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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Gas Pipeline Lim-

ited;

Mr. Glen W. Bell for Northwest Terri-

tories, Indian

Brotherhood and

Metis Association of the Northwest Terri-

tories;

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Fort Franklin, N.W.T. 1 2 June 25, 1975 3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 4 THE COMMISSIONER: Well, 5 ladies and gentlemen, I think we will come to order 6 7 this afternoon and anyone who wishes to speak today certainly will have the opportunity of a chance to 8 speak this afternoon or this evening and we will just 9 carry right along then and we still have our 10 interpreters so we are all set. 11 Miss Hutchinson, I think we 12 should swear the witness. SUZA TOUCHOU, sworn. 13 (Interpreter, Phoebe Tatti, 14 resumed.) 15 16 He says that all the old people are all talking about their past and how their 17 ancestors raised them and he says that I, too, was 18 raised like them and he says that my father raised me 19 with a willow net and he says on several occasions I 20 have seen him light a fire with flints. He says that 21 his father when he was teaching him so that he would be 22 able to live among his people, it was sort of pitiful 23 the way his father tried to teach him everything, and 24 he says that at times, that at night they used to set 25 wooden traps and at night it was cold and they had no 26 tents, they used to have to put logs in the fire to 27 28 keep it going all night. 29 He says, my first trip with my father, we had to cross the Bear Lake and he says we 30

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

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

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

He says that in the 1 2 springtime they stayed there until the springtime and sometimes they had no pots so they made birch bark 3 pots and they made birch bark pails so that the pails 4 contained the ice and then there was also a dipper made 5 by wood, and we still use this to take out the fish 6 that was boiled, out of the pot. 7 He said that there wasn't any 8 matches in those days, so when they travelled they saw 9 a lot of the old people carrying flints around. He 10 says that, the motion he is making is that of the 11 flint, moved the spark and they tried to make it light 12 up, so they used to keep it in the air like that to 13 keep it, to light it up, and he says that times there 14 was a little piece, that has the little flames, they 15 used to put it on top the pipe so that way they would 16 17 start up. In the summertime you used 18 the flints, but in the winter time you had, you used to 19 take gunpowder and you used to moisten that gunpowder 20 and then hang it up in a bag and you let it hang there 21 22 until it dries all up and then you used to use the rocks to make the sparks and then the gunpowder would 23 start on fire, then they would start gathering birch 24 bark coverings and place it on the fire so that in the 25 wintertime they had two different means of making fire. 26 In the wintertime it was flints and in the summertime 27 28 it was moist and dried gunpowder. 29 He says that then after,

during the summer when they are ready to move again

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they used to make birch bark canoes. He says that you have the frame of the canoe and you use the birch bark or caribou hide and you used to take sort of greenwood, and it is, the size of greenwood is about that big, and you used to take off all the inside until you have the final core which is about this size, and you slit that core into half and you use that thread to put the canoe together and when you are sewing the canoe together you use that as thread. And he says the women used to go into the 10 bush and spend one whole day gathering gum from the 11 wood, and this gum, they boiled it until it got 12 really thickened like water, until it got really 13 thick like , and he says that that you use that to 14 cover up all the cracks and stuff and then the boat 15 was ready to use. 16 He said I was born around 17 Snare Lake and at the time, the period or the time that 18 I am talking about was when my father used 19 wooden traps and, he says that sometimes we had set the 20 tent in the wintertime, we have to take away all the 21 22 snow so that you are pretty near close to the bottom, to the land, to the ground, and he says 23 that you have to carry wood, and at times it is really 24 cold and it is night and you still have to carry wood. 25 And he says that sometimes there is a storm while you 26 are in your tent and he says you know, you are not just 27 going outside to get some firewood, he says you really 28 have to work, there is a lot of work in the kind of 29

ways that we lived, and he says if you listen to my

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

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

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

Eskimo girls. 1 2 THE COMMISSIONER: Maybe you 3 should walk up there again. He says now that I am 60 4 Α 5 I might try that again. He says on the barren land 6 7 wood comes pretty scarce. There is no wood on the barren land. Sometimes you have to spend days without, 8 one to two days without any type of fire, he says, and 9 there is fog and there is snow and, you know, it was 10 pretty cold. 11 12 He says that on the barren lands too there are no rats, beaver, there are no fur 13 aside from fox and wolves, he says -- so me and my 14 brother we used to travel all that distances to get 15 some fox and wolves, he says, you know, sometimes 16 risking our lives, he says. But they had to risk their 17 lives because the next summer they would have nothing 18 if they didn't go fox trapping they would have no 19 supply for the next summer and stuff like that, so they 20 had to go. 21 22 Then after that he had 23 two sons -- after he had two sons he moved to Fort Good Hope, around that region there and he spent 24 25 five years there and he says that he saw a lot of old people in the Good Hope area and he says that my father 26 sort of led me through all these different places that 27 we were and then my father finally decided that we had 28 to move back to our own people, so we moved back to 29 Franklin after five years amongst the Good Hope people.

He says after we moved 1 2 we used to go hunting across to -- we used to go across hunting to Johnny Hoe River and he says that 3 my father also was so old that he used canes. 4 says then my father wasn't feeling well so we move 5 back and he is now buried right at the mouth of the 6 7 river. He says that because my 8 father was old and because he taught him a lot of 9 things, his father taught him a lot of things so he 10 decided in his own mind that he was going to serve his 11 father until his father died so he took care of his 12 father and his father was very old and he had a cane 13 and stuff like that, and he served him until he 14 died. 15 16 He says that he is going to tell you about his father's experience working for the 17 white man. He says that my father when he was young 18 used to work for some white people and he says that 19 there were no kickers in those days, so when you are 20 travelling with a boat you have to sort of pull the 21 22 boat all the way on the shore, then along the shores of the river, and he says my father pulled the boat for 23 24 the white man from Fort Norman all the way to Fort 25 Simpson for \$5.00. THE COMMISSIONER: Your 26 father was on the shore pulling the boat, is that 27 28 the way -- your father was on the shore pulling the 29 boat? 30 Α And he says the Mm-hmm.

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boat, the type of boat that he is talking about is, it is really wider, much wider than this whole room, the room across this way, and it sort of a viking type paddle -- not viking, but the ones where you paddle -you had one paddle to each person and sometimes there was ten paddlers, and he says that when they travelled it took one month to get somewhere but the pay was still \$5.00. He says they travelled from June until the end of October, when they were on the move they travelled from June til October, in October. For all the months that they worked from June to October, I think it is five months, he says, they only received \$75.00 for all the work that they did. He says, then my father went that distance from Fort Norman all the way to Fort Simpson paddling for sixteen years. -- That's when the boats came. He says that my father, although he worked that many years for the white man,

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

people have taught us it is very valuable to us and he 1 says we want to continue our living like that. 2 holds some significance to them. 3 My father really loved his 4 land and he says that we too loved our land. 5 and the trees are our flesh, the animals are our flesh. 6 He says we do not have any money, we will never be 7 rich, but the animals that eat off the grass, the 8 animals that eat off the birches and the barks and 9 stuff like that, that we live off, and he says, we like 10 the way we are living. We don't want this to change. 11 We don't want this change. 12 He says we love our land and we don't want any damage 13 done to it. He says when you go to a different 14 community the native people there receive you and they 15 really welcome you. They give you tea and they give 16 you food and this is how the native people live and he 17 says I in my own mind don't want any pipeline. 18 says there is a lot of people who don't want the 19 pipeline. He says we don't want anything to happen to 20 21 our land. 22 My father walked on one road, 23 I walked on one road and that road is Bear River. Не says that we don't want no dam on the Bear River. 24 says that I am not the only one that feels that way. 25 I am not the only one that decided that there is 26 going to be no dam on the Bear River. He says there is 27 a lot of people who don't want the dam on Bear River. 28 It is a road for the Fort Franklin people and it is 29

also the road for all the southern communities.

says that fishing is becoming difficult, as it is we 1 scarcely have enough fish for tomorrow these days. 2 I think of all the damage that is going to be done by 3 the building of the dam, and he says I don't want any 4 5 dam. 6 He says that that is all he has to say, because if he really gets into talking he 7 8 could spend the whole day talking to you. And he says that he was very pleased to see you dancing yesterday 9 with the people, and he says because you are leaving 10 tomorrow as soon as the meeting is over you are 11 to dance right until you leave. 12 13 Father Denis has something to say too. 14 FATHER DENIS, sworn. 15 16 Α I have been a long I should have my voice 17 time with the people here. also and say something, so I will say it first in 18 English and then I will translate after myself in a 19 few words in Indian because they know already what I 20 mean, so it will be easier to say what I have told 21 22 you in English. 23 So as it is a time for everyone to have a say, you would not mind if I bring 24 25 my note to the concert. My point of view as the pastor of this community of Fort Franklin for many years. 26 My name is Father Denis. 27 I came from France, in this country, 1938, to Good Hope and I came here fair 28 the first time on the shore of Fort Franklin in 29 September 1940.

