

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)

**Brackett Lake, N.W.T.
June 26, 1975**

PROCEEDINGS AT COMMUNITY HEARING

Volume 10

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

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1 Brackett Lake, N.W.T.
2 June 26, 1975
3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
4 FRED GAUDET: Sworn as Interpreter
5 THE COMMISSIONER: Mr. Gaudet
6 has been sworn. Will you translate what I say, Mr.
7 Gaudet. My name is Judge Berger, I am here to listen
8 to what you have to say to me about the pipeline. I am
9 visiting each of the communities in the Mackenzie
10 Valley to find out what the people think about the
11 pipeline and after I have listened to all of you
12 tonight, I will be going to Fort Norman so that
13 tomorrow, I may listen to what the people there want to
14 say to me about the pipeline.
15 Southern Canada and the
16 United States have a great appetite for oil and gas and
17 the pipeline companies say they will build a pipeline
18 to bring oil and gas from the Northwest Territories, to
19 bring oil and gas from the Northwest Territories to
20 southern Canada and the United States. The government
21 of Canada has sent me to the north to listen to what
22 the people in the north have to say about this.
23 After I have heard what the
24 people here in the north have to say, I will make a report
25 and recommendations to the Government of Canada. After
26 that, it will be up to the Government of Canada to decide
27 if they will allow a pipeline to be built, to decide what
28 route it will take if it is going to be built. So, I am
29 here to listen to you and we can go ahead now.
30 MR. PAUL ANDREW: Well, Mr.

1 Berger, I would like to thank you on behalf of the
2 residents of this camp for coming over here to listen to
3 what few things that we will say to you. I think it is
4 just an indication of a few things here that the people
5 really want to live on their land, they don't want to
6 have any changes.

7 THE COMMISSIONER: Before you go
8 any further, I'd better have your full name.

9 MR. ANDREW: Paul Andrew.

10 PAUL ANDREW, Sworn:

11 THE COMMISSIONER: Go ahead.

12 A I think it is, from what we
13 have seen out here, that it is something that the people
14 have carried on in the past and they want to carry on in
15 the future. And they don't want to give up their way of
16 life, they don't want damages of any form happening to
17 the land they have always lived in and that they want to
18 keep their culture, and live as Slavey people and they
19 want to keep it this way and the
20 proposed pipeline, I think they will tell you this, as
21 soon as I am finished here, that this is not the
22 best proposal they ever heard. I think they want to see
23 the land settlement prior to any form of development
24 because they have used this land for many, many
25 centuries, but I would make my official -- my
26 presentation in Fort Norman, so I would let them carry on
27 from here.

28 JOE BLONDIN: Sworn

29 THE INTERPRETER: You should
30 read it in English, it's a little too long for me to

1 | here which shows which are seismic cuts and which are
2 | winter roads. Can we keep this?

3 | A Sure.

4 | THE COMMISSIONER: This will
5 | tje marked an exhibit, a map prepared by Aquitaine
6 | Company, an oil company and it shows seismic cuts and
7 | winter roads, in the vicinity of Great Bear River, from
8 | Fort Norman to Brackett Lake.

9 | A Yes, and there is one
10 | place they were going to make a dam on a lake and they
11 | left it like that and there was a Beaver House just
12 | below, about a mile below the dammed creek, you know,
13 | and th9 left it like that and the Beaver was there, and
14 | was flooded out, this one here, this is where they had
15 | dammed this creek, they dammed this creek and there was
16 | a beaver below and the overflow came out because the
17 | water ran over the dam and it flooded and it took out
18 | the beavers.

19 | Q What does the red line
20 | here indicate?

21 | A That is the road, that's
22 | the place where my people go, where we were going, thi
23 | is Nahanni Lake and here is a Fish Lake and here is a
24 | little mountain, it's got a bad name, I can't say it.
25 | My people know it.

26 | THE COMMISSIONER: Can we
27 | keep this map?

28 | A Sure.

29 | THE COMMISSIONER: This will
30 | be marked as an exhibit too, and made part of the

1 | record. Do you mind marking with your pencil where,
2 | the point where you say the lake was obstructed, just
3 | mark it on there. The mark here is north of the Great
4 | Bear River.

5 | A Just here.

6 | Q Due west of Mount Charles.

7 | (AQUITAINE MAP MARKED EXHIBIT C-25)

8 | (SECOND MAP MARKED EXHIBIT C-26)

9 | A In Norman, I'll tell you
10 | about this old timer, how he was living and lived and
11 | you know, everything, I have it down. It won't be
12 | true, you know, you know I take the time, I have it all
13 | there, it was a long time you know, since 1910, I was
14 | small.

15 | THE COMMISSIONER: You know
16 | that statement you were reading from, that paper you
17 | read, Mr. Blondin, could you let me keep that?

18 | A Sure, that's what I made
19 | it for.

20 | (STATEMENT OF MR. JOHN BLONDIN MARKED EXHIBIT C-27)

21 | THE INTERPRETER: You want to
22 | keep it for yourself -- he likes to keep a copy of all
23 | the things that he says.

24 | THE COMMISSIONER: We will
25 | send you copies of the map of the Aquitaine Company and
26 | the map that you gave me showing where the lake wa
27 | obstructed and we will also mark your written statement
28 | an exhibit and we will send you a copy back.

29 | (WITNESS ASIDE)

30 | JOHN YAKALEYA: Sworn

1 THE COMMISSIONER: Carry on then.

2 A He said when he was a
3 youig boy his dad used to leave Norman by canoe, they
4 had no kickers, they used to paddle up river to here.
5 Just ho,r my dad raised me, from the time I was a kid,
6 is what I want to tell you.

7 In those days the only thing
8 we had was a trap line, we used to track and canoe and
9 that's how we used to get up here. We used to track
10 from Norman p here. We used to have big birch bark
11 canoes and when we got up to where the water is, the
12 water, not swift water, we used to take our paddle and
13 paddle and come up here. We used to come with a paddl
14 from there and when we got tired, we used to rest for
15 three or four days. We used to rest for three or four
16 days here and after a time, when we thought we could
17 carry on and get a little more, paddle in this way, we
18 would come to Stone Lake, that's where we used to go
19 to, when we got to Stone Lake, at the end, we made camp
20 there, and mother and my dad they fixed everything,
21 really make big pack sack. Once all the back packs are
22 made, you load them and you put on your backs and you
23 go right over to another lake there and you get over
24 to the other lake and it is not like now, we don't
25 have bannock or butter or milk, it was straight Indian
26 grub.

27 My dad used to pack a small
28 birch bark canoe because he would be taking that to the
29 other lake. It is quite a sized lake but we just had
30 one little birch bark canoe and my dad would take most

1 of the stuff into the little canoe and paddle all the
2 way around until we got to the good fishing ground and
3 my mom and me we would pack all the way along the shore
4 3 We used to get rabbit and stay there. My dad used to
5 set all the nets, got quite a bit of fish and my
6 motherl wuld be making dried fish. All we had was
7 meat, We used to have just a little bit of, wl. you
8 call those, how do you call them, pellets, just a few
9 for ducks. And pellets were little round things about
10 that big and!1 that wasn't many, but he says in those
11 days, we used to shoot ducks all summer long. We
12 didn't have very much pellets so my dad used to try and
13 hunt chicken but he didn't have enough so my dad used
14 to go down to the beach and get a bunch of gravel, fine
15 gravel, and we could sit there all day taking little
16 rocks out of it and shoot with it. All winter long we
17 keep all those little stones that I gather up and when
18 he goes hunting, he takes a little bit of it and shot a
19 few chickens for us.

20 When everything freezes up or
21 something like that, we used to go along the shore
22 again to another fish lake, where we used to make
23 anoter portage to get to that fish lake again.

24 THE COMMISSIONER: Excuse me.
25 when you say chicken, I am from the south, I know what
26 I think a chicken is. Do you mean a pheasant?

27 A Grouse. My dad used to
28 take us to that Tache Lake and we make our main camp
29 there and we start trapping from there. Don't have
30 very much tobacco and my dad used to get maybe three

1 | for Christmas, NWe would spend Christmas holidays in
2 | Norman.

3 | After New Years, we all came
4 | back to the bush again. I will tell you some more about
5 | my dad. There is quite a few of them here wants to do
6 | a little talking, I think that is all I can tell you
7 | for now.

8 | THE COMMISSIONER: Thank you
9 | very much.

10 | (WITNESS ASIDE)

11 | GEORGE DOCTOS: Sworn

12 | A I'm not going to say
13 | very much because everything is on tape and there will
14 | be lots of people that will listen to my voice hence I
15 | don't say too much.

16 | THE COMMISSIONER: Don't
17 | worry about the tape, he will turn that off if you want
18 | him to.

19 | A Leave it on.

20 | There was a meeting like this
21 | one here, I never been to one, I have always been
22 | working someplace else. This is the first time.

23 | When I was a young kid, 14
24 | years old, I was just 14 years old and we went a lake
25 | someplace north and we just about starved, that was in
26 | the winter too. My grandmother, I was staying with my
27 | grandmother and one of my sisters and only the four
28 | dogs. We were all starving and they wanted to go
29 | further north and further north. They had a cache of
30 | fish, that's where they were going to get to that fish

1 | cache. When we got to the fish cache, we were all
2 | hungry and in no time all that fish was gone.

3 | So we had no more, nothing t
4 | eat, the dogs had nothing to eat, four of my dogs
5 | starved to death. Our dogs starved and all four
6 | blankets were rabbit skin blankets, it wasn't a very
7 | good winter too and one tent, so we were coming back
8 | this way. We put my sister on the sled with that
9 | rabbit skin to keep her warm and my grandmother and I
10 | were pulling her on the sled. My grandmother tied the
11 | sleigh with a rope and put it all around me here, and I
12 | was pulling the sleigh with my sister on. My grand-i
13 | mother had a pole in her hand and she was pushing on
14 | the sleigh too. So we were all coming back this way to
15 | Willow Lake, or Norman, someplace, so when we came to
16 | the end of the day, we had to come and we were
17 | approaching halfway, we had one pail and put some snow
18 | in it and melt the water and that's all we had to go to
19 | bed, straight water.

20 | In the fall before we moved
21 | further north, we had a camp and that's where we got back
22 | to. He said, I remember I caught white fox and I skinned
23 | it and I remembered to put the, what you call the carcass
24 | on top of the tree, so he said, I thawed the fox out and
25 | cut off the skin and I put in the pail of ours and I
26 | boiled the fox, We thought we were really having a good
27 | meal and this was the fox we were eating. After we eat
28 | the fox, I was kill dog to put in the pail. So we
29 | managed to get to Kelly Lake. When we got back to Kelly
30 | Lake some of the people had a few odd dried fish there.

1 After we had a few of that dried fish, to eat, the people
2 wanted to go into Norman and report that we were starving
3 but there was nobody able to go so they picked me to go
4 to Norman, 50 miles, to bring the news in with snow
5 shoes. So they were, the folks were a little bit worried
6 about me going alone that far. You see that old woman
7 sitting there, Marina, she volunteered and she went. It
8 took us two nights to get into Norman, but we still got
9 there. So we got into town and there was some people
10 that we could go to, and they went and those people that
11 were living with them, they went out and got kind of the
12 Indian agent for the people, and then sent some boys out
13 with dog teams.

14 THE COMMISSIONER: When was
15 that, how many years ago?

16 A I am 58 years now, I was
17 14 years old at the time.

18 He says what I tell you now,
19 that's what happened to me, it is pretty rugged to live
20 that way but today I still make my mind and I want to
21 live in this country, it's my country and that's what I
22 think about it, no matter how hard it is, I ill like it
23 and all my friends that are sitting here, they got the
24 same, their mind made up the same as me, I know. So we
25 hear that they are going to put a pipeline down this
26 way, so the native people, we don't want it, we all
27 think that because we like our country the way we are
28 living on it, so we are against it.

29 He said what I'm telling you
30 about this land of ours, is the whole truth that I'm

1 | talking about. I think that way about it, and I hope
2 | you understand what I mean, so that's all I'm going to
3 | say.

4 | THE COMMISSIONER: Thank you
5 | Mr. Doctos.

6 | (WITNESS ASIDE)

7 | ELIZABETH YAKALEYA: Sworn
8 | THE INTERPRETER: She wants
9 | to say it in English.

10 | A I would like to say, I ask
11 | you to come and visit us in Cotton Hills, after about
12 | three weeks, we have letter from you and we thank you for
13 | what you wrote to us. Now I'd like to talk about our
14 | land because we were born on it and our land is our
15 | money. Like I say our land, our bond, because you know
16 | like right now, we got brush on the floor, llke we are
17 | indians, we have been using that way ever since we were
18 | born on this land and logs, my husband didn't tell you
19 | about falling trees and saw wood, we have been using that
20 | for our cabin too. We don't want pipeline, not maybe, we
21 | are saying because we don't want the white people to
22 | destroy our land more. You know, we are old people, we
23 | have been saying words but we think of our grandchildren
24 | and our children, and so like we would be pleased to have
25 | you, you were the first man to come and question us
26 | people. What they think of their land. So we appreciate
27 | to see you and hearing what we Indians beep thinking for
28 | this land. I said this because my brother, John Blondin
29 | has been talking about the wells, because my dad found
30 | that oil in 1916, and then when my dad died in accident,

1 | and then they just destroyed the houses and all my people
2 | moved out and now the white man, having that oil and we
3 | have to pay so much for it and besides we were orphans
4 | too. My mother, we were about 6 or so and my mother
5 | after that accident happened, to here she moved us to the
6 | convent and so I came back in 1921 and my mother died
7 | before I came home and so I came back to my aunt and
8 | uncle.

9 | When we were orphans, it
10 | isn't fun you know, you know it isn't like when we have
11 | our mom and dad, we wait for everything. So while I
12 | was staying with them, my uncle told me to come, we go
13 | across and see the houses, and we went where the houses
14 | was in 1922, the white man had changed and they took
15 | and tore down.

16 | THE COMMISSIONER: Where were
17 | the houses?

18 | A Down at the Wells.

19 | Q Norman Wells?

20 | A Norman Wells, there is a
21 | big station there.

22 | Q Big what?

23 | A Station they call it, well
24 | that is around the Norman Wells area. So when I got
25 | married, and in 1925, I got married, to Johnny Yakaleya,
26 | ever since then I stay in Willow Lake but that's
27 | where, sometimes we have a hard life, but you know,
28 | not like this time, even when we were in school, we don't
29 | mind because this is our life, like if you tell me to go
30 | over and set a trap, I will go and the next day, I go to

1 | my snare line, every day, we have to do something to
2 | raise our kids, to have you know, all that we need, and
3 | ever since the road came, we don't see no rabbit track or
4 | anything. So that is the reason we worry somewhat about
5 | our land. So we are pleased to have not to put the
6 | pipeline in. I sure thank you once more for coming and
7 | you know, last summer, you came here and I asked you to
8 | come to Willow Lake and see the houses and so today, you
9 | are here, that's all, thank you very much.

10 | THE COMMISSIONER: Thank you
11 | Mrs. Yakaleya.

12 | (WITNESS ASIDE)

13 | MRS. ALENA BATON: Sworn

14 | A She said we are getting
15 | old, and all these meetings and all this and that is
16 | getting me a little bit worried, I don't know what
17 | it's all about. When I was a young girl some of the
18 | boys I knew, we are young, we all work the same in the
19 | bush, When time came and we have got husbands, our
20 | husbands used to go in the bush, and kill caribou,
21 | moose, and we were drying meat and all that, and
22 | really working. We used to get lots of fish too,
23 | everything was work, we had to make clothes too.
24 | Today, she said, you take young girls that come back
25 | from the school, you take them in the bush, and they
26 | could freeze to death. They can't make the bush
27 | fire or anything. This school seems to be ruining
28 | them, they are no more good in the bush, I mean, young
29 | boys that come back from school.

30 | In my time, we never went to

1 | school but we worked just as hard, myself I'm getting
2 | to be too old now and I feel the same way as all the
3 | rest of the people about this pipeline, we don't want
4 | it, we don't want it to come through. That's all that
5 | she says.

6 | THE COMMISSIONER: Thank you
7 | Mrs. Baton.

8 | (WITNESS ASIDE)

9 | THE COMMISSIONER: Maybe we
10 | could stop for a few minutes and just relax for five or
11 | ten minutes and then start again.

12 | (PROCEEDINGS ADJOURNED AT 12:00 MIDNIGHT)

13 | (PROCEEDINGS RESUMED AT 12:20 A.M.)

14 | MRS. ROSA BENARD: Sworn

15 | A There was just me and my
16 | sister. She said that all my sisters were married and
17 | my older sisters and me we stayed with my mom. When I
18 | was still young my dad had an accident. I still T
19 | remember him today, my dad had accident and cut his leg
20 | off. My dad couldn't walk so he used to make rabbit
21 | snares about that long. He used to make lots, and my
22 | dad used to crawl through the bush and still snare
23 | rabbits. Sometimes he used to leave in the morning and
24 | I he wouldn't come back until late in the evening and
25 | he would come back, crawling back home again. He used
26 | to catch quite a bit of rabbits and we lived really
27 | good on rabbits.

28 | Sometimes we used to stay in
29 | Norman and paddle out to the lake here, I remember my
30 | sister and I we used to track our dad's canoe right up

1 | would boil all the birch bark with the roots that she
2 | gathered. We would cut sticks about that long, and my
3 | mother and dad would put this stick on the fire, and
4 | when it had fire on the end of it, they would put it in
5 | the gum and they would stick the gum on the birch bark
6 | canoe.

7 | I think I'm talking a little
8 | too long so that's all I 'm going to tell you.

9 | THE COMMISSIONER: Thank you
10 | very much, I enjoyed very much what you had to say.

11 | (WITNESS ASIDE)

12 | FRED WIDO: Sworn

13 | I am going to tell you my life
14 | history. It isn't too much but just a little bit. When
15 | I was small, I remember my mother brought me up, and my
16 | dad died. I remember my mother, my dad died and my
17 | mother brought me up and after tat, I got a little wise,
18 | I know what was going on. My mother raised me until I
19 | got wise and I go and work for myself with rabbit and
20 | what I could get. I wasn't brought up with white man's
21 | grub and I didn't have very good clothes too. My mother
22 | used to make rabbit skin stockings for me.

23 | When I grew up a little bit
24 | older, my mother was a woman, she couldn't teach me how
25 | to hunt or anything. I used to follow older people, I
26 | used to see them set nets, set traps and that's how I
27 | knew how to hunt, and after I learned all that stuff,
28 | how to hunt, I used to go all by myself out and set
29 | snares, set fish nets and I started working for myself.

30 | Later on, after my mother

1 | died, I got married. I had six girls and one boy. My
2 | boy is a big boy now, and he is working for Millars. I
3 | am 63 years old now, I live all my life here. I work
4 | all over Fort Franklin, around here, all over trapping.
5 | There wasn't anybody that I remember ate too much. We
6 | were very pitiful. That is the reason why us people
7 | are, us native people here we are talking so much about
8 | our land. We were raised on it and we liked to live on
9 | it.

10 | White people, lots of white
11 | people make a good living out of this country and so,
12 | we call this land our grub. That's what we like to
13 | see, we don't want white people to ruin our land
14 | because we have got to make a living out of it.

15 | You were up the river with
16 | the motor boat and seen the people fishing and the kids
17 | and the people, we did the same thing for years, and
18 | made their life out of this country here to survive.

