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 Good Hope, N.W.T. August 6, 1975.

PROCEEDINGS AT COMMUNITY HEARING

Volume 19

The 2003 electronic version prepared from the original transcripts by
Allwest Reporting Ltd.

Vancouver, B.C. V6B 3A7 Canada
Ph: 604-683-4774 Fax: 604-683-9378

www.allwestbc.com

APPEARANCES

Prof. Michael Jackson,

Mr. Ian Scott,

Mr. Ian Roland, for Mackenzie Valley

Pipeline Inquiry;

Mr. Darryl Carter for Canadian Arctic

Gas Pipeline Lim-

ited;

Mr. Glen W. Bell for Northwest Territo-

ries, Indian Brotherhood and Metis Association of the North-

west Territories;

MR. R. Blair,

Mr. John Ellwood for Foothills Pipe-

lines Ltd.

	INDEX	OF	WITNESSES	Page
No.				
Gabriel Kochon				1835
Steve Kakfwi				1837
Suzanne Gully				1845
Bob Blair				1849
John Elwood				1853
Doug Rowe				1853
John Louison				1860
Father Labatt				1873
Bella T'Seleie				1881
Cassien Edgi				1884
Lucy Jackson				1825
Margret Fleming				1890
Celine Ritias				1894
Esther Lennie				1896
Jonas Grandjambe				1898
Lena Gully				1899
Charlie Tobac				1900
Norbert Ceaser				1901
Martha Rabisca				1902

	INDEX OF EXHIBITS		Page
No.			
C-117	Submission by Gabriel Kochor	n .	1837
C-118	Submission by Steve Kakfwi		1845
C-119	Cagsl Map re Borrow Location	ns	1858
C-120	Foothills Map re Borrow Loca	ations	1858
C-121	Map Showing Routes		1858
C-122	Letters re Land Use Permit A	Application	1870
C-123	Letters re Land Use Permit A Foothills Pipeline Ltd.	Application,	1870
C-124	Telegrams re Exhibit C-122 8	c-123	1870
C-125	Submission by Father Labatt		1881
C-126	Submission by Bella T'Seleie	9	1884
C-127	Submission by Cassien Edgi		1885
C-128	Submission by Margret Heming	J	1894
C-129	Submission by Celine Ritias		1895
C-130	Submission by Esther Lennie		1898
C-131	Submission by Jonas Grandjan	nbe	1899

1	Fort Good Hope, N.W.T.
2	August 6, 1975.
3	(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)
4	THE COMMISSIONER: Ladies and
5	Gentlemen, we will bring our hearing to order this
6	afternoon, and I should apologize for being late. The
7	Chief and other people from Good Hope were kind enough
8	to take me and members of my staff and some of the
9	people from Arctic Gas and Foothills south along the
10	river to the Ramparts and we visited some of the fish
11	camps along the way, and I should say that that gives
12	me a better understanding of what all of you have been
13	telling me about here in Good Hope.
14	I want to thank Chief
15	T'Seleie and the others who took us up to the Ramparts
16	for their courtesy.
17	Are we ready to hear others
18	who may wish to speak this afternoon?
19	GABRIEL KOCHON sworn:
20	MARY WILSON, Interpreter.
21	THE INTERPRETER: He has got
22	his written statement but he can't read and he wants me
23	to read it and translate it for him.
24	THE COMMISSIONER: Certainly.
25	Could we have the witness' name?
26	THE INTERPRETER: Gabriel
27	Kochon.
28	THE COMMISSIONER: Fine. Well,
29	Gabriel Kochon has been sworn and though Mrs. Wilson is
30	reading his statement, it is understood that it is his

statement. So, carry on, Mrs. Wilson. 1 2 THE INTERPRETER: He said that I do not want the pipeline to go through because 3 we live off the land. The animals may die off such as 4 moose, caribou and martin, an a lot of other animals. 5 Maybe I can read the whole 6 7 thing in English and then translate it. THE COMMISSIONER: Sure. 8 THE INTERPRETER: 9 "And I live in Good Hope for 26 years but spent mast of my life out 10 on the land where I do trapping, hunting and fishing. I 11 do not understand English or read or write. I never had 12 education, so I just. live off the land to be able to 13 support my family. A lot of times when I went hunting. 14 I saw a lot of dead rabbits on Cat roads up the 15 Ramparts, which was caused maybe by the oil on the 16 road. This will be worse if the pipeline goes through, 17 and I also saw two dead moose near sans Sault which may 18 be caused. by oil and gas too. 19 Long time ago you never see 20 dead animals any places, but since more white people 21 22 came, you see dead animals all over the place. 23 When the pipeline goes through, all the animals will be destroyed. I wouldn't be able to 24 survive, since I live off the land. I wouldn't be able to 25 get a job, since I never had education. I just live off 26 27 the land since I was born and grow up with it. I was brought up in Coville 28 Lake where there was no store, there was just straight 29 Dene people. The people would come to Good Hope to buy a

