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)

New Indian Village Hay River, N.W.T. May 30, 1975.

PROCEEDINGS AT COMMUNITY HEARING

Volume 6

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Territories;

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New Indian Village 1 2 Hay River, N.W.T. May 30, 1975. 3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 4 THE COMMISSIONER: Well, I'll 5 call our meeting to order. Those of you who are at the 6 back, please feel free to come and take some of these 7 chairs at the front, Well, I am Judge Berger, and I 8 have been asked by the Federal Government to conduct an 9 Inquiry into the proposal to build a pipeline to bring 10 gas from the north to Southern Canada and the United 11 States. 12 13 The purpose of my being here today is to hear what you have to say about the 14 proposal to build a pipeline and all of its 15 ramifications, and to give you an opportunity to state 16 what you think, to tell me what you think about the 17 pipeline and to ask any questions that you may want to 18 I'm here to listen to each one of you, and to 19 consider what you have to say. 20 21 I think I should say that if this pipeline is built we are told that it will mean 22 that there will be 400 men employed at Hay River to 23 build a stockpile site, where they will store the pipe. 24 Then there will be 400 men employed there on the 25 stockpile site for about three years, to load and 26 unload 27 28 the pipe. They will have to add to the number of tugs 29 and barges on the river, so that they can carry twice as much in the way of goods and materials as they do 30

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So that if the pipeline is built, Hay River
1
   will be a much bigger place than it is now.
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                                                 There will
   be more people living there, and it will be very busy
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   for at least three or four years, and maybe for longer
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5
   than that.
                              We have at my invitation,
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   some of the people from the two pipeline companies,
7
   Arctic Gas and Foothills Pipelines here today, and
8
   later on if you want to ask any questions I'll
9
   certainly tell them to come forward and answer them.
10
   But my main purpose here today is to listen to what you
11
   have to say and so far as I can, to answer any
12
   questions you have.
13
                              If you want to say anything
14
   to me, you certainly may simply do so where you are.
15
   You can stand up or you can remain seated, whatever
16
17
   suits you best. So having said that, I think we can
   begin now.
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19
                              Mr. Jackson, should what I
20
    just said be translated?
21
                              MR. JACKSON:
                                            It should, Mr.
22
   Commissioner.
23
                              THE COMMISSIONER:
                                                 Excuse me,
   has our translator been sworn?
24
25
                              MR. JACKSON:
                                            No.
                              THE COMMISSIONER: Excuse me,
26
27
   sir, we just have to swear you in. It will only take a
28
   moment. Forgive me.
29
              (ALBERT NORN SWORN AS INTERPRETER)
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                              THE COMMISSIONER: Now if you
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Chief Sonfere, or any member of the Band Council wish 1 to make a statement, certainly I'd be happy to hear 2 from you now, whatever you wish. 3 CHIEF TOM SONFERE, not sworn: 4 THE INTERPRETER: He's really 5 thanking you people for coming over and coming to the 6 village here with the Band members on this side to 7 discuss this pipeline. We heard all what people are 8 saying about the pipeline and we seen quite a few 9 pictures of it, and we pretty well know what's been 10 going on, and we pretty well know what to say on it. 11 He says he's so thankful that 12 he knows there is some people that are trying to help 13 them. He says the way things look now, he says, I know 14 that there is quite a few people willing to help us, 15 and when we try and help one another like this, he 16 says, we'll go ahead because we'll be stronger to do 17 something for ourselves. 18 19 He says not very many days -a few days ago, that's when they moved this school on 20 21

this side, that's why we're sitting in a better building to talk about that today.

He says these three councillor sitting here with him at the table today, they're all employed and they're working, but they're really trying their best to make things look better for all these other people across to visit him -- to visit They hope to have a better place where the people can gather together here, and that's what they're really working on, but things sure take time once they

1 | start on something like this, it takes quite a while 2 | before they can set something up like this.

He's just thanking everybody that came over here to work with the people and try and help people. That's why he brought this up.

For his own part, he says, about this pipeline, he says for us native people, if you're really going to stop and think about the pipeline, he says, just like they're not ready to let the people go ahead with the pipeline yet.

He says first time when they paid out treaty to the native people in the Northwest Territories, very first time when they paid treaty, the government made a promise to the Indians in the Northwest Territories and what was said to the people when they paid treaty, the first time, they said we still remember all those and we're still keeping it in mind.

He says at the time when they paid out treaty, what the chief from the Band and the government official, they made a promise to each other when the government paid out this \$5. to the Indian the first time, well they made a promise. From there on till this far we are going to try and keep what kind of a promise they made that time, and we're going to try and help one another because when they paid out treaty they just wanted to make peace with the Indians, that's why they paid treaty, and they made a promise at that time, by rights we should hang onto that promise as long as we live, and we should always keep that in

it.

mind. He says for us native people in the Northwest Territories, ever since we got this \$5, from the government, he says, we're sitting here and we're not sitting here for nothing, he says. We are here to do something for ourselves and we're always trying to do that. He says that for his own part, he says, what the government made a promise, when the government made a promise to the Indians the time they paid out treaty, when they made a lot of different promise about the laws and everything, but he says I

He says when those promise all made in them days, he says, right today we haven't got no copies of anything yet but when we stop and think about it, he says, a lot of things were promised to us in them days, and I don't think it's all the same today. It's a lot different.

don't think they're keeping their promise until today.

For his own part he says that's the way he's looking at

At that time they talked about the laws and what kind of a law they're going to be made, and right up today when everything is different, even the policy, there's a new policy and a lot of things are changed ever since, and not half of the native people doesn't know all what is changed. H Yes, he says by rights, he says they shouldn't try and bring anything up in our land yet because there is quite a few things we can

live off the land yet, and then when you stop and think about those things and you think about the promise that was made right at the first treaty, for his part he doesn't think they should let them go ahead on that pipeline yet, unless there's quite a few things got to be settled yet.

Yes, he says maybe you people notice something among the native people. He says that even in Hay River here when you look around like this it's just like people are not prepared for anything like this yet, but he says they haven't settled nothing yet, and they shouldn't try and push anything like that in the Northwest Territories amongst the native people yet, because they've still got -- they still make their living off the land and they got a lot of other things to think about yet.

That's the reason that people in the Northwest Territories, they want to wait till they might let the pipeline go through but they want to work on it. Even the Brotherhood of the Northwest Territories are trying hard and they're really working hard on it, and they just want to wait. It's going to take time to settle quite a few things, but it's better to take time instead of rush everything right away.

Yes, he says he brought these things up on these, but he says even this building, they just moved it across here not too many days ago. He says it might take about 15 years or so before they're going to know what kind of a person is going to do the job. Everything is like that, he says. Takes

time, takes time, you just can't rush nothing. You can't push nothing right away because you have to work on it and it takes time to work on it.

Yes, he says in this Hay River these native people don't start these things on their own. He says it's been going on for years and years, and older generation and what they used to go, how they used to go about things, they still do the same thing. He says they barn from them and they have to keep on trying, trying for themself up till today.

He says ever since they start talking about this pipeline, he says, sometimes we often stop and think and he says I find that we're not ready to let them go on the pipeline yet. I don't think it's time for them to start yet because there are a lot of things got to be settled and a lot of things got to be done yet.

He says right in Hay River alone, he says, how we used to live before the white man came amongst us. He says we used to live a lot different in them days. Up till today when I look back, he says, it's a lot different than what it used to be before the white man came to this Hay River.

He says that's all he's got to bring up to you now, but there is one council here that's going to tell you how we used to live before the white man cane amongst us, and up till today, and he's going to say something on that.

(WITNESS ASIDE)

THE COMMISSIONER: May we 1 2 have this councillor's name? 3 JIM LAMALICE, sworn: THE INTERPRETER: 4 Lamalice. He said he's thankful for all these people 5 who came across to be with him today and discuss a few 6 things, what's on their mind with you people, and then 7 he says, he's happy to say a few words here because his 8 chief done the talking and now he told him to say a few 9 things so he's going to say a few things to you. 10 Yes, he says it seems to us 11 that there is more white man than the native in Hay 12 River. There is not enough of us people in here but he 13 says that's why we've got our leader here, he says our 14 chief is sitting here with us. Whatever he says, we've 15 got rise to help him, we have to work together and try 16 17 and go ahead. Whatever he says, whatever he want us to do, we have to do. We are going to do the same as our 18 chief does. 19 He says like his chief told 20 you about what the people were like before the white 21 22 man came to his town, he said. Even himself, he's 66 years old and he knows what went on and how things 23 happening and what a lot of different things went on. 24 25 He says he knows it all. He says when you look at it 26 today, he says, I guess there is all kinds of help the 27 natives could get, but in the older days it never used 28 to be like that, he says. Maybe there was some 29 government could help the people but he says native

people never used to wait for the white man's help, and 1 they always went ahead and tried to help themselves. 2 But he says today when you look at it, it's different. 3 He says for himself, when he 4 is stopping things back, he says how good the Indians 5 used to live in Hay River before the white man came; 6 but after the white man came into this country, even 7 into Hay River, he says, there is a lot of different 8 things the white man brought. He says that's not 9 putting us ahead but it always keep us going backwards 10 all the time, and there's a lot of different things 11 that they are trying to make the people weak with, and 12 make the people foolish. I've seen it all and I know 13 it all. 14 He says ever since they 15 started talking about this pipeline, while there is 16 quite a few things, they must have asked the government 17 for a lot of things before, but when the native people 18 want to ask the government for something, well it takes 19 time, it doesn't do it right away. Sometimes it 20 doesn't do it. But he says that's why the Indians 21 think the same way about this pipeline too, because 22 they want to take their time on it and maybe they don't 23 want to let it go through, that's the same as they're 24 talking to somebody else. If they're asking for help 25 well sometimes they don't get it. But this way they 26 want to go ahead with the pipeline, they want to go 27 ahead just like that, well that's got to be stopped 28 and it's got to be talked about and thinked it before 29

they might let them do it.

Yes, he says we're sitting in 1 2 here today just like you people came in and asked us, "What do you think about the pipeline?" 3 Well, he says, for my part, 4 he says I'm going to tell you what I think about the 5 pipeline. So what's going to happen? They're going to 6 kill all the trees and they're going to spoil our land, 7 and us native people, we don't want that, he says we 8 don't want nobody to tear up all our land and just 9 leave everything scattered all over and make a mess of 10 it. He says that's going to be bad for the native 11 people because they're still making their living off 12 the land. 13 Even today, he says, a lot of 14 our people are pretty poor. We ask government to give 15 something to our people, he says. Sometimes they 16 refuse them, and the people are poor, but if they let 17 them go ahead and put the pipeline through and they 18 tear up all our land and they kill all our trees, 19 they're going to put us in a worse spot, they're going 20 to make the Indians poor -- more poor than what they are 21 22 today. 23 They're not only thinking about themselves, but they have to look after their 24 band behind them, and for the coming future that's what 25 we're talking about because we know what's going to 26 happen the coming future. We're afraid that our band 27 people are going to be more poor than what they are 28 today, that's what we're afraid of, that's why we're 29 talking for them today, we're not only talking for

ourselves, but he says we're talking for all our people in Hay River.

He says for his part, he says, even they came and asked him if they wanted to get the pipeline through, he says he's pretty sure there is quite a few people wouldn't allow that pipeline to go through, that's the way he feels about it.

Yes, he said you heard this shortly after the meeting started, what my chief said to you. This is our land, he says, and before the white man came amongst us, he says, we didn't start this ourselves, he says. The older generation not start this place. Each place is like that, and they kept following us, but he says what the chief said to you about the first treaty when the government paid out the first treaty and make what kind of a promise to the natives, and over half of it is not kept. He says that's the way he feels about it, too.

Yes, he says we're calling ourselves treaty Indians right from Hay River all the way down Mackenzie River, he says. How come, he says, every settlement, just like the white man comes along and they're not trying to let the native people go ahead, but they seem like they're making these native people getting poorer and poorer all the time, he says. They come into this country, not to get us well off, he says, but they'd sooner see us poor, and they're making all the money down on the land of ours. Therefore we got rights to talk for ourselves and we got to talk about our land, because this is our land. He

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says I bet you anything, he says, it was not white man that ever built the first house down Mackenzie River before the Indians did because Indians was here before the white man, and white man came after and they've taken everything away from the Indians and they don't give nothing back. He could remember before the white man ever started anything in Hay River, he says, they used to live a lot better than what they are today because they'd go out trapping, they could go out hunting, and they could even go out on the lake and set 10 a net and they used to get more fish, and when they go 11 out hunting they used to kill more. But look at it 12 today, when you set net out on the lake you don't catch 13 enough. You go out in the bush to do any hunting you 14 don't get enough. 15 16 And look at it today, he says, this is ours, we make a living on it, he says. 17 Fishing, trapping and hunting, he says, how come, he 18 says, nowadays if we want to set net, we want to go out 19 trapping, we want to go hunting, hunting moose, we got 20 to have licence before we can go? 21 22 In our land, he says, we're 23 living in our own land, he says. When we stop and think about it like this, how come the white man does 24 this to the Indian? It's just like we don't know what 25 they are trying to do with the Indian. 26 We don't know half what they're trying to do. 27 Yes, he says, even today he 28

is sitting at the table and I'm talking here to you, he Sometimes I feel I shouldn't talk to him.

he says you came over here to help the people, and you're going to try and help the people, that's why you're sitting here with us, and he says just like I got knowledge, my chance to tell him what I think might help me. That's the way I think about my people, that's why I'm talking to you today.

He says we're sitting here. We're not going to make a big promise, we're just going to forget about it, no. He says I know you are sitting in here today with us. You're just going to write down whatever we tell you, you're not going to turn around and throw it away and just forget about it. Like what the white man's been doing right along, he said. We've got to have somebody to help us, and if we think that's the right guy there to help us, therefore then we start talking to him.

Yes, he says, when you stop and look around, he says, the white man brought something amongst the people that made the people poor, but he says look at all those native people sitting in here, he says. They know what's going to happen to their land if they let the pipeline go through, and he says do you think the people are going to say, "O,K., you can go ahead and start the pipeline." They're scared to say "O.K." because they know what's going to happen to their land, and that's what they're afraid, that's why everybody is talking against it.

Yes, he says he's glad that he brought a few things up to you. He says if a person knows that he's going to suffer with something, well he

wouldn't try and fight for what he's going to suffer 1 with; but he wants to get away from things like that, 2 that's why they talked to you. They had a good 3 opportunity to talk to you about those things today, he 4 That's all he's going to tell you for now 5 because there might be some other people who want to 6 7 say something. THE COMMISSIONER: Thank you 8 9 very much, sir. (WITNESS ASIDE) 10 THE INTERPRETER: 11 another councillor sitting here, Ted Bugghins, is going 12 to say a few things to you too. There's one more, and 13 then they'll give people a chance to talk. 14 TED BUGGHINS, unsworn: 15 16 THE INTERPRETER: He says 17 he's going to talk about -- he's going to talk to you about what he remember in the olden days, he says. He 18 remember how it used to be in the olden days up till 19 today. He's going to talk to you about that. 20 21 In the olden days as far as 22 he can remember back, he says, all the people that used to live down at the Point, at the Old Village, and the 23 24 people used to be well off and he says, I remember how 25 the people used to live them days. Yes, he says as far as he could 26 remember back, he says, on Vale Island there might be about 27 28 two families on Vale Island, and there's Anglican minister 29 and there's priest and there's Hudson' Bay manager, that's all the white man used to be in Hay River. You never heard no

people complaining about 1 being broke all summer. He says right from springtime till in 2 the fall, he says, people used to have money all the time and 3 the people, they used to live real good. Not like today, 4 5 says, he remember that. Yes, he said they never used 6 to have welfare in them days. 7 If you were going to take your family in the bush, you used to go to 8 Hudson's Bay Store and that's where you'd get all your 9 supplies from. 10 Yes, he says I look at it today 11 now, he says, if anybody wanted to go in the bush, well he's 12 got to go across and see the welfare and they got to look 13 around so somebody can pay for their charter plane, he says. 14 The only way the people can take their family in the bush 15 these days is somebody's got to pay for their charter plane, 16 he says the plane's got to make two trips out in the bush 17 before they can move. 18 19 If you want to know what done that to the people, he says, I'll let you know right 20 He says white men done that to the people. 21 now. 22 says white man made the people more poor than what they used to be in the olden days. 23 Yes, he says, right at the 24 very beginning of the meeting he says our chief talked 25 to you about when the native people signed the first 26 treaty, he says. While the older people let him, as 27 long as they live, the government people are going to 28 hear what they are saying, they are going to keep on 29

hearing that as long as these older people live.

these younger generation coming up, he says, in the 1 coming future the government can do whatever they want 2 with them, but he says as long as we got the older 3 people living amongst us, he says they're going to hear 4 what went on at the first signing of the treaty. 5 Therefore, he says, I don't 6 like to hear anybody call the native people poor, 7 because that's not what made the native people poor, 8 because they brought liquor into our country and then 9 they made the people poor. 10 Yes, he says, four of us 11 sometimes get together and sit around and talk, discuss 12 things between ourselves, but he says we're not only 13 thinking about ourselves, just four of us, we can't 14 talk for ourselves; we're talking for our whole band 15 people behind us. He says whatever we're trying to do 16 to make things look good from the other side for them, 17 that's why we're talking that much for our people. 18 19 What they hear about this pipeline down Mackenzie River, the people doesn't want 20 the pipeline to go through. All the native people down 21 22 the Mackenzie River doesn't want the pipeline to go through, he says, we don't want it to go through either 23 Yes, he says, we know what's 24 going to happen if we let the pipeline through, he 25 It's going to be off the ground so high you 26 can't go over it. Even the animals can't go under it, 27 can't go over it, and we know how it's going to be, 28 29 that's why we don't want the pipeline to go through. 30 Leaving all the Indians in

the Northwest Territories, maybe they don't want the 1 pipeline to go through, but even though they're going 2 to lose, they're going to go ahead with the pipeline, 3 us people in Hay River, we're not going to give them 4 O.K. to let the pipeline go through. 5 Sometimes we talk to our 6 white people like that, he says, just/Like they don't 7 listen to us and sometimes they don't want to take our 8 word because they figure those Indians are nothing, so 9 they're not listening to us for what we're saying, and 10 they don't take what we tell them. 11 When they first paid all 12 these treaties they used to have only one government. 13 When you look at it today, he says, you have all kinds 14 of government in the Northwest Territories these days. 15 It's not like in the olden days. 16 17 Yes, he says that's all he's got to tell you because there is a lot of older people 18 than him sitting in this building, so maybe they know 19 more than what he had to say, so he's going to give 20 them a chance to talk, so that's all he's going to tell 21 22 you. 23 THE COMMISSIONER: Thank you 24 very much, sir. 25 (WITNESS ASIDE) 26 27 PAT BUGGHINS, not sworn: THE INTERPRETER: Pat Bugghins 28 says he is sitting here and he's listened to these 29 other two council that done the talking, he says.

he says, if they refuse the pipeline, he says I don't blame them because even up town he says they've got pipes buried underground for water. He says even those pipes are busting. He says if the pipeline goes through for gas, I'm pretty sure the same thing will happen to the pipe.

