

Public hearing in Waswanipi (January 19, 2016) Updated Feb-18-2016 By Paul Dixon

At this critical time, a reassessment of the past is needed to reinforce a future that we as a people want to see. Since the 1930s, when the Cree involvement as slaves-on-chains in forestry began it can rightly be said, our ancestors were ambushed, manipulated by non-Aboriginal companies in the boreal forests and forced to accept forestry as a white man's business in Indian territory. Where Crees saw forests, new-comers saw forestry and their vision would be the new order. Everything snow-balled from there on...once logging companies - support from Indian Affairs-Agents - got a foot in the door at a time settlers thought - the land belonged to nobody. Crees were servants, subjects of Indian Affairs-Agents then, leading up to my generation; I was 18, when the 1975 JBNQA was signed, Indian Agents were still around. It seems nothing has changed today, the only thing real in the James Bay Northern Quebec Agreement is - development - nothing else: I hope COMEX proves me wrong here. Refer to letter dated, Aug-3-1936 from Chief Saganash to Ottawa; one of our first complaints of the impacts of "development."

Before the advent of treaties and after, concerning beaver preserves then and trapline-system today, a tallyman or any other generation had NO authority to have traplines destroyed or depleted for any reason at all, short or long term: Tallymen (stewards) are NOT suppose to receive compensation in regard to development on traplines - if this is the case then, there is something wrong in our system and WE need to fix it because somebody or some group is taking advantage of this: Not only that, there are other ways of doing things to have a better out-come than what we have now - As tallyman taught by my late grandfather and father - who in-turn, were taught by their forefathers - I should know.

Keep in mind, no matter how you cut it; Cree word for development is "to destroy" or "plunder." "Sustainable development" is a deadly joke to a Cree hunting society: As Cree hunters, there is no concept for "development" or "where one generation gets rich and leaves nothing for the next." Also, you cannot tell a tallyman or an Elder in Cree, "We need to consult with you for development on the land," without telling him, "Your destiny as a hunting society will be in the hands of development now." My ancestors - Waswanipi Crees - have always lead a nomadic way of life in the boreal forests right up to my generation and now everybody wants to abandon us, while the battle rages on in the boreal forests: Waswanipi Cree traplines have the most non-native forestry and mining activity in a territory already criss-crossed by hydro lines. We don't want to become beggars and squatters on lands we hold title to and nobody should force us.

Cash rewards, etc., to tallyman for accepting development on traplines is not supposed to be entertained by Crees, a hunting society. We have a Hunting-bylaw, but our ancestors have an oral tradition. They had set principles - non-written rules - we're all expected to live by and promote to future generations. The only responsibility a tallyman holds or transferred to him, was to - foremost - protect the trapline and the animals who gave their lives, so Crees could live and not to consider it private property. But forestry companies are always ready to con a tallyman - in form of cash-rewards, etc., - so as to have their way with them: Oldest and dirtiest trick in the book - it's like throwing a bone at the dog for a moment's attention to get to wag its tail. My ancestors never took - rewards - personally, so as not to give-up anything - I stand with my ancestors on this as tallyman today. Only local

government can intervene where forestry companies want to entice some tallymen with rewards - so as to divide, conquer and destroy or displace the Crees.

Now mining companies are to interrupt our lives, using same unfair strategies forestry used that caused a setback for us – a hunting society - from which we might never recover. Forestry - ever wonder why Waswanipi wanted to make this a court case back in 1987 in Montreal? We were there with a bus-load of protesters. Grand Council and Cree leaders, who were involved, do still regret we missed the biggest opportunity of a Nation's life time, then. Year-1987 will haunt me forever as a trapper. Again in 1998-99, Waswanipi did not want to settle the forestry lawsuit out-of-court - it's illegal and unconstitutional what's happening today on our ancestral lands with forestry or mining: And forestry has always been done the cheapest and fastest way to make money here in the north where Crees always chased a vision, not money.

Also forestry's afterthought for the environment is like cutting all the banana trees and still expect to see a monkey in a tree eating a banana next day. Besides forestry-permit(s), there are 18 other-user-permits given out to a single trapline – from sport-hunters-cabin-permit to exploration and mining permits, etc., - the never-ending-list goes on: I just can't believe it as a Cree trapper, I get scared. Some Waswanipi Crees are forced to abandon the traplines – like my family - because of clear-cutting and the shortage of animals it causes; this in-turn dramatically affects the guaranteed level of Cree harvest in the JBNQA, Section 24, - therefore, a breach of contract. I do the small and big game capture reports – past 22 years – I should know.

Not only that, Section 24 of the JBNQA, paragraph 24.6.3d goes on to read – if Crees do not have their guaranteed level of harvest; **the Cree people shall be allocated the entire kill:** (we Cree hunters have to make the first move, then Quebec for crisis-management-mode – if they have to or not). I did mention this, over the years – warned them - to Quebec officials (MR. Vandal, H.F.T., others) and CNG, Waswanipi Crees might challenge them; using Section 24 of the JBNQA to protect their way of life and COMEX just might force us. Refer to Moose Management Report, Aug-2-1994 and Status of Woodland Caribou in James Bay Region, Sept-2012. There were other Cree reports done in the past in regard to big-game (was involved in some – interviewing or being interviewed). There are no scientific reports proving that moose and caribou are returning after logging or clear-cuts. BUT, there are many Cree and non-Cree scientific reports all stating – shoot a road straight into their habitat areas, they all disappear.

My point here is, (in this document) non-Aboriginal resource-extracting industries are destroying our Cree way of life and culture through sawmills selling moose-caribou-killing lumber and this has to stop: Here is a list of forestry companies and their sawmills that are in James Bay Cree Territory who are destroying the Cree way of life on the land; Matériaux Blanchette Inc., Resolute Forests Products, Eacon Timber Corporation, Tembec, Barrette-Chapais, Chantier-Chibougamau - all receive permits and support from the Quebec government. Protecting and saving the Broadback on both sides of the river is like saving the past for the future, it will give us hope and faith we trappers really need at this time and era.

As Cree tallymen of Waswanipi traplines, our statement is that, forestry companies still clear cut the moose-yards or other protected areas we wanted to save so much. And we Crees never complain about

something we cannot get back from a white man who has the government behind him, we might go to jail too (there is no exact Cree word for “complaint.” Anyways, who the hell are we going to complain to? Who’s going to listen and care what an old Indian with a poor man’s wisdom says? We’ve been there, done that: The only place we still have trees standing on our Waswanipi traplines are on high cliffs and soft wet ground along some shorelines, the swamps and islands, where the logging machines can’t go. As tallymen, protectors and trappers of the land, maybe we should throw in the towel? There are those politicians that say the forests will grow back and the animals will be back...they have no scientific proof whatsoever to back that up. (What are we suppose to eat and do in the meantime...a leap of faith in politicians?). What the Waswanipi tallymen, protectors and trappers have been through in the past 5 decades, we truly believe that Quebec and the dominant society don’t care about the moose, caribou or Cree people and their culture, you have to see it from that perspective and we Crees have to act accordingly. Mark my words.

Me and my late dad – our families - have fought hard all our lives to survive as a Cree hunting society as not to lose that ancient-knowledge and respect of all that is the forests and that this may be passed on to the next generation. Cree way of life on the land has been put through the dominant society’s “shredder” and we as a people, as a nation can help our hunters/trappers try to put the pieces back together if this is the only avenue we have to survive: We have already begged for help to everybody?

Where will we hunt in the future? – I hear this statement all the time, from Cree people of all ages, in general assemblies, at our offices, out in the street, out on the land, in town. And people are always protesting and will continue to protest until things change, this I know: For the youth, protesting is a way to let out frustrations but I can no longer hold them back and very afraid they might start using violence against the non-native logging companies that clear-cut around our community and traplines.