19 | That's the reason we don't
20 | want no pipeline to come down here. That's what we're
21 | worried about, if they put this pipeline through, and
22 | something happens to it, it may ruin quite a bit of
23 | stuff and that s what we're worried about.

24 | We hear that they want to build
25 | a dam on the Bear River, but we are against that too.
26 | For years and years the Bear Lake Indians and the Fort
27 | Norman people have been using the Bear River for like
28 | navigating on it. You go outside, it would be like a
29 | highway for white people, they got cars and things, for
30 | their own stuff and so what we call our highway is the

1 | river like that Bear.

2 | THE COMMISSIONER: And the
3 | Willow River.

4 | A That's the reason we
5 | don't want this pipeline to come through and this Bear
6 | River Dam, we're against it. And this is all I'm going
7 | to tell you, thank you so very much.

8 | THE COMMISSIONER: Thank you
9 | very much Mr. Wido.

10 | GERALD MENEKO: Sworn
11 | My old dad, I'm going to tell
12 | you a story about my dad. I was raised the same way as
13 | my dad, I'm going to tell you my own story about myself.

14 | All these people here are
15 | still making a living out of our land here and that's
16 | the reason we don't want this pipeline to come through.
17 | Us here depend on that and not everybody has the steady
18 | job, just trapping, is one of our main ways of living.

19 | I'm going to tell you about how
20 | my dad worked and I did the same thing too. He said, I
21 | remember one time I went to Prudhoe Bay, to Good Hope
22 | Bay, by the Bear Lake, Good Hope Bay and we left Norman
23 | and we tracked all through the Bay right up to Great Bear
24 | Lake. I went to Good Hope Bay to trap for one year.

25 | So, when the fall came, I was
26 | in Good Hope Bay trapping right from the lake shore.
27 | After Christmas, we left for the Barren Land. We had
28 | no meat and we just depended on Caribou. There was no
29 | rabbit too that year. I stayed on Cape Good Hope and
30 | the next thing I was amongst

1 around Coppermine on the ocean shore. I got to the
2 ocean about April. I met quite a few Eskimos there, I
3 was travelling by dog team. So, when I started back
4 from beside the ocean there, I got about halfway and
5 there was no more snow left, the snow all melted away
6 on me. I left my sleigh I and harness and I left my
7 packsack. I left my packsack and I kept on going and
8 going, I got the odd beaver and the odd caribou. And
9 he says, it was the month of July when I got back to
10 Good Hope Bay where I started from.

11 About the end of July, all
12 the ice was gone on Bear Lake shore and I left by
13 canoe, no motor, I left by paddle and I got up to
14 Franklin. I stayed a couple of days in Franklin and I
15 left for Fort Norman. I got back to Norman at the end
16 of July.

17 I know for years my dad was
18 what you call me, lots of old timers that have made a
19 living out of this bush, and I was raised and I'm still
20 doing the same way, I still live the same way, our
21 grandparents used to do and that's the reason we don't
22 want white people to come down and spoil our country
23 and everyone of us, we've got to tell you, I hope it
24 will benefit us and we would be very happy. Everyone
25 of us will tell you one thing and I hope the white
26 people help us a little bit with it and we will be very
27 happy. There's a few more to talk yet so that's all
28 I'm going to tell you.

29 THE COMMISSIONER: Thank you
30 Mr. Meneko.

1 (WITNESS ASIDE)

2 JOHN ANDREW: Sworn

3 A He's going to give you
4 his life history too, how his dad raised him and
5 everything that goes with it.

6 He said, I didn't live in
7 this part of the trapping ground, I came from the
8 mountains around the Yukon. My dad used to trap and
9 catch fur so I could have some decent clothes on me.
10 He used to go out hunting and if he kills anything,
11 moos fish, rabbit, my dad used to work very hard so I
12 could eat. I was very small at that time, I couldn't
13 do very much for my dad. I remember I used to go out
14 and get spruce boughs, for our tent, for my mom..

15 - At that time, my dad used
16 to do all the hunting, but I was too little to know so
17 I didn't know very much about how to go out and make a
18 living in the bush.

19 I used to go out but I never
20 killed anything very much.

21 He left the Yukon in the fall
22 by backpack and we got to a place they call the
23 timberline and from there we used dogs and sleighs. So
24 we started trapping. So after we did some trapping, we
25 left by dog team and we left the Yukon and we got into
26 the Norman area and I was pretty young those days yet,
27 You can see my grey hair. I never went back after
28 that, I have been living all the time here.

29 We used to come in the spring
30 time by steam boat down the gravel river, and we used

1 | to stay one month in town.

2 | In the month of July, we
3 | would take our dogs and packs and we would go back in
4 | the mountain and start hunting and making dry meat, and
5 | then come down the gravel. In the fall, they go back
6 | again and stay out there for the winter and Beaver
7 | trap, like that. We used to come in the fall and go
8 | back with dog pack and all. I remember we used to buy
9 | us tobacco, matches and tea, and that was our main
10 | provisions and we used to go back in the mountains, go
11 | to good places where there was lots of moose and fur
12 | and we were trapping there.

13 | That is why we are saying so
14 | much about our land here. We always go to where there
15 | is good places to try and get a few pelts and meat and
16 | fish like that and that's the reason we talk so much
17 | about our country, we don't want nobody to ruin our
18 | country. We would always be dependent on this land to
19 | make a living.

20 | I remember my dad and mom, they
21 | used to make sheep skin parkas for us. We didn't have n
22 | white man's clothes, just what we killed, because my mom
23 | used to make our clothes for us. That's our reason why
24 | we don't want this pipeline to come down, because we know
25 | it is a cold country down here, and the ground really
26 | freezes and you never know, maybe a pipe will break and
27 | do quite a bit of damage and that's the reason' we don't
28 | want this pipeline to come through.

29 | About this Bear River Dam, is
30 | another thing we don't want because we like the country

1 | too much, we are all making a living out of it and we
2 | don't want no dam there too.

3 | I haven't got a dollar or
4 | anything in the bank, I'm just existing. I can go in
5 | the bush and I can get by still today. He says that's
6 | my story.

7 | THE COMMISSIONER: Thank you
8 | Mr. Interpreter.

9 | (WITNESS ASIDE)

10 | GABRIEL HETCHINGLEY: Sworn

11 | THE INTERPRETER: He said he
12 | comes from the mountains, what they call the mountain
13 | Indians.

14 | THE COMMISSIONER: Along the
15 | Mountain River? '

16 | A Mackenzie Mountains.

17 | Q On the west side.

18 | A Yes. That's where we

19 | use to go to trap. When the fall came from Fort
20 | Norman, they used to take us across with canoes or dogs
21 | and our stove and we used to go back in the mountains.
22 | We used to, they used to take us across by canoe and we
23 | would stay on portage for three or four days. We would
24 | snare rabbits. If we ever got nets, we put nets in for
25 | a few fish and we had a little bit to eat. We used to
26 | take of for the mountains.

27 | There used to be a lot of
28 | rabbits in those days and after travelling with your dog
29 | pack, lots of kids, rabbits, and if you kill a moose, all
30 | the better. You travel for maybe 40 miles, and we are up

1 | now where--there was good rabbit snaring count We stayed
2 | there another few days, something like that, snaring
3 | rabbits and when you get a little bit of rabbit, you move
4 | again. We all had on packs, we had tied and people kept
5 | on packing, we were really loaded up. Some of our people
6 | had lots of small kids. I remember I used to take one
7 | little wee pack on my back, I got a sore back because of
8 | my big pack sack. Once you get into the mountains, into
9 | the big hills, there was no more rabbits, they were
10 | scarce and so the young boys that got no family, they
11 | left ahead of everybody and they go ahead and hunt sheep
12 | ahead of the main people coming behind. And once we get
13 | amongst the sheep, all these young boys, quite a few of
14 | them, would start packing it back to the other bunch that
15 | was coming behind.

16 | Once the main group, the
17 | whole bunch that are travelling together got to where
18 | there is lots of caribou, and so on, we stayed there
19 | until a few days filling up on the meat.

20 | Once we got away up to the
21 | head of the Gravel different rivers coming in, we
22 | all split, some will take one river, some a
23 | different route. Once we get quite a bit of dried
24 | meat, we used to make cache on the river so when we
25 | came back, we know we got something to eat. Once we
26 | got to where the end of the timber is, we got quite
27 | a bit of meat, and moose skins and things like
28 | that and we start coming back to the river and
29 | start building up our boats. After we got all our
30 | boats made, we left on the river, float down and we

1 | know lots of places where there is good hunting and
2 | we stop again and we're all hunting again.

3 | THE INTERPRETER: (He's
4 | getting me all mixed up, I don't know.)

5 | Oh yes, he said after we make
6 | our skin boats, we come down the Gravel and we know
7 | quite a few places where there is good hunting and
8 | trapping, where there is lots of rabbits and we stop
9 | again and we stop there for the winter again, and all
10 | the dried meat and everything we make, they make
11 | another cache again, and then a few of us would come
12 | down with skin boats, we come down to Fort Norman.

13 | We have lots of tallow meat
14 | and lots of dried meat and sell that to the Hudson's
15 | Bay or whoever is buying and we buy whatever we need
16 | with it and we go back again with dog packs back into
17 | the mountains again for the winter.

18 | They all got back into the
19 | mountains and they all got busy trapping again and they
20 | still got some caches, maybe at some place they won't
21 | touch that cache, you keep that just like in reserve in
22 | case, but everybody still hunting, hunting, hunting.
23 | When the month of December comes close, Christmas, all
24 | the caches are dug up and they go back to Norman with
25 | their caches of dried meat. So we all come in for
26 | Christmas and after new year, we still got some of the
27 | dried meat and the things we make and we go back in the
28 | mountain again and trap again.

29 | I remember they used to go
30 | quite a ways to trap too, way back in the mountains and

1 | then Easter comes and we all go back to Norman again
2 | with that fur we got and buy some more stuff and go
3 | back further and further again to where there is lots
4 | of caribou. When the weather starts to get mild, we
5 | all get busy again trying to get enough moose hides for
6 | spring time so we can build some more skin boats to get
7 | back to Norman. We used to go right into the Yukon
8 | Territory before we left to make our skin boats, we
9 | used to go into the Yukon and hunt beaver.

10 | When summer comes, well, we
11 | build all our skin boats, we go back again down the
12 | Gravel again-right back to
13 | Norman again. We get back in the spring time with our
14 | skin boats, we each go along the river bank and there's
15 | lots and lots of rabbits, it isn't like now, there was
16 | lots of rabbits and you have always good eat.

17 | He says he's seen places where
18 | there was people that was blasting frozen ground for oil

19 | THE COMMISSIONER: Seismic.

20 | A And he says he's seen
21 | places where they have been blasting in the winter, and
22 | the stuff that comes out from it is pretty bad, he says
23 | he's seen lots and lots of dead rabbit eating that
24 | stuff And just die from it and since then there is no
25 | rabbits, or even chickens.

26 | THE COMMISSIONER: Chicken
27 | being grouse?

28 | A Yes, that's what I mean.

29 | He says there is no rabbit,
30 | and no grouse because of blasting the frozen ground.

1 He said there was one fish lake that they used to know
2 very good, there was lots of fish in it and one year
3 they went there and there wasn't any, and these people,
4 the seismic crews were blasting around the lake or
5 maybe right in the lake he says. One place where there
6 was a beaver lodge, a beaver what they call blanket
7 beaver, and four of them were on the water still dead.
8 He is pretty sure it's from this blasting.

9
10 Another place where these
11 people were blasting, there was moose tracks there all
12 over the ground, so one of his friends told him there
13 was moose here so he stopped to hunt it and he went all
14 through there from where they were blasting, maybe 200
15 yards and he said he found a moose dead there. He
16 found the dead one right there so he says I'm a little
17 bit worried, after I seen what happened, just from
18 blasting, if they try to make a highway or pipeline
19 here maybe things will be getting worse. That's the
20 reason why we're all saying we don't want no pipeline
21 coming down into our country here because it makes
22 things worse for us.

23 So he says that's all he
24 wants to say.

25 THE COMMISSIONER: Thank you
26 very much.

27 (WITNESS ASIDE)

28 PAUL BATON: Sworn

29 THE INTERPRETER: He says all
30 these people had their say with you, they are still
living just the same way as their fathers did and

1 | that's the reason why these people are still arguing
2 | about it, they are still working the same way as the
3 | rest of them did. These people that come down here and
4 | do some blasting in the bush like that, they blow up
5 | all the ground up and the caribou see all the mud, the
6 | moose will eat the willows and things like that and he
7 | says these white people that comes here, they really
8 | are spoiling all the bush. Lots of timber, in the old
9 | days he said his dad used to use timbers to trap marten
10 | with, they used to call that their trap. We buy one
11 | trap knowing we trap marten, it costs us three or four
12 | dollars. Look at all the timber they have wasted.
13 | Just like they're destroying our traps.

14 | Fred Wido was telling you
15 | about the Bear River, he says that's our highway. So
16 | we call the Bear River our highway and most of us are
17 | not getting any money, we can't charter planes and
18 | thing like that and that's the reason we call the Bear
19 | River our highway, we used canoes and outboard motors,
20 | that's the only way we can travel and that's the reason
21 | we don't want no river to be damaged and most of these
22 | little rivers, most of them have got fish in and beaver
23 | and rat so they are talking about putting a dam in the
24 | Bear River, we don't want that to happen because we
25 | need that river for ourselves.

26 | He said about these pipes,
27 | they have to cross the river, he says, and there is
28 | fish there we eat that, and there is fur too along the
29 | river, things like that and what if this pipe breaks
30 | right in the river, what's going to happen, it may ruin

1 | quite a bit of stuff.

2 | Our country down here is a
3 | very cold country and the ground freezes hard and when
4 | the river breaks in the springtime, or sets in the
5 | fall, it does lots of damage to the riverbanks too and
6 | it may break a pipe.

7 | Our dad, grandfathers ahead of
8 | us, made a living here on this ground here in our country
9 | here and so we are still doing the same thing so whatever
10 | these people tell you today here, how they work, how they
11 | trap, how they make a living in the bush, we are still
12 | doing the same thing. So, if they put, go through with
13 | this gas pipeline, and something happens, it's going to
14 | ruin quite a bit of stuff, that's what we think and the
15 | Bear River Dam and flood the place up, there will be no
16 | place for us to navigate on this river and he says that's
17 | the reason we don't want it.

18 | The Bear Lake area and this
19 | place here is the low country he says, and there is
20 | fish, beaver, rats, everything and if they flood the
21 | place, a little too much, you may ruin lots of things
22 | for us.

23 | He says I remember when my
24 | dad was alive yet, he used to catch lots of fish, my
25 | dad used to get fish, the oil, that's at we used for
26 | candle He says that all that he has been telling you
27 | here, talking about our land and all this and that, we
28 | are really happy that you came and see us and visit us,
29 | and we tell you all our troubles. I hope it benefits
30 | everyone of us. He said we call this land of ours our

1 | money because we live out of it, we make money out of
2 | it, we fish and we eat and that the people who live
3 | here in Willow Lake, that's what they do to live.

4 | You have been to Franklin and
5 | you have been here and I am pretty sure all the stories
6 | that you heard from other Indians are just about the
7 | same and he said that's all I'm going to say, but if we
8 | go to Norman, I may have some more to say. That's all
9 | I'm saying.

10 | THE COMMISSIONER: Thank you
11 | very much.

12 | (WITNESS ASIDE)

13 | TERRY BLONDEN: Sworn

14 | I will translate for myself.

15 | I was born here in Willow
16 | Lake in 1947 and I'm 28 years old. I was brought up by
17 | my father and by my people too. Since 1921, the treaty
18 | days, my people never asked the government for anything
19 | but now I'm going to ask you to tell your big
20 | government to give back our land.

21 | That I said in Slavey, I said he
22 | has not taken our land yet but this is our mother earth.
23 | The Mackenzie River is their life and the land is their
24 | life. The pipeline will destroy our land. That's why
25 | they don't want the pipeline to get into construc-tion.
26 | Us native people, Dene people, that are dwelling here,
27 | live off our land and we don't want the pipeline and that
28 | is true and that is what all the people say.

29 | The land is your food bank and
30 | there is many lakesland fishing places. The air they

1 breathe, During the day they work hard and in the
2 peaceful night they sleep. The water they travel on
3 which they want to have a dam on it is called the Great
4 Bear River. The people will be stuck because that's
5 their only river they can travel on to Willow Lake and
6 Fort Franklin, I have said that in Slavey. The people
7 that work have part time jobs and make a living off our
8 land too.

9 I'll tell you why I'm saying
10 this, you know that no native person can stay away
11 from his land because if he doesn't get much pay, he
12 has to go hunting and feed his children and the people
13 and himself. You can see that for yourself, you must
14 have enjoyed your trip coming here. See how they
15 treated you. That is the way we treat each other, us
16 Dene people we don't buy anything from each other. We
17 don't buy anything from each other because that's what
18 we call a dishonest person. Because that's the way of
19 our life and that is the white people's doing, with
20 money.

21 Our old people in the old
22 days didn't do that. They gave meat or fish and played
23 the drum and have good dance or handgame until the sun
24 rises in the morning and this is the native life and
25 doing in the story book.

26 I have just told that in
27 English and that is why the native people don't want
28 the pipeline. When the construction of the pipeline
29 comes through the Mackenzie River, it is the Mackenzie
30 people that is going to suffer because we want our

1 | younger people, you see the kids running here around
2 | the yard, they will be living off the land and I think
3 | I hear your plane maybe coming soon. So that's all I
4 | have to say, Mr. Berger and I might say another speech
5 | in Fort Norma in the meeting. Thank you very much.

6 | THE COMMISSIONER: Thank you.

7 | (WITNESS ASIDE)

8 | CHIEF ANDREW: Well I think
9 | everybody has said what they wanted to say. I want to
10 | thank you very much for coming down here, not only to
11 | listen to some grievances they have, some concerns that
12 | the people down here have, but also for being able to
13 | see for yourself what they are concerned and talking
14 | about. I would like to thank you very much again.

15 | THE COMMISSIONER: Thank you
16 | Chief and I want you all to know that I have been
17 | listening carefully to what everyone has said. Even if
18 | you may think that what you said was only a small
19 | contribution, it is still important to me because it
20 | goes to make up the whole picture of your lives. What
21 | each of you said helps me to understand your attachment
22 | to the land or your concern about the future. I'll be
23 | thinking about what you told me today here at your camp
24 | and I will remember for a long time the day that I
25 | spend here at your camp, and the pleasure I had in
26 | meeting all of you and seeing the way you live here.

27 | So thank you for your hos-
28 | pitality and I will adjourn the inquiry until later on
29 | today in Fort Norman.

30 | (PROCEEDINGS ADJOURNED TO FORT NORMAN)

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Fort Norman, N.W.T.
June 27, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT AT 2 P.M.)

THE COMMISSIONER: I will now
call this meeting to order.

My name is Judge Berger and I
am conducting an Inquiry into the proposal that has
been made to build a pipeline from the Arctic to
southern Canada and the United States. A pipeline that
would up the MacKenzie Valley.

To find out what you, the
people who live here in the North, think about the
proposal to build a pipeline. That is why I am here
today to let you have your say about this.

So you should feel free to
speak and to tell me what you think. I have already
listened to some of the people of Fort Norman. I
visited the camp at Willow Lake yesterday and the
people there showed me their camp and their fish nets.
And then many of them made statements at the hearing we
held there yesterday.