So what's going to happen is if the pipeline went through and if it happened to break or anything, well, he says, not only the trees are going to be dead, he says, all the animals are going to be killed, too.

It's dangerous for everything, he says, even for the fires. What if it bust and oil spill and if it caught on fire, he says even the ground is going to be burning for quite a while before they put it out.

Just look at this, he says, we're talking about pipeline but how about those drillings been going on around Pine Point, he says? I don't know how many miles around there, all the trees are dead. He says even that, it's no good. That pipeline is going to be worse yet.

Yes, he says, these people, he says, they're going to spoil his land. They're going to break up all the land; but not only that, he says if they have it, there is one pipe that's going to be buried and one's going to be on top, the animals can't go underneath it or over it, he says. It's going to be bad for everything.

Yes, he says, as far as he's

seen down Mackenzie, he says, there is high mountains and some places are high mountains like that, and it may be all right for them to run a pipeline through but 11 he says how about our land? Were living on muskeg. What's going to happen then?

Then once they start putting the pipeline through they're going to work on it during the winter and the amount of feet they're going to dig for that pipe, he says, there's going to be nothing but water. There will be water there all the time.

He says just look at it this way too, he says they were going to have that pipe buried, but when the pipe bust and when the gas is spilled it's going to be bad, even look at this Hay River, he says sometimes they dump fuel overboard in the this river. He says right out to the mouth of the river and you got a net there and you caught fish and you tried to eat fish, well they taste only of fuel.

Even just some places here where they used to spill water overboard, they used to pump fuel out of barges and they used to dump it in the river. For two years it has been like that, he says, but now they're watching it, but if it ever happen again, the fish are going to be the same again.

Yes, he says you heard the other two council and the chief spoke to you. What they said about the olden days, he says sure, I used to remember, he says my old man raised me up in the bush, he says, my old man didn't raise his family in

Hay River, he says, he used to keep us feeding us off the land in the bush, that's why he kept us in the bush all the time. That's where I was brought up.

Yes, he says when he was ten years old, as far as he could remember, he says they used to go up the river, they never used to have no kickers behind the boats, he says they used to push poles and that's how they used to go up the river, up Buffalo River to get to Buffalo Lake.

That's where they brought up their family right because when they get to Buffalo Lake they used to have all kinds of meat and have enough fish for the winter, and that's how come they always brought their family out in the bush, and that's where they kept them.

But after that, when they brought these outboard motors into this country, just about everyone of them used to own a kicker. He says in them days people, if they wanted to buy something big like that they used to have money and buy outboard motors no matter how much it cost. But you heard these people, what the white man done to the Indians in Hay River. He says sure it's right because I know myself, he says. He says even himself he hardly own anything these days because the liquor done that to the people.

Yes, but what his old man bought for him in those days he's still keeping it because he doesn't want to sell it to buy something, to get something to drink for it because he know that

his old man wouldn't buy him nothing no more, so he's 2 going to keep it, as long as he could. 3 When they're going to -- when the government is going to put the law on these moose 4 and things like that, he says, he's going to tell you 5 what his old man said to them them days. At that time 6 the government told the people they're only allowed one 7 moose a year. That's the time his old man told the 8 government official, he says, "Sure, you told us 9 to only allow one moose a 10 year. What if I go out your country and I get out on 11 your farm and if I tell you people you can plant only 12 one potato for one summer, how you going to like it?" 13 That's the way my old man talked. 14 Yes, he says, when they were 15 16 paying treaty and all the government officials were sitting there, a moose swam right across the mouth of 17 the channel and they shot that moose. 18 19 In them olden days, he says, you used to kill moose amongst the islands over here. 20 That's how close the people used to kill moose. 21 22 now you can't kill nothing because there's too many white people there and you can't kill nothing. 23 24 He done some talking to you now so that's all he's going to say for now. He might 25 talk to you some more again after, but he want to give 26 27 somebody a chance. 28 THE COMMISSIONER: Thank you. 29 THE INTERPRETER: He said he's going to say a few more words to you and he's going

to try and wake up these older people sitting at the back seat there, if they want to say something. He's going to wake them up.

He said you heard these council that talked to you about what it used to be like before the white man ever came amongst them, he says he's going to talk to you about a few more words on about the same thing.

Yes, he says he's going to talk to you about a few things like this, but he's going to let the other older people do the talking because how they used to make their living off the land, some of the older people are still sitting in here, so he's going to give them a chance to talk for a while after, because you heard already what the councillors were telling you, when they want to go some place or they want to go in the bush, they never used to wait for somebody to help them. They never used to wait, and what they said is right.

Yes, he says in them days there used to be about 20 or 25 families get together, those married people used to get together and they used to take their family out in the bush and that's where they used to make their living, right off the bush.

He says in those bunch there used to be tout four or five good hunters and those five good hunters used to be a good welfare to his own people, he says. He used to be a good welfare because he's keeping everybody well-fed because they're doing the hunting for them.

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In them days, he says they all used to be scared of Indian agent, R.C.M. Policeman and the chief. All the people used to be real scared of their own chief, and even they're scared of their own chief. He says only talk to you off the start talk to you, but there is a lot of different laws now, he says; because them days, you know, he used to know pretty well what kind of a law there was, that's why they used to be scared. But now, just like them don't know how -- what's what, because there is quite a few different laws now. Yes, he says if them days, in those days, he says if the chief know there is one person lazy to make his own living, well if he kept talking to him and he wouldn't listen to the chief, he says he used to let police talk to that guy. He just even used to do that because he knows that one of his is lazy to make his own living. band members That's the way they used to live, that's why they seemed strong in them days, you know. Whatever they wanted to do, well they all prayed that they used to be stronger. But today is different, he Even a younger guy these days, if he doesn't want to work well, he says, he just want to keep going to welfare and he wants welfare to supply him with everything. He says he can't do anything about it because it's not like in the olden days any more. Yes, he says therefore, he says

we'd be glad if the white man could help us, but he says

therefore we have to try and help ourselves, too. 1 Yes, he says there are a lot of 2 older people who still are living today, he says, that were 3 useful to their people in them days and are still living 4 today. Yes, he says, that's why it's better for us to have a 5 respect for the older people because they used to work hard 6 7 for us one time, and as long as they live we have to keep on respecting them. 8 There used to be no welfare, 9 so if those hunters, if they quit hunting for us and 10 they never fed us, maybe we'd never be in here today. 11 Maybe we'd never sit in here 12 today with you and talk to you this way. 13 That's all he's going to tell 14 If one of the older people want to get up 15 you now. and H say something, he says they'll just feel free to 16 17 get up and talk for themselves, or talk to you. (WITNESS ASIDE) 18 19 CHIEF EDWARD SAYIE, unsworn: 20 THE INTERPRETER: This is 21 22 Chief Edward Sayie from Fort Resolution. He says he was real glad to hear what the chief said, and one of 23 the council, Pat Bugghins spoke about Pine Point, he 24 25 says. He says I'm going to talk to you for a while about Pine Point. 26 27 THE COMMISSIONER: Excuse me, before you do, Chief Sayie , we usually make it a 28 l practice to swear in all of our witnesses. 29 we'll ask you, Chief Sonfere and your councillors,

Chief Sayie to be sworn. I'm sure that everything you 1 said to me was true, but we do this for everyone, so I 2 know you won't mind. 3 (CHIEF TOM SONFERE , COUNCILLORS JIM LAMALICE, TED 4 BUGGHINS & PAT BUGGHINS, AND CHIEF EDWARD SAYIE: 5 SWORN) 6 7 THE INTERPRETER: Yes, he says he's going to talk to you about Pine Point. 8 says about the water that's around that mine, he says 9 what it does to the trees and all what's happening 10 around there. He says if you really want to go and 11 look over there with me, he says I'm willing to take 12 you there and show you around Pine Point and show you 13 what I'm trying to tell you. 14 When they had a meeting about 15 that in Pine Point, I guess there was 15 white guys and 16 17 he sat in the meeting with them. He done quite a bit of talking about it, but they don't seem to do anything 18 about it. 19 He says they've been having a 20 meeting about what's happening around Pine Point Mine, 21 22 he says. They had a meeting about it for over a year and they don't get no reply, so he got one of his men 23 to wrote a letter to Ottawa and he put his name on it 24 25 and they send that letter to Pine Point. three months now, there's no reply from Ottawa yet. 26 27 He says you should see our own Pine Point there. He says for about ten miles radius around Pine 28 l Point he says you'll never see no green trees around there 29

for about ten miles radius around Pine Point. He says

everything is just -- all the dead 11 trees, that's all you could see around there.

He says look at that water around there because it never even freezes during the winter, and you could smell it even when you are in a car passing through there, you can smell that water.

Yes, he says right at the meeting wherever they're going to have a stockpile for these pipes for the pipeline, he says, you told us there was going to be about 400 people is going to be employed there, and he says that's the same kind of promise we got from Pine Point in 1960 when we sat in the meeting with them. There was going to be a lot of jobs there for the natives there, but what we get today, he says there's nothing for the natives over at Pine Point.

He says we get that kind of a promise, but he says yes, he says white man they're just looking for their own money. They don't care about the natives because they promise a lot of things to the natives and when the pipeline goes through he says I'll bet you the same thing will happen. We were promised about 400 and there's going to be a job available for 400 people but when the time comes, he says, there will be a bunch of white men working there and there will — there won't be any natives working there.

He says right in my home town of Fort Resolution, he says we got a building there for Canada Manpower. He says they're supposed to look for a job for

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Sure, he says, the native people and the half-breeds, the welfare is looking after them. But he says the only person he's looking for a job for is the white man, and he 3 put the native people and the half-breeds on welfare and he 4 goes and looks for a job for white man, that's all he does. 5 6 THE COMMISSIONER: Excuse me. Chief Sayie, how many people live in Fort Resolution? 7 THE INTERPRETER: 500, about 8 500, The way I am in Fort Resolution, he says, I'm not 9 going to give him O.K. before anything that's settled 10 and he says I don't think I'll give them O.K. to go 11 ahead on that pipeline, he says. There's nothing 12 settled yet, and he says I don't care what the hell 13 people think, he says that's the way I feel. He says 14 everything's got to be settled. If they want to start 15 they can start, but I'm not going to give them my O.K. 16 17 no matter what, he says. He says it's up to my band 18 people, he says, I'm not talking for my own self. He 19 says I'm talking for the whole band in Fort Resolution, 20 he says. If they want land settlement, sure, he says, 21 22 I'll grab a bit of land I want for my people but he says that's not only for myself, that's for the whole 23 band in Fort Resolution. 24 If they're going to run the 25 pipe, gas pipeline into -- they're going to say, "Ah, 26 they're going to run it into Pine Point so people could 27 use gas or whatever they're going to use it for their 28 heater," I'm pretty sure you go as far as Pine Point 29

because there's a mine in Pine Point, there is nothing

1	in Fort Resolution. That's right, he says, I'm not
2	going to take it. Yes, he says right now, he says
3	there is 600 employees in Pine Point and there's only
4	five natives amongst those there's only five natives
5	in Pine Point, the rest is white man.
6	THE COMMISSIONER: You say
7	there are 600 employees at the Pine Point Mine?
8	A Yes.
9	Q And how many are native
10	people?
11	A Five.
12	Q Five out of 600?
13	A Yes.
14	Q How long has the nine
15	been there?
16	A '63.
17	THE INTERPRETER: He says
18	everything has been going full blast since about '63.
19	I guess.
20	Q About ten years or so.
21	A Yeah, about that.
22	Q Two shifts?
23	A They've got three shifts
24	there in Pine Point.
25	Q How far is it from
26	Resolution if you were going to drive from Resolution
27	to Pine Point on the road?
28	A 45 miles from Fort
29	Resolution, From here it's about 50, but if you're
30	going to drive in from Resolution it's 45 miles.

1	Q You said there's only
2	about five native people living at or working at
3	you said five people out of 60 at Pine Point are native
4	workers. Did they move into Pine Point, or do they
5	still live in Resolution?
6	A They move into Pine
7	Point. They are living in rented houses at Pine Point.
8	Q But did they come from
9	Resolution, sir?
10	A Yeah, I guess they moved
11	there from Resolution. That's all he's going to talk
12	to you about.
13	CHIEF SONFERE, (THROUGH INTERPRETER):
14	Yes, he says he's got one of
15	the older men from Hay River. He looks old, but he
16	says he helped a lot of people in his days and he's
17	going to talk to you for a while about pipeline and
18	what he thinks about pipeline and what's going to
19	happen. He's going to talk to you for a while. His
20	name is William Martel.
21	(WITNESS ASIDE)
22	THE COMMISSIONER: We'll
23	swear Mr. Martel. We'll have the secretary swear him.
24	WILLIAM MARTEL, sworn:
25	THE INTERPRETER: He says ever
26	since they start talking about the pipeline, he says, I
27	listen to these native language, sometimes have Joe Tobi
28	talking on the radio and they'll listen to him, and they
29	know what's going on, but he says I'm going to speak to you
30	about how these animals live in the land, he says, like

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moose and bears and even the birds, they fly north in the spring for their nesting ground, he says they got a nesting ground around there, and these moose and bears like that, sometimes they're in the water most of the time, he says that's where they go and have something, that's where they're living off weeds from the bottom of the river, he says; but he says some pipe running under-water, he says, I'm going to talk to you about what's going to happen to these things when they do have pipeline through. Even us humans are like that, he said, we can't live without water. He said we got to drink water, that's how we're living. Yes, he says what if they have this pipe goes through -- across a river or goes underground, what if the pipe bust and the fuel starts spilling, he says you just got to come down to the river and getting water, and what's going to happen to us if the water is polluted? Some places, well he says, the ground moves once in a while, not often, but guess sometimes you hear about landslide and things like that, and he says if anything happens like that the pipe won't last very long. What we're worrying about is if anything happens like that, a pipeline bust and fuel started spilling, it's going to kill off all our fish and all our animals, and what are we going to live on

Yes, he says, we can tell the people, he says this is our land, you can't run the

afterwards? There will be nothing left for us to live

on, that's what we're afraid of.

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pipeline through it because this is our own land. It doesn't matter how much we're trying, how much we're fighting, but still they're going to go ahead and do what they want with it.

Yes, how come, he says, you heard the council and the chiefs, they talked to you about the first treaty that was ever paid in the Northwest Territories on our land here, he says. made a promise and there was different law, but today he says, you hear about all kinds of different law, he says what's wrong? Did they change everything what they had promised to the natives in them days, did they change the whole thing around? They are putting in different law without these people know anything about it. Yes, he says the first time when they paid out treaty, they've got to talk to their native people for about 21/2 days before they ever took treaty because them days when they just paid out treaty to make peace between the white man and the native and all the halfbreeds, they just want to make peace, that's why they paid out treaty. That's why they had a meeting for 21/2 days before they ever paid out treaty.

