INQUIRY RESPECTING THE TREATMENT, EXPERIENCES AND OUTCOMES OF INNU IN THE CHILD PROTECTION SYSTEM

English Transcript | Volume 3

Commissioners: Retired Judge James Igloliorte, Dr. Mike Devine and Anastasia Qupee

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[redacted]

CLERK: Do you swear that the evidence you shall give to this Inquiry shall be the truth, the whole truth –

INTERPRETER GREGOIRE: Yeah. He's going to swear.

COMMISSIONER IGLOLIORTE: Thank you.

CLERK: – and nothing but the truth, so help you God?

Please state your name for the record.

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE (providing English translation): My name is Joachim Nui Senior. I'm from Natuashish.

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

B. BROOKWELL: Good morning.

I am going to ask a few questions today, a little bit about your life.

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Ah. Ehe.

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay, yeah.

What's going to happen here, he says, I'll tell the story about how I've been raised, the coming of myself when I was young. And it's going to be like – it's like a – like a similar story regarding Penote Antuan, what he shared. And it's – like it's the same – same story – it's like a similar story what's going – what – what I – what – to share.

Okay. He said: In – in Davis, it's a place called Utshimassit. When I was young, he says, there were a lot of Elders. What I remember, there was no school, I was – I was raised in the country and in the country, that's where we – that's where all the children were teached in their cultural values – their cultural values, I mean.

Okay. He said: The first thing is, the only teachings that we received back then was the teachings of the country; the skills, the cultural values and all that. And mothers usually teach their – the girls – their young girls, like (inaudible), and all that. That's the only teachings that they receive.

Okay, yeah. He was talking about the country. Like, they usually spend a lot of times in the country. They only spent two months in springtime in the communities. That's when the priest comes around. Like in the –

[Mushuau-aimun spoken.]

– in June month. But there's a Father – his name was Father O'Brien – usually comes around in June month. And most of the time there are two groups of people in the

community. Like, the most of them – most of the people are based somewhere in Nain – in some other community – so every time when – when the Father O'Brien comes around, he only spent two weeks in the community, to do the baptismal and weddings and other social functions – I mean the functions for ceremonies.

Okay, he said, in August month, that's when usually there's a outpost going – like, people going to the country. Like, they usually spent – like, they usually spent a year in the country. And every time when they goes to the community, they don't have enough money to – to – like, support themselves. Like, the only support that they have is the country food, every time they go to – in the country.

Okay. He said: I got a lot of stuff I don't remember because the problems right now – I'm just getting to do the points – I'm getting old.

Okay. He's – I wanna talk about the – my life when it comes to the country. Like – like, I spend a lot of time in the country. Looking at children today – like – I mean – today – looking at children – children who (inaudible) in the country. And today, yeah, he said, every now and then when people goes back to the community, they usually, like, buy small stuff to the store, in the community.

Okay. When I was in – back in the past, I mean, Father O'Brien, when – he was getting old, and there was another priest that took over – like, they changed. And the priest that took over – like, he was, I guess, learning how to speak Innu and all that.

And when I was 15 years old, that's when I began to understand, like, to be in school. Like, I only spent seven years in school, while I was – while I was in the – in the – in the old days, I mean.

Okay. When the – the other Father came into the community, he said, that – that's the Father that taught a lot of stuff when it comes to the spirituality, when it comes to the Catholicism. And – and that's when – when the kids, or the youngest, learned how to adapt what – like, the society that's – the society – what the Father brought to the community. And his name was Joseph Cyr.

Okay. He says one year when the – when – like, after one year, like, the Father talked to the people in the community about how government will – will oversee how – how they would be given things that they were promised or whatever. And back then, when the Father was there, we don't have anything when it comes to the houses, like – like, to say houses – like, the houses that we have now. Like we only – we only had those tents and all that.

Okay. When the Father explains about – to the people back home: If you guys go to country, you guys won't be able to receive anything.

Okay. In 1915, [read: 1950] the priest told the community – community members, about their kids to be in school and all that, and they were – and they said – the priest promised the community members that the new houses will be given to you, plus better education.

Okay. He said he spent 18 years – actually, priest spent 18 years in the community. And since that time when priests were – been in the community, they learned a lot of Innu – like Innu language and all that. And what he said that we've been promised, there'll be school for our children and there's – those promises were broken. We haven't seen anything for 18 years while the priests were there.

