

MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF THE APPLICATIONS BY EACH OF

(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A  
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS  
CROWN LANDS WITHIN THE YUKON TERRITORY AND  
THE NORTHWEST TERRITORIES, and

(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY  
THAT MIGHT BE GRANTED ACROSS CROWN LANDS  
WITHIN THE NORTHWEST TERRITORIES  
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL  
AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

**Fort Franklin, N.W.T.  
June 24, 1975**

PROCEEDINGS AT COMMUNITY HEARING

**Volume 7**

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APPEARANCES

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Mr. Darryl Carter	for Canadian Arctic Gas Pipeline Limited;
Mr. Glen W. Bell	for Northwest Territories, Indian Brotherhood and Metis Association of the Northwest Territories;
Mr. Elwood	Foothills Pipelines Ltd.

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1 Fort Franklin, N.W.T.

2 June 24, 1975

3

4 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

5 THE COMMISSIONER: I will  
6 call our meeting to order this afternoon. My name is  
7 Judge Berger and I am holding an Inquiry to consider  
8 what the impact will be of the pipeline that Arctic Gas  
9 wants to build to bring natural gas from the arctic to  
10 southern markets.

11 Representatives of the  
12 pipeline companies are here to day, I invited them to  
13 come, to answer any questions that you want to ask them  
14 about the way in which they intend to go about building  
15 this pipeline, if they are allowed to build it. I have  
16 been holding for al hearings at Yellowknife. There we  
17 have been examining the many studies and reports that  
18 have been prepared by the government, by the industry,  
19 and by the participants. And there we are providing  
20 an opportunity to hear all of the evidence, the  
21 opinions and the arguments of everybody concerned.

22 But the community hearings is  
23 where we all hear from the people who live in the  
24 north, are just as important as the formal hearings in  
25 Yellowknife I am holding hearings in every community in  
26 the Mackenzie Valley, the Mackenzie Delta, and the  
27 Northern Yukon, likely to be affected by the pipeline.

28 To enable the people in the  
29 cities and towns, the settlements and the villages in  
30 the Mackenzie Valley, the Delta and the Yukon, to know

1 | what is being said in Yellowknife at the formal  
2 | hearing, summaries of the evidence given there are  
3 | being broadcast on a regular basis to all of the  
4 | communities in English and the native languages.

5 |                                   I want to hear from the  
6 | native people and the white people, from the old people  
7 | and the young people.

8 |                                   The CBC broadcasting team and  
9 | representatives of the newspapers are here today, so  
10 | that people in the north and throughout Canada will  
11 | know what you, the people of Fort Franklin, have to say  
12 | about this proposal to build a pipeline.

13 |                                   The proposed pipeline is not  
14 | to be considered in isolation. The pipeline guidelines  
15 | laid down by the government of Canada require an  
16 | examination of the proposed pipeline, in the light of  
17 | all that it may bring with it.

18 |                                   So today, I want you to feel  
19 | free to tell me whatever you want to tell me about what  
20 | you think about this proposal to build a pipeline.

21 |                                   When you make your statement  
22 | you can stand, or be seated, whatever suits you. There  
23 | will be no cross- examination. Nobody will be allowed  
24 | to ask you any questions. But, before you make your  
25 | statement, I will ask you to be sworn or to affirm,  
26 | because I think these hearings in the communities are  
27 | just as important as the formal hearings in  
28 | Yellowknife. And there, the witnesses are sworn.

29 |                                   I want you, the people who live  
30 | here, who make the North your home, to tell me what you would

1 | say to the government of Canada, if you could tell them what  
2 | was in your minds. I want to hear from anyone who wishes to  
3 | speak, because you have the right to speak, to tell me what  
4 | you think this proposed pipeline will mean to you, to your  
5 | family, and to your life. I am here to listen to you.

6 | I think we should begin by  
7 | having the Secretary of the Inquiry, Miss Hutchison,  
8 | swear the Interpreter.

9 | INTERPRETER PHOEBE TATTI, sworn:

10 | (INTERPRETER READS THE REMARKS OF THE HONOURABLE MR.  
11 | JUSTICE THOMAS R. BERGER IN NATIVE LANGUAGE.)

12 | THE COMMISSIONER: Before we  
13 | start, Mr. Gamble, there is -- the gentleman next to  
14 | you, sitting in the chair that is, I think is  
15 | obstructing people coming in. Maybe we could rearrange  
16 | those chairs a bit. And perhaps invite the people out  
17 | in the hallway to come in and take a seat before we  
18 | start.

19 | Maybe you would give them a  
20 | hand coming in, Mr. Gamble? Well, Chief Kodakin, I am  
21 | most anxious to hear from you and members of the Band  
22 | Council, so whenever you would like to begin, please go  
23 | right ahead.

24 | CHIEF GEORGE KODAKIN: The  
25 | last time we saw you was last summer when you came out  
26 | the caribou hunting with them, and that you had a  
27 | meeting in the big boat, the Chinook. And that you  
28 | stayed with them for about two hours. And that they  
29 | were given a second chance to meet you again and they  
30 | are sort of giving you a welcoming to the community.

1   He says that he had a meeting with  
2 you in Ottawa, about the pipeline. And he says that whatever  
3 he said to you there, that the statements he made still  
4 stands today. That, before any major development as the  
5 pipeline goes through, they want the land settlement first.  
6 And that because the land is more important to them than  
7 anything else. And that is, that is what is their way of  
8 life and stuff like that.

9   So they feel that the land is  
10 more important to them than anything else.

11   He told you in Ottawa --  
12 well, I am not sure what he told you in Ottawa, but I  
13 guess between you two, you would know. So he says that  
14 whatever I told you in Ottawa, he says, I still stand  
15 on what I said there.

16   And he says that in 1921, at  
17 the Treaty, the Government people brought some money, I  
18 guess that's Treaty money, and he says that, at the  
19 same time, they made a law for the Native people and  
20 themselves. Until today, the Native people still stand  
21 by that law. And the law that the government made for  
22 the whole people was that as long as the sun rises and  
23 the river flows, I guess you know that, those two  
24 statements very well.

25   He is saying that the law that the  
26 Government made, it still stands for the native people. But  
27 it seems to him that the Government who made the law hasn't  
28 kept that law. But he is trying to point out is that the  
29 Government made a law which it broke,  
30 not knowing that today they would discuss the land

1 and take it away.

2 That whatever he told you in  
3 Ottawa, that there will -- have the land settlement  
4 first before any major development. There will be no  
5 pipeline until the land settlement. And there will be  
6 no dam built until the land settlement.

7 What he says right now is  
8 sort of the ending of his introductory speech. He  
9 wants Joe Naedzo to be the next witness after I read my  
10 report.

11 THE INTERPRETER: He said  
12 that statements made by Consultants for the Arctic Gas.  
13 The Gemini North Report.

14 "Fort Franklin, Cemetery with  
15 lights, reports one native resident, " these are sort  
16 of some of the statements by the Gemini North Report.

17 THE COMMISSIONER: This is  
18 your report?

19 THE INTERPRETER: No, it  
20 isn't.

21 THE COMMISSIONER: Excuse me,  
22 you are telling me about statements made in the Gemini  
23 Report, prepared for Arctic Gas?

24 THE INTERPRETER: Yes.

25 THE COMMISSIONER: I see, go  
26 ahead.

27 THE INTERPRETER: So we are  
28 just taking some things that they set down. "The value  
29 of Big Game Resources for the whole of 1972 -- "

30 THE COMMISSIONER: Excuse me,



1 | Could you just start over.? Can everybody hear?

2 |                                   A bit difficulty in hearing?

3 | Maybe we -- we'll just take a moment now, before we

4 | really get under way here; I was thinking, could you --

5 | why don't you sit around beside there?

6 |                                   THE INTERPRETER: By the

7 | stand.

8 |                                   THE COMMISSIONER: Yes, and

9 | it would make a little easier for you. And you could

10 | have that microphone right by you.

11 |                                   THE INTERPRETER: Is that

12 | good enough?

13 |                                   THE COMMISSIONER: You want

14 | that microphone a little closer? Well, if anybody can't

15 | hear, you just speak up and we have got lots of time.

16 | We are not going anyplace. We will just stop for a

17 | minute! and make sure that everybody can hear what is

18 | being said. Well, you must start over then.

19 | (SUBMISSION OF BAND COUNCIL READ BY INTERPRETER)

20 |                                   THE INTERPRETER: These are

21 | some of the statements made by Consultants for the

22 | Arctic Gas. Gemini North.

23 |                                   "Fort Franklin, a cemetery

24 | with lights, reports one native resident." Do I

25 | translate that into --?

26 |                                   THE COMMISSIONER: I guess

27 | you had better.

28 |                                   A        "Value of big game

29 | resources for the whole of 1972 was \$3,238. About the

30 | Hamlet Council, Council is Native and by some criteria

1 unsophisticated. However, the fact that Fort Franklin  
2 is a hamlet indicates a level of political maturity.  
3 (Interprets.) About Great Bear River Dam, they do  
4 mention them. (Interprets.) About living off of the  
5 land only 96 people in the MacKenzie Valley live off of  
6 the land full time. Gas Consultant, Van Ginkle says  
7 only 84 people live off of the land. You see, they  
8 were only in Franklin two days.

9  
10 Number 7, they concluded that  
11 Franklin has no economic base. Arctic Gas also says,  
12 most younger people are not interested in attempting to  
13 earn a living through practicing the traditional  
14 pursuits. The commitment of the younger people to the  
15 life in the settlement is less marked than that of the  
16 older people, resulting in a greater, potential labour  
17 mobility.

18  
19 Number 2, traditional  
20 pursuits as a source of income, are engaging a  
21 decreasing proportion of the attention of the Native  
22 people in the studied region." The Councillors wanted  
23 me to read that, so I think the next witness is Joe  
24 Naedzo and the general statements on the importance of  
25 the land JOE NAEDZO: Sworn.

26  
27 A (Interpretation) He says  
28 that when you are talking about land, I think he is  
29 stating the sentence directly to you, that it is very,  
30 you know, it is very important and it is really good  
that you are going to listen to them.

31  
32 It is very important to them,  
33 and that when they say that they are going to -- like,

1 defend themselves or put out statements to defend their  
2 land, he says it is really good too.

3 Our ancestors in the past  
4 have really taught us how to live off of the land, and  
5 they lived very well. And he says that, we are still  
6 carrying on those traditions today.

7 In the old days, too, the  
8 government wasn't there so there was no rations. The  
9 government didn't help with the rations, and old-age  
10 pension. And other government activities.

11 With living in the  
12 traditional ways, getting their own animals to survive  
13 he says, the' really led a good life. And they sort of  
14 governed themselves in that way.

15 He says that also, the older  
16 people, the ancestors, taught the younger people the  
17 traditional way of life. Like, they taught them all of  
18 the things that are important to them. And that  
19 tradition is still existing and it is still practiced.  
20 And even today they still hang on to what they have  
21 been taught. They are still carrying on.