Yes, he says, ever since the white man coming north, it's getting to be more and more white man, he says even for myself there is quite a few things that are changing just about every day. Yes, he said, you heard one of the council, they used to travel up Buffalo River, upstream pushing poles and things like that, he says I went through all that myself.

Yes, he says in them days there used

to be one guy used to live at mouth of Buffalo River and he used to say, "Oh, there's a lot of fish, so there's probably a lot of fish in Buffalo Lake." Sure, them days there used to be a lot of fish over in Buffalo Lake, but he says for the last two years now the boys been going out there to put up fish for the winter and they never even got half of what they used to put up for their use for the winter, he says. Even that is changed quite a bit.

Yes, he says, even on these lake there's all kinds of fishermen on it, he says I bet you there's not a net in the water during the summer on this Great Slave Lake, he says, even there they are killing all our fish off, we're getting kind short even of fish.

Yes, he says that's why ever since they start talking about this pipeline, all they want to do is they want to go through with it, but he says for us native people, he says we can't give them O.K. to go ahead, we can say, "O.K., you can start on those pipeline," we can't do that because we're thinking about all these things and that's what we're afraid of, that's why we wouldn't let them go, we wouldn't let them do it.

He says that's why up north, he says, all what the chief think about that pipeline, he says if they don't want to let them go or go ahead with it, he says we can't give them O.K. in Hay River ourselves because we know what all the chiefs think down-river and we can't do nothing about it.

Yes, he says, just like you

heard one of the boys mention how the fish taste, oil on, you catch fish down the river, even around here it is like that, but he says it will be like that all over after -- if there's a lot of fuel spilled and the pipeline bust, he says, our fish will be worse than what it is now.

Yes, he says, this is our land, that's why, he says, we have to fight for it and we have to say what we think about our land, because we're trying to save our land. Whenever we tell them about our land, they should think whatever we're saying about our land is right, because always we have to try and save it and say what we think about our land.

He says us native people, if we round up about 15 or 20 people and went south and went to Ottawa some day and walk into the Government Official Office, we're going to go in there and sure, I want a bit of your land so I came here to take your land. Well, they know what kind of land they've got and they're going to try and bug us, they're not going to try and give us their land because they know what kind of land they got out there. They says, "We can't do that," they won't even listen to us when we talk about their land.

Yes, he says, when we talk about our land he says we know it's valuable to us. That's why we're talking about it, because we're here before the white man ever came in this country. He says the native people are on this land before the white man came by right, and when we say we own this

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land, he says it's ours because we're the first one
   that was here before the white man.
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                              That's all he's going to say.
                              THE COMMISSIONER:
                                                 Thank you
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5
   very much, sir.
                              (WITNESS ASIDE)
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                              THE COMMISSIONER:
                                                 I have
   somebody at the back of the room, Chief Sonfere, who is
8
   writing down everything that is said for me, a couple
9
   of people there, that's their job, so that after I've
10
   gone away I can read it and think about it, and so that
11
12
   I will have it in my mind.
13
                              But they need a little bit of
   rest now for maybe five or ten minutes, so maybe we
14
   could stop and -- for about five or ten minutes, and
15
   then start again if there's anyone else, chief, that
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17
   wishes to speak to me. Ten minutes then.
    (PROCEEDINGS ADJOURNED AT 4:30 P.M.)
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    (PROCEEDINGS RESUMED AT 5 P.M.)
                              MR. BELL: Well, sir, perhaps
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   this would be a good opportunity for us to explain what
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22
   this map is doing on the wall and what it means, and I
   would like to call Phoebe Nahanni to prove the map.
23
   Perhaps we could have her sworn.
24
25
                              THE COMMISSIONER:
                                                 O.K.,
   would you --
26
27
28
                              MISS PHOEBE NAHANNI, sworn:
29
                              MR. BELL: Phoebe, perhaps you
   could tell the Inquiry and the people, who you work for
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and what you do. 1 I work for the Indian 2 Α Brotherhood of the Northwest Territories and the 3 position that I hold there is that of co-ordinator, 4 research co-ordinator for the land use study. 5 0 Could you tell us, 6 7 please what type of research you're doing and what the 8 land use study is? The land use study that 9 Α were currently working on is researching the tradition 10 hunting, trapping and fishing areas, and were talking 11 to as many hunters and trappers as possible in each 12 community we have field workers in the field doing this 13 I see, and can you tell 14 us why this research is being carried out? 15 16 Α Well a bit of the background of this research, to begin with, the 17 position 18 of the people and the Board of the Indian Brotherhood 19 when they filed their caveat in 1970, they claimed 20 460,000 square miles, and to substantiate this claim 21 22 we had to document -- we had to research into it, so the land use study is to find out just how intensive 23 the land was being used and what areas were and are 24 being occupied at the present, so when we speak to 25 each hunter and trapper we get a pretty good history 26 of his hunting and trapping life, and we're only 27 talking to the people who are living now. 28 tell us about their family history and things, but 29 basically we're talking -- we're asking them for

their own experience on the land. 1 Could you tell us how 3 2 0 you record the information that you get and the 3 procedures that you use to obtain the information? 4 Well, this sort of 5 research is not -- is what we call an actual research, 6 it's different from other researches in that we don't 7 have professional people going into communities and 8 getting information, writing the reports and then 9 leaving, which is what a lot of the native people are 10 used to, before, at this research involves is having 11 native people talk to their own people and get as much 12 information written down, and then checked over again 13 and again, and so what we do is we go -- what the field 14 workers do is we go to the communities and we find out 15 the total number of trappers or those who used to 16 trap, and from that total get a one-third sample and 17 talk to this one-third sample to get a pretty good 18 picture of the representation of the community, and the 19 representation is that of trappers over 30 that is born 20 before 1935. 21 22 0 Does your research 23 include anything other than hunting, fishing and 24 trapping? 25 The kind of questions Α that we ask the hunter-trappers is: 26 Where did you go? 27 28 What season? What does he hunt for? 29 When? 30

Where does he have his camps? 1 What areas are to him the most important areas so far as 2 3 he's concerned? That's all documented on a 4 On one map you might have as many as eight people 5 and you might have five sets of eight people, so you 6 7 have about 40 interviews, aril you correlate all this information on the map, which is like the one on the 8 wall. 9 THE COMMISSIONER: 10 Excuse me. Do you want to just start that again? The eight and the 11 40 and so on, I didn't quite follow you. 12 O.K. 13 Q Forgive me. 14 Α First of all, when you 15 go to the community you find out the total number of 16 trappers and then you find out the one-third sample, 17 and generally the area that they cover. We work at two 18 scales, the 500,000 scale, and the 250,000 scale, and 19 we get the set required for that community, and we 20 interview as many as eight people for one set because 21 22 more than eight would really clutter it up. might have about five sets of eight people each. 23 mean that's sort of a maximum, so we might have 40 as a 24 result, 40 total interviews and we correlate all these 25 interviews on one map at smaller scale or at the same 26 scale, and we get a representation of the intensity of 27 28 use. 29 THE COMMISSIONER: I see. MR. BELL: Now, you've told us about 30

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the maps that are prepared to record trapping. Are there any 1 other kinds maps that are being prepared? 2 Well, we follow a map 3 Α code, a sheet telling us what symbol stands for sheep 4 woodland caribou and mink, martin and otter and the 5 rest of the wildlife symbols, and we have symbols for 6 wildlife, symbols for particular sites such as sacred 7 sites, and a code for rotates that they travel on, and 8 a code for camps, permanent and temporary, and we --9 besides that kind of research, when the researcher has 10 time he gathers information on place names, depending 11 on where your researching could be -- place names 12 Chipewyan, Slavey or Dogrib, Loucheux. 13 I'd like to ask you 14 some more questions about the map on the wall. 15 Perhaps it would help if we moved over to it so we 16 could refer to it more easily. Could you tell us 17 briefly what area this map represents, and what the 18 lines on it mean? 19 20 Α This is a representation 21 of 18 trappers and that's a third of the same in Hay 22 River, and it's incomplete. In other words, there are some trappers here who have given us some of the 23 lines, but haven't given us all of their lines because 24 they say that if they did, the map would be just 25 really covered and it would be just black with routes 26 and everything. So this is incomplete. We didn't 27

discriminate between what seasons -- what routes we

used for what seasons. We just put all the routes

down here. There's thin lines which represent

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the code here says, "Less than 25%," which would be
   less than, I quess, five people.
2
                              THE COMMISSIONER: Excuse me.
3
   Sorry, I just didn't hear that. The thin lines
4
5
   represent what? I'm sorry.
6
                                   Represents less than 25%
   of the 18 people, and the thicker lines, which is this
7
8
   one here, represents half -- 25 - 49%, I'm sorry. The
   thickest line represents 50% or more, and --
9
                              0
                                   You'll have to forgive
10
         I still don't quite understand. 50%, the thickest
11
   lines represent more than 50%.
12
13
                              Α
                                   Or more, which would be
   the samples 18, eh?
14
15
                                   Yes.
                              Q
16
                              Α
                                   -- and it probably
17
   represents more than half.
                                   9-10 or more of the
18
19
   trappers that you sampled.
20
                                   Nine or more, yes.
                              Α
21
                              0
                                   I see, I see. Just so
22
   that we all understand where we are, would you just
   point out Hay River on that?
23
24
                              Α
                                   Right here.
                                                 This is Hay
25
   River.
26
                                   And is the border
                              0
   between Alberta -- that's it there?
27
28
                                    Yes.
29
                              MR. BELL: What scale is this
   map?
30
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1	A This is the 500,000 scale.
2	Q Do you want to translate
3	that?
4	A Oh.
5	Q What period of time is
6	represented by these lines?
7	A Well, most of the people
8	represented on here are over 30. There's two that were
9	32 when this was recorded, and the oldest person was
10	born in 1910, and usually they, at the time they
11	started trapping when they were between 6 and 13,
12	that's when they started to learn. Some learned later
13	than 13, but usually they learned when they were about
14	six years old.
15	Q Are all of these lines
16	used every year?
17	A I'd have to refer back
18	to the biographies to tell you accurately, but briefly
19	I these lines are used today, even though it's
20	seasonal. A long time ago they used to use it all the
21	time, you know, regardless of the season; but they had
22	particular areas for say, the spring hunt, particular
23	areas for the wintertime, and other areas for the
24	summer where they go fishing.
25	Q There are some small
26	triangles marked on the map. What do they stand for?
27	A The open triangles
28	are the temporary camps, and the solid triangles are
29	permanent camps. If you can't see it, I'll point them
30	out There's temporary camps here and here here and

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in here, here and way out here near Tathlina Lake, west
   of Alexandra Falls, west of Kakisa Lake, not too far
2
   from Providence, and across near Deep Bay, The
3
   permanent camps are the solid triangles here at Point
4
   de Roche, near Yates River, near Buffalo Lake, south on
5
   the southern end of Buffalo Lake -- I'm sure that
6
   there 71, are camps all over Buffalo Lake and north of
7
   Buffalo Lake, and on the border near Buchan Lake; and
8
   the temporary camps are either open camps or else tent
9
   camps and they go there occasionally. The permanent
10
   camps are cabins or tent foundations.
11
12
                              0
                                   You said that this map
   represented 18 trappers from Hay River. Do you have
13
   the names of those trappers?
14
                              Α
                                   There is Chief Daniel Sonfere,
15
   Ted Bugghins, Felix Cardinal, Baptiste Tambour John Lamalice,
16
   Ernest Martel, Fred Martel, Patrick Martel, Modest McKay, Joe
17
   McKay, Frank Norn, John Sabourine, Victor Bugghins, James
18
   Lamalice, Pat Bugghins, William Thibautt, Frank Lamalice and
19
   Edward Fabien.
20
                                   There are some other
21
                              0
22
   places marked on this map. I see Fort Resolution and
   Fort Providence. Are there a of the trappers from that
23
24
   area represented on this map?
25
                                   No, it's just the sample
                             Α
26
   from Hay River.
27
                              Q
                                   Do trappers from those
   other areas use the same area, though?
28
29
                             Α
                                   There are areas of
   overlap, and I think that Dan and Ted probably can tell you
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more about that, because they have more information.
1
2
                             MR. BELL:
                                         Thank you.
                                                     Those
3
   are all the questions that I have. Do you want to add
   anything?
4
                                   Well, I think I forgot
5
                             Α
   one thing. In the - we have map biography sheets where
6
   we record everything that the people say, and one of
7
   the things that we ask, one of the questions we ask
8
   them is their views on land claims. That's the only
9
   thing I left out. It is just really very interesting.
10
   and people have really lots to say, so like, my view
11
   after having looked at quite a number of interviews, is
12
   that the biography sheets are really incomplete. You
13
   know, it's sort of an ongoing thing. People just keep
14
   remembering and remembering a lot of stories.
15
16
                              THE COMMISSIONER: Thank you
17
   very much. Maybe you'd like to translate.
                             Mr. Bell, might that map on
18
19
   the blackboard and the list of the names of the trapper
   be marked as exhibits?
20
21
                             MR. BELL: Yes, I was just
22
   going to suggest that.
23
    (MAP OF TRAPLINES IN HAY RIVER AREA MARKED EXHIBIT C-
24
    12)
25
    (LIST OF 18 TRAPPERS MARKED EXHIBIT C-13)
26
                             CHIEF SONFERE: (THROUGH 7
   INTERPRETER): What Phoebe told him about this map, 3
27
   he said he would be glad if you would let him explain )
28
29
   a few things about that map.
30
                              THE COMMISSIONER:
                                                 Certainly.
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CHIEF TOM SONFERE, resumed: 1 2 THE INTERPRETER: If people 3 don't mind, he'd be glad to speak on it. THE COMMISSIONER: While the 4 map is being put up, Mr. Jackson, maybe some of the 5 people at the back might like to stand over here so 6 7 that they could see the map. THE INTERPRETER: Yes, he says he'd 8 like to say a few things to you people on this map, because 9 what he's going to talk to you, he wants to talk to you about 10 what he knows about this land and how he used to use it, 11 about these people's names 3 that were putting it down, or 12 who is all using these lands. He's going to talk to you 13 about that. 14 Yes, he says they worked hard 15 on this map but they sure made it look better and it 16 took quite a bit of work, but they sure made it look 17 nice. He says I quess he met some field workers about 18 fixing this map, and he wanted to see them when they 19 start on this map and he wants to see them again after 20 they finish it, but he hasn't seen them. 21 22 Yes, he says I guess they were looking for him one time about it but they just 23 couldn't get ahold of him, so maybe that's the reason. 24 25 He says when they were showing this map here now, people used to trap in those areas, that used 26 to be their land. First time when they had a meeting about 27 it, they wanted each trapper to get his line registered on 28 that, one time. Yes, that's the time they had a chief here, 29 his name was Cardinal Lamalice was the head chief, and 30

William Bugghins was his council. Them days they told him they're not going to register any line for the people in that area. There's lot of time that the chief and his council, they told him they're not going to register any line down there because some area is going to be given to the trappers, it's going to be straight muskeg and some is going to be on the better trapping area, so he doesn't want those people to register any line, that's why they never did.

In them days when they had a meeting about that, the chief said he wants a bigger area for his people because there's not just enough area to be there for his people to do what they want, they can trap wherever they want in that area. So they just left it open for the people to do the trapping wherever they want.

Yes, he says, he never seen anybody ever since that time. Last fall they went and seen a park superintendent in Fort Smith. They asked him for the area they got that time a long time ago. They wanted a map of that area so they asked him for the area map about their hunting grounds.

That's how big of the land they got for these -- the one that's doing trapping in the park area, that's how big of the land they got, that's what it's marked on there.

There is one marked 506 in this area, just like it's one because whenever they wanted to work together in that area they can go ahead and work together in there.

Yes, so whenever they go out

hunting, doing their spring hunt, they don't go to a place where there is a lot of beaver and they are not trying to kill everything off at once, they said. They try and look after the population of their beaver or whatever it is, and they try to keep it so it keeps on growing for them. So they don't clean out one area. Yes, and that's where there are a lot of beaver, right by this Caribou Mountain, that's where there are a lot of beaver along there.

This area, just like they're keeping it for the future because they don't want to clean everything out at once, so they are kind of saving that area out there.

Yes, he said, that's why we're talking about pipeline today, he says in an area like that they were trying to save it for themself, for the coming future, and if they know there is a lot of beaver or a lot of minks or a lot of fur, where they could go later on, if all of a sudden they run a pipeline through there, well they're going to kill everything around there and there will be nothing left for the Indians to hunt around there no more. That's why they're against this pipeline.

Even -- you see this Buffalo Lake marked on that map there, he says there is a lot of different people from all over, they got their trapping area, it's from Alberta and Fort Smith, Fort Resolution, Hay River, even some people from Fort Vermilion that come close there and that's their trapping area.

In between there there's quite a big area in there. He says that's where all these beavers and musk and furs you can get more and more every year. On the west side there is a big area open there, but that's for Fort Providence, around Trout Lake, and there is Ascension in Alberta and there is quite a few people doing the trapping along that area.