Okay. After 18 years – after 18 years, there was a – the promise we're been – like, those promises we're been given were actually start – start to start. Like, the school was built, the store and the houses were – that were promised, and we were told that everything will be running – like, running

water and all that. Like, the only thing that's standing during – the houses were built, was a stove.

[Mushuau-aimun spoken.]

Oh, sorry.

When we went inside the houses that were promised to us, he said, there were no beds, no – just stove inside the house. The remaining stuff were being paid by us, he said. We paid our own stuff like furniture and all that.

Okay. All the things that we bought when we entered those homes. Like, all those things that we bought, like furniture, we were – been – like the – were – they sent us a – second-hand stuff.

Since the first contact, he said, like we're beginning to – been – there's – we begin to affect our way of living. Like – like in the – in the country, we didn't – we didn't feel anything – there's nothing to fix us. We were healthy, he said.

Okay, and the other thing he says is, Innu Elders felt that the teachings were – started to die off when it comes to drums. Like, all those cultural, country values that they had, beginning to fade when the priest came, to the – the first contact with the priest.

B. BROOKWELL: I think we're gonna need to take a – just a short break for lunch, but we'd like to continue more after lunch.

P. RALPH: Commissioners –

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Mmm.

P. RALPH: Commissioners, what time would you like to resume this afternoon?

COMMISSIONER IGLOLIORTE: Let's say an hour – hour and (inaudible).

P. RALPH: 1:15?

COMMISSIONER IGLOLIORTE: (Inaudible.)

P. RALPH: Okay.

INTERPRETER GREGOIRE: [Mushuau-aimun spoken.]

UNIDENTIFIED SPEAKER: Yup.

ELDER NUI: [Mushuau-aimun spoken.]

Recess

CLERK: All rise.

This Commission of Inquiry is now in session.

C. URQUHART: Good afternoon, everyone, and thank you for joining us.

We've had some questions online, so just to explain that there are two Innu dialects and we have our two wonderful interpreters, Anne and Gerry, interpreting to ensure that everyone in Sheshatshiu and everyone in Natuashish can understand what is happening here.

Thank you.

And if anyone from the public is interested in sharing their experiences with the Inquiry – with the Commissioners, we would ask you to go speak to Mary and Audrey in the front room, to sign up for the sessions in March.

This afternoon we will continue to hear from Elder Joachim Nui. And following that we will hear from Elder Tshaukuesh Penashue.

B. BROOKWELL: So please go ahead and continue telling us what you wish to speak about, and I'll have some questions at the end. But I'm here to listen at this point.
ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay, what Joachim Nui stated, that: Right now what I'm gonna talk about – we're gonna talk about the problems that they had in the past, and in the past the Elders have a lot of strength, when it comes to – when – when there was no contact from the other society.

[redacted]

INTERPRETER NUNA: Lake trout.

INTERPRETER GREGOIRE: Lake trout.

So that's when they – when the lake trout is caught, the whole community was asked to come to eat fish, like, or – like the first – I don't know what it's called – it's – lake trout? Lake trout, yeah.

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay, and the other thing he says, there's a term, Nitshikᵘ, means Otter. It's a part of a spirit animal left by Missinakᵘ. And he said: Every time when the otter is eaten, it's always should be eaten inside the tent, or inside a house or whatever. And – like, it's really different than the other animals that are – that – that are – being hunted.

Okay, and the other thing he says when it comes to caribou bones, like legs, and like I said there is a – a person, let's say, who has a – (inaudible) –

INTERPRETER NUNA: (Inaudible.)

INTERPRETER GREGOIRE: – I don't know what's this thing called, but I know it's – it's called teshipitakan. That's where they store their meat when it comes to caribou bones, and these – after these caribou bones are placed in teshipitakan they have to be clean [redacted]

[redacted]

INTERPRETER NUNA: Teshipitakan, in English I would say that's like a platform where meat – caribou meat and bones were stored and it was on top – not on top, but like, say, in the middle of trees. They stored it there for use of Makushan.

INTERPRETER GREGOIRE: Okay.