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First, there is the need to prove that my people here have occupied the land and have used it extensively, I can say that I have travelled many miles around this lake to minister for I have been to Johnny Hoe River and further up McVicar Arm Bay where most of them are camped for the Caribou hunt in January, February. That year, around 1945 -- I don't exactly remember when, what date it was, at that time there was not a soul here in this settlement. Coming here from Fort Norman, is it or 10 Yukon -- we left the next morning, it was just another 11 night except that it had been for one night in a house 12 instead of out in the open. So we travelled from Fort 13 Norman to Darnley Bay without seeing anybody. 14 were all there. I have been at Big Point. 15 I have been to McIntosh Bay. In the winter of 1947 16 when the weather was officially recorded at Fort Norman 17 as being 66 below, good thing this was in Fahrenheit, 18 but that gives about minus 55 Celsius and not any 19 warmer. 20 21 It is clear then that the 22 people have occupied and used the land extensively and the report we heard yesterday from the Gemini observer 23 was found very contentious and one-sided. 24 25 evident that the appearance of the school in the settlement have forced the people to change some of 26 their ways, but it is not their fault. 27 So much for the people using the area. 28 29 Second, we know that this 30 area is rich and has a great potential and these people

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who have always been so hospitable know that the wealth of the world given by the good Lord is for the benefit, the real benefit of all mankind. The wealth to be used, well used, not abused, not wasted, not to satisfy the greediness of only a few. The land claim when settled will say how this wealth in our area, our land can he well used. What will be the work done, pipeline, dam -- by the way it seems that if the pipeline is ever built there would be less opposition to it from these people here at least, if it was built on the other side, on the west side of the Mackenzie. And also then the possible dam. Why not build it also, if it is necessary, really necessary, on the Keele River, the gravel river, as we call it, or the Redstone River, and keep our Bear River as it is, because we love it that way. Third, in our Government of Canada we have a department called Indian Affairs and Northern Development. It is an appropriate name to summarize the responsibilities of that department of our government. Indians and development. Indians, people first, and then development. The so-called development that would tend to forget about people would not be real development. It would be a long step backwards. This Inquiry is here to see that it does not happen. Fourth, if what the white

people call development is unavoidable, what are we going to do? The indians want to preserve themselves,

their culture and privileges from the invasion of outsiders, this is good. If we cannot stop the 2 machinery, the material world, from coming into this 3 country, it is up to other agencies, environment and 4 all to see that the land we love and respect is not 5 torn to pieces, but it is up to us and on my point of 6 view, it is my most important remark and contribution 7 to this Inquiry, it is up to us at least 75% of it to 8 preserve ourselves morally speaking. My people fear 9 this so-called progress in this country because they 10 fear to be absorbed and taken for nothing, but once 11 again it is to a great extent up to us to preserve and 12 to protect ourselves. 13 Could I use an appropriate 14 comparison of this country, progress, the way we see 15 it, could be compared to a big dog, which will be we 16 hope, well chained, or channeled by the authorities. 17 If we don't go too close to it it will do no harm to 18 The material damage done to the land can be 19 brought to the minimum possible by all kinds of 20 techniques, The moral damage can be brought to a the 21 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 very much, Father. Miss Hutchinson, would you swear 26 this witness? 27 28 DOULHUS SHAY, sworn. 29 My name is Doulhus Shay. Α I came here a year ago and I am a foreman for the

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

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

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

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

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

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

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

people.

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

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

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

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

Sometimes the weather is 1 2 cold, Aklavik gets pretty cold, 60 below, but when you are told to play outside I remember that you must not 3 relieve yourself unless you go back into the room or 4 back into the house and some were afraid to do that so 5 they relieved themselves in their pants and took their 6 7 parka and put their mitts inside, turn their head sideways to get out of the wind. 8 And if you lose your shoes 9 you had to wear rags until you find your shoes. 10 Today, I think back on the 11 hostel life and I feel ferocious. I feel a lot of 12 anger inside of me. Between the ages of 12 and 17 I 13 spent that in a hospital, TB, over in Aklavik, Aklavik 14 hospital, that is. It wasn't fun either. Five years. 15 16 I decided to stay home and forget about education and tried to see how I make out 17 in the bush living the way my mum and dad did. 18 19 Having been away from home over in the hospital, I didn't know how to live in the 20 bush. I felt lost. I didn't care about bush 21 22 life too much because I was no longer able to live in the bush, so my uncle and my partner taught us to 23 respect the land and tried to teach me about bush life. 24 Well, anyway uncle tried for 25 something like six months and he gave up on me and told 26 27 me to go back to my parents. Instead I stayed in town with another uncle. I worked for D.O.T digging out 28 sewer and that was a pretty good job because that was 29 my first job, \$80.00 a month. 30

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However, as springtime comes, the sewer melted by their own and I got laid off. remember that summer watching a white person driving a cat in town, hauling logs and setting up a sawmill and I thought to myself, "Why can't I drive that cat?" I am a failure as a dumb Indian anyways so I thought I'd change my culture and become white. -- And there was no way I could do that, but they taught me a little bit and that fall I decided to go back to school in Inuvik and they put me in an opportunity class where you are just taught to speak English and write. You are looked down as just a dumb Indian who will not get anywhere. After that school was over my standing grade was six, but there is no paper. In 1960 I went back to Good Hope along with other students. By that time most of my generation just spoke straight English because they had been forbid-den to speak their own language in school, and I felt confused and I don't think that I did anything that summer, so I decided to leave Good Hope again. time I felt, forever. -- And I never wanted to go back there and I wanted to get out, and I had the opportunity to go to Yellowknife to go to school and study mechanics and there I found a lot different system, government instead of missionary schools. made up my mind that I didn't want to go back to Good Hope, so in the summer one of the teachers got me a job over in Yellowknife with Ward Air in Old Town, \$250 a month, and out of that I had to pay room and board which is \$90.00, and I used to stay just this side of

the ballpark, for those of you who know 1 Yellowknife. From there I used to walk every morning 2 down to Old Town in order to save some cents 3 coffee. And I know for sure that there is 798 4 big square tiles or sidewalks. I remember to this day. 5 At the time they were pouring 6 cement for the other side, and just a couple of weeks 7 8 ago I went back there and seen my initials. Anyways I spent about four 9 and a half years in Yellowknife at Kacho Hall and I won 10 the outstanding award for mechanics but there was no 11 12 paper to prove it. So I wasn't satisfied with 13 going to school there, it was a good experience and 14 when I graduated I thought, "Why not I go further, why 15 not see the city?" So I had the opportunity to go down 16 There there is another 17 to Halifax, Nova Scotia. different system there, you are more free, but they 18 teach you geometry, physics and all those grade 12, and 19 here I am just grade 9. 20 21 At the same time I was 22 getting letters from home from mom and dad and they told me grandfather had died and I thought of that for 23 a long time, what my older people were telling me, but 24 I felt too far advanced, so I didn't bother, So I kept 25 on studying, and I didn't make out too good in the 26 grades, but anyhow my grade standards weren't way up 27 anyhow. So they put me in C.C.G.S. Labrador and I was 28 the only Indian there and they nicknamed me 29 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

they sent me down to northern Alberta, High Level, June 1 The wages weren't that great, it was just \$16.00 2 a day and at least I get a free trip out of it. 3 there there was an oil rush at the time and High level, 4 the population was 40. Within a month it jumped up to 5 1,300. And we were doing field work for Shell Oil or 6 some big company like that and sometimes I used to take 7 the day off and drive out on the cut line and I see how 8 they operate, sometimes they put canvas over the 9 derricks, so the other companies won't spy on each 10 other. And they also had oil scouts going around with 11 land rovers, some of them carried guns, I don't know 12 what for. They tell me that there are bears, in the 13 fall time the bears are hibernating 14 anyway, and I used to kid them by giving them a mud 15 sample saturated with waste oil from my truck and 16 then I went down to Rainbow Lake. By that time 17 everything was completed, that was around the 18 end of June or July and they started building 19 pipelines here and there. Some of it had signs 20 saying gas, deadly gas seeping out the side of the 21 22 pipes. 23 At times I have seen some dead beavers around that area. I don't know, 24 they got killed by trucks or got poisoned by this gas, 25 but of course I was the only one Indian there and they 26 asked me to skin it and I thought of home when they 27 asked me to skin it, and I decided to return home and 28 live the way my old people had lived and tried to get 29 back to the Native culture.

1	After all through these
2	experiences, going through the cities and pipelines, at
3	the moment I feel that these people here aren't ready
4	for a pipeline or no major developments of that kind.
5	So, I want to get back into the culture system and
6	teach my kids the way my father and the people here are
7	teaching me.
8	As a foreman here I find the
9	people chose to live off the land rather than have a
10	steady job. Young people go off hunting every chance
11	they get and as for this summer my plans to go down to
12	the North Shore with Nonekova here and see how Great
13	Bear is and I will give my conclusion to the judge here
14	and how we're going to survive in the future, how we
15	are going to teach our kids and that I will tell you in
16	a different place which is my own town, Good Hope,
17	that is all I have to say.
18	THE COMMISSIONER: I think
19	ladies and gentlemen, we should take five minutes
20	adjournment, just five or ten minutes just to relax for
21	a few minutes and then we will start again.
22	(PROCEEDINGS ADJOURNED)
23	(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
24	THE COMMISSIONER: Well,
25	we will come to order again. And you just carry right
26	on.
27	JOHN TEKZO, sworn.
28	A I will just translate
29	for myself and then in Slavey.
30	THE COMMISSIONER: Fine. I

wonder if we could have a little quiet and then we will 1 2 be ready to go ahead. 3 My name is John Tekzo. I graduated with Grade 11 from Yellowknife and I am the 4 Secretary-Manager for the hamlet. Today I would like 5 to speak about land use application and seismic work 6 I have been with the hamlet 7 8 since September 1974, it is not one year yet. application I received at first was in they asked for 9 our comments by November 25, the earliest council 10 meeting to review the application was on November 27. 11 Council disapproved and I wrote a letter to District 12 Superintendent, Northwest Land and Forest Service. 13 THE COMMISSIONER: Excuse me, 14 what did they want to -- what use did they want to make 15 of the land? Seismic work? 16 17 Yes, they wanted to do seismic work on the land. 18 19 November the 28th, and I will read this letter to you. The first letter I wrote to 20 21 the District Superintendent of Land. It says: 22 "Re land use application. At our regular Hamlet Council meeting which was held on 23 November the 27th, 1974, in which the 24 25 Council disapproved the land use permit 52" 26 That is the number of the application. 27 "The reason which the Council has chosen 28 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
16 17	A Masette Petroleum, and I sent a copy to Northwest Land and Service in Norman
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17	sent a copy to Northwest Land and Service in Norman
17 18	sent a copy to Northwest Land and Service in Norman Wells and also in Smith.
17 18 19	sent a copy to Northwest Land and Service in Norman Wells and also in Smith. Then I received a phone call
17 18 19 20	sent a copy to Northwest Land and Service in Norman Wells and also in Smith. Then I received a phone call from them again. I wrote to them and I received a
17 18 19 20 21	sent a copy to Northwest Land and Service in Norman Wells and also in Smith. Then I received a phone call from them again. I wrote to them and I received a phone call from them saying that they want some more
17 18 19 20 21 22	sent a copy to Northwest Land and Service in Norman Wells and also in Smith. Then I received a phone call from them again. I wrote to them and I received a phone call from them saying that they want some more reasons for this disapproval of this application. Then
17 18 19 20 21 22 23	sent a copy to Northwest Land and Service in Norman Wells and also in Smith. Then I received a phone call from them again. I wrote to them and I received a phone call from them saying that they want some more reasons for this disapproval of this application. Then my second letter was dated December 9th, to still the
17 18 19 20 21 22 23 24	sent a copy to Northwest Land and Service in Norman Wells and also in Smith. Then I received a phone call from them again. I wrote to them and I received a phone call from them saying that they want some more reasons for this disapproval of this application. Then my second letter was dated December 9th, to still the same people. It says:
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17 18 19 20 21 22 23 24 25 26 27	sent a copy to Northwest Land and Service in Norman Wells and also in Smith. Then I received a phone call from them again. I wrote to them and I received a phone call from them saying that they want some more reasons for this disapproval of this application. Then my second letter was dated December 9th, to still the same people. It says: "Re plan exploration activity. Referring to my letter dated November 28th, 1974, re- garding land use permit which was disap-