So he says there is all kind of trapper on the west side, he says. I bet you they're saving one place where they want these beaver and muskrat to keep on growing every year, but what if they decide to run a pipeline through there and they clean out everything at once, maybe those trappers out there wouldn't like it because they're saving an area like that, for the future.

Yes, he says, today we're not like what the older people used to be in the olden days. He says sometimes it's kind of hard for us to make a living off the land, but trapping, it's pretty hard right now. Even in this area where the people used to trap on the west side around Hay Lakes and places like that, he says the oil company's been putting in pipelines from all over in different directions. You can see it from the air, just like a checkerboard, somebody laid a checkerboard down, he says that's how it looks from the air with all these cut lines that have been put in through those native people's traplines around there.

Yes, he says, he's been in the Rainbow Lake area and Zama Lake. He says he's done. quite a few travelling around there, but during the night or in the daytime, he says, he seen a lot of fire

burning where the oils are burning, day and night it's been like that, he says. That's bad for all the people doing the trapping around in the area.

Yes, he says, I bet you right today now, he says, those people out in those areas they're not making their living off the land, what they used to do before. He says they don't do that these days because it's a lot different ever since they struck oil and all those cut lines are put in out in those areas.

Yes, he says, first time when he seen a cut line from the air, he says the way it looks, he says he thought to himself, he says what's going to happen to us if anything like that happens out in the north country amongst us? He says that time he thought about the wolf and bear, he says, maybe those animals will be the ones left because they're not scared of fire or anything like this, he says, maybe that's the only thing we'll have.

Yes, he says right after they got this area for these people where they're going to do the trapping, the one who put this line out on the lake here, he says it's five miles out and 30 miles long, that's all they set aside for the Indians to do —j to make their living inside that, 30 miles long and five miles offshore. That's all they got for the Indian right after they put this aside for the people.