There is another option to solve the impasse we are at as a Nation; please, read on and get ready to fight for life. I say this because we Crees are one of the very few “hunting societies” still existing on earth since time immemorial. On this planet, industrialized world has destroyed hunting societies in its path...if they did not surrender or assimilate. I find nothing wrong in respecting the way our ancestors lived and most lived long-healthy-lives, often way over 100 years. We should study why our ancestors lived healthier, happier and longer lives before settler-society arrived here in the north. I do have an idea.

Read, study carefully what Section 24 of the JBNQA states: Here is my take - the people of Waswanipi can and should apply for this section, they have every right to take governments to tasks or to court when they have been absent all along or any prejudice caused by the breach of the terms of Section 24 of the JBNQA – e.g. guaranteed levels of Cree harvest. Waswanipi needs to take action now; we have been worried too long about the state of our traplines and the children’s future. Mean time; let’s wait for COMEX’s decision. This is my advice and request to WCFN as a tallyman and a concerned member. I will elaborate more on this, in this document - we have nothing to lose, everything to gain.

My direct-ancestors were not involved in forestry or mining (Chapais) in or around our ancestral lands. To them, an outside-world was coming into their scenic landscapes-world without knocking first: As first

inhabitants, struggling to defend the land, animals and a way of life in boreal forests – was in no-way antidevelopment, especially when forestry or mining was never a part of the past and these new-developments would not have passed the smell of test with their forefathers then. My late ancestors...3 generations have never consented to forestry and the last wish was that – “Forestry, never to come back a second time – ever, on our ancestral lands.” And as tallymen of W-23-A of Waswanipi, we all objected to “silviculture work” and “tree farms” or so-called development that had no respect for Cree way of life. A young Quebec scientist whispered in my ear once, because of our stance...over the years, “Quebec officials were saying, W-23-A will be a trapline with the best...moose-yards in the near future.” We were just hoping forestry would never come around again because mixed stands of deciduous trees (which grow much faster right after clear cutting but sawmills don’t use these) is a better landscape for moose winter habitats where the male and female moose choose different types of yards to stay.

In regard to jack pines and spruce seedlings before they are planted into the soil, (2 or 3 years after clear-cutting) the earth has to be turned-over (silviculture) by a huge plowing-machine that destroys all the new growth that is already there. (This is where they totally destroy the portages and in these areas, it’s very dangerous for humans and wildlife to walk through, especially in winter as they have deep-ditches – moose with broken legs?). Right after clear-cutting, the birch, poplar and other shrubbery grows very fast, (very good for all wildlife) but this new growth has to be destroyed in order to plant the ever-slow growing jack pine and spruce seedlings. And in the north, scientific studies prove everything grows much slower here than down south, in other words...takes that much longer for wildlife to return...a double whammy for us Cree hunters: Then again, there is no scientific study that indicates wildlife does return after clear-cutting...a triple whammy here. (My late father thought that forestry was destroying the land a second-time around when silviculture work was done and why he never consented to it).

In regard to the “marketable-tree plantations” the seedlings, all grown in nice rows have to be monitored; they have to have “sunlight” to grow. (I have checked these plantations, many are deformed...stunt-growth – short and stubby, and the branches on them are too low and heavy where even the small wildlife can easily damage them, nothing like the natural trees that were there before). Ever take a careful look at a natural inch-tall spruce-tree or jack pine, perfectly made; the branches are only at the top. I will not get into the reasons why Crees want to live in the old real-world and not in a man-made world. And there no scientific studies today to prove the fact that the “Fragile-forests” are a renewable resource: I think, what we have here is, the blind leading the blind. Not only that, Revenue Canada, around 35 years ago said, “Forests are not renewable resource, can only be banked once like the minerals.” This has been documented already. If you ask me, we will all be poor one day, the Cree trappers and non-Native loggers.

For the planted seedlings to get any sunlight, man-power is needed to clear all the small-bush (so-called waste) around each planted-seedling as to grow well (this clearing around the seedling-s happens more than once in its life-span). In many of our field trips hunting, we have noticed that wildlife or birds stay away from these large-tree-plantation areas where-ever they are, in other words...not returning. These tree plantations are all in neat rows and the wind blows through there constantly because all other waste-bush has been cleared for the tree-plantation to grow properly. Especially nesting-birds and other

small wildlife need thick-shrubbery for feed on or for protection from predators and the cold-blowing winds.

Most birds that don't migrate like to nest in spruce or jack pine trees (especially spruce trees) because they are forever green and don't ever shed their needles, keeping the nesting birds warm with their thick branches. These same beautiful branches are used to insulate the floor in our tents and also used for medicine. These plantation-trees or their sticky-branches are not like the natural trees which were comfortable and their aroma was sweet. And we also noticed that all wildlife including the birds don't like dwelling in these tree-plantations. We use whole trees chopped down or their thick-branches as bait or lure (depending on the season) to snare or trap certain wildlife. During mid-winter, rabbit love to eat jack pine but still we catch no rabbit on our many snares when we use plantation jack pine for bait and the reason for that is, the rabbits don't like the taste of them, they prefer the natural ones. There is nothing we Cree trappers can do to change that, spruce and jack pines are first to go and thereafter all other trees because there are many other user-permits issued on a single trapline. As mentioned before, there is a shortage of firewood for our Cree hunting camps in clear cut traplines.

My point here again, besides the clear cutting and sylviculture-works destroying our hunting grounds, as a hunting society the marketable-tree plantations are useless to wildlife and in-turn useless to us. A good Cree hunter can tell you everything because knowledge of the land and wildlife is shared amongst the group-of-hunters so as to have a better chance to all survive; a Cree hunting camp report to the main man, the tallyman. Today, in modern times, the tallyman should report to the community at large. All these years I have been doing this (reporting to the community) on behalf of my late father first and the Dixon family of Waswanipi trapline, W-23-A. As you know, I publicized some of these hunting-reports in the Nation magazine over many years. As a tallyman's son, I was the first to write about the devastating impacts of forestry back in the 1980s and was first published in the Nation soon after 1993 when the magazine started.

However, without doubt, for Crees of Waswanipi - all roads begin or lead to a time in history when first settlers arrived here thinking - the land belonged to nobody. This country's history has proven Indian Affairs Dept., lived by this policy - no such thing as "Indian Culture" because "savages" and the "uncivilized" don't have cultures. For many centuries, even to this day, Canada has always - flaunt - this message and image, also in its national papers - that Indians are just "savages" and "worthless" even if treaties are signed: All of this is documented, as an aboriginal I need no papers or studies to prove this to me. I know our ancestors who only spoke Cree were unhappy and lived in constant fear of the early settlers with their Indian Agents during those times when their lives were first disrupted back in the 30s, 40s, & 50s. I and many others lived in fear in residential schools too.

All what is mentioned above and in this document is part of Waswanipi Cree history. Our Elders, ancestors held it together for us, all this time - just waiting - while we were in residential schools - aka Indian prisons. We cannot forget this, to be grateful and...to be connected to the sacred land, that this generation is expected to fight, to defend always the Cree peoples way of life as our ancestors did before us - even more today. Our Elders advised us, if the Cree people don't fight back, everything will be destroyed by the white man. By the way, how many Crees sit in the COMEX jury?

Up to my generation, we were under constant-watch by Federal Indian Affairs-Agents and where they left-off - the Federal Anti-terrorism Legislation Bill C-51 takes over: In the name of forestry, mining, oil, and hydro – the police and the Canadian army can be used against Aboriginals when defending ancestral lands against over-exploitation. I wrote an open letter in the Nation magazine to CNG/CTA in regard to this. Like other Canadians, the Cree people just want to have freedom to choose a way to live peacefully on their sacred lands so as not to starve; we never took anybody's' freedom away to have ours – why should we let go? If we don't fight back – we will lose everything, right from under our nose and feet. Do we just wait or do we look to the JBNQA or Paix de Brave or Baril-Moses Agreement for answers? Sign another agreement to surrender everything because we're too scared to fight for right to life on our own lands? I am telling you, nothing is going to come on a silver platter and does a thief ever return merchandise? It's just unfair to what's happening to our traplines out there and this greatly impacts our community, the people and our children's future.

