

MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF THE APPLICATIONS BY EACH OF

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

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

and

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

(Before the Honourable Mr. Justice Berger, Commissioner)

**Fort Liard, N.W.T.
July 16, 1975**

PROCEEDINGS AT COMMUNITY HEARING

Volume 17

**The 2003 electronic version prepared from the original transcripts by
Allwest Reporting Ltd.
Vancouver, B.C. V6B 3A7 Canada
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www.allwestbc.com**

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1 Fort Liard, N.W.T.

2 July 16, 1975

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Ladies and
5 gentlemen, I'll call our hearing this afternoon to
6 order. I am Judge Berger and I am conducting an
7 inquiry into the proposal to build a pipeline from the
8 Arctic Ocean to Canada and the United States. Before I
9 need go any further, I understand that Mr. Trindal is
10 to act as our interpreter and I'll ask the secretary to
11 swear him in as our interpreter. Would you swear in
12 Mr. Trindal, who is seated here.

13 TED TRINDAL: Sworn as Interpreter

14 THE COMMISSIONER: Would you,
15 Mr. Trindal, as I go along, interpret what I have said.
16 Can you interpret what I have said earlier. You may
17 remain seated if you wish, when you are interpreting,
18 Mr. Trindal.

19 I am here because I am
20 visiting every community in the Mackenzie District and
21 the Northern Yukon to find out what the people who live
22 here in the north think about the proposal to build a
23 pipeline up the Mackenzie Valley from the Arctic Ocean
24 to Southern Canada and the United States. I am here
25 today so that you can tell me what you think about -it,
26 so that you can say what you want to say about it.

27 I have brought some people
28 with me today, most of them strangers to you, but some
29 of them old friends of yours, and there is a reason for
30 that. These ladies sitting here, with the mask, over

1 | their mouths are taking down everything that is said,
2 | so that when I have left here, I will be able to read
3 | and re-read what you have told me so that I will not
4 | forget it. After we have completed the printing of
5 | what you have to say today, we will send the book back
6 | to you that contains what you have said. We will send
7 | it back to your chief so that you will have it here in
8 | the village.

9 | I also brought the CBC with
10 | me. These are the CBC broadcasters over here, and they
11 | will tell the people throughout the north in English
12 | and in the native languages what you think about this
13 | proposal to build a pipeline. They are here so that
14 | people in the north and throughout Canada will know
15 | what you have to say.

16 | There are some other people from
17 | the newspapers here, they have cameras and
18 | notwithstanding the presence of the CBC and the people
19 | with cameras, I want you to feel free to tell me what you
20 | to say. I want to know what you have to say about the
21 | Pointed Mountain Pipeline, because you are the only
22 | people in the Mackenzie District who have had a pipeline
23 | built near your village. I want you to tell me about
24 | that pipeline. I want you to tell me if you will,
25 | whether any of you were employed in the construction of
26 | that pipeline and if any of you were, what jobs you're
27 | doing. Now that the pipeline is in operation, I want you
28 | to tell me if any of you are working on the pipeline,
29 | that is if you have jobs operating and maintaining it,
30 | and if so, what kind of jobs you are doing there.

1 | If that pipeline made any impact on the land where you
2 | hunt and trap and fish, I want you to tell me about that,
3 | and of course, I want you to tell me about what you think
4 | of the proposal to build a pipeline up the Mackenzie
5 | Valley.

6 | So I want you to tell me what
7 | terms and conditions you think should be imposed if a
8 | pipeline is built. That is what things you think should
9 | happen before it is built, if it is going to be built.
10 | And I want you to feel free to speak up today,
11 | notwithstanding that there are these ladies and
12 | gentlemen of the CBC and the press here, notwithstanding
13 | that want you to feel free to tell me what is or, your
14 | mind, so that I can tell the government because that is
15 | my job, so that I can tell the government what is likely
16 | to happen here in the north if the pipeline is built and
17 | so that I can make my recommendation to the government.

18 | I am here to listen to what
19 | you have to say, and I will ask your chief and the
20 | members of your council to speak first of all. Before
21 | they do, I'll ask the secretary to swear them in.

22 | CHIEF HARRY DENERON: Sworn

23 | WILLIAM BETHHALE JR: Sworn

24 | JOHNNY KLONDIKE: Sworn

25 | JIMMY KLONDIKE: Sworn

26 | THE CHIEF: I would like to
27 | thank Mr. Justice Berger for being here with us today.
28 | We are really ready to go ahead with this hearing, hut
29 | actually we are not really ready. There's a lot of
30 | people here who don't really understand the pipeline.

1 They don't really understand the pipeline, but I think
2 the people to blame for this whole thing has to be the
3 CBC people. I think they should have provided us with
4 the radio programs, television and what not, but this
5 we don't have. The only radio station we get up here
6 is Fort Nelson radio station, which is broadcast out of
7 Fort St. John B.C. I travel quite a bit and I go down
8 to Fort Nelson, B.C. and people -- Indian people from
9 over there tell me, well, nice of you people to talk on
10 the television. It's nice to see you guys. Well, we
11 don't know what's going on. We never see these people.
12 I don't know what they're talking about. It's very
13 difficult for us. The communication is very lax it's
14 just terrible up here, especially the mail services we
15 get. If we're lucky, we get it every two weeks, or one
16 week if we're very lucky. So, if we seem very slow in
17 a lot of things, well it's not our fault really. Its
18 lack of communication.

19 I would like to talk a little
20 bit on Pointed Mountain area. This is the big concern
21 for all the Indian people. So I just want to go over a
22 few points that -- first this land, this piece of land,
23 Pointed Mountain, is the land that belongs to the Indian
24 people. It's not a virgin land. It's a land that was
25 used by Indian people for many, many years. Just
26 recently, the oil company moved in -- they put pipeline
27 out of there, it's just like a little city comparing with
28 our little village in Fort Liard. They have a real nice
29 airstrip, lighted, gravel roads, they can travel from
30 camp to camp. That means, when the Indian people

1 article in here, with, this is a little book, Explorer
2 Guide Canada, Arctic 75 it is called. It's brought here
3 for the tourists. It was published for the tourists
4 that might be travelling in the Northwest Territories.

5 Well, the Indian people, they
6 don't need anything like that, for the simple reason
7 that we all know that wherever we want to go, we can
8 go, we don't need a guide. We don't need anybody to
9 tell us where to go. But, -- so this was published
10 just for the white people that they call themselves
11 tourists. Well, in one of the little wordings here,
12 the name on your travel map are a reminder to all of us
13 up there, those who were first to discover our great
14 northland. Well, by looking at the map, up here, you
15 run across a name like Alexander Mackenzie. That they
16 marched from Montreal to the frozen and Pacific Ocean,
17 in the year 1879 and 1793. Well, by looking at this
18 map here, there's many, many names here, it's all white
19 men, its not the Indian people. I don't see any Indian
20 people's name in here. By talking to the people, the
21 very old people, even in this area right here, they can
22 go back I don't know how far, long, long time ago.
23 Some people even believe in 1,200 years ago. So when
24 you've got a leader like that, I mean, you don't know
25 whether to trust a guy like that. We are saying that
26 this is our land and then the Commissioner tells you,
27 this Northland was discovered by the white people in 17
28 something.

29 There is another thing here,
30 the tradition tartan here that is printed here, it is

1 something like Scottish people will use for dancing,
2 the kilt or whatever they call it. And to me, this
3 should be a piece of moosehide here, with a beaver fur
4 around it, which make more sense than putting a piece
5 of cloth here that Scottish people wear.

6 You look at a lot of stuff
7 like that, you don't know whether the government people
8 are on your side or -- you just don't know where you
9 are. It makes you feel that you're sort of left out on
10 everything.

11 Another point I want to bring
12 out is also the area of Pointed Mountain, there is just
13 this one valley or one passage from Fisherman Lake out
14 into the trapping area, it was being used by the oil
15 company last year to move an oil rig in there and at
16 the end of the valley there, the drill site was
17 installed so the thing has been put up and there was
18 drilling going on there all last winter.

19 Well again I say, this is not a
20 virgin land, it is not a pioneer land, it is the Indian
21 land. Well to do something like that, why don't the
22 people let us know that it is doing something like that.
23 Another thing is that the oil company was drilling there,
24 they know this land belongs to the Indian, it belongs to
25 a trapline that belonged to Indian people that, live in
26 that area. There was a stove there, somebody hang
27 over a tree, it's a very old, old stove, and a tree
28 grew through this stove, it was -- I would say, about
29 six inches or four inches. That's just to show you
30 that there was somebody, the trapper put that stove

1 | there.

2 | Well, this goes on and on and
3 | on. The people last year, the trapper wanted to use
4 | that trap line, he never went over it to trap. There
5 | is just one passage to that valley, it was used by the
6 | oil company. Having a grader working in that area, its
7 | very hard area to work a cat in, therefore, in some
8 | places, maybe you gain, I would say, a quarter of a
9 | mile if you're lucky. There's a lot of tough country
10 | there. So the noise is there all year round.

11 | Again, the animals don't like
12 | noise so a trapper there just sort of took off from that
13 | area last year and move into Fort Liard this year, all
14 | winter long. And, from what we hear, they can't move
15 | that oil rig out the way it came in, because it was too
16 | tough, too much work. That oil rig will be moved out of
17 | that area via Yukon site. Well, the Indian people feel
18 | that it should he brought out the way it went in the
19 | damage already done from this site, why don't they bring
20 | it out the same way they brought it in. But asking
21 | government that question is almost useless, because there
22 | was a letter sent to Land Use Office in Yellowknife from
23 | Calgary, these people want to get a permit for, land use
24 | permit to have their camp moved to Nahanni and Number 2
25 | camp further up Nahanni and Nuhet 3 camp to the Yukon,
26 | Northwest Territories border, I would say about 40 miles
27 | out. Well, I told the government that approached me on
28 | this here, I said, why do you
29 | come to me now, when you know that these people are
30 | already on their way down to set up their camp. It's

1 | just another run around that we get from the government
2 | people all the time. When we ask the government people
3 | well, you should let us know what is going on. Well I
4 | was right, I told this government that approached 7c-,
5 | this paper should be torn in half and thrown in the
6 | garbage can. The government said no, we need you guy's
7 | permission to do this. Well I still go the paper in my
8 | hand and today I know the camp has been set up in Nahanni
9 | and I think they're moved to the Number 2 camp now. This
10 | sort of thing goes on in our land all the time.

11 | I would like to bring up the
12 | Pointed Mountain again. A lot of people tell me that there
13 | was a lot of jobs being promised by the oil company when
14 | the pipeline was to go, was to be pushed through to Fort
15 | Nelson. And to this day, right today, I don't think there's
16 | been a, I know of, there's nobody working on the plant
17 | site, right today. In fact, we don't know just even one.

18 | Well this sort of thing goes
19 | on all the time. Even our own government people when
20 | they come into town, the government brings them here,
21 | most of the government people working in towns here,
22 | the men are working, and also the wife is working.
23 | It's -- like I can name them off but I will not.
24 | When you see this sort of thing, you know all these
25 | white people are just money hungry. The people are
26 | just not getting a penny out of this whole thing.
27 | When the people say well, we're going to get you
28 | jobs if we put a pipeline through here, well,
29 | they should put that work to the people and
30 | even if they employ a couple of guys, it would

1 mean lots. A lot of our own government people are
2 putting people in our little towns here and they all
3 work, the wife and all work. Now, we don't have that
4 many jobs in Fort Liard. We don't have any. There is
5 a couple of Indian people that are holding steady job
6 in Fort Liard. Well, also all these people here, they
7 have large families, some have 12 kids. That's why the
8 people here that think that another pipeline would be
9 the same thing. They say well there'll be jobs here,
10 there will be jobs there, but maybe it's just another
11 piece of Pointed Mountain Gas Line, we don't know.

12 I ask Judge Berger, If I can,
13 let somebody else come up and talk now and perhaps
14 later on, I can come up and talk some more. I like to
15 -right now I got so much in my mind, I just like to sit
16 for awhile.

17 THE COMMISSIONER: Before Mr.
18 Klondike begins, could we just stop for 30 seconds.
19 There's something wrong with the P.A. system. I think
20 we're ready to go again, Mr. Klondike, so please go
21 ahead sir.

22 Excuse me, Mr. Klondike,
23 could we have what you said so far translated and then
24 you can start again, would that be all right.

25 MR. KLONDIKE: (Interpreter)
26 Before the pipeline come into our country, he says, I
27 lived there, and raised my family, and I used to hunt
28 fish, meat, fur, marten, lynx and moose and if I'm
29 hungry, he says I can use a fish hook and catch fish
30 and good weather permitting, he says, I can go out and

1 | get meat, he says, and I was hoping to raise my family,
2 | until they get of age and then they could make a good
3 | living out of that country, because there was lots of
4 | game. But he says now that since the pipeline came in,
5 | he says, I'm scared: to go anyplace. I don't know
6 | where to go, because wherever I want to go there's a
7 | seismic line with trucks rolling back and forth on it,
8 | or there's -- they're building pipeline and if not, he
9 | says, planes is flaying overhead and it scares the
10 | moose and the game is away he says, and ever since they
11 | come in, he says, I couldn't make a living out of the
12 | country, he says, this is my trouble now, he says.

13 | THE COMMISSIONER: Carry on
14 | please, Mr. Klondike.

15 | MR. KLONDIKE: (Interpreter)
16 | And he says there's all kinds of money made around me,
17 | all around, he says, with the oil, and he says they
18 | don't give me anything, they don't think that I'm a
19 | person living there, because I was living there before
20 | them, but they don't take that into consideration he
21 | says, and it seems they don't care about how the kids
22 | are or how I feel, he says. There's only one pass
23 | through the mountain that I used to trap, he says,
24 | they're occupying that too so that doesn't give him
25 | much chance to make a living.

26 | THE COMMISSIONER: They're
27 | occupying the pass?

28 | MR. KLONDIKE: (Interpreter)
29 | Yes, they're using it.

30 | THE COMMISSIONER: Carry on sir.

1 MR. KLONDIKE: (Interpreter)
2 Any place that is fit to trap, valleys and you know,
3 creeks and stuff, that's where all my trap lines were
4 to make a living and he says, I used to make a good
5 living out of that country but ever since the outfit
6 came in, I can't go anywhere. It doesn't matter what
7 direction I go in, I can hear the cats working all over
8 the country, so that makes me very poor now. The only
9 thing that I have to make a living now with is fish and
10 he says, I don't think if they ever seen my cabin, he
11 says they wouldn't even think it was fit for them to
12 live in. That's the way I'm existing now he says.

13 So he says, there's no way
14 out, from where he's living.

15 THE COMMISSIONER: Carry on,
16 Mr. Klondike.

17 MR. KLONDIKE: (Interpreter)
18 He says that now that the kids are grown, they have
19 kids themselves too, they're in the same shape as I am,
20 he says, I find it pitiful but they can't, they don't
21 get a job so they just hang around where they are and
22 he says, , we're all in the same boat. No jobs, or
23 there is no game around where the work is, so he says,
24 right now 'r in poor shape. I can't make a living the
25 way I used to anymore, around that country.

26 The other thing, he says, I
27 had one trapline, the main trapline, and he says, the
28 seismic or pipeline, whatever it is, he says, had
29 ploughed the road out, and I lost all my traps in that
30 mess too he says. And they don't seem to be

1 He thanks you too and he
2 says, while we have the chance, I'll just as well tell
3 you what I think of the situation. We don't like, he
4 says, to see so much money coming out of there, and
5 game so poor, and there's no way he can get a hand out
6 of it, or he says, they don't find it pitiful or
7 anything, he never was there, but in fact, he says, I
8 was there before the oil outfit. But they're profiting
9 by it, he says, but I don't get no profit, out of it.

10 (WITNESS ASIDE)

11 DANIEL LOMEN: Sworn

12

13

14

15 MR. LOMEN: (Interpreter) He
16 says, most of us, he says, we have no education and we
17 don't travel away from our town so we haven't got much
18 experience in finding all these things out, but he
19 says, that we have pipeline here, and there's pipeline
20 in B.C. too so in further back a few years ago, he
21 says we used to go beaver hunting and find beaver were
22 quite plentiful he says, but wherever the pipeline
23 crosses, creeks from there on down he says, the beaver
24 are diminishing because he says there must be a reason
25 for it, because it never was like that before.

25

26

27

28

29

30

He says Johnny Klondike
probably gave you most of the idea, he says, we're all
pretty much the same, but he says, this is all I can
say for now, but he says, I would like to ask you
question if you don't mind.

THE COMMISSIONER: Go ahead.