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

my letter: 1 "Referring to my letter dated November 28th, 2 1974, and December 9th, 1974, regarding proposed 3 cut line on the east side of Fort Franklin, at 4 our regular Hamlet Council meeting held on De-5 cember 18, 1974, a resource person from North-6 west Land and Forest in Norman Wells attended 7 the meeting. He wanted to know the reason for 8 disapproval of land use permit. Following are 9 our reasons for disapproval of land use applica-10 tion: 11 of the trappers in the community 12 1) Some trap some fur bearing animals out of 13 this area where the proposed cut line 14 will be placed. 15 2) There is a line already existing there 16 and two lines will do great damage to 17 our land and one has done enough. 18 3) The Council has a strong feeling 19 that if it approved the land use 20 application that the oil crew would 21 22 likely ask for more in the future. The Council wanted to stop this before 23 the entire point is covered with 24 lines." 25 That is my letter again. 26 "4) Since the first time, since this 27 community was established there was 28 never any incident of which the com-29 30 munity remembers of which any fur

bearing animal has come to town un-1 til this year. When they built the 2 seismic line, this is the first time 3 the community has witnessed such an 4 incident and the people were saying 5 that the fur bearing animal was try-6 7 ing to avoid the lines. 5) The Council was also saying that if 8 the oil company does discover oil in 9 one their drillings, they will put up 10 more oil wells and more. This will 11 ruin our land. If the oil company 12 wanted to build a seismic line they 13 need to build a pipeline and use up 14 all our land. What the Council means 15 that if they discover oil it will lead 16 17 to a pipeline in which the people object to very much, for the Council 18 said, if they want to build a seismic 19 line let them talk to us, saying that 20 the pipeline wouldn't damage our land. 21 22 What the oil company are saying is that a seismic line wouldn't hurt us, 23 24 but we know that pipelines and oil wells will." 25 I also sent this to Masette Petroleum, Northwest 26 27 Land and Forest Service, in Norman Wells and in Fort Smith. 28 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 spokeman 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

your residents a very pleasant holiday season. I hope that in the months to come we will have a better opportunity to chat with one another in order to have a greater understanding in each others problems and hopes. In following this vein I am happy to announce that starting in January 1974 we will submit to you a copy of all land use permits that have been issued in your area".

-- which we did not receive yet.

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

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

We have not received any copies of land use permits that-they have down here, but anyway, the company just 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.

At first they approved three 1 2 lines, they approved three lines, we told them we disapproved, but they told us this is an access route 3 that would be useful for trapping. The seismic line 4 there is better to travel on, but they didn't tell us 5 they will intersect. We didn't approve these intersect 6 lines, we just approved three lines and then we 7 approved some of this land right here. All this work 8 was done. 9 THE COMMISSIONER: I see. 10 Now, I would like to end 11 this little speech about a little history of my life. 12 Now I work for the hamlet and 13 the only time I have time off is on weekends and most 14 of the weekends I go out on the land. I go out 15 fishing, hunting, anywhere. I have been out most every 16 week for the past year. It is not only I -- it is 17 people my age or younger who enjoy hunting or fishing. 18 In the summer months I go out mostly every night 19 fishing, trapping out across the lake. That is, if 20 the weather permits. In the summertime I travel about 21 22 70 to 80 miles just for a camping, fishing, outdoor 23 activities. One time I was out on Willow 24 Lake with one of the local guys. I was up there doing 25 a little hunting and out there on a small river, on the 26 small river I came across we were following a seismic 27 line -- it wasn't a small river, it was quite a hollow 28 river which I came across, when I came across it, it 29 sort of looks like the land was pushed across the other

side of the river for, I guess, it is for a bridge. 1 Let me translate. 2 I myself follow old people's 3 I do a lot of hunting and like all the 4 tradition. womans said. Woman does the cleaning and the man does 5 the hunt and all this and I am still following, and I 6 would like to conclude that this land is still 7 important to us, to young people like me. 8 THE COMMISSIONER: 9 Thank you I wonder if you would let us take a look at verv much. 10 those letters that you read and the maps that you 11 showed me. Maybe you could just let me take a look at 12 them when we adjourn a little later and I'd have a 13 chance to read them over then. Would that be all 14 right? 15 16 Α Sure, yes. 17 THE COMMISSIONER: Well, is there anybody else who would like to speak? 18 19 CHARLIE NIELLY, sworn (Interpreter, John Tezko) 20 21 Α This is Charlie Nielly, and right now he is going to talk about how his father 22 23 had taught him all the his father taught him 24 everything. He said many times old people 25 have told him old time stories which is useful to him 26 and they will remain in his mind all the time and he 27 will pass it on to his children. Right now he 28 29 going to talk about how he worked in the past. 30 When I was small my mum died

and only him and his father, only his father and him -1 - he said him and his father lived through bush life. 2 In the old days his father hunt, trapped, that is the 3 only way that they had something to eat. 4 He said that he went to 5 school in Aklavik in 1958. He went to school to learn 6 at the time, there were too many words to learn, like 7 they have to work at words. He went down there for 8 schooling, but he didn't learn much. Then he came back 9 from school. He worked for his father. He started to 10 trap, hunt and fish while he lived with his father. 11 After that I wanted to learn more -- so he went to 12 Yellowknife to get trained in heavy duty for nine 13 months. Right now he is working for anybody and he 14 wants to make money to buy all the necessary equipment 15 to work in the bush. Things like boat, 16 That is why he is working for the white man, 17 to buy all the necessary equipment to work with. 18 19 Right now he feels he doesn't want to work for anything, but only to work enough to 20 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 North Shore hunting caribou. He has been hunting 23 moose, fishing and whatever he gets he shares with the 24 people of the community. He said this year he shot 25 seven moose and 25 caribou and they didn't last him a 26 month. Right now he says all the people, all of the 27 older people that talked about the land and how they 28 travelled on it and how they -and how they lived on it. 29 All that he heard from the old people and whatever has

been talked about now, it will remain in his mind 1 forever. He says from all the people that I have heard 2 and have learned in the past, I have learned a lot from 3 I have hunted, I have trapped, I have 4 old people. fished and I work for whitemen and I learned all of 5 this from older people and I will keep it on even 6 though the older people don't live that long. 7 I will translate it myself in 8 English. All this old peoples that they tell me so 9 many stories and I have it all in my mind and how much 10 they loved the land and how much they want for the 11 future for their kids. Right now there are so many old 12 people that tell me the stories, they do not care for 13 themselves, but they do care for the young people, even 14 for my kids. All the stories they have been telling 15 16 me and this is how I learned from the old people, and the Government and the white people, 17 what they are talking about, they are talking about the 18 pipeline, the seismic, and so many different things 19 like a highway, the trucks all over the place and they 20 did so many damage on the land, like the seismic lines 21 cover up our country just like a checkerboard, and that 22 23 there is no place for game to live in, even to the people, and the old people that taught me so many fish 24 lakes all in this country, and they have all the names 25 for the fish lakes, and this is our country, and a lot 26 of fish on the small creeks that cross with the seismic 27 lines and they cover up with a kind of dirt and they 28 make a bridge and they cross, and the spring came up, 29 they tear that down and when the water flows throws it

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

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

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

that they found a rock way out in Fort Radium and 1 Great Bear Lake shore. They found a real fancy rock, 2 they didn't know what it is, so they take that rock 3 along with them. They came down to Fort Norman, mostly 4 by paddle that time. They came to Fort 5 Norman to show it to the white people and this person 6 told this Native, show us the place where you find 7 this, so he traveled with them on the Bear Rivers and 8 travelled all the way down to Fort Radium and they 9 showed him the place where they found the rock and now 10 they find out what it is, now they have a big mine 11 there, and the Natives, the old people, said they are 12 doing the hard work, but they didn't get the help, and 13 even this day there is more and more white people that 14 coming up, they are coming up and they are still want 15 to use our land and they use the road too, and this 16 is what they fear of. They are going, the thing is 17 they are going to damage the land, and they are going 18 to go through the Mackenzie Valley and the animals go 19 right by the rivers and that is how the game is going 20 to disappear in 50 years time. We don't want it to 21 22 happen. 23 And now the old peoples that they tell me the stories, they show me the 24 country, I am following that, in this area I work here 25 and have a name for it. One place they call this fish 26 lake, but they have in their own name. 27 There are so many fish lake out between Smith Arm and Dease Arm, 28 there are so may fish lakes up there and so many 29

rivers, and the whitefish, what kind of fish is in

there and all along the Mackenzie Rivers, they have got 1 all the fish lakes and all the name for them. 2 all different names, and they told me the name of the 3 fish lake -- I know where the fish lake is. 4 They got all the fish lakes 5 along the Mackenzie River, they gave me the name, I 6 know where it is and if I want to go and there is a 7 good place for a fish lake, I will go there and I catch 8 the fish, I bring it home. They are telling me the 9 truth. And also some of the rivers goes in the bush, 10 there are all different kinds of fish coming up along 11 the rivers and they had all the names for all the 12 fish, and also all the game, even the moose, the white 13 people that have maybe four different names for a 14 moose, but the Native, they have got seven different 15 names for a moose, it's all the kind of moose they are 16 17 going to get and how they believe and how they travelling, some of the really good hunters know how 18 the moose going in his country, and some of the really 19 good fishermen, and they really know exactly what 20 happens to the fish, where they go, where did they go 21 22 and they get them. 23 In the summer where the fish are they know where they are. In the wintertime 24 sometime there is no fish and they know where the fish 25 go and they follow the fish and they find the place. 26 They sit there and they get a fish from there. And one 27 place they fish goes in the wintertime. 28 wintertime we hardly have any fish in this day, and all 29