1	few things such as bullets and nets. We used to use
2	caribou parka and also other clothing out of animal fur.
3	In those days I never knew what
4	meant gas or oil. We used to burn only wood to keep us
5	warm. Now everything is beginning to change, such as
6	electricity, and furnace to heat up the houses, which is
7	not needed. We could go back to our old way of life, like
8	get our own wood, and use gas lamps for lights.
9	I still live my way of life as
10	my parents brought me up, and I want to keep it that way.
11	I couldn't get anything out of pipeline. It will only
12	destroy us and our way of life, also our land. The
13	animals live off the land the same as the people does.
14	The animals live on plants, grass and other things.
15	Everything that moves on the land live from it, without
16	it, we cannot survive. Gabriel Kochon."
17	THE COMMISSIONER: Thank you
18	very much, Mr. Kochon. Would you leave your statement
19	with us so it can be marked as an exhibit. Thank you,
20	sir.
21	(STATEMENT OF GABRIEL KOCHON MARKED EXHIBIT C-117)
22	(WITNESS ASIDE)
23	STEVE KAKFWI, resumed:
24	CHIEF T'SELEIE, Interpreter:
25	THE COMMISSIONER: What is
26	your name again? I know you have been sworn.
27	MR. KAKFWI: Steve Kakfwi'.
28	THE COMMISSIONER: Thank you,
29	Mr. Kakfwi.
30	MR. KAKFWI: I'll go through

my statement in English and then it can be translated. 1 We would like to regain 2 control of our land and our lives before we even 3 discuss development like the proposed pipeline. We 4 cannot allow any development on our land when we have 5 no control on it. Even the Federal Government is hardly 6 7 capable of controlling all that comes with such major development like the pipeline. 8 One only needs to look at 9 Alaska to realize that life will never be the same here 10 if the pipeline is allowed to be built. The Government 11 is not sure that the pipeline can be built safely. I is 12 not sure that it can be built without destroying the 13 land. It is not even sure of how it will enforce 14 environmental laws if the pipeline is being built, and 15 it endangers the land. The Government is not sure of 16 anything except the fact that it wants the-pipeline to 17 be built. 18 19 We want to settle our land claims before we even speak of any more development on 20 21 our land. Once our land claims is settled to our 22 satisfaction, we can begin to rebuild our people and our lives. Until such time as we feel we have regained 23 our self-respect and our identity fully, as a unique 24 people, then maybe we would feel confident and willing 25 enough to consider the possibility of allowing 26 foreigners to propose such major development like the 27 pipeline. But for now, and the foreseeable future, 28 29 there can be no pipeline. 30 The Federal Government sees

reality as an impression that gas is needed in the south as soon as possible, and that it is necessary to have it as cheaply as possible. The Government appears willing to jeopardize the well-being and, in fact, the existence of all this land, its people and their future in gaining its objective. We must defend our very existence as a people and fight for our land. We are being invaded by outsiders who have no respect for land and for its people. This is our reality.

The Federal Government sees only potential oil and gas reserves. They see only isolated communities marked "high impact" on their maps - communities that may have to be wiped out in what they call "the national interest". For them this is reality. I'm sure they, in their glass towers, feel the whole world agrees with them,,. They are only too willing to call anyone who disagrees with them "unrealistic".

'Mr. Berger, the Federal
Government may be richer and more powerful than we are, but
their reality is only one way of looking at the world.
Because of their riches and power, in co-operation with the
riches and power of oil and pipeline companies, they have
been able to force their reality on many other people. But
we, too, have our reality, our Dene reality. It is just as
real and important and factual to us as the Federal
Government's reality is to them.