1 MR. LOMEN: (Interpreter) In
2 the country here he says, all we live on is hunting,
3 living off the land, moose, bear, moose and caribou,
4 whatever, furs, that's all we make our living by. He
5 says we don't make a living by making money he says.
6 He says I wish we had the same opportunities to make
7 that money as you get he says.

8 He says, in the past, we
9 didn't have much education, but from now on, the kids
10 are going to school, but they've got to live but
11 they're not up to par, but we got the right to live as
12 the young generation too.

13 I'm only asking you a
14 question or I'm telling you what our situation is. But
15 if you want to tell me anything, I will be glad to
16 listen to you.

17 THE COMMISSIONER: Thank you
18 very much. I'm here really to listen to you.

19 MR. LOMEN: (Interpreter)
20 Thank you very much. He says there's lots of strangers
21 in here too but I'm not trying to put on anything, but
22 I would like to tell you the truth and let you know our
23 situation, so as you can see for yourself what kind of
24 situation we're set in.

25 THE COMMISSIONER: That's why
26 I'm here.

27 (WITNESS ASIDE)

28 EDWARD DIAMOND-C, Sworn.

29 MR. DIAMOND-C: (Interpreter)
30 He says thank you for you being with us, and in the past,

1 we've never had no opportunity to get rich or any
2 opportunity to make a good living. What we're
3 doing, we're just merely existing. But I'm glad that
4 you're here, and we have an opportunity to tell you our
5 set up, so I says, I will let you know a few other
6 points.

7 We have no future, to
8 get up on our own like anybody else. This is the way
9 we live and that's the way it's going to be because
10 we have no way of getting rich or have a decent
11 living.

12 We always were pitiful but we
13 have a few game that we can rely on for a living, but
14 since the exploration got into the country, things are
15 getting harder because the games are scarce and they
16 seem to run away from our main, how you say, our main
17 environment, so to get to where the games are, he says,
18 is big far, therefore, we are poorer now than what we
19 were 40 years ago.

20 He says after the experience
21 we have had with the pipeline, we know what it's all
22 about and again, we're talking about a pipeline, but
23 we want the land, and we don't care about oil or
24 anything else, but we got to have land to live on, to
25 live in.

26 Well, he says, 20 years ago
27 we used to be able to make a fairly good existence, but
28 since exploration got into the north, he says, we're
29 getting poorer but no doubt that the oil outfits are
30 getting richer but we're certainly not getting

1 any richer, we're getting poorer. And they don't even
2 ask us to work because there might be a reason for it
3 because it isn't a way of living, and you got to be
4 qualified in order to work with this outfit and being
5 what they are, they're just overlooked and bypassed all
6 the way through.

7 THE COMMISSIONER: They're what?

8 MR. DIAMOND-C: (Interpreter)

9 They're bypassed us, they're not technicians or
10 qualified to do their work. He says, you can't put it
11 in a way that are complaining but we're only telling of
12 the facts or how we are, and we're glad to talk to you.
13 He can do it for a living, is just live off the land
14 and nothing else.

15 We will talk a little bit
16 about Pointed Mountain now. He remembers he said where
17 the pipeline, where Pointed Mountain is, he says, used
18 to be a lot of beaver and rats, he says, he's trapped
19 there for 60 years. He goes in there once in awhile
20 because Johnny is trapping there now so he doesn't
21 interfere with him but he knows for a fact that the
22 games are diminishing he says.

23 THE COMMISSIONER: Johnny, who?

24

25

26 MR. TRINDAL: Klondike.

27 MR. DIAMOND-C: (Interpreter)

28 And the games are disappearing, since the white people
29 are there it's probably too much traffic, it's occupied
30 and the game doesn't get a chance to get back in. So

1 | he moved back to Bovie Lake, 25 miles out the other
2 | direction, and there has been some drilling going on
3 | there and he figures the oil is tapped there too. He
4 | moved away from one spot and then the way people
5 | drilled there again.

6 | THE COMMISSIONER: He figured
7 | the oil is what down there, tapped there.

8 | MR. DIAMOND-C: (Interpreter)
9 | Yes, he figures it is tapped and he says you can see a
10 | little bit of seeping out of there.

11 | They're all got the same
12 | idea, that the same thing as what happened at Pointed
13 | Mountain, the same thing would happen again, so they're
14 | not too fussy about it, it's no benefit to them he
15 | says. The oil people work but there's no benefit to
16 | them, so why ruin the country.

17 | The same thing happened there
18 | as what happened at Pointed Mountain, he says, they
19 | just go about drilling and they're looking for oil but
20 | they don't care who's around or what is happening.

21 | THE COMMISSIONER: They
22 | don't? care whose ground.

23 | MR. DIAMOND-C: (Interpreter)
24 | No, they don't care who is living or --

25 | THE COMMISSIONER: Right.

26 | MR. DIAMOND-C: (Interpreter)
27 | And he says they were there before anybody and nobody
28 | asked them for any permission, they just cone and drill
29 | and go about their business and they don't care who's
30 | around and who's there or not.

1 He says all they care about
2 is the land. And what we, I don't know, but he says,
3 he, wants the land and they don't care about pipeline
4 or anything else and he says, he wished the government
5 would settle whatever they think is right with them and
6 that's the end of the land.

7 THE COMMISSIONER: The land.

8 MR. DIAMOND-C: (Interpreter)

9 Yes. What he means I think is --

10 THE COMMISSIONER: I think I
11 understand him.

12 MR. DIAMOND-C: (Interpreter)

13 But I guess you know what I mean.

14 THE COMMISSIONER: I think
15 so. It may come up again anyway.

16 MR. DIAMOND-C: (Interpreter)

17 I think he's trying to say royalties or whatever. A
18 Little bit of what they get out of it, so they can
19 better their lives with it.

20 That's all I'll say. If he
21 has time, he'll probably say a little more but there's
22 lots of people probably would like to put in a word too.

23 THE COMMISSIONER: Thank you
24 very much.

25 (WITNESS ASIDE)

26 THE COMMISSIONER: I think
27 maybe, Chief, we could stop for five or ten minutes and
28 just take a break and then start up again, would that
29 be all right.

30 (PROCEEDINGS ADJOURNED FOR TEN MINUTES)

1 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

2 THE COMMISSIONER: Well ladies
3 and gentlemen, we'll call our hearing to order and maybe
4 we'll just wait a minute until the people come in.

5 We'll start again now, and
6 Mr. Trindal , would you announce the name of each
7 person who speaks when they begin, if you wouldn't
8 mind.

9 JIMMY KLONDIKE: Sworn.

10 THE COMMISSIONER: Mr.

11 Klondike.

12 MR. KLONDIKE: (Interpreter)

13 We only got three fish lakes
14 he says, and one is Sandy Lake, one is Fishermans Lake
15 and one is Bovie Lake and he says -

16 THE COMMISSIONER: One is
17 Sandy Lake, Fisherman's Lake and what was the other one?

18 MR. KLONDIKE: (Interpreter)

19 Bovie Lake. And he says that anybody that goes fishing
20 and etches a big fish and a small fish, throws it back
21 in, he says they don't like that, because what you
22 throw back in, has got a tendency to probably die,
23 probably not survive so they don't like that.

24 He says even though the fish
25 is small he says, we eat them all, because that's very
26 precious, it's just like keeping it in the freezer, he
27 says when we want it we can go and get it and it's
28 fresh. But he says to catch more fish and throw it
29 away, he says, it's just like destroying. He says, we
30 don't fish for fun, he says, we fish for a living.

1 He says there was a lot of
2 families lived in that Fisherman's Lake, at one time,
3 but since the pipeline went in there, it chases all the
4 games out of there, nobody would like to say there
5 anymore so therefore, there's only three families living
6 there now.

7 It's a trapper area here, and
8 the pipeline is going through creeks, beaver ponds and
9 whatever and he says that in that going through the fish
10 lakes and he figures that if the pipeline should break
11 probably run into the lake and this is all trap lines
12 that the pipeline is going through.

13 He says the result of those
14 pipes going through creeks and beaver ponds, is kind of
15 polluted, to a certain extent, it polluted the creeks
16 and the environmental people don't want you to throw a
17 can away but he says how come they're not saying
18 anything about this pipe going through the creeks and
19 beaver ponds? There might be other people that would
20 like to say something but this is all I got to say for
21 just now.

22 THE COMMISSIONER: Thank you
23 very much, Mr. Klondike.

24 (WITNESS ASIDE)

25 WILLIAM SASSIE: Sworn

26 MR. SASSIE: (interpreter) He
27 says he knows of a capped well and he says there's
28 seepage, you know, a certain amount of drainage out of it.

29 THE COMMISSIONER: He knows
30 about what?

1 MR. SASSIE: (Interpreter)

2 Capped well.

3 THE COMMISSIONER: Capped well.

4 MR. SASSIE: (Interpreter)

5 And he says the oil is seeping out of it and he would
6 like to know if it's harmful or not.

7 THE COMMISSIONER: All right,
8 now we have representatives from the pipeline companies
9 here and maybe when we come back after supper, we'll
10 ask them to answer that, will that be all right?

11 In the meantime, since
12 Pointed Mountain has no connection with Arctic Gas or
13 Foothills I take it, Mr. Carter, and Mr. Hollingworth,
14 you might confer with the people here from Pointed
15 Mountain and Amoco and see if any one of them wants to
16 volunteer an answer to this question. We'll leave that
17 in your hands until after supper. Carry on, excuse me
18 for interrupting.

19 MR. SASSIE: (Interpreter) He
20 has the same complaint as Johnny Klondike so he says
21 it's no benefit to us so they don't like the idea of
22 these people working around, they don't get nothing out
23 of it so they really don't like the way things are
24 going. Very much the same as Johnny Klondike.

25 THE COMMISSIONER: Right.

26 MR. SASSIE: (Interpreter,)

27 When there's any project like that going on, he says,
28 the natives don't get nothing out of it, no work or
29 nothing so this is why they object, they say this is
30 our land and when there's work like that going on, he

1 | says nobody offers us a job, so he says he don't like
2 | that. It's ours so he says we won't let it go.

3 | THE COMMISSIONER: Would you
4 | like to add anything, sir?

5 | MR. SASSIE: (Interpreter)
6 | What he worries about, he says, if the land is ruined,
7 | what's next, what they going to make a living out of
8 | after that. When you're not a tradesman, he says, you
9 | live off the country, and if it's taken away, he says,
10 | we don't know what to do next.

11 | Other people would like to say
12 | something. For now, he says this is all. Thank you.

13 | THE COMMISSIONER: Thank you
14 | very much, Mr. Sassie.

15 | (WITNESS ASIDE)

16 | MR. CASEY: Hr.
17 | Commissioner, In order that Amoco can answer that
18 | question after supper, I wonder if there might be some
19 | description of the approximate geographic location.

20 | MR. SASSIE: (Interpreter) A
21 | mile from their camp, half a mile. Half a mile from
22 | Bovie Lake, from the west side.

23 | THE COMMISSIONER: Have you
24 | got that? All right, thank you Mr. Sassie. Well maybe
25 | we should hear one more person before supper. Would
26 | that be all right, Chief.

27 | JIM SEYA: Sworn

28 | MR. SEYA: (Interpreter) He's
29 | got a cabin about nine miles and he has made himself a
30 | garden by hand and whether it's an oil outfit or a

1 seismic came and unload all the equipment down and just
2 use his garden and strip the land all around his cabin
3 so he didn't like to go back and just left the cabin
4 for good.

5 THE COMMISSIONER: You said
6 that cabin was about nine
7 miles, nine miles from where, in what direction.

8 MR. SEYA: (Interpreter) Up
9 the Liard.

10 THE COMMISSIONER: Up the
11 Liard.

12 MR. SEYA: (Interpreter) He says
13 there's a road comes out the Fish Lake into the Liard
14 River.

15 THE COMMISSIONER: That's
16 where his cabin is?

17 MR. SEYA: (Interpreter) Yes.

18 THE COMMISSIONER: I might
19 say that if the representatives of Pointed Mountain or
20 Amoco want to deal with that allegation, they may after
21 supper. The location has been pinpointed. It may be
22 that it was an exploration company, having nothing to
23 do with Pointed Mountain or Amoco. Carry on sir.

24 MR. SEYA: (Interpreter) He
25 abandoned that home and then moved over on this side,
26 but whatever the exploration has been going on, he says
27 the game has not exactly disappeared but it is not as
28 good as it was in the old days. Thank you.

29 He says the same thing. He
30 said he had to abandon that place because there was too

1 | much exploration going on so he moved over to Bovie
2 | Lake now.

3 | THE COMMISSIONER: Before you
4 | go, Mr. Seya, could you show me on this map or where
5 | Fish Lake is. Maybe you could chief. For the record,
6 | the Chief pointed out what is known as Fish Lake and
7 | it's on the map as Fisherman Lake, same lake. Thank
8 | you Mr. Seya.

9 | (WITNESS ASIDE)

10 | THE COMMISSIONER: Well, I
11 | think maybe we should stop now for supper and come back
12 | at 8:00 tonight, would that be all right. And we'll
13 | carry on at 8:00 tonight, so I hope you'll all come back
14 | at 8:00 and we'll carry on till midnight or as late as
15 | you want to. And I'm still going to be here tomorrow,
16 | so we can listen to more of the people tomorrow too.

17 | So we'll adjourn then until
18 | 8:00 tonight, thank you.

19 | (PROCEEDINGS ADJOURNED TO 8:00 P.M.)

20 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

21 | THE COMMISSIONER: Ladies and
22 | gentlemen, we'll come to order again. And we'll ask
23 | the representatives of Amoco to start off tonight by,
24 | dealing with the questions that came up.

25 | JACK SAVAGE: Sworn.

26 | MR. SAVAGE: My name is Jack
27 | Savage, I'm with Amoco Petroleum. And I'd like to say a
28 | few words about the points that Mr. Sassie brought up,
29 | William Sassie brought up earlier about the oil leak
30 | down by Bovie Lake. We've since determined this is

1 cabin.

2 A Mr. Seya's cabin. And
3 that's all I had.

4 THE COMMISSIONER: Fine, thank
5 you. Now, do you want to translate that, Mr. Trindal?

6 (WITNESS ASIDE)

7 THE COMMISSIONER: I think we,
8 can carry on now and if there are any others who wish to
9 speak, they're certainly welcome to come forward.

10 Let Mr. Trindal translate for
11 a moment.

12 JOHNNY KLONDIKE, resumed.

13 MR. KLONDIKE: (Interpreter)
14 This is Johnny Klondike, he says in the olden days, he
15 says we used to not him, probably, but older people
16 than he was, used to pull him across Beaver River and
17 they used to build spruce bark canoes, and a whole
18 bunch of them used to go down and bring down a whole
19 bunch of dry meat, and they used to sell these to the
20 white people. And they used to import what you call
21 this Irish whiskey, Niggerhead, we used to call it, and
22 they were out of tobacco so they used to use gunny
23 sacks for wrapping and they had no tobacco so the
24 Hudson Bay man used to slice a chunk of this gunny sack
25 and they used to chew that for the taste of the tobacco
26 that was in it. He says he seen those days. But he
27 says we never depended on the white man for the living
28 those days like what we are now, he says.

29 And he says his uncles and
30 older people used to hunt meat for the Hudson's Bay or

1 any white man that used to work for them, and he says,
2 they don't get supplies like they used to now as in
3 those days, so they used to hunt moose and sell the
4 meat, the bull moose, or cow moose was 30 skins which
5 is equivalent to \$10 those days. And the bull moose
6 was 20, 20 into 3, that would ITO about 5, 6 dollars a
7 piece. And the little ones would probably be 2 or 3
8 dollars. And that was the price we used to sell the
9 meat for those days, and there was all kinds of meat
10 and everybody lived on it and they kept, they sold the
11 good meat and they kept the heads and the leg bones
12 for themselves and they sold the good meat for that
13 price.

14 Wolves for the Hudson Bay or
15 any white man were here as for hunting, but he calls,
16 we used to call them hunters but he calls it wolf and
17 he says we used to furnish all the food for the white
18 man, but it's vice versa now he says. We're not the
19 non we used to be. He says those days we were wolves
20 but now, a vice versa, we're recipients, he says.
21 That's all, he says.

