

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 25, 1975**

PROCEEDINGS AT COMMUNITY HEARING

**Volume 8**

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APPEARANCES

Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry;
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;

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1 Fort Franklin, N.W.T.  
2 June 25, 1975

3  
4 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

5 THE COMMISSIONER: Well,  
6 ladies and gentlemen, I think we will come to order  
7 this afternoon and anyone who wishes to speak today  
8 certainly will have the opportunity of a chance to  
9 speak this afternoon or this evening and we will just  
10 carry right along then and we still have our  
11 interpreters so we are all set.

12 Miss Hutchinson, I think we  
13 should swear the witness. SUZA TOUCHOU, sworn.

14 (Interpreter, Phoebe Tatti,  
15 resumed.)

16 A He says that all the old  
17 people are all talking about their past and how their  
18 ancestors raised them and he says that I, too, was  
19 raised like them and he says that my father raised me  
20 with a willow net and he says on several occasions I  
21 have seen him light a fire with flints. He says that  
22 his father when he was teaching him so that he would be  
23 able to live among his people, it was sort of pitiful  
24 the way his father tried to teach him everything, and  
25 he says that at times, that at night they used to set  
26 wooden traps and at night it was cold and they had no  
27 tents, they used to have to put logs in the fire to  
28 keep it going all night.

29 He says, my first trip with  
30 my father, we had to cross the Bear Lake and he says we

1 never had enough supplies, we never had enough  
2 gunpowder and stuff, so my father made a harpoon, he  
3 says, and I wondered what the harpoon was for. Then we  
4 heard that there was caribou across on the barren land,  
5 so we had to portage inland and across the land trails  
6 where the caribou were, then when we were there all  
7 the children, the old women, the women, the men, they  
8 all went towards where the caribou was and they  
9 harpooned them until they got enough for their  
10 supplies, until they got enough caribou hides, sinews  
11 dry meat and, you know, things that they could carry on  
12 through the next winter with.

13 He says, then we spent the  
14 winter there and people after getting all the caribou  
15 decided to make a lot of caribou trousers and  
16 snowshoes, sinews and caribou blankets, and they, they  
17 had those who needed caribou hide, extra caribou hide  
18 for the tents. And he says that the mothers made out of  
19 caribou hides, sort of fur parkas and they had the  
20 sleeves right up like that and there is only a snip  
21 right between the palms so that if you had to make a  
22 fire you just -- sort of like new baby suits you see at  
23 Eaton's or Simpson Sears.

24 And he says that in those  
25 days too, I forgot to mention this in the last one, he  
26 said that people really helped each other. When  
27 somebody else was in need then the people always helped  
28 that person out and he says I used to have caribou hide  
29 strings for my mitts, he says I also used to have  
30 caribou hide stripping of caribou hide for my belt.

1 He says that in the  
2 springtime they stayed there until the springtime and  
3 sometimes they had no pots so they made birch bark  
4 pots and they made birch bark pails so that the pails  
5 contained the ice and then there was also a dipper made  
6 by wood, and we still use this to take out the fish  
7 that was boiled, out of the pot.

8 He said that there wasn't any  
9 matches in those days, so when they travelled they saw  
10 a lot of the old people carrying flints around. He  
11 says that, the motion he is making is that of the  
12 flint, moved the spark and they tried to make it light  
13 up, so they used to keep it in the air like that to  
14 keep it, to light it up, and he says that times there  
15 was a little piece, that has the little flames, they  
16 used to put it on top the pipe so that way they would  
17 start up.

18 In the summertime you used  
19 the flints, but in the winter time you had, you used to  
20 take gunpowder and you used to moisten that gunpowder  
21 and then hang it up in a bag and you let it hang there  
22 until it dries all up and then you used to use the  
23 rocks to make the sparks and then the gunpowder would  
24 start on fire, then they would start gathering birch  
25 bark coverings and place it on the fire so that in the  
26 wintertime they had two different means of making fire.  
27 In the wintertime it was flints and in the summertime  
28 it was moist and dried gunpowder.

29 He says that then after,  
30 during the summer when they are ready to move again

1 | they used to make birch bark canoes. He says that  
2 | you have the frame of the canoe and you use the  
3 | birch bark or caribou hide and you used to take sort  
4 | of greenwood, and it is, the size of greenwood is  
5 | about that big, and you used to take off all the  
6 | inside until you have the final core which is about  
7 | this size, and you slit that core into half and you  
8 | use that thread to put the canoe together and when  
9 | you are sewing the canoe together you use that as  
10 | thread. And he says the women used to go into the  
11 | bush and spend one whole day gathering gum from the  
12 | wood, and this gum, they boiled it until it got  
13 | really thickened like water, until it got really  
14 | thick like , and he says that that you use that to  
15 | cover up all the cracks and stuff and then the boat  
16 | was ready to use.

17 |   He said I was born around  
18 | Snare Lake and at the time, the period or the time that  
19 | I am talking about was when my father used  
20 | wooden traps and, he says that sometimes we had set the  
21 | tent in the wintertime, we have to take away all the  
22 | snow so that you are pretty near close to the  
23 | bottom, to the land, to the ground, and he says  
24 | that you have to carry wood, and at times it is really  
25 | cold and it is night and you still have to carry wood.  
26 | And he says that sometimes there is a storm while you  
27 | are in your tent and he says you know, you are not just  
28 | going outside to get some firewood, he says you really  
29 | have to work, there is a lot of work in the kind of  
30 | ways that we lived, and he says if you listen to my

1 story alone there might be some things that I might say  
2 wrong, but there are some of my companions sitting here  
3 and when I tell them this they know that I am talking  
4 the truth and he says this is how we lived, this is how  
5 the native people lived. He says that although we came  
6 from Snare Lake, my father gradually moved to Franklin,  
7 and he says that he traveled a lot of distance. He  
8 says he really travelled all over this land.

9 He says that he moved to  
10 North Shore, then fifteen of his people there decided  
11 to walk all the way to Coppermine because there was no  
12 supplies, there was no whiteman then. So they decided  
13 to walk up to Coppermine to get some supplies from  
14 Eskimos and he says that they came back, they walked  
15 all the way back and then because his brother was still  
16 up there he decided he had to go back up there, so he  
17 walked all the way back to Coppermine and then back he  
18 says, and that is quite a ways for just one person to  
19 walk.

20 He said then he went back  
21 there and he spent fifteen years amongst the Eskimos  
22 and there, he said that sometime you are on the barren  
23 land and there was no fire, he says, we didn't have any  
24 fire and sometimes for two days I had uncooked meat and  
25 uncooked fish, because there was no fire, and he says  
26 that for the fifteen years he spent up there amongst  
27 the Eskimos there were a lot of beautiful  
28 Eskimo girls. He says that at that time he was a very  
29 young man and he thought that there was something  
30 in it, but he says, look at me today, I don't have no



1 Eskimo girls.

2 THE COMMISSIONER: Maybe you  
3 should walk up there again.

4 A He says now that I am 60  
5 I might try that again.

6 He says on the barren land  
7 wood comes pretty scarce. There is no wood on the  
8 barren land. Sometimes you have to spend days without,  
9 one to two days without any type of fire, he says, and  
10 there is fog and there is snow and, you know, it was  
11 pretty cold.

12 He says that on the barren  
13 lands too there are no rats, beaver, there are no fur  
14 aside from fox and wolves, he says -- so me and my  
15 brother we used to travel all that distances to get  
16 some fox and wolves, he says, you know, sometimes  
17 risking our lives, he says. But they had to risk their  
18 lives because the next summer they would have nothing  
19 if they didn't go fox trapping they would have no  
20 supply for the next summer and stuff like that, so they  
21 had to go.

22 Then after that he had  
23 two sons -- after he had two sons he moved to Fort Good  
24 Hope, around that region there and he spent  
25 five years there and he says that he saw a lot of old  
26 people in the Good Hope area and he says that my father  
27 sort of led me through all these different places that  
28 we were and then my father finally decided that we had  
29 to move back to our own people, so we moved back to  
30 Franklin after five years amongst the Good Hope people.

1 He says after we moved  
2 we used to go hunting across to -- we used to go across  
3 hunting to Johnny Hoe River and he says that  
4 my father also was so old that he used canes. and he  
5 says then my father wasn't feeling well so we move  
6 back and he is now buried right at the mouth of the  
7 river.

8 He says that because my  
9 father was old and because he taught him a lot of  
10 things, his father taught him a lot of things so he  
11 decided in his own mind that he was going to serve his  
12 father until his father died so he took care of his  
13 father and his father was very old and he had a cane  
14 and stuff like that, and he served him until he  
15 died.

16 He says that he is going to  
17 tell you about his father's experience working for the  
18 white man. He says that my father when he was young  
19 used to work for some white people and he says that  
20 there were no kickers in those days, so when you are  
21 travelling with a boat you have to sort of pull the  
22 boat all the way on the shore, then along the shores  
23 of the river, and he says my father pulled the boat for  
24 the white man from Fort Norman all the way to Fort  
25 Simpson for \$5.00.

26 THE COMMISSIONER: Your  
27 father was on the shore pulling the boat, is that  
28 the way -- your father was on the shore pulling the  
29 boat?

30 A Mm-hmm. And he says the

1 | boat, the type of boat that he is talking about is, it  
2 | is really wider, much wider than this whole room, the  
3 | room across this way, and it sort of a viking type  
4 | paddle -- not viking, but the ones where you paddle --  
5 | you had one paddle to each person and sometimes there  
6 | was ten paddlers, and he says that when they travelled  
7 | it took one month to get somewhere but the pay was  
8 | still \$5.00.

9 |   He says they travelled from  
10 | June until the end of October, when they were on  
11 | the move they travelled from June til October, in  
12 | October.

13 |   For all the months that they  
14 | worked from June to October, I think it is five months,  
15 | he says, they only received \$75.00 for all the work  
16 | that they did.