22 He says that one of the things that  
23 the old people always taught the younger people is that you  
24 must always keep your food good. If you treat your food good,  
25 the food in return will treat you good. And we have always  
26 kept this amongst us, so that it always holds like that. And  
27 they want them to teach their children the same thing, so that  
28 this carries on.

29 When they refer to food, what  
30 does it mean to you? When they refer to food, it means

1 | the land.

2 |                            Whatever the animals eat, the  
3 | brushes, the bushes, the mud, anything that the animal  
4 | eats, they themselves eat of it too. Like it is sort  
5 | of a cycle.

6 |                            When they asked us, some of  
7 | the advice that they gave the younger people was that  
8 | you must always keep your food good. Protect it from  
9 | any fires that might occur. Because the fires destroys  
10 | the food for the animal, and therefore you wouldn't hay  
11 | any animals to feed off.

12 |                            The ancestors have always  
13 | given us advice of how to survive, how to maintain sort  
14 | of a leveling off of survival. And he says that they  
15 | also told us that -- he says that the way of life  
16 | before has no comparison in the life today, because of  
17 | the change.

18 |                            And he says that he and a lot  
19 | of his people know the cost of this change.

20 |                            The ancestors have told us  
21 | that. when you are taking care of your food, your food  
22 | will in turn take care of you. And this is that --  
23 | they have always hung onto this statement. And he says  
24 | that -- And he says they are the owner of the land and  
25 | that what they decide should happen on the land, should  
26 | be the statement. Not anybody else coming in to say  
27 | that this is what is going to happen on your land.

28 |                            In 1921, the Treaty, the  
29 | Indian people's way of life, has sort of had a  
30 | downfall. And he says that this can not continue on.

1 They must defend themselves. And I think he is taking  
2 the opportunity to say that this is the time to say the  
3 things that they feel.

4 In 1921, the older people had  
5 really talked really good for us. And they also said  
6 during the Treaty time that the white people probably  
7 want to control everything when they gave out the money  
8 and stuff like that. So they refused the Treaty money  
9 then.

10 He said the meeting continued  
11 on at Treaty for three or four days. And the  
12 government representatives were still getting nowhere.  
13 So they had a little meeting with the Bishop. I think  
14 you know who, which Bishop they are referring to? The  
15 Bishop was Bishop Brenand? I am not really sure but  
16 there was a Bishop involved in the Treaty.

17 And he says that so they  
18 consulted with the Bishop, so that the Bishop in turn  
19 told them that whatever they're saying is really true.  
20 And plus, you know that it will sort of make life easy  
21 and better for you. If you agree to take the money.

22 So they themselves, the  
23 Indian people, had refused for three or four days to  
24 have anything to do with it. Because they thought that  
25 it involved more than just what they, the government  
26 said that it involved.

27 So the white people concluded  
28 that -- making a law for themselves that as long as the  
29 MacKenzie River flows in one direction, that the sun  
30 rises and sets, we will not bother you about your land

1 | or the animals. We will have absolutely nothing to do  
2 | with it.

3 |   The ways of life in those  
4 | days have really changed, he says. Because there is  
5 | highways now. There is poisoning, the governments  
6 | puts some poisoning on the land. And there is fires, a  
7 | lot more fires than there ever have been in the old  
8 | days.

9 |   And these sort of cause the  
10 | shortage of animals. And he says that they are not  
11 | particularly pleased with what is happening today.

12 |   Since the beginning of, you  
13 | know, the introducing of the pipeline, since the people  
14 | started talking about it, a lot of the oil companies  
15 | have been making roads all over the place he says. And  
16 | they haven't said anything about that.

17 |   But he says that, in making  
18 | those roads, I guess there is a lot of gas just left on  
19 | the roads and stuff like that. And that caused this  
20 | year -- -a moose was shot and usually when a moose is  
21 | shot, they distribute the meat amongst the community.

22 |   And the meat caused a lot of  
23 | sickness. And there was one -- it was one of those  
24 | seismic lines. And also, Alfred Tanitan was on the  
25 | seismic line and saw a beaver there. But the beaver  
26 | was so sick that they had to kill it. And he says that  
27 | these are some of the causes of the pipeline.

28 |   Not necessarily pipeline, but  
29 | some of the gas that are just left behind from the  
30 | seismic crews. He says that this is all he is going to

1 | make on the statement. But he says that later on you  
2 | will probably hear more from him.

3 | THE COMMISSIONER: Thank you,  
4 | sir.

5 | THE INTERPRETER: There is  
6 | some confusion as to what is happening next. So I  
7 | think Joe Naedzo is going to continue on to tell you  
8 | about hunting. And then there is going to be a woman  
9 | up here, to tell you their version of what hunting is.

10 | THE COMMISSIONER: Fine.

11 | JOE NAEDZO: (Interpretation)  
12 | The old days have survived just by hunting and fishing  
13 | along.

14 | And then since the White Man  
15 | came, there was the introduction of trapping. So that  
16 | today we have hunting and fishing and trapping.

17 | In the olden days, they used to go  
18 | caribou hunting and sometimes they used to catch moose on  
19 | the way. But he says that it hasn't been, the land hasn't  
20 | been that good to them lately. He says that they have to  
21 | travel a distance of 5 to sometimes over 10 days. And  
22 | sometimes they come back with nothing.

23 | And he says that, even today  
24 | we still go caribou hunting and stuff like that, to  
25 | feed themselves.

26 | He says that at one time he had to  
27 | travel 140 to 150 miles with a dog team. And it was 40 to 50  
28 | below. He says he got -- and that was without a tent. He  
29 | says he got 12 caribou and brought back 5 in the sled. He  
30 | says -- and a lot of people here ate

1 | from him. He says that is how we sort of carried on,  
2 | you know, each day like that.

3 |   The report made by Gemini  
4 | North, about people not using very much of the land, --  
5 |   THE COMMISSIONER: Excuse me,  
6 | well, what?

7 |   THE INTERPRETER: Well, he is  
8 | referring -- -everybody here tries to, you know, he  
9 | says, like everybody, meaning all sorts of people.  
10 | Sort of likes to survive. He says that he is referring  
11 | to that map there, that map is where he travels, all  
12 | over where he travels.

13 |   He says that woman that made  
14 | the report, on Gemini North, probably didn't even go,  
15 | you know, a couple of yards into the bush to make that  
16 | kind of a report. He says when they talk about  
17 | something like that, about their way of life, it's the  
18 | truth because they have experienced it. And that he  
19 | says --

20 |   THE COMMISSIONER: This map  
21 | represents the --

22 |   THE INTERPRETER: Those  
23 | individuals. And he says that after traveling that far  
24 | of a distance and after doing all of the things that he  
25 | has done throughout his life, today he doesn't have 10  
26 | pounds of food put together in his house. And he has  
27 | no -- one cent to his name. But that is the way of  
28 | survival amongst the native people.

29 |   JOE NAEDZO: (Interpretation.) He  
30 | says that since all kind of oil company works around there,



1 | there is a scarcity of animals. And he says that, you know,  
2 | before they could just go, you know, 3, 4  
3 | miles just like that, to go hunting, they would get something.

4 |                   And he says now , you can go  
5 | for, you know, 5 to 10 miles and not getting anything.

6 |                   At one point the government  
7 | had placed poisons all over -- saying that it was for  
8 | the wolves and stuff like that. And he says that that  
9 | year they went spring hunting and he mentions old Bayah  
10 | and Isadore Yukon as his companions.

11 |                   They went trapping and he  
12 | says that there was -- they went, they came upon a  
13 | little lake. And it was in the springtime, so the lake  
14 | was still covered with ice. But there was, you know,  
15 | about 40 yards around the ice where it has melted, like  
16 | it is today out there. And he says that there -- when  
17 | they came to that little lake, there was thousands and  
18 | thousands of white fish, all dead.

19 |                   And he says that he feels  
20 | that this is the work of the government people, you  
21 | know. Placing poisons all over the place, plus there  
22 | was all kinds of roads, and stuff. Winter roads made  
23 | by the oil companies and stuff like that. He didn't  
24 | say specifically what lake. He just --

25 |                   And he said, that if I gave  
26 | that sort of evidence by myself, people might say I  
27 | was lying. He says, but I am speaking the truth and I  
28 | wouldn't lie, because one of my companions is sitting  
29 | there. And he also saw that. He says that hunting is  
30 | becoming more difficult these days. And he feels that



1 | they come back with some animals or any sorts of animal which  
2 | is edible, the womens are the ones that are left to do the  
3 | work with it. And that has always been the way of the Indian  
4 | people. That the womens prepare the food and they fix the  
5 | hides and stuff like that.

6 |                                   And she says that that is the  
7 | way of the older people, but that still exists today.

8 |                                   She says that, when they  
9 | travel in the bush like that, no matter how cold it is,  
10 | sometimes they have to set the tent, the womens have to  
11 | set the tent. And I am talking that they have to make  
12 | an extra teepee, sometimes the husbands shoot some, you  
13 | know, caribou or moose and they have to prepare the dry  
14 | meat and stuff like that, to put on the teepees.

15 |                                   So they have to, you know,  
16 | whether it was cold or not, they still have to make  
17 | the; T tent and then the teepee.

18 |                                   After you make the dry meat,  
19 | you take the moose or caribou hide and you have to tan  
20 | the hide. Some time when you are hunting like that,  
21 | you have no more moccasins and you have a hole in your  
22 | moccasins or you need something to work with. And you  
23 | need. clothing. You have to tan the hide within that  
24 | period of time you are there, so that you can -- like,  
25 | sometimes they spend about a week somewhere, eh? And or  
26 | two weeks and whatever it is, and they need something.  
27 | Meaning clothing.

28 |                                   Then they have to tan that  
29 | moose hide so that they can get the things that they  
30 | need right away. That is what she is stating to you.

1 She says that the mothers  
2 always feel that whatever they do today might be  
3 important for their children later on , whether it is  
4 just d tanning moose hide. Sometimes the children need  
5 some clothing too. And you are going to have to have  
6 that moose hide.

7 And she says that sometimes  
8 too the husband is gone out visiting the trap line or  
9 just hunting, the womens are left alone and they have  
10 to maintain the home. Which means they have to go and  
11 visit the nets, how cold it is. They have to get the  
12 wood so the fire keeps going.

13 And she says that these are  
14 all the things, the little things that the ancestors  
15 taught us. And it is still living, like.

16 She says the ancestors have  
17 taught them in their old ways. They are still teaching  
18 their children that today. And some of the children,  
19 you know, they are not very interested in it. But some  
20 of them are interested in it. And we hope that those  
21 interested young people will carry on the way of life  
22 and we also tell them how important the land is to them  
23 And it seems to me they know how important it is to  
24 them too.

25 And even a little thing like  
26 that, a way of life is important to us today. She is  
27 just stating how important the land is today. And how  
28 important it would be for the younger people too.

29 And you are talking about the land,  
30 how important it is to you. She says, the Indian people

1 | here, when they catch any sorts of animal, they usually  
2 | distribute it amongst themselves. They have those who need  
3 | something. They have those who are in need.

4 |                                 She says that, when you are  
5 | talking about the pipeline and the dam and the highway,  
6 | you know, and the effect it will have on us, well that  
7 | kind of relationship we have within the community will  
8 | be destroyed.