this fish, where did they go and the people follow it,

and this fish how they travel in the Great Bear Lake. 1 The old peoples they have that story for years and 2 years and they gave it to me and I know where they are 3 and I follow them in the wintertime. And this is how 4 so many old people, they gather in one place, they tell 5 the story about the old, old days and I sit with them 6 and I listen and have a really good life. 7 happy because the game is all over the place. 8 hardly didn't have a hard word for the game 9 when they get into the bush -- even the game that 10 are right behind them by the little lake. Some of 11 the people have shot moose down by little lake, but now 12 there is no more. They have to go miles and miles to 13 get them. And this, the old people, they tell me so 14 much stories and how much they love their land 15 and they gave me all this story and now I really want 16 my land to be free and I hope the government and Gas 17 Arctic, they still say they help each other and be 18 happy with the government and the Indian people will be 19 happy and I hope they do not damage the land on the 20 Mackenzie Valley. That is how the people tell me the 21 22 story. So many that say that over and over and over because they want to understand really good. Now all 23 this story they tell me I really understand what they 24 25 have been telling me. 26 THE COMMISSIONER: Nielly, I wonder if it would he all right with you if 27 we adjourned now for supper and we will come back at 28 eight o'clock and you can just carry on then, if you 29 don't mind, would that be all right with you? And

anything that you still wish to say, you can say then 1 and then we will just stop now then and come back at 2 eight o'clock tonight, is that all right? 3 I didn't realize that you 4 were leaving at nine so we will carry on now, I am 5 sorry. 6 We want to hear everything 7 8 you want to say. We just thought that maybe we were just getting a little hungry here, that is all. 9 (PROCEEDINGS ADJOURNED UNTIL 8:00 P.M.) 10 11 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 12 13 THE COMMISSIONER: Well, ladies and gentlemen, maybe we will start again this 14 evening now. We will just allow Mr. Charlie Nielly 15 to carry on to continue what he has to say to the 16 17 Inquiry, so you just carry on, Mr. Nielly. Α This winter I have 18 been working for the co-op and I get two days off on 19 the Saturday and Sunday. In those days I usually go 20 out trapping and I go out hunting and we went out 21 fishing. By the time Sunday night I return home 22 because I have to work on Monday morning again and 23 sometimes they give me two weeks off, and this two 24 weeks off I usually go out to the Caribou Point with 25 a snowmobile and I usually buy -- it-carries 50 26 gallons of gas, and some shells a tank and a stove. 27 It takes me three days to get there, -- it depends 28 29 on how the winds are going on the Bear Lake. 30 Sometimes they blow so hard you can't tell which

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direction you are heading and mostly followed by snowdrifts. The snowdrifts are going in the direction of south when the wind blows at Caribou Point and the Big Point, and we usually follow the snowdrift and I go straight across to Caribou Point because you can't see the land across there, and we have seen there on the Caribou Point, and one little cove and at the narrow there is lots of fish there and we set a net and the same hour we catch about five fish, that is the first meal that we got. Then we stay there for 21 days, and in 21 days we usually go out hunting caribou and we shot 25 and we carry it all back to my main camp and fix it all up, then in 21 days time we bring it back to Franklin, and after I came back to Franklin I still had some days off left yet, then I go out behind towards the Smith Ann about 30 miles from here and the east and the area and right across the lake and altogether I shot about seven caribou, seven moose. I bring all this meat back to the town and I gave all this meat to the people in town and it cost me nothing. I just help the other old peoples that can't go hunting no more, and also right now I have no boat and no canoe, no kicker, so I plan to work for some kind of company, like I am working for Imperial Oil right now. I didn't work for the money, but I work for a canoe and a kicker and after I get this canoe and the kicker I will use that for travelling around Bear Lake.

Last year I had an old boat

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and real old kicker and I used them all the way across to the North Shore of Bear Lake and there are a few caribou right there and I returned home just in a week, because I am working for the co-op, so he gave me one more week off just to go out there and come back, and like these things I want to use for hunting, like a gun. If I really want a gun and I use it I usually work for a gun only, not for money, and I buy this gun and I use it again. I use it and travel all around my country, down the rivers, even down the Bear Rivers.

Today right now old peoples and the young people they have learned so much from the outside like so many bad things that they learned from the outside, like using drugs and things like that and this is how they learn from the outside, and what will happen when they -- when the pipeline goes through or a highway or a dam, things like that, and then more people coming down and the young people will learn more from these people and right now this is how the young kids, they can't get away, from the south, from the liquor. The white people teach them how to drink, like to the Natives and the old days, the old people didn't know how to say liquor before, and they didn't e know w to say money, and mostly we say. fur, if they want to buy a gun they usually pile up the fur right up to the gun and say 200 furs, that means 200 dollars, but they never used to know the money before. Mostly they buy things by fur and some old people they mentioned that to me, they usually want to buy a gun and they usually, maybe 200 rats that pile up to the gun and they usually

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buy a gun with that fur piled up to right level, like that and they buy that qun, and today they learn so much, they learn so much about the white people from the outside and the young people they go to the school and they speak in Slavey, and they because only one language like only Slavey -- not only Slavey, but English, all over the Northwest Territories, only one language and they understand each other and they knew what they say and they argue each other with it, and they knew how to say and are helping each other with it. In the old days, the old people, they didn't understand Slavey -- I mean the English, and they usually translated. This is how so much argue coming up 13 all the time and they wish to stay real quiet and wish 14 to have peace and nobody bother them, and even the way that I feel today, I feel so sad for these old people 16 and also for in the future. After all my kids when 17 they grow up, I will pass it to my kids what will happen in this day and what the old people tell me about the old days. 20

So I hope the government and the natives will help each other and will be happy in the future and I wouldn't know what will happen in the future, so I won't say, I won't say no for my land and I won't say yes for my land, but I will, it will tell in the future. So this is all I can say, and this is I have in mind to tell you and I appreciate you coming and listening to the people tell their old stories and I have a plane to catch and I hope you have a good visit. So this is all I can say, and I am

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

eyes we are recognized as Canadian citizens, but in my 1 eyes I see us as a special group of people, and I think 2 that it is really important that the Canadian 3 Government should listen to us. It is not only right 4 for somebody else, a group of people to come in and 5 decide that, well, this is what we are going to do with 6 7 you, and you have to accept that. I think we should be able to talk for ourselves and we should be able to 8 tell the Canadian Government, this is what we want, and 9 if the Canadian Government is that interested in our 10 land, then in recognizing us, should be interested in 11 our well-being too. I will translate that first. 12 I think that the oil companies 13 shouldn't think of the cheapest route. I think that 14 they should think of their other fellows, the other 15 people that are involved, because think of all the 16 damage that you are doing to one group of people. 17 The land cannot be replaceable and the land, as you 18 have been told so many times today and yesterday 19 and throughout all the other communities, how 20 21 important the land is to us, and I question, you know, who is running the show? I question 22 how much royalties is the government getting 23 out of that oil, or the gas line? And to me there 24 shouldn't be any questions or any hesitations 25 on the Canadian Government's part to participate 26 with the Native people. This is practically the 27 last place in the whole of Canada where you can go 28 [fishing and you can catch fish, where you can really 29 enjoy nature, where you can come home and say, "This

is home." I have been down south, I have gone to 1 school, but I have been more fortunate than Doulhus 2 Shay, because the school I went to, it treated you like 3 an individual, it didn't treat you like cattle, and 4 that is Brandon College. 5 THE COMMISSIONER: What was 6 7 the name of it? Α Brandon College, Fort 8 But everytime I come home from down south, to 9 I can never feel comfortable down me, this is home. 10 I can never feel comfortable with other people. 11 I feel this way amongst my own people, and I would like 12 it to remain like that, even myself. I wish that 13 during the schools that I went to that 14 half of the education should have been in the Native 15 way, I would have really enjoyed that and even now 16 I regret having to go through all those things and not 17 knowing, but I hope that I got my idea across, the 18 questions I raised about the Canadian Government's 19 control. 20 21 That is all that I have to 22 say. 23 THE COMMISSIONER: I think I should say, and you might translate this for me, 24 that I am here because the Government of Canada sent 25 me to find out what you think about this proposal to 26 build the pipeline. I want to hear what you have 27 to say and that is why I have been listening to you 28 yesterday and today and I invited the 29 representatives of the pipeline company to come here 30

so that they could hear what you have to say and 1 that is why Mr. Carter and Mr. Workman of Arctic 2 Gas and Mr. Elwood of Foothills Pipelines are here. 3 I will take everything that you have said into 4 account. I will be thinking about it along with 5 what people are saying in the other communities and 6 in the formal hearings at Yellowknife and then I 7 will make my report and recommendations to the 8 Government of Canada. The Government of Canada will 9 have to decide whether a pipeline is to be built and 10 if it is to be built they will have to decide what 11 route it will take and what terms and conditions 12 will have to be imposed upon it. 13 The Government of Canada 14 is in Ottawa running the country so they can't be 15 here and they can't be in each community in the 16 17 Mackenzie Valley to listen to what the people have to say so they have sent me to listen to what the people 18 have to say and then to report to them and to make 19 recommendations to them. You might translate that and 20 then we will get on with the next witness. 21 22 Well, I think we are ready for other people that want to come forward and say 23 24 something about the pipeline and all of the other questions that are connected with it. 25 26 JOE KENNY, sworn 27 (Interpreter, Phoebe Tutti) 28 Α He says that you came here in person to listen to us and we are telling you 29 how we feel face to face like and he says that he has

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

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

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

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

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

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

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

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

thing they do. 1 And then he says making the 2 roads up and setting traps, this is what you do on 3 returning homewards. You also make roads and you also 4 set traps, and then he says sometimes you have to be 5 very careful too because there might be wolves or 6 wolverine crossing those traplines, and if any the 7 wolves and of these animals cross/ the wolverine, then 8 they eat all the fur that you have caught on your trap, 9 but sometimes if they get a lot of fur caught in their 10 throat then they carry off the carcass and bury it and 11 sometimes you have to go around, you know, trying to 12 find the burying grounds, or where he buries all his 13 animals to, you know, retain the fur. 14 THE COMMISSIONER: The wolf 15 may take the flesh and the fur? 16 Well, he takes the fur -17 - the body, and if he is full or there is too much hair 18 down his throat he usually drags it off for later 19 supper, and before it happens you go after it and try 20 to recover it and it takes miles and miles of trying 21 22 to recover things like that. 23 He says that this -is the work that the Native people up here do and he says that 24 my people know how I work. I have a lot of children, 25 he says, and I'd like for this kind of life to continue 26 We like what we are doing, we enjoy what we are 27 28 doing so he wants this sort of thing to continue on. 29 He says that sometimes you

set nets hoping that you will catch some fish for the

dogs, because in order for the dogs to continue you have to feed them. He says you are not carrying dog feed too. Sometimes you don't catch any fish and you have to return all that distance back to Franklin whether you have any type of fur for, you know, to turn in for money, it doesn't matter, you have to come home. He says, probably you have heard a lot of arguments during this hearing about why this should be, and he says that you have also heard a lot of comments from the people and he says that you have heard about seismic lines.