17 |   He says, then my father went  
18 | that distance from Fort Norman all the way to Fort  
19 | Simpson paddling for sixteen years. -- That's when the  
20 | boats came.

21 |   He says that my father,  
22 | although he worked that many years for the white man,  
23 | he was buried across there in rags and he says today  
24 | the white people are so rich that they will never be  
25 | buried like that. All the work that has been done  
26 | by the Indian people for the white man, the Indian  
27 | people are the ones that are buried in rags, and he  
28 | also says that the only things that he placed on my  
29 | father was his willow string net and his willow fish  
30 | hook, and he says that all the things that the old

1 | people have taught us it is very valuable to us and he  
2 | says we want to continue our living like that. It  
3 | holds some significance to them.

4 |                                   My father really loved his  
5 | land and he says that we too loved our land. The grass  
6 | and the trees are our flesh, the animals are our flesh.  
7 | He says we do not have any money, we will never be  
8 | rich, but the animals that eat off the grass, the  
9 | animals that eat off the birches and the barks and  
10 | stuff like that, that we live off, and he says, we like  
11 | the way we are living. We don't want this to change.

12 |                                   We don't want this change.  
13 | He says we love our land and we don't want any damage  
14 | done to it. He says when you go to a different  
15 | community the native people there receive you and they  
16 | really welcome you. They give you tea and they give  
17 | you food and this is how the native people live and he  
18 | says I in my own mind don't want any pipeline. He  
19 | says there is a lot of people who don't want the  
20 | pipeline. He says we don't want anything to happen to  
21 | our land.

22 |                                   My father walked on one road,  
23 | I walked on one road and that road is Bear River. He  
24 | says that we don't want no dam on the Bear River. He  
25 | says that I am not the only one that feels that way.  
26 | I am not the only one that decided that there is  
27 | going to be no dam on the Bear River. He says there is  
28 | a lot of people who don't want the dam on Bear River.  
29 | It is a road for the Fort Franklin people and it is  
30 | also the road for all the southern communities. He

1 | says that fishing is becoming difficult, as it is we  
2 | scarcely have enough fish for tomorrow these days.  
3 | I think of all the damage that is going to be done by  
4 | the building of the dam, and he says I don't want any  
5 | dam.

6 |   He says that that is all he  
7 | has to say, because if he really gets into talking he  
8 | could spend the whole day talking to you. And he says  
9 | that he was very pleased to see you dancing yesterday  
10 | with the people, and he says because you are leaving  
11 | tomorrow as soon as the meeting is over you are going  
12 | to dance right until you leave.

13 |   Father Denis has something to  
14 | say too.

15 |   FATHER DENIS, sworn.

16 |   A     I have been a long  
17 | time with the people here. I should have my voice  
18 | also and say something, so I will say it first in  
19 | English and then I will translate after myself in a  
20 | few words in Indian because they know already what I  
21 | mean, so it will be easier to say what I have told  
22 | you in English.

23 |   So as it is a time for  
24 | everyone to have a say, you would not mind if I bring  
25 | my note to the concert. My point of view as the pastor  
26 | of this community of Fort Franklin for many years.  
27 | My name is Father Denis. I came from France, in  
28 | this country, 1938, to Good Hope and I came here fair  
29 | the first time on the shore of Fort Franklin in  
30 | September 1940.

1 First, there is the need to  
2 prove that my people here have occupied the land and  
3 have used it extensively, I can say that I have  
4 travelled many miles around this lake to minister for  
5 them. I have been to Johnny Hoe River and further up  
6 McVicar Arm Bay where most of them are camped for the  
7 Caribou hunt in January, February. That year, around  
8 1945 -- I don't exactly remember when, what date it  
9 was, at that time there was not a soul here in this  
10 settlement. Coming here from Fort Norman, is it or  
11 Yukon -- we left the next morning, it was just another  
12 night except that it had been for one night in a house  
13 instead of out in the open. So we travelled from Fort  
14 Norman to Darnley Bay without seeing anybody. They  
15 were all there. I have been at Big Point.  
16 I have been to McIntosh Bay. In the winter of 1947  
17 when the weather was officially recorded at Fort Norman  
18 as being 66 below, good thing this was in Fahrenheit,  
19 but that gives about minus 55 Celsius and not any  
20 warmer.

21 It is clear then that the  
22 people have occupied and used the land extensively and  
23 the report we heard yesterday from the Gemini observer  
24 was found very contentious and one-sided. It is also  
25 evident that the appearance of the school in the  
26 settlement have forced the people to change some of  
27 their ways, but it is not their fault.  
28 So much for the people using the area.

29 Second, we know that this  
30 area is rich and has a great potential and these people

1 | who have always been so hospitable know that the wealth  
2 | of the world given by the good Lord is for the benefit,  
3 | the real benefit of all mankind. The wealth to be  
4 | used, well used, not abused, not wasted, not to satisfy  
5 | the greediness of only a few. The land claim when  
6 | settled will say how this wealth in our area, our land  
7 | can be well used.

8 |                                 What will be the work done,  
9 | pipeline, dam -- by the way it seems that if the  
10 | pipeline is ever built there would be less opposition  
11 | to it from these people here at least, if it was built  
12 | on the other side, on the west side of the Mackenzie.  
13 | And also then the possible dam. Why not build it also,  
14 | if it is necessary, really necessary, on the Keele  
15 | River, the gravel river, as we call it, or the  
16 | Redstone River, and keep our Bear River as it is,  
17 | because we love it that way.

18 |                                 Third, in our Government of  
19 | Canada we have a department called Indian Affairs and  
20 | Northern Development. It is an appropriate name to  
21 | summarize the responsibilities of that department of  
22 | our government. Indians and development. Indians,  
23 | people first, and then development. The so-called  
24 | development that would tend to forget about people  
25 | would not be real development. It would be a long step  
26 | backwards. This Inquiry is here to see that it does  
27 | not happen.

28 |                                 Fourth, if what the white  
29 | people call development is unavoidable, what are we  
30 | going to do? The Indians want to preserve themselves,

1 | their culture and privileges from the invasion of  
2 | outsiders, this is good. If we cannot stop the  
3 | machinery, the material world, from coming into this  
4 | country, it is up to other agencies, environment and  
5 | all to see that the land we love and respect is not  
6 | torn to pieces, but it is up to us and on my point of  
7 | view, it is my most important remark and contribution  
8 | to this Inquiry, it is up to us at least 75% of it to  
9 | preserve ourselves morally speaking. My people fear  
10 | this so-called progress in this country because they  
11 | fear to be absorbed and taken for nothing, but once  
12 | again it is to a great extent up to us to preserve and  
13 | to protect ourselves.

14 |    Could I use an appropriate  
15 | comparison of this country, progress, the way we see  
16 | it, could be compared to a big dog, which will be we  
17 | hope, well chained, or channeled by the authorities.  
18 | If we don't go too close to it it will do no harm to  
19 | us. The material damage done to the land can be  
20 | brought to the minimum possible by all kinds of  
21 | techniques, The moral damage can be brought to a the  
22 | minimum or practically none, why not? If we are  
23 | prepared to meet it. I felt it was my duty to mention  
24 | that.

25 |    THE COMMISSIONER: Thank you  
26 | very much, Father. Miss Hutchinson, would you swear  
27 | this witness?

28 |    DOULHUS SHAY, sworn.

29 |    A        My name is Doulhus Shay.  
30 | I came here a year ago and I am a foreman for the



1 hamlet here and I really like the people and intend to  
2 stay a little longer. I was born in Fort Good Hope,  
3 three miles below, no doctor, birthday unrecorded, but  
4 sometime around 1940 and according to the Government I  
5 was supposed to be born July 11, and according to mom I  
6 was born August 11th.

7 So I have two birthdays to  
8 celebrate, I like it that way.

9 At the time I was eight years  
10 old the mission over at Aklavik opened up a school and  
11 we were told, -- some of us were told to go for a ride  
12 and you'll be back, some of us were told you are going  
13 down to the fish camp, so my brother and I, we jumped  
14 in and went to that Aklavik school.

15 Before I went to school the  
16 only English I knew was "hello" and when we got there  
17 we were told that if we spoke Indian they would whip us  
18 until our hands were blue on both sides.

19 And also we were told that  
20 the Indian religion was superstitious and pagan. It  
21 made you feel inferior to the whites.

22 And also mail we used to get,  
23 it was read and what money was in it, which was not  
24 very much, was taken away from us and then the mail was  
25 turned over to us if we knew how to read.

26 It made me feel that all this  
27 time the native people had been wrong, but I was afraid  
28 to tell my parents. Now, I realize that the Native  
29 people were right all this time. Their culture going  
30 from generation to generation to survive as Dene

1 | people.

2 |                                   The first day we got to  
3 | school all our clothes were taken away and you don't  
4 | see them until you go home the following year, or until  
5 | the school is over and everybody was given a haircut  
6 | which was a bald haircut.

7 |                                   We all felt lost and wanted  
8 | to go home and some cried for weeks and weeks and I  
9 | remember one Eskimo boy every night crying inside his  
10 | blanket because he was afraid that the sister might  
11 | come and spank him.

12 |                                   We were not allowed to talk  
13 | to girls and not even our cousins, but our sisters were  
14 | allowed. If we did, they would take your pants down  
15 | and make you stand in front of the girls in your  
16 | underwear until your face is red and you start crying.  
17 | If you moved one step in any direction you would lose  
18 | your only privilege which is going to the movies, but  
19 | you go with the other students, but you face the  
20 | opposite direction. If you tried to turn around, well,  
21 | upstairs to bed I guess.

22 |                                   You were not allowed to talk  
23 | during meals or you were punished with a brush again  
24 | with the hands -- on the hands, that is, to write with  
25 | blue hands, and you had to wear different clothes  
26 | during school hours and after school hours and right  
27 | after you have to go outside and haul wood whether you  
28 | are eight years old or not and the wood is half green  
29 | and four feet long and you have to throw it down to the  
30 | basement and pile it up.