To understand, one should know history from – Cree collective memory. The Indian Affairs-Agent and first non-aboriginal logging companies worked together from the get-go; as the Indian-Agent did with Hudson Bay – a fur empire and the same Indian-Affairs Agency that worked with the church-run residential schools of genocide. During the very first forestry or mining operations in the territory, all Cree children and young adults were in residential schools; some in other provinces in the 30s, 40s, and 50s, etc., when people spoke Cree only. Survivors of these residential schools - some are great grandparents now - refer to that era; "A time when the world passed us by" OR "When time stood still." Not only homesick at these edge-of-the-world schools, but always wondered about the world we left behind. Refer to my residential school stories in the Nation and Dr. George Blacksmith's book, FORGOTTEN FOOTPRINTS.

Further, the Indian Affairs-Agent was the first to introduce forest-logging to Waswanipi and also to Mistissini Crees. Ask our Elders. Transportation of large groups of Crees to logging camps to other Indian territories then was paid by the ever-threatening Indian Agent himself. If any Cree families wanted to leave this slave-work, they paid their way back with what little money they had. Some Mistissini and Waswanipi Cree families were forced to stay the whole winter at these logging camps until they opened again for the long summer (in Clova, Gagnon, Forsythe, Paradis, Press). Crees could stay in tents in winter and work in very cold weather, they found out, they had them throwing logs unto the trucks and then unto the railroad cars - night and day - to be transported out to larger towns, cities so Canada can be the #1 exporter of lumber and pulp/paper products in the world today – all extracted from aboriginal hunting territories in this country – without consultations or prior consent.

My father Isaac and others were also trained to work with horses pulling logs in the lonely woods (like cowboys, made noises with his lips, through his teeth to command the horse). This was all part of the "Indian Problem" project in Canada to get the "uncivilized" off their ancestral lands, similar story – Opening-up...of the West. I feel this is still happening today where the dominant society always has this attitude that – might is right – and COMEX will use this: I thought the JBNQA fixed this? I say we put the JBNQA – Section 24 to work for us Crees too, because the dusty-logging roads, reservoirs of toxic-mine-waste and man-made-dams are for real.

Furthermore, I feel early settlers were jealous of our Cree way of life in the bush – freedom to hunt, fish anytime, always fresh food-with-no-price, you-are-boss with no watch, all-time happy-camper...week-end is forever: Now, what would you choose? – Happy-camper way of life OR pay-rent-forever by slave-work to an unhappy-boss with punch-clock and world-of-frozen-expensive-TV-dinners: We should do a survey on this...find out what other Canadians think...and use this to help COMEX with the hard-decision-making. Non-natives are still of the opinion – Cree way of life is “romantic” and won’t last long. Crees will always be “romantic” and in love.

Indian Agents/partners were dictators, discouraging Crees from pursuing their way of life: One time an Agent and a mayor – separate incidents - took my trapper-for-life father’s whole moose away in the fall for nothing to keep for them - how often did this happen? – I was in IRS. My father went to jail for killing a moose, trying to feed his big family then. Whenever my father killed a moose, he would hide it under the deep snow so the game-warden or the Indian Agent would not find it – these hoodlums would fly around to winter-camps harassing Cree hunters: Also they tagged along canoe-brigades without ever lifting a paddle: There were a lot of other non-native crooks hanging around with the Indian Agents besides the police, priests, town-officials: all turning a blind-eye or chasing away Crees in large groups from future mine-sites or from town-limits into swamps. The early settlers made self-serving laws to protect their way of life which did not include Indians or the environment: My grandfather and father were always breaking the “whiteman’s laws” so as not to starve, they said. Most of what is mentioned here is according to my late great-grandfather, grandfather, father, all tallymen in their times.

As large Cree families, we can’t do without our connection to the land and of her past – it’s our home, our hospital, our store, our bank, our being, our church and heaven; our philosophy - be sure of the past as to be sure of the future: That is why we cry, beg – bang the table a little - and pray for little mercy at public hearings, meetings. In Waswanipi, the history with Indian Affairs Agents in our lives, wants us to trust no one or any government. It heightens our fears knowing that Quebec and the dominant society just do not care about the Cree people or about their culture. The decision by COMEX in regard to the proposed roads requested by Matériaux Blanchette and others in Waswanipi traplines will be an indicator for what’s in store for Crees that were in total opposition to the project - forestry declaring war on the Crees: If you are not with the Cree trappers then - you are against us.

Furthermore, at the Jan-19-hearing, Matériaux Blanchette, using power-point presentation - said, “Baril-Moses Agreement paved-the-way for them, to go ahead with their 2 roads.” This was Mat-Blanchette’s main point - why the public hearing then? Not only that, most Waswanipi trappers/tallymen and the community feel we are being forced by powers-to-be to let go our lands and resources to total-strangers who have NOTHING to share with us in return. Our Cree community of Waswanipi is surrounded by non-native towns who think they can make better use of our ancestral lands. And we think Baril-Moses Agreement will open that door for them. Just walk across the Waswanipi bridge or the other way of Highway 113, you will see non-aboriginal forestry-companies hauling-out logs (our traplines) in these back-roads – out-of-sight - that lead straight to their sawmills: non-natives are clear-cutting at a fast-pace around us, just beyond the small-forests that surround our village. What are we supposed to do, just watch them? We Crees don’t go around stealing forests or clear-cut around Chibougamou, Chapais, Quevillon or Matagami or any other one-horse town.

*1972, fresh out of - kill-the-Indian-in-the-child residential schools, first job was with a logging company (Paradis, east of Senneterre, Que.) working along-side with mom and dad, for food and blanket...not my idea: thanks to the Indian-Agent again. After this, a short stint at a saw-mill closer to the family trapline. *It's amazing and scary to find what's mentioned above on my residential school file besides the marks, attendance all recorded-on-file with and as subjects of the Indian Agent – a copy of Agent's receipt too: I have the documents. The information on-file indicates our parents – other Indian families were forced to stay at certain areas – points – so as not to inconvenience the Indian Agent in his rounds of picking-up or dropping-off the Indian students during the residential schools' era. Two birds with one stone for the Indian Agent if he could pick-up or drop-off the Indian kids at logging camps, so the Indian kid does not have any bright idea about hunting/trapping forever or finding out about Cree traplines and culture.

In old days, our ancestors used buck-saws first then chainsaws to work for these manipulating logging companies while living in tents at work-sites - an Indian Agent never too far. A white-foreman showed Indians how to use the first chain-saws; forcing my dad to use his because he just kept hiding it. One of dad's friends said, his new heavy-noisy chainsaw didn't cut even when pressed down and the blade pushed back and forth on the log. Even then, Indians got the bad bush with thick-branches, short-trees; mostly around slanting-hills to work in while the non-natives got to have the good, clear-level land with tall-trees to work in: One "Brave" asked the foreman; why is this? – the foreman's casual response was - you Indians have no taxes or any other house-hold bills to pay like the hard-times a whiteman has, that's why: Case closed – nothing changed in the logging-business. The wind of change never happened - in forestry now...heavy, noisy steel-tracked mechanized-machines with flood-lights do the job year-round, around-the-clock devouring Cree traplines as if we didn't exist at all. In these modern-day Treaty-times, I find this very shocking!