22 THE CHAIRMAN: Thank you Mr.
23 Klondike.

24 (WITNESS ASIDE)

25 FRANCIS BERTRAND: Sworn

26 MR. BERTRAND: (Interpreter)

27 He says he has trapped in B.C. and wherever there was
28 beaver at one time, now there seem to be getting scarce,
29 he says he would like to know the reason why it's
30 happened. Wherever the seismic has been, wherever the

1 MR. BETTHALE: (Interpreter)
2 He says he has occupied his old man's trap lines ever
3 since he died, he says it's about 60-70 miles and he's
4 got to pack in and pack out every year and he ha run
5 across a seismic outfit running criss-crossing his road
6 and baring traps. I haven't put in any complaint yet
7 he says. He wouldn't kick but he hasn't been to
8 school. All he knows is Slavey language and he doesn't
9 know how to read and write and that's t, .FW only way
10 he made his living is by bushpacking and packing in and
11 out, and the only way he makes his money is by bush
12 land, by trapping and hunting moose. He's 56 years old
13 and he hasn't done any work or labour for any white man
14 yet. And he says what gets him, he says, they criss-
15 cross my road and every time they cross it, I've got to
16 clean the road, every time, he says, but I haven't
17 complained yet until today. So he says, his complaint
18 is that with exploration going up, it makes it harder
19 to make a living because it scares all the moose away.
20 So that's the complaint he has.

21 And he says, when they leave
22 their camp, it's not cleaned up, it's just left as it
23 Whatever food or stuff is left over is just left there,
24 going to waste and animals feed on it.

25 (WITNESS ASIDE)

26 WILLIAM MOUYE: Sworn

27 MR. MOUYE: (Interpreter) He
28 has a registered line, about one half mile from his
29 home and the pipeline runs parallel to his trapline,
30 he has a registered line.

1 | very much sir.

2 | (WITNESS ASIDE)

3 | WILLIAM BETTHALE JR.

4 | MR. BETTHALE:

5 | I guess I'll translate it. This
6 | meeting is not just only for us, in the future these little
7 | kids will have what we are doing now, like now we go out
8 | fishing, and hunting and swimming and we want them to have
9 | what we have now. I mean, like what my grandfather are
10 | doing before, you know, fishing, things like that. We want
11 | the land settlement, then the pipeline And so that they can
12 | have what we doing as before.

13 | Johnny Klondike was speaking
14 | about the Pointed Mountain, I've been working there, I
15 | seen how they spill that water from the rigs to the
16 | creek. And I've seen that the Fisherman Lake and fish
17 | "like that, I've seen it with my own eye, I was born in
18 | this here, I was born in the bush. We're not just
19 | saying that for nothing. We live here, we live in the
20 | bush, and we want it just like that. We want the land
21 | settlement first before the pipelines. That's about
22 | all, I have to say. Thank you.

23 | THE COMMISSIONER: Thank you.

24 | very much.

25 | (WITNESS ASIDE)

26 | THE COMMISSIONER: We'll take
27 | a short break while those of you who may still wish to
28 | peak can have a chance to collect your thoughts. We'll
29 | tart again in about ten minutes.

30 | PROCEEDINGS ADJOURNED FOR TEN MINUTES)

1 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

2 THE COMMISSIONER: The people
3 at the door could take seats along here if they wish.
4 There's lots of seats in the front here.

5 ME. BELL: This would be a
6 good opportunity for us to put our land use maps in. I
7 think Phoebe Nahanni has a few words to say, just
8 before we do that.

9 THE COMMISSIONER: Phoebe
10 Nahanni has been sworn already, in earlier proceedings
11 of the inquiry, so proceed.

12 PHOEBE NAHANNI: Resumed
13 I want to translate what I
14 said.

15 THE COMMISSIONER; Before you
16 do, could I invite the people at the door to take seats
17 here if you wish.

18 MISS NAHANNI: When I came here
19 around February or March to Liard, that was the first
20 time I ever seen Liard. And I immediately took a liking
21 to Liard because the people are really good, and their
22 land is beautiful and in speaking to many of them I found
23 that I have a lot of relatives here. And that made it
24 even more -- it made me feel really, really good about
25 it. And some people are not using the land, every
26 season, they're only using it some of the seasons. But
27 in my interviews I find, and in many of my interviews,
28 further down the river, down the MacKenzie River, and
29 from other places, that people are saying that it doesn't
30 mean that just because we don't use the land all

1 seasons, it doesn't mean that we're never going to use it
2 in the future. It means that maybe in a couple of years,
3 maybe in five years, we'll use it again. But, some of
4 the prospectors and the exploration people for gas,
5 minerals, who go out on the land, and they don't see any
6 Indian couple, they immediately assume that the people
7 are not trapping anymore, or not hunting anymore, but
8 their assumptions are unfounded, because a lot of them
9 don't even speak to Indian people. They just ignore them
10 all together. And the truth just kept coming out at the
11 interviews. And I suppose I could go further, but what I
12 really wanted to say, at this time, was that I'm really
13 glad to be here, I'm really thankful that I am here
14 again, and with that, I think I'll start explaining the
15 maps.

16 MR. BELL: I take it then
17 that this is the map for the trappers who live in Fort
18 Liard, and I'd like to you to pick up the mike and take
19 a position on in front of the map please. Perhaps you
20 could point out a few of the more significant land
21 marks to begin with.

22 MISS NAHANNI: Okay. Well,
23 this map is a collated map, can I elaborate a little bit?

24 MR. BELL: Please do.

25 MISS NAHANNI: The map you see
26 over there is an example of what I did to begin with.
27 That's a 250 thousand scale map, and that shows I think
28 five to seven trappers, their information, it isn't all
29 'there, because I didn't show all their trapping routes,
30 I just showed the main travel routes and they might have

1 | gone north or south or east or west of their main travel
2 | routes, and I didn't put it on there. Each colour is a
3 | different trapper. And I was limited with the number of
4 | coloured pencils I had on the one map like that, but
5 | I've got four of them at that scale. And I collated all
6 | that into the information on the four maps to this scale
7 | which is 500 thousand, 8 miles to an inch.

8 | MR. BELL: Perhaps so that the
9 | people in the room could orient themselves on the map,
10 | you could point out -- well I see the 60th parallel
11 | there and the boundary between the Yukon Territory and
12 | the Northwest Territories, could you point those out?

13 | MISS NAHANNI: Pettitot,
14 | Blackwater, it originates from out here.

15 | MR. BELL: I see Fort Nelson
16 | down at the bottom there.

17 | MISS NAHANNI: No, it's off
18 | the bottom --

19 | MR. BELL: Nelson is off the
20 | bottom of the map.

21 | MISS NAHANNI: Yes.

22 | MR. BELL: Well perhaps you
23 | could explain then what the lines on the map represent,
24 | and why some of them are thicker than the others.

25 | MISS NAHANNI: The thick
26 | lines indicate 50 percent or more, or else ten or more
27 | men have used this route. They've used it here. And
28 | the next line is the one that is shown here and
29 | around Fisherman Lake area. That's between five to
30 | ten men. And the thin lines is less than five men. I

1 | didn't speak to a lot of the men because when I came
2 | here a lot of them were in the bush, Harry Fantasque,
3 | Harry Fantasque was at Fish Lake, which is across the
4 | Yukon border, he was there when I came here so I
5 | couldn't speak to him. A lot of Bovie Lake when I as
6 | here, a lot of people in Sandy Lake too. So I didn't
7 | get a lot of their information, otherwise it would
8 | have filled here. Probably a lot more here, up there.

9 | MR. BELL: And there's a
10 | legend on the bottom, left hand corner of the map.
11 | Could you tell us what that says?

12 | MISS NAHANNI: It indicates
13 | big game, large game such as moose, woodland caribou.
14 | sheep, grizzly, and black bear or brown bear and also
15 | the areas where people fish. I made an error, Fort
16 | Nelson is right here.

17 | By the way, this is the
18 | winter road, it goes down here, straight up here. A
19 | lot of these routes are old trails, they're old trails
20 | and the straight lines that you see there are cut
21 | lines.

22 | MR. BELL: I understand that some
23 | of the trails predate the marking of the boundary between
24 | the province and the Territories, is that correct?

25 | MISS NAHANNI Yes. In many of
26 | the areas that I've done, I could probably give you the
27 | names of the people that I've interviewed, if that would
28 | -- the people that I interviewed, were Sandy Bertrand.,
29 | Edward Diamond-C, Paul Cadville, Gordon Kotchea, Johnny
30 | Klondike Sr., Gordon -- I'm sorry, Johnny Klondike Jr.,

1 Jimmy Klondike, Danny Lomen, Frank Lomen, Willy Mouye,
2 Jim Seya, William Sassie, Edward Mouye, Alexie Behile,
3 Albert Thomas, Vital Timbre, Fred Kotchea, Pierre
4 Berrgeault, Fred Berrgeault, St. Priger Nande, or
5 Mouye, and Armand Betrand. And a number of these people
6 have told me that they helped in cutting out the B.C.
7 border, as far as Smith and they were slashing I guess,
8 and there were a lot of Indian people from Simpson and
9 Nahanni Trout and other communities around here, and a
10 lot of white people from the south who were helping in
11 making that border.

12 MR. BELL: I take it this map
13 represents approximately 30 percent of the adult male
14 trappers in Fort Liard?

15 MISS NAHANNI: That's correct.

16 MR. BELL: And that there are
17 no trappers from any other communities represented on
18 this map?

19 MISS NAHANNI: This is just a
20 sample from Fort Liard.

21 MR. BELL: Thank you very
22 much. Phoebe, unless you have anything else to add,
23 those are all the questions that I have.

24 MISS NAHANNI: Just the sample
25 from Liard and after I spoke to men in Liard., I went to
26 Trout Lake, and after that I went to Nahanni Butte.

27
28 MR. BELL: Thank you very much
29 Phoebe, I think this map should be marked as an exhibit.

30 THE COMMISSIONER: Yes. This

1 | map, and should this map as well be marked as an
2 | exhibit?

3 | MISS NAHANNI: I only have
4 | one of that.

5 | THE COMMISSIONER: Well I
6 | think I'll have, the secretary mark that map as an
7 | exhibit. It contains the hunting areas and trapping
8 | areas and fishing areas of the sample, 30 percent of
9 | the trappers in Fort Liard. The other map which
10 | consists of the hunting, trapping and fishing areas of
11 | four individual trappers, will also be marked, and the
12 | map with the 30 percent of the trappers on it, will
13 | after it's been marked, be turned over to Mr. Bell in
14 | his custody and it can be reproduced and Mr. Bell can
15 | return the marked exhibit to the inquiry.

16 | MR. BELL: Very well, sir.

17 | (MAP MARKED EXHIBIT C-109)

18 | (MAP SHOWING TRAPLINES OF FOUR TRAPPERS MARKED EXHIBIT
19 | C110)

20 | THE COMMISSIONER: All those
21 | people out by the door, if they wish to, there are some
22 | seats here. If you prefer to remain by the door,
23 | that's fine too.

24 | Anyone else who wishes to
25 | speak is certainly welcome to do so. We have lots of
26 | time this evening, so I'm perfectly happy to remain
27 | here as long as you wish me to, in order to hear anyone
28 | who has anything to say.

29 | CHIEF DENERON: I would like
30 | to carry on with some of the things that I missed out

1 the last time. First, I would like to tell Mr. Berger,
2 Justice Berger about myself.

3 I did a little bit of
4 travelling because of my job. I've been away from Fort
5 Liard for 12 years, and during this 12 years I visit
6 and worked with some people from, like Inuvik,
7 Yellowknife, and Whitehorse and during this time I
8 visited a little settlement like Tuktoyaktuk, Sachs
9 Harbour, Old Crow and all these little places. And
10 besides that, I have a real good paying job, and
11 sometimes I had to work the night shift, and afternoon
12 shift, and for that reason, I thought well, this isn't
13 the life I really like to do all my life, I went back
14 trapping for a couple of years, and after I did that
15 for a couple of years, well I came back and I'm very
16 glad to; come back.

17 The reason I'm saying this is
18 that the people, the white people think that this
19 pipeline will create lots of jobs for Indian people.
20 Well, the trappers feel the way I did, it might be nice
21 to go away on a job for a couple of months, couple of
22 months or a couple of years, but it's always nice to
23 get home where you were born, and live the way you used
24 to live. Also, in Fort Liard, the people go away on a
25 job and two weeks, one month, they always come back.
26 So I don't think our senior people will benefit from
27 this pipeline at all, not by way of a job anyway.

28 I'd also like to bring out the
29 land claim. If we had a good land claim, it also means
30 that Indian people can have more Indian development.

1 THE COMMISSIONER: Have more
2 what?

3 CHIEF DENERON: Indian
4 development.

5 THE COMMISSIONER: Indian
6 development, yes.

7 CHIEF DENERON: I myself have
8 tried to do a little business in town here, and I went
9 to the government for a loan, just about a year and a
10 half and I haven't seen a cent. Well if we had a good
11 land settlement, well we don't have to go to anything
12 like that. It may not look to the government, it's a
13 year and a half ago now that I asked for that loan, but
14 to me, it was a long wait, white people when they live
15 off their earnings, they earn \$14,000 a year. We if
16 you wait like me, well what I'm really trying to say is
17 that to make a good living, you have to earn about \$14,
18 000 a year. Well, I haven't done much for a year and a
19 half now. So my saving could have gone down to
20 nothing. I'm still hanging on, and still trying..

21 If we had a better land
22 settlement, well we don't have to go through these kind
23 of things, we can probably do a lot more from the land
24 settlement.

25 Also, this works out almost the
26 same for the trappers. White people, when they have a
27 job, they go on strike, they negotiate with the company,
28 or whatever, for better salaries and what not, because
29 they claim that the cost of living keeps going up higher
30 and higher every year. Well, for the trappers, they

1 don't have that. If they get a beaver, they take it to
2 Hudson Bay store, because if the Hudson Bay will give
3 them a dollar, well, that's what they're looking for.
4 They just might as well go over there and throw it in and
5 hope they get 5 pounds of sugar for it or what they might
6 get for it. Well, if we had a good land settlement, well
7 we don't have to go through something like that. e can
8 maybe find our own fur market, we can -- the whole
9 territory, like all the Indians can get together and get
10 all the fur together and sell it to the - you know,
11 better fur marketing.

12 I have a brother that is
13 trapping last winter. He went to the Hudson's Bay, with
14 seven beaver, and he got \$12 apiece for these big
15 beavers, and when he told me he got \$12 apiece for these
16 big beaver, I said, why did you do it. He said, well I
17 need some more gas, I need to buy more gas to continue
18 my trapping. And the government, only place you can get
19 gas in Fort Liard is the government people, the will not
20 take anything else but cash. And at this day, there was
21 no cash at the Bay, so I told my brother, well, you go
22 back to the Bay, pick up the fur and give it to me and I
23 told him I can give him \$15 apiece for them. That's
24 because I know, that's how much they're worth. Well, I
25 did this, to prove my point that you can get more than
26 that somewhere else. Included in this was seven beaver
27 and one lynx. Well, the lynx was \$38 at the Bay, and
28 the other seven beaver, one of the beaver, one pelt was
29 sold in Edmonton for auction sale, in June, well, fur
30 marketing goes up and down, like anything else, this fur

1 was brought into the Bay when the fur was in the very
2 top prime season, so my brother could have got more for
3 ? it, but during this year, sent it to Edmonton, we lost
4 two months, trying to sell this beaver in Edmonton.
5 Even so, one beaver was sold for \$46, and the second
6 beaver was \$41.50. And the other two, \$42 apiece, and
7 the other one, \$33.50 and the other one \$19. And one
8 lynx in there was \$156.

9 Well, this sort of things
10 went on for years and years and years. This is why we
11 are hoping and asking that we should have a better land
12 settlement so we can overcome this sort of thing.

13 The other thing I like to
14 talk about is has got to do with treaty money. And the
15 permit for timber I guess. Well, when a lot of people
16 told me that when I told them to cut some logs for
17 building those buildings, I asked the forestry guy for
18 some permits to cut some logs, so I can build myself a
19 house, Well, I asked for 60 to 70 logs and the guy
20 said, well how long you going to cut them. I said 8
21 feet length. So I said, out of 60 to 70 logs, I can
22 get 200 logs, and he calculated all this year, and he
23 told me its going to cost me \$5. Well, I told him, I
24 only need 60 to 70 logs, why should I be paying for
25 these sort of things and he said, well, it don't
26 matter, if the tree was 100 feet long, you can chop it
27 into one foot length, you still get 100 pieces of log.
28 So it don't really matter how long you cut them. You
29 just get charged for the pieces. Well, the people tell
30 me that -- my own people tell me that I should have

1 never paid for my own trees that are standing on my
2 land. They said, you're only just a peanut compared'
3 to all this? seismic oil companies, the millions and
4 millions of timbers that they just knock- over to be
5 rot away. And that they told me that I should never
6 have to pay \$5 on something like that, that is where my
7 \$5 treaty money went and I like to ask Mr. Berger if he
8 can keep this for exhibit.

9 THE COMMISSIONER: Yes, we'll
10 mark that as an exhibit. It will be a permanent part
11 of I the record of the inquiry.