1    Sometimes the weather is  
2 cold, Aklavik gets pretty cold, 60 below, but when you  
3 are told to play outside I remember that you must not  
4 relieve yourself unless you go back into the room or  
5 back into the house and some were afraid to do that so  
6 they relieved themselves in their pants and took their  
7 parka and put their mitts inside, turn their head  
8 sideways to get out of the wind.

9    And if you lose your shoes  
10 you had to wear rags until you find your shoes.

11     Today, I think back on the  
12 hostel life and I feel ferocious. I feel a lot of  
13 anger inside of me. Between the ages of 12 and 17 I  
14 spent that in a hospital, TB, over in Aklavik, Aklavik  
15 hospital, that is. It wasn't fun either. Five years.

16     I decided to stay home and  
17 forget about education and tried to see how I make out  
18 in the bush living the way my mum and dad did.

19     Having been away from home  
20 over in the hospital, I didn't know how to live in the  
21 bush. I felt lost. I didn't care about bush  
22 life too much because I was no longer able to live  
23 in the bush, so my uncle and my partner taught us to  
24 respect the land and tried to teach me about bush life.

25     Well, anyway uncle tried for  
26 something like six months and he gave up on me and told  
27 me to go back to my parents. Instead I stayed in town  
28 with another uncle. I worked for D.O.T digging out  
29 sewer and that was a pretty good job because that was  
30 my first job, \$80.00 a month.



1 | the ballpark, for those of you who know  
2 | Yellowknife. From there I used to walk every morning  
3 | down to Old Town in order to save some cents for  
4 | coffee. And I know for sure that there is 798  
5 | big square tiles or sidewalks. I remember to this day.

6 |                   At the time they were pouring  
7 | cement for the other side, and just a couple of weeks  
8 | ago I went back there and seen my initials.

9 |                   Anyways I spent about four  
10 | and a half years in Yellowknife at Kacho Hall and I won  
11 | the outstanding award for mechanics but there was no  
12 | paper to prove it.

13 |                   So I wasn't satisfied with  
14 | going to school there, it was a good experience and  
15 | when I graduated I thought, "Why not I go further, why  
16 | not see the city?" So I had the opportunity to go down  
17 | to Halifax, Nova Scotia. There there is another  
18 | different system there, you are more free, but they  
19 | teach you geometry, physics and all those grade 12, and  
20 | here I am just grade 9.

21 |                   At the same time I was  
22 | getting letters from home from mom and dad and they  
23 | told me grandfather had died and I thought of that for  
24 | a long time, what my older people were telling me, but  
25 | I felt too far advanced, so I didn't bother, So I kept  
26 | on studying, and I didn't make out too good in the  
27 | grades, but anyhow my grade standards weren't way up  
28 | anyhow. So they put me in C.C.G.S. Labrador and I was  
29 | the only Indian there and they nicknamed me  
30 | "Mukluk"

1 I really felt, the parents  
2 writing to me, kept in the back of my mind and I  
3 feel humiliated when they called me "Mukluk" so I  
4 turned to booze. My first drink was three bottles of  
5 beer and I got knocked out and I started picking up  
6 until I was called "Mukluk" once more from behind the  
7 back. I turned around and let the guy have it.  
8 I said, "That's it. I am returning back to Good Hope."

9 It was a long journey and it  
10 was good to see the sun setting -- it was around June  
11 and I knocked on Mom and Dad's door, I had a short  
12 haircut and tie and spit polished shoes and Dad looked  
13 at me and shook his head. I felt out of place though.  
14 I went up to the people I was working for and I slept  
15 there. I stayed there for a week and without seeing my  
16 parents I took off back to Calgary. And then I --  
17 pardon me, that was Edmonton. Anyways, in Edmonton I  
18 seen some of my old partners that I went to school with  
19 and they were down in the gutter where they hang  
20 around 97th Street, Coffee Cup Inn, and  
21 New Eddy and all of those places and all these  
22 students -- they had high hopes, but I think they lost  
23 their culture.

24 So I wandered around for  
25 awhile and then I decided to return back to the  
26 North and this time really listen to my Dad how  
27 the tie and suit has disappeared, and I landed  
28 up a job with Rae geophysical as a mechanic's  
29 helper.

30 I worked good for them so

1 they sent me down to northern Alberta, High Level, June  
2 1967. The wages weren't that great, it was just \$16.00  
3 a day and at least I get a free trip out of it. Out  
4 there there was an oil rush at the time and High level,  
5 the population was 40. Within a month it jumped up to  
6 1,300. And we were doing field work for Shell Oil or  
7 some big company like that and sometimes I used to take  
8 the day off and drive out on the cut line and I see how  
9 they operate, sometimes they put canvas over the  
10 derricks, so the other companies won't spy on each  
11 other. And they also had oil scouts going around with  
12 land rovers, some of them carried guns, I don't know  
13 what for. They tell me that there are bears, in the  
14 fall time the bears are hibernating  
15 anyway, and I used to kid them by giving them a mud  
16 sample saturated with waste oil from my truck and  
17 then I went down to Rainbow Lake. By that time  
18 everything was completed, that was around the  
19 end of June or July and they started building  
20 pipelines here and there. Some of it had signs  
21 saying gas, deadly gas seeping out the side of the  
22 pipes.

23    At times I have seen some  
24 dead beavers around that area. I don't know, maybe  
25 they got killed by trucks or got poisoned by this gas,  
26 but of course I was the only one Indian there and they  
27 asked me to skin it and I thought of home when they  
28 asked me to skin it, and I decided to return home and  
29 live the way my old people had lived and tried to get  
30 back to the Native culture.





1 wonder if we could have a little quiet and then we will  
2 be ready to go ahead.

3 A My name is John Tekzo.  
4 I graduated with Grade 11 from Yellowknife and I am the  
5 Secretary-Manager for the hamlet. Today I would like  
6 to speak about land use application and seismic work

7 I have been with the hamlet  
8 since September 1974, it is not one year yet. This  
9 application I received at first was in they asked for  
10 our comments by November 25, the earliest council  
11 meeting to review the application was on November 27.  
12 Council disapproved and I wrote a letter to District  
13 Superintendent, Northwest Land and Forest Service.

14 THE COMMISSIONER: Excuse me,  
15 what did they want to -- what use did they want to make  
16 of the land? Seismic work?

17 A Yes, they wanted to do  
18 seismic work on the land.

19 November the 28th, and I will  
20 read this letter to you. The first letter I wrote to  
21 the District Superintendent of Land. It says:

22 "Re land use application. At our regular  
23 Hamlet Council meeting which was held on  
24 November the 27th, 1974, in which the  
25 Council disapproved the land use permit  
26 52 ...."

27 That is the number of the application.

28 "The reason which the Council has chosen  
29 against this land use permit is clearly  
30 shown there is already a seismic line at

1 present time which will cross the new pro-  
2 posed seismic line, The Hamlet Council also  
3 stated that the area which is to be used is  
4 a good trapping area and they do not want  
5 the land to be disturbed. Carried motion  
6 3- 11 ...."

7 Which is in the hamlet council's minutes.

8 "3-11 1974 shows that the Hamlet council  
9 disapproves of a land use permit and I  
10 would like to hear from you at your earliest  
11 convenience."

12 And I sent a copy to Masette Petroleum, that is the com-  
13 pany that is going to do the work.

14 THE COMMISSIONER: What is  
15 the name of the company?

16 A Masette Petroleum, and I  
17 sent a copy to Northwest Land and Service in Norman  
18 Wells and also in Smith.

19 Then I received a phone call  
20 from them again. I wrote to them and I received a  
21 phone call from them saying that they want some more  
22 reasons for this disapproval of this application. Then  
23 my second letter was dated December 9th, to still the  
24 same people. It says:

25 "Re plan exploration activity. Referring  
26 to my letter dated November 28th, 1974, re-  
27 garding land use permit which was disap-  
28 proved by the Hamlet Council, the Council  
29 wanted me to bring it up at the public  
30 meeting held on December 6, 1974, most of

1 the senior citizens of the communities  
2 showed up at the meeting and believe me  
3 there are more comments on the subject than  
4 I thought he reason the application was  
5 disapproved are as follows:

6 1) some people of the community got some  
7 fur bearing animals out of this area where  
8 the proposed cutline will be placed.

9 2) There is a line already existing there  
10 and two lines will do grave damage to our  
11 land and one has done enough.

12 3) The Council has a strong feeling that if  
13 they approve of the land use application  
14 the oil crew would most likely ask for more  
15 in the future, the Council wants to stop  
16 this before the entire point will be cov-  
17 ered with lines."

18 The entire point that I am  
19 talking about is that -- I don't know -- I will point  
20 it out.

21 (WITNESS LEAVES WITNESS CHAIR AND GOES TO THE MAP)

22 "For your information please contact me."

23 THE COMMISSIONER: Before  
24 that whole peninsula would be covered with seismic  
25 lines.

26 A Yes, that is what I was  
27 referring to here. And there is another letter which I  
28 wrote to them about the same thing. This is another  
29 letter, December 20th, they want some more reasons why  
30 this land use application was disapproved and this is

1 | my letter:

2 | "Referring to my letter dated November 28th,  
3 | 1974, and December 9th, 1974, regarding proposed  
4 | cut line on the east side of Fort Franklin, at  
5 | our regular Hamlet Council meeting held on De-  
6 | cember 18, 1974, a resource person from North-  
7 | west Land and Forest in Norman Wells attended  
8 | the meeting. He wanted to know the reason for  
9 | disapproval of land use permit. Following are  
10 | our reasons for disapproval of land use applica-  
11 | tion:

- 12 | 1) Some of the trappers in the community  
13 | trap some fur bearing animals out of  
14 | this area where the proposed cut line  
15 | will be placed.
- 16 | 2) There is a line already existing there  
17 | and two lines will do great damage to  
18 | our land and one has done enough.
- 19 | 3) The Council has a strong feeling  
20 | that if it approved the land use  
21 | application that the oil crew would  
22 | likely ask for more in the future.  
23 | The Council wanted to stop this before  
24 | the entire point is covered with  
25 | lines."