Note: Separate documentation of – *Impacts of forestry, clear-cutting and *of logging roads to 25 species of wildlife – from the moose to the mouse, separate from birds species. *And impacts to the Cree way of life: It's not just about the 5 or 6 main species of wildlife the Crees use – forestry industry's opinion: For Crees, if you cannot protect the smallest animal, mouse...how do you expect to protect the bigger animal, moose. All small or big animals and birds are respected, treated equally, now you know – Cree Legends passed down, teach and prove this.

My name is Paul Dixon; I am blessed and honored to sit across from you. It brings back memories of when the 1982 Royal Commission was here in Waswanipi: And will speak on the same subject now I had raised back then with the Royal Commission. My community of Waswanipi thought...a voice from the wilderness must be heard (I was young then...my grandfather, father and oldest brother were still alive then but all have passed away since). I want to thank them again for giving me the opportunity to be here again in front of COMEX and Matériaux Blanchette to beg for right to life and existence.

As a child, I have spent most of life growing up in the boreal forests we Crees call home; some strangers refer to as the "wilderness" where my parents met each other. Since the bush was home, Income Security Program became part of my life for about 19 years - a trappers/hunters program born from the JBNQA Crees signed in 1975. With 3 young children, eventually I was forced to abandon the family-trapline back in around 1993, after it was all clear-cut by a non-aboriginal forestry company. Now I

consider myself Cree worker-hunter. I have a full-time job now in our Cree village and also a community-based licensed-fur buyer. This job permits me to leave work...fall and spring...to exercise my God-given hunting/gathering rights now enshrined in the JBNQA – BUT there's a problem, all the trees were felled and the soft-ground totally destroyed by heavy-machinery: Still, every chance I get on holidays, weekends, my family goes back to our cabins on the trapline because...our land is our life...no matter what. As we speak, smoke arises from the chimney of one or two of our cabins out on the trapline. "Once...we felt the liveliness and beauty of our lands, after forestry touched the earth...we feel the hurt, the sadness it carries, the nakedness it feels and as broken people, the beginning of a new journey in an endless search for healing, forgiveness, to have it all back."

Further, before forestry with their roads, hunting, trapping and gathering for subsistence food was very easy. We would just go in the back yards of our tents or cabins to hunt on trails that started from our door-ways. Small game like rabbit, partridges, squirrels, birds, weasels, ground-hogs, martins, fishers and the occasional skunk would come around near our Cree hunting camps. Near the water-hole in front of the camps we would see otter, mink and lynx tracks on the shorelines or where the net was, across the frozen pond. We would get all the stove-firewood at the end of the trail insight of our cabins or camps. The moose yards would be far enough down-wind as not to smell smoke from our chimneys. The children were already taught to hunt or trap small game in and around the camp-site by their mothers or grandmothers while the men hunted further away in the deep quiet woods. Most of the Cree hunting camps were accessible only by boat or skidoo and by air-plane. This was how the Cree way of life was way before the roads and forestry came into our traplines. We Cree people can only dream about this now as our children might never experience how life was before forestry with their roads of destruction.

Ongoing development projects like forestry, mining or hydro projects, etc., that don't respect Cree culture...on long term; can cause psychological effects on the people. Also, other impacts on our way of life that are not taken into consideration as cumulative developments happen e.g. global warming, climate-change, and power-lines criss-crossing traplines, etc. Refer to Nation magazine – The Solution To Diabetes Lies With The People, June 16, 2000: Robert Harris, MD MPH CCFP who worked in Chisasibi...goes on to write: If the link between Oppression, Chronic Stress and Diabetes Type 2 is better documented, it will be more difficult for governments and large resource-extracting corporations to continue to deny the terrible health impacts of their policies and projects. My personal belief is that we will only see decreasing rates of diabetes in Eeyou Istchee when the people of Eeyou Istchee will have increased control over their land, resources and lives in general. End of quote.

I want to give you a glimpse of the struggles of a "hunting society" – once mighty - that lived in harmony on the same lands since time immemorial - today, down on their knees and begging the extracting-resource industries to show a little mercy on them and their way if life in the boreal forests. Here, repeating; we Cree hunters/trappers are in the best position in this part of the world to monitor all wildlife...before and after development...just come to us and listen carefully to our story. My late father, not a man of many universities but a simply man of one universe - born out there under the stars once said, about forestry; **"To destroy the land is to destroy the animals and to destroy the Cree people."** He went on to say; **"The replanting of just marketable-trees by humans today, all in row, no animals or birds go in there either to dwell or feed on them, so we Crees don't go there, too."** My late dad who

never went beyond the lakes, rivers and mountains he grew up with said in a forestry consultation meeting; **"I can never agree or consent to so-called development that will destroy the land and our culture, do not ask me of this. I am only one generation of many generations that will need and use this land after I am gone."**

Furthermore, in our custom when the time comes, the drum and land is transferred over to the eldest son and most caring or knowledgeable of the land – landscape and its resources – the animals, birds and fish, all habitats, etc. Today, I am a tallyman and protector of one of the 62 traplines of the Waswanipi Cree First Nation...a village of 9 Cree communities that make the James Bay Cree Nation. Of the whole James Bay Cree Territory where 5 communities are affected by unchecked forestry, 70% of the whole forestry industry takes place on Waswanipi Cree ancestral lands, same goes for mining-claims and exploration. Fear is real for the Waswanipi Cree First Nation that any more harm to the environment and their culture is irreversible. Who will pay for all the damages and restoration? Somebody will!

We Cree people want to talk about - what we stand for but governments will not listen and we are always forced to talk about - what we stand against. There emerges now, a new generation of Cree leadership that brings all the people together to fight for the land like never before. There is talk in Indian country about - forestry, sawmills, mines, hydro projects, etc., and including non-aboriginal towns who benefit most from these extracting-resource industries to force them to restore and recover land they plundered while they were making their living. How would you like, if a neighbor came over to your house to destroy all the beautiful lawn and shrubs with their shades you all enjoyed, just leaving you with mud-holes, and piles of sand everywhere? I think a long-drawn out lawsuit or warfare would ensue between these neighbors if you ask me. Somebody's industry(s) declared war a long time ago on our peaceful Cree way of life on the land we have always occupied.

The non-native towns here in the north that rely heavily on mineral and forestry resources – once they're all extracted, become ghost-towns; I grew up in *Chapais (out-skirts) and around Chibougamou Que., (mining towns) *which is near our trapline, I saw with my eyes, everything. A Cree Elder once said to me, "Beware, with heads buried in the sand, they will destroy all the land and then poison our rivers, lakes, this will all come to pass and suffer together we will because dishonest people said that we can live together." And Plan Nord - thought of from the south - just heightens all our fears and Cree-concerns. Crees are finding out – industrialized-world down south is very corrupt and now wants to come up north: Refer to media and Charbonneau Commission inquiries, ongoing-investigations.

Regarding forestry in this province, scientific studies show trees, other plant-life grow very fast down-south and here in the north, it's totally a different matter: that study advising us not to compare apples with oranges in forestry. Refer to Canadian Wildlife Magazine, Sept-Oct-2008 Dreaming of Moose: Also we cannot compare forestry and the regeneration thereafter where forestry was done manually by humans with buck-saws, chainsaws, horses, etc., then and now with heavy mechanized machines within the speed and carelessness it's done where humans never leave the machines and see everything for the first time through a glass, night and day, where 6 or 7 feet of snow (-36) covers everything...plant-life, creeks, small animals in snow or ground-borrows, birds in nests: Just to mention a few that the heavy-powerful machines trample on with and without their knowledge.