He was talking about Makushan. When it comes to Makushan, he says, when it's been prepared – after it's been done – it has – it usually stored for two weeks or a month out – inside the tent. What usually happens is when the – when there's feasts going on, the first people that would be served, he said, was the men. So after that, the women, and after that is the kids.

And we were taught how to prepare Makushan. And we were being taught how to serve – serve the Makushan, the feast.

Okay, and the other thing what he stated is: We always listen to the Elders, he says, when it comes to giving advice, when it comes to hunting, and preparing feasts and all that. [redacted]

B. BROOKWELL: Might I just suggest a – perhaps a short break for the translators as we've – we've gone through a little bit.

COMMISSIONER IGLOLIORTE: Okay.

We'll take 10 minutes.

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

Recess

C. URQUHART: Welcome back, everyone.

Joachim Nui will now finish his testimonies.

B. BROOKWELL: So I have a few questions that I'd like to ask, about what you told us so far.

The first is, can you tell me what Utshimassit means?

Yeah.

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay.

What he says, when it comes to the name Utshimassit, that name came from the Hudson Bay Trading Company that was – that was referred to from – what do you call it – Hudson Bay people.

B. BROOKWELL: This may be a strictly translation question so I might ask the translators, but does Utshimassit have a English translation? Does it mean something precise in English?

INTERPRETER NUNA: Utshimau means the – like, the store manager, the manager of the trading post. That's where the name came from. It was the trading post that was within their area, in their territory; that's where the trading post was. And utshimau, that's what means the – that's where it – it came from, Utshimassit – Davis Inlet, as well.

B. BROOKWELL: And can you tell me about how old you were when you were living at Utshimassit?

UNIDENTIFIED SPEAKER: (Inaudible.)

UNIDENTIFIED SPEAKER: They didn't visit there, they said, they never went to there.

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay.

Utshimassit came from a group of – there's a store called Hudson Bay Company. And the Hudson Bay Company is referred as – in Innu – I guess that's – that's what Innu referred to: utshimau, it means the boss.

And when it comes to assi, means land. And that's what he stated.

[Dialogue between Interpreter Nuna and Interpreter Gregoire in Mushuau-aimun.]

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

Okay. What he stated that – he couldn't remember, he says, because I spent a lot of time in the Voisey Bay.

B. BROOKWELL: And – oh sorry.

And I'm trying to make sure I followed where you moved to. Is it that you moved first to old Davis Inlet in the 1950s?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Can you repeat the question?

B. BROOKWELL: Yeah.

So I think there's old Davis Inlet, new Davis Inlet, and I wanted to know when you were at old Davis, and when you moved to new Davis.

P. RALPH: Ben – excuse me – I mean, if you wanted to lead on that, I think that's fine. I think we know the dates that they settled in new Davis, so if you want to ask him about it, I think 1967 they would have gone to new Davis.

B. BROOKWELL: Okay.

P. RALPH: And I think there was also – in 1947 they went to Nutak. So I think if you want to lead him on those – on those dates and – and he'll – I'm sure he'll figure out the rest.

B. BROOKWELL: Okay.

So in 1967, there was a move to new Davis and that was because of housing. Is that the right way to think of it, you moved because of housing?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay.

In 1967 he said what he was told – that's the other issue, he says, where the old Davis – before, where they were relocated to new Davis, there was no living conditions when it comes to the land. There's a place called – I don't know how to pronounce it in English – (inaudible) – it means it's on some kind of a – a brook.

And we were told by a government to choose where to live; so that's when we picked the new Davis, that is close to the shore for the boats to come in.

B. BROOKWELL: And after that, why did you move to Natuashish?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Yeah.

Okay, yeah.

What we're been told by the government, he says, like, we're been promised to move to another location. Because what we've been told in the past, he said, that we're promised to get the – all amenities when it comes to bathrooms, and all living – like, arrangements, when it comes to – like what do you call it – bathrooms and toilets and running water.

And the other thing what he stated is: When we moved to new location, it's more accessible when it comes to the things were promised to us, he says.

And the other thing what he stated is: The old Davis that we – that we – that we stayed is – there's no living conditions when it comes to like – it's – like it's a rugged area.

B. BROOKWELL: And have you had or seen the RCMP or Social Services in – involved with the Innu, when you were at Natuashish or new Davis?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay.