26 | That is my letter again.

- 27 | "4) Since the first time, since this  
28 | community was established there was  
29 | never any incident of which the com-  
30 | munity remembers of which any fur

1 bearing animal has come to town un-  
2 til this year. When they built the  
3 seismic line, this is the first time  
4 the community has witnessed such an  
5 incident and the people were saying  
6 that the fur bearing animal was try-  
7 ing to avoid the lines.

8 5) The Council was also saying that if  
9 the oil company does discover oil in  
10 one their drillings, they will put up  
11 more oil wells and more. This will  
12 ruin our land. If the oil company  
13 wanted to build a seismic line they  
14 need to build a pipeline and use up  
15 all our land. What the Council means  
16 that if they discover oil it will lead  
17 to a pipeline in which the people ob-  
18 ject to very much, for the Council  
19 said, if they want to build a seismic  
20 line let them talk to us, saying that  
21 the pipeline wouldn't damage our land.  
22 What the oil company are saying is  
23 that a seismic line wouldn't hurt us,  
24 but we know that pipelines and oil  
25 wells will."

26 I also sent this to Masette Petroleum, Northwest  
27 Land and Forest Service, in Norman Wells and in  
28 Fort Smith.

29 Shall I read this too?

30 THE COMMISSIONER: Yes, I

1 think you should.

2 A I think I did already

3 -- Yes, I did.

4 I would like to bring out one  
5 of the motions that was carried by the Council, number  
6 53, at our regular meeting of December the 18th.

7 Delegation was Merlin Park, the Resource  
8 Management, Northwest Land and Forest Service,  
9 Norman Wells, talked about the seismic line. The two  
10 lines added up to thirteen miles. One line is six  
11 miles and the other one is seven miles. The line will  
12 start a quarter mile from the lake -There is the lake.  
13 They will try to avoid traps and they will try not to  
14 disturb the nesting ground of any mammal overwintering  
15 there. If they do disturb the nesting ground the  
16 company will have to shut do. They will not cut the  
17 seismic line until February and about that time people  
18 do not go out there to trap and it is cold.

19 Then the Hamlet Council  
20 disapproved with the land use application thoroughly.  
21 Mr. Park he our spokesman at Fort Smith when he talked  
22 about this line. The Hamlet Council meeting, December  
23 18th, set out the Merlin Park treaty in Norman Wells,  
24 Northwest Land and Forest Service.

25 Max Holberg, District  
26 Superintendent, Northwest Land and Forest, Inuvik,  
27 December 23, 1974:

28 "Gentlemen, may I take this opportunity on  
29 behalf of my staff, the Northwest Land and  
30 Forest Service and myself to wish you and

1 your residents a very pleasant holiday  
2 season. I hope that in the months to come  
3 we will have a better opportunity to chat  
4 with one another in order to have a  
5 greater understanding in each others prob-  
6 lems and hopes. In following this vein I  
7 am happy to announce that starting in  
8 January 1974 we will submit to you a copy  
9 of all land use permits that have been is-  
10 sued in your area".

11 -- which we did not receive yet.

12 "This will give you a chance to determine how  
13 the comments you were asked to submit in the  
14 particular operation were treated. We hope to  
15 identify those operating a conditions in the  
16 permit that were based on your suggestions.  
17 You may not find all of your suggestions fol-  
18 lowed, or you may find some that you don't  
19 think of at the time, but in general you will  
20 note that the legitimate concern of possible  
21 environmental damage or disturbance will be  
22 heeded by the Department.

23 We hope that in this matter we have  
24 breached the gap of mistrust and suspicion. You  
25 may contact us at any time, information we shall  
26 discuss with you matters relating to land use  
27 operations."

28 We have not received any copies of land use permits  
29 that--they have down here, but anyway, the company just  
30 went ahead and did the work.

1 THE COMMISSIONER: That is  
2 one they wanted to cut on the peninsula between Smith  
3 Arm and Keith Arm. That is the one that you are  
4 talking about now?

5 A Yes.

6 THE COMMISSIONER: And that  
7 letter that you read from Mr. Holberg, that was earlier  
8 in the year, he said, "We will let you know what  
9 happened to all of these land use permits", and it was  
10 in December that the Council passed a resolution  
11 disapproving of that one in particular, is that right?

12 A Yes.

13 THE COMMISSIONER: Okay, I  
14 understand.

15 A And this is the map that  
16 is shown, this little piece here, this is the one that  
17 the Council disapproved.

18 And it is not a year that not  
19 really a year -- it hasn't been a year since I started  
20 working for the Hamlet. It was in September 1974 I  
21 started and from that time on until now this whole  
22 area, that is all seismic line that has been done.

23 THE COMMISSIONER: Did you  
24 say since September 1974?

25 A Yes.

26 THE COMMISSIONER: Those are  
27 land use permits that have been granted for seismic  
28 work, are they?

29 A Not really. Let me  
30 translate first.



1 At first they approved three  
2 lines, they approved three lines, we told them we  
3 disapproved, but they told us this is an access route  
4 that would be useful for trapping. The seismic line  
5 there is better to travel on, but they didn't tell us  
6 they will intersect. We didn't approve these intersect  
7 lines, we just approved three lines and then we  
8 approved some of this land right here. All this work  
9 was done.

10 THE COMMISSIONER: I see.

11 A Now, I would like to end  
12 this little speech about a little history of my life.

13 Now I work for the hamlet and  
14 the only time I have time off is on weekends and most  
15 of the weekends I go out on the land. I go out  
16 fishing, hunting, anywhere. I have been out most every  
17 week for the past year. It is not only I -- it is  
18 people my age or younger who enjoy hunting or fishing.  
19 In the summer months I go out mostly every night  
20 fishing, trapping out across the lake. That is, if  
21 the weather permits. In the summertime I travel about  
22 70 to 80 miles just for a camping, fishing, outdoor  
23 activities.

24 One time I was out on Willow  
25 Lake with one of the local guys. I was up there doing  
26 a little hunting and out there on a small river, on the  
27 small river I came across we were following a seismic  
28 line -- it wasn't a small river, it was quite a hollow  
29 river which I came across, when I came across it, it  
30 sort of looks like the land was pushed across the other

1 side of the river for, I guess, it is for a bridge.  
2 Let me translate.

3 I myself follow old people's  
4 tradition. I do a lot of hunting and like all the  
5 womans said. Woman does the cleaning and the man does  
6 the hunt and all this and I am still following, and I  
7 would like to conclude that this land is still  
8 important to us, to young people like me.

9 THE COMMISSIONER: Thank you  
10 very much. I wonder if you would let us take a look at  
11 those letters that you read and the maps that you  
12 showed me. Maybe you could just let me take a look at  
13 them when we adjourn a little later and I'd have a  
14 chance to read them over then. Would that be all  
15 right?

16 A Sure, yes.

17 THE COMMISSIONER: Well, is  
18 there anybody else who would like to speak?

19 CHARLIE NIELLY, sworn  
20 (Interpreter, John Tezko)

21 A This is Charlie Nielly,  
22 and right now he is going to talk about how his father  
23 had taught him all the his father taught him  
24 everything.

25 He said many times old people  
26 have told him old time stories which is useful to him  
27 and they will remain in his mind all the time and he  
28 will pass it on to his children. Right now he is  
29 going to talk about how he worked in the past.

30 When I was small my mum died

1 and only him and his father, only his father and him -  
2 - he said him and his father lived through bush life.  
3 In the old days his father hunt, trapped, that is the  
4 only way that they had something to eat.

5 He said that he went to  
6 school in Aklavik in 1958. He went to school to learn  
7 at the time, there were too many words to learn, like  
8 they have to work at words. He went down there for  
9 schooling, but he didn't learn much. Then he came back  
10 from school. He worked for his father. He started to  
11 trap, hunt and fish while he lived with his father.  
12 After that I wanted to learn more -- so he went to  
13 Yellowknife to get trained in heavy duty for nine  
14 months. Right now he is working for anybody and he  
15 wants to make money to buy all the necessary equipment  
16 to work in the bush. Things like boat,  
17 gun. That is why he is working for the white man,  
18 to buy all the necessary equipment to work with.

19 Right now he feels he doesn't  
20 want to work for anything, but only to work enough to  
21 earn for a kicker and a boat. He has been everywhere.  
22 He said he has killed many caribou. He has been on the  
23 North Shore hunting caribou. He has been hunting  
24 moose, fishing and whatever he gets he shares with the  
25 people of the community. He said this year he shot  
26 seven moose and 25 caribou and they didn't last him a  
27 month. Right now he says all the people, all of the  
28 older people that talked about the land and how they  
29 travelled on it and how they -and how they lived on it.  
30 All that he heard from the old people and whatever has

1 | been talked about now, it will remain in his mind  
2 | forever. He says from all the people that I have heard  
3 | and have learned in the past, I have learned a lot from  
4 | old people. I have hunted, I have trapped, I have  
5 | fished and I work for whitemen and I learned all of  
6 | this from older people and I will keep it on even  
7 | though the older people don't live that long.

8 | I will translate it myself in  
9 | English. All this old peoples that they tell me so  
10 | many stories and I have it all in my mind and how much  
11 | they loved the land and how much they want for the  
12 | future for their kids. Right now there are so many old  
13 | people that tell me the stories, they do not care for  
14 | themselves, but they do care for the young people, even  
15 | for my kids. All the stories they have been telling  
16 | me and this is how I learned from the  
17 | old people, and the Government and the white people,  
18 | what they are talking about, they are talking about the  
19 | pipeline, the seismic, and so many different things  
20 | like a highway, the trucks all over the place and they  
21 | did so many damage on the land, like the seismic lines  
22 | cover up our country just like a checkerboard, and that  
23 | there is no place for game to live in, even to the  
24 | people, and the old people that taught me so many fish  
25 | lakes all in this country, and they have all the names  
26 | for the fish lakes, and this is our country, and a lot  
27 | of fish on the small creeks that cross with the seismic  
28 | lines and they cover up with a kind of dirt and they  
29 | make a bridge and they cross, and the spring came up,  
30 | they tear that down and when the water flows throws it

1 up and all this washout from all the pollution gets on  
2 the trees and on the snow goes to the river, and what  
3 is going to happen in 50 years time?