Some forestry impacts: More logging roads coming in will just open a can of worms nobody will want to deal with except by Cree hunters – left to fend for themselves, again. Regarding forestry, mining on ancestral lands & waters, most Crees think the Minister of Natural Resources of Quebec - is like a fox looking after the hen house. Besides forestry's intrusion into remote areas by their own roads – it's easy for exploration and mining companies just to waltz in uninvited, bringing in another wave of vandalism, worst than before: Not only that, logging roads will bring in tourists with pets, thrill-seekers-killers who don't respect or recognize wildlife and then just waste their kill – all will bring along plastic-garbage but never leave with it; sick pets can effect and poison the whole trapline, too. Cigar-smoking strangers, who ride along these roads in vehicles, windows-down, treat the sacred lands/waters as one big–ashtray and a-quick-waste basket. For some people, it's the first-time-ever in the wilderness and don't know how to start a campfire but most likely and unconsciously, the very-first-day start a forest-fire in the last stands of trees - a moose-yard - either by a cigarette-but or the tail-end of a muffler of their scooters or a campfire not completely put-out, but the wind-blew.

We never followed the logging roads, forestry came to us, right beside our once remote main-hunting camps. They never slow down when going by our Cree camps and the big trucks honk their horns when passing by at night when we are in bed. Two logging-trucks – 1 fully-loaded - so far have missed the road right in front of our main-camp because of speeding and we leave at a bridge-site. When going back with their heavy loads during the night, they change their gears right in front of our camps and the truck is extra-loud then. They have hit and ran-over our hunting dogs because of their speed and carelessness. We have made complaints, but fall on deaf ears. Other Cree trappers have the same complaints or even worse. There is absolutely no avenue for complaints between the non-Aboriginal loggers and Crees, so we just live with it. But don't forget, they came to us, by building roads.

Overall, fear of poaching, overharvesting of wildlife on logging roads because of lack of Game-wardens and Cree tallymen losing control: More human pressure on what little wildlife is sticking (shortage of wildlife) around after the clear-cut. Need to travel further for subsistence-food (packing more stuff because you're going further – gas, etc.). These roads favour more logging, mining industries and the dust will contaminate everything where we Crees smoke, cook food outside or other health and safety concerns we have to worry about. There are more frequent accidents involving moose, bears, beavers and other wildlife on these logging roads (whatever confused-wildlife is around yet).

Our main subsistence food, Canada's symbol on the nickel, the beaver...the forestry companies would like to totally wipe out...forever, but we Crees will not go along. Non-aboriginal people/loggers have to understand, all the so-called nuisance beavers along the logging roads they see, (we are very much aware of them) it's not that we are not there hunting; we leave them alone as a way of "Protesting" against forestry operations or sport-hunting that use these many logging roads. There. Forestry companies are not aware; we Cree trappers do kill a lot of beavers on the lakes and rivers before they make it to the logging roads, so much that they should put us on the sawmill's payroll (I did mention this to Barrette-Chapais).

We Cree people can "Protest" together by not killing any beavers where all the clear-cutting is happening; it's very expensive and a big hassle for the forestry companies to deal with the nuisance-

beavers along the logging roads, they have to haul machines there by tractor-trailers, even for just one beaver. And we do have exclusive-first rights (JBNQA) to trapping beaver for lively-hood and can use the law against them where they are not allowed to touch the beaver huts in a-given time. Why do you think they beg and pay us to trap or relocate them in the summer. Some Cree trappers, to make or suck more money on the side from the logging companies, they just wait for the beavers to come live by the roads to make trouble. At one time, a big machine, one that lifts logs into those hauling trucks, working on the nuisance beaver, fell into the deep pond, totally disappeared, the beaver still reporting around. That one beaver held-up the operations for a while. As a Cree, any day, I'm on the beaver's side rather than with the loggers.'

It's just not encouraging at all, for tourism or for conservation where we Crees are guaranteed a level of harvest – moose and caribou - in the 1975, James Bay Northern Quebec Agreement...signed then, when Crees had more traplines that were still untouched and healthy. Further, if the Cree people know that certain animals or animal is critical in a given-area and immediate measures are required to protect the species - do give effect to the principle of conservation under Section 24 of the JBNQA so as to protect the moose or other species while giving priority to the continuance of harvesting by the Cree people.

Situations, in regard to moose or caribou where it affects the guaranteed level of Cree harvest contravenes the provisions of Section 24 of the JBNQA and has led to an unjustified restriction on the exercise of Cree harvesting rights on ancestral territories for approximately 35 years. What about the 40 moose that Quebec borrowed in the past – did this not also contravene the JBNQA then? I request Waswanipi to revisit the issue/item mentioned above and to resolve this matter once and for all. . And also, that Waswanipi Cree First Nation research the notion – that Waswanipi Cree tallymen, trappers, hunters and all other Cree land-users to be compensated for the prejudice caused by the breach of the terms of Section 24 of the JBNQA in allowing sport hunting of moose to continue while Cree people were not able to harvest up to the level of the interim guaranteed levels and that such compensation be equal to the economic and social value of the moose taken by sport hunters in Zone 16, Zone 17 and Zone 22 during all the years that this situation prevailed. Refer to H.F.T. Coordinating Committee Resolution Jun-14-1994 for clarification and as a working-document now. I do the Moose-kill report over 22 years.

Under section 24 of the JBNQA at paragraph 24.6.3d provides that where game populations do not permit levels of harvesting equal to the guaranteed levels of harvesting for the Cree people, the Cree people shall be allocated the entire kill; However, according to Cree hunting societies knowledge and experience, including past Cree studies in regard to moose and caribou management where Quebec refuses to take any concrete action, leaves me and the rest of the tallymen, their families, our community - to request on their behalf as a Waswanipi Cree tallyman and land-user since as a child – that we close all sport-hunting in Category 1 & 2 & 3 lands and in Zone 17, Zone 22 in Waswanipi Cree ancestral lands until we Crees can take complete inventory of all natural resources that still remain for proper emergency management purposes. Revisiting these very important issues at this time before we decide to go ahead on anymore projects in our territories - is in order. Please, COMEX, say no to these roads. Refer to both, separate Moose & Caribou Study Projects: For me, I just go to our Elders – our consultants, experts, wise guys.

There should be some kind of social-acceptability on all projects (not only on uranium mining) that happen in Cree territories...we are a distinct-society with a unique-language and have aboriginal title-ship to the land. Mm - that should count for something. Cree is a bush-language from here – if we are not careful and lose it, we cannot just go back to another country and re-learn it there, as some people can do: That's not gonna work for us, Crees – we're basically stuck here forever, with what we got.

First modern-treaty signed then, (JBNQA) was more about empowerment of the Cree people within the dominant society: That was over 40 years ago...we have learnt a lot by then. My understanding as a Cree hunter/trapper, living in the heart-of-the-wilderness, the JBNQA was more about our hunting/trapping/gathering rights, not about assimilation where the dominant society wants to take us. I know the JBNQA is different from all the rest of the Treaties signed in Canada, where most had only 2 things mentioned – Land and Money: The JBNQA mentions 3 – Land, Money and Rights. Today, we Crees are more concerned about our history, our identity, our spirituality and connection to our sacred ancestral territories. And what destiny awaits us...not in somebody else's hands. Is this not the cornerstone of a Cree Nation Government? If not, what is? Our future generations not only deserve answers now, but should have the best of 2-worlds - not where one world destroys or feels superior to the other - what I think we have for them at the moment.

A quick-glance back at forestry and the way the operations were carried out...without our consent, mind you...we tallymen consider the logging roads...roads of destruction and we must stop them. Forestry is just not about felling trees, it's about clear-cutting and destroying the earth and underground where all vegetation have interconnected roots, a system for pumping water together for all earth's needs: This is all destroyed in the process of when felling and retrieving of the logs with branches happens with heavy steel-tracked mechanized machinery: Logging roads act like dams cutting off underground water systems (created by plant-life) where you have one side of the road, ground soaking wet and the other side, sun-baked earth.

In clear-cut areas, snow tends to melt faster, especially on the gravel roads; the large clear-cut areas act as barriers and we hunters have a hard time getting to forested areas that are still intact or to large untouched islands. Our skidoos and sleds get the brunt of it. Tree stumps just under the snow damage our hunting equipment like skidoos or sleds. Who pays for this?