He says that he is going to talk some more about seismic lines. He says the seismic lines, he says animals around here, you know,

talk some more about seismic lines. He says the seismic lines, he says animals around here, you know, after you build a seismic line, it might do a lot of damage, more than you think is happening. He says, animals eat off a lot of things and he mentioned a whole bunch of wood and he mentions all the wood except one that the animals don't eat, and he says you have to think about the oil spills, the animals wouldn't eat spoiled food for them, they wouldn't eat — and there also exhaust coming out from the trucks and that. And he says that we don't want any damage like that because it is damaging us, our lives. What he is trying to say is that there must be more damage done than, you know, what we actually think there is.

He is going to talk about fish now. He says that there used to be a lot of fish here in Franklin, in the bay here and in the bay over

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

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

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

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

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And he says that at the time that this happened, all the four councillors, some of them were in Edmonton and Ottawa and he mentioned all these councillors plus one more, but while they were gone the schooner came and did their surveying for a month and a half and he told them, the crew there, that how would you like it if we went and spent a month and a half, you know, in your backyard, wouldn't you have something to say to us? And he says, we don't have any gold or oil a thousand feet in the lake here. We do not have anything valuable for you here. If you want to do your stuff like that why don't you go somewhere else? And he says that if you want to do surveying like that Page 727 was missed numbered in the original transcript and does not exist.

you should ask the chiefs and the councils before you come here, and his answer is like they started 2 3 laughing. He says that there are 4 still a lot of people who'd like to say some 5 things and this is all the information he has to give 6 7 to you THE COMMISSIONER: Well, thank 8 9 you very much. 10 DORA GULLY, sworn 11 12 (Interpreter, Phoebe Tatti) 13 Α She is going to talk 14 about the dams. She says a lot of witnesses came up, 15 but they never really got it, so she is going to talk 16 17 about building the dam now. This is our land and the Bear 18 19 is our road. She says that we are not the only people who worked on or who travelled on this land and the 20 river. She says that all our ancestors too have 21 22 travelled on this land and on that river. She says 23 that we use the Bear River as a means of transportation and Fort Norman and other communities use that as a 24 means of transportation too and she says we don't want 25 anything to happen to it, we don't want any damage to 26 happen to Bear River. 27 28 She says that when you only 29 hear people mentioning, government people mentioning that they are going to build a dam there, but they

never mention the damages that is going to happen, and 1 she says that when the dam is built the water will 2 rise and think of all the damage it is going to do to 3 us here, to the land and to the animals 4 She says when the water rises 5 there will be a lot of damage done to the 6 animals and fish. The animals and fish we use as our 7 food, our source of life. She says, with the 8 damages that happen what is going to happen to our 9 children, what are we going to feed our children with? 10 She says that we are not talking for our generation, we 11 are talking about the future, future children, and she 12 says we don't want any damages to happen to our land. 13 She says I think personally 14 that when the dam is built the flow of the river will 15 increase -- not increase -- like how strong the 16 17 pressure is, it will increase the pressure and it will practically eat away on the river banks, and think of 18 all the damage that will happen then. 19 THE COMMISSIONER: The 20 velocity of the current. 21 22 Α 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. We know what is on our land and we know what is going 26 to happen if things happen, you know, if major 27 developments, and she says that we know what we are 28 talking about. We are not talking about things that we 29 are not familiar with. 30

She says that when we are 1 2 talking about this we are talking about the future and we hold in our hearts and we are sympathetic and we 3 hope that people like you who are listening to us will 4 be -- she hopes that the stories that they are telling 5 you that you will take -- you will be more sympathetic 6 7 towards them. She says that she thinks a 8 lot about this land, she thinks a lot about the people 9 on it and she thinks a lot about her relatives on this 10 land and she says that she has an area in, I think News 11 of the North and the Native Press a little area where 12 she writes comments. 13 THE COMMISSIONER: Yes, I have 14 read what you have written, Mrs. Gully. 15 16 She says that she writes down in that section how she feels about things. She 17 says maybe my people here don't know how I feel but a 18 lot of other people up in the North know how I feel. 19 She says that when we talk about our land we are 20 really, when we talk about how important our land is to 21 22 us, we are really telling you the truth, she says. I have worked for ten years, she says, but today I don't 23 have a cent in front of me. Some of the money that they 24 25 put away for later use, she doesn't have any of that. 26 She says that even though you work here you can't save any money because each year 27 the food prices increase and you make money but you 28 spend it, she says. I am really careful about how I 29

spend my money, but even then I don't have any money

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

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

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

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

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

 like, and she says sometimes we have somebody campaigning and coming into Franklin and says, "Well, you vote for me and I will do a lot of good for you." So we vote for them and they never show up any more until the next time.

She says that even though because we vote for them sometimes we make special requests of them, but they always have excuses. They always have reasons for why they can't do that for us, and it has been a long time now and that excuse still remains and she says that I am suspicious that there is some foul play, like in her own mind, she is suspicious of these people.

She says that we know from experience and from the past that the white man has always said these things to us and she says that how do we know that they are going to tell the truth. How do we know that what they say is good for us is really good for us? How can we trust them?

She says that with this in mind, what I said in the past, with this in mind, she says, we have our doubts about the pipeline and the land and what is to happen to us, but she says that we have also asked for a land settlement before any major development and that still stands.

So, it is with this in mind, so with this in mind she says -- so with this in mind, all the things that she said in the past, just what she says to you. So with this in mind, she is going to close up her statement, or her points because the

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meeting might end soon.
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2
                              She says that there are other
3
   people to talk.
                              THE COMMISSIONER: Thank you
4
5
   very much.
                              PAUL KODAKIN, sworn
6
7
                              MISS TATTI: He is just going
8
   to read what he has to say and I will probably
   translate for him.
9
                                   Yes, I'm still
10
   young, but these old people that are talking about
11
   trapping and hunting and how they like the bush.
12
   So I would like to talk about what my dad taught me
13
   when I was out in the bush with him. The place he
14
   taught me was at the Johnny Hoe River. Since I was
15
   small I always been in the bush with him. He taught me
16
17
   how to use traps and use the equipment that we used in
   the bush. When we shoot any caribou or moose we bring
18
   the meat back to the camp. My mother makes dry meat out
19
   of it so we have all the food we want even in
20
   wintertime. We set fish nets no matter how cold it is,
21
22
   maybe 50 or 60 below, but that is what we have got to
   do when we want to eat good and besides, we donut spend
23
   any money in the bush, but we eat as much as we want.
24
   That is why we want our land. I am an Indian just like
25
   my dad so I want this land and I don't want the
26
   pipeline, I don't want the dam in the Bear River, and
27
28
   that is all I can say.
29
                              THE INTERPRETER: He just
   wants to point out one thing.
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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

sons and all of them are treated the same way. He said 1 that Paul made a special request that he would like to 2 have a copy of what he wrote down. 3 THE COMMISSIONER: All right. 4 We will send that to you, Paul. And I should say for 5 the record that I am turning these two maps that are on 6 the wall over to the custody of Glen Bell and Phoebe 7 Nahanni and the Brotherhood because they wish to revise 8 them, and when they are revised they will be presented 9 at Yellowknife. 10 About the letters that went 11 back and forth about the land use application by 12 Masette Petroleum, and I asked him if we could keep 13 those letters and the map. We will take them back to 14 Yellowknife and then send them back to you in about a 15 week. Mr. Tezko said that he thought that would be all 16 right, so we will do that, Chief, if that is all right 17 with you and the Council. 18 19 Miss Hutchinson, the land use application by Masette Petroleums will be marked. 20 21 (APPLICATION BY MASETTE PETROLEUMS MARKED EXHIBIT C-19) ALFRED TANOTON, sworn 22 23 (Interpreter, Phoebe Tatti) 24 25 He said that it is nice Α that the people all here participated in confessing to 26 27 you about the use of the land. The people love their land 28 with their mind, their soul, with their hearts, they 29 love their land, and he says when they speak about the

land, how they used to live, they are really peaking 1 the truth. He says that a lot of those seismic lines 2 are placed where they use that line a lot for 3 trapping and hunting. He says that at one time he went 4 spring hunting and he saw a beaver on the 5 road on one of those seismic lines, and he says that 6 that beaver was so sick, and it was so thin, it was 7 practically just walking in circles, and he says to 8 himself, if I kill that animal, would I get sick with 9 it? He says we don't want that kind of damages to 10 happen up here. He says that they have these seismic 11 lines all over the place, on the land, and sometimes 12 even on the water, on little creeks. He says that he 13 later went back to look at these seismic lines and 14 there were a lot of spilled oil on the lake and on the 15 land too. 16 17 He says that it is not very pleasant for the animals those kind of conditions. The 18 beaver, the ducks, the ravens and all the birds he 19 mentions, it is not very pleasant for those animals. 20 He said last summer he says 21 22 there were a lot of ducks here, a lot of birds around here. He says, but after he went back to visit the 23 seismic lines, after he 'saw all those lines, the oil 24 spills, there are not half as many ducks here any more. 25 He says that a point, from 26 Franklin there is a point right over there, you can see 27 28 it distinctly on the map, he says, we use that land a lot for trapping and hunting, he says, and the 29 companies wrote to us and told us that, well, you can

use that winter road later on. And he says but that was a lie. They really lied to us when they told us that. 2 3 He says that we know the land very well. We know where there is creeks, we know where 4 there is fish lakes. We know where the small lakes are. 5 He says that that is all that 6 7 he has to say on that certain thing he talked about. He says a lot of people here have mentioned 8 9 it, so now he is going to change to a different topic. 10 He says we are talking about 11 land settlements, he says, and not very many people 12 talked about what they are asking for when they are 13 talking about land settlements. He says what we are 14 asking for is 450,000 square miles. 15 16 He says when . we - are asking for that 450,000 square miles we really want 17 what we are asking for. We want that area of land. 18 19 He says some people might question why they are asking for that big a land. We 20 21 are talking for the future. There is going to be a lot 22 of young children born for, you know, later on, like, and we want these young children to have enough land so 23 they can enjoy it and so they can use it, and so 24 he says that they really want the land settlement. We 25 need it for the future, and he says that with -- they 26 would be very happy if the land settlement is settled 27 before any major development. 28 29 He says that from the beginning, since the white man came they have been

lying to us about things, and he says that they have discovered a lot of minerals, oils and other valuable stuff, and he says, we haven't received one cent from those guys.