4 And all this time I learned  
5 how to speak in English, and I learned how to read and I  
6 learned how to write, and I was only grade four, and I  
7 want to learn more and more to have more experience. I  
8 go for trapping, I know how to set traps and I know how  
9 to set up a wood trap and go out hunting. It is really  
10 hard work. Then I put on the snowshoes and walk for  
11 thirty or twenty miles a day breaking a trail. My dog  
12 team is coming behind and when the evening came it is  
13 real cold, but we have to go and set up a tent in about  
14 a half an hour and get a fire going. By the time around  
15 six in the evening it gets real dark in the wintertime.  
16 This old people tell me that story a lot and it is still  
17 the same today.

18 And all this white people  
19 that came from the outside, they all moved down, and  
20 they are moving down, that was before the old people  
21 were telling me the story that first saw the whitemen,  
22 and they have found the oil and they keep it tanked for  
23 the white people, it is a can of oil, they found it  
24 from the ground, and they gave it to the white people  
25 and they ship it out to outside and they find out it is  
26 oil, and they came down, now they have a big oil  
27 company on there, they came out from under the ground,  
28 all free under. They come out and they make so much  
29 money and the people, they did not know what this oil  
30 is, and now some old peoples that have told me story



1 | there and all along the Mackenzie Rivers, they have got  
2 | all the fish lakes and all the name for them. There is  
3 | all different names, and they told me the name of the  
4 | fish lake -- I know where the fish lake is.

5 |   They got all the fish lakes  
6 | along the Mackenzie River, they gave me the name, I  
7 | know where it is and if I want to go and there is a  
8 | good place for a fish lake, I will go there and I catch  
9 | the fish, I bring it home. They are telling me the  
10 | truth. And also some of the rivers goes in the bush,  
11 | there are all different kinds of fish coming up along  
12 | the rivers and they had all the names for all the  
13 | fish, and also all the game, even the moose, the white  
14 | people that have maybe four different names for a  
15 | moose, but the Native, they have got seven different  
16 | names for a moose, it's all the kind of moose they are  
17 | going to get and how they believe and how they  
18 | travelling, some of the really good hunters know how  
19 | the moose going in his country, and some of the really  
20 | good fishermen, and they really know exactly what  
21 | happens to the fish, where they go, where did they go  
22 | and they get them.

23 |   In the summer where the fish  
24 | are they know where they are. In the wintertime  
25 | sometime there is no fish and they know where the fish  
26 | go and they follow the fish and they find the place.  
27 | They sit there and they get a fish from there. And one  
28 | place they fish goes in the wintertime. In the  
29 | wintertime we hardly have any fish in this day, and all  
30 | this fish, where did they go and the people follow it,

1 | and this fish how they travel in the Great Bear Lake.  
2 | The old peoples they have that story for years and  
3 | years and they gave it to me and I know where they are  
4 | and I follow them in the wintertime. And this is how  
5 | so many old people, they gather in one place, they tell  
6 | the story about the old, old days and I sit with them  
7 | and I listen and have a really good life. They are  
8 | happy because the game is all over the place. They  
9 | hardly didn't have a hard word for the game  
10 | when they get into the bush -- even the game that  
11 | are right behind them by the little lake. Some of  
12 | the people have shot moose down by little lake, but now  
13 | there is no more. They have to go miles and miles to  
14 | get them. And this, the old people, they tell me so  
15 | much stories and how much they love their land  
16 | and they gave me all this story and now I really want  
17 | my land to be free and I hope the government and Gas  
18 | Arctic, they still say they help each other and be  
19 | happy with the government and the Indian people will be  
20 | happy and I hope they do not damage the land on the  
21 | Mackenzie Valley. That is how the people tell me the  
22 | story. So many that say that over and over and over  
23 | because they want to understand really good. Now all  
24 | this story they tell me I really understand what they  
25 | have been telling me.

26 | THE COMMISSIONER: Mr.  
27 | Nielly, I wonder if it would be all right with you if  
28 | we adjourned now for supper and we will come back at  
29 | eight o'clock and you can just carry on then, if you  
30 | don't mind, would that be all right with you? And



1 anything that you still wish to say, you can say then  
2 and then we will just stop now then and come back at  
3 eight o'clock tonight, is that all right?

4 I didn't realize that you  
5 were leaving at nine so we will carry on now, I am  
6 sorry.

7 We want to hear everything  
8 you want to say. We just thought that maybe we were  
9 just getting a little hungry here, that is all.

10 (PROCEEDINGS ADJOURNED UNTIL 8:00 P.M.)

11

12 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

13 THE COMMISSIONER: Well,  
14 ladies and gentlemen, maybe we will start again this  
15 evening now. We will just allow Mr. Charlie Nielly  
16 to carry on to continue what he has to say to the  
17 Inquiry, so you just carry on, Mr. Nielly.

18 A This winter I have  
19 been working for the co-op and I get two days off on  
20 the Saturday and Sunday. In those days I usually go  
21 out trapping and I go out hunting and we went out  
22 fishing. By the time Sunday night I return home  
23 because I have to work on Monday morning again and  
24 sometimes they give me two weeks off, and this two  
25 weeks off I usually go out to the Caribou Point with  
26 a snowmobile and I usually buy -- it-carries 50  
27 gallons of gas, and some shells a tank and a stove.  
28 It takes me three days to get there, -- it depends  
29 on how the winds are going on the Bear Lake.  
30 Sometimes they blow so hard you can't tell which

1 direction you are heading and mostly followed by  
2 snowdrifts. The snowdrifts are going in the  
3 direction of south when the wind blows at Caribou  
4 Point and the Big Point, and we usually follow the  
5 snowdrift and I go straight across to Caribou Point  
6 because you can't see the land across there, and we  
7 have seen there on the Caribou Point, and one little  
8 cove and at the narrow there is lots of fish there  
9 and we set a net and the same hour we catch about  
10 five fish, that is the first meal that we got.

11 Then we stay there for 21  
12 days, and in 21 days we usually go out hunting  
13 caribou and we shot 25 and we carry it all back to  
14 my main camp and fix it all up, then in 21 days time  
15 we bring it back to Franklin, and after I came back  
16 to Franklin I still had some days off left yet, then  
17 I go out behind towards the Smith Ann about 30  
18 miles from here and the east and the area and right  
19 across the lake and altogether I shot about seven  
20 caribou, seven moose. I bring all this meat back to  
21 the town and I gave all this meat to the people in  
22 town and it cost me nothing. I just help the other  
23 old peoples that can't go hunting no more, and also  
24 right now I have no boat and no canoe, no kicker, so  
25 I plan to work for some kind of company, like I am  
26 working for Imperial Oil right now. I didn't work  
27 for the money, but I work for a canoe and a kicker  
28 and after I get this canoe and the kicker I will use  
29 that for travelling around Bear Lake.

30 Last year I had an old boat





1 | leaving right now for sure.

2 | THE COMMISSIONER: Do you  
3 | mind if I ask you how old you are? How old are you?

4 | A I will be leaving at 9  
5 | O'clock -- I am 31. I was born in 1944 on January  
6 | 25th.

7 | THE COMMISSIONER: Well,  
8 | thank you very much.

9 | PHOEBE TATTI, resumed.

10 | A I would like to say  
11 | something that I feel might be important. Which is  
12 | important.

13 | I have heard a lot of people  
14 | say that if the pipeline should be built and if it is  
15 | that necessary, it should come on the mountains,  
16 | through the mountains and it wouldn't have much  
17 | effect on the communities along the river banks and I  
18 | question who is in control of Canada. Like, how much  
19 | control does the Canadian Government have? It seems to  
20 | me that the pipeline, the proposed pipeline route, is  
21 | the cheapest way for the gas companies, and I don't  
22 | know how much royalties the Canadian Government is  
23 | getting from those companies, but if there is that many  
24 | lives that, you know, you have to think about the  
25 | people that it involves and what I am saying is that  
26 | why should the oil companies decide for us where the  
27 | pipeline should be and why should they tell the  
28 | Canadian Government who is supposedly is in control,  
29 | where it should be?

30 | In the Canadian Government's



1 | is home." I have been down south, I have gone to  
2 | school, but I have been more fortunate than Doulhus  
3 | Shay, because the school I went to, it treated you like  
4 | an individual, it didn't treat you like cattle, and  
5 | that is Brandon College.

6 | THE COMMISSIONER: What was  
7 | the name of it?

8 | A Brandon College, Fort  
9 | Smith. But everytime I come home from down south, to  
10 | me, this is home. I can never feel comfortable down  
11 | south. I can never feel comfortable with other people.  
12 | I feel this way amongst my own people, and I would like  
13 | it to remain like that, even myself. I wish that  
14 | during the schools that I went to that  
15 | half of the education should have been in the Native  
16 | way, I would have really enjoyed that and even now  
17 | I regret having to go through all those things and not  
18 | knowing, but I hope that I got my idea across, the  
19 | questions I raised about the Canadian Government's  
20 | control.

21 | That is all that I have to  
22 | say.

23 | THE COMMISSIONER: I think  
24 | I should say, and you might translate this for me,  
25 | that I am here because the Government of Canada sent  
26 | me to find out what you think about this proposal to  
27 | build the pipeline. I want to hear what you have  
28 | to say and that is why I have been listening to you  
29 | yesterday and today and I invited the  
30 | representatives of the pipeline company to come here

1 | so that they could hear what you have to say and  
2 | that is why Mr. Carter and Mr. Workman of Arctic  
3 | Gas and Mr. Elwood of Foothills Pipelines are here.  
4 | I will take everything that you have said into  
5 | account. I will be thinking about it along with  
6 | what people are saying in the other communities and  
7 | in the formal hearings at Yellowknife and then I  
8 | will make my report and recommendations to the  
9 | Government of Canada. The Government of Canada will  
10 | have to decide whether a pipeline is to be built and  
11 | if it is to be built they will have to decide what  
12 | route it will take and what terms and conditions  
13 | will have to be imposed upon it.