Most of us trappers are forced to travel further to get good fire-wood out on the islands now as there is just too much competition on the mainland, either by boat or skidoos in winter. There are fire-wood cutters from Quevillon, Lac St. Jean area, Chibougamou, Chapais...this is becoming a big industry itself.

Firewood cutting for cooking and heating our cabins, other-shelters year round has cut into our hunting/trapping season because we have to travel further for firewood now because of massive clear-cutting. Not only that, shortage of animals makes us travel further too. When one has to travel further than before, he or she has to take more gas, more things to pack like extra food and uses the hunting equipment (skidoos, sleds, wagons, four-wheelers, chainsaws) more for wood-cutting projects than for hunting/trapping. And still the logging companies don't bring firewood when we Cree hunters request for it. (If by a miracle they do, they bring in muddy scrap-wood-waste from the sawmills or scrap-boards

mixed with sawdust and chips, most we cannot use at all). Most were just cleaning up their mill-yards with this so-call wood-project for the trappers. They could have brought good fire-wood from felling trees in the areas they were just logging, but nooo.

As for Cree hunters requesting the forestry companies to plow their roads to the camps...the simplest response was, "NO," we can't, we are not going to log there anymore, we're done. All logging roads eventually become useless as they all grow over or are washed-out after forestry operations because there was no need to maintain them.

Recently, a bear that was supposed to be in hibernation was killed by young Cree hunters in January, walking in a clear cut area, totally lost. Another thing, mouse is the first to be trampled on by forestry operations whether in summer or winter time. Without mice, the martin, fisher, fox, lynx, weasels, mink, coyote and other bird predators all leave the area or they will starve without mice. My late father once said, in regard to forestry, "If one cannot figure how to save the small mice, what makes them think they will succeed in saving the moose,"

In some clear-cut traplines, Cree hunters/trappers are forced to go out on the lakes and rivers to hunt/trap early in spring and very late into the fall, following what tree-lines are left: Hunting/trapping becomes a different adventure, more of taking chances and living dangerously; more damage to boats, canoes, outboard motors, etc. (Don't forget, trappers use boats and skidoos now for wood-cutting projects). Over the years, some involved rescue missions by Public Safety (I was involved - CTA) in regard to Cree hunters/trapping trying to find their way around unfamiliar territory because all the land-marks, (tree-markings/posts, portages, summer-winter-hunting trails/paths) everything was clear-cut, same as if you flooded the land, everything disappeared. A new beginning? Why do you think some youth give-up or even the Elders?

Clear-cutting is like pulling the rug from under our Elders, the hunting society; they are supposed to teach the next generation. All the familiar places you hunted or trapped for subsistence food, where animals or birds were, is all gone, clear-cut and we don't give, (for some) but just go further, in search. Since clear cutting happened on our trapline, most of us hunters/trappers were coming home late at night to worried families but that was to be the new-life now, forestry was here to stay. Forestry with its clear cutting has made a living-hell for those of us that grew up in the wilderness and the only way we were making a living. That's why I left.

The many kilometers of logging roads have made life easier for predators like the coyotes, lynx, foxes, martins and especially for the wolves who can challenge the best trapper for the territory. Wolves, coyotes and foxes can run and walk around a big lake (Windy Lake) following just the logging roads with their river-crossing which would have been impossible before. The predators just gobble-up the young wildlife that just sit and wait along these logging roads. That groundhog that hangs around these roads is suicidal too, including all the baby rabbits and partridges, etc., I guess. At one time, on a long stretch of road just going into the virgin forests of jack pines, with my binoculars I saw 25 partridges sitting along that road and how many more I did not see amongst the trees (this was early morning). I did not need to shoot any, I already had shot a so-called nuisance beaver on my way there and no need to get

paid to exercise my right from Barrette-Chapais who will benefit because I killed that beaver along the logging road.

Over the years, we tallymen and other land-users in our expeditions have found many wildlife had starved to death after the clear-cutting. Porcupines that hanged on, frozen solid to the last lonely tree that stood out in nowhere. Finding frozen partridges, geese and small birds where they last took cover. Hibernating bears and other wildlife bull-dozed over to make the winter road (if it was not for the blood spilled, nobody would have noticed). A tallyman blamed her wife's early death on the consumption of an unhealthy wildlife because of clear cutting (that was his angry story). Finding dead moose, bear and beaver carcasses in clear cut areas. Cree trappers/hunters put a lot of stock in certain signs, dreams and other premonition as this is how we survived for thousands of years. My advice, we must reinforce the future or we will not survive.

There was more wind, blowing-snow and lost trails to deal with in the new-frontier of clear-cutting, especially during night-travel as there was no trail sheltered by trees to follow now (bush-hunting trails) which made night-time travel very safe before. One time with my pregnant wife, we decided to go back to our main-camp (we were at our small-hunting camp) after supper by skidoo (our only means of travel). As we passed the tree-line and came out to the clear-cut, the skidoo-trail disappeared and it was dark, snow was blowing hard; I tried staying on the hard-packed trail but kept going off, the only way I knew it was there as I could not see it: It was blowing snow and the skidoo trail was fast disappearing behind us, (in a clear cut area) my wife on the sled, I yelled to her, "we have to go back." I was scared to get lost. I was never scared in my life before in the woods, (like what happened) there was tree-sheltered trail to follow all the way home before. The snow-storm was made only worse by the clear-cutting. Not long after I left the trapline, that was 23 years ago. That misadventure still haunts me which had nothing to do with carelessness but I think a logger put our lives in danger, me and my pregnant wife. Clear cutting puts all Cree hunter/trappers their lives in great danger and like the wildlife, will eventually disappear if we all do nothing.

There are more misadventures, unforeseen risks taken by Cree hunters/trappers out there on the clear cut traplines in pursue of their lively hood. Same thing goes for the confused-wildlife that does wonder around in clear cut areas in search of new habitats where some do starve. We have found carcasses of wildlife including birds that have starved to death, are we Crees next? There are hunter's stories where the moose have nowhere to run, to escape danger but only to fall through and disappear under the ice, as the river was fast-flowing. The fallen-tree line acts as a barrier, same as a fence and the moose is forced to run out onto the lakes or fast moving rivers: For the moose to first move-away from the sharp-shooting hunter into a clearing is suicidal, but the moose is forced by a fallen-tree-line or beyond that, a mad dash to nowhere. In our experience, we find all wildlife act very strange or are in confused state in the new-world of clear cuts.

We have found more drowned moose (carcasses) since the clear cutting happened on the traplines. One carcass was found, had drowned in a man-made long drenching-ditch. We Crees have found dead moose(s) that had been shot on these logging roads during sport-hunting season. When you see a lot of black grows hanging out together, they got a story to tell. Since clear cutting more moose were found

with broken legs (some already had healed) and female moose with dead fetuses inside. We believe this was caused by running through deep snow in clear cut areas where the wasted-tree-tops are all along the roads under the snow. Either running from one pocket of hard-etched tree stands to another. For the female with calf(s), the Creator made this creature to stay in one safe place for the whole winter (according to my late dad) but is forced to wander around by unforeseen forestry operations. Some female moose killed by Cree hunters have complained there is no fetus in the female or one was dead already before, in logged-out traplines. No fetus in the female, this could be that the buck or the female missed out on the mating season because the habitat had been clear cut or the animal wandering around further or too much in search of a mate because of unforeseen clear cutting and was late.

Moose, caribou and bear can be seen from far now by binoculars because no trees to shelter them from view. All the moose habitats, the hills, mountains are all clear cut and you can see clearly through binoculars on to the next mountain or hill. There're sitting ducks when they come into the clearing (logged-out area) from the deeper woods. On our huge family trapline, over the years, most of the moose killed by sport hunters are all along the logging roads by chance. The Quebec scientists don't disagree with this and go on to say that sport hunters with cabins are not as lucky as the sports hunters that hunt on logging roads. Cheaper to hunt moose now by non-Natives if you ask me at a time we Crees think we should conserve or the moose might disappear and there goes our culture with it.