And he says that this land is practically our last resort -- our last means of survival, and he says that we feel that once all this time, all the minerals that the Government has received, we haven't received one cent from them and that we hope that with the land settlement when the pipeline if the pipeline goes through, that there will be some royalties going to them.

He says that if -- the dam and the pipeline is built there is going to be a lot of white people up here. That when the white people come up here because of major developments, he says, we Indian people will have no control of -- about what we own. He says we may, he says, us, the chosen people, the councillors and chiefs, he says, we may when the white people come, we may not even be able to vote for ourselves any more. Like, the voting will all be done by the 'white people because they are the majority -- you know, saying the majority rules, and that would be the white people.

He said although we were the first people here, we have been living here years before the whiteman came, but and although we own the land, after this happens we probably wouldn't be able to set net where we want to anymore, and he says when we are asking for this 450,000 square miles, we'd like

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	barra to not down broughts to start the first first
21	you have to get dry brushes to start the fire first,
28	and then you work on the ground, you take away the
	,

fire and then if it gets really cold you have to take 1 some snow and put it around the tent. 2 3 He says, the next morning when you get up you have to get some dry brushes to 4 make some more fire and you have to get wood for the 5 fire, and then he says then you start getting snow so 6 7 you can make some tea in the morning and then you start cooking for yourself. 8 He says that he likes going 9 into the bush and he likes setting traps and finding 10 fur and when you go out you look at it again. 11 THE COMMISSIONER: Well, thank 12 you very much, Tony. I think I should say for the 13 record that when Tony came to the map he showed me the 14 area where he trapped with his father. He pointed to 15 the tributaries of the Bear River on the south side of 16 the Bear River. I think appearing on those traditional 17 traplines that are already marked on the map. 18 19 Okay, thank you, Tony. 20 JOE NAEDZO, sworn 21 22 (Interpreter, Phoebe Tatti) 23 He says that it is nice of you come to Fort Franklin to listen to us. 24 We are in a difficult 25 situation, he says, right now, and it is nice to know 26 that somebody else will hear our stories and he also 27 says that we have lived the way our ancestors lived, 28 and we hope that our children will live the way that we 29 live today. 30

In all of Fort Franklin's 1 2 existence we have never had such an honor, to have such an important man like you to visit us, and it is 3 really nice because we can express how we feel about 4 5 our land and want for our future. He says that all the people 6 here have expressed how important the land is to them, 7 and that is really the truth, and he says that he 8 also says that the seismic lines have caused a lot of 9 damage and that damage too, he says, I know it is true. 10 He says that in the old 11 days our ancestors had a very good life, he says. There 12 were a lot of animals. There life was 13 very profitable and he says that he is using the 14 silver package as a way of explaining things. He 15 says that at one point this land, indicating 16 17 it had black specks all over it, that is meaning the animals, there are that much animals and he 18 says that now half of it is gone on the package, 19 half of it is gone and that is since the white man 20 21 came. 22 He says that our land is like 23 our last resort. He says that we have no money ahead of us, so our land is practically the last thing we have 24 left, and he says without the land we will 25 not survive. He says that we don't have any money ahead 26 of us, and he says that we can't charter 27 planes if we are short of food, we can't charter planes 28 to get the food that we want. We don't have that kind 29 of money. Our land is practically the last thing we

have. 1 2 He also mentioned earlier about the seismic lines, he says that Alfred mentioned 3 that there was a beaver there and he had to kill the 4 beaver and that there were oil spills all over on the 5 creeks and on the land, and he says that not only the 6 beaver and the ravens, the seagulls are harmed by 7 it. All animals are harmed by it. He says that all 8 those people who have worked on the seismic lines, they 9 have all gone back south now, and they have probably 10 made a lot of money on it, but think of us text year 11 when we travel out to make our living off that land, 12 fewer trapping next year, think of the little money 13 they will make because of the damage done there. 14 He says that because of the 15 16 damage on the land, there is a lot of shortage of 17 animals and right now fishing is practically the last thing they can survive on, you know like, for foodwise. 18 19 He says that referring back to this map over there, he says that this is all the places 20 21 that he travelled and there were some unpleasant 22 timtimes. He says that sometimes he was very cold, there was no food, and he says that sometimes he had to spend 23 nights without food or else he just kept walking hoping 24 that he would find something. He says that not only him 25 has gone through that experience. A lot of people here 26 have gone through it. 27 28 I have already mentioned that 29 there is a lot of animal -- scarcity of animals, and fishing is practically the last thing, and when you

build a dam there, you know, you are not thinking about 1 -- if you are trying to build a dam you are not 2 thinking about what will happen to the fish, and he 3 says all of the damage is done to the fish there, and 4 he says that you are practically closing the 5 restaurants to us with the building of the dam, you 6 know, restaurants, eating areas, like the fish is what 7 they live on right now, and if you build a dam, that is 8 practically closing the restaurant places. And he says 9 that fish cannot survive, you know, with that kind of 10 situation that will happen if the dam would be built. 11 He says that when you 12 build that pipeline too, there might be oil spills, and 13 sometimes in an oil spill you never know where 14 the damage could be done on the pipeline. Suppose there 15 was a damage and you didn't know about it and suppose 16 like it was on a river, suppose it was on a lake where 17 we fish, he says the fish will die and think of all the 18 damage that will happen to the land, the land on which 19 the animals feed, and he says it is just killing 20 21 animals deliberately and he says that our children sometimes are not very aware of the dangers that are 22 involved, that sometimes they might eat animals that 23 they see lying there and he says, we don't want this to 24 happen to our land. We want our children to survive, 25 so we want land settlement before any major 26 development. 27 28 He says that the white man 29 thinks of money as a way of survival, and he says that that is the whiteman's way, but he says that we don't

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)
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Α He says that on my last 1 2 visit to Ottawa I went to visit you. He says I told you about my people here. I told you about their way of 3 life, and he says that he also said to you then that 4 you should come down and hear them yourself, and now 5 that that has come true he is very pleased that you are 6 7 here. He says that every human 8 being on this land wants to survive and you have heard 9 the expressions, you have heard the people express 10 themselves, and you have heard them tell you about how 11 12 they want to survive. 13 He says that all the people who come up here to talk to you, he says, that it is 14 sort of in a way expressing that they would like to 15 survive. He says that when they talk. 16 17 And he says there was a report made by a woman and he says that woman didn't 18 even have a meeting with us, and she practically didn't 19 see anybody. 20 THE COMMISSIONER: Is that 21 22 Gemini North? 23 Yes, I think so, and she Α says that that woman has not even gone as far as Little 24 Lake with anybody, and he is saying who is the boss for 25 this woman and is there any representative from that 26 company in this meeting here. 27 THE COMMISSIONER: Well, 28 Gemini North was a consultant employed by Arctic Gas. 29 30 Is Mr. Carter or Mr. Workman here still?

MR. ELWOOD: I think that they 1 2 have gone back to Norman Wells. 3 Α He says that when you are a boss, like when you are a leader, or when you are 4 a boss for somebody, you usually give directions to 5 that person. He says that that woman must have had some 6 directions from her boss, and he says that usually 7 when anything like that happens, I, as the chief, tell 8 my people what is to be done, as their boss, there is 9 a sort of a comparison made there, and he says that 10 she didn't even see anybody from the community. He says 11 that when she came up here did she swear on the Bible 12 to tell the truth and nothing but the truth? Why did 13 she come here to make reports like that which are 14 false? 15 16 He says that it is always the same, that when money is involved, people usually lie 17 about things, and he says that kind of report is a 18 proof of that statement. 19 He says all the money she 20 probably made in writing that false report, she is 21 22 probably enjoying he money's worth in Ottawa today. 23 He says that he hopes that when you meet her sometime again, that the comparisons 24 25 between the report and what the people said at Franklin about themselves, that you will give her that 26 information. 27 He said that is all he 28 29 thought about that -- that is all he has to say about that report, but he also has something else to say.

1 2 THE COMMISSIONER: Yes, before you go on, Chief, could I say something about the 3 4 Gemini North Report. The people who prepared the 5 report will be giving evidence at Yellowknife before me 6 in the fall, and Mr. Bell, the lawyer for the Indian 7 Brotherhood will have an opportunity of 8 cross-examining, that is, questioning those people at 9 that time, and the Brotherhood will also have the 10 opportunity of calling any evidence it wishes to to 11 contradict what those people said in their 12 report. 13 So that you may rest 14 assured that I will bear in mind what the people here 15 in Fort Franklin have told me yesterday and today and I 16 will bear in mind whatever comes out when those people 17 give evidence before me in the fall, and are cross-18 examined by the counsel for the Indian 19 Brotherhood, so when I make up my mind about this. 20 21 He says that it is nice to hear what you have said to him about cross-22 23 examination and the report coming out in the fall from Yellowknife. He says that my people have really 24 expressed what they really thought to you, and he says 25 that a white man, he says that a lot of whitemen came 26 up here and made a lot of money on our land through 27 minerals and through oils and valuable stuff, and he 28 says that but until today we have never discussed 29 the money involved in that. He says all the reports

that we hear is that the Government is claiming all of that money made by the minerals, and he says that 2 until today we have not really discussed the money 3 involved. 4 5 He says now that the Government has introduced government activities 6 7 throughout the North, and he says that the man who is supposed to be the government must be an intelligent 8 person, and he says that he probably thinks that we 9 have never spoken about the money that has been taken 10 out of our land. 11 12 He says that when the Government gave them schools, the Government also gave 13 them treaty money, the Government has also given them 14 allowances -- children --15 16 THE COMMISSIONER: Yes, family 17 allowances. Family allowances and 18 Α 19 old age pension and houses. He says that these houses are not made out of logs, and we know that this is a 20 very cold area. These houses are made out of paper. He 21 22 probably knows that we cant read nor write, and he probably thinks that he is doing a great favour to us 23 giving us all of these Government activities, but the 24 money that he takes out is not replaceable, it cannot 25 make up for the little things that he is giving us. 26 He says that the Government 27 also makes laws for us, and he says, and this is our 28 29 land and the Government has full control of our land,