'Alexander Mackenzie came to our land. He described us in his Journal as a "meager, made people" people with "scabby knees". My people probably wondered at this strange, pale man in his

ridiculous clothes, asking about some great waters he was 1 searching for. He recorded his views on the people, but 2 we'll never know exactly how my people saw him. I know 3 they'd never understand why their river is named after 4 such an insignificant ungrateful fellow. I know they 5 would resent the river being named after him. 6 Alexander Mackenzie to them? 7 The Traders came they 8 brought new things with them, new clothes, food, guns, 9 whiskey My people liked their bright clothes, their 10 flour, sugar and tea their guns and their whiskey. 11 12 So they traded. The Catholic Church 13 came....They brought their religion with them. They 14 spoke of truth, love and charity.... Their sincerity 15 led my people to think that their religion was good 16 for them. So they believed in it. 17 The Government came they 18 19 brought their teachers, nurses, Indian Agents, Area Administrators, Social Workers and others with them They 20 spoke of better housing, health care plans, Social 21 22 Assistance, better schools, a better standard of living. Their determination led my people to believe that they 23 knew what was best for all. So they believed in them. 24 Arctic Gas came then 25 Foothills they brought along the idea of a pipeline 26 - a new future for the Dene people they spoke of 27 new jobs and lots of moneythat it was in the best 28 interest of everyone that the pipeline be built right 29 away. My people did not know what was going on 30

....they were confused they did not know what to 1 2 believe. More foreigners came with more 3 foreign ideas, more foreign agencies and attitudes. The 4 more they came, the more we lost. The more they came, 5 the more they took We thought we were sharing, but 6 7 we realized that we were getting poor. We realized that by trying to share, we only allowed the white man to 8 increase his appetite for more and more. The white ran 9 began to gain more and more control over our land and 10 our lives. They even come now and make money off our 11 problems and we just get more problems. 12 Our leaders saw the need to 13 discuss with Dene people what was happening to them and 14 their land and their future. So we decided to organize 15 and study our situation. We formed the Indian 16 Brotherhood of the N.W.T. and the Metis Association of 17 the N.W.T. Many of us started to really wake up to 18 realize that a new day faced the Dene people. Many of us 19 quit Government jobs oil company jobs to work for 20 our people. We listened to Government people; we 21 22 listened to oil company people we listened to our people. My people decided it was in their best interest 23 to regain control of their land. So we started to work 24 25 on our land claims. The Dene people saw their land 26 as theirs - their value of it - its meaning to them is 27 unchanged for thousands of years. Because we went 28 through the formalities of putting our position down on 29

paper for the first time, the Government people tell us

we are being "unrealistic". We have been the owners of this land long before the white man came and formed Canada, but because we never wrote our views and values of this land down on paper before, the Government seems to think we never thought that way before.

'We came out with our Dene Declaration we wrote on paper our rights as a Dene Nation, which have never changed for thousands of years Because we never wrote it down on paper before, the Government says we are being influenced by radical outsiders. We have always governed our lives before the Government came along. Long before Canada was formed, we governed our lives. We have always seen ourselves as Dene with our own unique way of life. We cannot afford to change our views.

'It is insulting to read narrow-minded people speak of us as being influenced by outsiders, as if our views have just been dreamed up a short while back. We cannot afford to run our lives in the small confines of the Government mind.

'The reason our views may seem strange and unrealistic is that no one has ever bothered to take us seriously - to look closely at us as Dene people. It is just the last few years that we have been listened to a little more seriously, so it ray .all seem unrealistic for awhile to the Government - but we know that we have been what we are for a long, long time. The Governments inability to understand us and its misinterpretation of our views should not mislead the people of Canada on what is reality here with the

Dene people. 1 'Our reality is that this is 2 our land, that we are a nation of people and that we 3 want to live our own ways. 4 'Our reality is that the pipeline 5 is just a poorly masked attempt to overwhelm our land and 6 7 our people with a way of life that will destroy us. 'Our reality is that all of 8 the "help" your nation has sent us has only made us 9 poor, humiliated and confused. 10 'Our reality is that we are 11 in great danger of being destroyed. 12 13 'Our reality is that there is a very simple choice - Dene survival with no pipeline, 14 or a pipeline with no Dene survival. 15 16 'Our reality is that at the 17 present time there is no other choice. 'Our reality is also that 18 your nation has a lot of trouble understanding that we 19 think and say. 20 'The Government 21 22 misinterprets us. They try to show us as being happy when our own way of life is being destroyed. The Press 23 misinterprets us, We say as clearly as possible that 24 we don't want a pipeline and they say "the people 25 realize there will be a we are just an ? experiment to 26 see what conditions would force us into violence, to 27 see what conditions would force a peaceful, contented 28 l people to become militant. For surely, if you look 29 at what has happened to us and what could happen to