So now it is your turn today
all of you native people and white people, old people
and young people. I will ask Chief Paul Andrew to make
his statement to start off with. And I should advise
the Secretary of the Inquiry that the Interpreter, Mr.
Gaudet and the Chief were both sworn at Willow Lake
yesterday.

1 CHIEF PAUL ANDREW: Yes, Mr.
2 Berger, I would like to thank you on behalf of the
3 community of Fort Norman, the residents of Fort Norman for
4 coming down to listening to our feelings and our concerns.

5 I would give a little bit of
6 my life history, as short as it has been to this point.
7 I was born in the bush, along the Keele River in the
8 year of 1951. And I, from then I still got some very
9 fond memories of living out in the bush, living on the
10 land.

11 Since prior to coming to
12 school, I was able to learn a few ways that the old
13 people have lived. And also really be able to enjoy
14 and appreciate the land.

15 And from there, until I was old
16 enough to go to school, I started going to school. And
17 my first feeling about school was that it was a foreign
18 place, just like some, just like being plucked out of one
19 picture and put entirely in a different picture. There
20 wasn't no idea of the surroundings at all.

21 I can still recall those days
22 when it was brought up to us, entirely, continuously,
23 over and over again, that you got to speak English.

24 Prior to those times, prior to
25 coming to school, we had very little contact with any white
26 people or people that understood the white language.

27 Because of that we didn't know
28 any words of English, and yet we were continuously told
29 that we had to speak in English. I still can recall
30 those days when they would, they would give, one memory

1 that always stands out when I think about those days that
2 I started school was when this little kid did not know
3 anything, any word in English. And he would get slapped
4 around because he was using Slavey in school.

5 That is the type of public
6 school we had in Fort Norman. A foreign thing that we
7 did not know anything about, and yet we were expected
8 to adapt to it, not in one year, but in a few weeks.

9 I still can recall those days
10 when I had to get firewood for my home in order that my
11 older brothers and my father were out on the trap
12 lines, so there was only myself as the eldest at home
13 to get firewood. So that's what I had to do. And
14 there was times when I had to miss consecutive days in
15 school.

16 And I still can recall those
17 days when they would send the R.C.M.P. down to come
18 and get me to send me to school.

19 That is the type of thing that
20 we had to go through. And from there I was-- I don't
21 know how I hacked it, but I managed to get up to seventh
22 grade. From there, at that time, there was no seventh
23 grade in Fort Norman, therefore I had to be taken to an
24 institution run by the Roman Catholic Church in Inuvik.

25 And there it was another
26 entirely different situation. Different from, not only
27 the way I was brought up prior to going to school. But
28 different from the way the whole situation in Fort Norman
29 was. And it was like going into a big city for somebody
30 that is entirely new to this white society. It was

1 I was the usual high school person, a little mischief
2 now and then. But I will miss that. And then after
3 high school, I was one of the fortunate native people,
4 one of the very few fortunate native people that I was
5 able to secure a job with the Territorial Government.

6 There was a position referred
7 to Settlement Secretary. That--one of the terms of
8 reference of that particular job was to work for the
9 Territorial Government. Pardon me, I mean work for the
10 Settlement Council but get paid by the Territorial
11 government. That by itself indicates the type of
12 struggle that can exist in a position such as this.

13 It was quite obvious also
14 that this whole Settlement Council system has never
15 worked and never will work because it is a form of
16 tokenism of the Territorial Government. And an
17 Advisory Board, whose advice that are not usually
18 taken, recommendation that can be rejected, and what
19 other things, among a few other things.

20 Also, one of the aims, it seem.,
21 like one of the aims of the Territorial Government was to
22 create a conflict among the native communities that
23 already had an existing governing body, such as Band
24 Councils, by introducing the Settlement Council.

25 Whereas, in their philosophy
26 o local government, the whole aim is to unite people.

27 We were fortunate that in Fort
28 Norman, here, we have the majority of native people, and
29 therefore we were able to work very well with the natives
30 and the Settlement Council, whoever there may be on it.

1 The frustrations that I found
2 for the position was that I was told that I was working
3 for the people. But I was continuously getting orders
4 from the Regional Office. They were the ones that
5 finally decided what would happen and what would not
6 happen.

7 I resigned from that position
8 to accept a Field Worker's job with the Indian
9 Brotherhood of the Northwest Territories. There I
10 experienced more freedom and much being able to set up
11 my own programs, the way the people I, the way the
12 people would want things done.

13 One of the frustrations of
14 working for the Territorial--for the Indian Brotherhood
15 was that constant struggle with the Federal Government
16 for funds. That made it difficult, there was no
17 insurance, that your program, whatever you set up will
18 continue for a few years at least.

19 And this is not a very good
20 program to sell to people, that you know there is a
21 possibility that it would be cut off, in about six
22 months or a year.

23 And then, in September of
24 last year, when Paul Baton, moved to Fort Franklin, he
25 vacated the position of the Chief of the Band Council
26 in Fort Norman and I was elected.

27 Since then I have had very
28 different experiences, meeting different people, but
29 most of all, being able to see for myself exactly what
30 this whole thing was. What this whole civilization, as

1 | the white man call it in their world, what it does
2 | really look like.

3 | Not only reading it from the
4 | papers, not only hearing it from somebody else, but also
5 | being able to be fortunate enough to see for myself.

6 | I wonder sometimes, in my own
7 | mind, what the crime rates in the white society, what
8 | the poverty that exists in the white society, with the
9 | lack of cooperation in the white society, and the
10 | constant struggle for wealth, for personal power, in
11 | the white society, I can not see any civilization in
12 | this particular thing.

13 | Maybe they can, but myself, I
14 | am not a white man. Maybe that is the reason that I
15 | can not see it.

16 | I can not understand, why--I
17 | can understand why there is some conflicts. In the
18 | Northwest Territories we have never had any conflicts.
19 | There was some conflicts but it was very minor. But
20 | because of the countries that want to get ahead, that
21 | want to get power in the world, and their power-hungry
22 | leaders, they have gone into places that they do not
23 | want to go to. And that is one of the things that
24 | generates this whole conflicts, the major conflicts of
25 | the world.

26 | Like I said, I just can not
27 | understand what is so civilized about this type of
28 | society that is being referred to as the "developed
29 | country". I have seen, I shouldn't say I have seen,
30 | but I have read about countries that are considered

1 | undeveloped that have more cooperation, much less
2 | violence in the form of crime and whatever.

3 | In the Northwest Territories,
4 | we do not want to change our way of life. You have
5 | heard yesterday, Mr. Berger, that the there was people
6 | really worked hard and endured hardships and their--
7 | survive in their tent to survive this cold world up
8 | here.

9 | But even though it wasn't,
10 | even though all of these hardships and everything, it
11 | came out very clear yesterday that they do not want to
12 | give up this land.

13 | I can assume one of the
14 | reasons would be that we do not want any other way of
15 | life. We do not know enough of any other way of life.
16 | We can not go into the white man's world and expect to
17 | live like them.

18 | So, we want to survive as a
19 | nation and we want to be left alone as a nation. We wish
20 | to survive in the future. We wish for our children to
21 | survive in the future. We wish for the upcoming
22 | generation to survive in our future, and for them to
23 | carry on our identity, our language, and our culture.

24 | I can not, just like any
25 | southerner, we are concerned about our future. No man in
26 | his right mind would say, here, jeopardize my future
27 | Jeopardize the people, the future of the upcoming gen-
28 | eration's future. No man in the right mind would say that.

29 | And that is what you are asking
30 | us to say by the proposed pipeline.

1 We want to preserve our way
2 of life, and we can not do it with a pipeline. Right
3 on our land. Any major developments that happen on
4 your land.

5 I don't think I have to
6 comment. on the type of damages that could possibly
7 happen, as there was quite a bit already spoken of.
8 And I am sure there would be more to come up.

9 Because we think of our
10 future because we think of the outcome of the upcoming
11 generations, we do not want to jeopardize their future
12 and their livelihood. We just want to insure that they
13 have a type of prosperous life that we, that some of
14 the older people have expressed to you, regardless of
15 the hardships that they have to endure.

16 I would like a minute to comment
17 on some of the Territorial Government's programs. The
18 Territorial Government programs, most of it is sort of
19 geared, and in cases, some of the Federal Government's
20 Indian Affairs program, geared so that the language and the
21 culture of the Indian people are eventually destroyed by
22 pushing their way of life entirely on to them. And by not
23 letting them participate in their own languages, as I have
24 indicated earlier to you.

25 The housing program that
26 they have, is in the settlements. The housing program
27 that is, low rental and they have grants, they have
28 grants that they do not give out, because they have
29 low rental housing programs. And almost every
30 community has low-rental programs.

1 That by itself is saying that
2 we can't let you become independent. You have got to
3 depend on us.

4 There is no cultural, of
5 whatever the culture may be in the community. There is
6 nothing about the culture. There is nothing about the
7 language being promoted. There is just continuous
8 promotion of the white man's way of life, the white
9 man's language. But our language, our proud way of
10 life, all culture that is pushed aside entirely.

11 We want to teach our children
12 too, we want to teach them how they can survive off of
13 the land if necessary. I am sure that with the
14 unemployment situation in Canada, the Territorial
15 Government realizes that all of the people that
16 graduate are not going to be guaranteed a job.

17 So we want to teach them our
18 way of life. So that when necessary, they can go out
19 when they do not have employment, with their education,
20 they can go out somewhere where they can live
21 prosperously also.

22 That has not been the case in
23 the past and there is a lot of unemployed people right
24 now that are not entirely capable of handling
25 themselves adequately in the bush.

26 The social developmental program
27 also can become into question. Whenever there was poor man,
28 a man that has a hard time getting by, the whole community
29 would help him, assist him as much as they can. But since
30 the Welfare was introduced, that has been eliminated. He

1 Now, things that were not mentioned in those treaties
2 are beginning to be talked about.

3 So, Mr. Berger, that is
4 roughly my presentation. We do not want to change our
5 way of life. We don't want any developments that we
6 know will change our way of life. We just want to be
7 an Indian nation.

8 Thank you very much.

9 THE COMMISSIONER: Thank you
10 very much for your very forceful and moving statement.
11 The Inquiry is anxious to hear from any one of you who
12 wishes to speak. And we are having a written record
13 made of everything that is said, and that is so that
14 the words that are uttered today will not be lost.

15 Will you translate that for
16 me, Mr. Gaudet?

17 (Translation.)

18 I said it and I will repeat it,
19 and you can translate it for me, Mr. Gaudet, I said that
20 everything the Chief said and everything that each one of
21 you who wishes to speak says, is being written down so
22 that there will be a permanent record of what you say
23 today. So that I can continue to study it and so that
24 when I send my report and recommendations to the
25 government, I can send along to them as well, the record
26 of what everybody here in the North has said to me.

27 Would you translate that--
28 would you translate it then, Chief? (Translation.)

29 I have also asked representatives
30 of Arctic Gas and Foothills Pipelines, those are the

1 | companies that want to build the pipeline. I have asked
2 | them to come here today and they are here to day, in case
3 | you want to ask them any questions.

4 | I want them here today as
5 | well to listen to what you have to say. (Translation.)

6 | I am now anxious to hear from
7 | any of you who wish to say anything about this pipeline
8 | proposal and all that it will mean to You) the land and
9 | to your families.

10 | We have got all afternoon and
11 | all evening, so just feel free to come forward and say
12 | whatever you wish to say. (Translation.)

13 | ROD HARDY: Sworn.

14 | THE COMMISSIONER: You will
15 | have to swear the Interpreter.

16 | LAURA YAKALAIID: Sworn.

17 | ROD HARDY: My name is Rod
18 | Hardy and I have lived in Fort Norman all of my life.
19 | I am the President of the Metis Local in Fort Norman.

20 | THE COMMISSIONER: The micro
21 | phone has been moved closer so we will see how it goes
22 | now. Carry on Mr. Hardy, forgive me.

23 | A What I have to say is
24 | quite short.

25 | (INTERPRETER TRANSLATES INTO SLAVEY AS HE SPEAKS.)

26 | A There is no way that we
27 | Native people are ready for the massive development
28 | which Gas Arctic and others are proposing for our land.
29 | There is no way that we will survive the impact of such
30 | developments if it happens in the near future.

1 Even with the present pace of
2 change, we are having a lot of difficulty keeping up.
3 We no longer control our own communities the way we did
4 10 years ago.

5 There is no way that we could
6 survive if this change was increased. I think even a
7 long time--white residents and small businessmen in the
8 north are in this same position with us.

9 We will just be shoved aside
10 if these massive proposals ever should really happen.
11 Our only hope of some survival with some dignity is to
12 have a land claim's settlement, which will give us as a
13 people, guarantees that we will be able to control your
14 own destiny and our own land.

15 A pipeline before such a
16 settlement will surely destroy us. As I said, this is
17 going to be quite short and I thank you very much.

18 THE COMMISSIONER: If someone
19 is ready to speak, I will still be here. I won't be
20 going anywhere.

21 CHIEF ANDREW: Sure.

22 THE COMMISSIONER: We will
23 adjourn for five minutes and some of you that I know
24 have been thinking about saying something can collect
25 your thoughts. And we will start again in a few
26 minutes. I can have a coke in the meantime.

27 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES.)

28 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

29 THE COMMISSIONER: Well,
30 ladies and gentlemen, we will come to order again. And

1 | just carry on. I should say that the people at Willow
2 | Lake were kind enough to bring me and my party, down
3 | the Brackett River to the Bear River and then to Fort
4 | Norma this morning.

5 | | | And I see some of the people
6 | here today who gave up their night's sleep to make sure
7 | that I could take that trip along the water. And I
8 | want to thank them again for their kindness.

9 | | | Well, we are anxious to hear
10 | from anyone who has anything to say at this stage.

11 | | | MARIE CLEMENTS: Sworn.

12 | | | MARIE CLEMENTS:

13 | (Interpretation) When I was a young kid, I was --

14 | | | THE COMMISSIONER: Excuse me,
15 | could we have the witness's name, the lady's name,
16 | please, I am sorry.

17 | | | THE INTERPRETER: Marie Clements.

18 | | | A She said, since I was a
19 | kid, I went to school and I don't know what it was like
20 | to be in the bush until I came back and then got
21 | married. And started traveling with my husband.

22 | | | She says, when we got
23 | married, we went out in the bush and we went out in the
24 | barren land. And a lot of us, just about starved
25 | because we couldn't get anything.

26 | | | From the barren land, when
27 | the had nothing to eat, she said, we came back, back to
28 | Willow Lake. And that is when they put a net in and we
29 | had some fish to eat.

30 | | | Since then, she said, we have

1 | been living good, sometimes and sometimes it is
2 | hardship. And since my husband died, it was pretty
3 | hard for me until I start getting an old age pension.

4 | My husband died and I have
5 | only two children. And it is my grandchildren, that is
6 | what I am living for now. It is for my grandchildren
7 | now that she says I am talking.

8 | I don't want them to suffer.
9 | And even they don't listen to me, she says, I want to
10 | talk a little more about this.

11 | She says now there is too
12 | many talk about pipeline. Before, long ago, it was not
13 | like that. You didn't hear nothing. You did what you
14 | want But now, since the white man's came, there is more
15 | talk about the pipeline.

16 | It is my grandchildren that I
17 | am worried about. If they have this pipeline, they
18 | have the fish and the animals will be destroyed, and
19 | they will be more pitiful than they are now. This is
20 | why I am talking about it.

21 | She says that since school
22 | started, all of the children are speaking only in
23 | English and forgot all about their own language. Me, I
24 | went to school, but I was taught only in French.

25 | She said that is all that I
26 | am going to tell you for now. But I like to have fun
27 | and enjoyment and I am going to sing a love song for
28 | you.

29 | I am not shy. She went to
30 | school in Providence and when she was a kid she used to

1 | say what she wanted to a lot of people.

2 | She says she will have to go
3 | back out to the city and get her a husband.

4 | THE COMMISSIONER: Tell her I
5 | brought some with me, she can take her pick.

6 | A Sure.

7 | (Witness aside.)

8 | FRED ANDREW: (Recalled--
9 | Interpretation.) He said, I thank you very much for
10 | coming. to Fort Norman from a long way. You don't know
11 | our mind, but we will talk and say what we want. Not
12 | everybody is going to speak the same, but we will try.

13 | I am going to talk about my
14 | dad now. In 1903, that was when I was born, and for
15 | now I am not a young boy, I am an old man.

16 | I was brought up real
17 | pitiful, real poor. I am a Mountain Indian. My dad
18 | must have really loved me because he hunted for me, he
19 | went out and got rabbits for me, and fish for me. That
20 | is how he brought me up.

21 | But at that time I was just a
22 | kid, I couldn't do nothing to help him in return. Bu
23 | now I am an old man and I think about it.

24 | I never know what flour and
25 | sugar was in those days. My dad used to make a net
26 | with willows. And I tried that once and I couldn't do
27 | it s I left it.

28 | When we came into town, there
29 | was two tents in the store. My dad bought one, and
30 | William Horace's dad bought one and we went down--how

1 many miles, seven miles down the river to stay for fish.

2 When they put up that tent
3 down at the fish camp, we were really happy because
4 there was no smoke in the tent. And then when it got
5 dark, it got so dark you couldn't even see one another
6 in the tent.

7 When it got the next day, we
8 went out and got some dry wood, brought it back, cut it
9 all up and split it. And in the evening, when it got
10 dark, we got busy making shaving and put it on top of
11 the stove and lit it. And it got bright in the tent.

12 After we came back, we went
13 across in the mountains and we have been doing, those
14 shavings trying to make light in the tent. And before
15 the spring came out, our tent was all black from smoke.

16 When we were going up in the
17 mountains, I was just a young boy, there was a whole
18 line of us people all going up with back packs. And I
19 was running to keep up with my father walking ahead.
20 And I guess I was getting too slow so I kept going back
21 and people were passing me, passing me, until we got to
22 the camp.

23 After everybody made a camp,
24 I got there.

25 At that time, that I was
26 talking about, there was a lot of mountain Indians.
27 But now there is nobody.

28 My dad used to tell me when I
29 was young, watch other people, how they work. And if
30 they work good, follow them. Do as I tell you now and

1 | it is. We don't want even if they want to change us,
2 | we don't want to change our way of living. Even if you
3 | old people are all gone, there is still the young ones
4 | to grow up on it. And we want them to stand on it,
5 | like we did.

6 | Sometimes it is hard for me,
7 | we have nothing to eat because I am not working. But
8 | still, when I go out, I always bring something home we
9 | can eat off the land.

10 | Since I was old enough to
11 | work, I work with a lot of white man, over in the
12 | Yukont down the D.E.W. line. I work all of the time
13 | but until today, I haven't got any money to live on.
14 | So only this land that we got to live on

15 | I travel everywhere and the
16 | women still don't like me, I don't know why. I will
17 | talk again later on but I will give a chance to other
18 | people to speak up.

19 | (WITNESS ASIDE.)

20 | VICTOR MENICO:

21 | (Interpretation.) I am not going to make a long speech.
22 | It is just for a short while and it is going to be
23 | about pipeline that I will talk about.

24 | We all thank you very much
25 | for coming out to Willow Lake. Now you know how the
26 | old people, how our old people used to work in the
27 | bush. You see all of that now, I guess, when you went
28 | into to see the nets. And traveled with them.

29 | And you see how we travel
30 | from Willow Lake back to Fort Norman on the river and

1 | on the Bear River. Now you realize how our
2 | grandfathers and all of the old peoples did that.