12 (PERMIT TO CUT TIMBER ON TERRITORIAL LANDS MARKED
13 EXHIBIT C-111)

14 CHIEF DENERON: Another thing
15 that I'd like to bring out is that the Indian people
16 around here, it's really hard to point them out, if
17 they're doing something wrong or something wrong, or
18 whatever. What I really mean is that a couple of
19 weeks or a month ago, there was a poster up at the
20 Hudson Bay door, saying that "Do not drink water from
21 the River". Boil it for ten minutes before using our
22 water.

23 Well, the people --

24 THE COMMISSIONER: There was
25 a sign up that said Don't draw water from the river.

26 CHIEF DENERON: Don't drink
27 water from the river.

28 THE COMMISSIONER: Don't
29 drink water from the river.

30 CHIEF DENERON: It was from

1 the Public Health Department and the local nurse in
2 town that put this sign up. Well the people just don't
3 believe in that. If you told them that's poison water,
4 they still wouldn't believe that, because they were
5 here for years and years and years and this is the only
6 main -- They always went over to the bank, got a pail
7 of water, took it home and drank it. The kids went
8 swimming and drank the water. That's the way it went
9 on for years and years.

10 Well, it's okay for us to --
11 like a doctor can tell us this, because we're humans,
12 most of us will probably know what they're talking
13 about, but what we can't get at, is how can we get the
14 message across to the animals that are depending on
15 this water, the fish and that.

16 THE COMMISSIONER: Thank you
17 for that further statement.

18 (WITNESS ASIDE)

19 THE COMMISSIONER: Is there
20 anyone else who wishes to say anything this evening?

21 JOACHUM BONNETROUGE: Sworn

22 MR. BONNETROUGE:

23 Judge Berger, Chief Deneron and
24 people of Fort Liard, last year I was here for
25 approximately two months as acting settlement manager for
26 the Government of the Northwest Territories. I know the
27 dilemma that the Indian people here are going through.
28 Many times, I've sat and talked and listened all night to
29 them, even just to the matter of sharing, sharing
30 experiences and even that means sharing a

1 | cup of tea, and if need be, sometimes, it's sharing a cup
2 | of brew aid by brew you know what I mean, it is something
3 | that the Indian people are able to cope with, not
4 | firewater in the white man's sense. And I talk this way
5 | because I feel that the people of Fort Liard are no
6 | different from me, even though maybe I may have gone to
7 | school for 18 years or so, and even right now, the way
8 | they are talking to you, the old chief, Dan Lomen and the
9 | new chief, Harry Deneron, they're begging you to ask and
10 | plead to the bureaucrats and the government in Ottawa, to
11 | try to listen to them. And actually, what they're asking
12 | for is some recognition of who they are and what they are
13 | and where they are and when you mention where they are,
14 | it means at least, don't let us be squatters anymore.
15 | Even the small piece of ground that you stand on, and. I
16 | stand on and Harry stands on, we do not own. We don't
17 | have title to it. That is the dilemma that the Indian is
18 | going through right now. And I am not only speaking for
19 | myself, but I am speaking for the people of Fort Liard
20 | and Fort Providence right now, and just to draw another
21 | analogy, about seven years ago, we built a log cabin for
22 | my grandmother and five years ago, we built a log cabin
23 | for my mother, and then since we were considered
24 | squatters, the people in the Government o the Northwest
25 | Territories, the Town Planning, I hate to mention names,
26 | but the Government of Canada, supposedly working within
27 | the Government of N.W.T. considered they're not good
28 | enough. We were not good enough to build our own houses,
29 | so they tore them down with bulldozers, and they put my
30 | grandmother in a brand new low rental housing. And my

1 mother in a brand new low rental housing and the both of
2 them are right out of their element. They're even scared
3 to touch the light switch. And when they talk to me
4 about that or try to say that they're scared, I don't
5 even know what to do with all my education. I tell them
6 grandmother, mother, don't worry, maybe one of these days
7 since you've encouraged me with my education and so
8 forth, maybe I'll be able to represent your case to the
9 government of Canada.

10 Mr. Berger, I sure do respect
11 your integrity as a man and I know your experiences,
12 and I read of your work in British Columbia as a
13 lawyer and as a judge and even referring to children,
14 I just overheard that you were commissioned to hear
15 what was happening to children in B.C. And in that
16 sort of a way, I am only speaking for myself when I
17 say, I am very bitter right now, very, very bitter.
18 But I still believe in pink power, which means about
19 seven, ten years ago, I used to work for the Indian
20 Brotherhood for \$150 per month and that to me was red
21 power. And in the meantime, making that \$150 a month,
22 I had the patience, even though I didn't know I had
23 the patience, I had gotten to know a lot of white
24 people which the government class on their forms,
25 "Others." So in that sort of a sense, I believe in
26 pink power, which in essence means when the white man
27 and the Indian and the Metis of the Northwest
28 Territories north of 60 are pulling together, trying
29 to protect what they have, what they own, and if
30 anyone is going to take it away from them, that person

1 I would like to meet. Thank you Mr. Berger.

2 THE COMMISSIONER: Thank you
3 Mr. Bonnetrouge.

4 PETER GARDNER: Affirmed

5 THE COMMISSIONER: Peter
6 Gardner?

7 MR. GARDNER: Right. I
8 thought this was a time for the Indian people to talk,
9 but three friends asked me to talk, and when they did
10 that, I thought about it and decided perhaps I should.
11 My co-worker, Jane Christian and I are near the end of
12 a 15 month linguistic anthropological study, in this
13 area, paid for by the National Museum of Canada and by
14 the National Science Foundation.

15 THE COMMISSIONER: You and
16 your colleague, Mr. Gardner, are then anthropologists.

17 MR. GARDNER: Trained in
18 anthropology and linguistics, yes. I believe Jane will
19 talk too, on what she and I will both speak as
20 individuals, what we say is tentative because
21 the study is not quite finished. What the
22 people believe is good and about life in the
23 bush.

24 We are studying here because
25 earlier research shows the Dene along these great
26 rivers, are a very independent people. This kind of
27 independence is something that I have been studying in
28 India and elsewhere and publishing about for over 12
29 years. The people are independent as individuals and as
30 families. People in other parts of North America talk

1 about individualism. It is nothing compared with what
2 we see here. These are really free people.

3 Freedom is not something they
4 struggle to get, freedom is something they offer one
5 another every day. Living with them, and I've been
6 very lucky to be able to share floors of spruce boughs
7 in the winter, which is good to sleep on, I also have
8 had experiences here such as Joachum Bonnetrouge has
9 just talked about, very lovely sharing experiences.
10 Living with the people, you can see that they try to
11 act with respect, even towards people who are young or
12 people who are confused or people who are different.
13 They are tolerant beyond anything the white Canadians e
14 experience . When the people here give freedom to one
15 another, they give equality. Again, many of us have a
16 lot to learn from the people. I'm here to see how this
17 affects their language, that's a very technical matter,
18 and it probably is not of interest to the hearings.

19 The people believe they mainly
20 believe that the bush is good, that life in the bush is
21 good. They talk about this over and over again. Men
22 talk about it, women talk about it, young people and
23 very old people talk about it, they talk about it in
24 town, and they talk about it in the hush. They say the
25 bush is a good place to take Families, to take children.
26 When they go out into the hush, they change. They
27 become a happy people. Don't misunderstand, it is a
28 hard life in the bush, they are certainly, they are
29 constantly busy there, but going with them, I have seen
30 them change as they leave town, and the pressures of

1 town life behind them. As a scientist, I have
2 complicated ways of talking about what I have seen.
3 Here it may be enough to say the change, the relaxed
4 faces of people leaving the town, their altered ways of
5 speaking, are documental facts.

6 THE COMMISSIONER: Excuse me,
7 Mr. Gardner, I'm very interested in what you're saying.
8 You speak Slavey, I take it.

9 MR. GARDNER: I wish I could,
10 I speak a few words.

11 THE COMMISSIONER: I hope
12 you're not being modest.

13 MR. GARDNER: I am. I mean
14 I'm not. Jane talks more than I but it would be very
15 presumptuous to try to talk in Slavey.

16 It sounds as if I am
17 advocating the beliefs and the values of the people,
18 let me say something about that. First, these are
19 values that other Canadians can appreciate, so I have
20 let myself talk in those terms. They are ancient
21 values though and we should not see them as the result
22 of our better teachings.

23 My study as a scientist of
24 such value systems is a matter of scholarly record and
25 if there is a hint of advocacy in what I say, I will
26 place my -willingly place my scholarly record before
27 this court.

28 Third, if anyone says there
29 are people around us who don't live by one or more of
30 these values, I can only appeal that the people here are

1 | not super human. Anywhere where drastic changes are
2 | taking place, there are particular people who find it
3 | hard to live by their traditional values. In downtown
4 | Toronto, in East Africa, in India, in Indonesia, or
5 | here, sometimes people in a moment of pair, are
6 | drawn to do the opposite of what they value. That has
7 | been studied too, and it has to be understood in
8 | context.

9 | THE COMMISSIONER: I
10 | certainly am not accusing you of advocacy and if you
11 | i%?, ere an advocate, I see nothing wrong in that
12 | anyway, but for the record, could you briefly state
13 | your scholarly qualifications, if you don't mind.

14 | MR. GARDNER: Okay, I could
15 | do that. I took a PhD in Anthropology in 1965, from
16 | the University of Pennsylvania, and held two academic
17 | teaching posts ever since, ever since 1962, I have been
18 | engaged in research, funded by grants of some size, to
19 | do studies of the structure of the way of life of
20 | people such as this. I've held several such grants,
21 | and the present ones are not the first. I haven't
22 | wandered into this starry eyed, I came here able to
23 | evaluate the literature and I came here with a series
24 | of publications behind me about people with value
25 | structure like those in this area. That's what I was
26 | referring to when I said that I spoke as a scholar.

27 | THE COMMISSIONER: You've
28 | been living in Liard here for 15 months.

29 | MR. GARDNER: I've been living
30 | here since June 1 of last year and will be here until

1 near the end of next month.

2 I want to talk a little bit
3 about life in the bush. In the study, some of our
4 facts still have to be collected and studied, so there
5 will be more to say later. Right now, I can say that
6 people use the bush more for themselves than for things
7 like furs that they wish to sell.

8 On any day you want to check,
9 nine out of ten of the houses will have moose meat.,
10 caribou meat, bear, beaver meat, wild chicken or fish,
11 If city people find reasons to say that this fresh,
12 rich wild meat and things like liver and so on, which
13 were never obtainable here in the store except on rare
14 occasions, if people in the city find reasons to say
15 that this should be valued lower than the inferior cuts
16 that are sold in cans or infrequently unmarked frozen
17 packages here, I think it can still be very definitely
18 that the meat is still more valuable than the skins
19 that are sold.

20 And the people use a lot of the
21 skins themselves. Moose, caribou, beaver, wolverine, and
22 these won't get counted in surveys of fur catch. Almost
23 any time there are several moose hides and others being
24 smoked and tanned in the settlement here, and in the bush
25 camps around us. Then they're made into the moccasins
26 that mostly Indian people own and wear in preference to
27 \$35 boots, they're utilized in tool, the skins are used
28 in making snow shoes necessary for life in the bush. The
29 skins are used in making drum heads that are necessary
30 for people to come together and experience the happiness

1 of summer days, summer nights.

2 This spring, we computed that
3 over 85 percent of the families from here, had spent a
4 substantial time in the bush during the past winter.
5 Some, only a few months, some as much as nine months.
6 Some of those who stayed here all winter or part of ~t
7 winter, were kept here, I don't mean they stayed, they
8 were kept here for continuing medical treatment, and
9 some stayed to serve the government.

10 About 'ten percent are
11 spending all summer at fish lakes too, a 20 or 25 miles
12 walk from here and more. Its a long statement, I'll be
13 finished in a few minutes.

14 THE COMMISSIONER: Take your
15 time, we have lots of time.

16 MR. GARDNER: Okay. Even
17 people 70, 75 years old, lived in the bush in tents for
18 weeks and weeks on end, this winter, in temperatures of
19 20 below, 30 below, 40 below, Celsius, and colder. I
20 have visited them, and found them in the middle of
21 February, eating fresh fried fish for breakfast in
22 their tents, working surrounded by wild meat and skins,
23 surrounded by snowshoes and sleds they have made.
24 These are the people in their 70's.

25 Perhaps more important, I have
26 seen people of 20 years old, 30 and 40, doing the same
27 thing and calling it the good life. Even the young can
28 still make several kinds of snow shoes, they can make and
29 use the wooden traps and deadfalls the people made long
30 before traders brought steel traps here, and began buying

1 | furs. This is something I've been able to photograph.".

2 | When one family gets ten
3 | beavers or a moose or three or four moose, or more, we
4 | the people share. Meat is given to the community, but
5 | people who give know that some day meat may be given to
6 | them. The social fabric is made up of such threads of
7 | giving and receiving. But this fabric will be torn as
8 | times change.

9 | Good relations in the country
10 | depend to a considerable degree on continuing the
11 | patterns of giving and receiving. It is a part of that
12 | people think about and try their utmost to preserve as
13 | they begin to take new opportunities for wage labour.

14 | Again, we come back to their
15 | values. Values in action. Maybe selfish economic and
16 | political behaviour are inevitable. They are certainly
17 | not welcomed by many people here. Know that their
18 | Canadians who have yet to learn that these can be
19 | called progress.

20 | About the traplines and hunting
21 | areas, I'd like to speak of some patterns I've seen.
22 | First, when you look at a map, of trap lines, you do you
23 | see where people actually work. They're always countless
24 | little lines off to the side, that no one could ever map.
25 | Second, and this may be too obvious even to say, the
26 | animals don't live along the trap lines, the trap lines
27 | just cut across where the animals move, and trapping
28 | areas have to be seen as large complex, ecosystems that
29 | can't easily be trimmed or adjusted to roads, to steel
30 | pipes, to polluted tracks, such as that near

1 | Bovie Lake and other such interferences.

2 | My last point is this, that
3 | traps and snares are always being moved, you don't just
4 | set out your traps, and snares and wait for the animals
5 | to come and feed you. You're always watching tracks to
6 | see where the animals have been moving, you're
7 | predicting where they may come, and in moving the traps
8 | and snares, it's a very delicate process, hunting and
9 | trapping require that people fit their lives together
10 | with the complex web of things that happen in nature.
11 | People in this part of the world still can and do.

12 | THE COMMISSIONER: Thank you,
13 | Mr. Gardner. Before you go away, might I ask you a
14 | couple of questions. You said that when the people:
15 | here leave the town and go into the bush and to trap,
16 | to hunt, to fish, they become happy people.

17 | MR. GARDNER: That's right.

18 | THE COMMISSIONER: I think I
19 | follow you, but do you want to enlarge on that. Are
20 | you able to.

21 | MR. GARDNER: When you're
22 | travelling with people in the winter and you get out on
23 | the trail, the people are very likely to say to you, or
24 | to ask you how you feel about being in the hush. And
25 | if you're finding it a good experience, they're
26 | overjoyed. They themselves seem to relax when they
27 | leave town. I've been to the bush with people I've
28 | known for many months, and these are people who find
29 | life is hard, as we all do. And when you see them in
30 | town, they sometimes look tired and they sometimes look

1 | upset, but get in a sled, get out to the trap line, and
2 | something changes. I may be putting this in a rat'
3 | romantic way, but this is something that people who :
4 | or}' with me have seen too. Faces are simply more
5 | relaxed: d, people just hold their faces differently,
6 | they're more open, and they are overjoyed to leave the
7 | world of bosses behind. When you get out of town,
8 | there's no boss. And this is a tremendous relief. In
9 | the world of towns you have people asserting themselves
10 | in authoritarian ways constantly. That's just the
11 | white world. And it's a very heavy world, a very
12 | difficult one to live in. When people go out, they act
13 | as if they are free, and I think in fact that's what
14 | they feel. What they have said to me many, many times,
15 | indicates that at this is what they feel.

16 | As a matter of fact, it's
17 | something that were very likely to find ourselves
18 | writing about, it is not just a personal experience.

19 | THE COMMISSIONER: By the
20 | bosses I take it you mean the white persons in
21 | positions of authority.

22 | MR. GARDNER: Anyone. I
23 | anyone, people just behave differently in towns. This
24 | is a world of bosses and a world of being polite and
25 | it's a world of authority differences. I can tell you
26 | about something everybody here knows, for example, the
27 | indignation of getting to the cash register in the Bay
28 | and finding that your credit has to be checked on the
29 | intercom . It's not a happy experience. Town life is
30 | just filled with things like this. Where there is a lot

1 | of negotiating that has to be done. And this is a
2 | world, in town, you're in a world in which behaviour is
3 | in terms of ones who have power and those who don't. We
4 | had some expressions of this earlier this evening with
5 | regard to getting licences, with regard to the
6 | procedures that have to be gone through to get
7 | resources. There isn't the same freedom of give and
8 | take that is possible when one gets out of town.