2

3

4

5

6

7

8

9

10

11

12

13

14

15

1617

18 19

20

2122

23

24

25

26

27

28

29

30

us in our land, you can see all the conditions which could lead to violence. Maybe that is what the Government and the oil companies want. Then they can send in their military boys and not have to worry about Native rights anymore. 'The old people have difficulty in conceiving the idea that others could try and dominate their lives They cannot understand the system under which they could try to do this. This has never happened before. 'Our land is the grave for all our generations past. It is also the life of my people now, and the life of all our generations to come. Who could ever be in peace now if your proposed pipeline cut across our land? My people can tell you of the many great people that died from your diseases. We have two graveyards here to remember that by. 'The Federal Government is claiming our land as theirs and us Dene people as Canadian citizens. It took oil and gold to make it realize, after years of neglect, that we were worth something after all. We were worth something as occupants of valuable land, at least. 'Are we the only people who know and realize our worth as a unique people -- as a people with our own land and way of living? Has greed for money dulled the white man's senses so much that he can not see what is so obvious? People who cannot comprehend

reality clearly are dangerous to everyone else --

including themselves. I can never agree to allow some

```
child to govern my life and control what is valuable to
1
2
   me. Thank you.
3
                              THE CHAIRMAN:
                                             Thank you, Mr.
   Kakfwi.
4
5
                              Mr. Kakfwi, could we keep
   your statement so that it may be marked as an exhibit?
6
7
   Thank you very much.
    (STATEMENT OF STEVE KAKFWI MARKED EXHIBIT C-118)
8
                              THE COMMISSIONER: This night
9
   be a good time to ask Arctic Gas and Foothills to
10
   answer Mr. Kakfwi's question about gravel and sand and
11
12
   the places where they expected to get them.
                              Well, we will hear this lady
13
   and then we will go on to that.
14
                              SUZANNE GULLY sworn:
15
                              MARY WILSON, Interpreter:
16
17
                              MRS. GULLY: Suzanne Gully.
                              THE COMMISSIONER: Would you
18
   repeat that, please?
19
20
                              MRS. GULLY: Mrs. Suzanne
21
   Gully.
22
                              THE COMMISSIONER: All right,
23
   thank you. Go ahead, ma'am.
24
                              THE INTERPRETER:
                                                She says
   in her time, and that was before they ever saw any
25
   white man, she said, we only knew one another. Just the
26
   natives around here. We didn't know anybody besides us
27
   natives. And then the times -- sometimes, she said, the
28
   people will come to the Mackenzie River from other
29
   places, from their camping places maybe out on the lake
```

2

3

4

5

6 7

8

9

10

11

12

13

14

15

16

17

18

19

20

2122

23

24

25

26

27

28

29

or anywhere, and they'll see a piece of stick that's been sawed off with a saw, or either with an axe, and that was something strange for them. They didn't know where that wood came from and with what it was cut. So, she said, they used to wonder. And then they decided they are going to try and find out who made that mark on that piece of wood.

And then there was one person that was really interested and he wanted to find out about this markings, so he decided that he was going to find out where it came from. But then he didn't know how to go about going around looking for anybody that made that mark, so he thought of a canoe, and how to make a canoe. He thought maybe he'll use the bark off the birch trees, so he took the birch, the bark off a birch tree, and then he thought, well, how am I going to put this together? How am I going to tie it together so it'll cover my canoe. And then he decided maybe he'll use the roots from the trees. So he dug up the roots, and probably soaked it or something, and then he pulled it into a little string like and that's what he used to sew the birch bark together to cover his canoe. And after he sewed those pieces of bark together with the roots, there was holes in the -- where he made the holes to sew those pieces together, so he thought, how am I going to cover those holes so the water don't go through? And then he thought of the spruce gum that come off the trees, and he picked up some of the gum off the trees and melted it, and started covering all the holes where the stitches were, and he found out that it worked, so

that's what he used to cover all the seams on the bark 1 there, and covered his canoe with it. And after his 2 canoe was made, he put it in the water, and it was 3 floating, there was no water in it, and that's when he 4 headed up the river in search of finding somebody. 5 And it took him, I don't row 6 how many summers - she said she don't really know -7 8 when he finally met a white man. And after they met, she said, they lived together for awhile, and then 9 before he left, this white man gave him his axe, and 10 whatever and when he seen this Indian guy, he has --11 all his clothing was made out of the skins of the 12 animals, caribou skin pants and shirt and all that, I 13 suppose, and moccasins, everything was made out of 14 hides from the caribou. And he gave -- the white man 15 gave this Indian his axe and some of this clothes, and 16 the Indian had a net that was made out of the bark of 17 the willow, not the outside bark, they peel off the 18 dark part of the bark on the root, they use just the 19 inside, the white stuff, that's what they used to make 20 their nets out of. And he was carrying that with him 21 22 for when he was travelling up the river, I guess, and he showed it to this white man. 23 And before he parted, they told, 24 25 him that the white man was going to come down this way by the Mackenzie River, and in every little settlement they 26 would build a store for the natives all along the 27 Mackenzie, and to make sure that on your way back you 28 stop at each settlement and let the people know that the 29 -- what the white men were intending to do, to put up

stores for them, where they can buy what they need.