When it comes to Social Services, he stated that: I remember back then, five kids were apprehended by Social Services, then they were brought into my household and the Social Services was – never given me anything when it comes to feeding the kids.

I was the only one that provide the kids – when it comes to being in the – in my care, he says.

B. BROOKWELL: For how long did you take care of those children?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay, and then he said like, one of the kids that I took in under my care, she was two years old, and that kid was my cousin's kid. And when he – when – when the time when he's coming of age when he was, I guess, teenager, he got married.

And he stated that: Over those years when I had the other – the other kids that was under my care – five years, four years and two years, that were under – under my care, he says, and – and every now and then, like, he said – like – I usually take care of kids, when it comes to services – when it comes to Social Services bringing their kids in.

Okay, what – and the other thing what he stated is: There's one of kid that I usually take care of when she was only a – two years old, he's been with me all through the years.

UNIDENTIFIED SPEAKER: No.

UNIDENTIFIED SPEAKER: (Inaudible.)

UNIDENTIFIED SPEAKER: (Inaudible.)

B. BROOKWELL: And why did you decide to take in these children?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: The reason why I take this – take those kids that are apprehended by Social Services that – the reason why is, their caretakers were drinking – like, their moms and dads.

[Mushuau-aimun spoken.]

Oh, sorry.

As he said – he stated one of the kids were apprehended – like, most of the time, he said, one of the kids ran away from his mom – he's been with us for three years and he's still – no actually – he's still – so he's one of the kids that's was apprehended – like, he's been there for three years, he said.

B. BROOKWELL: After the kids stayed with you, where did they go?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay, what he stated is: Those kids that were – the kids that were under my care, he says, like, those kids were departed to their separate ways and that's – he said, when it comes to the kids that I had in care, they – they never lost their identity, their language and their – and their way of being as Innu.

And the other thing that he stated is: I see difference when it comes to when the kids apprehended, been shipped out somewhere. They lost a lot of – they're lost. They lost their cultural identity.

Okay, and what the other – the – he said, too, that those five kids that were apprehended by – under his care, they are really – like they – they – he said, they understand how I live and they were well taken care of, and they knows all my kids, like – as their own siblings, he says.

And the other thing what he stated is: Like, I was the only one working that time, he says. But I managed to support those five kids and my – my biological kids, he says.

[redacted]

ELDER NUI: [Mushuau-aimun spoken.]

[Dialogue between Interpreter Nuna and Interpreter Gregoire in Innu-aimun.]

INTERPRETER GREGOIRE: [Mushuau-aimun spoken.]

Oh, sorry.

He said: At first when they had a first contact with the priest, we had everything going when it comes to practising our Innu culture, our beliefs and our values. And when the – the first contact by a priest, we're being teached to follow what the priest has taught to the Innu people like – like – like I said. And the other thing at first is, in the past we – we didn't have any, like, baptismal practices. So ever since the first contact we had was – the people are

baptised – the kids were baptised and all that.

In 1927, when the priest came, that's when everything changed, he says.

B. BROOKWELL: Thank you for answering those many questions. I very much appreciate it.

And those are the questions that I had about what you've spoken about, and I know you have more you wish to share, so please go ahead.

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

P. RALPH: I have a few questions for Mr. Nui; and, perhaps, Anne and Gerry, would you like a five- or ten- minute-break before I continue?

Okay.

COMMISSIONER IGLOLIORTE: Good.

P. RALPH: Okay.

COMMISSIONER IGLOLIORTE: (Inaudible) five minutes – ten minutes, please.

Recess

COMMISSIONER QUPEE: Hello. Okay.

Ready?

COMMISSIONER IGLOLIORTE: Ready.

COMMISSIONER QUPEE: Okay.

[Sheshatshiu-aimun spoken.]

P. RALPH: Lost the translation. Do you want to translate yourself or (inaudible)?

COMMISSIONER QUPEE: No, I'll translate myself.

I know!

[Sheshatshiu-aimun spoken.]

I'm just explaining what a public inquiry is.

And the explanation is that when the government recognizes that there is a problem, then the public along with the Innu Leadership and the governments see that there is a problem. And so we as Commissioners are set out to do the work of finding why that problem happened, or what is the problem.

And this is part of the work for this week, of what we're doing, is gathering information of how Utshimassit, Natuashish came to be, how Sheshatshiu came to be – gathering that information.