9 | THE COMMISSIONER: The other
10 | question I wanted to ask you was this. You said that
11 | you ha studied other peoples in similar situations,
12 | similar contexts.

13 | MR. GARDNER: Yes.

14 | THE COMMISSIONER: I wonder
15 | if you could tell me what other people you had studied.

16 | MR. GARDNER: My main other
17 | experience was a 19 month study of a people who hunt and
18 | live in the bush in South India. This was a study that
19 | was conducted between 1962 and 1964, I since did, partly -
20 | - through the literature, some comparative work, but my
21 | actual field experience with people such as this,
22 | previously, was primarily during that time period, 19
23 | months, with a people called the Palliyans in South India.
24 | But in the summer of 1973, as Ted Trindal and other people
25 | here know, I was in the sub Arctic here, doing some
26 | exploratory work that led to the present study.

27 | THE COMMISSIONER: Yes. Thank
28 | you very much. Does your colleague wish to anything?
29 | It's 11:30, and we've had a full day. And
30 | tomorrow morning I'm going to visit the pipeline, the

1 Amoco people are taking me to visit the pipeline and I
2 have asked Chief Deneron and Mr. Klondike to come with
3 me. But when we get back, at 2 in the afternoon, we
4 will continue the hearing, if that suits everyone. So
5 that we can listen to what more of you have to say
6 tomorrow afternoon, at 2:00. Would that be suitable to
7 you, Chief and members of the Council?

8 Maybe you could announce that.

9 We'll adjourn then until 2:00

10 tomorrow and I understood that Chief Deneron and some
11 of the members of the council have to leave tomorrow
12 evening and so do I, so I hope that we can all be here
13 at 2: 00 tomorrow to hear the rest of you who still
14 wish to speak and haven't had a chance.

15 So we'll adjourn then until
16 2:00 tomorrow. Thank you.

17 (PROCEEDINGS ADJOURNED TO JUNE 17, AT 2:00 P.M.)

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1 Fort Liard, N.W.T.

2 July 17, 1975

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Well,
5 ladies and gentlemen, we'll call our hearing to order
6 this afternoon, and I should say that I visited the
7 Amoco gas plant near Fish Lake this morning, and we
8 visited the gathering lines 'and the gas wells and made
9 an examination from the air of the whole area of
10 activity. I would like to thank Mr. Savage of Amoco
11 for his kindness in arranging for us to see Amoco's
12 operations here. On the way back, we visited one of
13 Mr. Johnny Klondike's cabins on Fish Lake, and I would
14 like to thank Mr. Klondike for taking us down to see
15 his cabin when we were on our way back.

16 We're ready to begin again
17 this afternoon and hear any of you who wish to speak,
18 now, so Mr. Bonnetrouge.

19 JOACHUM BONNETROUGE: Resumed

20 MR. BONNETROUGE: Mr. Berger,
21 I am addressing you today as another member of the
22 unemployed, and yesterday I mentioned bitterness, and I
23 was talking right off the top of my head, but today I
24 am trying to rationalize within my own mind what I
25 meant yesterday, and trying to compare to my own self
26 what I really meant yesterday, and what I mean to say
27 today.

28 Yes, I'm interpreting this for
29 myself, Mr. Berger. I said I fully recognize your
30 inquiry into the Mackenzie Valley Pipeline and as member

1 of the dilemma of the unemployed, the identity conflict
2 within myself, it is something that I think you, Mr.
3 Justice Berger, have had experience with in B.C. So, I
4 am going to talk to you today as an Indian, a Treaty
5 Indian and an unemployed Indian, and. speaking for
6 myself, as an Indian.

7 I am the number two
8 interpreter in the Northwest Territories, and the
9 number one interpreter in number one in the Territories
10 wants to speak in Slavey, so there's a bit of a
11 conflict here. So I'll just go ahead in English.

12 As I mentioned yesterday, I
13 settlement manager for Liard and a lot of my relatives
14 here and my best friends are here, and I'd like to
15 acknowledge the new chief, being elected five days ago,
16 and being held responsible for carrying on and being
17 involved into the Berger Inquiry and what the pipeline
18 means to the people of Fort Liard, and particularly I
19 an. pretty sure Harry Deneron as the new chief also
20 acknowledge the old chief, Daniel Lomen.

21 And just to withdraw back a
22 few years, particularly when I was picked up at the age
23 c 7 by the RCMP and brought into the mission school at
24 7 years old, and all told, I have been in the education
25 system for 18 years. And my eventual dream is to be a
26 lawyer, like yourself, Mr. Berger, and I don't consider
27 myself to be a judge of any peoples, but if I would
28 accomplish a little bit of the integrity that you have
29 claimed, that you work for, at least I recognize some
30 of my dreams.

1 At the present time, I am
2 like I said, I want to really express my being
3 unemployed and here comes my bitterness again, and I
4 don't feel sorry for it at all, but as far as the
5 Canadian Broadcasting Corporation is concerned, they
6 have had dreams of involving the native languages in
7 their broadcasting, and particularly in Fort Liard,
8 when I broadcasted, people didn't hear me, just because
9 it might have meant another 21,000 dollars extra. Just
10 to put up an L.P.R.T. and I know about all these
11 things and I've tried to explain to the people here and
12 to the new chief, and to the old chief, that native
13 programming, it's a right that we have up here north of
14 60, and to that end, I'll be fighting.

15 So I really understand what
16 Chief Deneron and the former Chief Lomen mean when they
17 are in a particular dilemma. They do not know what is
18 happening. And if the radio reception is good, they
19 pick up Fort Nelson and that is not Northwest
20 Territories. At the present time I'm speaking for
21 myself as an Indian. I have never been on welfare, but
22 I might be subjected to ask for Social Assistance,
23 that's a better name for welfare.

24 But I know the system so well,
25 or I've learned it so good, so I might have to rely on
26 U.I.C. and you know what that means, sir. and those
27 things, I'm not worried about because I'm speaking for
28 myself now as an Indian, I've got a 303 rifle, I've got
29 a shotgun, a 22, 15 horse kicker canoe, and I'm building
30 up my own dog team, seven little pups, and I'm getting

1 | shipped up from Old Crow, a dog sleigh.

2 | Yes, Mr. Berger, and just to
3 | elaborate a little--bit more, I've learned just about
4 | everything that the system had to offer me. I know the
5 | policies and the programs, going into L.I.P. programs
6 | and youth programs, and I have been management for youth
7 | programs and the N.W.T. housing program and so on, and
8 | in that sort of a respect, I really thank the people of
9 | Fort Liard, for their willingness to build their own log
10 | cabins and I was doing just --- the only thing I was
11 | doing was just the paper work and talking on the
12 | telephone from Fort Liard to Yellowknife once in a while.

13 | And here is some more
14 | bitterness coming out, and I hate attacking people,
15 | because we, particularly Slavey Indians are not the
16 | aggressors as known in history, and throughout history--
17 | -. We do not conquer, we are not like that, we are
18 | sharers, we are welcomers, and I'd like to mention a few
19 | names now as far as the corporation is concerned. I'm
20 | quite at liberty right now so I'll mention Phoebe
21 | Nahanni, tried it, Wally Firth tried it, Albert Canadian
22 | tried it, and Albert is from my own home town, and he
23 | tried and could not succeed, because the system would
24 | not let him operate, the system won't cooperate, the
25 | system won't change for the better.

26 | As far as I'm concerned, r.
27 | Berger, and your inquiry, I am fired, that means I don't
28 | have to work anymore, but I can still keep on living and
29 | using the land and what the land has taught me and to
30 | practice the skills that were taught to me by

1 | my uncles, my dad, mom, grandfather.

2 | I don't want to take up any
3 | more time than need be, sir, because I believe you are
4 | going to my home town, in Providence, in September or in
5 | the fall some time, and by then, I have a written
6 | submission to present to you.

7 | Thank you very much for your
8 | time sir.

9 | THE COMMISSIONER: Thank you
10 | Mr. Bonnetrouge.

11 | (WITNESS ASIDE)

12 | CHIEF HARRY DENERON: Resumed

13 | CHIEF DENERON: I've been
14 | asked by one of my friends to say a few things for her.
15 | She's a native Indian lady, and she said --

16 | THE COMMISSIONER: Would you
17 | let us have her name? You don't have to. I don't think
18 | I better.

19 | CHIEF DENERON: She said that
20 | we all don't like the pipeline, we don't benefit from
21 | the pipeline. She said that in the old days, this time
22 | of the year, towards the end of July, it all hitting
23 | back to make dried fish for our dogs, and pick berries,
24 | the kids will pick berries and the mother will make the
25 | dried fish and the father will go hunt black bears, and
26 | what not. She say that this time of the year, these
27 | kind of animal get fat by eating them, fresh ripe
28 | berries and she said that's all she has to say.

29 | Myself I'd like to say a few
30 | more things before --- I like to go home pretty soon, I

1 have to get ready to go to Fort Simpson. I'd like to
2 thank Mr. Savage for taking us over to Pointed Mountain
3 Gas Pipeline Plant and myself I learned quite a bit
4 from. going over there. While--we were over there, we
5 had a discussion, and I like to bring some point out
6 again, that the native people in Fort Liard does not
7 benefit from this pipeline.

8 When the Forestry guy, they're
9 talking about, I forget his name now, but he told the
10 people that there would be a pipeline going out of
11 Pointed Mountain and there would be at least jobs for
12 all, native people for two years, that's when the permit
13 --- land use permit issued, to this oil company, and one
14 of my friends told me that other people, other native
15 people were very happy to hear this news, and it means
16 jobs for everybody for at least two years. And he said
17 himself had a job on this pipeline. And while he was
18 working on this pipeline, he got hurt, so he went to
19 hospital for very short time, and when he got back, when
20 he was ready to go back to work, he was told that the
21 pipeline is finished or just about to be finished. And
22 all this pipeline started, from the time it started, to
23 the time the whole line was finished, he figured about
24 three months or somewhere around there.

25 And also, that the oil companies
26 at that time offered --- promised there would be jobs at
27 the plant, after construction was finished. Well being
28 over there today, I don't see any native people working
29 over there, and all I know this one native person, is
30 going taking a training in Foothills, Alberta, and we

1 | hear rumours that Pointed Mountain might be shut down, if
2 | not this year, in the near future. This--comes from the
3 | government people.

4 | What I'm getting at is this
5 | young man taking a course or whatever he's doing for
6 | this oil company out there, maybe by the time he gets
7 | back, there won't be any place to work for him at the
8 | Pointed Mountain.

9 | The reason I'm saying this is
10 | that maybe some other oil company might use the same
11 | scheme, might use the same meaning, promising other
12 | Indian people from down Lower Mackenzie, I don't know
13 | how I could say --- luring people, or I don't know just
14 | how to put it, but they will probably use the are thing.
15 | Promising the Indian people that there is going to be
16 | jobs, they're going to be this, there is going to be
17 | that, and really, the Indian people don't get nothing
18 | out of it.

19 | That's all I have to say for
20 | now. I like to ask Mr. Berger, Judge Berger, that I
21 | know I like to speak about a lot more, but I understand
22 | there's more pipe inquiry to be held Trout Lake, I
23 | perhaps at that time I can refresh my memories say more.

24 | THE COMMISSIONER: Also the
25 | inquiry visit in Nahanni Bute and Trout Lake in August,
26 | and I would be very happy to hear from you again at that
27 | time, Chief.

28 | EARL DEAN: Resumed

29 | MR. DEAN: The question I'd
30 | like to ask concerns the notice in the Hudson's Bay

1 | where it says that Westcoast Transmission Line is going
2 | to hire 12 people on Friday. And I thought it might be
3 | useful for the inquiry to know a little bit about those
4 | job conditions, like what kind of jobs they are, whether
5 | they're long term jobs, if they mean that ? men are
6 | going to have to be away from their families for a long
7 | time, what the pay scale is, and just what kind of
8 | public relations gesture it is. Is it meaningful work,
9 | that's the real question. Is it meaningful work.

10 | THE COMMISSIONER: I don't
11 | know if there is anybody here from Westcoast.

12 | MR. LITTLEDALE: Mr.
13 | Commissioner, Mr. Littledale of Westcoast Transmission.
14 | I would like to ask Mr. Logan to speak to that question.
15 | He is the superintendent of the area, and he will be
16 | doing the hiring.

17 | THE COMMISSIONER: Well,
18 | perhaps you could come forward and be sworn sir.

19 | FRED LOGAN: Sworn.

20 | THE COMMISSIONER: What's your
21 | name again, I'm sorry,

22 | MR. LOGAN: Fred Logan.

23 | First, I would like to try to
24 | describe the jobs. They will all be hand work, and I'm
25 | sorry I didn't get that other chap's name.

26 | THE COMMISSIONER: He spoke at
27 | the Inquiry once before so he hasn't been sworn.

28 | Earl Dean.

29 | MR. LOGAN: Yes, well to answer
30 | Mr. Dean's question, I don't think it can be termed

1 as meaningful work. It is pipeline repair work, we're
2 going to repair a hill, a sandy hill that we can't
3 operate machines on. We're going to repair it by hand.
4 The people will be transported to the site with a
5 helicopter, we expect to work eight days, with six days
6 off. We'll bring the people back to their homes after
7 eight days work. And we will continue at this rate until
8 the job is completed. My estimation of the time required
9 to complete e job is something in the neighbourhood of
10 two, no better, three weeks. Three weeks, it's a small
11 job, and it won't involve any great amount of time. We
12 are going to supply all the food stuffs, and a man we
13 have hired in Fort St. John, or Fort Nelson, I should
14 say, Mr. George Bain., will manage the job. He does this
15 for us on an intermittent basis. He doesn't work for us
16 on a regular basis, hut he does go out and do these jobs
17 for us, and we usually hire people in the area and George
18 takes care of it. The hourly rate will be \$5.04 an hour,
19 with all expenses paid. Does Mr. Dean have anything
20 further to that or have I answered his question to his
21 satisfaction?

22 THE COMMISSIONER: Well, maybe
23 you could just answer a question for me. What happens to
24 the hill that you're repairing?

25 MR. LOGAN: It's a sand hill
26 and we have erosion on the hill and the type of country
27 it is, makes it almost impossible to get a machine in to
28 work in the summer, and a very dry summer, I think, we
29 would have a little difficulty in walking up the right
30 of way. To walk up the right of way under the present ,

1 | conditions would cause trouble, or create ruts, which in
2 | turn would end up in more erosion. However, this hill
3 | is not that big and we think that we can control the
4 | erosion by hand. However, we may not completely solve
5 | this problem this year, it may require more work next
6 | year.

7 | THE COMMISSIONER: Do you have
8 | any further questions, Mr. Dean. Mr. Logan says he's
9 | willing.,(to answer them.

10 | MR. DEAN: Not at this time.

11 | THE COMMISSIONER: Very well,
12 | thank you. Thank you Mr. Logan.

13 | (WITNESS ASIDE)

14 | THE COMMISSIONER: Is there
15 | anybody else who would like to say something this
16 | afternoon? Father,

17 | FATHER MARY: Sworn

18 | THE COMMISSIONER: I wonder if
19 | you could repeat your full name for our benefit,

20 | FATHER MARY: Father Mary

21 | M--A--R--Y.

22 | THE COMMISSIONER: Thank you.

23 | FATHER MARY: Mr. Berger, I would
24 | like to say few words and through you, I'm speaking
25 | especially to the to the white peoples, so Indian peoples
26 | I would call my family now here, adopted if you want.
27 | You'll excuse e if I will disclose a few little things,
28 | maybe they will not like too much, but you know, it's a
29 | family affair and we don't like to put our thinking in
30 | public but for the best, for the understanding between

1 whites and native people, I think we have to look at the
2 facts as they are.

3 I was asked to speak and my
4 first reaction was no because, as you know,,, there s a
5 fight and I consider the white people as Indian peoples
6 both, you know, sharing my heart and I'm sad to see this
7 trouble between them and if I am speaking now, as I told
8 you, is to close the gap, the uncooperation between
9 them.

10 I have been here for 20 years,
11 when I came I could say there was no town here in Fort
12 Liard, beside the store, R.C.M.P. there was no school,
13 there was no nurse, there was no people. The people
14 were living out of the bush, now, you heard that life in
15 the bush is something good. I would not say the
16 opposite, but it is only part of the truth. And all the
17 people who swear to say all the truth, they only say
18 part of it. Now, I will add maybe the known part of it,
19 at least for some of them, or some others you know,
20 sincerely say what they were thinking but forget the
21 other part.