3 | That is why we are talking
4 | about a pipeline now.

5 | When they talk about the
6 | pipeline coming through we don't want it to come
7 | through, everybody feels the same.

8 | The land is just like a bank
9 | for us. If that pipeline comes through and it busts,
10 | it is going to destroy the wildlife on it.

11 | This land means so much to
12 | us. That is why we keep talking about it.

13 | If this land is destroyed by
14 | oil, we will be destroyed too. Because, all of the
15 | wildlife on it, the fish and the moose and caribous, an
16 | the fur that we trap for will be all destroyed too.

17 | And this dam that they are
18 | talking about, this dam that they are talking about,
19 | they are going to build in Bear River. That too will
20 | destroy the country.

21 | Willow Lake is flat, Great
22 | Bear Lake and that country is flat too. That is why we
23 | don't want to have the dam because it will destroy the
24 | Willow Lakers and the people in Fort Norman, and also
25 | at Franklin.

26 | THE COMMISSIONER: Thank you
27 | very much, Mr. Menico.

28 | ROBERT CLEMENT: Sworn.

29 | ROBERT CLEMENT: Mr. Berger,
30 | my name is Robert Clement and I am a Treaty Indian, and

1 | was born in Fort Norman. I have heard other people
2 | tell you about the hostel system.

3 | (INTERPRETER INTERPRETS AS HE SPEAKS.)

4 | I have heard other people
5 | tell you about the hostel system. I wouldn't tell you
6 | again except to say that I was educated in the church
7 | hostels in the Providence and Resolution. And what
8 | others have told you is true. Because I am just getting
9 | my Indian language back now.

10 | Right now I am working for my
11 | people as Settlement Secretary. That means that I work
12 | for the Local Council.

13 | I spent seven years living in
14 | Edmonton, so I have tried the city life too. But I
15 | came back north to get away from the rat race down
16 | south. All of the rules, all of the rush, I didn't
17 | enjoy living down south. I came back here because I
18 | like the peace and quiet of Fort Norman. You can go
19 | and travel on the land and get back to some honest
20 | living.

21 | It is a good way of life up
22 | here and I don't want to see it changed. I don't want
23 | to be out walking in the bush and trip over some
24 | pipeline.

25 | Or an oil well, like
26 | something down south in Edmonton. I like to spend some
27 | time on the land. I spend my weekends and holidays in
28 | the bush whenever I can.

29 | It is really nice and peaceful.
30 | I was offered a job with more

1 something, and everytime they-get shot down by the
2 government. A guy soon gets frustrated. You soon
3 learn not to speak up and not to argue.

4 You only get hit on the head
5 so many times before you decide not to open your mouth
6 again. It doesn't take long before you see that guy on
7 the bobbin. What else do you expect them to do?

8 Look at the system we live
9 under now? The guys from Yellowknife, tell us what is
10 good for us. How the hell do they know, half of them
11 have never even seen Fort Norman?

12 Even the land around here,
13 the government won't listen to what the people say
14 about their own land.

15 There is a company that wants
16 to test drill for coal all over this area. All over
17 the good hunting and trapping areas. Twice the Council
18 refused the land use permits for the company and the
19 government went right ahead and issued the permit. And
20 they are probably out there drilling now.

21 It sounds suspicious to me.
22 They can't get power from the Bear River Dam, they will
23 try to get power from coal.

24 All this to put our oil and
25 gas to the States. Can you imagine what strip mining
26 for coal would do to this land? Yet they just treat
27 the local people like children when they try to stop
28 this.

29 Look at all of the programs
30 the government has. That just frustrates the people.

1 The say they have a housing grant available for people
2 who want to build their own homes. People don't want
3 to live in these cheap, rental houses.

4 How can you have any pride
5 where you live in these instant slums? They just
6 destroy people and make them dependent on the
7 government.

8 You don't have to draw your
9 own wood or water or anything. Pretty soon, you feel
10 you are not providing for your family. The government
11 has taken over. How do you think it makes a man feel?
12 Yet a guy tries to build his own house to keep his
13 pride and the government refuses to look at him. Sure,
14 they talk about their grants. And help people build
15 their own homes.

16 I know of several people who
17 have tried. The problem, that there is a small point
18 attached. That grant isn't available in a settlement
19 where there are low rental houses.

20 And what that really means is
21 that grant isn't available, but the government sure
22 tells about it-It just makes it look like the people
23 don't want to build and own their own houses too. The
24 government likes to keep the people dependent. It is
25 the same with businesses.

26 If people try to start their
27 own co-ops, their own businesses. There is all these
28 fancy pamphlets about small business loans and Indian
29 loans and everything. But after a couple of years of
30 arguing with government officials and trying his best,

1 a guy gets frustrated and says to hell with it.

2 The government is quite happy
3 that way. Then they can say people are unemployed and
4 the Welfare is high. That way they try to justify
5 brining the pipeline. The whole government system just
6 frustrates the people. That keeps them from getting on
7 their own feet.

8 The same thing with those
9 camp policies. It is supposed to help people get back
10 on the land. Have you ever seen the conditions in the
11 forms for getting any money? Good, it seems like you
12 need to be a lawyer to figure it out. And when you do,
13 you find out you are not eligible because you went to
14 school too long.

15 No wonder people get
16 frustrated. And yet the government talks about always
17 trying to help the people. IT says that the people
18 don't want to help themselves. If what the government
19 has been doing is trying to help the people, then I
20 don't know what help is.

21 Mr. Berger, you are a lawyer
22 and a judge. If we were a client of yours, could you
23 honestly advise us to trust the government with our
24 future? Look at what they have done to us already?
25 Maybe you can see why we feel we have to control our
26 own lives, our own future.

27 We just can't trust anyone else
28 to look after us. People here are still trying hard to be
29 independent. To retain their own culture in their own
30 way. But it gets harder and harder.

1 | very much. I wonder if you would, sometime today, if i
2 | you can, if it is all right with your Council, get me
3 | the correspondence that you had, relating to the land
4 | use permits. You said that Council didn't approve?

5 | A I have got it right here.

6 | Q Well, maybe you could
7 | let me have a look at it?

8 | I wonder, Mr. Clement, if you
9 | would let me take these papers with me and I will have
10 | them copied and send them back to you in the next mail,
11 | if that is all right with the Council? I would like to
12 | do that?

13 | A Yes.

14 | Q All right, well, then,
15 | Miss Hutchison, these will be marked as exhibits and
16 | when copies have been made, returned to Mr. Clement, in
17 | his capacity as Band Secretary Manager of the Council.

18 | A Settlement Secretary.

19 | Q Sorry.

20 | (LETTERS RELATING TO LAND USE PERMITS MARKED EXHIBIT C-24)

21 | HARRIET GLADU: Sworn.

22 | HARRIET GLADU: (Interpretation)

23 | I am going to tell you about how I was brought up when I
24 | was a kid.

25 | I was a little over two years
26 | of age when they went to Hay River. Just looked after
27 | in school.

28 | I didn't go to school when I
29 | was there because I was too young. I just started to
30 | go to school when my parents thought, how come she is

1 not home: with us for a long time now? So they asked
2 me to Come back. So I came back home here.

3 When I went up to Hay River,
4 they spoke only in English to me. So when I came back
5 here, I couldn't speak my own language. When I came
6 back home to my parents, I didn't know my dad and mom
7 too. It was just like coming back home to strangers.

8 My dad was a hunter for the
9 town, of Fort Norman. He used to go out hunting and
10 get fish or moose. And the people that stayed in town
11 like the Hudson Bay Manager, they used to go out and
12 get the meat and that to bring back to the town here.

13 I don't remember how it was
14 in the bush at that time. I just started to learn how
15 to work in the bush and what bush life was like when I
16 got married.

17 I was still a kid yet. When
18 I was married. A Norman boy. I was still young when I
19 got married and after I got married two years, my
20 husband, they make him the chief. He was the first
21 chief of' Fort Norman. But still then, I was too young
22 to realize what it was all about.

23 My husband was the only one
24 that could speak English because he went to school out
25 in Edmonton for two years. She said, after two years
26 we were married, he went out and he came back and he
27 said, they pay Treaty and they make me a chief.

28 At that time I didn't know
29 what he was talking about. And he told me that, I told
30 these white people, why do they want to have treaty for

1 And when he asked them why are they pay treaty now, he
2 said, they told him that later on in the future, it is
3 going to be real good for your people.

4 And she said, that my husband
5 said, what do you mean? If it is going to be a good
6 life for us in the future, if they are going to change
7 it in the future, the way of living, we don't want to
8 have treaty.

9 And we told them, no we are
10 not going to change the way of life in the future.
11 That is what they told me, he said.

12 And in return, he told them
13 that you are just saying that for nothing. Because
14 later on in the future, if there is more people, more
15 white people coming, you are going to change everything
16 And then what is going to become of my people? And they
17 kept saying, no they are not going to change it.

18 And at that time, he already
19 knew that what it was going to be like now, because at
20 then already he says, they are just saying that,
21 because nothing is going to be written down to keep
22 their record of it. And they will be forgotten, what
23 they have said to me.

24 And when he was just sick and
25 ready to die, he gave me his last words. And what they
26 had said at treaty time, they say they are never going
27 to change it. But I know, he says, they will change it
28 in the future. So what I tell you now, I want you to
29 remember that when the time is changing, you will think
30 about that. And I want you to remember this. Because

1 He says, why are they talking so much about the pipeline?
2 I keep thinking about it, if the pipeline comes through
3 there will be no wildlife.

4 Since 1946, the white people
5 started coming down and doing surveying and all of
6 that, and it seems like the animals are getting less
7 and less now.

8 At that time, there used to
9 be lots of rabbits, lots of chickens. And fish too,
10 you could just put a net in just about anywhere and you
11 will catch fish enough for a meal.

12 But now, it is not like that,
13 how come it isn't that way? Is it because they are
14 blasting in the river and in the lakes or what?

15 Twenty Mile Island, we used
16 to live there and there is a road going up on the
17 Mainland to the Fish Lake. And there used to be lots
18 of fish there. And one year there was oil companies,
19 staying right around that lake. And now you go there
20 to put a net in there and you won't get anything. How
21 come it is that way?

22 They must have been doing
23 some blasting on that lake.

24 I have put a net in there.
25 He says he has put a net in and what he found in that
26 net was a long piece of wire from here to the Bay, that
27 far, I guess. It was that long he found in his net.
28 He says there was not one fish on there.

29 The next winter we went back
30 down to the same place to stay. And him and another

1 | man and his son went out hunting because there was
2 | moose tracks. They went hunting. And they followed
3 | this track and when they got to--they found--they
4 | followed the tracks and they found this moose was dead.

5 | A moose is a big animal, but
6 | it dies like that. So it would do the same thing with
7 | the muskrat and the beaver and the fish.

8 | At that same spring, there
9 | was a big lake there. And earlier in the fall, they
10 | were out there, and they seen a bunch of moose and
11 | muskrats push up all on that lake. It was just full on
12 | that lake.

13 | So that spring, they went up
14 | there, for their spring hunting. And he said they
15 | never got muskrat out, of that lake. They was looking
16 | down and there was a beaver house there. And he was
17 | looking down in the water and he said he seen a whole
18 | slew of muskrats dead in the water.

19 | And that is the same lake
20 | that the oil companies were on.

21 | Even now, they are just out
22 | drilling around. Still there is animals going, getting
23 | destroyed. What would it be like when the pipeline
24 | comes through?

25 | We all don't want to have a
26 | pipeline. I am not the only one that is saying that.
27 | We all agree that we don't want the pipeline.

28 | We want to have the land
29 | claim first, After that, if they want to have anything
30 | done, they could. But not before the land claim. We

1 keep saying that but it-seems like they are just going
2 ahead and do what they want.

3 About that Bear River Dam, if
4 that one too, if they do make a Bear River Dam, what
5 would it be like? You said it was a beautiful country
6 when you passed through there. What will it be like
7 later on if they made a dam?

8 And if the water comes up
9 after they make that darn, all of those people in
10 Willow Lake that made those houses, might be destroyed.
11 It would be just the hard work for nothing.

12 If the pipeline do come through,
13 they will be bothering us about the dam again, about the
14 Bear River Darn. And there will be no end of it.

15 If they laid the pipeline
16 they will be using all kinds of things to make the
17 pipeline road coming through. And they won't be, they
18 will leaving things around where an animal would come
19 along and might just get hurt or die.

20 It is not only me that thinks
21 of it that way. There is a lot of us that think of it.
22 What will happen to us. If there is more white people
23 coming down here when the pipeline comes through would
24 we be able to go out and put a net in a lake whenever
25 we feel like it?

26 What is going on around here
27 when they are drilling and that? We don't know nothing.
28 They know it is good or they know what they are doing.
29 But we don't know nothing.

30 If the pipeline do comes

1 | through and the highway comes through, there will be
2 | nothing left of us. We wouldn't know where to go or
3 | what to do.

4 | Everybody feels the same. I
5 | am not the only one that is talking like that. We all
6 | feel the same about this pipeline. That is all that I
7 | want to tell you.

8 | MR. COMMISSIONER: Thank you
9 | very much, sir.

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1 JOHN D. HITCHINELLE, sworn
2 A He is going to talk &out
3 the pipeline.

4 I wonder why they want to put
5 a pipeline, before since I could remember they used a
6 barge to haul the oil, the gas up and down the river.
7 As long as the river is still flowing and the barges go
8 on, why can't they still go on using the barge to bring
9 the oil and gas up?

10 In the later future if the
11 pipeline does come through, and the animals are all
12 destroyed, what will our children and grandchildren
13 live on when they haven't got a job?

14 When I was a kid my dad. was
15 telling me that in 1921 when they wanted to pay treaty
16 they had a meeting and talked amongst themselves for
17 five days, only after that they had signed a treaty.

18 What they had that meeting
19 about was to have peace always. If the sun goes
20 backwards and the river starts flowing backwards, only
21 then they can talk about their land, but not before
22 that. It is our land and we don't want to see the
23 pipeline going through because we live on this land.

24 If the pipeline comes through
25 and destroys the animals, what will we live on, to eat.
26 The fish and everything will be destroyed and we
27 haven't got a job, what will we live on?

28 This is our land, we
29 were brought up on it. We live on it, why does
30 this oil company and pipelines all want to

1 | come through and spoil it for us? The white people are
2 | just like ducks. In the spring they come down real happy
3 | because they are going to make money and in the fall when
4 | they are finished, the ducks go back just like the white
5 | people do, they come down in the spring to make money and
6 | go back in the fall when they have made their money.

7 | This is our land, we live on
8 | it the way we want. It rains one day and the next day
9 | the sun shines, that is the way that it is for us. We
10 | have hardships sometimes and sometimes it is really
11 | nice.

12 | This land, we do as we please
13 | on it, we go hunting whenever we want, we go trapping
14 | whenever we want, we are free. We don't want nobody to
15 | come and tell us what to do.

16 | I worked with the oil
17 | companies for four years and I watched how they do
18 | things, how they worked. I watched how they work.
19 | Sometimes they blast about five feet off from the lake
20 | shore along the fish lake and I ask them, "Why do you
21 | do that for, because that fish, we need it for our meal
22 | And they tell me, "We hired you, you are working for
23 | us, don't tell us what to do."

24 | I know even with beaver and
25 | muskrat they ruined them. When I work out with them in
26 | the camps their garbage, too, I watch that. They just
27 | throw it wherever they want. They don't clean up after
28 | themselves.

29 | After I watch how they do
30 | I told them, "When I get back to Fort Norman, I am

1 | going to tell on you guys for not cleaning up the
2 | camp, the garbage, and that, and I notice that they
3 | started digging holes, putting holes in the ground
4 | and throwing their garbage in there and covering it
5 | up. I worked with them, crossing the mountains for
6 | four years. I worked with the white people in
7 | the camp. I worked with the white people
8 | across in the tour camp for four years and there were
9 | big shots that came over there, they go out hunting,
10 | they get their moose or sheep, goat, just for the
11 | head and they just leave the meat like that to go to
12 | waste.

13 | And then we go out guiding
14 | and they shoot at-'any animal and far away from camp.
15 | They just take the head and leave it out there and I
16 | ask them, "Why can't we bring it back into camp? We
17 | could make dry meat." And they tell me, "You are
18 | getting paid for it, you are guiding us, you don't have
19 | to tell us what we should do."

20 | Sometimes when I am out with
21 | the oil company and working with them and sometimes
22 | they put dynamite to blast, and it doesn't blast, they
23 | just leave it like that. What happens to that
24 | afterwards?

25 | And one time too I was out
26 | with them and they told me that when they blast the
27 | dynamite, the dirt around it it is no good for
28 | animals, that is what they told me, and yet there was
29 | a beaver lake there, there were beaver on that lake,
30 | and they went over there, and they had sticks all

1 | around there too, and had put dynamite in there just
2 | to blast it and he went over there and told them,
3 | "Don't do that because there is beaver on the lake,"
4 | twice I told them that and they just left it -- he
5 | says, they never did nothing, those dynamites were
6 | just left like that in the ground.

7 | I don't think that the
8 | pipeline is that important. If they want the oil that
9 | had, why can't they do it barging it up instead of --
10 | they keep talking about a pipeline. They can have
11 | camps and work at the oil there and then getting it
12 | into the barge.

13 | That is all that I am going
14 | to say.

15 | THE COMMISSIONER: Thank you,
16 | Mr. Hitchinelle.

17 | I think, Chief, we might
18 | adjourn now until 8 o'clock tonight, and we will all
19 | come back at 8 o'clock tonight, would that be all
20 | right?

21 | CHIEF: ANDREW: Sounds
22 | okay.

23 | THE COMMISSIONER: Okay, we
24 | will adjourn then until 8 o'clock tonight and those of
25 | you who still have something to say will have a change
26 | to say it tonight at 8 o'clock.

27 | (PROCEEDINGS ADJOURNED TO 8 O'CLOCK)

28 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

29 | THE COMMISSIONER: Ladies and
30 | gentlemen, we are ready for business and anyone who

1 | wants to say anything further is certainly welcomed.
2 | Mr. Bell?

3 | MR. BELL: Thank you, Mr.
4 | Commissioner, I would like to at this time introduce as
5 | exhibits the land use map on the wall. What I propose
6 | to do in order to shorten the .proceedings is just to
7 | describe them briefly myself and put them in subject to
8 | proof, if it is all right with you.

9 | These are the land use maps
10 | that we prepared for the Fort Norman area. I will point
11 | out -- this is Fort Norman here, the area that they
12 | cover stretches from the Yukon in the west. Here is
13 | the Yukon-Northwest Territories border, approximately
14 | there, and in the southwest corner we have the town of
15 | Ross River, in the Yukon Territory, and on the far
16 | western border here we have the Peel River, and up
17 | there is the Mackenzie Delta, just in the top left
18 | corner.

19 | Coming over a little
20 | farther we have the Mackenzie River which comes
21 | down, crossing, through the middle of the map, and
22 | you can see the communities of Fort McPherson,
23 | Arctic Red River, Fort Good Hope, Norman Wells, Fort
24 | Norman, Wrigley, and at the bottom we have Camsell
25 | Bend.

26 | THE COMMISSIONER: I think
27 | these people know their geography, Mr. Bell. When
28 | you get to the substance of it we can have it
29 | translated.

30 | MR. BELL: And on the eastern

1 side we have the Coronation Gulf and the Arctic Ocean,
2 the Coppermine River and down as far here as Lac la
3 Marte and Rae. Of course, Great Bear Lake in the
4 middle.