And, she said, when the white man first came and brought some things with them, she said the natives were happy to get what they could for to make life easier for them a bit, I guess maybe by getting the guns and axes and stuff like that. She said her grandfather used to carry materials like that with him when he was out in the bush, and that's what he used to hand out to the other natives, for those white guys, she said.

And, she said, her father died of starvation because that's how hard it used to be a long time ago. I guess when times were hard they don't have all what we have nowadays, and she said her dad died of starvation.

But, she said, since, she said, when I think back of how my father died out of starvation, she said, now, too, since they talk about this pipeline, she said I think what will happen again if on account of the pipeline, all the animals and everything is destroyed and we can't make our living off the land like we're used to do now. She says I don't think too much of myself but, she said, I think of my children and their children in the future.

She said, why, she says, the first time when they came, the white men came, they were not that interested, and us, too, she says, we don't go and try to claim their land. Just on account of the gas and the oil now, she said, everybody's interested in our land, And, she said, they are not too worried about what

```
might happen if they start the project they are talking
1
   about. And, she said, she is quite worried about it.
2
                              She thought it meant that
3
   they were going to bring oil to the North, she said;
4
   why, she said they are finding oil and gas and
5
   everything around in the North, and why, she said, they
6
   want to put that pipeline to bring oil and gas down
7
   here. I told her it's the other way around, they want
8
   to take the gas out. She didn't know that. She thought
9
   it was the other way around.
10
11
                              She is 76 years old, she
12
   says.
13
                              THE COMMISSIONER:
                                                 Thank you
14
   very much, Mrs. Gully.
                              Well, I think we will stop
15
   for five minutes for a cup of coffee now.
16
17
    (PROCEEDINGS ADJOURNED.)
    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)
18
19
                              THE COMMISSIONER:
                                                Well, we
   will call out meeting to order again, Ladies and
20
   Gentlemen. Mr. Blair, of Foothills, wanted an opportunity
21
22
   to speak, so I think I will call on him first.
23
                              BOB BLAIR sworn:
24
                              MARY WILSON, Interpreter:
25
                              THE COMMISSIONER: Carry on,
   Mr. Blair.
26
27
                              MR. BLAIR:
                                          My name is Bob
   Blair. I work as the President of the Alberta Gas Trunk
28
   and also as an part-time job as the President of the
29
   Foothills Pipelines, one of the two applicants before
```

Justice Berger's Inquiry. 1 2 THE COMMISSIONER: Would you 3 translate this as we go along, Mrs. Wilson? MR. BLAIR: I don't have 4 this written, I made notes as I came up. I have just 5 introduced myself as President of Alberta Gas Trunk 6 7 Company and President of Foothills Pipeline Company. Bob Blair. 8 I came to the Inquiry to 9 listen and to hear, but sometimes to only listen is not 10 fair. So I have asked to be heard on a few things while 11 Mr. Berger has the part of this hearing in Good Hope. 12 Foothills Pipelines does not 13 choose to install any pipeline through any local place, 14 if the landowners are all strongly opposed, or are 15 arguing their claims. That has not been how we work 16 17 Our Alberta company operates natural gas pipelines under lands which are owned by 18 about 5,000 different property owners. Most of these, 19 owners are rancher or farmer families, or persons. 20 Others are Indian Reserves and communes and parks and 21 22 forest reserves. We get along pretty well with all of 23 these owners. Our British Columbia partner 24 works the same way in that Province, and if, in the 25 future, Foothills does receive certification to build 26 in the Northwest Territories, such as 800 miles of 27 mainline, plus 500 miles of delivery lines to 28 communities, we would want to work that way here too. 29 30 It seems to me that means