22 And it was I wanted to
23 brought up. Life in the bush is not always easy. And
24 we could say, I say that especially for the white
25 people to understand that, in the bush we could live,
26 or I could say, we could survive only if we obey to
27 the climate, to the season, to the bush. And the bush
28 is a kind of teacher. We could not argue with it.
29 People in the bush, because you know, the game is
30 not that numerous, there is not so many fish, there

1 is not so many game, people will lead us to live by
2 themself, or a small little group. You know, when you
3 read about the white people stories about Indians,
4 numerous, that could have been in the south where
5 there was a lot of buffalo but in the north, the
6 number of Indians has been always a small, little
7 number. The land could not feed too people when you
8 are hunting. Now if you start a war, that is
9 something else, but just you know, the land by itself,
10 it they knew how it was not so many people and. when
11 you heard even some tribes that disappear, you have to
12 understand that a bit to go to my own ground, to the
13 Bible about the fight between one king and another
14 king in the Palestine. It was just a shepherd with a
15 few little camels, a few little sheeps and the n
16 fighting against coo living on the next hill. And
17 here in the north we have all the stories about
18 different tribes, has to be put on the scale for the
19 reason, and it is easy to understand, like I told you,
20 for the reason there was no food for a great amount of
21 people, I mean, around this district, because if you
22 go in the back land, you got all the caribous, and the
23 situation will change. So I'm not speaking about the
24 other item, you know, I'm just giving you my statement
25 and what I do know here.

26 So the bush teach
27 the people, but we have to follow it. I give you a few
28 example, as a white man, excuse me, to put myself, you
29 know, as an example, but I came and I was trained as a
30 white man, to plan everything ahead. Okay, you do.

1 that today, you get up at such time, tomorrow you do
2 that and so on. So I tried to, with the good background
3 I got, I tried to do it and then I will tell you after
4 two or three years, I was completely played out, You
5 could not fight against this climate, like the oil
6 company came with the cat,, with caboose, with oil and
7 so on, but when you are by yourself in the bush with
8 your dogs, what could you do. When it is 50 below, I
9 will advice you to stay home, in your tent and cut cod
10 and not be concerned to go such place. I did it and I
11 pay for it.

12 So anyway, just to explain,
13 you have to follow the climate. You want to visit your
14 traps, you choose to visit your traps, it's snowing, so
15 you visit your traps, you got a couple of feet o: snow
16 on the top and you have to do it again in a big walk,
17 hard walk and no results. You want to go and hunt in
18 just 50 below ,not a bit of wind, you could walk and
19 moose hears you miles away and of course, you come back
20 home with nothing, so useless. So you could not fight
21 against that. So what you do, you just bend yourself to
22 the nature. I say to the nature, I don't say to other
23 people because you live by yourself, or with a small
24 amount of people around you. So, you are not ready to
25 cope with some other human being. You bend to the
26 nature but not to others, and the bush is a bitter
27 teacher.

28 But the bush is a good teacher
29 but in the same time, like I told you it's hard to live
30 in the bush.

1 Last winter it was warmer t
2 average, it was real warm and above average and you get
3 that kind of a winter, it is easier than some other
4 winters I've been, you know, travelling in the bush, and
5 other people know that here. I have visited, I would
6 say every place where they were trapping and I did meet
7 quite a few people who had nothing to eat en just, I
8 would say, they were surviving, they were not living.
9 So that is a fact and I even know some little children
10 who die of starvation. And that is a fact.

11 Now the fact of following the
12 climate, following the life of the hush, obliges you to
13 live to the present time. You could not live in the
14 future, or plan, like I mentioned to you. You have to
15 live now. You don't plan ahead, so when you are doing
16 that, doing I would say, generation after, generation,
17 centuries after centuries what does happen.

18 You are just as intelligent
19 as any people else, and I say Indian people got just
20 as much ability as anyone. else. But this
21 environment, this way of life, did them live in the
22 present time. And I would say, that is a part of the
23 culture, and it is something great. Look, take an
24 Indian man after killing a moose. That is something
25 great for him, one of the best things he got. So his
26 friends come with him, have a good meal. He's happy.
27 He's not worried about tomorrow,, like quite a few
28 white people who did get a good job today, and say
29 maybe tomorrow it will he different. maybe tomorrow
30 I will be fired, maybe tomorrow my wife would be

1 | sick, maybe tomorrow, you know all these stories
2 | yourself, I don't have to explain to you how white
3 | man are living. And that is not to make you happy.
4 | But Indian people are. They have some happiness
5 | their heart and they are keeping this value and is a
6 | great part of their culture, you know, and that is a
7 | result of the life in the bush. And I'm just saying
8 | that, you know, maybe I have not too much influence
9 | in the pipeline, but that help to you to understand
10 | how they live and why they like it and that is
11 | something great. Maybe I should let them
12 | translate.

13 | THE INTERPRETER: No, that's
14 | okay. It's part of my trade anyway, so its all
15 | here.

16 | FATHER MARY: The fact of
17 | living at the present time, like I told you, make people
18 | react in front of let's say, properly , t.(,) use a
19 | white man's word, because you know when you speak in
20 | Slavery there is no abstract words.

21 | THE COMMISSIONER: No what?

22 | FATHER MARY: No abstract
23 | words. You know, there is no such things as strength
24 | present as you know peace, war, you could say okay, man
25 | is strong, but strength there is no such thing. Just
26 | real concrete words.

27 | So anyway, to go back to what
28 | I wanted to let you know. The fact of living in the
29 | present times. No use to keep things for tomorrow. We
30 | have it now. So enjoy it. Now, the reaction of my

1 | brother, if I've something I'm not using, he will come
2 | and say share it with me. You don't use it, why do you
3 | wait, tonight you could be dead, tomorrow, there could
4 | be a big fire and you could be flying and taking your
5 | dogs and going out, so we choose to keep it for
6 | tomorrow, because I'm living the present times, that
7 | explain to you why the way I react in --front of one
8 | people who got something when I don't have it so I say,
9 | you share it with me. And in the Indian way it is not
10 | polite to say no. If you got a big pile of wood, I
11 | don't have any, you know, I will say that here is a
12 | conventional way between the white people -- you receive
13 | a phone call and so secretary say who's calling, say
14 | "I'll go and see," and you say, "No, I want to speak to
15 | this man," and the secretary say "I'm sorry, but the
16 | judge is away". So white people get, Indian people get
17 | the way of their living the same as the whites, and for
18 | them, it is not polite to say no.

19 | Now maybe they are sharing not
20 | always by charity, maybe it's by interest, but anyway,
21 | in fact they're sharing. So when they meet with all
22 | their ways, their culture, their sense of the value of
23 | the life, when the white man came with something else,
24 | automatically there was some opposition with that,
25 | because the white man came lots of things. Indians have
26 | no things so he say, "You share." And he don't
27 | understand why you don't do it. Because you know, he's
28 | not looking as tomorrow. You will say "Tomorrow, I will
29 | need it," but he will say, "Okay, today you don't need
30 | it, give it to me." You know, that is quite a, I

1 | heard that 20 times.

2 | So you have a different dollar
3 | value, but now, to be fair, who came in the north? White
4 | man. You know, when they came.

5 | THE COMMISSIONER: What?

6 | FATHER MARY: When white man
7 | came in the north, for which--purpose, we have to be
8 | honest, and we should admit that white man came in the
9 | north not to help Indians but to get money. You know,
10 | as it stands, there is nothing wrong by itself.

11 | There is nothing wrong by itself
12 | to come to make money. But he came for that and the
13 | Indians, you know, are looking at this thing and they say
14 | they came for that and they are not helping us. And now
15 | if I was asking for every people here, for every people
16 | here to leave this room if they are not here for money,
17 | excuse me Judge, you are doing your job too, but you are
18 | paid for"? it too, and you have to leave the room just
19 | the same. You know, is not a personal attack, but it's a
20 | fact, and you know, we have you to face the fact and not
21 | to change the truth. We have to admit that.

22 | Now at the same time,, you
23 | could do your job with your best heart, and do it maybe
24 | better than I do, I'm not paid, you could do your job
25 | for money maybe better than I do mine. I'm not saying
26 | that as a personal attack and I'm sure you don't take it
27 | as such. But anyway, it is a fact.

28 | So white people came, and
29 | for Indian people, like I was mentioning to you, life
30 | in the bush is not easy, because you know, you could

1 not
2 fight against weather and when you have just a poor
3 axe to cut the wood, it is not always easy and you
4 have to hunt, and you've got the deep snow, you've got
5 to break trail for miles and so on, it is hard. So
6 now when you are back in the town, Indian is back in
7 the town and is looking at the past he forget all the
8 hardship, and remember only this not having any people
9 imposing the rule so you always remember the good part
10 of it. But if we are asking why so many people are
11 here now, I mean native people are here in town, it is
12 because they found the life in the bush hard and some
13 white people, are, some of them with a good heart try
14 to help them by welfare, and myself, if I was in their
15 place, I would not be sure if I would have the courage
16 to say no, and say I'm able to go in the bush, because
17 you could have easy things and the bush is hard.

18 Now white people get easy
19 life, it is what the Indians who look at it. They see
20 white people --

21 THE COMMISSIONER: Excuse me,
22 is it what?

23 FATHER MARY: White people
24 got easy life, in the eye of the Indians. It is cold,
25 the white people go in the house, turn the thermostat
26 and get heat. In the 50 below, you have to go and cut
27 the wood. So now most of the white people who came
28 here, now, get easy life. If you go back about 100
29 years --

30 THE COMMISSIONER:

1 | When they come to the north. White people come to the
2 | north.

3 | FATHER MARY: Yes. If you go
4 | back about 100 years ago, it was quite, not even quite
5 | so far, especially between the two war, it was some
6 | white trappers, they came, and r never heard, now I
7 | don't mean I know everything, some people could say the
8 | case was not true, but I never heard that this white
9 | trapper did have any trouble with the natives. Why?
10 | Because, they were living like them. They were on the
11 | same level. They had hardship breaking trail setting
12 | their trap and so on. They were living like other
13 | people.

14 | Now you see white people here
15 | in the north. Most of them are sent by the government,
16 | and the government say, we send them to help the native
17 | people. But they give them all the comfort, all the
18 | facilities you could have in Edmonton or Toronto and
19 | when it came to the matter of helping the natives, they
20 | say okay, you could build your house, now if I was
21 | asking you, how many people among your whites here are
22 | able to build their own house, and we impose on the
23 | native something that most of the white people are not
24 | able to do. We ask of them too much. And I don't think
25 | it's fair.

26 | So the government just
27 | use anyway, the same scale, but with different weights.
28 | One for the, whites, one for the natives, is a fact,
29 | is too bad to say and now some, I would not say
30 | everyone is not sincere, but I heard personally from

1 | some members of the government, some statements let the
2 | people speak, so you make a meeting. Now, the white
3 | people reaction front of the meeting. Then you make a
4 | meeting you ask people what do you want. So
5 | automatically you know, you think if you ask what I
6 | want, I will get it. No, in the white man way of doing
7 | things, it's just to fill some report and say people
8 | are thinking about this and about that, and so on.
9 | They're not thinking about giving it. But now, what T
10 | does happen when people just do not have any education,
11 | they feel frustrated, they went once, twice, three
12 | times and so on, so finally they say they got a forked
13 | tongue and they try to cheat us and tell us a bunch of
14 | lies and people get sore on this matter. So it is
15 | better if you could --- it is harder for the white man
16 | to understand Indians for this reason, but to
17 | understand him, you have to ask him, and if you ask
18 | him, he is expecting to have a result right away. And
19 | if you have no result, it is useless to ask him. So
20 | the best way I suppose is to be living like them and if
21 | you live like them, you will understand, you will not
22 | have to ask.

23 | When I came here, I was just
24 | like any kid, I did not speak, I didn't speak Slavey, I
25 | didn't speak English, or very, very few. So I didn't have
26 | to go and ask the people, why you do this, why you do
27 | that, but I was living like them in the bush, so
28 | automatically you know, being in front of the same problem
29 | I did give the same answer as them. And that helped me
30 | to understand. But if you live in a house and you just go

1 | in the bush once or twice and ask the people, look at
2 | them once, and then draw a general law, you are
3 | completely out, and that is why quite a few reports
4 | that have been made are wrong. Because on the top of
5 | that, when people are asked something, don't forget
6 | that people like I mentioned to you, people are living
7 | in the present times. So when they are asked
8 | something, they are answering with this idea, of
9 | having a result. So for them to have the result, is
10 | 'more or less the things that will bring the result.
11 | And the concept of truth is not the same for us as it
12 | is for them. Sometimes we use the same words and the
13 | idea is not the same underneath and the results, you
14 | know, is not that good.

15 | To go back to the matter of
16 | houses, I would say jobs are about the same kind. It
17 | was the power plant repairer here, a white man.

18 | The government gave him house,
19 | with all the comfort, now he is an Indian man, he could
20 | built his own shack and live as he want. So why? That
21 | way was done for the power plant. School teacher got
22 | everything, suppose some native got enough education and
23 | got a job of teacher assistant, they could build their
24 | own shack and we don't care about them. Even now in this
25 | summer, there is some --- a couple of people working for
26 | the forestry, I was told that maybe it's not too correct,
27 | maybe some people could make some detail of that, but
28 | anyway, I was told that they got the same job as some
29 | Indians, so right away we give them facilities and the
30 | poor Indians have to live in a poor shack. So you

1 know, there is two different ways of life, that make
2 people bitter on this matter.

3 So now, I was telling you,
4 the life in the bush is a good teacher. Now, a teacher
5 is someone who is supposed to prepare a child to go
6 into life. So the so--called education given in the
7 school don't prepare them for the white man's way of
8 life, you have the result already of quite a few years
9 of teaching here, and just keeps them back from the
10 bush.

11 Now, years ago in the bush,
12 people used to let their kids do what they like, so
13 something good come out of it. Because it was a
14 hardship, life in the bush was hard, and when you have
15 hardships give you a gooder formation, you know, that
16 give you experience, and experience in the things that
17 you got unlike if you suffer.

18 So the kids do not need to
19 receive any spanking, to receive any, you should do
20 this, you should do that, don't touch this, don't touch
21 that. Anyway, people living in the bush, did not have
22 so many things. But now the trouble here in town,
23 people, kids are going to school. They are raised like
24 white kids and between us, the result o a schooling of a
25 white kid is not that good. You know that yourself,
26 because with the new theory we should not put any
27 pressure on the kids ad let them bloom under the sun of
28 the Lord, and let them do what they like. So, it was
29 what the Indian people used to do in the bush, but with
30 --- with the opposite of hardship.

1 | But when you are here in
2 | town, kids do what they want in school, so when they
3 | come back home, they don't have any hardship either.
4 | But what does happen, the parents are ready to ask them
5 | to do something. When they were in the bush, they used
6 | to, if they did not cut wood they were cold, if they
7 | did not see the rabbit snare, they did not have
8 | anything to eat. Now welfare, so people got what they
9 | want. But the parents could not say nothing, because
10 | they say, well the teacher let the ---all the kids do
11 | what they want so they came home and they say, I will
12 | do: what I want and besides that, I'm smarter than
13 | you. You know, a bit of education is worth not at all.
14 | It's just like if you give a sharp knife to a kid of
15 | two years old. A sharp knife is something good, but
16 | not in the hands of a two year old. And this bit of
17 | education is just spoiling the people, anyways, the way
18 | it's done.

19 | So the main opposition, you
20 | know, in the culture, in the way of the teaching, I
21 | would say for the whites, you learn how to work by
22 | playing, you teach them games and you people are
23 | supposed to learn how to work this way. And it is, not
24 | all the Indian way of teaching a kid. The Indian way
25 | is you teach people, you teach your kids how to work
26 | and if there is a bit of time besides that, then you
27 | teach them the good times, but you teach just the
28 | opposite of the white man, and that explains to you the
29 | trouble.

30 | Men pass from childhood to

1 | adult life. The study of history teach us that in
2 | the world, years ago, every people were like
3 | Indians, people now, hunting and fishing, and living
4 | out from the land. But that is a stage and life is
5 | something that we could not put under a globe for a
6 | show. Life is a changing, we change, like it or
7 | not, a child become an adult. And Indian people
8 | have been living in the bush, but they will have to,
9 | like or not, I'm not a prophet, but anyway, I say,
10 | in the law of the nature, they will have to come in
11 | this way of life, maybe with some accommodation to
12 | their own way, but they will have to come and live
13 | together. It is the only way of progress. If you
14 | live in the bush and doing anything, you choose your
15 | clothes, you're looking for your food, you could not
16 | progress, but you go all together, and one man start
17 | to do --- to be a specialist in one thing and also
18 | in other things and that came, the progress came out
19 | of it.