5 Each of these maps except
6 for the centre one has a legend on it and I will read
7 the legend and perhaps we could have that translated.

8 It says Fort Norman sample,
9 March 1974. 15 men, approximately 30% of the total
10 men of Native heritage over 30 years old at Fort
11 Norman, and there are marks here, showing three
12 different sizes of lines. The widest line indicates
13 that the route is used by more than half of the
14 people interviewed.

15 The next size line, the
16 middle size line, indicates that that route is used
17 by between one quarter and 50% of the people
18 interviewed.

19 The thinner lines, the
20 smallest line, indicates that that route is used by
21 less than one quarter of the people interviewed.

22 Perhaps, I could just point
23 out to you some of the major routes. You can see them
24 fanning out from Fort Norman here, up and down the
25 Mackenzie in both directions, this way, and this way;
26 along the Great Bear River and into Great Bear Lake; up
27 the Willow River and around Willow Lake; and this is
28 the Keele River here.

29 Some of the minor routes
30 extend to the edges of the map.

1 The Mackenzie River route
2 which goes right off the bottom of the map, and another
3 one that goes off the top.

4 We have other routes which go
5 farther than this point in the Yukon here on the
6 MacMillan River, which is a tributary of the Pelly
7 River and of course up into the Coronation Gulf on the
8 northeastern side.

9 I think there are other
10 symbols on the map which indicate the various types of
11 wildlife that exist in a particular area. Marked on
12 the map are fish routes, moose, barren land caribou,
13 woodland caribou and sheep, and they each have a
14 separate symbol marked on the map.

15 I think that is all about all
16 I can do to describe it.

17 I would like this marked as
18 an exhibit, subject to proof at a later date.

19 THE COMMISSIONER: That will
20 be marked an exhibit and taken into the custody of the
21 Inquiry.

22 CHIEF ANDREW: Mr. Berger,
23 before we go any further am I introduce, I ;don't think
24 that everybody here knows Mr. Bell, so can I introduce
25 him?

26 (GLEN BELL INTRODUCED BY CHIEF PAUL ANDREW)

27 THE COMMISSIONER: Anyone
28 else who wishes to speak to me and of course speak
29 to all of you about the pipeline and what it will
30 mean to you and your community is welcomed to do so

1 | now.

2 | STELLA MENDO, sworn

3 | A She is going to speak to
4 | us on a little of what she knows.

5 | Yesterday when Judge Berger
6 | came out to visit us in Willow Lake we were all happy
7 | to have him there and what we got we cooked up and gave
8 | him a meal and that is how we are helping each other
9 | with what we have.

10 | Johnny and Elizabeth
11 | Yakaleya are my parents and how they brought me up I
12 | remember that. When I was small we used to travel
13 | up the Willow River and I remember how hard it was
14 | for them.

15 | I was ten years old, able to
16 | help them and I helped them and I know how hard it was
17 | for us in many ways but still we worked all through
18 | those many hardships.

19 | I never went to school for
20 | very long, just until I was, by Grade 3, and I find it
21 | so hard living in the bush, because we have to work so
22 | hard, so when I was 15 years old I went to work as a
23 | cook in Norman Wells.

24 | I thought when you were
25 | working for wages it is much easier. That is why I
26 | went to work but I didn't like it because I thought so
27 | much of the bush life.

28 | My dad taught me how to put
29 | nets in, to hunt and to trap, he teach me all those
30 | way of life in the bush.

1 After I worked for two years
2 I thought too much of my parents. so I came back and
3 when I came back and back out in the bush again, it
4 was a hard life, but yet it was good in a way because
5 we were brought up living on wild meat, fish, we get
6 moose hide, the hide we tan it, we use that for a lot
7 of things, for mitts, and I enjoyed that life.

8 After I got married I still
9 do the same, I go out in the bush every year,
10 sometimes it is hard for me and yet I still do it
11 because I just love being out in the bush and making
12 our living because that is the way that I was
13 brought up.

14 No matter how much you money
15 you have when you go out into the city for awhile you
16 still want to come back home because you miss your way
17 of living, the way of life, you miss that so much that
18 you don't enjoy yourself when you go out, go south.

19 We got only one son and he is
20 fourteen years old now. I am thinking about his
21 future, if he gets married and has children my
22 grandchildren are the ones that will suffer if they put
23 this pipeline through.

24 Last night when we had a
25 meeting at Willow Lake there were childrens running
26 around really enjoying themselves while we were
27 having a meeting. They don't know what we were
28 talking about, but it is for their future that we are
29 talking. They don't know what is coming and if they
30 do put a pipeline through, what will become of them?

1 | When we ask the white man
2 | for something and if he says no to us, we can't go
3 | back and ask him again, and that is the way I feel
4 | now. When we say, "No, we don't want a pipeline
5 | we mean it. We mean it. We don't like to ask for
6 | anything, we don't -- once they say no to us we
7 | don't keep going back and asking them over
8 | again.

9 | This land is our land.
10 | God has given it to us to work on it, to live on it.
11 | If the pipeline comes through that is what I am
12 | worried about, what will become of the childrens.

13 | Out south in the countries
14 | where there is fresh foods growing year after year,
15 | we don't ask them for anything. We don't go out
16 | there and ask them for anything and what we have
17 | here is ours and why they always keep asking us the
18 | same question over and over?

19 | Yesterday when Judge Berger
20 | came to the Willow River and see how beautiful the
21 | country is, if he happens to leave Fort Norman and go
22 | by canoe all the way to Great Bear Lake, that is the
23 | way it will look, how beautiful it will be for him.

24 | And if they make that Bear
25 | a dam it won't be pretty like it is now, because there
26 | will be so much water.

27 | That is all I want to say
28 | for now. I just keep thinking about the childrens
29 | that are growing up. It makes me feel so bad to
30 | think about what will become of them in the

1 | future.

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

4 | DANNY YAKELEYA, sworn

5 | A I am Danny Yakeleya, I
6 | am a student. For the past --

7 | THE COMMISSIONER: Could you
8 | tell me how old you are?

9 | A Eighteen.

10 | For the past months I have
11 | been listening to this Berger Inquiry about the
12 | grievance of the Native people and all their worries
13 | about their land, children and grandchildren.

14 | In the past year in school
15 | people from Gas Arctic, COPE and other oil companies
16 | have been coming to school and giving us big
17 | presentations on the advantages and disadvantages of
18 | this pipeline, what it offers to the Native people and
19 | all the goodies that will go along with it.

20 | But what a lot of us
21 | students -- we have been talking with COPE, mainly with
22 | COPE and in the bracket of Grade 10 and 11 and 12, we
23 | have come -- I don't know -- we have come to the
24 | conclusion that this pipeline is going to go through
25 | no matter what we say before Judge Berger, before the
26 | Federal Government.

27 | We also spoke to quite a few
28 | of our teachers, our supervisors and what not and they
29 | also agree with us that this pipeline will go through
30 | and that we aren't going to be ready for it when it

1 | comes through, since we are grade 10 and 11 and 12,
2 | that we don't have the technical skills to really get
3 | the good jobs with the pipeline.

4 | Also, when this pipeline
5 | comes through, they will offer the Native people jobs,
6 | but at this stage we don't have the technical skills
7 | and so the jobs that will be open to us will be like
8 | chopping willows, maybe, on the road, hauling out
9 | cooks' garbage, maybe being cook's helper or a cook or
10 | a camp attendant.

11 | None of us want these jobs
12 | of chopping willows or scrapping out garbage cans,
13 | whatnot. We want to get something for ourselves.
14 | We want time to get ourselves organized and to get
15 | qualified skills or get the Native people organized
16 | o we can have a say in what is going to happen up
17 | here.

18 | We also want this time so
19 | that we can have our land claim settlement over with
20 | and the time to get organized after this land claim
21 | settlement to run what we have got, what we will
22 | have.

23 | It is pretty frustrating
24 | when the Government's hanging this pipeline in
25 | front of your nose and you can't reach it because you
26 | do not have the skills to go out and get it and I am
27 | Grade 11-now and I don't believe that I will be ready
28 | for it.

29 | Speaking for my view on
30 | this thing, because when I was sent out to Inuvik,

1 to take education, at Grade 2, everything that would
2 entitle me to be a Native person like my language,
3 maybe hunting skill if I needed it, fishing, at the
4 moment I can identify myself as a Native, but I am
5 only saying that I am a Native, or it says on paper
6 -- Metis.

7 When I was brought into
8 Inuvik I wasn't -- I didn't have a big burden like
9 other students around me because I lived in
10 Yellowknife for about seven years and I was
11 exposed to the Whitman's kind of way so I was lucky in
12 a way that I didn't get all frustrated when I was
13 young, I didn't get bombarded with everything that
14 confused me.

15 I came back to Norman for
16 another three years of school, Grade 4, but I didn't
17 pick up anything and I was sent back out to Inuvik
18 for Grade 7 where I continued and I finished Grade
19 11 now.

20 Sometimes our supervisor
21 would get up in front of us when we would have
22 Toastmasters and he would make a speech, sometimes he
23 would say, he'd talk about, -- he would really,
24 emphasize on education, of how good it was for us.
25 We'd have to educate ourselves, we'd have to be
26 educated to, that we would have to negotiate, or talk,
27 or sort out things with the white man at his level
28 because he will not come down to our level and talk
29 with us.

30 Everyday, like almost

1 | everyday he would come in, your supervisors,
2 | your guidance counselors or some other people,
3 | would be telling you that you should finish your
4 | education, get a good job, do this and do that,
5 | aim at this and aim at that. What he doesn't
6 | really understand that the Native person has his
7 | own way of thinking and his own way of planning
8 | things.

9 | When a Native person has
10 | his own way of thinking that he isn't -- that the
11 | white man expects him to be at his level, at his
12 | stage of thinking, and now when a Native student
13 | leaves the hostel, or when a man has a job and he
14 | leaves it to go hunting, right away people are, you
15 | know, pointing at him.

16 | When you have got another
17 | thing to do, he is a bum, he cannot be trusted, he
18 | can't take it, he can't hold out. What he really
19 | doesn't understand the way that a Native person thinks,
20 | that hunting or something that is wrong that means
21 | something to him, to go out and to hunt at a certain
22 | time.

23 | Going back to the education
24 | system, the Government really is controlling us when
25 | we get into school until the time that we get out of
26 | it. They are saying, "You do this, this, this and
27 | this, and you have to take this course and this course
28 | and whatnot.

29 | Up to a point where
30 | they are controlling us. Now they tell us, Grade 11

1 and 12, we have to go to Yellowknife or that we don't
2 go to school. They can't take us in Inuvik due to that
3 they have shut down the hostels -- shut down one
4 hostel.

5 All this pushing around of us
6 and of other students that have quit school, whatnot,
7 it gets pretty frustrating and you can't hit back, and
8 you either have to take this s it is or you can just
9 move along with the process and sort of blend yourself
10 into it.

11 I, myself, have blended in
12 and at times I do fight it, not successfully, and as
13 it turns out, in a personal point of view, I am more
14 of a white than a Native, from my view. I am trying
15 to get back what I lost. It is very hard, because
16 there is no way you can get it, you can't get it in
17 schools, you can only get it in your own town, which
18 I only stay for two months of a year.

19 On the pipeline we used to
20 get information like I said from Arctic Gas and from
21 oil companies and from COPE that would come to the
22 school and talk to us, and that is what we get,
23 either what we -- if we want to learn more we would
24 have to scarp it from the Native Press from other
25 little newspapers, the radios and television. We are
26 not given very much and we can't see very much of what
27 is going on.

28 This is probably going on in
29 most places ii education, that you people really don't
30 see when you are talking about this pipeline, what not,

1 | how the parents are concerned, the grandparents are
2 | concerned, how the organizations are concerned, but
3 | what you're not giving us is enough information for us
4 | to know, and so we usually have to scrap around or
5 | accept this pipeline.

6 | That also has to do with
7 | the land claim settlement . I heard back maybe a
8 | year, a year and a half, but I never knew really what
9 | it was. I heard talk about treaty 8 and 11 but I
10 | never knew what it was until I came upon some Metis
11 | Association papers that they sent my mother and I
12 | read it. Only then did I really find out what it
13 | was. It also had to do with the education systems
14 | throughout the North, in hostels and whatnot, and the
15 | Native kids aren't given enough to know what you
16 | people are fighting for.

17 | And so when your supervisor
18 | said that, that he justified education with
19 | negotiating for what is ours, we really did
20 | not know what was ours. We didn't know any
21 | telling about the pipeline, about the treaty
22 | and I suppose we are expected to come out of school
23 | and fight for what is ours, which we didn't know.

24 | I suppose you could say we
25 | should know by reading newspapers, and radios and
26 | whatnot, but only if we were interested we would find
27 | out. So I wouldn't expect too much from kids that
28 | are coming out of Grade twelve to really get a haold
29 | of this pipeline or this treat tihng because they
30 | wouldn't have nothing, they couldn't know veyr much

1 about it.

2 Also I feel or I know that
3 the pipeline will come up. 21 million people down
4 south to us 36,000 up here, so we need the time to
5 get organized and settle our land claims before we
6 can do something.

7 THE COMMISSIONER: Thank
8 you very much, Danny. Just before you go. You said
9 that you talked this over with the students in Grades
10 10, 11 and 12 --

11 A Some students.

12 THE COMMISSIONER: And
13 some of the teachers.

14 A Well, we usually asked
15 opinions of the teachers. You know someone would
16 say, "Will the pipeline go through?", and they said,
17 "Definitely," you know, it would come.

18 THE COMMISSIONER: When
19 you say school you mean in Yellowknife?

20 A No, I am going to school
21 in Inuvik. Now they send the rest to Yellowknife.

22 THE COMMISSIONER: Most of
23 the students you talked to if they were here they
24 would say the things that you are saying, is that
25 pretty well the way that you think it would come out?

26 A Probably. Hopefully.

27 THE COMMISSIONER: Thank you.

28 MAURICE MENDO, sworn.

29 (Interpreter.)

30 A This is Maurice Mendo

1 and he is going to talk a little about the pipeline.

2 This pipeline they are going
3 to put through, they keep talking about it, it doesn't
4 mean that much to us Indians here.

5 If they ever put a pipeline
6 through it will ruin the fish and the animals that we
7 live off from.

8 All animals have different
9 food to eat out on the land and even the fish; them is
10 not fish on every lake and if there was a pipeline put
11 through and it happened to break there would be oil on
12 the ground or on the water and that will ruin the wild
13 animals that live on the ground or the fish that live
14 in the lake.

15 If it happened to break in
16 the river the water flows and the oil would go far in
17 the water. Even if they put the pipeline through,
18 there will be jobs, but they are not going to be
19 forever for us Indians. We live on the land, off the
20 land and that is what means more to us than a
21 pipeline.

22 A lot of us are in here at
23 this meeting now that don't speak English or don't know
24 how to write. They don't know what all this pipeline
25 is about but they know what it is like to live out in
26 the bush and eat off the land, that is why what we say
27 about the pipeline we don't want it, we all agree with
28 one another.

29 When you are a kid and your
30 parents teach you how to hunt and trap and live in the

1 bush, you have never been to school, but when you are
2 taught those way of life in the bush it is just like
3 being a Grade 12 when you grow up to be a man and know
4 all about the bush life.

5 Sometimes when you are in
6 the bush you have a hard time, you go out hunting or
7 you go out trapping and you don't get nothing but a
8 lot of times you have difficulty, everything you go
9 out for and that is the way the way of life is for
10 us. If they put a pipeline through we don't really
11 need it, and this way of life, the animals that we
12 live from is -- that is what means more to us than a
13 pipeline.

14 When we are out in the bush
15 and we see a dead animal, it really hurts us because it
16 is like our money, and it is our food. It really hurts
17 us to see that.

18 This Bear River dam that
19 they're talking about, it is just like a highway for
20 us people. We work on it, we fish on it, there is
21 fish in that river, we go up on that river by boat,
22 it means a lot to us. If we went out into the
23 city and said something about their river or their
24 highway, they wouldn't like it. That's the way we
25 feel here.

26 These old people that are
27 talking amongst one another, what they say I believe
28 them, I know it is all true.

29 That is all that I am going
30 to say for tonight.

1 THE COMMISSIONER: Thank
2 you.

3 ANGUS LENNIE, recalled
4 A I believe I have been
5 sworn in before, do you remember?

6 My name is Mike Lennie and I
7 have been living at Fort Norman for a great many years
8 and maybe, you know, I have about five pages that I
9 have to say.

10 I guess a lot of things that
11 I have to -say now, the young people, like Mr. Yakaleya
12 who come out of the hostel system, such as I too, I
13 have the same feeling as he has, I have the same
14 feeling of young people in Hay River when they say they
15 don't know where their heads are at.

16 And today I await a silent
17 moment in my life, of what is to be the future of my
18 generation Is it to be a part of Canada, this great and
19 beautiful country, rich in culture and to ones
20 imagination.

21 I sit today with a
22 glimpse of confusion of what is to be my life
23 for the next one hundred years, what I mean by
24 that is my children and my great great grandchildren
25 and so on.

26 Is it to see the world in
27 which there is many opportunities, or to box
28 ourselves into the imagination of our own worldly
29 kingdom? The answer is no, n I don't feel this is
30 the answer to being on this earth -- just to be

1 | physically gone in a moment.

2 | But now a decision has to
3 | be made about the Mackenzie Valley pipeline and its
4 | people. I am sure it can be as many people said a
5 | northern nightmare or a national dream.

6 | First of all, I'll give my
7 | ideas on what I feel is sort of the northern
8 | nightmare.

9 | It will be the destruction
10 | of its landholders who are the Native people of this
11 | country and their. way of life I am sure, and the
12 | only solution I can see for people surviving the
13 | pipeline or such developments like dams is to have a
14 | just land settlement in which you look all over the
15 | Territories, people are asking for that, a chance to
16 | live.

17 | Our national dream
18 | is where people can be part of the greater
19 | society, yet can keep their identity and be
20 | themselves, where the Dene of the Northwest
21 | Territories are given the power to build their
22 | family structures, better school
23 | structures for themselves, and to have say in
24 | politics in Canada and abroad.

25 | I guess what I am
26 | trying to say is to give the people the power
27 | and the freedom to make decisions which are to
28 | govern their lives for the next thousands and
29 | thousands of years to come yet.

30 | I speak as a person

1 | who went through the hardships of surviving in
2 | this day and age. I too did pack water and saw
3 | wood and lived in ruddy shacks. I went through
4 | that too, you must understand.

5 | Yes, I must say it was
6 | very hard for people like me to have maybe, have
7 | questioned the planned education system.

8 |
9 | After I got out of it
10 | I was asked what I wanted to be, what I wanted
11 | to make of myself, but the most important thing
12 | in the last two years of being out in the field
13 | is that I can be myself, a human being, to make
14 | decisions for myself.

15 | Now, I feel that
16 | that type of person who speaks for his
17 | thoughts to be either heard or to be either
18 | rejected. It doesn't matter to me.

19 | But it is quite
20 | obvious I have had an education of some type.
21 | It's a good thing because maybe I can put my
22 | thoughts across much more better.

23 | And it is a very, very
24 | sorrowful thing because maybe I can't speak the
25 | Native languages, maybe I can't hunt and trap in the
26 | bush, but at least I will have something. For that
27 | I am very thankful for my parents, my mother and my
28 | father, for helping me to struggle through my
29 | battles since I was about -- since I left home about
30 | 15 years old.

