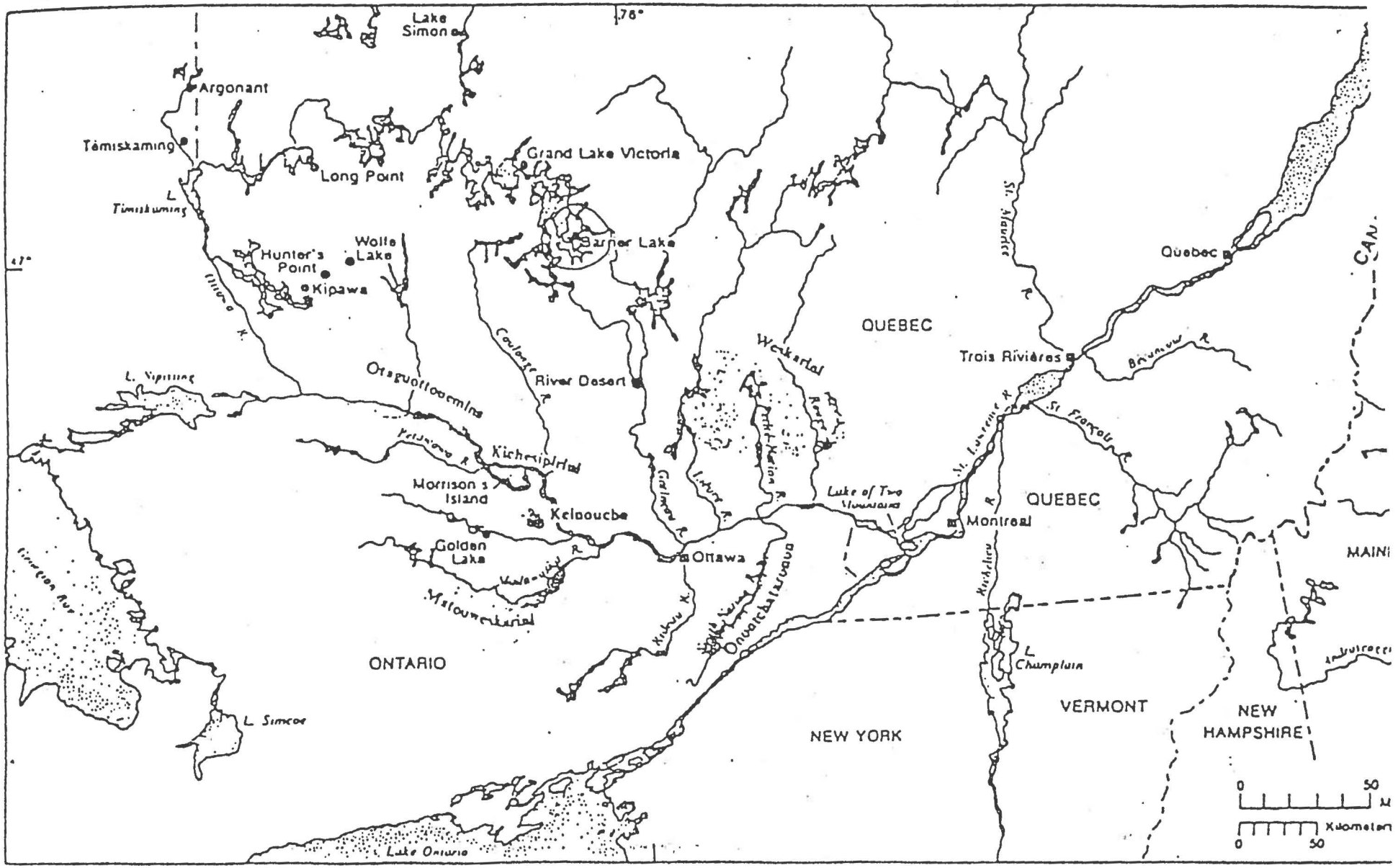
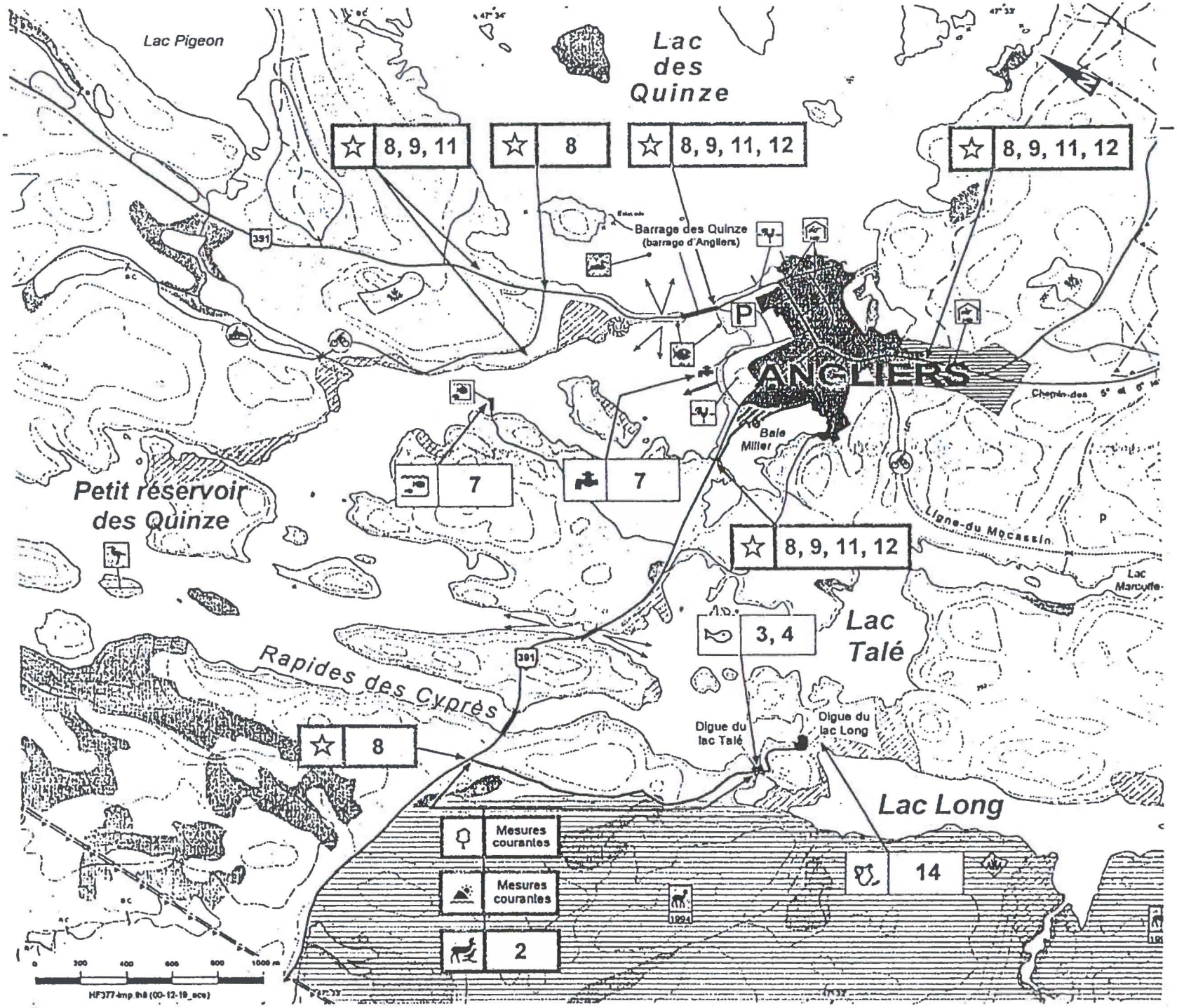


Fig. 1. Bands of the Ottawa valley in the early 17th century and Algonquin reserves in 1970.


Lac Pigeon
Lac des Quinze
8, 9, 11
8
8, 9, 11, 12
8, 9, 11, 12
Barrage des Quinze
(barrage d'Angliers)
391
P
ANGLIERS
Baie Miller
Chemin des
7
7
Petit réservoir des Quinze
8, 9, 11, 12
Ligne du Mécassin
Lac Marcotte
3, 4
Lac Talé
Rapides des Cyprès
391
8
Digue du lac Talé
Digue du lac Long
Lac Long
Mesures courantes
Mesures courantes
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