and he says that we weren't with him when he made

these laws for us, and he says that although the 1 Government made that many laws, he says that the 2 Government is the only one that breaks these laws. 3 He says that in 1921 the 4 Government made a law. The Government broke that law. 5 He says that we have not broken our law The Government 6 did not know that within that many years they would be 7 discussing the land again, they would be discussing 8 the pipeline, they would be bothering us for our land. 9 The Government decided that 10 it seems to him the Government has decided that the 11 pipeline will go through and he says that although we 12 haven't studied the pipeline in minute details, we 13 already know the damage that can be done by the 14 pipeline: the oil spills, the animals, the land, the 15 water, and he goes on to mention all of the damages 16 that will be done. 17 He says that when you are 18 making a pipeline, it involves a lot of poisonous 19 stuff. That poisonous stuff is not good for animals, 20 animals on which they feed off. In that way he is 21 22 saying that the poisons involved with the building of the pipeline is harmful to the people too. 23 He says that if the pipeline 24 is built and there is -- and there is an oil spill, the 25 animals usually eat off the land, he says, and they 26 would probably eat off the land even though there is 27 an oil spill. If there is oil spills and there are a 28

lot of animals that are poisoned, are they going to

have those animals removed and have a blood

transfusion, and then have those animals put back on 1 the land for the Native people to use? Is that what 2 they are going to do? 3 He says that we don't want 4 the pipeline here. We know the damages that the 5 pipeline will have on the land and the people. He says 6 7 that we are very poor people. He says that the dam also, they are not just going to put rocks across it 8 and build a dam, it also involves a lot of machinery 9 and this machinery might not be just manpower, it will 10 involve a lot of oil and other stuff and there again 11 there is going to be a lot of damage done. 12 But when you are talking 13 about putting the pipeline through the Bear River, he 14 says, think of what is going to happen to the fish. 15 Suppose there is an oil spill right in the river there. 16 What is going to happen to the fish? 17 gas companies going to take the fish and make them well 18 again? Are they going to go around in the water and 19 collect the damaged fish and replace 20 21 them? 22 He says that we know the 23 damages involved in the building of the dam and he says that he has expressed at many occasions what the 24 damages that will happen when they build the dam and he 25 says that the whole lake is like a deep freeze for 26 Fort Franklin. Our ancestors have used it as a deep 27 freeze and we will e it as a deep freeze for the future 28 29 children. 30 He says that when a visitor

comes to you you don't just hand over your deep freeze 1 to them, what will be left for you? You have nothing 2 else to feed your children off so you just cannot hand 3 over your deep freeze to them. 4 He says that they don't 5 want the dam built. They know what it involves when the 6 7 dam is built, and he says that with this in mind they decided that there shouldn't be any dam up 8 9 here. When we say that the land is 10 practically our last resort, that it is our last means 11 of survival, we are speaking the truth. 12 It means that it holds that much importance to us, he says, you have 13 heard a lot of people come here and tell you, express 14 to you what they feel about the land. He says that 15 there are a lot of people here who have told you that, 16 17 and he says that they would be very happy if there was a land settlement 18 before any major development. 19 He says that his people have 20 21 expressed to him how they feel and he says that he 22 hasn't come to talk with you -- he says that he decided it was best that he came to talk to you, and he says 23 that he doesn't really know whether you can be able to 24 leave tomorrow, that it is up in the air right now, 25 because he doesn't know how many other witnesses would 26 like to come up, but he says that that is all that he 27 has to say because there might be other witnesses. 28 29 He says that he has told you

on occasions to come and visit Franklin and you have

made your visits twice and he says that he is very thankful that you came and that that is all he is going 2 to say now because there are a lot of people who want 3 to talk too. 4 5 THE COMMISSIONER: Maybe we should take a five minute break and just stretch our 6 7 legs a little bit and see how many more want to speak, and we will just take a little break now. 8 9 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES) 10 11 12 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 13 THE COMMISSIONER: We will 14 call our meeting to order again, ladies and gentlemen 15 and carry on. We will just stay and hear the rest 16 17 of the people that have something to say about the pipeline. So we will just carry on then. 18 19 LOUIS MODESTE, recalled: 20 21 (Interpreter, Phoebe Tatti) 22 He says that people here have talked about the past and how fruitful life on the 23 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 also prepares himself, or prepares things for the

future and usually writes things down, and he says that an Indian person is not like that. He usually thinks 2 for the future. 3 He says that the white people 4 have decided about the pipeline, the Native people talk 5 about our land, because we eat off our land. 6 7 He says that if the pipeline does go through, in the next twenty to thirty years 8 will there be enough animals for us to feed off? That 9 when we talk about the future this is the expressions 10 that we have given to you about the pipeline, our 11 thinking about the future. 12 He says that when the pipeline 13 does go through there probably wouldn't be just one 14 pipeline. When other oil companies find other oil or gas 15 they probably will have lines coming to the major 16 17 pipeline, all through the Northwest Territories. He says that there will 18 probably be highways built along all the different 19 routes and coming to the major pipeline. There will 20 probably be highways, you know, all the highways to 21 22 the major pipeline. 23 He says if these highways are built beside the pipeline would there be enough fur 24 25 and animals as there is today? This is if there is no other 26 means of survival for the Indian people after 27 pipeline goes through, would there be enough jobs for 28 29 all of the Native people? 30 He says that even today there

is a lot of grade 12 students doing nothing -- that even when there is no white, there is not very much whitemen here.

That is why we Native people have to think for our future. He says maybe in the future them will not be, there will be no selling of furs He says that if there is a lot of white population, if there are a lot of white people come up North, would they feel pity toward the Indian people?

He says we Native people think of our other fellow people. When we go around town here somebody feeds you without paying a cent, somebody else feeds you, there is a sharing amongst the community.

He says if the white population comes up North, and there is a hungry Native person walking around would that white person welcome the Native person in to feed him well?

We don't want this to happen to us, that is why we are fighting for what we rightly think is ours.

He says that our ancestors have led a very simple life, and he says now that since the white people came up north they are like the mosquitoes outside. He says that when a mosquito bites you you can usually slap it away, this is how we treat you, but you are still bothering us. Even though he slapped you away and tried to protect ourselves, you probably wouldn't have any sympathy towards us.

He says that were thinking of 1 2 the future for our children and when we are expressing ourselves as we did today and yesterday we are always 3 thinking, you know, have this in mind about -- we have 4 the children in mind. 5 But our children do not have 6 very much money, and they probably wouldn't have any 7 8 money, but he says, even today, if you go down south amongst the white people, you have to pay to go to the 9 bathroom, and if we don't have any money think of what 10 would happen then. 11 And he says although you 12 people, you white people are like that, it still 13 bothers us up North here. 14 You white people, when 15 16 you come up North, you are anxious to do anything you want. You probably travel all over this land. We let 17 you travel all over this land, and sometimes you 18 relieve yourselves all over this land, but you don't 19 pay for it. 20 21 He says now that -- now, suppose an Indian person went out to the city, suppose 22 they chopped down a tree in the park, they'd probably 23 gt fined or jailed for it. He says that there is that 24 25 many policemen are around to help you too, so you white people have your lives pretty well under control. 26 He say that we Indian people 27 28 have policemen for ourselves too, but when you come up 29 north not one of you end up in jail for all the

bothering that you do to--the Native people. You, the

1	white people have been allowed to come up North and you
2	have been allowed to do whatever you want, if you
3	don't bother us about the pipeline or any major
4	development, that is how the relationship will
5	continue.
6	Our ancestors, because they
7	ate, because of the abundance of animals, they probably
8	really fed themselves well and were probably fat.
9	He says that since the white
10	man came they have been bothering us so much that we
11	have all lost weight. He says that when we ask for
12	450,000 square miles, he says, we really would like it
13	very much if you give us what we ask for.
14	He says that with that in mind
15	we are making all of our statements and comments today.
16	He says that a lot of other
17	people want to speak so that is all that he wants to
18	say.
19	THE COMMISSIONER: Thank you
20	very much
21	
22	CHRISTINE TATTI, sworn.
23	(Interpreter, Phoebe Tatti)
24	A She says that there has
25	been a lot of people come up here to talk, but there
26	weren't very many women that came up, so she came to
27	express her comments about how she feels about what she
28	has been taught.
29	She says that she was
30	practically raised by men only. My mother was gone to

the hospital and my grandmother died right away so my grandfather and my father raised me.

Because she was raised by men she was taught how to set nets and sometimes my grandfather and my dad would cut wood and she had to carry the logs through into town and when my father set fish hooks he taught her how to do all these things with a dog team.

And she says that because they are men they travel in the bush, they go hunting and they go trapping and they can't always take her along because of the cold weather and sometimes she has to live with the people in Franklin or her relatives in Fort Norman.

And she says living among these people, the different people the has to live with, these people were very nice to her. They taught her how to) when the husband came back with meat or with fish, they taught her how to make dry meat, dry fish. They also taught hen—some of the women's work, which is tanning those hides and sewing.

And she says when her mother came back from the hospital, her mother made her practice what she had been taught, which means making dry meat, dry fish, tanning hides, sewing, putting fish hooks in the lake.