And what Elder Joachim said, that people were happy and people – people looked after their children, people provided for their children. And that's really important information.

And this is, for this week is – is the information we're looking for. And we're going to get more information tomorrow from Mary Jane Edmonds, and do a timeline like this.

And I know that people would be nervous, because it is like a court setting, starting off. And I know people in both communities would be nervous, especially families, to think that all these lawyers are going to ask us questions. And that's not the way it's gonna be in March.

We want people to come forward to tell their stories, and we wanna hear those stories. And so when we come back to do another – another round of this session, we will have families come forward and speak.

The lawyers will be on the sides, and we will have the community speak. And same thing in Natuashish, too. The lawyers will be on

the side, and the communities and the families will speak.

[Sheshatshiu-aimun spoken.]

So I just wanna clarify that. And I know people – people's levels of stress can go up, I know that.

So, thank you.

[Sheshatshiu-aimun spoken.]

P. RALPH: Good afternoon, Mr. Nui.

My name is Peter Ralph and I'm one of the lawyers for the Commissioners.

Sure.

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

UNIDENTIFIED SPEAKER: (Inaudible.)

P. RALPH: Yeah, understood.

UNIDENTIFIED SPEAKER: Yeah.

P. RALPH: Mr. Nui, I understand that you're 89 years old, and I think – so, does that mean you're born in 1933?

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay he said: I was born in 1934, December –

P. RALPH: – '34?

ELDER NUI: 1933 – '30. Thirty.

P. RALPH: 1930.

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

P. RALPH: And I understand that you're born in the country?

INTERPRETER GREGOIRE: And he said he was born in Kamestastin.

P. RALPH: And – and just here – what was your life like with your family, when you were a – a young boy?

INTERPRETER GREGOIRE: Okay.

He said like – like I – in the past – when I'm – in the coming of age – I endured a lot of hardships in the past, when I was up in – when I was a child. And he said: I couldn't remember my mom.

P. RALPH: Now I understand, Mr. Nui, that your family – or some families – moved to Nutak in 1947; can you recall that?

ELDER NUI: [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay. He said: In the year of 1948, a place called Nutak, people were asked to move to Nutak, to leave old Davis Inlet.

P. RALPH: And, Mr. Nui, can you remember what – what your life was like in Nutak?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay.

He said: When – when she was a – young, he says I got no mother – I got no mother to provide me. My dad moved to – in Sheshatshiu, but the only – I got my brother on the name of Ponus – she was with – with my father.

And today he said: This – in the past, like I have endured a lot of hardships when it comes to just being – providing for myself, he said.

UNIDENTIFIED SPEAKER: Excuse me. I can hardly (inaudible).

P. RALPH: I don't think they're – I think you need to speak closer to the mic, Gerry.

INTERPRETER GREGOIRE: Okay.

He said: In the coming of age – coming – when I – when I was young, he says, I have endured a lot of hardships in the past, when I was a child. My dad moved to Sheshatshiu, along with my brother Ponus Pone – Ponus Pone – Ponus Nuke, sorry.

And for me, he says, it's really hard to just be myself as a child when I was young. It's all – it's all by myself, he says, I was alone.

P. RALPH: Mr. Nui, eventually you – you moved to new Davis Inlet. And I think that was in 1967, do you remember that?

Oh, you can't – speak in the microphone – give him –

INTERPRETER GREGOIRE: Okay.

In 1967, he says, like, we were told by government that we would be moved to another setting – or a location. And what I – what we're being told by officials, that – the – where you're living right now, it's all rugged – rugged, there's no living conditions when it comes to the area where they're living.

P. RALPH: So, Mr. Nui, I understand you moved – the community – a lot of Innu families moved to new Davis in – in 1967, and what was life like in – in new Davis Inlet?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay.

What he said: In 19-6 – 1967, when they moved, he said, the problem I see, or like, the problem that we endured while the moving, in the new – in the new Davis, there were a lot of drinking going on, a lot of gas sniffing going on, and the outside workers keeps bringing stuff like alcohol in the community. Give them – giving alcohol to the kids.

INTERPRETER GREGOIRE: He stated: In the evenings in the past, he said –

P. RALPH: Keep it close to your mouth.

INTERPRETER GREGOIRE: Oh, sorry.