So whatever is put aside for us, he said it's done for us so he says we can't do nothing with our mouth. We're going to hang onto it

```
the way it is.
2
                              So that's all he's going to
3
   say.
                              (WITNESS ASIDE)
4
5
                              THE COMMISSIONER:
                                                 Well, does
   anyone else wish to say anything?
6
7
                              THE INTERPRETER:
                                                My old man,
   his name is Frank Norn, he wants to say a few things to
8
9
   you.
                              THE COMMISSIONER:
10
                                                 Yes,
11
   please come forward, sir.
12
                              FRANK NORN, sworn:
13
                              THE INTERPRETER: Yes, he
14
   says he could talk English, but he just want to talk in
15
   Slavey and he wants me to do the translating for him.
16
17
                              He says he's happy to say a
   few words amongst these many people, and he's real
18
   happy to do it. He's going to say a few things and
19
   he's real happy to do it.
20
                              He said he done a lot of
21
   translating before when he was kind of younger, he done
22
   a lot of translating for a meeting like this. He ever
23
   done his first translating for the band like this it
24
   was in 1928, that's when he done his first translating
25
   for the meeting.
26
                              Ever since he start translating for
27
28
   them, during 1928 he says he never missed too many
29 l
   of them until 1960. Yes, he says when you see a white man
   facing an Indian like that, he says he sure gave those Indians
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a lot of good promise. Just because they paid the 2 Indians \$5. a year, that's why they gave them that good 3 promise to the people when they're facing the people 4 and sitting down, they're facing the people and they 5 gave them a lot of good promise just on account of the 6 7 \$5. they paid out to the treaty Indians. He says ever since they paid 8 out that \$5. to these treaty Indians, he says right up 9 till today, he says, you could see that \$5. still 10 sitting on the table. The way it looks today, he says 11 right from the olden days up to today, he says you 12 could see the \$5. still sitting on the table, he says, 13 just like there is a big hole in all the papers they 14 made a big strong promise to the treaty Indians just 15 because they paid them \$5., and then he said there must 16 17 be a big hole in the paper, that's why you don't see no paper of what was promised to the Indians in them days, 18 but still you could see that \$5. on the table yet 19 today. 20 21 Yes, he says when the first time the Indians took treaty in Hay River was in 1899, 22 23 that's when they took the first treaty. Fort Resolution, that's where the Hay River people got their 24 first treaty, in Fort Resolution. At that time when 25 they were going to pay out treaty, they had a meeting 26 21/2 days, that was in Resolution. He says when 27 they paid out the first treaty in Fort Resolution they 28 had that meeting in Fort Resolution, my grandfather, my

dad's dad, was interpreter when they paid out that

first treaty. 1 That s when my grandfather 2 told him, he says that's the promise they gave him. 3 "As long as the sun comes up west and sets in the east, 4 and as long as the Mackenzie River runs one way and it 5 doesn't start flowing back, this promise will never be 6 broken," That's the kind of promise they gave to those 7 people in them days. 8 That's why they're talking about 9 their land, because that's the kind of promise they got in 10 them days. He says this river is still is flowing one way and 11 the sun is still going one way, that's why they're fighting 12 for their land because that's the kind of promise they got 13 when they took that \$5. first. 14 Sure, he says, us native 15 people sitting around here, he says if we want to talk 16 about our land for pipe we got rights to talk about it 17 and fight for it because our own. 18 19 He says now I'm going to ask you a few questions about this pipeline, and can you 20 give me the answer back and see how this Hay River is 21 22 going to be affected with a pipeline? Can you answer me back if I ask you a few questions? 23 He said I don't know which 24 way they're going to run this pipeline. The pipeline 25 is going to run through Hay River or it's going to go 26 the other way. So if the pipeline is going to go 27 through, he says, I like to know if these Hay River 28 people are going to be employed there for a while 29

steady, can they get a steady employment from the

pipeline company and see if they could try and hire the 1 natives in the north? 2 THE COMMISSIONER: 3 Well, one of the companies, sir, Arctic Gas, will bring its 4 pipeline, if it is allowed to build it, along the 5 Mackenzie River and they will cross the Mackenzie south 6 of Fort Simpson and then go down into Alberta. 7 That is the Arctic Gas Company. 8 THE INTERPRETER: 9 The reason he asks you this is because if it's going to run 10 south of Simpson along the 11 Mackenzie River and up into Alberta, he just wants to 12 know if the people from Hay River is going to be hired 13 on that job and see if they could make their living by 14 working for this company. 15 16 THE COMMISSIONER: Well, I'll just say that there is another pipeline company. 17 Foothills Pipelines, they want to 18 bring a pipeline along the Mackenzie River right to Hay 19 River, and to Pine Point to supply gas for heating to the 20 people in Hay River and Pine Point, and I think both of the 21 22 companies say that they want to employ native people on the construction of the pipeline. 23 Excuse me, before you go on, 24 sir, I'm not here to make any promises for the pipeline 25 I'm conducting this Inquiry and holding 26 companies. these hearings to find out what you think about all of 27 this, and I'm going to decide for myself whether I 28 think the promises the pipeline companies are making 29 are any good, that is what we are trying to find out as 30

we go along. 1 2 THE INTERPRETER: He says I'm not trying to get you to promise us anything on the 3 pipeline, but do you think there is a possibility that 4 -- there is a possibility for the native people to make 5 their living, if the pipeline do come through, do you 6 think this Arctic Gas Company and Foothills Company, 7 you think they're going to hire some native people? He 8 says that's all I want to know, that's what I'm asking 9 That's why I told you at the start, he says, I 10 told you that many times white man promise many things 11 to us and he says I told you I done a lot of 12 translating for these band member in Hay River. 13 He says the first time we 14 heard about these railroad, there's another thing I'm 15 bringing up, but he says we heard about the railroad 16 but he says we don't know what it is. But there 17 again, he says, when the railroad was coming through 18 in through this Hay River, he says we were promised 19 something on that too. He says at the time they 20 talked about this railroad coming into Hay River, 21 he says I was translating for the band members on 22 this side when we had a meeting with the people 23 about the railroad, and that's the time too that 24 they told the native people that only natives are 25 going to be working on those trains, and there 26 won't be anybody coming in from south to have the 27 jobs; and the natives from Hay River is supposed 28 to be on that train, he says. He says every time I see 29

those train come in, he says I don't see any native

getting off that train, he says not one of the natives. 1 They never gave nobody a job on those trains. 2 THE COMMISSIONER: Did -- are 3 you saying, sir, that none of the native people from 4 Hay River got any jobs running the train? 5 No. 6 7 Let me just go back to your earlier question, sir. If these pipeline 8 companies are allowed to build a pipeline and if the 9 native people want jobs on the pipeline, then I have 10 to figure out a way to make sure that the native people 11 get jobs on the pipeline. That's one of the things I 12 am here for. You say that when they build that railway 13 to Great Slave Lake you didn't get any jobs on the 14 railway. Chief Sayie from Fort Resolution said that 15 there are practically no native people employed at Pine 16 Point, So we -- I want to know if the native people 17 want to work on the pipeline if it goes ahead, and then 18 I have to figure out a way to make sure that you do get 19 jobs on the pipeline if you want them. That is what 20 the Government of Canada has asked me to do. 21 22 THE INTERPRETER: Yes, he 23 says: For what you're saying I'm going to say thanks to you; but he says I'm going to tell you another 24 thing, he says like you are sitting in here, he says 25 by rights you guys should try and get employment on 26 those things for the native, I'd be glad if you guys 27 28 could do that, he says. That what I was trying --29 Yes, he says what he's worrying about, he says, what's going to happen to our

land if they decide to run the pipeline through Hay 1 River? He says what's going to happen to our land? 2 They're going to kill it or they're going to spoil it. 3 Yes, he says even right now I 4 see what's going on, he says our land is spoiled quite 5 badly. Who done it? He says ever since the white man 6 came into Hay River, he says, they sure spoil a lot of 7 land around Hay River itself. 8 9 Yes, he says, ever since Kaps and Northern Transportation started shipping freight 10 down from this Hay River, he says our land doesn't look 11 too good from the other way if you look at it. 12 says that's how badly they spoiled it. 13 He said, I was born in Hay 14 River, He said he was born in Hay River on 1904, and 15 he's 71 years old now. He says he's been watching all 16 17 what's going on, right along. He says, I've seen what's 18 going on on T.V. about the pipeline, he says. Ι 19 Even watch it on T.V. sitting in a hearing like this having 20 meeting. 21 22 He says he's reading these 23 "News of the North" and all the newspapers, he says he always buys them and keep watch what's going on. 24 Yes, he says, up north, he says down the Mackenzie 25 River I guess you face a lot of people, lot of native 26 people and you talk to them a lot of time, you heard 27 what they told you about the pipeline. Yes, he says, 28 all these different tribes of people along this 29 Mackenzie River, he says, there's different people.

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what land they were born on, well they really care much
1
   for their own land.
2
                              He says, like I told you,
3
   what I told you about this Kaps Transport and Northern
4
   Transportation, how they spoil this land in Hay River,
5
   he says once the pipeline starts he says there is a lot
6
   of things going to look different when they start.
7
   says a lot of things are going to look spoiled.
8
                              He says he just brought these
9
   up to you because, he says, I'm quite old now, he says,
10
   I can't work for my living now, he says, but I'm just
11
   thinking about this younger generation and what's
12
   going to happen to them when the pipeline goes through.
13
   Are they going to be hired on to work steady with them
14
   and make their living, and that's what I'm worrying
15
   about. He says I'm not worrying about myself because I
16
17
   can't work now, he says I'm old, but just for this
   younger generation that's what I'm worrying about.
18
19
                              He says that's all he's going
   to tell. He says thanks for speaking to you.
20
21
                              THE COMMISSIONER:
                                                 Thank you.
22
   sir.
                            (WITNESS ASIDE)
23
                              THE INTERPRETER: What time
24
   are you going for supper?
25
                              THE COMMISSIONER:
                                                 Well, I'd
   say at six o'clock.
26
27
                              THE INTERPRETER: Well, there is one
   more wants to say a few things to you before we all go for
28 l
   supper, his name is Joe McKay and he used to be a council one
29
   time.
30
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THE COMMISSIONER: We'll 1 2 swear you in, sir. We'll just ask the secretary to 3 come forward and swear you in. 4 5 JOE McKAY sworn: 6 THE INTERPRETER: Yes, he 7 says he's been from quite a while back, he's not young, he's an old guy now, he says he knows what went on 8 quite a while, and he says he heard about something --9 he heard something about that river running by Fort 10 McMurray. Yes, he says, when they're hauling fuel with 11 barges through McMurray, he says he heard about a barge 12 being bust and there was a lot of oil spilled there one 13 time, and the river was flowing with nothing but fuel 14 for a while. 15 16 He said after there was quite a spill along that river, he says all the rats got 17 killed with it and even ducks and geese and guite a few 18 other things that died on account of that. 19 Yes, according to what they 20 were hauling with those barges, compared to this 21 22 pipeline he says that one barge full of fuel had been spilled, he said this is just like one little cup for 23 24 the pipeline; but he says it sure spoil a lot of 25 things with it. This Great Slave Lake, he 26 says, there is quite a few rivers flowing out onto this 27 Great Slave Lake. So one of these days the same thing 28 29 is going to happen what I heard about it one time, he says it's going to happen up in the north around this

lake, it's going to happen one of these days. 1 All these small animals, they 2 couldn't travel with boats so they pretty well have to 3 live in water, and they swim all the time, so if their 4 fur gets wet or gets wet with oil, he says they're 5 bound to drown. 6 7 These native people, they're poor, t1-'s why they said, no, they don't want no 8 pipeline because they're afraid of they don't know what 9 is going to happen if pipeline come through, well they 10 don't know what's going to happen to all the animals. 11 So this Mackenzie River flows 12 13 out onto the Arctic Ocean, he says, and if they happen to run the pipe under the water and the pipe bust, he 14 says are they going to clean up all that fuel, gas 15 whatever is flowing out onto the Arctic coast? Are they 16 17 going to clean up right away or the water is going to get polluted with it. 18 When we talk about this because 19 we're talking our language so I understood all of what they 20 21 were saying. When the pipeline run through like that and if 22 the pipeline bust, well they're going to have a bunch of men available there so they can repair that pipe right away, 23 patch it up or anything, and there going to try and keep 24 those gas and fuel from flowing, but he says I wonder if 25 they'll ever fix that quick, because before it start flowing 26 all over. 27 Yes, he says, they're only 28

going to work on that pipeline during the winter.

says what if they run across somebody's trapline, and

what if they put the pipe in a ways so if a trapper 1 come along and he see a bunch of men working on there 2 he says, "You can't go across over this., you have to 3 turn back." 4 5 The man says, "What the native people going to do if trapline cut off with a 6 7 pipeline like that?" Yes, he says, all the native 8 people, he says they do quite a bit of hunting in the 9 summer, he says, all the way along the Mackenzie River 10 it's like that. Now he says if the people doing 11 hunting in the summer like that and he comes along and 12 all of a sudden he come to a bunch of crews working on 13 the pipeline and he says, "You can't go across this, 14 you can't do any hunting around this area because you 15 might start a fire or forest fire," he says, "you going 16 17 to burn up everything." 18 I'm pretty sure, he says, 19 they'll chase us back from there, they won't let us go across the pipeline. 20 21 Yes, he says, the only way a 22 white man makes a living, he says, they got to keep working, they've got to make their money to live on but 23 he says us native people, he says is different. 24 Many times I set net in the river and every time I 25 cook fish, I can't eat it because it taste nothing 26 but fuel. Even they spill some fuel in the river, he 27 says, I bet you down the whole Mackenzie River be the 28 same thing, you can't eat nothing, you can't eat no 29

fish from the river because it will taste straight

1	fuel.
2	I haven't talked to you long
3	because if I wanted to talk long well I'm going to go
4	crazy, so that's all I'm going to tell you.
5	(LAUGHTER)
6	THE COMMISSIONER: Thank you.
7	THE INTERPRETER: There is
8	only one thing I want to bring up, he says maybe they
9	wouldn't do it but I'll tell you what I mean.
10	He says the way I heard about
11	this earth, he says it's round like a ball. He says
12	that's the way I heard about it. Yes, he says, they're
13	doing it on top of this earth, that's why the people
14	talking about it. Yes, he says, the way I heard, this
15	earth is round like a ball, but if they want to run a
16	pipeline through it, why don't they dig it right
17	through the earth and let it run out the other end, he
18	says, that way nobody will talk about it?
19	(LAUGHTER)
20	THE COMMISSIONER: Thank you.
21	Well, I think its time for supper.
22	(LAUGHTER)
23	
24	(WITNESS ASIDE)
25	THE COMMISSIONER: We'll come
26	back at eight o'clock, chief, do you want us to?
27	CHIEF TOM SONFERE: O.K.
28	(PROCEEDINGS ADJOURNED AT 6:15 P.M.)
29	(PROCEEDINGS RESUMED AT 9 P.M.)
30	THE COMMISSIONER: Take a
•	

chair or just stand by the walls. Somebody didn't get 1 in, eh? A few more chairs here, gentlemen, if you want 2 to move up, or just stand at the sides. Just make 3 yourselves comfortable. 4 I'll call our meeting to 5 order tonight and say how much I appreciated what all 6 of you who spoke this afternoon had to say, What Peach 7 of you who spoke this afternoon said was recorded, 8 taken down in writing, and will be printed and will be 9 -- a copy will be sent back to Chief Sonfere so that 10 you will have a permanent record of what was said, and 11 of course I will have a record of what was said so I 12 can read it again and study it again. 13 So tonight anyone who wishes 14 to speak should feel free to just say whatever is on 15 your mind about the pipeline and the things that you 16 are concerned about in connection with the pipeline. 17 I've said all I'm going to 18 say for right now, so I'm waiting for any one of you 19 20 THE INTERPRETER: Edward 21 22 Fabien he said he didn't attend the meeting this afternoon but he just finished work and he's going to 23 say a few words to you. 24 25 THE COMMISSIONER: Fine, thank you, sir. We'll just swear you in, if we may, 26 27 and then you can proceed. 28 29 EDWARD FABIEN sworn: 30 THE INTERPRETER: He's going

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used to make their living way back a few years ago. He's going to talk to you about it. He's going to talk to you about the way these treaty Indians, they used to make a living. It was kind of hard, but they still made their own living and he's going to talk to you about that. He says the way his dad taught him when he was 12 years old, that's when his dad taught him how to trap and make a living off the land. His old man taught him how to trap, they never used to live in this kind of a building. They never used to sit in a building like this. They used to have an open fire and they used to sit around the fire, that's when their dad taught them. His dad taught him in the bush. He taught him how to make a living on fish, rabbits, that's the way his dad taught him. Them days not used to be like today, he says. Every time they get up in the morning all the food used to be frozen, but still they still tried to keep on. You look at these people sitting here today that went through all those, not only in Hay River but down north Mackenzie River, all the people made their living that way. All their training, and that's the way they used to make their living. Nobody got rich while they were making a living off

the bush, but they had their family well-fed right

along. Welfare never used to -- in them days welfare

never used to help the people, but if your dad didn't

to tell you a few things about what the older people

kill nothing and he never fed you, you got to worry about your next meal.

Yes, he says, not like what it's today now. He says the government official, they're making their living and not like us Indians what they are today. He says we're employed by the white man up till today, but we never got rich with it. He says how come the white man struck the oil and they're making a living off our land? How come us Indians, we can't find nothing and we're still going to struggle for our life?

Ever since I known, he says, the government's making all kinds of money out of my land, and he says how come they struck oil, they found gold, and they're making money off our lake, he says how come? This is our own land, but he says we never seen a cent out of our land yet. lie says we're not getting rich out of our land. We let the white man and the government's making the money out of our land. He says how come?

I seen, today we're getting poor. Ever since there is more white man coming to our land, we're getting poorer. He says we never used to go very far to kill our meals and we used to make our money, but nowadays it's not like that. Ever since white man coming into Northwest Territories, us Indians are getting poorer, he says we can't even make -- we can't even think about where our meals going to come for next one because there's too many white mans coming around ways and we can't even make our living off the bush no more.

But he says the way I look at it, I figure those people who are ever making more money here out of our country should help us back more than what he is trying to do. Yes, he says, the way you guys talking to us today now, he says you must done quite a hit of talking about this pipeline, it's going to go through.

Just when the people figure

Just when the people figure it's not going to go any further ahead, that's when you start talking to the Indians. If they're planning to run the pipeline through Hay River and they're planning to start this pipeline, they're going to run it all over, they're going to make things harder for the Indians.

He says the way he figures about this pipeline, if they're going to run it through Hay River or whatever, wherever they run it, they going to make the Indians go back to what they used to be.

Even right now, he says, you go to the stores, he says the prices it's high on the meat and everything, he says. What's going to become of us then in the coming future? That's what he's worrying about.

Yes, he says, the way he heard about this pipeline that's going to run through, he says, according to the diameter they're going to run it, it's about 42 inches, that's about 2 1/2 feet and four feet long, he says if they're ever on it, he says, on that, how you expect the animals going to go

through it or under it? 1 As far as the Mackenzie is 2 flowing, he says, he's seen the picture of what the 3 pipeline is going to be and he says he's seen it with 4 his own eyes himself. What if they ever run the 5 pipeline through, if the pipeline happened to bust, is 6 7 it going to run away from the river but the fuel or gas, whatever they put in there, he says it's going to 8 run down to the river. 9 Us human lives, he says we 10 live on water and think about the fish live in water. 11 Not only the human beings, when we 12 bring water every day to live, he says, but think about the 13 animals, all the animals got to drink water and live. 14 Yes, he says, we're living in 15 this land, us humans, but we got to live, we've got to 16 17 think about these birds, ducks and geese. When you notice there is water, that's where he's going to land 18 and that's where he's going to live off the land, by 19 water, and that's where he's nesting -that's where he's 20 doing his nesting. 21 22 What if they ever happen to run the pipeline across the highway, and if the pipe 23 24 happened to bust, where are those animals going to go 25 because they tromping all over the place and where are they going to survive? 26 27 Not only the animals I'm talking about, but what's going to happen to our land? Are the 28 29 trees going to die and the land is going to be buggered up?

Even our land is going to be

spoiled. Yes, he says, look at all the people that are 1 living on land in the Northwest Territories. As far as 2 the Mackenzie flows, if we see something drown it, 3 even a rat if something drown it there, if he's 4 floating down the river, he says, we're going to be sad 5 because that's what we used to make our living on, and 6 he drowned it and now it's floating down the river. He 7 says that's going to make us feel bad. 8 Ever since this Mackenzie 9 Highway came down north, he says there's a lot of 10 animals been dead on the highway. After that the Slave 11 Lake Railway came down, and then he even heard that 12 even the moose were getting killed on it. What they 13 used to make a living off is moose and things like 14 that, but there is southern transportation truck driver 15 run over and they're killing them off, and what the 16 17 Indians think. Even one time he heard about somebody run into the moose, and half and half fell on each side 18 of the road. 19 The Indians would have made a 20 good living off that one moose. It's just wasted like 21 22 that on the road. Ever since that moose got killed with the railroad, his boy happened to be working on 23 there and he seen what went on. Yes, he says for my 24 part, he says, when I stop and think if the pipeline, 25 goes through, he says, we going to find it tough for 26 us and it's going to be hard for the native people, 27 28 that's why I'm talking about this here. 29 Yes, he says, not all the natives are employed, he says. Some of them still go

out trapping and they make their living off the bush, 1 lie says we're not employed all the time. He says we 2 have to go out in the bush and do some trapping and 3 still making our living off the land. 4 Yes, he says I'm not going to 5 do all the talking right now, he says I might tell you 6 7 this, but he says I'd be glad if you could tell me just a few words of what you think about us. 8 THE COMMISSIONER: A few 9 words about what? 10 THE INTERPRETER: 11 says he just told you a little life story like this, 12 he says, can you tell me how I'm -- can you tell him 13 what you think about this pipeline after what was 14 going on? 15 16 THE COMMISSIONER: Well, I'm here to find out what you think about it, sir, and the 17 other people that live here, in Hay River, and I'm 18 going to be visiting all the towns and villages in the 19 Mackenzie Valley to find out what the people in each 20 town and each village think about the pipeline, and 21 then I have to tell the Federal Government what I 22 think it will all mean, and the Federal Government 23 then has to make up its mind. But I really have 24 come here to listen to you and I won't be in a 25 position to make up my mind until I've heard from all 26 the people who live in the Mackenzie Valley, and that 27 will take me quite a few months more before I've met 28 29 them all, just as I'm meeting you people here tonight. 30 But don't feel that you have

1	to give the floor up, if you've still got something to
2	say I'm very interested in everything you've told me.
3	Those of you who are at the
4	back, feel free. There's a couple of chairs here, feel
5	free to move up and occupy them, if you wish, or to
6	stand along by the blackboard there. You don't have to
7	stay at the back if you'd rather come up a little
8	closer.
9	THE INTERPRETER: Mr. Berger,
10	I hope if you want me to translate I hope you make your
11	sentence short because
12	THE COMMISSIONER: Well,
13	they understood.
14	THE INTERPRETER: I know they
15	understand, but for my translating, I hope you make
16	your sentence short.
17	THE COMMISSIONER: O.K.
18	THE INTERPRETER: I translate
19	it back in Slavey.
20	THE COMMISSIONER: All right,
21	I'll bear that in mind.
22	THE INTERPRETER: If you'd do
23	that, Mr. Berger.
24	THE COMMISSIONER: Those lawyers are
25	laughing.
26	(LAUGHTER)
27	THE INTERPRETER: Joe Sutton
28	is not in here.
29	(WITNESS ASIDE)
30	THE COMMISSIONER: Well, is
•	·

1	there anyone else who wishes to say anything about
2	THE INTERPRETER: Fred Marte1
3	is coming up and he's going to say a few words to you.
4	MR. MARTEL: If you don't mind?
5	THE COMMISSIONER: Not at
6	all.
7	MR. MARTEL: You don't mind
8	if I say a few words?
9	THE COMMISSIONER: Please do,
10	sir, you can be seated, if you wish. You don't have to
11	stand up unless you want.
12	MR. MARTEL: You don't mind
13	if H I have my interpreter with me, please?
14	THE COMMISSIONER: Right.
15	MR. MARTEL: I don't like to
16	say these words because some people don't understand my
17	English words, you know. I want to have interpreter.
18	THE COMMISSIONER: Fine.
19	FRED MARTEL, unsworn:
20	THE WITNESS: My name is Fred
21	Martel, What I want to ask you, what meeting for? I
22	don't know.
23	THE INTERPRETER: Well, he
24	introduce himself and I think he talks English better
25	than me, and I don't know why he wants me to translate.
26	What's on his mind, he's going to tell you because he
27	already introduce himself and I'll try my best to
28	translate for him anyway. If I don't do right I guess
29	he'll go ahead and translate himself.
30	(LAUGHTER)

Yes, he says he's heard a lot 1 2 about this pipeline and he's says I'm going to talk to you about it tonight, but I says that doesn't mean 3 nothing to me. 4 THE INTERPRETER (speaking for 5 himself): I came here as translator and I can't talk 6 about anything like that. Mr. Berger, if there's 7 anything come up, well, I'm not going to translate it 8 to you, on what the people want, I'm going to translate 9 it, but if anybody wants to be against the meeting here 10 I'm not going to translate it. 11 (OFF THE RECORD DISCUSSION IN SLAVEY) 12 THE COMMISSIONER: I want to 13 make it clear that everybody has the right to speak 14 about the pipeline. We seem to be running into a 15 little bit of a problem. 16 17 THE INTERPRETER (speaking for himself): Mr. Berger, can I ask you a few questions? 18 THE COMMISSIONER: 19 Sure. THE INTERPRETER: Because I'm 20 hired through these council and chiefs and I'm hired 21 22 through you, and what we're going to talk about tonight I'm a translator, and if they going to strictly talking 23 about pipeline I'll translate; but anything else that's 24 going to buck chief and council, I'm not going to 25 translate. I'm going to be honest that way tonight. 26 THE COMMISSIONER: 27 28 THE INTERPRETER: If somebody wants to bring something up that's going to make sense, 29 I'll translate it to you; but if it's not I'm not going 30

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to translate. They're just wasting too much time.
2
                              THE COMMISSIONER:
                                                 Well,
3
   maybe, sir, we could -- I don't want to stop you from
   saying anything you want to say, even if it isn't
4
   altogether popular here. Maybe you could compose your
5
   differences with the interpreter --
6
7
                              THE INTERPRETER (for
   himself): But where they were this afternoon they had
8
   an opportunity to talk to you this afternoon.
9
   supper, that's when a bunch coming in.
10
                              THE COMMISSIONER: Well, I think that
11
   we'll come back to you in a minute, sir, if --
12
                              THE INTERPRETER (for himself):
13
   Well, if they want to talk to you privately they can talk to
14
   you, but not in open meeting like this.
15
16
                              THE COMMISSIONER: Well,
          I don't -- we're all getting along very well
17
   here but I don't want anyone to think that somebody
18
   came here and wanted to say something and didn't get
19
   the chance, so maybe we could just break for about five
20
   minutes and see if we can sort this out. Would that
21
22
   be all right, chief?
23
                              (WITNESS ASIDE)
24
    (PROCEEDINGS ADJOURNED AT 9:35 P M)
25
   PROCEEDINGS RESUMED AT 9:45 P.M.)
                              THE COMMISSIONER:
26
                                                 All right,
27
   we will swear you as an interpreters We've impressed a
28
   new interpreter into service, so we'll have to swear
29
   him.
    (JOC TAMBOUR SWORN AS INTERPRETER)
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1	THE COMMISSIONER: All right,
2	thank you, sir.
3	THE INTERPRETER: The chief
4	says do you want to speak for a while before we start
5	again?
6	THE COMMISSIONER: All right.
7	CHIEF TOM SONFERE , resumed:
8	THE INTERPRETER: The chief
9	said that since we started from one o'clock in the
10	morning till six I mean one o'clock in the afternoon
11	until six, then he says the meeting was going pretty
12	good. He says that the people that want to listen to
13	the radio, maybe if they want to listen to it, to
14	listen to it. Maybe his people, like the band members,
15	if they want to say something they can say it.
16	We're not allowed to speak,
17	but if the people want to speak on their own rights,
18	we're not going to stop them. They're going to go
19	ahead and do whatever they want to do.
20	The chief says he wants to
21	make everything fixed the way it is, he wants to cover
22	this pipeline meeting and he wants to do whatever he
23	wants with the people. If they want to speak, they're
24	on their own, free will. They can do whatever they
25	do, except they can speak if they want to on their own
26	free will, that is.
27	The old women that are the
28	latest, if they want to say whatever they want to what
29	this pipeline means, they can go ahead and do it.
30	The chief said since they

1	brought in the meeting here, and he says ever since				
2	they brought in the drums here, he says maybe we don't				
3	like to have a meeting that long, maybe they might				
4	have some playful stuff over here, put on an Indian				
5	dance or something like that.				
6	He says thank you very much.				
7	Now he wants to listen to his people here.				
8	THE COMMISSIONER: Thank you.				
9	(WITNESS ASIDE)				
10	FRED MARTEL, resumed:				
11	THE INTERPRETER: The people				
12	around here, he says, even the government or anybody,				
13	that's the way we were living before, way before them.				
14	He says like Dan Sonfere say				
15	before, the chief, he says that's the one the same damn				
16	he says that's the same thing that's going on here.				
17	If you help each another, that is we've got to cross				
18	that bridge. As long as we put the bridge across,				
19	that's the way we've got to help each another because				
20	that's the only way we can get throughout this land, we				
21	got to help each another.				
22	Now to listen to one other of				
23	his opinion of each another, they think and what we				
24	think, we help one another. If their way is right,				
25	then we agree with them. That's the way we think				
26	it is. My land, your land, everything about the				
27	same. Even the hills over there, Cameron Hills, if we				
28	want to put it straight we have to put it straight.				
29	But it doesn't matter anything about our land, then you				
30	guys land. If, we figured we're not working together				
ı					

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and we work, we go ahead and do what we do with our
1
   land, they can do with what their land is. Now then,
2
   the people they get treaty money $5, and then this year
3
    is $5. , that's what we get for our treaty money.
4
   That's the money you brought here, that's the evidence
5
   that you brought in.
6
7
                              THE COMMISSIONER:
                                                 $5.,
   that's a years pay, is it, under the treaty?
8
                              THE INTERPRETER: That's
9
   received here where we supposed to he, he says. That's
10
   what we get for only one year to boss our land around.
11
                              THE COMMISSIONER:
12
   that's a point very effectively made.
13
                              THE INTERPRETER: That's for
14
15
   sure.
16
                               THE COMMISSIONER:
                                                  You know,
   the trouble, sir, with doing that is we -- Mr. Bell
17
   there might ask that it be marked as an exhibit and
18
   then the Inquiry staff would probably dispose of it.
19
                              THE INTERPRETER: Maybe his
20
   wife and him don't even support with that $5.
21
22
   Maybe especially if you buy straight candies.
23
                              THE COMMISSIONER: Well,
   I think that with all these photographs being taken
24
   of it, I think what we'll do, sir, is get one of
25
   these gentlemen to give us one of their photographs
26
   when they've been developed, and we will mark the
27
   photograph as an exhibit so that we won't obliqe you
28
   to leave all of these goods with us.
29
30
                              THE INTERPRETER: A council
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has just told me a joke about it. He says even this
1
   paper bag cost $2. He says before in the olden days
2
   when we had a big meeting like this we used to buy tea
3
   and coffee for the people, and then after that they
4
   have big drum dance. Today, he says you don't have
5
   none of that.
6
7
                              THE COMMISSIONER:
                                                 Well,
8
   you're doing your best anyway, sir.
                              THE INTERPRETER:
9
   depends on the view, lie says this is all we have to
10
   eat throughout the year.
                               That's not very much, he
11
          If you're going to buy this much it doesn't
12
   matter, but him, he's worried about whatever grub there
13
   is, but that's true. I thank heaven it's right here.
14
   He says that's all he's going to speak on now.
15
16
                              THE COMMISSIONER: Thank you
17
   very much.
                              (WITNESS ASIDE)
18
19
                              THE COMMISSIONER:
                                                 The people
   that are at the back, if you want to step around the
20
   sides and by the blackboard or by the windows, you're
21
22
   welcome, Is there anyone else who wishes to speak
   tonight? Yes, certainly.
23
24
    (CANDIES, CIGARETTES ETC. - REED EXHIBIT C-14)
25
                              THE INTERPRETER: Albert told
   me that you have to, in the first town over here, he
26
27
   says you got all kinds of things down over there.
    (OFF RECORD DISCUSSION)
28
29
                              THE COMMISSIONER:
                                                 Thank you
                I think we should swear you in, MR.
   very much.
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Sonfrere. Miss Hutchinson, would you --1 2 RAY SONFERE: I'll speak in Slavey for a while and then I'll translate the thing 3 over into English. 4 5 THE COMMISSIONER: All right. 6 RAY SONFERE, sworn: 7 THE WITNESS: My name is Ray 8 Sonfrere. I was born and raised here in Hay River, so this is my home, and these are my people. 9 presently working for the Territorial Government as an 10 information officer but what I'm saying and speaking 11 now is from my people, not from the government. 12 Like many people who love 13 their homes, their parents, their relatives, and their 14 land, I need and love the land I was born and raised 15 on. Many people find meaning in different things in 16 life. Native people find meaning in the land, and they 17 need it and they love it. They love not only the land 18 but the things God put on it. Sometimes you stand on 19 the shore of the lake, you see high waves rolling onto 20 shore and it's pushed by winds you can't see. 21 22 it's all calm again. 23 In the winter you see flowers trees, rivers and streams covered with snow and frozen 24 In the spring it all comes back to life. This has a 25 strong meaning for my people and me, and we need it. 26 I'm lucky to have a good job 27 and making good money. But many of my people don't. 28 l I'm lucky to have so much education I can speak for 29 myself, but there are many people, many of my people

who can't. I think I can safely say that these people are not ready for pipeline.

In this land there are many poor people. When you start a big project, whether it's a pipeline or anything big, you see people, these poor people who we should remember and its these poor people who should be listened to, not the people who are rich.

If there is a slight doubt in the mind of anyone as to who will benefit, strike out the project and forget about it. If the pipeline: will not benefit the poor people, it's best to forget about it, As I sit here talking I'm not speaking for myself. I only want to see the poor people benefit.

These days everyone seems to be racing after something, and it seems that they are racing after money. People like this can hurt poor people. While I was listening to the hearing across the river, I heard some people speak. Some were good, but to my way of thinking, some were bad. They were actually talking about how they can make more money. You can't listen to these kind of people. You can't listen to people who only work for money. You got to listen to people who are poor, because these are the people who everybody should be working for.

Some of these people who are standing up and speaking have cars, good homes, money. But they want more. How much more before they are happy? People like this don't seem to mind to hurt people. You can't base any decisions such as a

pipeline project on the minds of these kind of people, 1 or the wish of these kind of people. 2 Many native people all the 3 way down the Mackenzie River are worried about the 4 land and the people. They are worried about pipeline 5 and what would happen if the pipeline is built. 6 the pipeline is built against the wishes of native 7 people, it will create bad feeling for many years to 8 The most important thing to remember when you 9 talk about the pipeline is the people. They are the 10 most important. 11 You could put a price tag on 12 different things in life, even on the pipeline, but you 13 can't put a price tag on people. 14 I have much more to say but 15 that will be all for now. 16 17 (APPLAUSE) I wish you people the best of 18 May God travel with you people as you travel to 19 native people. Listen to what the poor people say. 20 hope the government, oil companies, politicians and 21 22 governments remember that native people, like everyone else, want to be happy. They want good future for 23 their children, and their wishes must be respected 24 That's all. 25 26 (APPLAUSE) 27 THE COMMISSIONER: Thank you 28 very much, MR. Sonfere. 29 (WITNESS ASIDE) 30 THE INTERPRETER: Thank you.

Judge Morrow. I'm sorry, I'm always thinking about the 1 other judge. 2 3 (LAUGHTER) Maybe we should go for supper 4 5 or something. 6 I would like to say a few things about the younger generation. It's for the 7 younger generation that are coming up today right now, 8 including me, I'm very young myself, I'm thinking about 9 my land. White men like to make money, but what about 10 our land? Do we get any money out of it? Do we live in 11 the business? If we destroy our land or if you guys 12 destroy our land, will they give us another land to 13 trap? Where do we fish? In the park? Do we have to 14 follow white man's ways? If not, we don't follow 15 pipeline ways. Poor people and rich people, all they 16 care about is Indian land. Never my land but the 17 Indian way. People we have to listen, it is poor 18 people. So why don't you put up your gear and get out 19 of the land? 20 21 Never mind where the pipe 22 goes, it's up to the land. If the land wants a pipe, 23 you have to go. They say you've got \$50 million. much does that go to the Indians? We live with the 24 Indian ways. Can any white man change it? They 25 can because we live this way and we are Indians. 26 Do we get notes, do we get 27 28 trappers, do we get fishermen? Never. All they tell us is, "Go down yonder and go see game 29 30 warden."

1	Do we have free hunting? Not				
2	unless we have licence. People are more than the land.				
3	Unless we have to do our own way we do it our way.				
4	THE COMMISSIONER: Thank you				
5	very much. Yes sir?				
6	MR. MARTEL: Do you mind if I				
7	say one word?				
8	THE COMMISSIONER: No, I				
9	don't mind at all.				
10	MR. MARTEL: Keep this.				
11	THE COMMISSIONER: All right,				
12	we'll keep it, and you have our thanks, sir.				
13	MR. MARTEL: You welcome.				
14	THE COMMISSIONER: Anyone				
15	else? Yes sir.				
16	ROY FABIEN resumed:				
17	THE INTERPRETER: We better				
18	swear you in.				
19	THE WITNESS: Well, I think I				
20	got sworn in on Wednesday.				
21	THE COMMISSIONER: Go ahead.				
22	THE WITNESS: Well, I'm going				
23	to try and explain what I want to say in English. This				
24	is mostly for, like the way I feel, being a young				
25	native person who has an education, and like how I feel				
26	right now.				
27	I'm going to translate in				
28	Slavey.				
29	I'm a young native Indian.				
30	I've got an education, I've got a job with the				

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government, and there is one thing that people, like O.K., most of the native people say, "O.K., we got to grow up our children so that we can use them when they grow up and they can fight for us." I grew up here in I went to school until I was about 16, and then I quit, then about three years later I went back to Fort, Smith for the Adult Education program and I got my Grade 11, and the same year I just completed -well, part of my Grade 11 anyway, I got a job as an adult educator trainee and I worked in Smith for one year. But since I was about 16-17 years old I been travelling around trying to figure out, you know, where I'm at, what I can do for my people; and so I thought like if I got this education then I would he able to do something for them. and then so I come back to Hay River, I came back here last year after spending about five years out of Hay River and thinking that, "Here are my people and I'm going to try and help them through education. So I come back and I find that people don't accept me as I am. They expected me to come back as the way I was five years ago, not the way -- they really can't accept me as I am because they either can't accept the changes I went through T or it's something else. I can't understand what it is. So I'm not really accepted back into the culture, maybe because I lost the 28 knowledge of it. So now I'm sort of -- and then I

can't really get into the white society because I'm the

wrong color Like, there's very, very few white people 1 that will be friends with native people. Any of these 2 white people that are friends with native people, it's, 3 you know, it's like a pearl in a pile of gravel. 4 For myself, I find it very 5 hard to identify with anybody because I have nobody to 6 turn to. My people don't accept me any more because I 7 got an education, and the white people won't accept me 8 because I'm not the right color. So like, a lot of 9 people keep saying, "0.K., we've got to educate these 10 native -- these young native people so that they can 11 become something." But what good is it if the person 12 has no identity? They have nobody to identify with. 13 They can't identify with the white people because they 14 won't accept them, and you can't really identify with 15 16 your people because they won't accept you. So when you're sending, O.K., like in the cases of these --17 the pipeline company sending all these young people 18 down into Southern Canada and getting them into 19 jobs, now how are these -- what is going through 20 these young people's minds? Maybe it's different in 21 22 other communities, but that's what I've experienced 23 here. It's really hard, I find it 24 really hard to cope with these kind of things, you 25 know and how much young people are going to go through 26 this trip? Even right now, like I said before, I can't 27 really identify with anybody and I'm lost. I'm just 28 sort of a person hanging in the middle of two cultures 29 and doesn't know which way to go. Maybe if I tried I 30

probably can step into one of the worlds, but like, one is my people and the other is the more luxuries of the white man, I guess.

But right now it's, you know,

But right now it's, you know, to me I don't like, I can't see how the pipeline is going to help the people. You know, how are the people you're training going to react to their people and how are they going to react to the, sort of the white culture and all this development? How are we going to identify ourselves with any one of the cultures because it's too hard, you don't know where to go. Some people it might be easy for them to make up their minds and say, "O.K., I want to be in the white culture. " But then they're not very happy there, and then if they stay in their own culture, and they're not happy there because they're not doing what they want.

So it's, like I think you should give the people a longer time to think about what they want to do, especially the younger people. I have gone through this whole development in Hay River, I've seen it grow from about 1,000 to what the population is right now, and I've gone through these changes, and it's really, really hard on me and I don't know where I'm at.

That's one thing I want to say, but there is another thing I'd like to say I can't get it straight in my head because I was sort of concentrating on one thing and it's all jumbled up right now so I'll come back later.

THE COMMISSIONER: Well, take 1 2 your time. You certainly will have an opportunity to 3 speak later. (WITNESS ASIDE) 4 5 THE COMMISSIONER: Maybe you' like to come to the front, sir, if you want to make a 6 few -- maybe you'd like to sit over here, Mr. Norn. 7 8 ALBERT NORN, sworn: 9 THE WITNESS: I want to tell 10 you something about what Raymond and Roy Fabien --11 Raymond Sonfere and Roy Fabien said, and I appreciate 12 with them because I understand Roy and Raymond, they 13 were talking about. In 1971 I went to Fort Smith and I 14 wanted to take heavy duty equipment operator, and I 15 did, and I heard all these older people and council 16 and chief, they talk to you about what kind of a life 17 we have in the Northwest Territories and when my old 18 man stopped talk to you about, "Do the natives going to 19 be fully employed with pipeline when it's coming 20 21 through?" 22 Well, I went to school in 23 1971, Fort Smith, A.V.T.C. and I took the course as a heavy duty operator, and that's when I was told, 24 "After you complete your course you can get a job 25 any place," and when I heard Raymond and Roy, they're 26 talking about their life and we're rejected many times. 27 After I completed my course I thought I was going to 28 get a cat-skinner operator or grader or front-end 29 loader or forklift. I went and seen Goodzeck 30

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Construction and I went and contacted the Manpower in
1
   Hay River. He told me, he says, "What kind of a job
2
3
   you could do?"
                              I says, "I could be
4
5
   operator."
6
                              He told me, he says, "Come
   back and see me in two weeks time."
7
                              So in two weeks time -- well
8
   I didn't have no papers, I complete my course and when
9
   after I told the Manpower to find me a job, well he
10
   told me which is Mrs. Vail, Al Vail's wife was
11
   running the Manpower Office. I came back and she
12
   told me, she says, "Alex Vail is looking for a grader
13
   operator."
14
                              I walk into Alex Vail's
15
16
   office and he had his wife as a secretary. She told
17
   me, "What kind of a job you could do?"
                              Well, I said, "I heard Alex
18
   is looking for a grader operator."
19
                              He told me, he says, "You
20
   been operating heavy equipment operator before?"
21
22
                              I said, "I just finished my
23
   course, took me nine months to complete it.
24
                              He told me, he says, "You
25
   can't apply as an operator; you're not qualified as
   operator. "
26
                              So I told her, I said, "If I
27
   couldn't qualify as operator," I says, "I might as well
28 l
   go and look for a labor job. " And I been looking for
29
    an operator job -- I been looking for a labor job ever
```