9 |                                 Would one of our native  
10 | people when in need, when somebody else turn them down?  
11 | She is questioning whether in a small community, where  
12 | ever( \_ body is helping with each other, will that type  
13 | of relationship still exist when the pipeline and the  
14 | dam,-and the sort of the impact it will have on the  
15 | people, the relationship they have.

16 |                                 She says that just bringing a  
17 | seismic crew, this is the seismic people doing all of  
18 | the land, working on the land, and stuff like that.  
19 | Making roads and winter roads and stuff like that, she  
20 | says that even then today we could see the damage it  
21 | has done to our land. And she says, when you introduce  
22 | a pipeline, the dam and the highway, think of all of  
23 | the things that will happen then. Think of how, you  
24 | know, like how much damage it will do, even, -- just  
25 | the seismic work has done a lot of damage itself.

26 |                                 So -- and she says, we don't  
27 | want that. We don't want that to happen to us. And  
28 | she says that when people, like the Chiefs and the  
29 | Councillors and the all of the people talking about how  
30 | important the land is to them, you know, it is the

1 truth.

2 We don't want any damage done  
3 to our lives or our land. Our land sort of holds a  
4 very important to us. She says that people here have  
5 come to talk to you, to give their points and comments  
6 and how they feel. She says, this is how I feel. And  
7 I probably wouldn't be the only one who is going to say  
8 all of these things to you.

9 And she says that, there  
10 might be another chance where I might come up and talk  
11 again. So it is time to give somebody else a chance to  
12 say how they feel.

13 THE COMMISSIONER: I remember  
14 your tent on the north shore last summer. And I  
15 remember your hospitality. Thank you very much.

16 THE INTERPRETER: The next on  
17 the agenda is trapping and we have three witnesses for  
18 that. But it doesn't necessarily mean that these three  
19 people are going to be the only ones that are going to  
20 talk, or give comments on that. They are sort of the  
21 back up people'. Okay, so there is Napoleon Kenny  
22 there and Isadore Modest and Liza Blandin and  
23 Napoleon's already here.

24 THE COMMISSIONER; We will ask  
25 the Secretary to swear them.

26 NAPOLEON KENNY: Sworn.

27 ISADORE Modeste: Sworn.

28 LIZA BLANDIN: Sworn.

29 THE INTERPRETER: There is a  
30 sort of confusion here because you know that -- they

1 | have never been given an opportunity to face a judge  
2 | and a lot of newcomers. 'So it makes people nervous.

3 | THE COMMISSIONER: Well, I  
4 | understand.

5 | THE INTERPRETER: So I hope  
6 | that you will forgive them.

7 | NAPOLEON KENNY:  
8 | (Interpretation) Some comments about trapping. And he  
9 | says that, when we talk about our land, it is really  
10 | important to us when we talk about our land.

11 | He says that, when I raised  
12 | my kids, I didn't raise them the way a white man raises  
13 | his kids. When I raised my kids, I raised them through  
14 | trapping. And he says, I travel a distance of 250 mile  
15 | for 20 years, I used that area for my trap line.

16 | And from here, it is 250  
17 | miles. And when you are trapping, he says, you look  
18 | for areas where you can, you know, get the most fur  
19 | and where you can eat well. He says that sometimes  
20 | you travel, even though it is 70, 60 below, he says  
21 | that -- he says that you go to places where you feel  
22 | there is fishing. There is always fishing areas, you  
23 | know.

24 | Like on the lakes, different  
25 | little lakes that have fish. He says you go to those  
26 | areas. And sometimes you scarcely eat for two weeks  
27 | because there is no animals and stuff like that. But  
28 | still you remain out there. And there might be no  
29 | radios to contact people here. And it is a distance of  
30 | 250 miles.

1 In those days too, there was  
2 no rations, you know, given out to the families that  
3 are left behind. He says that when you come back from  
4 trapping, with what you get, with what you get while  
5 trapping, the fur you get, you buy the necessities, the  
6 basic food and the basic things for your children.

7 And that's how you raised  
8 your children.

9 When you come back from  
10 trapping, you have to set a net out again on the lake  
11 here so that you have something to eat while you are  
12 here. And when you are finished with that, usually in  
13 the spring time you have to go spring hunting again.  
14 So that there is some source of income coming in.

15 In the spring time, when you  
16 are going hunting to -- you usually travel all of the  
17 way on your legs. You have to, you know,  
18 transportation is by your own legs. And he says that  
19 you have to, after you catch any type of, you know,  
20 like how much beaver you have to carry it back to  
21 Franklin. You have to carry all of the stuff back to  
22 Franklin.

23 It is really important that  
24 the native people teach their children how to go  
25 trapping. It is more important than having school or  
26 education. He says that he let seven of his children  
27 go to school. Not one of them have come back with  
28 anything for him, he said. So he concludes that that -  
29 - trapping is more necessary than education.

30 He says that -- you see that lake,



1 right there, Great Bear Lake on the map, he says that  
2 he has been all over it, all around the coast of that  
3 Great Bear Lake this year. And there was about 40 to  
4 45 people with him.

5 THE COMMISSIONER: There were  
6 40 what?

7 THE INTERPRETER: You know,  
8 like on some of his trips, there were at least 40 to  
9 45 people with him. But he is stating that just this  
10 year alone, he has been out over that lake, all around  
11 the coast of that lake.

12 NAPOLEON KENNY:  
13 (Interpretation) He said that at one point too, he  
14 brought a lot of students, or a lot of younger people  
15 -- -on a caribou hunt there this year. He says that a  
16 lot of them, all of them in fact, really enjoy going  
17 out there. They really enjoyed themselves. They  
18 really enjoyed what the older people are doing out  
19 there.

20 This year he set a trap line  
21 out on the land there, and one of his sons had to go to  
22 Court on November 13th. So he was asked to come into  
23 town to attend the Court. So he came back into town.  
24 And when he went out there, he used two skidoos. But  
25 when he got back, he spent Christmas here and one of  
26 his skidoos broke down. So that sort of delayed him  
27 going back.

28 But his sons went back to  
29 check the trap line and there was no trap line. The  
30 seismic crew had covered it all up with snow, so there



1 | I talk about the bush, the way the people use the bush and  
2 | stuff like that and trapping involved, he says I am talking  
3 | not only for myself but for the whole people.

4 |                         When I say I am 57 years old,  
5 | he just makes that statement that he is 57 years old.  
6 | And just this May he came back with his children from  
7 | the bush. He says that the bush is important to him  
8 | and he likes to point out that he doesn't want anything  
9 | to happen to his way of life. It is important to him  
10 | that it maintains the way it is.

11 |                         It was Napoleon Kenny who  
12 | gave some evidence about trapping. He says, whatever  
13 | he says, it is true. Because at a lot of times, he was  
14 | the one that traveled with him. And he says that, when  
15 | you are trapping in the bushes, you see a lot of traps  
16 | covered with inches of ground, you know, like land that  
17 | has overgrown over it... the trap lines.

18 |                         He says that it has been a  
19 | long time since when people were trapping. But he says  
20 | that even today it is still exists. What he is saying  
21 | is that the traps that were set a long time ago still  
22 | remains there, and a lot of land has covered it  
23 | already. You know, the growth. But even today, they  
24 | are still using that land.

25 |                         He says that the land is  
26 | really important to them. He says, whether any  
27 | nationality including animals, the land still is  
28 | important to them and this is practically the last  
29 | place where life is still good to them. The land is  
30 | still good to them. And they want it to maintain like

1 | that.

2 |                                   There is that many people  
3 | here today, he says, maybe half of them don't know how  
4 | to read English or write English. He says, but half of  
5 | them can survive just on the land itself. And he says  
6 | that they know they can survive on the land itself.

7 |                                   They don't necessarily have  
8 | to have jobs. And or any other government activities.  
9 | Bu they still can survive on the land.

10 |                                   He says that when you have a  
11 | house, you know, you are living in this house. Another  
12 | person comes along and decides to take away your house.  
13 | It's not really good. He says that it doesn't, the  
14 | relationship doesn't -- the relationship is really bad  
15 | when it comes to that. When you decide to take  
16 | something that isn't yours.

17 |                                   That is all that he is going  
18 | to say -- is what he said, you know,, what the  
19 | statements he made. He says, but the land, when we  
20 | talk about how important the land is to us, it is the  
21 | truth. It is very important to us. It is practically  
22 | the last thing that we know we can survive with.

23 |                                   So he says, when we talk  
24 | about the land, we are really telling you the truth.

25 |                                   THE COMMISSIONER: Thank you,  
26 | sir.

27 |                                   THE INTERPRETER: What he mean by  
28 | when he says the house, he refers to the house, you know when  
29 | it is not yours. you shouldn't come and say, well, I want  
30 | your house now, that is what creates a bad relationship. I

1 think what he says, that is referring  
2 to the land. When you move into somebody else's backyard,  
3 you don't decide for him what he should do with his backyard.  
4 That creates a bad relationship.

5 THE COMMISSIONER: Yes, I  
6 see.! I understand now.

7 THE INTERPRETER: Thank you.

8 THE COMMISSIONER: That made  
9 it clearer.

10 THE COMMISSIONER: All right.

11 THE INTERPRETER: He says  
12 that Joe points out that when those people -- when  
13 those people came out to talk about trapping, they have  
14 forgotten something. And he is going to give you the  
15 feedback.

16 JOE NAEDZO:

17 (Interpretation.)i When those two people came up to  
18 talk about trapping, he says, they say that trapping is  
19 very important to them. And using the land is sort of  
20 the last thing on which they can survive. But he says  
21 that they have forgotten in their statement something  
22 that he says that -- and he is going to say what it  
23 is.

24 Around 1921, the Treaty,  
25 there was a lot of fur around here. You know people  
26 went trapping and there was a lot of fur. But then the  
27 government decided that the wolf was killing off a lot  
28 of caribou and it was sort of a menace to the animals  
29 itself.

30 THE COMMISSIONER: The wolves?

1 THE INTERPRETER: Yes.

2 JOE NAEDZO: (Interpretation)

3 So they decided to put a lot of poison on our areas of  
4 the land.

5 He says that when the  
6 government laid out those poisons, they forgot that the  
7 wolf is not the only one that eats. He says that about  
8 the only two animals, the beaver and the rabbits, are  
9 the only ones that don't eat animals. Like other  
10 animals. He says that they forgot that the wolf is not  
11 the ones that eat, you know, meat and stuff like that.

12 So when they put that poison  
13 down, it killed off a lot of animals. And especially a  
14 lot of fur.

15 Two summers ago there was a fire all  
16 the way from Fort Smith up to these regions, all the way to  
17 Inuvik, around there. There was about 30 areas where there  
18 was fire. He says that also last June too, at Trophy Lodge,  
19 there was a fire, but it went so far, it went over 200 miles.  
20 So the fire was so big that they decided to just leave it,  
21 let it burn.

22 And it burned right from the  
23 beginning of June, right till the snowfall in this area  
24 And he says that also cost a lot of the downfall of  
25 furs and stuff like that.