14 |   The Government of Canada  
15 | is in Ottawa running the country so they can't be  
16 | here and they can't be in each community in the  
17 | Mackenzie Valley to listen to what the people have to  
18 | say so they have sent me to listen to what the people  
19 | have to say and then to report to them and to make  
20 | recommendations to them. You might translate that and  
21 | then we will get on with the next witness.

22 |   Well, I think we are ready  
23 | for other people that want to come forward and say  
24 | something about the pipeline and all of the other  
25 | questions that are connected with it.

26 |   JOE KENNY, sworn

27 |   (Interpreter, Phoebe Tutti)

28 |   A     He says that you came  
29 | here in person to listen to us and we are telling you  
30 | how we feel face to face like and he says that he has



1 something on his mind and he wants to tell you about  
2 it.

3 Ottawa is a long ways from  
4 here and the Northwest Territories, especially around  
5 Franklin, is a long way from Ottawa. Since I was  
6 thirteen I started trapping with my father and my  
7 father died at the age of 90. He says I worked in the  
8 bush so long that I know when the fur is good and I  
9 know what time the fur is bad and I know what time the  
10 inside, the hides of the fur is good, and when it is  
11 bad, but he says that Ottawa decided for us when to  
12 quit and when -- - not when to, but Ottawa decided for  
13 us when our trapping seasons should be and he says that  
14 the beaver does not come out until May and the closing  
15 season is in June.

16 He says that around  
17 November 10th there are only three fur animals which  
18 have good fur, and that is fox, otter and mink. The  
19 rest of the fur is stiff in the month of November,  
20 but only these three furs are good starting November  
21 10th.

22 We are giving you this  
23 information so you know, that is why he is telling you  
24 these things.

25 He already pointed out to you  
26 all his travels and some of those travels go to the  
27 distance of 145 to 150 miles and this happens every  
28 year with a dog team. He used to go to an area about  
29 75 miles from here and he says sometimes it is cold at  
30 night, 40 to 50 below and at night, and sometimes they

1 | get to a place they want to set camp at night, you  
2 | have to set camp, you have to cut wood, you have to  
3 | make fire, you have to get water, all these things are  
4 | not available here, like they are available but they  
5 | are not ready for you to use when you get there. You  
6 | have to do all these these things when you get there,  
7 | and he says that there are no roads, too, for the next  
8 | day to travel on. Not one person can travel and can  
9 | have a dog team following them. So what you do is you  
10 | make a road in advance three or four miles ahead of you  
11 | so that you can carry on on that road the next day.

12 |                               He said that he makes camp  
13 | about 75 miles from here. I can't -- he told me in  
14 | Indian where is the place that he is talking about, but  
15 | I cannot remember it in English, and he says there he  
16 | set two nets there, and he says sometimes you get there  
17 | and there is no fish, you can't carry on. Until you  
18 | get fish, then you carry on. He says, and then you  
19 | carry on for another 75 miles, but you look at it as a  
20 | goal to yourself, like you have to reach another 75  
21 | miles.

22 |                               He says sometimes you make a  
23 | road and while you are making the road you are setting  
24 | traps, because it is really cold, after five traps you  
25 | start to make a fire, because it is really cold, and  
26 | he says I am not speaking just for myself, I am not  
27 | speaking about just one man's experience, because when  
28 | I am talking about things like that, when I am  
29 | describing all these things, these happen to all the  
30 | people he sees sitting in here. This is the kind of





1 | there, and he says that within the last five years  
2 | there has been a real decrease of the fish, and he says  
3 | that there were two schooners that came here to  
4 | Franklin, one boat was to live in and one boat was  
5 | supplies -- and he is referring to dynamite or  
6 | electronic stuff -- and he says that a person who  
7 | doesn't know anything about that wasn't able to board  
8 | the ship -- that boat, and they used to do all sort of  
9 | surveying, all the way across to the bay right up there  
10 | and even further than that.

11 |   He says that sometimes there  
12 | are storms here in Franklin and the water, the waves  
13 | come up to about seven feet high around here and he  
14 | says that sometimes they sit in that boat for one day,  
15 | you know, sometimes two days, just sitting in the storm  
16 | and they have all kinds of anchors from that schooner  
17 | into the water.

18 |   He says that they never saw  
19 | any dead fish, but he says that since then -- this  
20 | happened about 4 or 5 years ago -- since then there has  
21 | been a real decrease in fishing, in fish.

22 |   And he said that there were  
23 | some Government representatives who came down from  
24 | Inuvik and at a Council Meeting with all these  
25 | councils present he told those Inuvik Government  
26 | representatives that if there is no fish this year,  
27 | he says, that if there is no fish this year in the  
28 | lake, that is the cause of it -- I guess he  
29 | pointed out to them the schooners and all the  
30 | surveying crews.



1 | you should ask the chiefs and the councils before you  
2 | come here, and his answer is like they started  
3 | laughing.

4 |                                   He says that there are  
5 | still a lot of people who'd like to say some  
6 | things and this is all the information he has to give  
7 | to you

8 |                                   THE COMMISSIONER: Well, thank  
9 | you very much.

10 |  
11 |                                   DORA GULLY, sworn  
12 |                                   (Interpreter, Phoebe Tatti)

13 |  
14 |                                   A     She is going to talk  
15 | about the dams. She says a lot of witnesses came up,  
16 | but they never really got it, so she is going to talk  
17 | about building the dam now.

18 |                                   This is our land and the Bear  
19 | is our road. She says that we are not the only people  
20 | who worked on or who travelled on this land and the  
21 | river. She says that all our ancestors too have  
22 | travelled on this land and on that river. She says  
23 | that we use the Bear River as a means of transportation  
24 | and Fort Norman and other communities use that as a  
25 | means of transportation too and she says we don't want  
26 | anything to happen to it, we don't want any damage to  
27 | happen to Bear River.

28 |                                   She says that when you only  
29 | hear people mentioning, government people mentioning  
30 | that they are going to build a dam there, but they

1 never mention the damages that is going to happen, and  
2 she says that when the dam is built the water will  
3 rise and think of all the damage it is going to do to  
4 us here, to the land and to the animals

5 She says when the water rises  
6 there will be a lot of damage done to the  
7 animals and fish. The animals and fish we use as our  
8 food, our source of life. She says, with the  
9 damages that happen what is going to happen to our  
10 children, what are we going to feed our children with?  
11 She says that we are not talking for our generation, we  
12 are talking about the future, future children, and she  
13 says we don't want any damages to happen to our land.

14 She says I think personally  
15 that when the dam is built the flow of the river will  
16 increase -- not increase -- like how strong the  
17 pressure is, it will increase the pressure and it will  
18 practically eat away on the river banks, and think of  
19 all the damage that will happen then.

20 THE COMMISSIONER: The  
21 velocity of the current.

22 A Well, it is going to be  
23 a strong current.

24 She says that when we  
25 talk about our land we know what we are talking about.  
26 We know what is on our land and we know what is going  
27 to happen if things happen, you know, if major  
28 developments, and she says that we know what we are  
29 talking about. We are not talking about things that we  
30 are not familiar with.





1 ahead of me, and she says that there are a lot of  
2 young people here who work too, but they share the  
3 same problem as her So, we have only one direction  
4 and that is our land. She says that all of us here  
5 have been raised in tents and worked on our land.  
6 She says I have worked for ten years but I  
7 still like working in the bush. I still like the bush  
8 life.

9 She says that not very long  
10 ago education was introduced and after that we started  
11 having houses, but before then we never had any houses,  
12 we always used to live in tents and so in tents in the  
13 bush, and so she says that -- so when we talk about our  
14 land, you know, we know what we are talking about.

15 She says a lot of people here  
16 have already described to you how hard our lives could  
17 be, how much work it involves, but that is how we were  
18 raised and that is how we like it to be.

19 She says that I am not  
20 talking just for the old people here, she says, I am  
21 talking more for the younger people for later on. We  
22 want our children to be the same way that we were. We  
23 want our children to have some future, but this is all  
24 that she is going to say on this topic. Now she has  
25 something else to say.

26 She says that we only talk  
27 about the past, you know, we are talking about the truth  
28 and about how life is, and she says that for awhile now,  
29 a long time now the white man sort of has the control on  
30 our lives. They decide for us what our lives should be



1 meeting might end soon.

2 She says that there are other  
3 people to talk.

4 THE COMMISSIONER: Thank you  
5 very much.

6 PAUL KODAKIN, sworn

7 MISS TATTI: He is just going  
8 to read what he has to say and I will probably  
9 translate for him.

10 A Yes, I'm still  
11 young, but these old people that are talking about  
12 trapping and hunting and how they like the bush.  
13 So I would like to talk about what my dad taught me  
14 when I was out in the bush with him. The place he  
15 taught me was at the Johnny Hoe River. Since I was  
16 small I always been in the bush with him. He taught me  
17 how to use traps and use the equipment that we used in  
18 the bush. When we shoot any caribou or moose we bring  
19 the meat back to the camp. My mother makes dry meat out  
20 of it so we have all the food we want even in  
21 wintertime. We set fish nets no matter how cold it is,  
22 maybe 50 or 60 below, but that is what we have got to  
23 do when we want to eat good and besides, we donut spend  
24 any money in the bush, but we eat as much as we want.  
25 That is why we want our land. I am an Indian just like  
26 my dad so I want this land and I don't want the  
27 pipeline, I don't want the dam in the Bear River, and  
28 that is all I can say.