since. 1 2 See, they got these A.V.T.C. when you go in they promise you -- you see, when I went 3 in there '71, I was told the pipeline was coming 4 through, and they said, "If they ever do put the 5 pipeline through," he says, "they're going to need 6 about 700 or 900 operators, which going to operate cat, 7 grader, and front-end loader or backhoe, whatever you 8 could operate," he says, "You going to be available 9 for that." 10 And when I was standing back 11 at the door there when I heard Raymond and Roy Fabien 12 talking, that's the way I felt. 13 I think us Indians, if we 14 don't do nothing for ourself, I think we're going to be 15 rejected from these big operations which promise 16 something to us. Now when I tried to talk here one 17 time, I tried to say a few words here before, and I 18 said, "White man's got big fridge, he can fill the door 19 with meat any time they want. No matter how long 20 they're gone, they can come back to their fridge and 21 they can eat what they want out of it, and they can 22 have what they want; but how about us poor native 23 people? What kind of fridge we got here?" 24 25 I wouldn't say I'm a good hunter, but our land is our fridge. We got moose in there, we got 26 caribou in there, we got beaver in there, we got rats in 27 there, and once the pipeline come through, it's going to 28 break up everything and we're going to end up with 29 nothing. That's the way I felt myself. Same as when I 30

was listening to Roy Fabien's talk, and Raymond, you know, we're rejected. Sure, we get a promise. We got to go through school the same as -- I wouldn't say I'm well educated same as Raymond and Roy Fabien, but sure, we try to help ourself one time, but once we're rejected, what can we do?

Maybe there's going to be -maybe there is a way for us to make a living, but if we
haven't got no papers, we got no licence, we can't do
nothing for ourselves. That's the way I talk to myself,
you know, after I complete my course I bet you there is
many more people can tell you this. No, matter how hard
we try, there is going to be a promise made to us but when
the time comes we won't be nothing.

That's the way I felt many times myself. I thought to myself, I'm walking down the street and I could run the cat, I could run the grader, I can run anything, here I'm walking down the street as nobody; and there's always somebody else in my road, newcomers always seem to get a job, and that's what these people are talking about, and I understand tonight what they were talking about.

I was promised in 1971 when the pipeline's coming through they're going to need lot of operator. How about this Mackenzie Highway what's coming down? They're going to need 780 grader operator. Where I am now? Same thing coming with the pipeline. They going to need heavy equipment operator. Where I am now? Do I have to have papers to get on the job? No. But this is our land.