26 And he says that at one point  
27 too the government decided that to put poison at --  
28 when you come in with a plane from outside, you could  
29 see distinctly two areas, two points. And right in  
30 between there is Franklin, eh. There is a point over

1 | there and there is a point over there. It is about one  
2 | mile from the community.

3 |                                   The government put poisons  
4 | there, just one mile from the community, he says.  
5 | In the springtime when they were walking around on  
6 | the ice and stuff like that, they saw really lots  
7 | of, about it maybe a hundred of ravens and seagulls,  
8 | all just dead, just laying around. I guess they  
9 | were eating the poison too He says that, and after  
10 | killing that many seagulls through some poisons, the  
11 | year later' they made a law that there should be no  
12 | killing of seagulls. The government made a law a  
13 | year later after killing that many seagulls. And he  
14 | says that not even, you know, a handful of seagulls can  
15 | not repay, you know, the damage that has already been  
16 | done.

17 |                                   And he said, he still  
18 | thinking about that you know. If there is ever to be  
19 | any repayment for land and stuff like that, destruction  
20 | of land. They can't even pay for ten seagulls.

21 |                                   You travel all that distance  
22 | to hear our comments about our way of life and how we  
23 | want it to be. And he says that, just, he just  
24 | mentioned that because he thought it was important to  
25 | point this things out, things like that out. That when  
26 | the two people gave evidence about trapping didn't  
27 | mention that, he only thought that it was important  
28 | for him to mention it.

29 |                                   THE COMMISSIONER: Thank you  
30 | very much.

1 THE INTERPRETER: This is Liza  
2 Blandin. She didn't say specifically what she is going to  
3 talk about. But she put her name down so that she could  
4 talk.

5 LIZA BLANDIN:  
6 (Interpretation.) She says that it is really nice of  
7 you to come to listen to our stories. And she also  
8 points that to her the stories that are coming out are  
9 very, very sad. Because it means a lot to them. And  
10 to other people it doesn't mean half as much, but to  
11 them it means a lot. And it is really, it is really --  
12 she is really sad in a way to hear, you know, all of  
13 these things happening to us. So she is going to talk  
14 to you for a little while.

15 She was born in 1911. Until  
16 today she is still using the bush.

17 She says that the man I  
18 married, you know, he died, eh, but she is talking  
19 about him. The man I married loved using the bush.  
20 And so we always worked in the bush together until he  
21 died. And she says that I love my land.

22 And she says that some of the  
23 evidence given here about trapping wasn't complete. So  
24 she is sort of the back-up person, eh. So she says she  
25 is going to talk about the life she led trapping with  
26 her husband.

27 That her and her husband used  
28 to travel by boat, you know, with paddles. They used  
29 to travel such a far distance, all the way by paddle.  
30 And when they would get there, although they may be



1 | tired and stuff like that, they used to try to, they  
2 | had to go hunting and they had to set the nets and then  
3 | start trapping.

4 |    When they get to the area  
5 | where they want to go trapping, her husband gets their  
6 | fishing net in the lake and stuff like that. And then  
7 | he goes hunting. And after he gets some meat for his  
8 | wife to live off of, he is away. Then he finally goes  
9 | trapping.

10 |    And he sets his traps, they  
11 | usually go right up until Christmas, they trap right up  
12 | until Christmas.

13 |    And she says that when she is alone  
14 | after her husband goes hunting or rather trapping she has to  
15 | go out and visit the nets, she has to go home to feed her  
16 | children, and she has to think about the feeding of the  
17 | children You know, and she says that sometimes her husband  
18 | also gives her a few traps so that she can trap around the  
19 | area that they are living in.

20 |    When they are out trapping  
21 | like that, she makes all of the dry fish and dry meat.  
22 | And she prepares it for the long journey back to  
23 | Franklin. They usually come back to Franklin, I guess  
24 | around Christmas. So she prepares all of the food for  
25 | the long journey back.

26 |    She says that after, when he  
27 | comes back from trapping, they usually, you know,  
28 | within all this time she has been preparing the food  
29 | and everything to come back, to Franklin, and she also  
30 | makes all of the clothing for the children because.,

1 coming back across the lake, it is really cold. So  
2 she has to prepare all of the clothing for the long  
3 journey back, plus prepare all of the food. And when  
4 that is all done, then they come back to Franklin.

5 After spending Christmas here  
6 in Franklin, they go back in January. It is a very  
7 cold month. Nearly 60 to 70 below here in Franklin.  
8 And she says that this weather is that cold, you know,  
9 it is 60 or 70 below, they still have to set the net.  
10 They set four nets at a time and they still have to  
11 fish and they still have to hunt.

12 While her husband is gone,  
13 she is sort of repeating that, she still has to fish  
14 and hunt. And when you set four nets like that, and  
15 you visit it one day, if you leave it for one day, if  
16 the ice freezes over, with that temperature of the ice  
17 freezes over to at least a foot. And if you leave it  
18 for at least 3 to 4 days, then you can imagine that  
19 the' ice covers up to about four feet.

20 And you have to, you know,  
21 dig a hole right up again. And she says that while he  
22 is gone, she fishes for him. And then when he comes  
23 back, he takes the fish for his dogs so that he can  
24 feed his dogs while he is on the trap line. And then,  
25 while he is gone too, she has to fish, she has to go  
26 fishing, she has to go hunting, she hunts for -- sets  
27 snares for rabbits. She has to go hunting for  
28 ptarmigan, and just all of the little things she has to  
29 do.

30 And it includes maintaining

1 | the home too. Like getting brushes, and putting the  
2 | brushes on the floor. Getting wood and sewing.

3 |                             She says that when her husband  
4 | brings back a moose, she has to cut off the hair, cut off the  
5 | meat from the inside, and then they have to scrape the skin  
6 | while it is still damp. And then they have to tan it and  
7 | stuff like that. That takes a lot of work. But they still  
8 | have to do that.

9 |                             And she says that all of the  
10 | things that she mentioned, all of the work that has to  
11 | be done by a woman while her husband is gone, it is the  
12 | hardships of a woman. But they still do it. And she  
13 | says that when we talk about a woman's version of how  
14 | she is on the trapline, we are telling you the truth.  
15 | That is why when we talk about the land, it is really  
16 | important to us.

17 |                             She says that -- it is sort  
18 | of repeating again. That they have to make dry fish,  
19 | they have to get fish for the dogs so that her husband,  
20 | when he comes back, there is fish ready for him to feed  
21 | the dogs. They have to make the dry meat. They have  
22 | to tan the moose hide. They have to make clothing for  
23 | their children. They have to hunt for their children  
24 | and feed their children. And she is just stating all  
25 | of the things that have to be done while you are home.

26 |                             And now she is going to tell  
27 | you about what they do when they go spring hunting.  
28 | She says, all of this time, she has traveled with a  
29 | man, eh, so she knows, she knows what he does. She  
30 | knows what she has to do and you know, when people talk

1 about that, she knows what they are talking about.

2 She says that when they go  
3 spring hunting, too, they usually leave about May 7th.  
4 The men usually leave around May 7th. And all this  
5 time, she says, its better then because the weather is  
6 a lot warmer. They have to fish, hunt, and get some  
7 wood, brushes for the house, feed the children, make  
8 dry fish, paint the boat, and get the boat all ready  
9 so that when they come back, you know, they just -- -  
10 everything is prepared for them, like it is in the  
11 winter time too. T She says that when they come back  
12 they bring back beaver and muskrats, eh. So you have  
13 to clean the beaver off and the muskrats and then nail  
14 them -- have you ever seen nailing of a beaver and  
15 stuff like that? So you would know what I am talking  
16 about. Nailing of beaver?

17 THE COMMISSIONER: No.

18 THE INTERPRETER: Well, it is  
19 a lot of work. And nailing, you know, they have to,  
20 the womans have to clean the beaver off until it is all  
21 smooth in the inside and then they have to sort of nail  
22 it up so that it dries up. And they have to do the  
23 same thing to beaver, to muskrat.

24 A (Continued) And she says  
25 that while you are doing that, you teach your children,  
26 you know, all of these things, how it is done. She  
27 says that a lot of children here, most of them know  
28 what to do with the pelts that they get back, because  
29 you teach them how to do things.

30 The distance that we travel

1 is really a far distance. It is all the way to North  
2 Shore and to a lake called Charley Lake. You might  
3 find it on the map there. That is the distance they  
4 travel. It is not a very short distance when she is  
5 talking about this. About the kind of life we lead,  
6 the kind -- the ways in which they run their lives and  
7 stuff like that. She says that is how hard we have to  
8 work. That is how -- but they still enjoy it. You  
9 know, the hardship goes with the enjoying of it, I  
10 guess.

11 And she says that she is just  
12 pointing out the way that they do things.

13 She says that when you  
14 travel, when you are trying to trap and you are doing  
15 -- making money, you have to travel quite a distance  
16 to get those things. She says that even today if you  
17 place me at a real far distance with a canoe, she  
18 says, I never will ever question you how to do this and  
19 how to do that. Because she says, she knows that  
20 already.

21 She says there is a lot of  
22 other people who would like to talk and she gave you  
23 her comments. She says that it is nice for you to come  
24 all of that distance to hear her and herself THE

25 COMMISSIONER: Thank you very much, Madam. I was  
26 wondering if it would be all right if we maybe had a  
27 five minute break and just stop for five minutes?

28 Would that be all right? THE INTERPRETER: Sure.

29 THE COMMISSIONER: Well, we  
30 will do that for five minutes then.

1 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES.)

2 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

3 THE COMMISSIONER: Are you  
4 ready?

5 THE INTERPRETER: Are we ready?

6 THE COMMISSIONER: Yes, I am  
7 ready whenever you are.

8 THE INTERPRETER: The Chief  
9 says, well I am going to say it in Slavey because it  
10 doesn't concern anybody here.

11 The next speaker is, we are  
12 going to be talking about fishing. And we have got  
13 some witnesses' names down, those who are interested in  
14 talking about just straight fishing.

15 CECILE MODESTE: (Interpretation)  
16 Liza Blandin said in her talk about trapping, she says,  
17 whatever she says there is true about how womans, you know,  
18 woman's role in trapping. She says that when we talk about ou  
19 land, she says even us womens are included in that. It is  
20 important to us too. So she says she is going to talk on  
21 things, you know, going around.

22 She is going to talk about  
23 just the way of life, I guess it is personal life.

24 In the olden days, in the old days,  
25 the ancestors used to tell us about fishing, that when you  
26 set a net out, if you look out the window there there is  
27 going to be some rocks, that you are going to see right  
28 across from here. You see the NTC camp over there. The  
29 community is here, is right of the middle. There is sort of  
30 rocks, sort of coming out from the land. And you can see

1 the rocks real well from the window.

2 She says that right around that area  
3 she says, the old people used to tell us that when you set one  
4 net there, you used to get about 500 fish in one day. You  
5 would get 500 fish there in one day. She says, but then, since  
6 the white man came, you know, they started dredging the bottom  
7 of the lake and they are doing their surveys and stuff like  
8 that. You set a net for one year and you probably, you know,  
9 wouldn't get as much as you used to get in those days.