Since the clear cutting happened, there is more noise and light pollution now by the forestry operations including the hauling of logs on the long-winding roads, night and day. The noise and light travel further now because there is no forest cover to drown out the noise or block the shining lights from traveling across any lake especially on a quiet night. It's even worse if the forestry operations are taking place at night on a big hill or mountain. From those hill tops, you can see the flicker-of-lights and hear the machines and log-hauling trucks on a quiet night (changing gears) from over 25 kilometers away on another trapline. I can just imagine the wildlife, moose, caribou and the bear (all with young) hearing and watching this year-round and sensing the danger, being restless too.

I have mentioned this before, for many years on end, our Cree hunting camp was killing moose only on the quiet week-ends when there were no forestry operations at times (we are not weekend hunters). The wildlife was in constant unease and forced to hibernate most of the time and only came out when it did not sense any danger at all, on those very quiet weekends I mention to you above, when we got them. But even today, forestry operations happen on weekends too: This puts a lot of pressure on wildlife and makes hunting/trapping that much harder. When we hunters get nothing out there on the clear cut traplines, we bring nothing back to our families in the community. What kind of image is that?

Here in the far north, forestry industry (mining too) has that mentality – Out of sight, out of mind – so they just do what they want. What happened here in the north in regard to forestry on ancestral lands would never, ever happen down south. Do you think the logging companies have a copy of the JBNQA in their offices or inside their working vehicles, big and small? I have a copy with me all the time; I am always ready to throw the book.

There are no trees to protect the ground from heavy rains, no trees to shelter other smaller plants so the hills, mountains that were logged-out have huge erosions or small land-slides. Tip of the iceberg here....mentioning of forestry impacts on our sacred ancestral lands.

Also, **somebody** wants to build new logging roads up north leading into the...requested Cree-protected area (both north and south of the Broadback) with an environmental impact assessment statement done years ago where it only mentions 6 different species of wildlife and we have around 25 species of wildlife on and around our traplines (from the mouse to the moose) not including bird species. There is not even a plan or proposal from any governments to protect the endangered tundra and woodland caribous where they have their migratory-routes and calving grounds where these logging roads will go, if they are permitted. Refer to Report, Status of Woodland Caribou in the James Bay Region of Northern Quebec, Sept-2012. What about the – 1994 Moose Crisis – we Crees and the Provincial governments never dealt with yet. Refer to Traditional Pursuits Agency Status Report on Moose Management – Circa-1994: Please, do not allow them, the roads. Thank you.

Note: Most of our ancestral trapline has been clear-cut over the years except the islands where we get our fire-wood as there is too much competition even for fire-wood on the mainland because of logging and the many roads everywhere. Also, because of the time and distance to retrieve fire-wood for stoves now - wood-cutting - it cuts into our hunting and trapping season.

List of wildlife that were and/or present on Waswanipi Traplines and uses.

1. **Moose** – Hunt (year-round) for meat/crease, medicine and for bone-tools. Raw-hide used for lacing snowshoes, rope. Young moose-skin with hair used for mattress/blanket/rug/tarp: Tanned-hide used for making moccasins, mittens, gloves, vests, jackets and for clothing.
2. **Caribou** - Tundra/woodland – Hunt (best time in winter) for meat, medicine and for bone-tools. Raw-hide used for lacing snowshoes, rope. Skin-with-hair used for rug/tarp. Tanned-hide used for making moccasins, mittens, gloves, jackets, vests and for clothing. Stable diet for Crees.
3. **Bear** – Hunt or trap (best in fall/winter and early spring – not summer) for meat/crease, medicine, bone-tools. Finished-hide with hair for mattress/blanket. Bear-rug for back-medicine
4. **Wolf** – Hunt and trap for fur-market (predator). Fur-out after dried on stretcher.
5. **Coyote** – Hunt and trap or snare for fur-market. Fur-out after dried on stretcher.
6. **Wolverine** – Recent – coming back. Hunt or trap for fur-market. Fur-out after dried on stretcher.
7. **Cougar** – Recent – Sighting in the past years. Hunt or trap for fur-market. Fur-out after dried.
8. **Lynx** – Hunt, trap, snare for food and fur-market. For arts/craft. Fur-out after dried on stretcher.
9. **Beaver** – Hunt, trap or snare under-water. Use net for live-catch or Cree-tail-catch. For food and fur-market. Stretch to dry on round-rack-hoop or stretch on a board. Dried open-stretch.
10. **Otter** – Hunt, trap or snare under water. For food, blood-medicine and for fur-market. Skin-out (leather) after dried on stretcher. Under ice most of the winter until early spring.
11. **Fox** – Hunt or trap and snare for food (legs). For fur-market. Fur-out after dried on stretcher.
12. **Fisher** – Hunt or trap and snare for food. For fur-market. Fur-out after dried on stretcher.
13. **Martin** – Hunt or trap and snare for food. For fur-market. Fur-out after dried on stretcher.
14. **Mink** – Hunt or trap, for medicine. For fur-market. Skin-out (leather) after dried on stretcher.

15. **Raccoon** – Hunt or trap for food and for fur-market. Skin-out (leather) after dried on stretcher.
16. **Muskrat** – Hunt or trap for food and for fur-market, Cree arts/craft. Skin-out (leather) after dry.
17. **Weasel** - Trap for medicine and for fur-market, Cree arts/craft. Skin-out (leather) after dry.
18. **Porcupine** - Hunt for food, tool and for Cree arts/craft, quills.
19. **Skunk** – Hunt or trap for medicine and for fur-market. Skin-out (leather) after dried on stretcher.
20. **Groundhog** Hunt for food and fur for Cree arts/craft. Skin-out (leather) after dried on stretcher.
21. **Rabbit/hare** – Hunt or snare for food, fur for clothing/coats/hats/warmers.
22. **Squirrel/chipmunks** - Hunt or trap for fur-market. Skin-out (leather) after dried on stretcher.
23. **Flying Squirrel** – Hunt or trap for fur-market. Skin-out (leather) after dried on stretcher.
24. **Mole** – Hard to hunt and trap, rarely seen.
25. **Mouse** - Food for all predators – weasel, martin, lynx, mink, fox, fisher, coyote, etc.

Continue; impacts of clear-cutting and impacts of logging roads on wildlife/Cree way of life.

Document is not completed, will submit as is because of “deadline.”

Forestry, including truck-hauling, clear-cutting by heavy steel-track mechanized machines with their light/noise/oil pollution including timber-jacks hauling trees to road-side and the logging roads – gravel/winter – impacts/effects on certain wildlife – by species, exclude bird-species...we will examine closure here and document.

1. **Moose:** This big animal stays in 1 area in winter, favors hills, mountain ranges where snow is not too deep. Prefers mixed stands of trees (deciduous) with a lot of small shrubs especially the female and calf. Females with calves are choosier when it comes to winter habits – they hear you coming through the thick-shrubs before you can see them. Moose will stay together in winter, depending on the size of the habitat or the hill, mountain. In summer they will scatter all over the territory. In the fall they will go to their stumping-grounds. Certain hills or mountains just have either male or females with calves in these habitats. The Cree hunter will go to a certain hill or mountain depending on what moose he wants to kill, male or female.
 - Logging in winter around virgin forests has chased moose out of their winter habitats and might not find another suitable habitat before it's too late. Moose are not supposed to walk around in winter, especially the female with calves. Predators (wolves) are always on the hunt, tracking down their next meal either alone or most of the time in packs – now have cleared-roads in winter that make their life easier to hunt.
 - Moose in winter now, after clear-cutting are forced to stay together in pockets of trees. If there was no logging, they would have preferred to stay alone – more food for 1 moose and leaving less-tracks in snow and attracting less danger; smell of 1 moose in the air compared to a herd, does not go far where wolves hunt using their nose.
 - In deep snow, moose escaped danger by running through where tall spruce trees stand; deep-snow is like sand and very soft under spruce-stands (we don't make trails in there, too soft for skidoos) but for the moose, in winter...tall spruce stands...that's their race-track: These are what the forestry and sawmills want the most, spruce stands, jack pines.
 - Moose like their habitats in mixed stands, deciduous trees.
 - As mentioned before, we Cree hunters have noted since the clear cutting, we have killed more moose with broken legs and dead fetuses in female moose or the female with no fetuses. We think the wood-waste and deep ruts (holes) left by the silviculture-work that are just under the snow is the main cause of this. Moose and caribou are forced to go through the large clear cuts to get to other wooded areas.