You know, the government paid 1 2 me \$272 a month to keep me going in that A.V.T.C. school, Why? They told me something, I figured I was 3 learning something that time, and I agree with Raymond 4 Sonfere what he said in here tonight, and I agree with 5 Roy Fabien. He's been rejected out of his own people 6 7 many times, Why? I bet you I can think of lot 8 of heavy equipment operator right now. Howie Martel, 9 he's got a big family. He's getting operating wages 10 right now, 110w come all the newcomers here take the 11 jobs instead of Indians taking it? That's what Roy is 12 talking about. That's what Raymond is talking about, 13 We don't come from our fridge full of meat and what 14 we're going to turn to next day. We have to fight for 15 it. We have to work for it. 16 What if pipeline comes 17 through? I bet you we're going to be rejected same as 18 they been rejecting us today. That's what make us 19 sad today, because the chief and the council sitting 20 here, and I'm not going to say this very long, but 21 how come Raymond Sonfere he went to school, Roy 22 Fabien went to school and they took us to school -- I 23 wouldn't say I went to school, but I just took heavy 24 equipment operator, and I just want to see why they 25 reject us, so many guys get in our way and we got no 26 job. 27 28 Thank you very much, and 29 that's all I'm going to tell you. 30 THE COMMISSIONER: Thank you,

sir. 1 2 (WITNESS ASIDE) THE INTERPRETER: The chief 3 says one of the councillors here behind him, Jim 4 Lamalice, he says when we speak we speak the truth 5 about what the pipeline is going to go through. 6 woman that swore us in, we thank her very much for 7 swearing us in because we can tell the truth. 8 put our hands on the Bible, at least we tell the truth, 9 we do not lie about what we will have to say. 10 JIM LAMALICE, resumed: 11 THE INTERPRETER: He says 12 that he understands that he heard also the pipeline 13 meeting here, and he says that the people, they said 14 they know that means "No" and he's happy about that, 15 and he meant it. He says if it was way back and the 16 kids grew up there, that if you brought up this thing, 17 it's very important and you'll say you agree with him, 18 19 too. He says whatever the younger 20 21 generation thinks, he knows that they would -- they 22 have to destroy our land, he says the woods around here, whatever you can see, that's our woods. 23 destroyed because way back in the old times, that's 24 the way they were, that's their fuel. They didn't have 25 to destroy it because they're still going on it. 26 The reason why he's telling 27 you this is because not to spoil our land, because 28 29 that's our fuel, even if he gets a living better than we do, because you guys are burning gas and we are

burning woods. 1 He said nobody said "Yes" 2 around here, and on the MacKenzie River nobody said 3 "Yes" to, so I wonder if you guys going to carry on 4 with this, since they all said, "No. " 5 He says we have to go hunting 6 7 and kill our own game. Do you guys ever throw them on the road and let us pick them up and ever bring them 8 down for food? He says I bet you threw out the 9 Northwest Territories, everybody says the same thing, 10 too, but again with the wildlife game there, the ones 11 that they kill or whatever they do with it. Same thing 12 with it. 13 He says that his land that we 14 live in, we like it very much, like the young people 15 that said that they really like it themselves, as well 16 as the older people, the older generation because they 17 knew -- they haven't that experience but they know 18 whatever the land they want. That's the land they 19 20 have. 21 He says we do not like to chase bur native people around, except we want to help one another and 22 we do not chase them away. He says that even four of us 23 sitting here, if they don't 24 like what we said they can coma and say whatever they want and 25 we can help each another and discuss this thing over, and then 26 bring out the right point. Old village and new village, we 27 have been separated because --28 29 It does not matter but it does not go because of the white man ways, that's how 30

come we were separated from the new village to the old 1 They blame this white man because they 2 separate us, he says, we do not understand. 3 staying in the old village and we moved down to the new 4 village. We blame the white man, because if they tell 5 us to go, we don't have to go. It's our land, what we 6 7 want to do with it, we do it. He said now that we're having 8 that much trouble you bring up this pipeline, if you 9 bring this pipe through here we'll have more troubles 10 than what we had before. Even the poor people around 11 here, they have been living on trapline, what if they 12 spoil them? That's all they get is the trap, and if 13 they get the trap, if they catch a fur, then they get 14 money for it. That's the way they been living. 15 16 That's all he want to say and he says I hope you do not leave our language what we 17 tell you about or what our complaints about. 18 all he wanted to say. 19 THE COMMISSIONER: 20 Thank you very much. (WITNESS ASIDE) 21 22 MR. SABOURINE: First of all I'd like to know that, not only me but probably a 23 24 whole bunch of people in this town here --25 THE COMMISSIONER: I'm sorry, I want to listen to what is being said and it's 26 difficult to hear sometimes when there's a lot of noise 27 going on in the room, so you just carry on, sir, and 28 29 we'll all try to listen to you. 30 PETER SABOURINE sworn:

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THE WITNESS: First of all, a lot of people in this village from Hay River, they like to know what's all this pipeline about, you know, and how many miles and that. Me myself, I've been living here since I was 25 years old, and I really don't know how many miles is that or anything. So I think-well, myself, I live off the land sometimes when I don't have a job, eh, and first of all I'd like to know how many miles this pipeline is supposed to be? THE COMMISSIONER: Well, I'll 10 answer that, if you like, or try to. One of the pipeline 11 companies wants to bring the pipeline from the Mackenzie 12 Delta along the Mackenzie River and then it will cross 13 the Mackenzie River south of Fort Simpson, and then go 14 down to Alberta. One of the other pipeline companies 15 wants to bring its pipeline from the Mackenzie Delta along 16 the Mackenzie River and then they want to bring a branch 17 line to flay River and to Pine Point to supply gas to Hay 18 River and Pine Point. That's what the pipeline proposals 19 involve, but both of them would mean that a lot of pipe 20 would have to be brought by train to Hay River and then 21 taken on barges down the Mackenzie River 22 23 and it would mean that there would be a great deal of new development in Hay River, and a great many people would be 24 employed there, and I think both of the pipeline companies 25 say that that is what their proposals would mean to the 26 27 people who live here. 28 Α I think quite a bit of 29 the native people here are against it, I think. anyways. I don't know, but I --30

Well, a lot of people 1 Q 2 have spoken here today, this afternoon and this evening, and if you say you're against it, you don't 3 seem to be alone in that. 4 But what profit do the 5 Α native people have from the pipeline? 6 Well, the pipeline 7 companies say that they want 8 to give native people jobs, building a pipeline, and 9 then they say when the pipeline is finished they want 10 to give native people jobs running the pipeline. 11 have the people from the two pipeline companies here, 12 if you want me to have them come up and explain these 13 things in greater detail. I'm just telling you what 14 they've told me. 15 16 Α I think, you know, probably from killing animals or something like that, 17 living off the land, there's a lot of wild game 18 involved in this. Over how many thousand miles is it? 19 Well, I think it's about 20 Q 1,000 miles from the Arctic Ocean to the Alberta 21 border, and then it goes south from there into the 22 Southern Canada and the United States, and up at the 23 Arctic Ocean it goes through the Mackenzie Delta over 24 to Alaska to pick up Alaskan gas. All together it's 25 2,600 miles, something like that. But the people here 26 in the Northwest Territories are concerned about the 27 1,000 miles of pipeline that comes from Mackenzie Delta 28 right down to the Alberta border. 29 30 Α But how is this supposed

1	to affect our, you know, our jobs? I have a hard time				
2	getting a job myself now. How do I know I'll get t a				
3	job on it?				
4	Q Well, we were told last				
5	night by the pipeline companies that they have been				
6	training people who live in the north, including native				
7	people, to do jobs on the pipeline, and they say they				
8	have 100 people from the north that they are training				
9	now to work on the pipeline. If that's what they				
10	told us last night.				
11	A I was trained on heavy				
12	equipment course at the A.V.T.C. , you know. What they				
13	should have did is given them their jobs when I				
14	finished my course, but they never did, and I would				
15	have been a qualified operator now. But they don't do				
16	that.				
17	Q Sorry, you never what?				
18	A They never did, you know				
19	they never got me a job as				
20	soon as I got out of my				
21	course.				
22	Q I see. That's				
23	interesting, that's what the last man who spoke said.				
24	A Yeah, well I got my				
25	certificate, that's all they give me, and they never				
26	give me no job.				
27	Q I see.				
28	A How's that?				
29	Q Well, I'm interested in				
30	hearing about that because I have to consider what				

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happened to you and to the other people who have told
1
   me about what happened to them when I'm looking at the
2
   pipeline company's statement that they will -- and
3
   expect to provide jobs on the pipeline to native
4
   people. Do you know, how long were you at A.V.T.C.?
5
                             Α
                                   Seven months.
6
7
                              Q
                                   Training in heavy
8
   equipment?
9
                             Α
                                   Yes.
                                   How long ago did you get
10
                             Q
   your certificate?
11
                                   It was '72, and they
12
                             Α
   were supposed to give me a job after I finished my
13
   training, but they never got me a job. They sent me
14
   home and they give me a little certificate and now I
15
   can't get a job. They could have sent me somewhere
16
17
   where I can get more experience, you know, on
   construction work or something like that.
18
19
                             CHIEF LANDRY: You see, what happens
   when you building pipeline, you training welders.
20
                              THE COMMISSIONER:
                                                 I wonder,
21
22
   I'd like to hear from you, sir. Could we swear you in
   please? Miss Hutchinson?
23
24
                              (WITNESS ASIDE)
25
                              CHIEF ARCHIE LANDRY, sworn:
                              THE WITNESS: You see what
26
   he'd talking about, he's building houses in training.
27
28
   You guys see the people from outside.
                             You can't train in school
29
   building a pipeline. You do one thing. You push him,
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there is no way Indian people are going to learn in 1 seven months, no way; but the other story, Indian ways, 2 you people up this way, I've been working around people 3 all my life now, just lately become chief 11 months, I 4 know how it is, I know how it is to be Indian, to get a 5 job. As long as you got black hair you can't get a 6 job. White men turn you down. That's the way it is. 7 (WITNESS ASIDE) 8 THE COMMISSIONER: Thank you 9 very much, sir. I am interested in what each one of 10 you has had to say about your own experiences. 11 something that I have to know about. Yes, you wanted 12 to add something? 13 MR. SABOURINE: There's a --14 they're talking about pipeline, eh, and this is 15 supposed to be a reserve, isn't it? N. т. is going to 16 get our land across here, I don't know nothing about 17 it, I don't even know nothing about pipeline, only what 18 I read in the Indian magazine. What I'm trying to say 19 is this, they train people, they spend so much money 20 but they can't -- they don't get a qualified 21 22 certificate or something, qualified operator. don't they do this and then they will get some 23 24 qualified 25 operators? Because I was operating for A.V.T.C. they 26 trained me, only they gave me a little paper. 27 that supposed to prove, when I only just started. 28 going to give me a job or something, eh? 29 30 What I would say, if they

hire me for pipeline, maybe I will know nothing, I can't operate it, maybe I'm coming out fired, eh? 2 THE COMMISSIONER: 3 Thanks very much, I want you to know that I'm taking into 4 account the experiences each of you have told me about. 5 6 MR. SABOURINE: It's not that I'm telling you experience, but I'm just telling you 7 8 this, that a lot of people are against the pipeline. Α lot of old people are here, they won't say anything 9 because maybe they don't want to talk. So what I 10 think, I'm just telling you that, I'm telling this 11 whole meeting. 12 THE COMMISSIONER: 13 Well, thank you. Well, is there anybody else? Yes, chief. 14 15 16 17 18 19 CHIEF TOM SONFERE, resumed: THE INTERPRETER: He doesn't 20 21 want to talk too long but he just wants to let you 22 know whatever is going to happen now. He wants to talk to you about his councillors. He says his 23 councillors behind him, they're the boss, lie said 24 25 if another stranger comes to town, he says he'd be happy to see him. 26 When other people spoke 27 against, like if the stranger spoke against the other 28 people, well, they got to watch theirself plus the 29 chief, whoever is in charge, they've got to watch

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themselves. The two councillors around here, they both don't drink, except only one councillor, he drinks, like he said even though these two councillors don't drink, if we have a big meeting like this, he says, the other council that drinks he just stay away from it, until they finish, only then he can go ahead. He said even though this thing comes up that big that they take the pipeline here, even though he never said nothing, nor the other people, if somebody comes in here, like this and that, disturbing the pipeline meeting or anything like this, if that moves ahead then they causing trouble, it's not their fault. He says if you want to drink, keep away from drinking until this pipeline hearing is There are a lot of days ahead of him to drink. Maybe wherever they're going to have the next meeting or anything, that's where I think people should he and then they have a better meeting then. The chief said he's still got some three big things to talk about, but since night, well the chief figured that we should quit right now and we'll talk about that tomorrow about those three

something. He said he'll talk to you about it.

THE COMMISSIONER: Yes,

that's all right with me. I can stay tomorrow, if you want me to, because I know that what all of you have to say is important to you and it's important to this

Inquiry. Could we meet about noon tomorrow, would that

things, if you have time, at least for two hours or

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be all right? Excuse me, we could make it about two in
   the afternoon, would that be all right?
2
3
                              THE INTERPRETER: He wants
   to know if they give a better time than that, he
4
5
   would --
                              THE COMMISSIONER: Sure.
6
7
   Well what do you suggest?
                              THE INTERPRETER: He said
8
   what about ten o'clock in the morning?
9
                              THE COMMISSIONER:
10
11
   certainly, that's fine with me. Well, thank you,
   chief.
12
13
                               (WITNESS ASIDE)
                              THE COMMISSIONER: We'll
14
   adjourn until 10 o'clock tomorrow morning and then
15
   we'll hear these other matters that you still wish to
16
   discuss. So thank you all very much for coming, and I
17
   was very interested in hearing what each of you had to
18
   say, aril I look forward to seeing you again at ten
19
   o'clock in the morning, and I should tell you that
20
   tomorrow, we should finish maybe tomorrow afternoon
21
22
   because I should get back to Yellowknife late in the
   afternoon or tomorrow night
23
24
                              Yes, you go ahead.
                              CHIEF SONFERE, (THROUGH
25
   INTERPRETER): He said they brought some drums over
26
   there to have a little bit of a drum dance.
27
                              THE COMMISSIONER: Good.
28
29 l
   Well, we'll stay for a while then if that's all right.
   So thank you very much.
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1	(PROCEEDINGS	ADJOURNED	то	MAY	31,	1975)
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1	New Indian Village
2	Hay River, N.W.T.
3	May 31, 1975.
4	(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
5	THE COMMISSIONER: Maybe we
6	could bring our meeting to order this morning. I
7	wonder chief, if the interpreter is we can wait a
8	few minutes. Are you waiting for the councillors?
9	INTERPRETER NORN: Yes, the
10	two councillors and they went back to look for some
11	people.
12	THE COMMISSIONER: Oh, I see.
13	Well, we'll wait a little while.
14	THE INTERPRETER: They won't
15	be long, they'll be gone for about two minutes or so.
16	THE COMMISSIONER: O.K. fine.
17	THE INTERPRETER: The chief
18	is going to discuss more things about what he left off
19	last night, but there is one guy sitting in here, he
20	made a list of what he was going to talk on this
21	morning, so they're going to let him go ahead and do
22	the talking on what he has written down, so they're
23	going to give him a chance to speak what's on his mind.
24	THE COMMISSIONER: Fine.
25	
26	TERRY CAMSELL sworn:
27	THE WITNESS: My name is
28	Terry Camsell. I was born and raised about a mile down
29	the river from where this meeting is being held. I
30	am of Eskimo-Indian, and white ancestry, the Eskimo
•	

coming from my mother, who was born on Herschel Island, 1 to a white father and an Eskimo mother. Her parents 2 died when she was very young, so she was sent to the 3 Anglican Mission here. On my father's side, his father 4 was a white man with an Indian wife. He was born in 5 Fort Simpson and then got sent out to school in 6 Winnipeg. He completed his education there and soon 7 then lonesome for the north, he left and/came back. He 8 trapped and hunted this territory for many years. 9 finally settled on this side of the river. I spent the 10 early part of my life with many of the young people 11 here today. As I became older, though I strayed away 12 from this type of life and gradually molded into the 13 white society, not by any conscience intention on my 14 part. It was just the way it happened. 15 16 I completed my education in Hay River and now am presently employed locally. 17 Because of the conditions we are now faced with, I felt 18 I had to become politically involved, so I am now a 19 member of the Northern New Democrats and am here to 20 voice my opinion on the effect the pipeline will have 21 on northerners, especially those of the native people. 22 I feel I am very qualified to comment on the situation, 23 having come from a white-native origin, and I can get 24 an overall look at the problems. 25 On one side I see the white 26 man and his development and how it would benefit him, 27 and on the other side I see the natives preserving the 28 old ways and trying to survive in the white man's 29 I am still a young man, but have seen a vast

28 l

change in our lives in the north. Some have been good and others not so good for the people. I don't intend to go into detail on these matters, since it is history and cannot be changed. But I'd like to say that I, as a native of this country, have seen the rapid development of this area by the southern immigrants to the Northwest Territories, and the rules and regulations of the whites south continually encroaching on the life of the native community.

This has caused a breakdown in the social fabric of the native people under the presently relatively rapid development. But under the impact of the pipeline development it is highly unlikely that the majority will be able to cope as an community group that is their future is destroyed as we know it now.

We know from past experience that development companies don't come to our land for our benefit. They are here solely for their own profit, and the advantage to natives and northerners in general will only benefit by the development at all if at all, as a side issue. The main thing that the pipeline companies only use native and northern help is, as a P.R. measure, and public relations measure, and northern people, especially natives, will have a very minor role to play in the development.