10 The white people, since they  
11 have come, they have really damaged the land, she says.  
12 And when the old people talk about how important our  
13 land is, and how much we love our land, we really mean  
14 that. And although the white people really do a lot  
15 of: damage to our land, we haven't spoken until today.

16 But we have seen all of the  
17 damage that is going to be coming through with the  
18 pipeline and other major developments. We can't sit  
19 back and not say anything anymore.

20 She says that we let the  
21 white people, we have let the white people do whatever  
22 they want on the land, you know. We haven't really  
23 told them, don't do this or don't do that. We just let  
24 them go ahead and do what they like to do. She says,  
25 but when they decide to do something that we are not  
26 in favour of then it is time for us to speak about  
27 what we want.

28 And she says that in the winter  
29 time, she is referring back to fishing, in the winter time or  
30 wherever you are fishing, whenever you are going out hunting

1 and stuff like that, you like to go to where there is, you  
2 know there is fishing areas. And you go there and you make  
3 dry fish. And you feed the dogs with what ever is left over.  
4 You feed your children. And she is just making general  
5 comments about fishing.

6 She says, when we talk about  
7 our land and how important it is to us, we don't want  
8 anymore damages done to it. We want it to stay so that  
9 we can survive on it. We can do what we like to do.  
10 It means trapping and hunting and just living off of  
11 the land, period. They would like to go on doing that.  
12 They don't want to, you know, anymore damage done than  
13 is already done.

14 She says that God created  
15 earth and God made land so that there is enough land  
16 for the white people and there is enough land for the  
17 Indian people. And He also made that their lives  
18 should be separate. You know, like their way of life  
19 is different from our way of life.

20 And she says that, although  
21 we are not the ones to say whose land is what land, you  
22 know, or what should be done on the land and stuff like  
23 that , it is not for us, just human beings like  
24 ourselves to decide that. We haven't even asked the  
25 Maker, you know, what we should do with it. He is the  
26 one that should decide what should be done with it.  
27 So we shouldn't even fight about the things like that.

28 She says that in Fort Radium,  
29 radium was discovered. In Norman Wells, oil was discovered.  
30 In Yellowknife, gold was discovered. And all of these



1 | discoveries were done by Indian people. But all of the  
2 | people who have discovered those minerals and stuff like  
3 | that, the ways of making money have died poor. They have died  
4 | really poor. And those, the white people who have come in and  
5 | we just go ahead and let them have all of these things. We  
6 | never say anything about, you know, getting money back and  
7 | stuff like that.

8 | But she says now it has come  
9 | a point where they are deciding to take the whole land.  
10 | Then we have to say something about it. They are  
11 | making all of the money off of our land, and we are the  
12 | ones to discover it and die poor. And we never say  
13 | anything about that.

14 | She says that although the  
15 | white people have taken a lot of minerals and have  
16 | done a lot of damage to the land, we haven't really  
17 | told them that we don't like this, we don't like that.  
18 | We just let them go ahead and do things like that.  
19 | And she says that the land is practically the last  
20 | thing that they have. And it is really important to  
21 | them that they keep it. And that no harm should come to  
22 | it. And that it is really nice for you to come over  
23 | here to listen to our stories.

24 | And she says that this, this  
25 | is something about having any heart to listen to sad  
26 | stories to that. Anybody having any heart to listen to  
27 | sad stories like that, that it is really nice of you to  
28 | come.

29 | She says that Liza Blandin has  
30 | already said everything about fishing. You know, what is to be

1 done when you are fishing, the dry fish and all. roles womens  
2 play when they are out with their husbands, she says. So I am  
3 just giving you the comments about  
4 how I feel about the land. And the importance it has  
5 for me.

6 THE INTERPRETER: He just  
7 says that everybody is welcome to speak whenever they  
8 want. And he says that in listening to what the womens  
9 have to say about fishing, they have overlooked  
10 something, forgot something. So he says that he is  
11 going to point but what they forgot again. So it is,  
12 he is going to talk about things that they forgot.

13 JOE NAEDZO: (Interpretation)  
14 He says that in the olden days, people talk about the  
15 animals and fish and the abundance of them. And he  
16 says now we should, we should also talk about why you  
17 know the fish and the animals are going down. And like  
18 he is trying to point out something, he is saying why  
19 is the fish decreasing in population now or whatever  
20 this --

21 He says that in 1921 there  
22 was a Treaty day. That was the Treaty year, eh? And in  
23 1922, he says he lived across there, on the Barrenland  
24 right across here. He says that he set out. fish net  
25 and every night, you know, he would just leave it out  
26 for a night. There used to be about 400 to 500 fish.

27 He says that at the time too,  
28 there is the barge, the radium, the barge -- you know  
29 about the barge that brings up the supplies and stuff  
30 like that, up to Fort Radium and all around the coast

1 | of Great Bear -- well, they decided that there is  
2 | areas where they will want to put the docks there. And  
3 | the water was too shallow. So they dredged the bottom  
4 | of the lake. And then, at one point, they set off  
5 | dynamites. And when they blow one dynamite up, it  
6 | kills about 50 to 100 fish, which floats down the Bear  
7 | River.

8 |   They used to set dynamites  
9 | off in a sort of, you know, a straight line so that  
10 | they could have the barge coming in that area. So he  
11 | says that at once they dynamited 13 areas, in the lake.

12 |   And he says that since then  
13 | the fishing has been really bad within that area where  
14 | the old people used to say that, you know, you will  
15 | never starve as long as you have that area. Now, after  
16 | all that dredging and after the dynamite were placed  
17 | there, the fishing is gone really bad.

18 |   And also there was surveying  
19 | crew, surveyors came in, and right at that point there  
20 | they put up -- they had a little bottle like this, this  
21 | contained some sort of medicine. It contained  
22 | something in a way. And they put about 3, 4 drops in  
23 | the water. And for about half a mile, all around this  
24 | coast here, the water just turned red. And so he said  
25 | that these kinds of things have caused the decrease in  
26 | fishing and stuff like that.

27 |   There is also these lodges. There  
28 | are tourist lodges, fishing lodges along the Great Bear  
29 | River, there is Trophy Lodge. There is about seven lodges.  
30 | He says that I worked at Trophy Lodge which is behind, there

1 | is the Good Hope Bay around  
2 | this side, on the coast of it. There is a lodge called  
3 | Trophy Lodge, he says he worked for them for three years  
4 | guiding. And one time he took the afternoon to go around the  
5 | coast. He went for half a mile along the coast from that  
6 | lodge. And he found 18 trout, just floating all dead, they  
7 | are all rotten away.

8 |    He says that that is just one  
9 | area that I am speaking about. Think of how many  
10 | thousands of fish that might be dying the same way,  
11 | from I these tourist lodges. He says that the tourists  
12 | are allowed 5 trout and 10 grayling. But that often  
13 | means that they can get five trout of the kind that  
14 | they want, the pounds that they want, eh. So if they  
15 | get a small trout and they are looking for 30 to 50  
16 | pounds, they can throw that little fish back, the  
17 | little trout back. He says that even human beings,  
18 | when they have a wound in their neck, they usually,  
19 | they can be attended by a doctor. But until then they  
20 | can't eat.

21 |    And there is no doctors for  
22 | the fish, he says. So these fish probably all die. So  
23 | he is just concluding that there is thousands of fish  
24 | dying in this lake.

25 |    He says at Fort Radium, when the  
26 | radium was first discovered, a lot of those guys threw, you  
27 | know, there are some people that really know. He says that  
28 | some of the rocks, that they didn't think was valuable, they  
29 | just threw into the lake. But I later on they found that  
30 | there was some valuable minerals in those rocks. So now they

1 | are dredging the whole thing  
2 | and trying to take it out. And everytime that they take out,  
3 | there is thousands of fish in these nets that, they take to  
4 | take the rocks out of the lake. So that kills off a lot of  
5 | fish too.

6 |   He says that in getting the  
7 | fish and stuff like that, we are not the only ones, you  
8 | know, who can be blamed for the scarcity of fishing  
9 | now. And the scarcity of fish. He says that the women  
10 | that spoke about fishing didn't give this evidence.  
11 | So he says that he decided to give it, because it is  
12 | not the Indian people, you know. They are not to be  
13 | blared. This is white man's fault too.

14 |   And he says that is all that  
15 | he says. He is just pointing these things out.

16 |   THE COMMISSIONER: Thank you sir.

17 |   THE INTERPRETER: We have  
18 | decided that, you know, that what we have down already,  
19 | is, you know, people already gave that sort of thing  
20 | already. So we are carrying on to number 4, and Joe  
21 | Naedzo had said that he would talk about how we govern  
22 | ourself in the past before the government came.

23 |   He is going to tell you about  
24 | the stories he heard, the -- carried through,  
25 | tradition, from older people. The stories he heard, he  
26 | is going to tell you about how the people lived in the  
27 | past, which means they have governed themselves and  
28 | stuff like that, before the white man came.

29 |   JOE NAEDZO: (Interpretation) In  
30 | the old days, before the white man came, the only way the

1 native people survived was through hunting and fishing. And  
2 there was no money involved in those days.

3 In the summertime, the old people  
4 used to make birch bark canoes, and used to use a sort of the  
5 gums from the trees. Sort of a syrupy soup from the trees to  
6 put it all together. And then on to of that they used to have  
7 stone knives, everything was made out of stone. It was  
8 carved. You know, they had the stone knives and stone axes and  
9 stuff like that.

10 In the old days too, the willows,  
11 you know, like the little willows were made for to make nets.  
12 And they were also made for fish hooks. And the fish hooks,  
13 the bones that they used was the beaver tooth and other  
14 animals with sharp teeth that they carved up to make the  
15 hooks. In the summer time they used to get some willows to do  
16 their fishing with, they used to make sort of fishing rods out  
17 of the willows.

18 And they also used that as  
19 spears, to kill off the caribou and animals. You know,  
20 that they corner, they kill them off with spears.

21 So that in the summertime too they  
22 used to go caribou hunting all the way to Coppermine, close to  
23 Coppermine River. And there they used to make dried fish and  
24 then they used to make tan, they tanned hides to make tents for  
25 those who needs tents. And the used to make fur coats and  
26 blankets for the winter time And this is how they survived  
27 during the winter.

28 He says in the bush too, sometimes  
29 they have to make a moose hide trousers and shirts for  
30 themselves for the summertime. And then, it was difficult you

1 know, to get animals. They didn't have any means of --  
2 killing off animals without setting snares. They used to set  
3 snares for caribou and then they used to spear it after the-  
4 caribou was caught in the nets.

5 He says in the wintertime  
6 too, when they set off on a trip, there is times when  
7 there is nothing there for them to get fishing with, to  
8 do fishing with. So they usually set a trap for the  
9 fishes, not necessarily using nets. So they used to  
10 catch a lot of fish like that too, setting traps for  
11 them.