1 It was my turn then to
2 fight my own battles and I feel very competent in
3 what I do and in what I say. I look to the future
4 with the tools to exist in this modern society of
5 technology.

6 Such a thing as the pipeline.
7 I see it coming to our fair north with a fate more or
8 less of destruction or prosperity for the people, a
9 sense of wonder, desperation with a half scream in my
10 mind of maybe what can happen. I feel that I too, in
11 this day in age have to raise a family, bring up my
12 children, hopefully I can bring them up in a better
13 world than I have been brought up in sometimes, and
14 that is debatable.

15 I am sure that I will
16 live for this reality. Maybe another high mountain
17 gone n or climbed, maybe that mountain wasn't
18 there in the first place. I speak to the old
19 people, ones who are ready to pass away any time,
20 the ones who have grey hair on their hair and
21 who have lived life fully. What can I say to you
22 all? A lot of people, the young people are asking,
23 "Tell us more about our culture, our language. They
24 want to learn. Give it to them before you pass.

25 You the old people, have
26 taught us to share our worldly materials with the
27 less, poorer people in the community. Or that maybe
28 when you bring fish or moose meat to the table to
29 feed other people who are less poor, I am sure that
30 you are richer in spirit.

1 You don't have to look
2 back and say you have failed us young people, you
3 still have a chance to talk with us. Maybe from
4 then on what you have taught us can be carried on to
5 all the children too. I am sure that many of you
6 people have wives, families and so on that you love
7 dearly. Maybe I can say the feeling that you have
8 for them is the type of feeling we have for our
9 people too, and I know that you feel it.

10 For the young people of
11 today caught between two worlds, have yet to govern
12 their decision of what is bad and good in their
13 daily lives. Many young people will fall by the
14 roadside and pick up the bottle because of
15 frustration, which I heard many times tonight. Who
16 are the people who are going to come and live and
17 get up and go a bit further.

18 As I said, I am a person
19 who has quite a bit of an education, but I am not
20 bragging about it. I choose to take my lifestyle,
21 and morals from both societies, the white society
22 and the Indian society. I am very sure the best of
23 two societies of two worlds is a greater opportunity
24 to see things a bit differently.

25 Sometimes I see the two
26 groups fighting all the time and I wonder what the
27 battle is for. You look in Canada today and you find
28 that young people are voicing their opinions of
29 society, of what they don't like and what they want to
30 make their life as. That, I feel, is very valuable and

1 | should be taken into consideration. For them hopefully
2 | there will be a new day, manage in which doors will be
3 | open and opportunities given to the young people of
4 | this country.

5 | Maybe now we will have the
6 | strength to build a better future for them for their
7 | lives now and their children for we know the
8 | decisions that are made now and that have been made
9 | in the past and you can see them, Treaty 8 and 11
10 | and other such major decisions that are affecting
11 | people now and the decisions made now will affect
12 | people in the future.

13 | Many times I have sat by the
14 | Mackenzie River and an occasional moment felt the
15 | slight breeze of the Great Bear Lake. What is the fate
16 | of our people? I am sure, Mr. Thomas Berger, you, too,
17 | have sat and wondered. Who will have the burden or the
18 | guilt?

19 | You are old, with that
20 | wisdom was promoted, to make wise decisions for all
21 | humanity and right now we are talking about the
22 | decision of the Mackenzie Valley pipeline and its
23 | people.

24 | I am young with a full
25 | determination to live, and yet a child, some say who
26 | plays with toys now, later to graduate onto even
27 | bigger toys. The sun has set and my message is here
28 | right now and I must go like everyone else sometime.

29 | My best thoughts are to you
30 | and your staff on the hope that when you do go down

1 Some will fall, while others arise...
2 Who will change the main decisions?
3 Of a life to vanish in a moment.
4 My feelings, happy yet sad with pity.
5 Of the world I see
6 Only beautiful memories of nature...
7 Shuttered in the image of our people...

8 And maybe I can thank everybody that has the
9 patience to sit down to listen to what I have to
10 say, and I thank Mr. Thomas Berger for having the
11 confidence in me and I am sure that the best wishes
12 on your trip and all.

13 THE COMMISSIONER: Thank you
14 very much.

15 I think that we might
16 take a five minute adjournment here and just
17 stretch our legs and get a bit of fresh air and then
18 we will come back in about five minutes and hear the
19 rest of the people who want a chance to speak.

20
21 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

22
23 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

24 THE COMMISSIONER: Well, we
25 will call our meeting to order again, ladies and
26 gentlemen. See if there is anyone else who wishes to
27 speak.

28 JOHN McEWEN, sworn

29 A Mr. Berger, if have been
30 sitting and listening to people of this community

1 addressing you as part of this hearing and I am much
2 impressed by the words that they spoke and much
3 disturbed by them as well, and I decided that I would
4 like to address you also.

5 My name is John McEwen. I am
6 an employee of the Government of the Northwest
7 Territories.

8 I was born in northern
9 Ontario and raised there. I was a public school
10 teacher for nine years. I served on a city council and
11 did some work with - community organizations, notably
12 fighting for tenants' rights, subdivision and
13 ratepayer's rights, and financial control, i.e. credit
14 unions.

15 I responded to a newspaper
16 ad asking for people to come to the Northwest
17 Territories, people who had the kind of background
18 that I had to take positions with the Government of
19 the Northwest Territories called Settlement Manager.

20 I came here in mid-January
21 of 1974 and discovered that the people of Fort Norman
22 violently did not want a Settlement
23 Manager.

24 The position carries with
25 it a great deal of resentment on the part of the
26 people at a person with that title being here and a
27 person with those powers being here.

28 If I tell you settlement
29 managers used to be called area administrators and
30 that before that they were called Indian agents, you

1 | may understand part of why that is so.

2 | I am under a two year
3 | contract with the Government of the Northwest
4 | Territories to phase out the position and to make
5 | sure that the people who will be taking over are
6 | competent in business aspects of their jobs.

7 | Politically, it is a very
8 | uncomfortable position to be in. But what I found
9 | when I came here was that in spite of the political
10 | resentment towards the position that the people were
11 | personally very friendly towards me.

12 | I like that from them very
13 | much. It has been an interesting period of my life
14 | and I have a genuine and deep respect for the people
15 | of this community. I really like them.

16 | I have had some very good
17 | experiences here, and I have had some that I can only
18 | describe as frightening. I don't want to
19 | talk at all about the bad experiences that I have had
20 | because I feel that almost entirely they are the
21 | result of the reactions of people whose very lives
22 | are being threatened.

23 | And I can understand that
24 | unpredictable things will sometimes happen with that
25 | kind of pressure on you.

26 | What I would really like to
27 | talk about are some of the good experiences that I
28 | have had because when I listen to the speakers today
29 | and they talked about threats to their way of life
30 | and the oppression of the Government, both

1 governments, you might leave Fort Norman with a
2 picture of human gloom, there isn't any nice things,
3 there aren't any nice things that happen
4 here. I guess the
5 Northwest Territories is at an awkward age because
6 the white people who come here to work for the
7 Government of the Northwest Territories for the most
8 part are given assignments somewhat like mine. The
9 desire of the people here to be running their own
10 affairs and controlling their own lives, while it may
11 not be correct to say that it is growing, certainly
12 their ability to express that desire is growing.

13 THE COMMISSIONER: You mean
14 the wish to do so is always there?

15 A I believe it is there in
16 all people, but what we have in Fort Norman is a
17 community of about 17 or 20 white people here on
18 various assignments and there are about 250 Native
19 People who relate to them in various ways.

20 The Mackenzie Highway and the
21 Mackenzie Valley pipeline were both issues that dawned
22 before I came here. But the peoples awareness of what
23 those things will mean to them has been growing while I
24 have been here and I have seen the effects of their
25 growing awareness.

26 The threat of those two
27 projects has forced them to crystalize their
28 thinking and. to vocalize their arguments against
29 those projects and against the agencies who
30 conceived them and against the agencies that render

1 | them powerless to assume the proper control over
2 | their own destiny which means that the Government of
3 | the Northwest Territories and its Department of
4 | Economic Development, Social Development, Education
5 | come under a great deal of fire and a great deal of
6 | very well articulated and very well appropriate
7 | criticism. in spite of the fact that they are
8 | peopled with people just like me who didn't come
9 | here meaning to do any harm.

10 | It is very uncomfortable for
11 | a white person working for a particular government
12 | agency to hear his culture being criticized roundly for
13 | what it is attempting to do or thinking of doing to
14 | this culture and it is very upsetting to hear the
15 | agency that you work for being criticized.

16 | What you have is neighbours
17 | living together with a very awkward political situation
18 | between them. We are neighbours and we do relate
19 | to each other in a very real way. I would like to give
20 | you some examples:

21 | The first speaker today was
22 | Paul Andrew. Shortly after I arrived here Paul's
23 | father died and I can remember sitting up late with
24 | Paul in a very emotional conversation, my father had
25 | died just a year or two earlier and we spoke to each
26 | other to try to comprehend that particular blow of
27 | fate.

28 | Rod Hardy was the second
29 | speaker. Last night I sat up all night with Rod Hardy
30 | waiting for you to arrive and we talked, watching the

1 sun come up. Rod's father, Jack, gave me potatoes to
2 plant in my garden and he regularly asks me how they
3 were doing.

4 Robert Clements addressed
5 you and he is the Secretary of the Settlement and
6 the person whom I am supposed to be training to take
7 over entirely the central administrator role here.

8 One of Robert's favourite
9 ways to spend an afternoon is to go to the school and
10 just kind of be there with our four teachers, Brian
11 Meriton, Dorothy Menton, Bill Hunting and Stella
12 Hunting and the-atmosphere there is one of a very warm
13 friendship.

14 When Robert's wife gave birth
15 to a baby boy recently, he asked Stella Hunting and
16 Bill Hunting if they would be godparents. Harriet
17 Gladu spoke to you.

18 I recall spending a very pleasant hour with Harriet
19 and a visiting Anglican minister talking about the
20 old days and the Anglican church and her marriage in
21 that old church and the christenings of her children
22 in that old church.

23 John D. Hitchinelle spoke
24 to you and I remember making an application for his
25 cousin, David Hitchinelle, through the Game Division
26 of the Government of the Northwest Territories for
27 building materials for him to build a cabin on his
28 trapline down at Stewart Lake.

29 Danny Yakaleya spoke to
30 you. Last summer his older brother, Raymond, was

1 | married and Laura asked me if I would agree to use
2 | my house as a space for the reception afterwards
3 | because it was larger and it was a very good party.

4 | Elizabeth Yakaleya spoke
5 | to you while at Willow Lake and I visited with
6 | Elizabeth and Johnny a couple of times and I like
7 | them very much.

8 | Last year when I went on
9 | holidays I visited and Johnny found out I was going
10 | back home to see my mother, they brought out a
11 | carving of a Slavey Indian sleigh tobogan and asked
12 | me to take it to my mother as a gift. It brought
13 | tears to my mother's eyes to think that a total
14 | stranger that far away would think that much of her.

15 | Victor Menico spoke
16 | to you about, well, sometime in the last week Victor
17 | came to me and indicated that the cabin that he was
18 | building needed about five or six boards and could I
19 | give him boards from our supplies which I did.

20 | Fred Andrews spoke to you.
21 | Last summer Fred Andrews completed a new log dwelling
22 | using the \$5,000 special grant from the Commissioner of
23 | the Northwest Territories. It makes me proud that my
24 | agency was able in at least one case to do something
25 | nice for someone.

26 | THE COMMISSIONER: Did you say
27 | \$1,000 or \$5,000?

28 | A \$5,000.

29 | Angus Lennie spoke to you
30 | and I can remember one evening getting into a fight

1 | trying to keep Angus Lennie's girlfriend from
2 | getting insulted by someone else.

3 | Paul McCaulley spoke to
4 | you for awhile this afternoon. He has a large
5 | family, and when our government's staff houses were
6 | going in this year and the subcontractor came in, I
7 | gave him a number of names of local men who were
8 | carpenters and I put Paul McCaulley's name at the
9 | top of that list for him to ask him first because
10 | he is one of the best carpenters in town. He is a
11 | very wonderful man.

12 | Paul also has a daughter,
13 | Cecile who finished teacher training this year and
14 | on that subject of teacher training, the two years
15 | that I have been here, there have been two
16 | Native teacher training students stationed in this
17 | school here for the period of their training both
18 | years.

19 | What I mean is that the
20 | Government of the Northwest Territories doesn't
21 | always do really bad things because some people
22 | really do want to help and if Brian Menton or
23 | Dorothy Menton or Bill Hunting or Stella Hunting
24 | were here they could tell you of similarly warm
25 | experiences that they have had with many of the
26 | people here.

27 | There have been many, many
28 | people here who have done really nice things for me and
29 | for the other white people here too. And we try to be
30 | good neighbours to the people that we live with in Fort

1 | Norman.

2 | But the whole question of
3 | this pipeline upsets those neighbourly relationships
4 | really badly. There is too much at stake and I think
5 | that sometimes the people here might feel like Damocles
6 | with the giant sword hanging over their heads by a
7 | hair, and so the issue of the pipeline really does get
8 | in the way of really good friendships.

9 | Just talking about it, makes
10 | people upset and unhappy and it disturbs the smooth
11 | flow relationships and a smooth growth of things in
12 | some kind of natural progress.

13 | It frightens me to think
14 | about what degree of upset might result if it
15 | actually were undertaken. Therefore, I ask you as
16 | a person to complete your Inquiry with all due
17 | haste and I hope that you will be able to make a
18 | recommendation that the Mackenzie Valley Pipeline
19 | not be built because not only would it destroy
20 | this culture, as these people have told you, but
21 | it would destroy the community of Fort Norman
22 | forever.

23 | We cannot be good
24 | neighbours with a threat like that hanging over one
25 | of us.

26 | The only way that it could
27 | ever happen in a smooth manner would be if the
28 | native organizations were given absolute veto power
29 | over every last detail, and the only way that that
30 | could possibly happen would be if they read their

1 land claim settlement first and then worry about the
2 pipeline in their own way as they saw fit.

3 Thank you very much for
4 your time.

5 THE COMMISSIONER: Thank you
6 very much, Mr. McEwen.

7 ELIZABETH YAKALEYA, recalled
8 (INTERPRETER)

9 A This is Elizabeth
10 Yakaleya speaking now and she says when I heard
11 Danny Yakaleya, that is my grandchild, talking, and
12 when he said I don't know anything of their way of
13 life in the bush, it brought tears to my eyes, but
14 in a way it is our fault. When they go to school
15 and come back for two months, we could take them
16 out in the bush and live out there with them and
17 teach them our way of life, but we never do that.
18 When my son was fourteen years old his dad went to
19 the hospital and he was going to school and they
20 keep telling him, "School is good for you but it is
21 good for you in the bush too so that you learn the
22 way of life, how we used to do in the bush.

23 So my daughter and son-in-
24 law took us back out to Willow Lake and we went on
25 my snare lines and I was setting snares. It is not
26 those wire snares that you set now, it is a real
27 snare that you have to make, and I seen the marten
28 tracks and I told my son to set a trap and he how
29 said, "I don't know you do it for me." And he was
30 fourteen years old already and he didn't know how to

1 set a trap for marten.

2 So I set a trap for him and
3 the next day we went and visited the snares and
4 visited trap and I got a marten in my trap. And so
5 when I caught that marten I told my son to take that
6 marten off the trap and set that trap the way I did
7 it, but the only way you are going to make a living
8 for yourself because your dad is sick and in the
9 hospital.

10 My husband was in the
11 hospital and came back home and then went back out
12 again for three more years to the Charles Camsell
13 hospital in Edmonton.

14 My son went up to Grade
15 7, he was supposed to go to Inuvik to do his grade
16 8, but he didn't go. He learned half of the
17 English in school, how to write and read and the
18 other half is the way of life in the bush, so for
19 me it is just like he took his Grade 12, because
20 he knows both

21 When Danny and I talk
22 about school, saying what education I got, yet
23 in a way I feel real bad for them because they
24 just know only one way. I am speaking to you
25 people that's in here, the Native people, the
26 father and the mother of your childrens. Speak
27 to your children in your old tongue, teach them
28 the way of life at home, it is good to speak
29 English and do the things that whitemen do, but
30 it is good to be our own self and speak in our

1 | own language and live the way we used to in the
2 | land.

3 | When I was young I went to
4 | school for six years. I had no mum, no dad. After
5 | six years I came back home to my uncle and aunt and
6 | they used to tell me, "Go out and set snares for
7 | rabbits." I didn't know where to begin from. I
8 | used to cry because I didn't know nothing.
9 | Finally, my uncle felt sorry for me and taught me
10 | how to work, how to set snares. He taught me
11 | everything how to work in the bush. and it is
12 | really good when you know all these things. When
13 | Danny and Angus talked and said that they didn't
14 | know anything about life in the bush, I feel so bad
15 | about that.

16 | The whiteman lives his
17 | life the way he wants and an Indian lives his life
18 | the way we want. Its nice to know about the
19 | whiteman's life and our life. When we say that
20 | this is our land we mean it because we were
21 | brought up on it and these people here should
22 | teach their children some more about the way of
23 | life out on the land.

24 | When we say that this is our
25 | land it is our land because we were born here. The
26 | land is our money. The food on it, that is what we
27 | live on.

28 | When us natives say "no"
29 | about something, it is no. When they say they want to
30 | put the pipeline through even we say "no" they are

1 | still going to do it.

2 | When they come in for
3 | drilling seismic, they ask and we say no. They are
4 | still doing it and now when you are up in the air, the
5 | plane you see all these roads.

6 | I thank Mr. Berger to come
7 | here and sit with us and listen to us what we are
8 | talking about. He has got a good heart to just sit
9 | down and listen to what we are all saying about the
10 | pipeline and about the land claim.

11 | I thank you very much.

12 | Yesterday when we heard that
13 | you were coming over to Willow Lake we put up
14 | a big tent and us womans all went out and got
15 | spruce boughs to put for the floor and got everything
16 | ready.

17 | When Judge Berger was
18 | coming we never had anybody like him or the Queen or
19 | her son to come and visit a small settlement like
20 | this at Willow Lake and when Judge Berger was coming
21 | they said that we were all so happy especially when
22 | he came out to Willow Lake. We are so proud of him,
23 | to have him there with us. When he came to Willow
24 | Lake my childrens all helped each other and really
25 | worked to make it comfortable for him. I really
26 | thank them all.

27 | And that is all for now.

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

30 |

1 PAUL BATON, recalled
2 THE INTERPRETER: This is Paul
3 Baton.

4 A Yesterday I talked with
5 Judge Berger for awhile and again tonight. I want to
6 talk with him for awhile.

7 I am going to talk about
8 when they first had treaty. I spoke to some older
9 people that -- about treaty when they first had
10 treaty and they said when they first had treaty they
11 told the people that the Government would always
12 help you. The reason why I asked these old people
13 about when they first have signed treaty was
14 because I was a chief and I wanted to know what it
15 was like when they first paid treaty here.

16 I have never been to
17 school, I don't know how to read or write. Today I
18 am 50 years old, still, I know how the whiteman
19 works and I know how the Native works. I see it
20 all.

21 This pipeline they are
22 talking about we don't want to have it and this Bear
23 River dam, that too, we don't want it.

24 The old people used to
25 talk with me and said that John Blondon's dad was
26 the one that found the oil at Norman Wells.