He said, in the evenings, like, kids usually go to a next town to buy some alcohol, a place called Hopedale, he says. That's where they usually go.

And the other thing he said that –

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay.

Yeah, that's the problem that we had that time, he said, when it comes to kids going to the next town to get alcohol.

The other thing what he stated is: The only – the only access that the kids usually had when it comes to getting alcohol, it's by ferry. That ferry that comes along every week. So the workers on the – on the ferry usually sell alcohol to the kids. That's during the summertimes. In the wintertime they usually transport alcohol from Ski-Doos.

P. RALPH: Mr. Nui, if you're – if – let me know if you're getting tired and you wanna stop. Do you wanna stop?

ELDER NUI: (Inaudible.)

P. RALPH: You're fine?

ELDER NUI: Ehe.

P. RALPH: Okay.

So there was – you said there's a lot of drinking in new Davis, and there was also gas sniffing.

How about before you went to Davis Inlet; was there much drinking in the – in your community with – in your families before the – they went to Davis Inlet – the new Davis Inlet?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay, what he – talking about when it comes to the things that's been going on when it comes to alcohol and gas sniffing.

In the past, he said, people when they move to the new Davis – in the old Davis, they don't have any things when it comes to drinking. Like there's no – there was no gas sniffing.

So since then, when they moved to the new Davis, there was – there were a lot of drinking. Like there's a lot of contacts from different sources like ferry boats; when the people got their Ski-Doos, driving back and forth to the – the other town.

P. RALPH: Mr. Nui, I was wondering, when you were in the country with your – with your family, was there any alcohol or gas sniffing then?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay.

He said: During in the country, like, he said, there – there was no drinking, there was no sniffing. In the past, he says, what the – what I talked about, there was no contact when it comes to the things that people are doing right now, drinking and gas sniffing. And what is it – there's nothing – nothing in the past.

P. RALPH: Mr. Nui, I think – I understand that – I think you worked at the airstrip for much of your life?

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

INTERPRETER GREGOIRE: Okay. He said: I used to work as a – back then, in Davis – as a heavy equipment operator. Like, I been working there with various jobs. I was airstrip operator. Like, every now and then I used to be called in, at school, to come to work.

And I'd been working five years with the store as a – a gas handler. After that I – after that I called in again to another job, as a plant operator for nine years.

Like, every now and then, he says, I'd switch jobs when I'm – when I'm asked to – when I'm asked to do – what people ask me to do – from outside people.

P. RALPH: Mr. Nui, I just – just a few more questions. In terms of new Davis Inlet, how do you think the families that were in new Davis Inlet – how did they do? How were their – what were their lives like?

Yeah.

Did – can you describe how well the community was doing when they were in new Davis Inlet?

INTERPRETER GREGOIRE: [Mushuau-aimun spoken.]

Old Davis?

P. RALPH: New Davis.

INTERPRETER GREGOIRE: New – Utshimassit.

ELDER NUI: Mm-hmm. [Mushuau-aimun spoken.]

INTERPRETER GREGOIRE: Okay, he said: When the priest came to the – to the – came in contact with the Innu people, at first he says, like, everything was very good

when it comes to the first contact with the priest.

So ever – like – since – over the years, he says, there's a lot of turmoil going on when it comes to moving to two new community, I think – that they ran into a lot of hardships.

Like in the past, he said, before when they moved, we didn't have any problems in old Davis.

P. RALPH: Thank you, Mr. Nui, those – those are all the questions I have for now. We'll be hoping to speak to you a few more times, over the course of the Inquiry.

Certainly we'll be in Natuashish a few times, and hopefully we'll have many opportunities to speak to you at that time about your life; it's a fascinating story.

[Dialogue between Elder Nui and Interpreter Gregoire in Mushuau-aimun.]

COMMISSIONER QUPEE: [Sheshatshiu-aimun spoken.]

P. RALPH: We'll end for the day, Commissioners, and resume tomorrow morning at 9:30 and – yes, and Elizabeth will come up for a prayer.

ELDER PENASHUE: [Sheshatshiu-aimun spoken.]

UNIDENTIFIED SPEAKER: Thank you.

CLERK: This Commission of Inquiry is concluded for today.