12 He says that in those days  
13 too the government wasn't there to tell them how to do  
14 this and that, to survive. So the Indian people chose  
15 leaders and these leaders were the government for the  
16 people. They decided what, in what way the people  
17 should go this year. What to do before the winter  
18 comes. They sort of, these chosen leaders were the  
19 government. They were the ones who decided what was to  
20 be done for the whole community or for the whole tribe.

21 And in the olden days too,  
22 when some people went off to caribou hunting, it was  
23 usually all of the young men that went off to caribou  
24 hunting, they left behind the women and the old men,  
25 the old people. And they went just straight with  
26 canoe and paddles. They paddled all around the coast  
27 of Great Bear Lake. And the women that were left  
28 behind, you know, you heard about the evidence given by  
29 the other people, what they did when they were left  
30 behind, well that is what the womens did too.

1 |                                   And he says that the Indians  
2 | have survived a thousand years before the white man  
3 | came. They didn't need all of the government  
4 | activities. And he says that sometimes when they wanted  
5 | to cook something or they needed to have heat, they  
6 | used to have flints. I think it was a stone and some  
7 | sort of a thing that they get from the wood. And they  
8 | used to put these together and that is what he says.  
9 | And that makes flints.

10 |                                   So that they had fire too  
11 | before the white man came. So, you know, he is just  
12 | stating that the Indians have survived thousands of  
13 | years before the white man came.

14 |                                   He says that the ancestors  
15 | the old people used to, they would pass on the words  
16 | saying that if you keep your land good, the land will  
17 | treat you good. And before 1921, there was a lot of  
18 | animals. And he says that when you catch a trout, you  
19 | eat all of the trout. You keep the trout back for combs  
20 | and you take the fish head, the trout head and you  
21 | know, they dry it up and they keep it. They never  
22 | throw away anything.

23 |                                   And in the old days too , the  
24 | old people really took care of their land. And so it  
25 | served them well. And so he is just saying that there  
26 | is sort of a cycle through which the Indian people live  
27 | that you treat your land good and that the land will  
28 | treat you good.

29 |                                   And he says that even in the  
30 | white man's way, sometimes when they talk about things,



1 | they usually they tell each other, well, suppose,  
2 | they had a crop failure one year. Then they probably  
3 | would try to find reasons for why this crop failure  
4 | happened, or for why the land is, the soil is turning  
5 | bad. And they can't grow potatoes as well as last year.

6 |   And he is saying that even  
7 | the white people must try to find reasons for why the  
8 | decrease of things or why things are not turning out  
9 | just as well as it should. He says we Indian people  
10 | have told you, since after 1921 -- before 1921 there  
11 | was a lot of things that we can survive on. And now  
12 | there is a decrease of animals. And we feel that since  
13 | the white people came, you know, a lot of these things  
14 | have happened since the white man came. And we feel  
15 | that it is partly their fault. That there is such a  
16 | decrease in animals and whatever they get. ?

17 |   He says that until -- since  
18 | 1921 until today, there is a lot of things that have  
19 | happened he says. There is poisoning of the furs, the  
20 | poisoning of the animals, and he says some people went  
21 | off to Good Hope Bay and after that poison was set,  
22 | there was a lot of dead caribou they found out there.  
23 | And then there is fires too.

24 |   He says that in the old days  
25 | we never used to have that many fires. Why, all of a  
26 | sudden there is that many fires? And he says there is  
27 | also the winter roads too. He says we are not the one  
28 | at fault. There has to be an explanation for why all of  
29 | these things are happening. And he says, that can you  
30 | question it in your own mind?

1 He says that, I am not talking  
2 about -- I am not talking about how I feel and how I think,  
3 He says that a lot of these ideas, they have come from the  
4 native people here, within this community.

5 He says, that if the Treaty  
6 didn't come through, there wouldn't have been as much  
7 white people come up here. And they would have had more  
8 stuff than they do today. It is just the way that the  
9 way they used to live and stuff like that, would have  
10 continued.

11 But he says that, if they had  
12 a Bible in those days, if the government had a Bible  
13 then, why didn't they use it? You know, he is  
14 questioning the credibility of the government?

15 THE COMMISSION: If they had a  
16 Bible then?

17 THE INTERPRETER: Couldn't  
18 they swear on it the way we have.

19 JOE NAEDZO: (Interpretation)  
20 And they made rules that they broke. Since the Treaty.  
21 You know, well, they are saying whether you know the  
22 government can be trusted anymore? Should they trust  
23 the government?

24 He says, so I have mentioned  
25 a lot of damages done to the land, he says. Think about  
26 what the pipeline will do. Even the little things, you  
27 know, like the seismic work and stuff like that. And it  
28 has done enough damage. Now think about what the  
29 pipeline can do. He says, we don't want the pipeline.  
30 We don't want all of this destruction to come into our

1 land. Suppose it breaks, think about the oil spills?  
2 And you know, sometimes when people travel, they don't  
3 get anything for days, eh? And suppose they see a dead  
4 animal there and they decided to eat it? And the animal  
5 had eaten some of the things that had been left around,  
6 left by the crews there. Think of what would happen to  
7 them?

8 Think of the oil spills. What  
9 about the fishing areas? What about the land damage?  
10 You can not replace land.

11 He says that I will state  
12 again that the Native people do not want the pipeline.  
13 The land is very important to us. And I am not going to  
14 be the only one to tell you that. There will be a lot  
15 of other people who would like to speak. I can't be the  
16 only one to tell you everything how I feel. So he says  
17 that is all that he is going to say for now.

18 THE COMMISSIONER: Until this  
19 evening if you like. Or we can carry on for a while, So  
20 whatever the Chief and the members of the Council  
21 think.

22 THE INTERPRETER: They think  
23 maybe we should quit now for a while.

24 THE COMMISSIONER: Well, maybe we  
25 will then and if the Chief and the members of the Council and  
26 the -- we will come back tonight at 8 o'clock And then carry  
27 on with the Hearing. Will that be all right, 8 o'clock  
28 tonight? 8 o'clock tonight then.

29 THE INTERPRETER: You know  
30 like when they dance and have drum dances, it's like

1 | teaching you how to drum dance, so when you go back to  
2 | your community, you can drum dance for them.

3 | THE COMMISSIONER: Well, good,  
4 | thank you very much.

5 | (PROCEEDINGS ADJOURNED TILL 8 P.M.)

6 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

7 | THE COMMISSIONER: We have  
8 | coin to order again this evening, ladies and gentlemen.  
9 | And, Mr. Bell?

10 | GLEN BELL: Mr. Commissioner,  
11 | I would like to call Phoebe Nahanni at this time, to  
12 | explain our land use map here on the wall. Now, Miss  
13 | Nahanni has already been sworn at the Hay River hearing  
14 | Phoebe, you are the  
15 | Coordinator of the Land Use Research Program at the  
16 | Indian Brotherhood of the Northwest Territories?

17 | Would you explain to us what  
18 | area is shown on this map?

19 | PHOEBE NAHANNI: Okay, this is  
20 | the Great Bear Lake Area. And first of all it is  
21 | incomplete, because there is a lot of data that isn't  
22 | on the maps, that were given by the sample of 21 men,  
23 | 21 out of 59.

24 | THE COMMISSIONER: The sample  
25 | of 21 out of 59?

26 | A Yes.

27 | Q And the 59 comprise --  
28 | what is the category of the persons? How would you  
29 | describe them?

30 | A Mostly trappers, and some of

1 | them are retired. Some of them are labourers now. And some  
2 | of them work for the government.

3 |                           GLEN BELL: Perhaps you could  
4 | point out for us some of the major landmarks, so we  
5 | can just know more clearly what we are talking about?

6 |                           A     This area covers quite a  
7 | bit because it is up to 1 to 500,000 scale. Or 8 miles  
8 | to an inch. So it goes re Camsell Band, this is Wrigley  
9 | this is Fort Norman. This is Norman Wells, Franklin,  
10 | and Port Radium. And a number of other places which  
11 | don't really have, well people know the area.

12 |                           But just to let you know  
13 | where it is.

14 |                           Q     Could you explain it in  
15 | a little more detail, what the lines on the map  
16 | represent?

17 |                           A     The lines indicate the  
18 | travel routes, and the trap lines. And you can see the  
19 | heavily used routes a lot clearer, than you can the  
20 | individual routes. And the thicker lines out of 21 men,  
21 | ten to, 10 and over trappers have used that route. And  
22 | it indicates that people from Franklin use these heavy  
23 | lines, the routes, these routes very frequently.

24 |                           It tells you that it is used  
25 | at different seasons. All seasons. And the intermediate  
26 | line, the thickness, such as this one here, and this  
27 | one here, show us that the 5 to 10 trappers use it out  
28 | of 21. And the thinnest line such as this network of  
29 | lines, shows that 5 people and less use it.

30 |                           Q     You said that this was

1 | not a complete record of the areas used by these  
2 | trappers? Could you indicate generally what other  
3 | areas would be used by the trappers that are recorded  
4 | on this map? Are there any other areas that are not,  
5 | that don't have lines on them?

6 |                                   A     Oh, yes.

7 |                                   Q     That would be used by  
8 | the trappers on this map?

9 |                                   A     Yes. Well, I said this is  
10 | incomplete. Because this section here, the raised section,  
11 | has been traveled by people from Franklin. a And it isn't  
12 | here. So that/section is incomplete. And then there is the  
13 | route that has been used up the Coppermine River, up the --  
14 | right up to the Arctic Ocean.

15 |                                  Q     Perhaps you could point  
16 | out the Coppermine River?

17 |   Thank you. Is this -- I am  
18 | sorry, do you want to translate that? (Translation.)

19 |   Is this area also used by  
20 | trappers from other communities besides Fort Franklin?

21 |                                   A     Yes. Trappers from  
22 | Wrigley use this part here, there is an overlap here  
23 | with the Wrigley people, that overlap with the Norman  
24 | people. And overlap here with the Good Hope, people  
25 | from Good Hope. And Coval. And over here, people from  
26 | Ray Lakes and Lac le Marte and Ray.

27 |   And probably Inuit, right up  
28 | there.

29 |                                   Q     But these -- the lines  
30 | of these trappers are not marked on this map though, is



1                                   A     Yes. The triangles with  
2 the brackets around it are camps, temporary camps that  
3 aren't used anymore. And the black triangles, the solid  
4 triangles are camps that are used all of the time, are  
5 still being used. If they are brackets, then they are  
6 not used anymore.

7                                   Q     But the -- just so I  
8 under-j stand this. There are a couple of camps up  
9 here, on these islands, that are a solid black  
10 triangles. Now what does that mean?

11                                  A     It means that there are  
12 cabins there, that people use them still. The age, the  
13 average age of all of the trappers is around 52. But  
14 the youngest would be around 28.

15                                  GLEN BELL: Could you tell us  
16 briefly how this information was gathered?

17                                  A     Well, we have, we had a  
18 couple of field workers, interview individually all of  
19 the men that were, that gave us the information. They  
20 asked them when they begin to trap, and where did they  
21 go, what did they get and it was all written down.