27 Yesterday when you were at
28 Willow Lake we talked about it and you heard all
29 about it.

30 Long ago there was a white

1 man trapper out on Bear Lake who found a piece of
2 rock. That white trapper lived with us Native
3 people and an old Native man had found a piece of
4 rock. We didn't know that there was some money in
5 it and he brought it home and gave it to this white
6 man trapper because he didn't know
7 what it was, and that white trapper knew what it was
8 I guess because shortly after that he went back out.

9 The next year there were
10 some white people coming in surveying and the white
11 people were, there were four brothers, their last
12 name was Levine and that old man talked about
13 it later on. They gave him 25 pounds of flour when
14 they first seen him -- 50 pounds of flour.

15 Three times in a row they
16 gave him 50 pounds of flour and after that he never
17 seen them.

18 What these people are
19 telling you now is not only him they're talking
20 about, the way of life is all the same along the
21 Mackenzie River.

22 These companies that come
23 in, they are the ones that are making money off it
24 while they are working, drilling, not us.

25 What we are talking about
26 now is we want to have a good life and for our
27 little childrens that are growing up now we want
28 them to have a good life too.

29 This oil company, also the
30 Government, what they say is only for themselves, it

1 | is not for everybody. When they talk about this old
2 | man, that they gave him 50 pounds of flour, that is
3 | the way that we are going to be. this is what I am
4 | talking about. when they paid treaty they said they
5 | would look after us and that is the way it should
6 | be.

7 | If the pipeline goes
8 | through, when the sun sets and the sun rise, and we
9 | can't see it, it will be so dark, that is the way it
10 | will be for us.

11 | If you listen to what we
12 | are all telling you now, the sun set and it will be
13 | rising soon. There will be no clouds, there will be
14 | no smoke or anything on it, that is the way that it
15 | will always be.

16 | When the people are
17 | talking to you I don't want them to have worry on
18 | their mind while they are talking to you. I want
19 | to see them all happy. We don't live to be a
20 | hundred, we just live for so many years and that is
21 | all.

22 | I want you to listen to me
23 | while I 'am talking, that is why I am talking to you
24 | again.

25 | That is all for now, thank
26 | you for listening to me.

27 | THE COMMISSIONER: Thank
28 | you.

29 | (WITNESS ASIDE)

30 |

1 FRED WIDOW recalled
2 THE INTERPRETER: This is Fred
3 Widow and he spoke to you last night, at Willow Lake.
4 When I talked to you last
5 night up at the lake I told you my dad had died and my
6 mother was poor, that she had brought me up in rabbit
7 skin clothes.
8 So I told you about what was
9 my childhood like so now I am going to talk to you
10 about trapping, setting snares for rabbits and fish.
11 This land, what we are
12 talking about, this land, everybody knows.
13 When you go out and set a
14 snare and you get some rabbit it is just like
15 saying, "Mum. I am hungry," and she gives it to
16 you, and when you set a trap there too it is just
17 like saying to your father, "I want some money", and
18 you get it. That is why we keep saying our land and
19 we keep talking about it. It is just like our land
20 is just like punishing our mothers and fathers. If
21 you got no parents this land is just like your
22 parents, that is why we keep talking about it, our
23 land, because we know if our land is ruined our
24 childrens will be poor.
25 When you go out hunting and
26 you get a moose it is just like your father treating
27 you , bringing you some meat home. It is the same
28 thing with putting a net in the lake) in the fish lake
29 too. That is why we are talking about it because of
30 our children and their children will survive on our

1 | read and write. It is nice to speak English, but we
2 | made a mistake, ourselves, by not teaching our children
3 | the way of life in the bush and just let them go the
4 | white man's way.

5 | I don't want to talk too
6 | long but this land, that's what I want to talk
7 | about.

8 | Yesterday I told you I don't
9 | want pipeline, I don't want a dam in the Bear River. I
10 | am not speaking for only myself, I am speaking for all
11 | the people.

12 | That's all for now.

13 | THE COMMISSIONER: Thank you
14 | Mr. Widow.

15 | (WITNESS ASIDE)

16 | FRED ANDREW, recalled

17 | A I already spoke twice,
18 | once in Yellowknife and once today and again tonight.
19 | I am talking really to Judge Berger. I want all you
20 | people to listen to me. I am going to talk about the
21 | pipeline, about the land now.

22 | This pipeline they are
23 | talking about it will come through but i want to see
24 | the land claims settled because whether we say "no"
25 | they are still going to do it.

26 | When I was in Yellowknife I
27 | told Judge Berger, you want to put a pipeline, even if
28 | I said "no" they are still going to do it and I told
29 | him, "Why can't they put, if they want to put a
30 | pipeline, then do it from Hay River to Edmonton and

1 | then they could barge it up from the North to Hay
2 | River." That is all that I said to him.

3 | Anyway, we are living by the
4 | help of the white people and you can't just say, "We
5 | don't want it" and "Don't do that", that's why I said
6 | this in Yellowknife.

7 | When they had the pipeline
8 | from the Canol camp over to the Yukon I helped them.
9 | I was working with them and it was a small pipeline
10 | and as they were laying it once in a while it would
11 | break. They kept doing that. Finally after two
12 | years, they didn't make the use of it that
13 | much, and after two years they closed it down.

14 | When the animals are out on
15 | the land, I don't see them, I don't know what they
16 | eat. The only animal that I feed is my dog. The
17 | animals that are out on the land, they know what food
18 | they want and what they will eat. If anything, if
19 | that pipeline goes through and anything happens to
20 | the pipeline, their food will get destroyed and they
21 | will have nothing to eat. You don't want to kill
22 | animal that is kind of sick and not fat for yourself
23 | to live off.

24 | This land is just like a
25 | bank for us. When a whiteman has got money in a bank
26 | he picks up a pencil and writes a cheque and goes to
27 | the bank and gets some money. Us Indians, we go
28 | out, take our gun and go out and shoot something or
29 | trap something and that is our bank. We don't want
30 | it destroyed. It is not only us Natives that live

1 | the delta a .lot of them go out for muskrat and
2 | fishing. If they do make that dam in the Bear River
3 | there will be no water down that way. What will happen
4 | to the fish and all the muskrat? What are the people
5 | going to live on down there?

6 | I want to talk some more but
7 | I can't always talk, so I will just leave it off until
8 | now.

9 | Thank you for listening to
10 | me.

11 | THE COMMISSIONER: Thank
12 | you.

13 | HELEN NAEDZO, sworn.

14 | A My name is Helen Naedzo.
15 | I am a student. I. have been living here for 19 years
16 | in Fort Norman, Every year I attend school in Inuvik.

17 | I was six years old when I
18 | went to school in Inuvik. It was very hard for me to
19 | speak in English. I tried very hard to learn in
20 | school. I was grade 4 when my mother sent for me
21 | because she needed help at home.

22 | My father is a trapper and he
23 | tries very hard to catch some furs and try and sell it
24 | to support all our family.

25 | I know that some people at
26 | Fort Norman have tried very hard.

27 | When I was Grade 7 I went
28 | back to Inuvik to attend school and I stayed at Grlier
29 | Hall at the hostel.

30 | Every summer we tried to

1 | learn something in two months and we can't learn
2 | zli.nvthing and I think what he says in true. I cannot
3 | speak my language because I have been going to school
4 | ever since I was six years old.

5 | I can remember the time when
6 | my parents tried very hard to support us. I am doing
7 | my last year of school in Yellowknife. What I want to
8 | say to the people is that we should fight for our
9 | land.

10 | All the people that
11 | spoke, the things they said are true. The more we
12 | talk, the more we say things about the pipeline. From
13 | my point of view I would like to say even though we
14 | try harder the pipeline will still go through.

15 | I hope all the people should
16 | stand up and talk out.

17 | When the pipeline goes
18 | through I hate to see the people suffer.

19 | When I went to school I
20 | thought I was going to reach a goal, to make a success
21 | of myself, but when I came back I didn't learn anything
22 | at home.

23 | THE:COMMISSIONER: Thank you
24 | very much. Would you let me have the written
25 | statements that you brought with you, would you-,_.W_
26 | let me have that, if you don't mind?

27 | The statement that was
28 | written out and read by Helen Naedzo will be marked as
29 | an exhibit in the proceedings.

30 | (STATEMENT OF HELEN NAEDZO MARKED AS EXHIBIT C- 29

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(WITNESS ASIDE)

JOHN STEWART, sworn

A My name is John Stewart
and I would like to ask Mr. Berger for some questions
here.

Some guys were saying if the
pipeline comes through is it true that young guys will
get a job out of it right away or what.?

THE COMMISSIONER: The first
thing I will do is tell you that Mr. Elwood is here,
who is from one of the companies, Foothills
Pipelines, do you want to say anything about that,
Mr. Elwood?

MR. ELWOOD: Certainly.

THE COMMISSIONER: All
right, you have been sworn before as a witness, do
you want to take one of those chairs for the moment
and you can do your best to answer these questions as
we go along.

THE COMMISSIONER: I think
I should say before Mr. Elwood begins there are two
companies that want to build a pipeline up the
Mackenzie Valley. One is Arctic Gas, the other is
Foothills Pipeline. The representatives of Arctic
Gas were here yesterday and again today, but they
left, I think, just an hour or two ago to go back to
Norman Wells. But Mr. Elwood, who is here

1 | represents Foothills Pipelines and I had asked him
2 | here to listen to what you had to say and answer
3 | your questions.

4 | Can you interpret that,
5 | Chief?

6 | THE INTERPRETER: It just
7 | shows the type of interest that Gas Arctic has in
8 | wanting to respond to people's questions. I just
9 | wanted to make that statement.

10 | THE COMMISSIONER: Okay. I
11 | think we had better get back to the questions.

12 | MR. ELWOOD: Before we begin,
13 | Judge Berger, I haven't been sworn yet, should that be
14 | done?

15 | THE COMMISSIONER: Oh, well
16 | then you should be.

17 | MR. ELWOOD, sworn

18 | THE COMMISSIONER: Do you just
19 | want to state your question again now that we have gone
20 | through all of this?

21 | WITNESS STEWART;

22 | A Sorry about that, now, I
23 | was just asking that if the pipeline comes through
24 | down here is it available for all Native guys to get a
25 | job or do they have to go through some kind of
26 | training like I did before I could get a job?

27 |

28 | WITNESS ELWOOD:

29 | A We feel that anybody
30 | living in the Mackenzie Valley who desires to have a

1 | job on this pipeline project will have that
2 | opportunity. Now, we are providing training
3 | right now for the operations oriented jobs
4 | that will come with the running of the pipeline. We
5 | are starting training for construction
6 | oriented jobs such as heavy equipment operation.
7 | That training will be started this summer. Anybody
8 | without any skills, any training in these sort of
9 | things we feel will be able to get a job if they
10 | apply and we hope to run training with the actual
11 | construction of the job, with construction of the
12 | pipeline, so that those who start low on the rank at
13 | that time would have developed skills during the
14 | construction of the pipeline.

15 | WITNESS STEWART:

16 | A As you mentioned
17 | training, I went to training at Fort McMurray --

18 | THE COMMISSIONER: What did
19 | you say?

20 | A For training
21 | I went for training for the pipeline down at Fort
22 | McMurray.

23 | THE COMMISSIONER: Fort
24 | McMurray, in Alberta?

25 | A Yes, and I haven't got
26 | nothing out of it and the way that see it fl. I think
27 | that if the pipeline comes through and some guys can a
28 | job here I think that they will end up like I did,
29 | they probably will never get a job.

30 | THE COMMISSIONER: How long

1 | were you down at Fort McMurray?

2 | A Since '71.

3 | Q Until when?

4 | A Until three months and
5 | one day.

6 | Q You were down there
7 | three months --

8 | A For the training ,
9 | yes.

10 | Q And what company was
11 | that that you were with?

12 | A Mannix.

13 | Q Atlantic?

14 | A Mannix.

15 | Q Oh, excuse me, Mannix.
16 | What happened, you say that
17 | you didn't get a job out of it?

18 | A No, I didn't and well,
19 | they said that I had been trained for it and I had a
20 | certificate, and they wanted me back about 21, about
21 | ten days later since I came home, and after that they
22 | didn't want me up there because they wanted well
23 | qualified guys.

24 | THE COMMISSIONER: Do you have
25 | any comment on that, Mr. Elwood?

26 | WITNESS ELWOOD:

27 | A No comment, we are not
28 | associated with that training program or that
29 | construction firm to the best of my knowledge so
30 | I really don't know what sort of a program that they

1 | run.

2 | THE COMMISSIONER: You might
3 | want to translate, chief.

4 | Mr. Elwood said that the
5 | policy of his company was to provide training and
6 | jobs to people living in the Territories for the
7 | construction of the pipeline and the witness said
8 | that he had been to a training program with the
9 | Mannix company in Fort McMurray in 1971, for three
10 | months and that he didn't get a job out of it,
11 | because they said that he wasn't sufficiently
12 | qualified. You might translate that so we are up to
13 | date.

14 | Do you have any other
15 | questions?

16 | WITNESS STEWART:

17 | A No.

18 | THE COMMISSIONER: Thank you,
19 | Mr. Elwood.

20 | (WITNESS ELWOOD ASIDE)

21 | THE COMMISSIONER: Did you
22 | have anything else that pu wanted to say?

23 | WITNESS STEWART:

24 | A Yes.

25 | People are saying that they
26 | don't want pipeline down here and in my idea I think
27 | that I don't. We don't need it down here.

28 | Q There must be something
29 | wrong with my ears, but I don't seem to be able to hear
30 | you. It is my fault, not yours, so, you just repeat it

1 and I will try a litle harder.

2 A Okay.

3 The people in the North don't
4 want the pipeline down here. I think they have the
5 right idea, we shouldn't have it down here, we really
6 don't need it.

7 I don't know who we depend
8 on, I guess we've got to depend on you, Mr. Justice
9 Berger, that's right. It is bad enough this way, we
10 really don't need a pipeline anyway.

11 I have got no ideas, that is
12 all I want to say.

13 THE COMMISSIONER: Thank
14 you very much, maybe you had better translate that,
15 Chief.

16 (WITNESS ASIDE)

17 THE INTERPRETER: Does
18 anybody else want to talk?

19 ALFRED LENNIE, sworn

20
21 A I live here and this
22 year I am trying to start a little business of my own
23 with the Government funds. I have heard a lot of this
24 meetings that have been going on and I have sat at
25 meetings which I have heard with my two years, and what
26 I want to say is just a few words to make everybody
27 understand what I want to say.

28 There were a lot of meetings
29 and I heard a lot of old people. They are worried
30 about their children and they are worried about their

1 grandchildren. I have grandchildren too. I have taken
2 my kids out, which I have only got two and they are
3 both married and I have taken them out on the trapline
4 and I have taught them how to trap, I have taught them
5 how to hunt and I taught them how to fish, but today my
6 kids won't come back and trap with me in the bush
7 because they figured they had a little bit of education
8 and it is an easier life to go and get a job with the
9 government or somebody else. They make easier money.

10 I know people here talk
11 about their kids and their kids are married and those
12 kids they're worried about, they are out working for
13 money to feed their own families, the married young
14 couples. Did those kids go back in the bush like
15 their dad and mum did and live off the land? Therefore
16 why should you worry about your kids and your
17 grandchildren because for my generation to the next
18 generation, maybe another five years, I don't think
19 you will see many trappers. They will be looking for
20 work.

21 I have trapped all my life
22 and right today I have seen grown up boys, grown up
23 men, I don't call them boys, I call them grown up men
24 and their parents are trappers, and these grown up boys
25 and men with education, do you see them going into the
26 bush and trap?

27 Therefore, from my time on to
28 the next generation, after my time the next generation
29 that I was mentioning, the grown up men, they are not
30 trappers. They are looking for work. If there is a

1 seismic line out here and an oil crew that is where
2 they go to look for a job.

3 The generation that I am
4 talking about after that generation where are you going
5 to get a bunch of trappers, that is going to depend on
6 the land.

7 Maybe you people don't
8 think before you speak, but I sit over there in my
9 trapline and in the evening I come home from my
10 trapline, I am tired, I am laying down, I can't
11 sleep, I think. I think about all these things. I
12 am just wondering how many of you people lay down on
13 your bed and you can't sleep and think. And this is
14 what I'm talking about.

15 I know for sure another at
16 least say ten years anyway, there will be no
17 trappers because it is fading away right from my
18 generation. It has been fading away very slowly and
19 it is still fading away and it is getting worse as
20 the years go by.

21 Why should our kids get
22 educated and go and sit on the lake and set a fish net
23 and freeze their fingers when they have got education?
24 Why should they do it?

25 Nowadays, when kids get
26 education they figure that they have got an education,
27 they are going to look for a job to make their living,
28 regardless of whether they are married or not. They
29 have got to look for a job.

30 Nobody's go out with that

1 | stick over there and put on a pair of snowshoes and
2 | tramp snow down -- and set traps in 40 or 50 below
3 | weather when he has got education.

4 | I have taken some kids or
5 | students out of Inuvik, I take them out in the bush in
6 | the summertime, to teach them how to hunt and they
7 | don't even know how to split wood, so how are they
8 | supposed to survive i they don't know how to split a
9 | block of wood for themselves?

10 | Like I said earlier, our
11 | generation to the next generation, maybe the next
12 | generation they might have a few trappers.

13 | So what I am thinking in my
14 | own right mind I think that talking about this
15 | pipeline, I am not favouring the white man, I am not
16 | favouring nobody, I am favouring the future. If the
17 | pipeline goes through, the generation I am talking
18 | about, they're going to look for jobs off the pipeline
19 | so that they can live because they cannot go into the
20 | bush and trap.

21 | So why don't we come to a
22 | decision? Give us a little bit of royalty of the
23 | development that is going into the country rather
24 | than just fight against it and holler against it,
25 | because if you are going to holler it is going to go
26 | on for years and years and there is millions of
27 | dollars of stuff that is going to waste, there is
28 | nothing coming back.

29 | We have to come to a
30 | decision. Let's settle the land claims

1 settlement, get a royalty, or something out of
2 the land and leave the land just the way it is.
3 We are free to go where we want, we can shoot
4 ducks closed season, we are happy just the way
5 that we are. Let's get something out of the land
6 and if they want to build the pipeline let them
7 build it so our kids and our grandchildren can
8 work on that pipeline and they can earn themselves
9 a living, because they can't trap -- I know that
10 for sure.

11 It's true a generation
12 after this and the next generation there will be no
13 kids here that is going to be man enough to go out
14 there an sit by an open hole and freeze his fingers
15 to visit his net.

16 We old guys do it, but those
17 young kids are not going to do it, why do they go to
18 school for?

19 I trap myself, I go out
20 every fall and I stay out in the bush, I spend my
21 Christmas and New Year's in the bush, I am a
22 trapper. I can go and visit nets at 30 or 40
23 below. My hands don't get cold, -- but you take a
24 kid out of the hostel that has got a good bed, good
25 meals, put him out at the ice hole over there to
26 visit nets I wonder how long he is going to sit
27 there and visit that net.

28 I hope this gets through
29 everybody's mind and I hope when you go home you think
30 it all over and this is all that I am going to say. I

1 | have lots in the back of my head, but I won't mention
2 | it tonight.

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

5 | (WITNESS ASIDE)

6 | LOUIS BLONDON, recalled

7 | A Well, Mr. Berger, I have
8 | written down something to my best ability for what I
9 | am going to say for my people and I will interpret it
10 | for myself, I will try my best.