Document not completed due to deadline (COMEX).

Paul Dixon Feb-21-2016

August 3rd, 1936.

To The Department of Indian Affairs.
O T T A W A .
O N T A R I O .

FROM CHIEF SHAGAMASH
WASWANAPI BAND.

Dear Sir :-

We the Chief and Councillors of the Waswanipi Band take the privilege of writing this letter to you, in connection of the welfare of the Waswanipi Band.

First of all we wish to express our thanks for the help and relief the Department has been giving us these past few years and hope that some day we will not have to be wholly dependent on the Department for relief, we are also very thankful for the amount of Cod Liver Oil, and other Medecines which are sent to us time after time through the Hudson's Bay Company, and we find the children have benefited greatly by the use of Cod Liver Oil.

We also are trying our best to better ourselves, by getting in better trapping grounds, if we can, and also paying our accounts so as to be on a better footing next year to help ourselves, so as not to be dependent on relief, that is the younger generation, and well and able, as my ambition is to try and make the Indians more self supporting.

Our idea is that the season for Beaver should be closed altogether, as in these days there are practically no Beaver on our lands, as the total number of Beaver caught by the Waswanipi Band last year, only amounted to 38, which is not enough to keep one family of Indians for one winter, so we think it would be best if the Beaver hunting was forbidden altogether, at least for three years, in fact we of the Waswanipi Band, have decided to protect the Beaver on our lands, as far as we can, and as we called a meeting among the Waswanipi Indians to this effect all the Indians were agreeable, so all we ask is if the Department will honor our move, and give us authority to keep any outsiders off the said lands which we are determined to protect as far as the Beavers are concerned what we mean by outsiders, are Indians from other Posts.

IMPACTS > Another item we would like to mention, is the number of Prospectors in this vicinity, during the summer Months, and also part of the winter Months, although we know it is for the good of the Country, but it is not helping the Indians any, as they scare the Moose away during the summer where they are working, and when we go off in the Fall we find it hard to get Moose for a living, as in most cases we do not have much to eat if we do not get any Moose or Fish.

IMPACTS We find that it is coming to the time that we should think about the conditions among the Indians, and what will become of them if the country opens up, as so far there has been no regular Land reserved for them, although we know that the country 50 Miles North of the C.N.R. has been reserved for hunting and trapping purposes only.

IMPACTS

We will be very much obliged if you could give us some information in regards to what will be done for the Band, on the event of the Country opening up, and Towns and villages springing up in this vicinity, as we can see what is going to happen with so much activity in this vicinity, and if more Mines are found. Year after year we have been waiting to see if any lands would be giving to the Indians for their reserve, the same as is done in Ontario, but as so far we have heard nothing about it, we have decided to write to you about it as we have done in the sixth paragraph of this letter.

We again ask you to answer this letter at your very earliest convenience, as we are most anxious to hear from you, and get an answer to this letter, trusting that you will find this letter in order, and to your satisfaction,

We have the honor Sirs to be your obedient
Servants.

Joseph Shaganash.

..... CHIEF.

Diom Blacksmith.

..... COUNSELOR.

Samuel Gull.

..... COUNSELOR.

THE SOLUTION TO DIABETES LIES WITH THE PEOPLE

The Cree Diabetes Network was formed in 1997 to address diabetes in Eeyou Istchee. In line with the National Aboriginal Diabetes Association, we want to create networks and opportunities for individuals and communities within our culture, traditions and values. Anyone is welcome to join.

Today, many people are aware of the diabetes epidemic affecting our communities. This is an epidemic that is affecting the Indigenous Peoples of many countries, including Canada, the USA, New Zealand, Australia, the South Pacific Islands and others. In our communities of the Eastern James Bay Cree Nation, Eeyou Istchee, 10.3% of persons 15 years of age and older had been diagnosed with diabetes type 2 by May, 1999. This compares to 2.5% for the rest of Canada. These figures only include people who know they have diabetes. In most studies, when you check everybody in a community for diabetes, you find that the number of people diagnosed with diabetes doubles. So, in Eeyou Istchee, the true number of people diagnosed with diabetes could be as high as 20%, one of the highest in the world. I constantly think of what may be bringing this epidemic to our communities and what the solution may be.

My experience as a physician living in Chisasibi has led me through different stages in what I think are the main factors related to the prevention and control of diabetes.

-In medical training, the emphasis was on medications: pills to lower sugar and insulin injections.

-As I started my clinical practice in Chisasibi, I observed that full doses of pills and insulin alone only worked well on some people. I started thinking that the solution must lay in adequate nutrition and physical activity. In fact, these were shown to be effective in a large study in the United Kingdom; however the intervention only lasted for 3 months, so after a year, the participants' blood tests were back to what they were before the intervention; the pharmaceutical industry then claimed that physical activity and nutrition interventions did not work, but this is like saying that a pill doesn't work after a year, when you have only taken it for 3 months.

-For lack of resources, we have not been able to provide the best conditions for people to have optimal nutritional intake and physical activity to prevent and control diabetes. However, as I started to talk more in depth to people with extremely high blood sugar levels that they

felt unable to control, they all had one thing in common: severe stress in their lives. So my focus then turned to the role of stress in diabetes type 2, an area that is under-recognized in the medical world and for which there is little research done.

-Why would there be such high levels of stress? I participated in the World Health Organization's International Consultation on the Health of Indigenous Peoples in November of 1999. There, Indigenous Peoples and health experts from around the world declared that the issues of oppression, lack of self-determination and loss of control over one's life are very important causes of chronic stress and chronic disease. It is interesting to note that there is only one place in the world where the rate of diabetes is decreasing. In Nauru, an island in the South Pacific, diabetes rates started to decrease 20 years ago. They also gained independence from the USA 20 years ago. I do not believe that this is a coincidence.

Of course, the genetic component is a factor, and a gene has been identified in the Cree-Ojibway community of Sandy Lake, Ontario that is associated with a larger incidence of diabetes. But to blame it all on genes is to ignore that in our territory, before the construction of the James Bay Hydroelectric projects in the late 1970's, there were only 3 people diagnosed with type 2 diabetes. By May of 1999, there were 821. People had the same genes in 1975 and in 1999. What may have changed is how much control people feel they have over their own lives. Granted, the diet and physical activity also changed, but I wonder if the changes in the levels of chronic stress weren't a lot greater? This is an area that requires more participatory, community-based research, because the people know what the problem is and are more likely to find the right solution themselves. If the link between Oppression, Chronic Stress and Diabetes Type 2 is better documented, it will be more difficult for governments and large resource-extracting corporations to continue to deny the terrible health impacts of their policies and projects. My personal belief is that we will only see decreasing rates of diabetes in Eeyou Istchee when the people of Eeyou Istchee will have increased control over their land, resources and lives in general.

All Community Members are invited to join us for Sadie's Walk on June 19, to support those of us who live with diabetes.

Robert Harris, MD MPH CCFP