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of Ewarotcho (the Big Mouth). According to the testimonies of eyewitnesses, he was the dominant figure in the negotiations with Conroy.

The witnesses' recollections of these events have been assembled to give as complete an account as possible. At Fort Rae more testimonies were collected than in any other place.\*

*Vital Thomas:* In 1921, Michel Bouvier, Louis Lafferty and myself were the only people who could speak English in Fort Rae.

*Jonas Lafferty:* Conroy, and his party arrived in Fort Rae. Well, that day, Chief Monfwi walked around and he shouted: "Why have these Englishmen come? Why do they come to bother me? They probably come for nothing. As for myself, it's no good to see Englishmen here. Us, the people, we live here, we are all right."

Then Conroy told Monfwi: "You look so pitiful, you and your people, we'll give five dollars to everyone, to help them a little bit." Monfwi said: "No, I won't take the money. At Fort Smith they signed treaty and it's no good. They said this. I hear it."

The same day Bishop Breynat told him: "My son, what the White man said, it's good for you and for all the people."

*Chief Jimmy Bruneau:* The next day, they put up a tent, outside the Catholic church, and started the meeting. Mr. Conroy told the Indian people that they have to choose one man for their Chief and some others for headmen.

*Noel Sotchia:* With Chief Monfwi were the councillors: the old Germain, First Councillor and leader of the Detchilaottu (Barren land band), Snare

\*At the time of Monfwi's death in 1936, Jimmy Bruneau, born in 1881, became chief, and remained in that capacity until 1969, when he resigned his position. Jimmy Bruneau, still a resident of Fort Rae, was interviewed on October 7, 1968, by Alphonse Eronchi of Fort Rae and on December 16, 1968, by James Wah-shee.

Other testimonies, include those of Jonas Lafferty, a **Metis**, 1896-1973, and Harry (Lazare) Zoc, born in 1891, interviewed by J. Pochat, ONI, in October, 1971; Vital Thomas, born in 1904, interviewed by the author, on November 13, 1972; Elise Murphy, daughter of Chief Monfwi, born in 1909, interviewed in 1968 by Joe Drybones. The interview was transcribed and transcribed by James Wah-shee; Harry Black, born in 1888, interviewed by James Wah-shee in January, 1969; Noel Sotchia (Betchia), born in 1899, interviewed by James Wah-shee on January 12, 1969; Adele Lafferty, born 1899, interviewed by Violet Cansell, 1971.

Other Fort Rae residents also recorded their testimonies: Henri Lafferty, 1879-1970; Ned Heron, an employee of the Hudson's Bay Co.; Sammy Football, born in 1906 and his wife Adele, born 1912; David Sangris, born in 1879; Pierre Wedzin, born in 1907; Bruno Gaudet, born in 1887.

Their interviews, although not presented here, confirm the truthfulness of the other witnesses.

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Lake Band), Pierre Liske, leader of the Southern band; Old Tatsi and Lacorde (Etto), both from Faber Lake; Josue Beaulieu and Jeremie [or Germain] Keha, both from Lac la Martre; also Raphael Rabasca; Slim Tongue's son; Councillor Louie's father, Susie (Old Prophet); Old man Edward, from Yellowknife; Big Knife's father (Bietcho Wetra).

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*Chief Jimmy Bruneau:* Mr. Conroy informed the people that he came to Fort Rae from Ottawa, on the order of His Majesty the King, to give the Peace Treaty.... The treaty was designed for the White man and the Indians to live together peacefully. It was to bring the White man and the Natives together, so that they could enjoy peaceful life in this country and share whatever wealth is in the land.

*Harry Black:* Monfwi sat with the Government official beside a table full with papers. The Indian Agent said: "Before many White people come this way it will be better to have a treaty now because in later years there will be many White people in this country and they might use up most of the game and the things by which you make your livelihood so by then your people will not be well off, so before this happens we want to make a treaty to prevent this from happening"

*Noel Sotchia:* While the White man is within our land, we expect help from him in times of need and vice versa. We are to live with the White man peacefully side by side as brothers, and either one is not to start trouble for the other since we are to be brothers.... When the Indian is in troubled time, they are to help us and vice versa and if White people are in trouble they are to be helped. There is to be no trouble to exist in between.

'The Dogrib Indians who had signed Treaty 8 at Fort Resolution in 1900, remembered that promises made then had not been kept. In 1920 they boycotted Treaty days, using the only means they had to protest the violation of their rights. Now, other Dogrib Indians were banding together, and they would not sign the new Treaty unless their hunting and trapping rights were guaranteed. They would allow white people on Indian land but not as hunters, trappers, or fishermen. These rights belonged exclusively to Indian people on Indian land.

*Noel Sotchia:* We would allow the White people to come to our land and since we do not know anything about oil and precious minerals on our land, we will not stop the White man from taking these natural resources from our land since we do not know how to make use of them. The treaty

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[was to] preserve our way of life.

*Harry Black:* Chief Monfwi stated that if his terms were met and agreed upon, then there will be a treaty, but if his terms were not met, then "there will be no treaty since you [Treaty Officials] are on my land. If it seems that you disagree with me, even slightly, then there will be no treaty."

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