29 THE INTERPRETER: He just  
30 wants to point out one thing.

1 THE COMMISSIONER: Just go  
2 ahead, please do.

3 (WITNESS GOES TO MAP)

4 A All around here.

5 (POINTS OUT LOCATION TO COMMISSIONER)

6 (INAUDIBLE TO REPORTER)

7 THE COMMISSIONER: How old are  
8 your Paul?

9 A I will be turning 15  
10 now, 15 -- in August.

11 THE COMMISSIONER: I see. For  
12 the record, Paul said that he trapped with his father  
13 along the Bear River, along the west side of Keith Arm  
14 and the south side of Keith Arm and on the -- at the  
15 head of McVicar Island as well, and he said that the  
16 best trapping was on the south side of Keith Arm.

17 I wonder if we could have  
18 that statement you wrote out, Paul. Would you mind if  
19 we kept that?

20 A Sure, I don't mind.

21 THE COMMISSIONER: And that  
22 will be marked as an exhibit, Miss Hutchinson.

23  
24 (SUBMISSION OF PAUL KODAKIN MARKED AS EXHIBIT C-18)

25  
26 THE INTERPRETER: The Chief  
27 just pointed out to me that each year he makes his  
28 children go to school for one year and then one year  
29 they teach them in the bush, and that is sort of the  
30 way that they 'do things. He said that he had three

1 | sons and all of them are treated the same way. He said  
2 | that Paul made a special request that he would like to  
3 | have a copy of what he wrote down.

4 |   THE COMMISSIONER: All right.  
5 | We will send that to you, Paul. And I should say for  
6 | the record that I am turning these two maps that are on  
7 | the wall over to the custody of Glen Bell and Phoebe  
8 | Nahanni and the Brotherhood because they wish to revise  
9 | them, and when they are revised they will be presented  
10 | at Yellowknife.

11 |   About the letters that went  
12 | back and forth about the land use application by  
13 | Masette Petroleum, and I asked him if we could keep  
14 | those letters and the map. We will take them back to  
15 | Yellowknife and then send them back to you in about a  
16 | week. Mr. Tezko said that he thought that would be all  
17 | right, so we will do that, Chief, if that is all right  
18 | with you and the Council.

19 |   Miss Hutchinson, the land use  
20 | application by Masette Petroleums will be marked.

21 | (APPLICATION BY MASETTE PETROLEUMS MARKED EXHIBIT C-19)

22 |   ALFRED TANOTON, sworn  
23 |   (Interpreter, Phoebe Tatti)

24 |

25 |   A     He said that it is nice  
26 | that the people all here participated in confessing to  
27 | you about the use of the land.

28 |   The people love their land  
29 | with their mind, their soul, with their hearts, they  
30 | love their land, and he says when they speak about the



1 use that winter road later on. And he says but that was  
2 a lie. They really lied to us when they told us that.

3 He says that we know the land  
4 very well. We know where there is creeks, we know where  
5 there is fish lakes. We know where the small lakes are.

6 He says that that is all that  
7 he has to say on that certain thing he talked about. He  
8 says a lot of people here have mentioned  
9 it, so now he is going to change to a different  
10 topic.

11 He says we are talking about  
12 land settlements, he says, and not very many people  
13 talked about what they are asking for when they are  
14 talking about land settlements. He says what we are  
15 asking for is 450,000 square miles.

16 He says when . we - are  
17 asking for that 450,000 square miles we really want  
18 what we are asking for. We want that area of land.

19 He says some people might  
20 question why they are asking for that big a land. We  
21 are talking for the future. There is going to be a lot  
22 of young children born for, you know, later on, like,  
23 and we want these young children to have enough land so  
24 they can enjoy it and so they can use it, and so  
25 he says that they really want the land settlement. We  
26 need it for the future, and he says that with -- they  
27 would be very happy if the land settlement is settled  
28 before any major development.

29 He says that from the  
30 beginning, since the white man came they have been





1 | to have full control, we'd like to have the trapping  
2 | and hunting, he says; and if this happens, if the major  
3 | development comes through before the land settlements,  
4 | we probably wouldn't be able to trap wherever we want  
5 | and hunt wherever we want. This is all he had in mind  
6 | and there are a lot of other people that is going to  
7 | talk and that is all he is going to say.

8 | THE COMMISSIONER: Thank you.

9 |

10 | TONY TATTI, sworn

11 | (Interpreter, Phoebe Tatti)

12 | A Tony is thirteen years  
13 | old. His father is Francis Tatti.

14 | He says that he is just going  
15 | to point out to you where he likes trapping and  
16 | hunting with his father.

17 | THE COMMISSIONER: Go ahead,  
18 | Tony.

19 | (WITNESS LEAVES WITNESS STAND AND POINTS TO THE MAP FOR  
20 | THE COMMISSIONER)

21 | (INAUDIBLE TO REPORTER)

22 | He says he is going to tell  
23 | you about what his father taught him. He says first you  
24 | take dry brushes and this is how you light a  
25 | fire, with dry brushes.

26 | When you are out in the bush  
27 | you have to get dry brushes to start the fire first,  
28 | and then you work on the ground, you take away the  
29 | snow, you put up the tent, then you place the stove  
30 | inside it, then you start gathering dry wood for the

1 fire and then if it gets really cold you have to take  
2 some snow and put it around the tent.

3 He says, the next morning  
4 when you get up you have to get some dry brushes to  
5 make some more fire and you have to get wood for the  
6 fire, and then he says then you start getting snow so  
7 you can make some tea in the morning and then you start  
8 cooking for yourself.

9 He says that he likes going  
10 into the bush and he likes setting traps and finding  
11 fur and when you go out you look at it again.

12 THE COMMISSIONER: Well, thank  
13 you very much, Tony. I think I should say for the  
14 record that when Tony came to the map he showed me the  
15 area where he trapped with his father. He pointed to  
16 the tributaries of the Bear River on the south side of  
17 the Bear River. I think appearing on those traditional  
18 traplines that are already marked on the map.

19 Okay, thank you, Tony.

20  
21 JOE NAEDZO, sworn  
22 (Interpreter, Phoebe Tatti)

23 A He says that it is nice  
24 of you come to Fort Franklin to listen to us.

25 We are in a difficult  
26 situation, he says, right now, and it is nice to know  
27 that somebody else will hear our stories and he also  
28 says that we have lived the way our ancestors lived,  
29 and we hope that our children will live the way that we  
30 live today.







1 think in those terms. We think of our children's  
2 future. He says that we want 450,000 square miles  
3 because it is important to them, it is important for  
4 their children. He says that the children have no  
5 future without this land. Except for our land the  
6 children have no future, and he says that the land can  
7 feed them, and he says that when we are asking for  
8 450,000 square miles that is really what we want and we  
9 want it to happen before the pipeline or anything else.

10 He says that in visiting all  
11 the communities you probably hear that a lot of the  
12 communities want the land, they want the 450,000 square  
13 miles, and he says that Fort Franklin feels the same  
14 way too, but even more so because he says in the  
15 Mackenzie Valley you can grow some potatoes, you can  
16 grow some things, he says but in Fort Franklin you  
17 can't grow nothing, you cannot grow any vegetables, and  
18 fishing is practically the last thing that Fort  
19 Franklin exists on. So when we are asking for  
20 450,000 square miles we are very serious about  
21 demanding that.

22 He says that that is all he  
23 has to say, but he says that you are probably not in  
24 the position to decide what is to be done up here, but  
25 it is nice of you to come to hear us express ourselves  
26 and our way of life and we are pleased to express them  
27 to you.

28 THE COMMISSIONER: Thank you,  
29 Mr. Noedzo. CHIEF GEORGE KODAKIN: (Resumed):  
30 (Interpreter, Phoebe Tatti)





1 MR. ELWOOD: I think that they  
2 have gone back to Norman Wells.

3 A He says that when you  
4 are a boss, like when you are a leader, or when you are  
5 a boss for somebody, you usually give directions to  
6 that person. He says that that woman must have had some  
7 directions from her boss, and he says that usually  
8 when anything like that happens, I, as the chief, tell  
9 my people what is to be done, as their boss, there is  
10 a sort of a comparison made there, and he says that  
11 she didn't even see anybody from the community. He says  
12 that when she came up here did she swear on the Bible  
13 to tell the truth and nothing but the truth? Why did  
14 she come here to make reports like that which are  
15 false?

16 He says that it is always the  
17 same, that when money is involved, people usually lie  
18 about things, and he says that kind of report is a  
19 proof of that statement.

20 He says all the money she  
21 probably made in writing that false report, she is  
22 probably enjoying he money's worth in Ottawa today.

23 He says that he hopes that  
24 when you meet her sometime again, that the comparisons  
25 between the report and what the people said at  
26 Franklin about themselves, that you will give her that  
27 information.

28 He said that is all he  
29 thought about that -- that is all he has to say about  
30 that report, but he also has something else to say.

1  
2 THE COMMISSIONER: Yes, before  
3 you go on, Chief, could I say something about the  
4 Gemini North Report.

5 The people who prepared the  
6 report will be giving evidence at Yellowknife before me  
7 in the fall, and Mr. Bell, the lawyer for the Indian  
8 Brotherhood will have an opportunity of  
9 cross-examining, that is, questioning those people at  
10 that time, and the Brotherhood will also have the  
11 opportunity of calling any evidence it wishes to to  
12 contradict what those people said in their  
13 report.

14 So that you may rest  
15 assured that I will bear in mind what the people here  
16 in Fort Franklin have told me yesterday and today and I  
17 will bear in mind whatever comes out when those people  
18 give evidence before me in the fall, and are cross-  
19 examined by the counsel for the Indian  
20 Brotherhood, so when I make up my mind about this.

21 A He says that it is nice  
22 to hear what you have said to him about cross-  
23 examination and the report coming out in the fall from  
24 Yellowknife. He says that my people have really  
25 expressed what they really thought to you, and he says  
26 that a white man, he says that a lot of whitemen came  
27 up here and made a lot of money on our land through  
28 minerals and through oils and valuable stuff, and he  
29 says that but until today we have never discussed  
30 the money involved in that. He says all the reports





1 transfusion, and then have those animals put back on  
2 the land for the Native people to use? Is that what  
3 they are going to do?