11 | I don't think that I have
12 | to have a whiteman's business to stand on their side
13 | so that they can all be scared to say something, but
14 | I don't think that I will make a laughing stock of
15 | this town, I will do my best to my ability.

16 | THE COMMISSIONER: I wonder if
17 | we could just have a little quiet to carry on here.

18 | A I will say the best that
19 | I can for my people the reason that they don't want a
20 | pipeline.

21 | About the Great Bear River
22 | hydro plant which is called the dam, I can't see why
23 | they can't build it where nobody uses the river
24 | much. Red Star River and Keel River, the people do
25 | not use them much, but the Mackenzie River and the
26 | Bear River people use it a lot because it is their
27 | only transportation to get to Fort Franklin and
28 | Willow Lake.

29 | The Mackenzie Valley
30 | pipeline will destroy our culture and our way of

1 life and a big change in our land. We don't need
2 the great white government to tell us what to do
3 from his great white house since he has never been
4 down here anyway. What I think is bothering us
5 about the pipeline just to keep his big bank book
6 very thick and his name good. He doesn't care what
7 the people down in the Northern region of the
8 Mackenzie River, which we call our self Dene,
9 because I know money burns faster than soil and this
10 land is not for sale.

11 They don't see no for
12 sale sign on this land, all of us Native people
13 of the North think the same way. When I say
14 "Native people" I mean Eskimos, Inuit and
15 Hareskin, Dogrib and other tribes because we are
16 all brothers and sisters. We were born in one
17 world. The Almighty did not build this world to
18 fight over it. I don't think it is fair for
19 either o us to say it is your land or my land
20 because nobody owns it.

21 The reason the
22 Government thinks he has this land is because he
23 leaves his brass buttons all over the ground. I
24 hope you know what I mean when I say "brass
25 buttons". I mean when they stake a land they
26 have these big brass and it has got a crown, I
27 mean those survey stakes that they leave in the
28 ground. I guess that is why the Government
29 thinks that it is its land, but us Native people
30 do not care about that because the Native people

1 lived way before on our own land.

2 You know for yourself, Mr.
3 Berger, you can go jaywalking for hundreds of miles
4 and nobody would say anything to you.

5 Us Native people call it
6 free country and freedom. I will give you an
7 example.

8 When I was in Edmonton
9 last year I was walking down the street. I
10 decided to take a short cut across the street.
11 The police stopped me and asked me, "What is your
12 name?" And then another police stopped me and
13 said, "What is your name?" I said that I was from
14 the North. He told me, "I don't want to see you
15 walking across the street no more or I will put
16 you in jail or pay fine."

17 That's why we call this a
18 free country. What all the people tell you about
19 their background is very true because some of them
20 don't have anything written for themselves but they
21 say it right from their hearts.

22 And about where their
23 trapping, their hunting grounds, fishing camps, all
24 along the Mackenzie. Native people use it from
25 Wrigley, Simpson, Fort Franklin, Good Hope,
26 all the way down the Mackenzie River and the Delta
27 too.

28 I strongly believe in what
29 the older people say. I don't care if a young
30 person in this room right now thinks it is crazy.

1 | What the older people are saying or what I am saying
2 | they should know and who we are fighting about,
3 | their future, that is what we are fighting about.

4 | I told them that we Native
5 | people were not capable of having fancy jobs, we
6 | live off our land, and which is really true, and
7 | what you might have seen while you were in Willow
8 | Lake, they are happy and they have lived off the
9 | land there for many years.

10 | When I say "our land" I
11 | don't mean physically fighting, I mean fighting in
12 | minds and with words. I never been to school very
13 | long. I quit school back in 1961, and that is a
14 | very long time but I have learned lots from my
15 | father with trapping and hunting. The reason I have
16 | quit was because my mother had to stay alone while
17 | my dad had to go to the hospital for TB in Charles
18 | Camsell Hospital. We both found it pretty hard at
19 | that time because my dad wasn't around to guide us
20 | through the hardships. But my mother tried hard to
21 | keep us going through all our hardships and my
22 | mother was a pretty good trapper. and she knew how
23 | to trap like a man, what she had learned from my
24 | father.

25 | I remember when she used to
26 | drive eight or seven dogs in the bush along the
27 | trapline. I thank my mother for that because even
28 | when my dad wasn't around, she showed me what my
29 | dad has taught her. I have trapped and I can do
30 | that no longer, Mr. Berger. And these wonderful

1 are talking about but tomorrow we will forget about it.
2 That is why when we talk about the future there is one
3 thing we have got to think about.

4 What I mean is, there's
5 somebody, that knows more than us, and that somebody, we
6 have to think about first, and who that somebody I mean
7 is God. He is the boss, he is the one that
8 made everything for us so we have to think of him first.
9 When we talk about the pipeline and the land now we are
10 not the boss and yet we keep talking and talking about it
11 over and over. Our boss knows that we don't think of
12 him, but just keep talking about the land and the
13 pipeline.,- If he wants to destroy everything he will and
14 that will, be the end of everything.

15 For over a year now I've
16 been thinking about this pipeline and I keep thinking,
17 if I don't think of God as our head boss we will never
18 get anywhere because he is the only one that will
19 help.

20 I listen to the radio and I
21 hear on the radio saying that the Indians have no
22 power, what do they mean by that?

23 When we get power we don't
24 get it from the people. Man's greatest inheritance
25 that comes from the power, that is why they call it
26 power, not from people. No matter how many millions we
27 have behind a person, but God is the only power that
28 gives you presence. Not a man, nobody else. Let us
29 ask him for help, let him think the same thing to
30 everyone, think about the same, God could give one

1 | person the power.

2 | The poor people sure, we are
3 | the same. We don't get power. I guess you know what
4 | it means. I don't know what I call power. I think for
5 | the future and the future that comes Why don't you
6 | think about your big boss first and then you talk for.
7 | the future.

8 | Tomorrow and tonight
9 | nobody knows what will happen in a minute. That's why
10 | we have to think our big boss first.

11 | But when the big meeting come
12 | I only say a little prayer and I will ask my God to
13 | help us I don't want your people to laugh at Native
14 | life here at Fort Good Hope.

15 | I am not shy to tell you
16 | right now, you know that you laugh at -- you laugh
17 | at your God too. I don't want that to happen again.
18 | You laugh at your boss he won't help you. Look at
19 | what the white people do when they have a big
20 | meeting. Mr. Stewart Hodgson, Commissioner says,
21 | "Say your prayers", and then he makes a good
22 | meeting. Did they laugh, no -- everyone think about
23 | his boss, and us Indians will, laugh at God, how
24 | you going to get help? For this time it is going to
25 | be a good meeting, for I don't want nobody laugh at
26 | me because I am going to tell him right direct to
27 | his face.

28 | Now I am going to really talk
29 | about the pipeline, what will happen.

30 | I am going to talk about

1 the pipeline now. For me it is just like it is
2 going to be on free land. What I mean it is going to
3 be on free land like from the south to Fort Smith and
4 from Fort Smith down to Good Hope, it is a little
5 colder, and from Good Hope down to the Arctic it is
6 more colder.

7 For me, the way that I am
8 thinking about the talking now. When it gets
9 into 70 below, when the pipeline comes through, would
10 it go through, would the oil go through the pipe when
11 70 below? I don't think it would be good, that is my
12 feeling.

13 The reason why I am saying
14 that is because I used to work for the NTL at the Bear
15 River Rapids and I see how they pump the oil over the
16 portage and when it is warm weather you pump the oil
17 and it goes over easy and as soon as it got a little
18 cold, the oil got thick and it doesn't come over the
19 portage as easy as it was earlier in the summer and
20 sometimes the pipe breaks.

21 They say this pipeline is
22 going to be four inches thick -- 48" thick. I wonder
23 what it will be like when it gets cold. Would it be
24 all right when the weather turns cold.

25 Last year I went to a
26 meeting where they were talking about the pipeline
27 and they asked me what do I think about it and I just
28 told them I don't think it would be good and when
29 I told them I didn't know they said, and I feel that
30 the first year when they put the pipeline it will be

1 | good, but the second year it would probably burst,
2 | break, there would be oil all over. When our land
3 | down in the north is not the same as it is in the
4 | south because it gets much colder down here, overflow
5 | too

6 | And when it overflows it
7 | doesn't come from the top, it is from the bottom,
8 | from the ground, that's when it keeps coming up,
9 | the water, and sometimes it's six feet or seven
10 | feet.

11 | Sometimes when they overflow,
12 | its up to six, seven, or eight feet and so many yards
13 | away there' ice all on the ground. Even if you said
14 | the pipeline wouldn't burst they overflow, has got more
15 | pressure and if it keeps coming up like that where the
16 | pipeline is it would burst. How do you know, you keep
17 | saying it is not going to burst, it is not going to
18 | destroy the land, You haven't tried it yet down in the
19 | North. And they ask me how do you know all of this and
20 | I told them that I seen some slides of the pipeline.
21 | That is why I am talking.

22 | On the creeks or on the
23 | little rivers they put gravel at the bottom of this
24 | pipe and the water flows day and night, it never stops
25 | and it keeps running and running and all the gravel
26 | will go and what makes you think it is going to be
27 | good, I told him.

28 | On the slide how they have
29 | this pipeline into a real high banks and sometimes the
30 | mud slides down right over the pipe, I seen all that

1 | too on the slides. It is going to be good -- after I
2 | see all this on the slides I don't think it is good.

3 | This pipeline maybe in the
4 | long future there are going to be a lot of things
5 | destroyed with it.

6 | They say nothing is going to
7 | be destroyed from the pipeline, but I know it is going
8 | to in the long run and I want all you people to really
9 | think about it.

10 | Even now when somebody's got
11 | a job and working, making a little money for
12 | themselves, the other person comes along and they are
13 | kind of jealous because this person is doing good for
14 | himself, and that is the way it is going to be when the
15 | pipeline comes through. There will be a lot of white
16 | people earning their living from the pipeline, but us
17 | Natives, it is not going to be that way, and we are
18 | going to be jealous because they are making money, good
19 | money and we are not, and' this is where there will be
20 | trouble.

21 | I am not on the whiteman's
22 | side or the Native's side, all I am saying is if it do
23 | come through, I just hope everybody see and feeds each
24 | other good.

25 | On this whole world white
26 | people, Native, we are all just like one family, womans
27 | and men are all like that. That's why I see the white
28 | people, the Natives as my own brothers and sisters.
29 | Just because they are white I can't say I don't like
30 | you and don't come on my land because that wouldn't be

1 | right.

2 | I can't say too much now,
3 | that is why I am just talking about the pipeline for
4 | you to know how I feel about it.

5 | I'd like to say a few words
6 | about 1910 and 1912, about the old times, how we make
7 | our living the hard way.

8 | What I know of the years
9 | around 1910 to 1912. It was very hard for people
10 | to have a very good life because at that time there
11 | was just the Hudson's Bay Company, and there was not
12 | enough stuff for the year round, just tobacco and
13 | matches and tea and sugar and very little flour. We
14 | could get 15 pounds of flour, 2 pounds, maybe, of
15 | sugar, 2 pounds maybe of tea, one plug of tobacco and
16 | maybe two or four inches No twisted chewing tobacco.

17 | Everything we buy by the
18 | scoop For sometime we used a big cup , we got some
19 | black powder, round balls and caps too.

20 | At that time there was only
21 | muzzle loading gun. They must have been 48" long.
22 | When someone bought one they piled up beaver skin
23 | right to the end of the barrel. Only good hunters
24 | got one of these. A poor hunter couldn't even get a
25 | plug of tobacco so they had to use the old time
26 | outfit to make their living. If they had no string
27 | or twine they cut lots of willow and bring it into
28 | their camp. They pull it off the bark and after they
29 | twisted the bark to make lots. So they make their
30 | own twine.

1 After they make the twine
2 they make it into a net. When they get finished they
3 always keep in a cool place so that it will not dry
4 out.

5 Some people had bows and arrows,
6 and people are having bad luck, some people have starved
7 to death. Some people at Fish Lake made their living
8 good, but those who do not stay at the Fish lake, and go
9 only for big game, they always starve to
10 death.

11 The fur crop was very
12 poor. Marten was only 250 or 50 and mink was no price
13 at all.

14 During the first war in 1917
15 my grandfather and I caught lots of furs. We thought
16 we would make good money but the price dropped down and
17 the marten price was only 50 pale marten, 25.

18 In 1910 before the first war
19 marten was \$5.00, but we would never say dollax then.
20 When we said two skins that means a dollar, then
21 everything we settled it by skin, we never said, "a
22 dollar"

23 Before the winter was over
24 there was no tea, no tobacco, people could not get tea
25 so they used muskeg leaves for tea, for tobacco they
26 used leaves from willow or birch tree and dry them for
27 tobacco. In winter they dig snow and look for tea
28 leaves.

29 In 1920 I know one time we
30 have gone too far from town so we couldn't go to

1 town. The now melted so fast that everyone got
2 stuck. Just a little tea and tobacco and before
3 spring it was all gone. No shells either. Nothing,
4 so we had to do our hunting same as an old timer so
5 everybody had to make bows and arrows, that is what
6 we call the hard life, Over a hundred years ago it
7 was very hard for people who want to set a net under
8 the ice in winter. They make a chisel out of moose
9 bone, but it was not very sharp. For one hole in
10 the ice it took them one day. Sometimes two days,
11 so it took a long time to set one net.

12 Now, today, the people have
13 problems about stuff too high in cost, but they still
14 have everything lots to eat. They should see people
15 over a hundred years ago, it was not an easy life
16 like today. I know in 1918 my grandfather was sick,
17 my uncle was sick and I was only 4 years old and then
18 we had nothing. My grandmother and my aunt they
19 went to set a rabbit snare, but they couldn't get no
20 rabbits. So we had to move we know where there was a
21 moose skin left. So when we got to the moose hide we
22 boiled it and we cooked. When it was boiling we
23 could make a soup out of it. The leather turned just
24 like a glue and when they tried to cook it on an open
25 fire, they cooked it all right, but they couldn't eat
26 it because they couldn't chew it, it was too hard,
27 but still we tried hard. But still we have no
28 complaint about it.

29 I want to talk about
30 how we trapped. We never used dogs in the fall

1 | when there was no snow. We used back packs. After
2 | Christmas we used pack sacks. They must have weighed
3 | a hundred pounds. We take our blanket
4 | and grub and bait for our traps. Sometimes we go out
5 | about a hundred miles. Sometimes we are
6 | short of grub, but we hunt moose or caribou. All that
7 | time we camp out, -and- all time we carry a Hudson Bay
8 | blanket we call it three and a half point.
9 | But we never feel cold all night. People are sure
10 | travelling, never stop.

11 | This area was too small for
12 | the people of that time. There was lots of people, but
13 | over a hundred years ago people only have only one dogs
14 | or two dogs.

15 | Around 1930 people are
16 | starting to have four dogs and after 1935 still people
17 | are getting six or seven dogs, so it was easy for
18 | people then to travel.

19 | Before Christmas we travelled
20 | over 400 miles or more one way to get our outfit to
21 | Beaver Rapids.

22 | Sometimes they took them one
23 | month before they get home. I know myself, the first
24 | time that I travelled over 300 miles to town, this was
25 | only one way, round trip was about 700 miles and I was
26 | very tired when I got home.

27 | So that is all for now. That
28 | is just to let you know that it was a hard life.

29 | THE COMMISSIONER: I wonder if
30 | you could let me see that paper you were reading from,

1 do you mind? Would you mind leaving this with me and we
2 will copy it and sent it back to you, is that all
3 right?

4 Thank you.

5 This paper by Mr. Blondon,
6 Miss Hutchinson, entitled "What I Know of the years
7 around 1910 to 1912" will be marked as an exhibit and
8 would you arrange to sent it back to Mr. Blondon when
9 it has been copied. (WITNESS ASIDE)

10 (STATEMENT OF JOHN BLONDON MARKED EXHIBIT

11 Well, I think that we have
12 heard all points of view, Chief. It may be that the
13 time has come to conclude the hearing tonight, but if
14 you would like to add anything, and if Mr. Hardy would
15 like to add anything before we close, please feel free
16 to go ahead.

17 CHIEF ANDREWS: Thank you very
18 much.

19 CHIEF PAUL ANDREWS, recalled

20 A I would like to just
21 give a very rough and basic summary of what has been
22 said today. I think that it came out very loud and
23 clear the importance of the land they still have and
24 that they want to be masters of their own destiny.
25 There were some people, there were some younger people
26 themselves admitting the fact that they were not
27 exactly happy with only knowing how to read and write
28 and not necessarily being able to live off the land.
29 That is another form. It is because of the lucational
30 system as I have pointed out in my presentation this

1 morning.

2 I think that they have
3 indicated and revealed to you the hard times that their
4 ancestors had to endure for survival and yet at this
5 time they still do not want to give up their land for
6 any form of development.

7 They do not want see any
8 development, it is quite obvious, but it has been
9 brought up over and over again and the younger
10 people, it came out, to me anyways, that they want
11 to learn some of the ways that their ancestors grew
12 up and some of the ways that their ancestors lived.

13 I think that it is also
14 very clear whatever recommendations you make to the
15 Federal Government regarding the proposed pipeline
16 we would appreciate very much it being in our
17 favour.

18 I think that is basically
19 what I wanted to say and I would like to take this
20 opportunity to thank you very much for coming here and
21 listening to our feelings and our concerns and we are
22 sorry that we kept you this late even though we know
23 that you are very tired.

24 That is all that I have to
25 say, thank you.

26 THE COMMISSIONER: Well, I
27 just want to say that I have enjoyed very much coming
28 here to Fort Norman and listening to what each of you
29 has said. Since I arrived in the central McKenzie this
30 week I have got used to staying up late so I am not a

1 bit tired.

2 I just want you to
3 know that I have listened carefully to what each
4 of you has said. A permanent record is being made of
5 everything that you have said and a copy will be sent
6 to Chief Paul Andrew and I will have a copy
7 so that I can look at it again and think about
8 the things you have told me at Willow Lake and here
9 in Fort Norman.

10 The contribution each of you
11 has made is valuable to me in discovering what the land
12 means to you and to your future.

13 So I will adjourn the
14 Inquiry. I will ask the Chief just to translate
15 that in summary form what I have said now and I
16 would like to express my thanks to those of you who
17 spoke and if I may especially to our interpreter,
18 Mrs. Yakaleya.

19 CHIEF ANDREWS: Before
20 I translate this there is something that I
21 sort of wanted to put on record at this
22 hearing here.

23 THE COMMISSIONER: All
24 right.

25 CHIEF ANDREWS: It is that
26 we received a land use application from the Hire-
27 North Project, land use permit application and that
28 was rejected and we had a meeting with the co-
29 ordinator of Hire-North Project and at that time we
30 had talked to them about it and he was -- one of the

1 | things that he promised us at that time was that any
2 | salvageable timber within a reasonable distance from
3 | the community would be delivered to the community
4 | by Hire-North, and they were -- they did their
5 | clearing from about a mile from town here and
6 | yet we haven't seen any salvageable timber. We
7 | know the right of way route and we know that there is
8 | some very good timber that the community could have
9 | used and all of that went up in smoke. That is just
10 | another of those promises that were broken, that is
11 | just what I wanted to put up on record here.

12 | (WITNESS ASIDE)

13 | THE COMMISSIONER: Thank you
14 | chief and everybody else, and we are adjourned, good
15 | night to you all.

16 |
17 | (PROCEEDINGS CONCLUDED)

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