20 | And it is something hard to
21 | change. No people like to change. We always more or
22 | less have a temptation to look to the back and to "I was
23 | happy like that, I want to stay like that." But we have
24 | to face life and N admit we haste to change. And
25 | culture is something changing. I was mentioning that
26 | our grandparents maybe were using stone axe, and the
27 | first one who did it, achieved something great. But
28 | now, who want to go back to this way of life, and to use
29 | a stone axe, everybody want to have a chain saw. Of
30 | course. No people want to go back and play with a

1 bow and arrow, except I would say, just like white man,
2 like to spend 11 months in the office and get out for
3 one month and camp and go, back to the life like again
4 for a month in the summertimes. But it is just for a
5 break, and not for to make a living out of it.

6 So things are changing and I
7 think Indian people when they took guns and forget about
8 their bow and arrow, are not less Indian for that and
9 Indians living in the bush or living in a town, they
10 will not be less Indian for that, and they could be
11 proud and do something great on this matter. But for
12 that, I would say, it would need more help and more
13 cooperation from white people. Harry Deneron, the
14 chief, was mentioning that people did not benefit from;
15 the pipeline and I will agree with him. Why is all the
16 gas taken out from the north to help the white people in
17 Edmonton, Seattle, or anyplace you like, and the people,
18 get a kilowatt of electricity, I think, for about two
19 cents, anyway maybe my figures are not exact, you could
20 criticize them, and here we have to pay about 50 cents a
21 kilowatt. And that, you know, is something that myself,
22 I think is wrong. So all the pipeline I think to help
23 the people south, should be the gas coming out should be
24 shared with the people here in the north and you could
25 put a turbine on Pointed Mountain and get things here.
26 We have to share, share the good part and share the bad
27 one.

28 Now, to finish I will say,,
29 when a adult, a father is walking on the trail with
30 his child, what he do, he could walk fast, but he love

1 his children, he wait for them. So if white people
2 are smart, some of them are smart, and could walk
3 fast, if they did have a bit of love in their heart
4 for their brother Indians, then they all slow down.
5 Maybe it is asking something hard to do, but a bit of
6 love, I think, will settle lots of problems. It is
7 not justice that will smooth everything out, it is
8 love. Because when you start to speak about justice,
9 where my rights start, where your rights start, it is
10 pretty hard to, and most of all they are more or less
11 based on agreement. There is some basis, it is true,
12 but sometimes it is just agreement between white
13 peoples and Indians don't see that and we want to
14 impose to them, something that have absolutely no
15 meaning to them.

16 So we white people have to
17 slow down to wait for their brother Indians and I will
18 just finish to say, when you got a family the father,
19 the mother, the kids, some are working hard, some others
20 are not, the kids are maybe, ask to set the table, the
21 girls to wash the dishes, but anyway, every people eat,
22 and fill his stomach and it is what I think we should
23 try to remember and share everything all together and be
24 friend all together.

25 THE COMMISSIONER: Thank you
26 Father.

27 (WITNESS ASIDE)

28 THE INTERPRETER: I was going
29 to ask you, this is just the feeling of explaining the
30 way of life to you, so I can't see that there is any

1 sense in repeating it all over again, because you live
2 in it and if you are satisfied that he is only letting
3 you know the people are feeling, so what you say to
4 that?

5 THE COMMISSIONER: Well,
6 that's all right with me, Mr. Trindal. Well, you might
7 just speak to the members of the council here and you
8 decide among yourselves and I'll abide by whatever --

9 THE INTERPRETER: They're
10 satisfied because it's only repeating something that is
11 existing every day.

12 THE COMMISSIONER: All right.
13 Well, is there anyone else then who wishes to say
14 anything before we bring the hearing to a conclusion,
15 here in Fort Liard.

16
17 JANE CHRISTIAN: Sworn

18 MISS CHRISTIAN: I hope that I
19 don't take too much time here and I was also hoping t1
20 more of the people and particularly some women would
21 come forward today to give their view of the situation.
22 In any case, I'd like to speak for the people here and I
23 want to make it clear that although I am here on a
24 research grant and so on, I'm speaking for myself and
25 not for my sponsor.

26 THE COMMISSIONER: Would you
27 give me your name please.

28 MISS CHRISTIAN: Jane
29 Christian.

30 THE COMMISSIONER: Yes.

1 Carry on then please.

2 MISS CHRISTIAN: I am here on
3 a research grant, along with Peter Gardner, and we are
4 coming to the close of this 15 months field work here.
5 I might give just a very short indication of
6 qualifications, for the comments that I might make. I
7 do have a PhD degree in Anthropology and Linguistics and
8 have several years teaching experience at the university
9 level. And have done previous field work in four
10 locations with eight different grants. This has been in
11 both North and South India, in the Navaho group of
12 Southern Dene, very closely related to people here, and
13 also with the Chicanos of the American Southwest. Both
14 the latter very independent minded groups, like the
15 people here. What particularly impressed me in the
16 testimony that the people here have given, are a set of
17 values and characteristics of life here, which I had
18 many occasions to experience in the 15 months of field
19 research.

20 For one thing, this is a low
21 key protest from the people here. And eminently
22 reasonable, I think, and furthermore, these protests
23 have been delayed for many years. I would say that
24 implicit in testimony is the fact that these people are
25 very patient and long settling people, slow to anger,
26 tolerant of outsiders who come barging in and again,
27 these people say over and over again, that when we
28 Moolah's first came in, that they were the ones to help
29 feed us, to help hunt for us, help us to adjust to these
30 surroundings, and in the early days perhaps this

1 | led to the survival of the early Moolahs.

2 | Again, people here, I've
3 | heard many times, feel outsiders have simply come in to
4 | their land and begun working in it for apparently
5 | enormous personal gain. The, feeling is that this has
6 | been done without even telling the people what is going
7 | on, let alone asking their consent and permission for
8 | the use of the land. The feeling further is that this
9 | failure in communication the failure of outside
10 | companies to share the work or returns, and the
11 | spoiling' of the land itself, bespeak a lamentable
12 | ignorance of reasonable behaviour. Again, this has
13 | been a low key protest.

14 | This is the first time the
15 | Dene here have voiced grievances of long standing.
16 | They're virtually unanimous in rejecting the pipeline,
17 | from what I have hearth For practical reasons they have
18 | already well stated. There are other reasons perhaps
19 | not so easy to explain or state or talk about which I
20 | will try to say something about.

21 | Some people have suggested in
22 | the outside, that indications are a wage economy is
23 | the only future for this area and therefore, private
24 | companies should come in and so forth. That this
25 | would be the only means of livelihood for the Indians
26 | This is simply not so. The Dine have a viable culture
27 | still alive and healthy, with its strong values, and
28 | its knowledge aid skills, still utilizing these to
29 | gain I a living from the bounty of nature, here. This
30 | is no dying art but one full of vitality. Especially

1 | in the bush, there is cooperation, and eager work and
2 | learning, the delight of young and old. People here
3 | have almost to persons been very generous and patient
4 | in sharing their knowledge and skills with me, an
5 | outsider and in sharing their life style, allowing me
6 | to observe and take part in bush trips, family life
7 | and all the skills involved in getting and processing
8 | wild foods, shelter, clothing, tools and so forth.
9 | This is a relative new community here at Liard for
10 | permanent residence, as has been said before, 15 or 20
11 | years ago, hardly anybody stayed permanently in town.
12 | According to our data, about 15 percent of households
13 | never or rarely stay in the bush at this point. About
14 | 14 percent stay out from one to three months in the
15 | bush, another 15 percent, three to six months and the
16 | majority, some 55 percent, stay in the bush over six
17 | months of the year. These are figures which are
18 | subject to yearly modification and also perhaps not,
19 | entirely accurate. This does not bespeak, however, a
20 | town oriented community. Bush homes are the real
21 | homes, if I may say so, the ones where care is
22 | lavished, work is done and where the heart is.

23 | A wide area is intimately
24 | known and utilized by the people here as we have seen
25 | before. I have put on a map some 100 Dene place names
26 | for this immediate area, and judge this to be about one:
27 | fourth or one fifth of the total. These are places
28 | which are intimately known and used, beaver lakes,
29 | muskrat lakes, fish lakes, mountains and so on.
30 | People, here had to do with a minimum of outside

1 materials and influence. At the same time, some of the
2 people here have been most observant in noting what
3 stills are useful in Moolah or white man's economy as
4 demonstrated here and are making uphill strides to
5 become self sufficient, to stand on their own feet in
6 this new world as well. This includes perhaps ten
7 percent of the families here and others too, for whom
8 bush skills are equally or more important, and valuable.
9 Here, as in other areas the people are free to choose
10 amongst themselves and independent within their own
11 society.

12 It is not an easy life in the
13 bush, as has already again been explained. One might go
14 hungry or get frostbitten, bears can be dangerous
15 creatures and game can be elusive, accident a man alone
16 or even with a partner can be serious, far from help.
17 One man here at the age of 16 was hunting muskrat alone
18 in the spring when he broke his leg on the treacherous
19 ice. He spent some five days without food, dragging
20 himself slowly back to the settlement. Still, he and
21 others like him value this hard life above all others,
22 and go further and further afield in the search for
23 unspoiled territory, in which to earn their living in
24 the way of the Dene.

25 The natural environment
26 itself is venerated and respected. One does not take
27 from it without giving back. And one does not
28 greedily grab more than one needs. One lets the earth
29 and plants and animals restore and renew themselves, by
30 letting some areas lie unused for years, and then

1 | returning to use them again. You can't depend on just
2 | one area, you would wear it out. Traditionally --
3 | THE INTERPRETER: That's just
4 | what I said.

5 | MISS CHRISTIAN: Exactly.
6 | Traditionally, families have travelled long distances
7 | after game and all forest and lake foods, returning to
8 | areas in their season. The Dene still continue to
9 | travel to some extent, but their movement is more
10 | restricted now. Still the net work of relations
11 | persists and people over wide areas and from far
12 | settlements are tied together by kinship, friendship,
13 | language and mutual history.

14 | The Dene way of looking at a
15 | new problem and quickly figuring it out, in a new
16 | solution, whether this is figuring out how a moose is
17 | going and tracking it, its behaviour, and rebuilding a
18 | skidoo from incomplete bits and pieces or in trying to
19 | understand the Moolah way of life, this is practical,
20 | clever and quick way of trying to come to solutions.
21 | This is necessary to succeed in bush life, depending on
22 | tradition and yet not being bound to its details, being
23 | ready to consider new tools and new ways of doing
24 | things.

25 | A high nutritional quality of
26 | bush food and bush products, excellent construction of
27 | clothing, shelter, tools, transportation vehicles, this
28 | sort of thing, many different varieties of boats and
29 | canoes and so on, are an example of the things that
30 | people do here. There are few things in the environment

1 | There are few things in the environment which go
2 | unnoticed or used. And few are wasted. There is
3 | detailed knowledge of habits and behaviour of animals,
4 | locations and times for the use of plants and so on.
5 | And knowledge of how the different animals and plants
6 | all fit together in a complex and shifting pattern. And
7 | it is an intricate knowledge which requires years of
8 | experience to master.

9 | While I've been here, I have
10 | found that the people can identify out of over 300
11 | species of plants, for example, in the area,
12 | approximately 200, this is positive identification, have
13 | names for nearly 100 and uses, often multiple uses for
14 | the majority of these.

15 | The major species of fish are
16 | all utilized different ways, the same way with the: e
17 | mammals, other than mice and what not. The bush is
18 | always full of different problems, some sudden, which
19 | require quick and accurate reactions, and solutions.
20 | From four years old to the very elderly, the Dene are
21 | and have to be very observant of their whole
22 | environment. There is great aesthetic involvement also,
23 | among the people here. There is aesthetic satisfaction,
24 | artistic satisfaction in the decoration of clothing, the
25 | moccasins the mukluks, the mitts and so on. Design also
26 | in social respects, in the saving sense of humour which
27 | we have all seen, which decorates and embellishes social
28 | life and makes the hard life easier and draw's people
29 | together.

30 | There is also a great aesthetic

1 and religious satisfaction in the land itself, which
2 grow. the stuff of life and the means and ways of
3 getting it and which with the forests, mountains, lakes
4 and rivers, is very beautiful. People young an old
5 delight in the changing seasons, the golden leaves of
6 autumn, the first snow, the return of birds in the spring
7 and eagerly anticipate the work of each season in its
8 turn, beaver hunting, netting of fish, berry gathering,
9 moose hunting, the return to the bush for winter,
10 fishing., trapping and hunting. An appreciation of the
11 natural beauty and bounty of this great country and the
12 wish to keep it from being spoiled is of course not
13 confined to the Dene; it is a deep feeling which we can
14 all share and which will hopefully bring us together in a
15 reasonable settlement of differences.

16 A people and, a nation's
17 strength can be in diversity as wells in Unity.
18 Diversity which is given true recognition, rights and
19 respect, and a reasonable amount of self determination
20 won. That's all.

21 THE INTERPRETER: You know the
22 old saying, the mountains are beautiful, but I mean wait
23 till you live in it and you'll find out whether they are
24 beautiful or not.

25 MISS CHRISTIAN; They're hard
26 too.

27 THE COMMISSIONER: Thank you
28 very much Miss Christian.

29 THE INTERPRETER: You pull me
30 through a knot there but I made the best of it.

1 | MISS CHRISTIAN: I'm sorry I
2 | pulled you through a knot.

3 | THE INTERPRETER: I came
4 | here as the interpreter but here you're trying to
5 | pull me through signs, it's a different thing all
6 | together.

7 | THE COMMISSIONER: Well I'm
8 | sure we all --

9 | THE INTERPRETER: I hope you
10 | all forgive me for trying.

11 | THE COMMISSIONER: Well,
12 | we're, I think just about at the end. Does anyone else
13 | wish to speak? Yes?

14 | PHILLIP MCLEOD: Sworn

15 | THE COMMISSIONER: Go ahead,
16 | Mr. McLeod.

17 | MR. MCLEOD: I just want to
18 | make a short talk about oil company winter roads,

19 | TEE COMMISSIONER: Oil company
20 | winter roads, yes.

21 | MR. MCLEOD: Yes.

22 | THE COMMISSIONER: Carry on.

23 | MR. MCLEOD: The oil rigs,
24 | disturbing the animals by making roads to the oil rigs,
25 | seismic lines, 30 or 40 miles the other side of Pointed
26 | Mountain and on the way to the rig, I seen a place where
27 | a cat had been pushing a bear den over and been walking
28 | over and the bear had been out of it. I seen oil
29 | tracks, I worked there a few days, I didn't see any
30 | fresh tracks, that means they starve or freeze

1 | to death. Besides, it's not only the bear,
2 | it's other animals like beaver, squirrels which the
3 | natives depend on, for meat, for the pelt, which they
4 | get money for, and on the road, they damaged lots of
5 | beaver houses by pulling the houses down with a
6 | bulldozer, destroying lots of animals. One road I work
7 | on I see all this, but if they open up other roads, lots
8 | of other animals will die. If they put the pipeline
9 | through, that means that they're going to destroy lots
10 | of animals. And they make hundreds of roads all over
11 | the Territories every year and new roads, have destroyed
12 | lots of the animals and money for the natives in the
13 | north.

14 | Around this area from here
15 | to Nahanni, you see all kinds of cat routes, hundreds
16 | of cat routes all over, all around, two miles around
17 | Liard it's all cat routes, every two or three miles
18 | you see cat routes. And it's not only two or three
19 | miles, it's hundreds of miles long, right through,
20 | down the Arctic, you see all cat trails! right through
21 | and seismic lines. They destroy lots of animals in
22 | the north. Maybe the oil company don't realize that
23 | but, the native in the north knows that. That's why
24 | they are fighting so much about this pipeline, going
25 | through the north. And the pipeline is not always
26 | safe. Sometimes they break, and could destroy lots of
27 | animals, even 20, 30, miles from the B.C. border,
28 | from Pointed Mountain to Beaver River, the pipeline
29 | goes right across Liard right down to B.C. Lots of
30 | people depend on fish on the river, during the summer.

1 All summer, there's lots of fish, all kinds of fish on
2 the river. But lots of people are afraid that the
3 pipeline might break and destroy all the fish on the
4 rives, on the Liard rivers. And that's about all I
5 have to say for now.