The country and its people will be changed. The resources will be removed as quickly as possible without any consideration for the northern people. One thing I find strange is that the

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government seems unable to benefit from past mistakes.
1
   This Territory, the only frontier left in Canada,
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   should be preserved and the rapid development should be
3
   controlled to ensure that the land would not be damaged
4
   and the people not destroyed.
                                   The mistakes that have
5
   been made in the past should not be repeated.
6
7
   people do not benefit, only the outside companies.
                              As I look into the future I
8
   see that development cannot be stopped, so it has to be
9
   controlled to ensure that the people of this Territory
10
   are not destroyed so its resources can be exploited.
11
                              In conclusion, I feel that
12
   the government has been acting as an agent, not for
13
   the people but for the Arctic Gas consortium and I
14
   see little change in their attitude up to now.
15
   is time we as northerners recognized the Arctic Gas
16
   proposal for what it is, another northern rip-off.
17
   I feel that under conditions like this the rapid
18
   development and exploitation of our land and people can
19
   only result in a destruction of the way of life of the
20
   people.
21
22
                              Thank you.
23
                              THE COMMISSIONER:
                                                 Thank you
24
   very much, Mr. Camsell.
25
                              (WITNESS ASIDE)
                              THE COMMISSIONER:
26
                                                 I wonder,
   Mr. Camsell, would you mind handing your written script
27
   into the Secretary of the Inquiry, please?
28
    (SUBMISSION OF T. CAMSELL MARKED EXHIBIT C-15)
29
30
                              THE COMMISSIONER: Carry on,
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chief, if you would.
1
2
                              THE INTERPRETER: There is
   this man came to the table here and he didn't make it
3
   to the meeting yesterday, but he is available at the
4
   meeting today, so he's one of the older guys from Hay
5
   River, and his name is Dean Sabourin and he wants to
6
7
   say a few things.
                       That's why he came up.
                              THE COMMISSIONER:
                                                 Fine.
8
                              THE INTERPRETER: To do some
9
   talking.
10
                              THE COMMISSIONER: We'll just
11
12
   swear you in, sir.
13
                              DEAN SABOURINE, sworn:
14
                              THE INTERPRETER: He says he
15
   just wanted you to hear what he thinks about this
16
   pipeline that's going to go through. He's going to
17
   speak on what he think about it.
18
19
                              Yes, he says the way he
   thinks for his part, he says, it might take about five,
20
21
   maybe more than five years to put the pipeline through,
   but he says how do I know I'm going to be still here
22
   amongst my people when it does get through? He says he
23
   might be gone by then, he says, he doesn't know.
24
   Yes, he says the reason why he doesn't want the
25
   pipeline to go through, if they want to start
26
   putting the pipeline through, he says once they
27
   finish it's going to be trouble at the end when they
28
29
   finish putting the pipeline, he says there's going to
   be trouble.
30
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Yes, he says us native 1 2 people, we're brought up poor in this country, he says. Now if the pipeline comes through, he says, we're going 3 to be worse than what we are now. 4 5 He says even I see no oil by myself, but I don't want the pipeline to go through but 6 he says I know that they're going to go through with 7 the pipeline. Yes, he says, because us native people 8 are not as many as white people, he says, there is more 9 white people than us native people, he says. 10 me, he says, we haven't got no power against them. 11 he says what could I do? 12 Yes, he says he started 13 receiving his old age pension now, he says he was born 14 in 1908. Yes, he says ever since he remember, he had a 15 tough time in those days. He says when they had the 16 big flu in 1928, he says that's when he lost his -- in 17 1919, that's when he lost his mom and dad, when they 18 had a big flu went through in this north. 19 He says when mom and dad 20 passed away, he says, I was the oldest and I didn't 21 22 have no money and I didn't have nothing, and I had five others beside me to look after, he said. 23 24 He says the only way that he brought the other five up beside him, he says he's 25 got to do the hunting in the 26 bush and he's got to do trapping, and he really work 27 28 hard to bring the others up beside him. 29 He says when the flu went through that time when he lost his mom and dad in that

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flu, he says he didn't own a boat, he didn't even have? a dog team or he didn't have nothing. He really got to work hard for a five years before he got all what he want. Yes, he says they really work hard for themselves in olden days, as far as he can remember back, he says these people, he says, they work hard and he work hard for himself; but he says ever since the pipeline start coming in the north, and he says just like getting us down all the time, we're not 10 making no headway but he says seems to me like we're 11 going backwards instead of going forward, he says we're 12 going backwards. 13 Well, he says he start 14 fishing in about -- and he even fished for 18 years 15 this lake, but he never made nothing. He says he 16 really work hard to try and make a living out of the 17 land, he says. He says the way I used to work for 18 myself, he says, I really work hard for myself, that's 19 the reason I don't want this pipeline to go through, he 20 says, I'm against it. 21 22

He says I'm not talking about myself or what kind of a life I had, he says. Everybody knows me and I know everybody, how they try and help themselves up till today. He says the way he's listened to the news on C.B.C., he hear all the news and he know what the people think down north, and around the Great Slave Lake. He says he wouldn't give them O.K. to let the pipeline through himself.

He says he know what's going

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to happen if they ever let the pipeline through, he says what kind of trouble are we going to have, he says, I know it because if they ever done it in five years I know what kind of people they're going to face after the pipeline go through. He says he's got -- yes, he says what he's worrying about now, he says, if they ever run the pipeline under-water, if anything happens, if the pipeline bust, he says, there's going to be a lot of people suffering down the Mackenzie. 10 Not only under-water, but he 11 says they're running this under-ground. He says what 12 if the pipeline ever -- if it happened to buss, he 13 says, the water would be polluted, it won't be fit to 14 drink no more, and he says they're going to make a lot 15 of people suffering. 16 17 It's not only the human beings will suffer, but he says he's wondering about 18 what they're going to lose from the land. All the 19 animals would be killed and he said there wouldn't be 20 any more to hunt in the bush, and there's going to be 21 trouble, there's going to be a hardship for the people, 22 23 and that's what he's afraid of. 24 Yes, he says that's all he's going to tell you, that's what was on his mind and 25 that's why he brought it up to you, and he says that's 26 all he's going to tell you. 27 28 THE COMMISSIONER: Thank you 29 very much, sir.

(WITNESS ASIDE)

CHIEF TOM SONFERE , resumed: 1 2 THE INTERPRETER: Yes, he said he was real happy when he sat in the meeting here 3 yesterday because he had his three council with him 4 yesterday. But he said the other council he's employed 5 with N,T. so he told him last night he wouldn't be 6 here at the meeting with him this morning. He said 7 it's all right, I still got the other two with me and 8 all that we told you, we'll go and tell the other 9 council, so it doesn't matter. Even though he's not 10 here we can still go on without him. 11 He said he'd like to speak to 12 you about how they started this and how they're trying 13 to work for the people. He said he's going to let you 14 know. 15 16 Yes, he says you sat here with us yesterday and you heard some other older people 17 talk to you about what kind of a life they had when 18 they were brought up in this country, and you heard 19 some more this morning, he says. Whatever they told 20 you, he says, they really mean it. 21 22 Last evening, he said he was 23 sitting in here and listened to those people talking, he says they remind him of the older people that they 24 used to live amongst here in Hay River. He says 25 those people might as well tell you the truth, he 26 says, they were kind of dangerous to do the talking. 27 He says that's the kind of people that he used to 28 be. Yes, he says, the way our old parents brought 29

us up, he says, we know how they taught us and

how they treat us, and we wasn't the boss of ourself when they brought us up. Yes, he says, when the old parents brought them up, he says, they taught him how to become a strong man and how to hunt off the land. They taught him how to keep himself off the land, that's the way they were taught. He says when the older people start talking about the other older people, he says that's just the way they were brought up, and not just the way they were taught. That's what they were talking about.

In them days he says those older people, they wouldn't let you sleep more than if the sun's coming out, he says, they never see you in bed. They never used to let them drink as much water as they wanted to drink, he says they even watch that. He says even sometimes they have to start crawling ahead of the dogs in deep snow, sometimes without breakfast, till about noon, and then they stop at noon, they used to melt their water sometimes in frying pan, and you can't even drink as much water as you have in frying pan. He says that's the way we were taught.

They used to give you a little bit of water and a little bit of tea, and they give you something to eat, and that's the only time you drink water. I was so hungry that when you see old people, your father roasting a rabbit beside open fires, that sometimes you wish you could eat the whole thing. , but they wouldn't give you the whole thing. You just got to eat the piece they give you,

he says that's what you used to eat. 1 Those older people, they used 2 They used to be like a 3 to be just like an animal. wild animal, how they used to live in the bushes. 4 That's how the older people used to be like. 5 He says not only in Hay River 6 but when you were travelling, he says, you must have 7 met a lot of older people in different settlements. 8 says whenever you see older people, he says, that's the 9 way they used to be like, he says. Them days they 10 used to mostly travel in the bush all the time. 11 said if a woman happened to have a baby, well, he said 12 they never used to look for a hospital. He says they 13 just used to --they'd just stop and let the woman have 14 the baby, and in about three days' time they got to 15 start travelling. She's walking, the kid is smart 16 17 enough to know what's going on. Yes, he says in them days 18 19 these older women, when a woman is going to have a baby, he says they were just like a doctor for those 20 kind of jobs they can do. Yes, he said that's why 21 every time you see older people like that, he says you 22 can't just look at them and you can't think it's 23 24 nothing, because he was a top man one time and he still is, even though he's old, but he maybe still are 25 He says they never looked 26 after their own land them days, he says, maybe what 27 we're talking about today wouldn't look so good. 28 They must of took good care of their land, that's why 29 this land still look the same what it used to look

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before, it still look the same today because they must 1 have took good care of it and they looked after it. 2 They looked after it real good. 3 That's all he's going to tell 4 you about that, but he's going to bring something up 5 to you again about how the people used to live before 6 the white man came, and after the white man came, 7 well things looks different, everything's changing now, 8 I'm going to tell you a few things about 9 that. 10 11 He says none of them ever been to Ottawa before, but he had his three council 12 and himself went to Ottawa and they seen what kind of a 13 place was out there. 14 They had a meeting with the 15 16 Indian Affairs out there about the housing and everything, what they thought, that's why they had a 17 meeting with them. 18

everything, what they thought, that's why they had a meeting with them. That time when they had a meeting out there, he says he told them what the Indians used to be like before the white man came, he says. He used to remember by the time you leave the point down here, he says, in about -- when you travel up the river about two hours, you're pretty sure to get a moose in about two hours.

Look at it today, he says. If we try to go in the bush and kill something, he says, it's pretty hard for us to find because there are too many roads going different directions, there's too many people around, he says. It's pretty hard for us to kill anything. We have to go quite a

ways to get what we want off our land. Yes, even some people complaining about the fish they're catching in this river because every time they go and pull their net, when they want to have a feed of fish it always taste fuel.

Yes, he says, that's why he spoke up about welfare yesterday. He says while he was sitting in here listening to the other people talking, he says, they're afraid about this machine running over in the bush when the pipeline start, there will be all kinds of machines running and it's going to make an awful noise and they're going to scare all the animals away, and then if they haven't got anything to go for in the bush they couldn't kill nothing in a short distance, he says. Then they got to go to the welfare and ask welfare to get what they want. By rights they should get what they want off welfare because they can't make their living off the land no more because everything is scared away.

They have to go in the bush and do the hunting, they got to go quite a ways and they got to get out quite a distance before they can get anything they want. He says we can't take all our people where there is better living off the land because some of them, they're not well and they just couldn't leave, council we just couldn't help them in no other way to make a living off the land.

He says even though those older people, they're getting the old age pension and what if it's about three weeks before he gets

his old age pension if they have nothing to eat at their house and all their animals were scared away from around their hunting ground he says, you just can't leave them that way. Something has got to be done for them. He says that's how far he's going to go on that but he's going to explain a few things about this reserve they got in Hay River, why they got ahold of that land for themself, and he's going to explain a few things to you on that.

Yes, he says he's going to tell you, he's been watching how things changing gradually the things are changing different way all the time, so when they elect these three new council, well the chief himself has been on the council since before; now they elect him as the chief for them and that's when the whole four of them start working together.

When they sat down between themselves, well these other three new council and the chief himself, they sat down, it just like they don't know where to begin to do the work for their own people. It's just like they don't know where to start. But they done some travelling around, too, and they talked to different chiefs from different settlements, and they watch how the other chiefs done their job for their people, and that's how they started.

Yes, he says right from the beginning of when they started working for their people, he says just like they had nothing; but now their band is standing behind them and helping them, and they're all starting working together and now they

see little different again. Yes, he says that's how come they got ahold of this land they got on this side, for the Indians. They know what's happening and if all their animals chased away from around our hunting ground, but nobody is going to chase them away from this place where they're living now. That's why they got ahold of that land to hang onto it for the whole band.

Yes he says, there's no gold or nothing in this reserve, but if all our animals are chased away from us and we couldn't go out in the bush, even though we go out hunting we couldn't get nothing. He said for one purpose we got ahold of this land, because there is valuable timbers on it, and if anybody wants to build a house, well they don't have to go very far to cut logs, and for those things they got ahold of this land.

Yes, he says, not because they're against any organization, he says, they're not against brotherhood or any organization, but they just trying to do something for themselves, that's what they got ahold of this land for.

If they never got ahold of the land on this side, he said we would have been chased off and this land would have been taken away from us. That's the reason we got ahold of it.

People living on this side, he says, wherever they want to stay, whatever they want to do on this side, he says, all they got to go to the council and tell them what they're going to do

and they can go ahead and do what they want on this side, he says, that's how come we got this reserve on this side, just for the native people.

Yes, he said there is no fur or nothing on the land that we've got ahold of, but if anybody wants to put up a teepee, he says it's going to take quite a few teepees before they can cover up this reserve. That's what we got ahold of.

Yes, and the way this Brotherhood is fighting for these land claim, he says, if they settle everything and if we still could get another about 100 miles square land, we going to get ahold of it, and whatever there for us, he says we're going to get ahold of it.

Even when we got ahold of this land, he says, nobody is going to take it away from us, he says. Same as our trapping area, he says, wherever we got our trapping areas he says that's going to be looked after for us because we can trap there anytime we want and we can go out hunting anytime we want, and it's going to stay there for us.

Not for money we got ahold of this land, he says, no, not for anything like that. Because what money they get from the government to help their people with, he says some people have poor houses, if they want to get a new house, he says that's the way they're going to help their people, that's why they got it.

 $\mbox{Yes, he says for one reason} \\ \mbox{they got ahold of this land because they were afraid} \\$

of these Town Council and the mayor, and he says, look 1 T. across there, he says, they got all 2 at the N. kinds of machines 'and they're just about ready to come 3 across and take our land away from us, that's the 4 reason we got it. We got ahold of a piece of land for 5 ourselves and we're going to hang onto it. 6 7 Yes, he says, if they never 8 ever got ahold of that land, he says, all they would have done is wrote out to Ottawa, and as long as 9 Ottawa gave them O.K. , leaving us native people 10 sitting over -- staying over here. We tell them, 11 "No," but they're going to go ahead and take it away 12 from us, that's why we wanted to protect our land, 13 that's why we took it. 14 Or if they want to say 15 anything about the land, he says, they got to come to 16 the council and the chief before they can do anything. 17 So that's all he's going to tell you. 18 19 He's real glad to speak to you, that's all he's going to tell you. 20 21 Yes, he says that's all he 22 was going to tell you, but council talked to him about 23 a few things more so he's going to bring some more 24 things up. 25 Yes, he says he's going to talk about his land and he's going to bring up a few 26 more things because the other council brought it 27 up to ask him, and he says what they did to get ahold 28 of the land for their own people, he says they look 29 around it all over and we were just about ready to be

 chased off our land, that's the reason we got ahold of it. He says after we found out what's been going on behind our backs and we wondered what's going to take place, that's the reason we got ahold of reserve for our people.

Yes, he says, outside of this village here, he says, even the town put the boundary right across it. He said the people didn't even know about it when they put the boundary right across there. He says when they looked around like this, he says, they got fairly good-sized timber up here, not too far, about Mile 7 he says. After that he says we might have to go about 75 miles before we find another timber like that. He says that's the reason they got ahold of it.

But he says after what town tried to do behind our backs, he says, we're not against them just on account of that, he says, we're still going to be friends with them and they're going to be friends with us. He says we're not against them for what they did to us.

Now he says we haven't even got a machine to work with right now. Yeah, but he says they' haven't got no machine to work any kind of a job on this side, but when they go to their department he says if they ask them for any funds, well they get some money off them and they can hire any machine they want from across the river and they could help them on this side with

That's the way they're going

to keep on working for themselves because they haven't got no machines, they've got to hire somebody from across with a machine to come across and do a job for them. He says it's going to be like that for a while.

So the way they're feeling, the way they're doing their job for their people they just wish that one of/these days they'll set up -- they'll give them a time and a day so that the mayor and his Town Councillors could come across and sit down with the people on this side to talk to them about a few things.

He says we can't set the time yet because things takes time and everything take time. Once you start doing something, he says, you don't do it right away, it takes quite a while before you do it. So he says for his own part, the way he look at the white people, he says the native and the white people are getting along real well in Hay River. Nobody is against nobody, even the white man not against the Indian, and the Indians not against white people and he figures that everybody is getting along real well.

He says he's really happy for each one of you came out to visit us people on this side, and you sat down with us. He says I wish you luck to get back to the place where each one of you come from. He says I wish you a very safe trip back home.

THE COMMISSIONER: Well, thank

you very much, Chief Sonfrere, and I want to thank the 1 members of your council as well for coming here, and 2 the people who live here in the village for coming and 3 I want you to know that I will be bearing in mind all 4 5 that you have said. (WITNESS ASIDE) 6 THE COMMISSIONER: 7 I will 8 adjourn the hearing then in Hay River now, and we will recommence -- that is the people who came here with me 9 -- will recommence the hearings in Yellowknife on 10 Monday at one o'clock. So thank you again, chief, and 11 the members of the council, and the people in the 12 village for coming because I realize you know that I 13 was up north before I came 14 I'm going back to the Central 15 Mackenzie in the middle of June to Fort Franklin and 16 Fort Norman to hear what people have to say there, and 17 I hope that you will remember that if there is anything 18 else you want to say to me that you will feel free to 19 write to me at Yellowknife, and if it should happen 20 that there is something else you want to bring up with 21 22 me personally, you should let Mr. Jackson know, of my 23 staff, and he will arrange for the chief to come to Yellowknife, if that's what the people here wish. 24 25 So thank you again and I hope to see you all again. 26 27 (PROCEEDINGS ADJOURNED TO JUNE 23, 1975) 28 29 30