22                                  There is a biography for each  
23 trapper. And once this was, once they gave us all of  
24 that information on a set of maps, we correlated, which  
25 is we put it all together on this map and really it is  
26 it is really incomplete. And it is not very well done

27                                  THE COMMISSIONER: Well, did  
28 you interview 59 or 21?

29                                  A     21.

30                                  Q     I see.



1 | A But we know that there  
2 | is 59 people who could be interviewed.

3 | GLEN BELL: Well, those are  
4 | all of the questions that I have. But I think that this  
5 | map should be marked as an exhibit.

6 | THE COMMISSIONER: Yes. This  
7 | map that Mr. Naedzo discussed this afternoon, that  
8 | should be marked as an exhibit too, Mr. Bell.

9 | GLEN BELL: Yes, I think it  
10 | should. Provided Mr. Naedzo is willing to part with it

11 | THE COMMISSIONER: Well, I hope that  
12 | that is all right. The Secretary of the Inquiry will take  
13 | this map and this map into her custody when we leave Fort  
14 | Franklin and they will be marked as exhibits and form part of  
15 | the permanent record of the Inquiry. And I should say that  
16 | everything, that is said here today and tomorrow is taken  
17 | down in writing. And forms part of the permanent record of  
18 | the Inquiry.

19 | And when the Inquiry --  
20 | after we leave Fort Franklin, that will be written out  
21 | and a copy will be provided to Chief Kodakin for the  
22 | use of the community.

23 | Well, Mr. Naedzo didn't object to  
24 | that, so I think that we will now, have got his map. I hope  
25 | in translations, which doesn't change that.

26 | (NAEDZO'S MAP MARKED EXHIBIT C16)

27 | (HUNTING MAP MARKED EXHIBIT C-17)

28 | THE COMMISSIONER: So that if  
29 | you will let us take it, we will make a copy and return  
30 | it to him. If that helps.

1 GLEN BELL: I wish I could. I  
2 just would like to add one other point for the benefit  
3 of the Inquiry and the other participants. It is our  
4 intention to call Miss Nahanni at the formal hearings  
5 in case anybody has any questions by way of cross-  
6 examination. That is all that I have.

7 THE COMMISSIONER: Thank you  
8 Mr. Bell.

9 THE INTERPRETER: You can take  
10 that copy, but the new copy that you make, provided you  
11 give him the new copy that you make?

12 THE COMMISSIONER: All right,  
13 I will undertake to do that. And I hope that's on the  
14 record. And that you have made a note of that Miss  
15 Hutchison, We will have to supply a copy to Mr. Naedzo?

16 THE INTERPRETER: The new copy.

17 THE COMMISSIONER: The new  
18 copy. All right.

19 A VOICE: I was suppose to  
20 ask you if we could have a couple more copies?

21 THE COMMISSIONER: Well, you  
22 are certainly welcome to, if we could swear you in.  
23 Maybe you could give me your name, I didn't catch it.

24 MR. IVESON: Steve Iveson is  
25 my name. I guess I did a bit of work on that. And  
26 Pheobe I guess I did most of the work and Paul Modeste.  
27 But some of the things that are missing, as well as  
28 some of the trips that went further off the maps, it is  
29 just more data in the area is already shown and already  
30 pretty well covered. And also, the idea was, when we

1 finished those maps, they would go to Yellowknife and  
2 be drafted and collated like this. And then come back  
3 to the community and have it checked out pretty  
4 thoroughly to see that we haven't made any mistakes.

5 And the community didn't have  
6 a chance to check this map out either. So there could  
7 be a few errors too as well. So that should go on the  
8 record. And hopefully there will be a finished product  
9 not too long from now, which will be accurate. And  
10 which will have been accepted by the community.

11 THE COMMISSIONER: Fine, thank  
12 you.

13 THE INTERPRETER: We would  
14 like to have this completed before they pass it over to  
15 you. Because they feel like some of the most important  
16 trips like one of the men from here walked all the way  
17 up to the coast of this lake. And they used to make a  
18 lot of trips down through the Great Lakes area. And  
19 that is not put on there. So they would like to have it  
20 completed before they pass it on.

21 THE COMMISSIONER: Well, what  
22 we will do is this is an exhibit of the Inquiry. But  
23 if it is all right, we will talk to Mr. Bell and Phoebe  
24 Nahanni and give the map back to them. If it has to be  
25 brought back to be completed? Is that all right? We  
26 will work that out?

27 We will carry on.

28 ANDRE DOLPHUS, Sworn:

29 ANDRE DOLPHUS: (Interpretation) He  
30 says that when he was a child, his parents both died. So he

1 | grew up an orphan. And he is going to tell you about his life  
2 | experience, since then. How he worked in the bush and jut the  
3 | stuff like that.

4 |                                   And he says that he is not  
5 | only speaking for himself, but also speaking for a lot  
6 | of other people here. And he says that he --

7 |                                   THE INTERPRETER: I have a  
8 | hard time trying to grasp the meaning behind some of  
9 | the words, so I think that I will just skip that for  
10 | now.

11 |                                   THE COMMISSIONER: All right,  
12 | well you do your best.

13 |                                   ANDRE DOLPHUS:

14 | (Interpretation) He was really young when he started  
15 | to, when he was able to work on his own. And he says  
16 | that he can remembers that the things that the people  
17 | nowadays have available for them wasn't available then.  
18 | So there was a lot of hardships during this time.

19 |                                   He said that he is going to  
20 | talk about when he was young, how he used to work and  
21 | how they tried to keep life going, like he says. And he  
22 | says that at times when he went hunting, he said  
23 | sometimes when he went hunting, he never got anything.  
24 | So he spent three days without food. So finally it was  
25 | really cold nights, around in January and he had to  
26 | sleep without a blanket on these cold nights.

27 |                                   He says that we are a poor people.  
28 | And he says that we people never, never occurred to us to let  
29 | our children starve. We always try to have food for the  
30 | children. And he says we have to work

1 | hard to get this food sometimes. And he says that in his days  
2 | too, they never had tents or blankets or things that the  
3 | comforts that we have today.

4 |                                   He says that even me , when I  
5 | am sitting here, he says that he is remembering that  
6 | he used to have caribou hide blankets and you know, to  
7 | sleep with.

8 |                                   He says that sometimes when  
9 | he went trapping too, he came to his camp late at  
10 | night, he always carried one net. And whether it was  
11 | night outside. He used to get floats and rocks for the  
12 | nets so he could set the net the same night. He says  
13 | for food and stuff. And he says that there is a lot of  
14 | people that work like that. So when I am talking about  
15 | things like that, these are some of the experiences  
16 | that the old people have gone through.

17 |                                   He says that sometimes, you  
18 | know work is really hard and stuff like that, but you  
19 | always have to try to get what you are seeking or what  
20 | you are looking for. Because there is no money left at  
21 | the house, there is not money that you can turn to at  
22 | the house. So you have to really work hard to get what  
23 | you want. And he says that there is a lot of people  
24 | that do the same thing.

25 |                                   He is just saying that he is  
26 | not the only one that went through that experience.  
27 | That there is a lot of people here who share that  
28 | experience. He says that in order for the people to  
29 | think about living for another day, this is the type  
30 | of thing they have to go through.

1                                    And he says that when they go  
2 trapping the mens when they go trapping, he says, you  
3 are not walking on the roads. Paved roads for you. You  
4 have to sometimes trot through snow about three feet  
5 high. And you sweat a lot too when you are walking on  
6 snow shoes.

7                                    He says when a person doesn't  
8 have children, he says, there is a lot of things like,  
9 like himself, he says that there is a lot of things  
10 that the house needs. There is a lot of things that you  
11 need. And as old as he is, you know, you still have to  
12 work. To get some of the things that they really need.

13                                   He says that he is 73 year  
14 old now and when he is talking about the old days, how  
15 they used to live and what they, the hardships that  
16 they had to go through, he says, he knows what he is  
17 talking about. He says that the old people, the very  
18 old people, you know, like when the Hudson Bay first  
19 came and there was some supplies available to them,  
20 that the old people never would enjoy it, having tea or  
21 cigarettes or any of the Hudson Bay supplies that come.  
22 Because not they had/enough money to get enough for  
23 themselves.

24                                   And he says that a lot of times they  
25 had to go trapping or hunting before dawn. And he says that  
26 sometimes, you know, you don't get anything  
27 all day, eh? But these are some of the hard times that they  
28 had to go through to get the food. He says  
29 sometimes there is times when they had to, you know, they  
30 tried to make camp at night and it is nightfall.

1                                   They have to put the tent up, they  
2 have to get the wood to keep the fire going all night. So  
3 there is all this, all of the things that goes, happens when  
4 you are trapping. And he says that we, he says that native  
5 people, this is the way of the native people. This is the  
6 lives of the native people.

7                                   The animals, the white man, and  
8 everything -- like the white man and the native people, all  
9 of the people on this world likes, wants their children to  
10 live on. They want their children to live.

11                                   He says that although we are a poor  
12 people, we have survived. And he says that we like it. We  
13 don't want people to take what we -- the last thing that we  
14 have. We don't want our children to be any poorer than they  
15 are. And the only thing that sort of keeps us going is the  
16 land.

17                                   And he says that I have a  
18 very sorrowful mind, like my heart is sad because that  
19 sort of in the question right now.

20                                   When we set, like when they  
21 set the net, even though it is really cold, they have  
22 to set net. And hunting is the same, so sometimes it is  
23 really cold. But because you are hungry, you take your  
24 mitts off and you hold a rifle and because it is really  
25 cold, every time you shoot, about three to four times,  
26 the rifle hits your hand in a certain way and you can  
27 see all of the frozen marks. But he says that this is  
28 the hardships of the native people.

29                                   But this is what you do because you  
30 are hungry. That is all that he is going to talk

1 | to you about. There is a lot of other people who is going to  
2 | speak.

3 | THE COMMISSIONER: Thank you  
4 | very much.

5 | JOE BAYAH: Sworn.

6 | THE INTERPRETER: Last summer  
7 | when you came to visit them, oh, I would like to  
8 | introduce you. This is Joe Bayah.

9 | JOE BAYAH: (Interpretation.)  
10 | He says that last summer you came to see us at North  
11 | Shore. You were happy for us. We were happy for you. We  
12 | are poor people and we welcome you. It is nice for you  
13 | to come and listen to our stories.

14 | He says that you are  
15 | interested in listening to our stories, 'and he feels  
16 | that it is right that you get the information that the  
17 | people are giving you.

18 | We have like, our fathers  
19 | have helped us survive until today. Then we must in  
20 | turn help our children for the future. And when we talk  
21 | about the land and how important it is to us, we are  
22 | speaking the truth. And for people to be sympathetic to  
23 | the people, the northern people, the native people,  
24 | because they are poor people.

25 | The fishing net is  
26 | practically the last thing that they are going to  
27 | survive on. He says that the seismic lines have caused  
28 | a scarcity of animals. So their last means of survival  
29 | is sort of the fishing net. That is practically the  
30 | only way they are going to live off of this land now.



1   He says that although this  
2 lake is that big, he says because of all of the fishing  
3 lodges and stuff that is happening within the north, he  
4 says we will be very poor. And he says that we hope we  
5 will be very happy if this doesn't happen up here.