6 LUCAS SEYA: Sworn

7 MR. SEYA: (Interpreter) He
8 would like to tell you what has happened to him living
9 in the bush. He says he's the one that when he was 16
10 years old he broke a leg and want five days, it took
11 him five days to get to town and he said he had no
12 matches and no food for that time. And he h' spent a
13 lot of years in trapping and he was trapping and the
14 oil seismic outfit came in, and pushed all his traps
15 out, but he went back and bought some more, I didn't
16 like it, he says, but I never told anyone about it,
17 and I've been trapping every winter, ever, since for
18 fur, but he says, to my knowledge, he says, I'm not
19 blaming anybody for fur, but he says ever since all
20 the seismic came in, the fur has been diminishing. He
21 says I was a trapper one time, always made lot of fur,
22 but lately , he says, I've been falling back, he says,
23 not that I wasn't trying, but he can notice that the
24 fur is diminishing,

25 And another instance, he say,
26 he had traps trapping beaver and the seismic outfit took
27 his traps and ice chisels for all that, but he never
28 found out who done it yet. And he once worked on the
29 seismic outfit and got hurt, sore back, but he didn't
30 know any better, he wasn't feeling well, so he quit and

1 he never asked for no compensation he says, because he
2 didn't know the difference, he didn't know the rules or
3 anything else. Just that, he says. He just wanted to
4 let you know what he went through.

5 PHOEBE NAHANNI: Resumed

6 MISS NAHANNI: To begin with,
7 I'd like to thank Mr. Savage for the tour this morning,
8 He told me when I came into town that he had read the
9 article that I had written in the native press, and
10 wanted to put a few things straight. So I went to the
11 he plant this morning and/put a few things straight.
12 One--; thing that really stuck in my mind is that the
13 people in Liard will not get any gas from Pointed
14 Mountain and they won't get any gas in the future from
15 Pointed Mountain. The people, Amoco is operating as a
16 business, they're in there to make a profit, the Indian
17 people in Liard are given token benefits such as maybe a
18 tour,, maybe a lunch, maybe a greeting, the roads are
19 there. Amoco needed the road, they shouldn't boast
20 about other people using it, because they needed it and
21 they built it. Period.

22 I could say really, really,
23 lots but I think for now I just want to make sore
24 observations and maybe a few remarks about the lack of
25 people involvement in Liard, in the kind of development
26 that was initiated from outside of the north. I noticed
27 real', when I came to Liard for the first time, that
28 people, men particularly, always have to leave. Liard
29 to earn money, always have to leave Liard for a job,
30 whether it was government, or whether it was some

1 | exploration company, and to me, its not a solution.
2 | It's not a solution to the unemployment situation in
3 | Liard. There should be an effort on the government's
4 | part to support the people, on their idea of some sort
5 | of a community based economy.

6 | THE COMMISSIONER: Excuse me.
7 | They jut want to change the tape. We'll just stop for
8 | 30 seconds.

9 | Carry on.

10 | MISS NAHANNI: Two things.

11 | I wanted to mention regarding
12 | the Pointed Mountain Pipeline development. It's there,
13 | people accept well, it's there. They could put a bomb
14 | in it I suppose, but as it is, they see that it's there
15 | and it will probably stay, so I should think that in
16 | order for native involvement, in order to create native
17 | involvement in any future development, and possible
18 | pollutions of the pipeline on the environment, around
19 | Pointed Mountain, that perhaps there should be a local
20 | environment committee where native people will, have
21 | decisive control. And that they will be noticed and
22 | notified from time to time so that the water isn't
23 | polluted, and the fish aren't dying from the water,
24 | pollution to the satisfaction of the native people. The
25 | reason why I'm saying this is that evidently the
26 | government is not to be trusted, because a perfect
27 | example is the arsenic pollution in Yellowknife. If the
28 | people can't be ensured about preventing pollution, then
29 | all operations should stop, and the people should have
30 | the decisive control.

1 The other thing, the second
2 thing, is that people in Liard have been saying, as a
3 lot of Dene down the river, that this is Indian land,
4 and royalty is like a tax. At the moment, the
5 government says this is Crown land, they own it. So the
6 oil companies do business with them, and so the
7 government gets the tax, gets the royalty. But Indian
8 people, Dene people are saying that we own the L land,
9 therefore we should be getting the royalties. This sort
10 of arrangement will probably be worked out in the
11 future, and it may be that Dene people might be sharing
12 the royalties with the government.

13 In any case, the Dene people
14 have to benefit, they have to see it, and they have
15 experience it.

16 The final thing I wanted to
17 mention is that I suppose, I don't know what I could be
18 doing to work on us, if I was employed for a pipeline
19 company, but the way I think now, and the way I have
20 experienced it, my dad, and a lot of Dene people who are
21 capable of working, it always seems as if Dene people
22 like to be their own boss, they've said it many times,
23 and the way development is happening, there is no way
24 that Indian people are going to be their own boss. Nor
25 would they be trading their own kind of jobs, if outside
26 initiated development continues. Pipeline development
27 does not convince me that --- it doesn't convince me
28 that we're going to in the end, have a good way of life.
29 It's contradictory. Whether some of the younger people
30 who have a bit of formal education, whether they want to

1 | work for the company, it's up to them, it's their own
2 | option. When I began working for the Brotherhood, and
3 | it's quite a few years, back that I've really supported
4 | Dene independence politically, economically, it wasn't
5 | something that I took out of interest, it was a
6 | commitment and for a lot of people it is a commitment.
7 | I was just a young girl when I experienced the first
8 | kind of development in Simpson when the government took
9 | over the schools and they had a lot of white people come
10 | to Simpson to build a hostel. I really saw the negative
11 | effects and experienced the negative effects of sort of
12 | a population impact or you know, white people coming
13 | into a community and taking over the whole scene.

14 | And I understood English and
15 | I heard a lot of them at the time laughing at us and it
16 | was so terribly ignorant and maybe that was the time,
17 | maybe before that, but maybe that was the time when I
18 | was convinced that the white people, a lot of them are
19 | so ignorant, are really, really ignorant and like, I
20 | heard somebody say before that, that maybe the white
21 | people should wait for the Indian, but I think it's the
22 | other way around. I think that the Indian people have
23 | been waiting for the white people for quite a long
24 | time, and the Indian people, the Dene, could see that
25 | the whites would --- are destroying not only the
26 | environment, but themselves. Their basis, their values
27 | are unfounded, they depend on technology, and
28 | technology keeps changing and becomes obsolete. The
29 | common belief and the basic principle that Dene people
30 | have cannot be described as an experience, and if white

1 Simpson and the so-called transition isn't what
2 I would like to see the people in Liard go through or
3 any other communities in the north. And also, I
4 agree with the statements of other communities that have
5 said in the past, we do not want to be another Fort
6 Simpson.

7 In Simpson, all the political
8 power is taken from the Indian people the chief and the
9 Band Council have no power or any that is recognized by
10 the others of the community. This power is all in the
11 hands of a handful of white people and they call
12 themselves the hamlet council and the Chamber of
13 Commerce.

14 An example of what now happens
15 in Simpson is, the Chief and Band Council requested that
16 all liquor outlets for the duration of the General
17 Assembly, which is going to be held from July 18 to 23.
18 The Chief and the Band Council represented the majority
19 of the population in. Simpson and they were supported
20 by the Indian Brotherhood and the Metis Association of
21 the Northwest Territories who also represent a majority
22 of the north.

23 However, the Territorial
24 Liquor Board did approve it, but the handful of business
25 people that had interests --

26 THE COMMISSIONER: The
27 Territorial Liquor Board what?

28 MRS. MENIKOSH: Had approved
29 the --

30 THE COMMISSIONER: Had

1 | approved the shut down?

2 | MRS. MENIKOSH: Yes. And the
3 | handful of business people that had interests in these
4 | outlets contested it and we just found out yesterday
5 | that the judge had ruled in favour of the outlets be
6 | open during this time. And by this decision I just feel
7 | that the right of the Indian people in the Mackenzie
8 | District is trampled. And the will of the majority is
9 | overridden. This general assembly is really important to
10 | us because it is at this that the people from all over
11 | the Territories are going to make some decisions on our
12 | land claim settlements. And it's a very important thing
13 | to us and this is why we wanted the outlets closed for
14 | only six days.

15 | If this is an example of what
16 | occurs in modern society, then we must stop this
17 | pipeline. Do the people in Liard want similar things to
18 | happen to them? When we come to you in all the community
19 | hearings, we are saying to you, and to everyone, let us
20 | say and decide what we want for ourselves, give us the
21 | right to govern and control our lives and lands once
22 | again. Thank you.

23 | THE COMMISSIONER: Thank you
24 | very much.

25 | Well, is there anybody else?
26 | If there isn't, I'll ask you Chief, if you wish to say
27 | anything before we close the hearing.

28 | MR. DEAN: Can I ask a
29 | question. I know you want to go for supper.

30 | THE COMMISSIONER: No, no, no.

1 | Go ahead. We'll carry on for as long as people want us
2 | to, but when we stop, we won't be coming back this
3 | evening, that's all.

4 | EARL DEAN: Resumed

5 | MR. DEAN: This is question
6 | and the reason I have to put it as a question is because
7 | I'm not exactly certain of the facts in the case. So
8 | the general outline of the situation is this. The
9 | Pointed Mountain Pipeline came, the prospect was
10 | announced that it would be built. The Indian
11 | Brotherhood, a representative of the Indian people, took
12 | a position on the Pointed Mountain Pipeline. And they
13 | did it because I think they were trying to work out a
14 | bargaining position with respect to development. The
15 | Indian Brotherhood said, "We don't want the pipeline--
16 | ~'! until there is a land settlement."

17 | Now, if my facts are correct,
18 | I think my question should be directed to Father Mary.
19 | Because I think his advice to the people at the time
20 | was, go to work for the pipeline and I think he's right
21 | in saying the people are poor, the people need work, the
22 | people need jobs. So rather than boycotting the
23 | pipeline, I think people did go to work for the
24 | pipeline. And now here today I heard Father Mary say
25 | that he didn't think that the pipeline had benefited the
26 | people all that much. You know, there's been a little
27 | bit of work here and there.

28 | Now, his advice to the people
29 | was that. I would like to know --- you're going to make
30 | a judgment about this matter, he made a judgment once

1 | and he was wrong and now the people are dealing with
2 | that situation. You're going to make a judgment and
3 | you're going to, in effect, you're going to advise
4 | people whether or not they should work for this
5 | development. I understand you're going to advise the
6 | government, you know, perhaps you could advise the
7 | government to advise the people what they should do.
8 | Should they work for a pipeline before there is a land
9 | settlement or should they wait for a land settlement
10 | before they work and how are they going to eat in the
11 | meantime. So I'd like to hear from Father Mary whether
12 | my interpretation of that little bit of history is
13 | correct and how he feels about it.

14 | THE COMMISSIONER: Do you
15 | want to say anything, Father Mary. Do you want to
16 | respond.

17 | FATHER MARY: Resumed

18 | FATHER MARY: Yes. We go back
19 | a bit of history, as far as I know, I was here when
20 | Indian Brotherhood came ,I could not give you the exact
21 | date, and it tells you some old people, it was (Slavey
22 | name) who is dead now, excuse me, I just know his name
23 | in Slavey, I forget his white name. He's a grandfather
24 | of Pauline Dentente (?) who is here.

25 | And I think Alexie Behile too
26 | has been interrogated, if I'm right. And most of the
27 | best times, the people were all the day working on the
28 | pipeline. Anyway, doing some jobs for the --- across
29 | the river. Now, it was here at this time, the forest
30 | ranger, his name was Keith Kepke (?)

1 THE COMMISSIONER: What was
2 his name?

3 FATHER MARY: Keith Kepke.

4 THE COMMISSIONER: Oh yes.

5
6 FATHER MARY: And he was
7 working in connection with the people from Amoco are
8 trying to do his best to give jobs to the people. So
9 when Indian Brotherhood came, they ask these old people
10 some statement, so these old people now you know, they
11 were quite old, they give some statement, I don't know
12 exactly which statement was given, I was not witness,
13 and I could not say what exactly was their answer, but
14 what I do know, that after that, it was broadcast, I
15 didn't hear that myself, but they broadcasted
16 something, I think on the CBC saying that the people
17 from Fort Liard did not want the pipeline. So, the
18 forest ranger was really upset because all the young
19 people who were working, who were after him to get job,
20 asking for some job and he hears that on the radio, and
21 he said myself, I'm trying to do anything, I am asking,
22 I look like a fool because I'm asking this oil company
23 to hire people and after that broadcast on the radio,
24 they don't want to have the pipeline. So he did
25 organize himself, a meeting, but now I should say, at
26 this time when the people were working on this slashing
27 and so on, the main pipeline was already done. And
28 across the Liard River already,. It was some work
29 after the work had been done already, and I could say
30 that only one among the 35 people, did attend the

1 meeting, and among the 35 young men who did attend the
2 meeting, it was only one who make some objection on
3 this matter, and he say, what will happen if the
4 pipeline bust. So his answer is just gas, not oil, and
5 it's crossing already the river, and it was more than a
6 year ago. The main reason for them, to work was given
7 by the for ranger, on this matter, was "Look, you have
8 to live today, you need a job, you are asking about a
9 job, and here are some jobs, why to fight it," So the
10 people did have to get some money for living and they
11 did go, and I agree with the forest ranger. So the
12 forest ranger, after that phone CBC and it was about
13 the interview by phone and I don't know exactly what
14 was the broadcast after that. It is a fact that I do
15 know. I suppose I answer the question.

16 Now may I add something?

17 THE COMMISSIONER: Yes.

18 FATHER MARY: This young men
19 who have been in this meeting are the men who were
20 working and today I forget to mention that you have, I
21 don't know how many young people who are out fighting
22 fire, and who did, not give any statements., so if I
23 should say something, you have some good answer things
24 about the feeling of the people, but you don't have the
25 feeling of all the young people who arc away. So you
26 know, it's part of the truth. Now, there could be a
27 fling, I don't say that you know, to put down what was
28 said, maybe they will just reinforce was said, but it is
29 a fact that they are not here and this is what I wanted
30 to let you know.

1 THE COMMISSIONER: Do you want
2 to summarize that, Mr. Trindal, or do the people know
3 all about that?

4 Well, is there anyone else
5 who wishes to speak? Chief, do you wish to say
6 anything?

7 CHIEF DENERON: I'd like to
8 ask a closing statement.

9 THE COMMISSIONER: Yes, please
10 do.

11 CHIEF DENERON: I'd like to
12 thank Judge Berger for coming here, and Judge Berger,
13 we are really asking you to listen to us. What we did
14 say, all the feeling was that we don't want the
15 pipeline at this time. We're asking you to let's have
16 the land settlement first. And another thing is that,
17 yesterday I asked the people to come and speak, to
18 you, and these people said to me, well, why should I
19 speak, I don't know what's going on. And I said,
20 well, you know what's happened across the river, at
21 Pointed Mountain and I really got so much to blame the
22 CBC about this again. I'd like to say this again,
23 because we've been asking CBC to bring a radio
24 service, extend their program into Fort Liard for the
25 last two years and we are also asking to extend their
26 TV program here.

27 The people, if they would have
28 had this kind of coverage over here, I'm sure we would
29 have had more participation. It's just going to show
30 you that yesterday the people said, well, why should I

1 | speak, I don't know what's going on.
2 | Well the same people came up this afternoon, that said
3 | you know, a few things, which I was very happy to see,
4 | and although we having another hearing at Trout Lake,
5 | maybe if we just forget something, or the people maybe
6 | want to say more things, maybe we can take the people to
7 | Trout Lake and bring it out, because Trout Lake is part
8 | of our band and so is Nahanni so e like to leave that to
9 | you right now.

10 | THE COMMISSIONER: All right,
11 | thank you.

12 | Well thank you very much Chief
13 | Deneron and thank you members of the council and thank
14 | you Mr. Trindal for acting as our interpreter and I want
15 | to thank as well all of those from Liard and from other
16 | places who spoke yesterday and today, because what each
17 | of you has said is useful to me in considering what
18 | report and recommendations I should make to the
19 | government.

20 | I expect that we will be
21 | holding a hearing next month in Nahanni Bute and in
22 | Trout Lake as well. And if Chief Deneron and members
23 | of the council wish to speak at those hearings, either
24 | one or both of them, that will be fine with me. And
25 | if any of the men who have been away fire fighting
26 | these last two days, if they, through you, Chief, wish
27 | to convey their views to me, at Nahanni Bute or Trout
28 | Lake or if they wish to come, that will be fine with
29 | me too.

30 | I will be -- we will be

1 preparing a transcript, a written record of all that has
2 been said and sending a copy of that to your Chief and I
3 will ha a copy too so that I can read and reread what
4 you have said here yesterday and today.

5 Thank you very much and I'll
6 adjourn the hearing of the Inquiry now until Tuesday,
7 the 5th of August, when the inquiry will re-assemble at
8 Fort Good Hope. Thank you.

9 (PROCEEDINGS ADJOURNED TO AUGUST 5, 1975)

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