4 He says that we don't want  
5 the pipeline here. We know the damages that the  
6 pipeline will have on the land and the people. He says  
7 that we are very poor people. He says that the dam  
8 also, they are not just going to put rocks across it  
9 and build a dam, it also involves a lot of machinery  
10 and this machinery might not be just manpower, it will  
11 involve a lot of oil and other stuff and there again  
12 there is going to be a lot of damage done.

13 But when you are talking  
14 about putting the pipeline through the Bear River, he  
15 says, think of what is going to happen to the fish.  
16 Suppose there is an oil spill right in the river there.  
17 What is going to happen to the fish? Are the  
18 gas companies going to take the fish and make them well  
19 again? Are they going to go around in the water and  
20 collect the damaged fish and replace  
21 them?

22 He says that we know the  
23 damages involved in the building of the dam and he says  
24 that he has expressed at many occasions what the  
25 damages that will happen when they build the dam and he  
26 says that the whole lake is like a deep freeze for  
27 Fort Franklin. Our ancestors have used it as a deep  
28 freeze and we will e it as a deep freeze for the future  
29 children.

30 He says that when a visitor



1 | made your visits twice and he says that he is very  
2 | thankful that you came and that that is all he is going  
3 | to say now because there are a lot of people who want  
4 | to talk too.

5 | THE COMMISSIONER: Maybe we  
6 | should take a five minute break and just stretch our  
7 | legs a little bit and see how many more want to speak,  
8 | and we will just take a little break now.

9 |  
10 | (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

11 |  
12 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

13 |  
14 | THE COMMISSIONER: We will  
15 | call our meeting to order again, ladies and gentlemen  
16 | and carry on. We will just stay and hear the rest  
17 | of the people that have something to say about the  
18 | pipeline. So we will just carry on then.

19 |  
20 | LOUIS MODESTE, recalled:  
21 | (Interpreter, Phoebe Tatti)  
22 | A He says that people here  
23 | have talked about the past and how fruitful life on the  
24 | land was to them in the past, and then he says since  
25 | the whiteman came we have become the poor  
26 | people.

27 | We plan things, we usually  
28 | plan things for ourselves way ahead of time.

29 | He says that the whiteman too  
30 | also prepares himself, or prepares things for the























1 | very much.

2 | JOHNNY NIELLY, sworn  
3 | (Interpreter, Phoebe Tatti)

4 | A My name is Johnny  
5 | Nielly. Fort Franklin.

6 | He says, on this land if we  
7 | don't teach anybody anything nobody learns, white man  
8 | and Native people alike. If we Native people don't  
9 | teach our children anything, then they don't know  
10 | nothing.

11 | I am 60 years old today, --  
12 | not today, but, you know, I am 60 years old, and he  
13 | says all these 60 years I have worked in the bush. My  
14 | father taught me how to survive in the bush, how to  
15 | work in the bush and I have carried on from what my  
16 | father taught me.

17 | He says that my father taught  
18 | me how to work in the bush, how to moose hunt, how to  
19 | set nets, how to set hooks, until today I still carry  
20 | on in what my father taught me.

21 | I come from Fort Wrigley, and  
22 | my father came from there and I was raised in Fort  
23 | Wrigley.

24 | He says living around the  
25 | Fort Wrigley region survival means a lot of work. You  
26 | can't set nets in the wintertime, so that the only way  
27 | my father raised us was through setting snares for  
28 | rabbits and hunting.

29 | He says in Fort Wrigley only  
30 | during the summertime can you set nets on the river. He



1 He says that that is all that  
2 he has to say.

3 THE COMMISSIONER: Thank you  
4 very much, sir.

5 LOUIS TANETON, sworn (Interpreter, Phoebe Tatti)

6 A He says I guess you came  
7 here to hear our comments and we are thankful for that.

8 He says when I was raised  
9 I didn't have no parents. So he said when he was raised  
10 he had no parents, so he can't, read to you  
11 off a paper all the things that he would like  
12 to say, but he has witnessed a lot of things and he has  
13 witnessed the Indian way of life, and he has  
14 experienced them, so this experience he will share with  
15 you.

16 He says all the people  
17 here who have expressed their opinions to you, they are  
18 not the only people, they are not just one person they  
19 are talking about, they are talking about the people.

20 He says when these people are  
21 talking to you, they are talking about what they have  
22 experienced, they are talking about a way of  
23 life.

24 He says that all the people  
25 here you will never see them have any money in the  
26 bank. You will never see fish or two pound sugar in  
27 their warehouses.

28 We Native people here who  
29 live in this area are living in a very cold area. We  
30 are never going to be able to grow any vegetables or



1 He says when the men went  
2 hunting they shot some caribou. They had to pack all  
3 that caribou back towards the women and that was one of  
4 the way, the life, that they had their first good meal  
5 then.

6 He says that this is the  
7 way of the Native people. This is the way of survival  
8 for the Native people. He says that this is how we lead  
9 our life, and that is what we are telling you about.

10 Since the white man came  
11 there has been word around that there is a government,  
12 but the Government has never come down--to visit us.  
13 We have never been able to see our own Government with  
14 our eyes.

15 He says that you as the  
16 Government representative have come to hear us  
17 speak to you. He says that you a human being and I  
18 am a human being, we can talk to each other. He  
19 says that we hope that all the pleas that you are  
20 listening, we hope that all the things that you are  
21 hearing from us will make your decision in favour  
22 of us.

23 He says that when we are  
24 talking about our land, and we speak about all the  
25 hardships that we have in trying to survive, we are  
26 not saying that it is bad. He says we love our  
27 land, we enjoy what we are doing on our land. He  
28 says when we ask for 450,000 square miles, and talk  
29 about land settlement, that is what we want. He  
30 says that we want this land settlment so that the

1 children can have a future, so that they can live  
2 the way that we lived.

3 He says that when they  
4 went out for that caribou hunt that he was talking  
5 about, he says that there were people from Rae Lakes  
6 region too, we call them the Dogribs, they were  
7 coming up this end, the Native people here were  
8 coming down this way and they met together and they  
9 got a lot of caribou and he says that they  
10 were all happy for each other and they ate very  
11 well, and he says that that is the way of the Native  
12 people, you are happy for the other person.

13 He says that when he  
14 talked about the caribou hunt again, he was living  
15 with an old woman, and this old woman set snares for  
16 the rabbits, and then she got really a lot of  
17 rabbits one day, so she dried the skins for him and  
18 made trousers, a parka and a hat for him. He says I  
19 was an orphan, but this was the way of the Native  
20 people.

21 He says he remembers at lake  
22 one poing, like the lake here doesn't freeze over just  
23 like that, it freezes over and then breaks up, freezes  
24 over and it just keeps going like that until the  
25 weather is good to freeze it over. He says at that time  
26 there is no food. The only way of getting food is to  
27 set fish hooks.

28 He says that because there  
29 was no food the ice was in for two days, it froze over  
30 for two days, so the old woman's son set some fish







1 | the coast -- on the waterfront. He says they take  
2 | that much fish out of our deep freeze, we don't  
3 | say nothing to them, but when they decide to take  
4 | our land away, then it is time for us to say  
5 | something.

6 | THE COMMISSIONER: Then it is  
7 | what --?

8 | A Time for them to start  
9 | talking, say something.

10 | He says that he is  
11 | thankful that you came to listen to a them. He  
12 | says now we have had two dances for you. We  
13 | hope that you are happy, because that would  
14 | make us very happy.

15 | He says if we start  
16 | talking to you about the old days and the way of  
17 | life in the old days, you will probably remain  
18 | here until September.

19 | There are a lot of other  
20 | people who want to talk to you so this is all he  
21 | has to say.

22 | THE COMMISSIONER: Thank  
23 | you very much. I enjoyed both dances very much.

24 |  
25 | JOHN TUTCHO, sworn

26 | THE INTERPRETER: John  
27 | says that he has a film here for you that he  
28 | would like to show you and the people here, and  
29 | he says that afterwards he will tell you what he  
30 | has in mind, but first he would like to show you

1 a film.

2 THE COMMISSIONER: All right.  
3 How long will it take you to set this up?

4 A I don't know -- it won't  
5 take long.

6 THE COMMISSIONER: Well, we  
7 will take about a five minute break while you set up  
8 the film.

9 A Okay.

10 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

11

12 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

13 THE COMMISSIONER: Well,  
14 ladies and gentlemen, I think that it is getting a  
15 bit late and I know that in Fort Franklin you like  
16 to get to bed early, so I think that maybe we  
17 should just adjourn now until tomorrow and because  
18 there are six or seven people who want to speak  
19 after this and so I think what we will do is  
20 adjourn until tomorrow at twelve o'clock noon and  
21 we will try to get here by twelve o'clock noon and  
22 we will ask you to show this film again at twelve  
23 o'clock noon and then explain it to us and any  
24 others who want to speak after that can do so,  
25 would that be all right?

26 A Yes.

27 THE COMMISSIONER: Well,  
28 can we do that?- I have to -- I promised the people  
29 at Brackett Lake that I would visit them tomorrow,  
30 so I really do hope we can start at twelve o'clock

1 | noon and we will see the film again because I  
2 | thought it was quite enjoyable, everybody seemed to  
3 | enjoy it and so we will see the film again and you  
4 | can explain it, sir, and then we will hear the  
5 | other speakers and maybe then by two or three in  
6 | the afternoon I will be able to get away and go to  
7 | Brackett Lake and visit the people there and maybe  
8 | get to Fort Norman tomorrow night, because I  
9 | promised them I would. So can we all be here by  
10 | twelve o'clock tomorrow and we will carry on then.

11 | Okay? So good night.

12 | (APPLAUSE)

13 | (PROCEEDINGS ADJOURNED TO 12: 00 P.M., JUNE 26, 1975)

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