6   That it doesn't become  
7 another southern town.

8   He says that when I go  
9 trapping, he says, I usually work across the seismic  
10 lines. He says there is no footprints of any animals on  
11 the seismic lines. The animals are afraid of the  
12 seismic lines And because of the seismic lines, there  
13 will be no more animals

14   For the past 60 years, the  
15 old people who work for us used to go, travel from here  
16 to Fort Norman to get supplies. And this usually  
17 happened on June 15. And when we went by boat all the  
18 way to Fort Norman, it was usually pulled by the  
19 people there. They used to pull at the boat with a rope  
20 tied to it all around, the river. And he says that the  
21 dogs were sometimes used as outdoor motors, outboard  
22 motors.

23   He says, and sometimes he  
24 says, it wasn't necessarily from Franklin that they  
25 traveled all that distance to Fort Norman. Sometimes  
26 they went as far as Caribou Point. Caribou Point is  
27 right opposite over there. Right -- you know, you just  
28 look at it horizontally. North.

29   From Caribou Point too. But  
30 when the weather was really bad, the weather is pretty



1 We don't want that to happen to us. And we hope that you  
2 understand our point that we have given you, that we don't  
3 want anything to happen to our land and our animals. And he  
4 also states that if anything happens to that pipeline, you can  
5 not renew the land.

6 So it is very important to  
7 them. And he says that they would appreciate it if you  
8 would have this in mind when you make your final  
9 statement.

10 And he hopes with all of his  
11 heart that you have grasped the idea he is trying to  
12 get across to you. That, he hopes that in your ruling  
13 you will keep this in mind. He says that there is a lot  
14 of other people who would like to talk and he probably  
15 would come back and say some more.

16 THE COMMISSIONER; Thank you  
17 very much.

18 JIMMY CLEARY, Sworn:

19 JIMMY CLEARY (Interpretation)

20 He said he was born in 1900, in the spring, in July 8  
21 in Fort Norman. His name is Jimmy Cleary.

22 He says that Powell Cleary,  
23 his father, raised him. He says that father worked as  
24 an N.T. trader. He used to take care of the supplies,  
25 so in return he used to be able to trade for furs.

26 THE COMMISSIONER: What  
27 trader, N.T.?

28 THE INTERPRETER: Yes, he used  
29 to work for --

30 A N.T. Traders.

1 THE COMMISSIONER: That is a  
2 company, is it?

3 THE INTERPRETER: N.T.C.L.

4 THE COMMISSIONER: Oh, N.T.C.L.

5 THE INTERPRETER: Oh, I am  
6 sorry, is it Northern Traders?

7 THE COMMISSIONER: Before your  
8 time I guess.

9 A He says that in 1922, I  
10 don't know what he means by referring to the trap line,  
11 but he says he works for the trap line on North Shore  
12 for five years.

13 THE INTERPRETER: I think you  
14 are going to have to look into your history. I don't  
15 know who is Gilbert Ladine. But I guess he discovered  
16 the radium?

17 THE COMMISSIONER: Well, I  
18 don't know whether he discovered the radium. But he  
19 had something to do with the mine at Fort Radium.

20 A Echo Bay.

21 THE COMMISSIONER: Yes, Echo  
22 Bay.

23 A He says that after that  
24 he worked for Gilbert Ladine. Carrying freight. And he  
25 says for 31 years he has been hauling freights, you  
26 know. And the freights consists of machinery and oil.

27 He says that in carrying this  
28 machinery and oil, it has something in reference to the  
29 war ending a little sooner.

30 THE INTERPRETER: I really don't

1 | understand what he means by the atomic bomb.

2 | THE COMMISSIONER: The radium.

3 | THE INTERPRETER: Oh, okay.

4 | THE COMMISSIONER: From the El  
5 | Dorado Mine on Great Bear Lake.

6 | THE INTERPRETER: Okay.

7 | A And he says that in those days  
8 | too, the trappers had a very profitable time, you know, just  
9 | trapping and living off of the land. And he says that he is  
10 | making complimentaries to himself that because of him, the war  
11 | ended a little faster for the white man and for the Indians.

12 | He is saying that after working for  
13 | those guys, I guess something happened to his eyes while he  
14 | was working there. But it pleases him to know that he did a  
15 | lot of good for the native people, although it costs him his  
16 | eyes. He is pleased, you know, that he knows that he did a  
17 | lot of good for the people.

18 | He says that he doesn't want  
19 | any reserves up here. He doesn't want any reserves or  
20 | any dam. And he says that he would be very happy if  
21 | this doesn't happen up north.

22 | He says that I am speaking about the  
23 | land and the dam. He doesn't want the land and the dam up  
24 | here. And he says that at the moment he doesn't have anything  
25 | to say about the pipeline. He also says he doesn't want the  
26 | pipeline, but then he contradicts himself to say that it might  
27 | be useful too.

28 | When, if we have war.

29 | THE COMMISSIONER: If we have  
30 | what?

1 THE INTERPRETER: War. The  
2 Third World War, I guess.

3 THE COMMISSIONER: You got a  
4 note of that, Mr. Carter?

5 A He says that you guys  
6 are really brainy, he says. You are very intelligent  
7 that you didn't come on July 8, he says. Because on  
8 July 8 it is my birthday and you would have had to  
9 bring a lot of gifts for me. But he says you are very  
10 intelligent, so that is all he is going to say. There  
11 is a lot of people that are going to talk.

12 THE COMMISSIONER: Thank you  
13 very much.

14 THE INTERPRETER: Could I at  
15 this moment take a break to get some water?

16 THE COMMISSIONER: We will  
17 stop for about 5 minutes, so Phoebe Tatti can get a  
18 glass of water and then we will start again in a few  
19 minutes.

20 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES AT 9:35 P.M.)

21 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

22 THE COMMISSIONER: We will  
23 carry on now, ladies and gentlemen.

24 JOE BAYAH: (Interpretation.)  
25 He wants to tell you about the way his father lived. He  
26 says, although it may be very small, he still wants to  
27 mention it.

28 My father never had a rifle,  
29 he says, so he made bows and arrows. And this is how  
30 we got ducks to eat. He says we were very poor and we







1 Today we have the ropes  
2 available at the Bay, and at the stores, to -- he is  
3 going back to fishing again. And he is saying that  
4 sometimes when you are used to set nets underneath the  
5 ice, you always have to have an extra string to pull  
6 the nets through the ice so that you can look at it,  
7 and then put it through the other way again, to put it  
8 back into the ice.

9 He says that when we used to  
10 do that, my mother used to get a lot of sinews that you  
11 used for sewing moccasins and stuff like that. They  
12 used to use the sinews and fix it all up and tie it all  
13 together. They used to use that rope for pulling  
14 through the nets.

15 THE COMMISSIONER: Sinews of  
16 the caribou?

17 THE INTERPRETER: Yes.

18 A He says that sometime  
19 they spend their winter in Johnny Hoe. And in the  
20 springtime they have to come back and there was no gum  
21 boats and other rubbers footwear. So they used to take  
22 the legging off of caribou and they used to use the  
23 legging. It is sort of a little hide, that they used to  
24 put it at the -- the mothers used to sew this to the  
25 bottom of the moccasins. And this, the people used as  
26 rubber boots, to walk across/the rough ice.

27 He says this was the way of  
28 the Indian people.

29 He says, today I sit here and  
30 I must look like -- I must look to you like I dress

1 well, he says. But in those days I never had nothing,  
2 aside from caribou hide trousers. No underwear, no  
3 shirt, just caribou hide trousers. Plus the caribou  
4 hide fur coats.

5 And this is all that he has  
6 to say for the time being. But if anything comes up he  
7 will gladly say some more tomorrow.

8 THE COMMISSIONER: Thank you  
9 very much.

10 ALBERT MENICO, Sworn:

11 ALBERT MENICO:

12 (Interpretation.) He has something to say something  
13 too.

14 THE INTERPRETER: And this  
15 will probably be our last witness for today.

16 A He says that we have a  
17 woman witnesses. And he says that in the old days the  
18 women had their role within the family. And he is  
19 saying that they had their own place within a family.  
20 And the men also had their own place. But when those  
21 womens were talking about the way of life, and how this  
22 was carried down, sort of like tradition, he says what  
23 they said, what the kind of statements that those women  
24 made, and the kind of statements that the men made, are  
25 very true.

26 Whatever the woman said, it is the  
27 truth. He says, because he knows, from experience he knows  
28 that what they have said is really the truth.

29 And he says, Andre, when he  
30 made some statements about how his family were, his











1 I get it.

2 THE COMMISSIONER: No, whether  
3 anybody else wants to speak tonight? Or -- you said  
4 that was the last witness. You wanted to speak.

5 Chief Kodakin and members of  
6 the Council, did you want to adjourn now until tomorrow  
7 or did you want to carry on for a while longer? It is  
8 all right with me if you want to carry on.

9 It is all right with me if you want  
10 to adjourn until tomorrow. Whatever you and the people who  
11 live here want to do, I am at your disposal.

12 THE INTERPRETER: (Translates.  
13 They have concluded that they have tomorrow and the  
14 next day?

15 THE COMMISSIONER: Well, what  
16 we would like to do is carry on tomorrow and tomorrow  
17 night as well. We would like to go down to Fort Norma  
18 on Thursday. But if we don't finish here tomorrow  
19 night, we could stay here Thursday morning and maybe  
20 part of the afternoon.

21 But we would like to be able  
22 to get to Fort Norman on Thursday so we could start  
23 there maybe Thursday afternoon or Thursday night. So-  
24 but I will stay until I have heard everybody who has go  
25 something to say. Don't worry about that. I am just  
26 saying that we would kind of like to get to Fort Norman  
27 on Thursday, because there is people there, I am sure  
28 who want to say something.

29 We could start with -- we can  
30 carry on tonight or we can start earlier tomorrow. I am



1 finding what everyone has said very helpful. And it is  
2 very useful to me.

3 THE INTERPRETER: That you  
4 came to what everybody speak, and you came here to  
5 listen to everybody the -- comments. And in a way, he  
6 is telling you to not be in such a hurry to take off,  
7 because they feel that if the whole community is here  
8 to state its feelings and stuff like that, you might  
9 have to stay until January.

10 THE COMMISSIONER: Till when?

11 THE INTERPRETER: Till January

12 THE COMMISSIONER: Well, let's  
13 is it all right if we carry on for a little longer  
14 tonight? I will stay until Thursday and even longer  
15 than that, but we had planned to go to Fort Norman  
16 later in the week, And I think that you will find that  
17 if we carry on a little longer, maybe some of the  
18 people who haven't had a chance to speak would -- -

19 We will adjourn then until  
20 tomorrow.

21 THE INTERPRETER: I think they  
22 have something planned for tonight.

23 THE COMMISSIONER: All right,  
24 well, sure, I understand that. And well, we will -- how  
25 about -- should we start then at one o'clock tomorrow,  
26 would that be the right time?

27 Well, we will adjourn then  
28 until one o'clock tomorrow then. And I want to thank  
29 Chief Kodakin and the members of the Council and all of  
30 other people who spoke today, because what each of you