She says even myself, I tell you how much I know about doing things, she says. There is a lot of young people here and they also shared my same experience, they also can share the ideas that I

1	have brought across to you.
2	There are many girls who have
3	been serving coffee here. Serving coffee to the people
4	here. Maybe one of these days you might be put in an
5	isolated place, and then maybe the girls who serve
6	coffee may be able to teach you how to survive in the
7	bush, how to set nets, how to do all the things that
8	you need to do to survive.
9	She says that your
10	interpreter here has been to schools and must be very
11	well educated, but even her, this year when we had two
12	caribou hides, I had to teach her how to fix caribou
13	hide and it was her first experience and at times she
14	was very frustrated and got really mad.
15	She says that you are a human
16	being and I am a human being and I have some sympathy
17	towards those people. who cling to me. She says I
18	question whether you are the same. You are a human
19	being like me. She says when a person clings to me I
20	cannot leave the work behind. She wonders whether you
21	are that type of person too. That is all she has to
22	say.
23	THE COMMISSIONER: Thank you
24	very much.
25	THE INTERPRETER: John A.
26	Mayelle, Victor Dolphus, Joe Kenny Naedzo, John Tekzo,
27	Cecile Cho ,Louis Taneton, Cecile Modeste, Joe Bistatpe.
28	
29	JOE BISTATPE, sworn.
30	THE INTERPRETER: He is going
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to say things and then he is going to translate it himself. 2 3 Due to all the dancing Α we had the last few days, I have got a very sore 4 throat, but I will do the best that I can. 5 Ladies and gentlemen, I am 6 7 here to give my comments at this hearing about all the 8 things that my people have talked about the past few 9 days. My name is Joe Bistatpe, born 10 in Fort Franklin, and I was born in Fort Franklin on 11 the 21st day of November 1946. I was just a child when 12 my mother passed away. My dad raised me, my brother and 13 sisters. 14 I remember times when dad had 15 to try very hard to feed us. And not once in all the 16 time that I stayed with him until I got married that. I 17 heard him say that he was tired or labouring so hard 18 for us to be able to survive. It is because he was 19 raised up that way and has no choice but to live the 20 life that his father taught him. I will translate. 21 22 In all the years that I 23 stayed with him there are thousands and thousands of things that he taught and told me. He taught and told 24 me these things because he knew that some day if I am 25 to be a man to live a life of my own, I have to know 26 these things to pass on to my children as I am doing 27 this day. 28 29 So he tried hard to raise us in the best way he thought. Sometimes when we 30

were all home he would preach to us about the way of 1 2 life. 3 If you are a kind and honest man, true, you don't have a thing to your name, you 4 will never be poor, never hunger and never wish for a 5 roof to sleep under, and he was right. To this day I 6 7 have followed the things that he taught me and told me. Though I am still young 8 sometimes I teach younger students the techniques that 9 he taught me. Today I have a steady job to be able to 10 feed my family, because I can live off the land as 11 good as any of the older people could. 12 Sometimes I will go 13 trapping and hunting on my own, and though there 14 may be times for hardship, I enjoy the life that I 15 16 am living in the bush. When we the people of this community and people of other communities say we 17 don't want major development done on our land, it 18 is because, it is because we love our land and 19 respect our land and want things the way they were 20 in the past and don't want anything to change them 21 22 at the present time. 23 Animals of all types live off the land, they need food that grows on this land to be 24 able to survive. Oil companies have come into our land 25 and start making seismic roads all over this Territory, 26 and the seismic road that they build destroys 27 everything in its path. How do they know that they are 28 29 not destroying any wildlife? 30 All the oil they spilled on

the ground destroyed it. 1 And could oil companies grow back all sorts of 2 vegetation to feed all the animals? Sometimes they 3 destroy good feeding ground for these wildlife. If the 4 oil company can grow back vegetation to feed all this 5 wildlife we couldn't. That is why we say we don't 6 want damage done to our land. This land is 7 our blood. We were born and raised on it. We live and 8 survive by it. Though I am young, this is the way that 9 I feel about my land, and how do you think older 10 people from each community in the North feel about this 11 land and how life will be for their children 12 in the future? 13 The oil company and companies 14 of all sorts have done enough damage to our land. Some 15 of them find minerals and have skyrocketed from a 16 labourer to a millionaire while we, the people of the 17 North, are getting poorer. 18 19 We, the people of the North know our land and could find minerals and be a 20 millionaire one day, but the Creator did not make us 21 22 that way. He made us to suffer in life so that some day in another world we will find happiness. But as long as 23 we live on our land, we don't mind the hardships in 24 life, because we were raised up that way and love being 25 able to live off the land and not having to worry about 26 money for tomorrow. 27 That is all the that I have 28 29 to say at this time. 30 THE COMMISSIONER: Thank you

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

says my father taught me all these things, how to do things. The Native way of life means a lot to us. It means survival, so when we are talking about the land and how important it is to us, we are really telling you the truth.

He says on this land we know where things are, we know where we can get animals, we know our fishing areas.

We Native people if we are short of anything, if we need anything, the only way we n get these is through hunting and just living off the land.

So on the land, when we live off the land we know areas where we can get these animals, and he says when you travel that distance there you know that you will be able eat.

He says people, we Native people like to live that way, the Native way. He says that there is a lot of talk going around about the building of the pipeline. He says we people want to survive and we like to live in the bush. We Native people when we talk about things, but the most things that we talk about is about our land. We are not talking about just this region. We are talking for the people all over the North.

These people who talk about our land, they are all talking and telling you the truth. And listening to all those voices, and all those pleas, you cannot ignore what they have to say and you cannot ignore their pleas.

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

anything like that. 1 He says for the first time 2 3 a brother here decided to grow a garden, he says although he has tried, it hasn't been very successful, 4 that there will be nothing growing up here. 5 We talk about the our land and how important it is to 6 7 us. The old people who 8 raised me have taught me how to fish, set nets for 9 fish, hunt, they have taught me the way of the 10 Native people, and he says that I hold to today. 11 12 He says when he was very young he heard people talk about Fort Rae area where 13 there is caribou, so he says that he, the women and men 14 made a sled about four feet long, some of them had two 15 dogs, some of them had three dogs, but they all went 16 17 out on the lake towards the area, he can still remember 18 that. 19 He says they passed through the Hottah Lake region. You can see it very 20 distinctly on the map. You have to go through the 21 22 Hottah region from Fort Franklin right down to the Rae 23 Lakes region. 24 He said that they walked all this distance and there was no food and it was very 25 cold crossing the lake. Because there was so little 26 food, there was no more food just when you were getting 27 there, the men had to leave the women behind and, you 28 know, including himself, he was left behind and all the 29 men went hunting. 30

He says when the men went 1 2 hunting they shot some caribou. They had to pack all that caribou back towards the women and that was one of 3 the way, the life, that they had their first good meal 4 5 then. 6 He says that this is the way of the Native people. This is the way of survival 7 for the Native people. He says that this is how we lead 8 our life, and that is what we are telling you about. 9 Since the white man came 10 there has been word around that there is a government, 11 12 but the Government has never come down--to visit us. We have never been able to see our own Government with 13 our eyes. 14 He says that you as the 15 Government representative have come to hear us 16 17 speak to you. He says that you a human being and I am a human being, we can talk to each other. He 18 says that we hope that all the pleas that you are 19 listening, we hope that all the things that you are 20 hearing from us will make your decision in favour 21 22 of us. 23 He says that when we are talking about our land, and we speak about all the 24 hardships that we have in trying to survive, we are 25 not saying that it is bad. He says we love our 26 land, we enjoy what we are doing on our land. He 27 says when we ask for 450,000 square miles, and talk 28 about land settlement, that is what we want. He 29

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.

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

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

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

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

hooks and it was the last fish hooks and the strings, and the next morning we woke up to find out that the ice is gone again and everything, our last little things we put our - like last fish hooks and strings that we set were all gone.

And so my uncle went out ptarmigan hunting. Sometimes he got two and sometimes he got three, and that was the way that they survived.

Then later on the lake froze over, but we had no fish hooks and we had no strings to set our hooks again, so that this young son asked his mother, "Mother, why don't you make us some strings for the fish hooks?" So the next day the old lady went out to the Little Lake region again and they got a lot of little willows and stripped them . These stripped willows they placed in the water.

So after placing them in the water they took them out and stripped them again and then they twined it into a long rope and they made it about this big. So he said that he took a piece of wood and he stripped it like this, then placed a bone in between them, but there was no fish hooks. So that is how they made fish hooks.

The ice was just moving in and out, so one time it froze over for three days and food was so scarce that although it was very dangerous, he decided to go on the ice and set the hooks again. So he went out and he was gone very long time and it was

getting dark outside. They were very worried, and then when he returned. In those days there were a lot of trout there, so he had brought back very -- a lot of trout to them. He says that that is the time that he remembers because they were very hungry and they ate very well.

What I told you, he says, all the people here have experienced that kind of a way. We enjoy that kind of life so we don't want any pipeline, we don't want any dam up here.

He says since the white man came they are allowed to do whatever they want on this land. They found minerals that were valuable, they found oil, they made a lot of money on it, but we never talk about what they do, or what they do with that money.

He says, but then the white people have decided to talk about our deep freeze and our land. That is very important to us. That is why we have decided to defend ourselves, decided to say something about what should happen up here. When people start talking about our deep freeze and our land, and our last resort, then we have to say something.

The time I am talking about there used to be a lot of fish. But since the white man came there has been a decrease in fishing. He says last summer when I went to the North Shore, there were some white people there fishing. There were a lot of rotten fish left on

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
'	

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a film.
1
2
                              THE COMMISSIONER: All right.
   How long will it take you to set this up?
3
                              Α
                                   I don't know -- it won't
4
5
   take long.
                              THE COMMISSIONER: Well, we
6
7
   will take about a five minute break while you set up
8
   the film.
9
                              Α
                                    Okay.
    (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)
10
11
    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
12
                              THE COMMISSIONER: Well,
13
   ladies and gentlemen, I think that it is getting a
14
   bit late and I know that in Fort Franklin you like
15
   to get to bed early, so I think that maybe we
16
   should just adjourn now until tomorrow and because
17
   there are six or seven people who want to speak
18
   after this and so I think what we will do is
19
   adjourn until tomorrow at twelve o'clock noon and
20
   we will try to get here by twelve o'clock noon and
21
22
   we will ask you to show this film again at twelve
   o'clock noon and then explain it to us and any
23
   others who want to speak after that can do so,
24
   would that be all right?
25
                                    Yes.
26
                              THE COMMISSIONER: Well,
27
28
   can we do that?- I have to -- I promised the people
   at Brackett Lake that I would visit them tomorrow,
29
    so I really do hope we can start at twelve o'clock
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1
   noon and we will see the film again because I
   thought it was quite enjoyable, everybody seemed to
2
   enjoy it and so we will see the film again and you
3
   can explain it, sir, and then we will hear the
4
   other speakers and maybe then by two or three in
5
6
   the afternoon I will be able to get away and go to
7
   Brackett Lake and visit the people there and maybe
   get to Fort Norman tomorrow night, because I
8
   promised them I would. So can we all be here by
9
   twelve o'clock tomorrow and we will carry on then.
10
                              Okay? So good night.
11
12
                              (APPLAUSE)
13
    (PROCEEDINGS ADJOURNED TO 12: OO P.M., JUNE 26, 1975)
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