that Foothills would naturally prefer as a company that 1 land claim settlements proceed before construction is 2 started. I know that needs some time. I believe we have 3 some where it is really needed. 4 5 I agree that a natural gas 6 pipeline is one of the many kinds of development which affects the lives of the local people. But some things 7 were said yesterday, by many people, which showed me 8 that they did not know all about natural gas pipelines. 9 A natural gas pipeline really does not destroy the 10 country or make it unclean or kill all animals or kill 11 all vegetation. I know this to be so. So I invite you 12 to send your most trusted observers to come to Alberta 13 and have a look anywhere on our systems, any time, make 14 it a spot check by surprise, if you like. Come and talk 15 to the ranchers, the trappers whom we cross, observe 16 the came and vegetation. I invite the Council, or the 17 people they may appoint, at any time to tell John 18 Ellwood or me, and to come as our quests. I think there 19 will be lots of time to do this if you wish. 20 Other things I would like to 21 22 say I will not take the time of the hearing in Good Hope to say today, because I think it is more 23 important, much more important, to hear from the 24 people. I have made notes of things I would like to say 25 to the Chief, if he will allow me later. Perhaps - and 26 I have not written this out - so I should stop here and 27 then say one thing in closing. 28 29 Chief T'Seleie, yesterday you connected my name with those of some people who are not

my heroes either, including General Custer. I intend to 1 finish my own working life with better success than he 2 finished his, as he well deserved, and I trust from the 3 good spokesmanship and organization I have seen here, 4 that you and the leaders of your people will finish 5 yours with much greater success than did many leaders 6 7 at that time too. I do wish you to know that 8 having heard the things that you said to me yesterday, 9 and which were repeated on the radio, that I have not 10 felt to take them personally, because we have not been 11 acquainted before, but to take them mainly as 12 expressing your very great concern and anxiety, and in 13 some cases suspicion, of the possibility of the 14 pipeline, and to tell you that I understand much much 15 better from this visit and from being allowed to attend 16 17 this' Inquiry, I understand your concerns much more than I did in the past, and I regard them as serious 18 and important as they deserve. 19 20 THE COMMISSIONER: Thank you very much, Mr. Blair. 21 22 I think we might now hear from Mr. Ellwood and Mr. Rowe about the gravel and sand 23 sources, if that is convenient. Well, how about both of-24 , you coming forward to these maps that you put up at my 25 request last night, and you could explain them, and then 26 the people could look at them when we stop for supper. 27 28 MR. ELLWOOD: This map on the 29 bottom here -30 THE COMMISSIONER: Excuse me.

1	MR. ELLWOOD: I am sorry.
2	THE COMMISSIONER: It is hard
3	for people to see. Maybe I am going to walk over
4	there so I can watch you, but maybe, Chief, you and one
5	of the members of the Council would like to step up and
6	we will just watch while -
7	MR. ELLWOOD: This map on the
8	bottom here is one of the construction spread sheets
9	prepared by Foothills Pipelines, and on this map the
10	potential borrow sources are indicated with the little
11	symbol of a backhoe machine. There are two right here
12	THE COMMISSIONER: Excuse me,
13	by "borrow sources" you man where you get the gravel?
14	MR. ELLWOOD: Yes, granular
15	material, yes; gravel, sand.
16	THE COMMISSIONER: Anything
17	else?
18	MR. ELLWOOD: No.
19	THE COMMISSIONER: Just
20	gravel and sand.
21	MR. ELLWOOD: Gravel an sand
22	from those borrow sources. There are two here in the
23	Fort, Good Hope area, one of which is labelled "FGH-2",
24	that is the gravel pit which is currently being used out
25	here .The other, "FGH-3", is a potential source in the
26	same general area but it is not now being worked. There
27	are three more sources to the north of Fort Good Hope.
28	This table over here indicates
29	the quantities of gravel that we would require.
30	This table on the bottom here indicates the quantities
•	

of gravel that are in these borrow pits, the numbers here corresponding to the numbers on the pit. 2 3 MR. ROWE: The map on top of the two here is the Arctic Gas map showing the pipeline 4 in the heavy dark line. The lighter line paralleling it 5 is the Mackenzie Highway, the proposed highway. 6 7 On this map the borrow sites, which refer to the same type of material that Mr. 8 Ellwood spoke to earlier are in the form of a diamond 9 shape mark. There are two types of these marks, one 10 which is solid black, the other which is just the 11 diamond outline with a white insert. The dark, or black 12 diamond shapes, indicate the borrow material sites 13 which are preferred. The white ones refer to borrow 14 sites or gravel sites which would be an alternate 15 supply if the preferred were not available. 16 17 THE COMMISSIONER: just ask you both a couple of questions while you are 18 there because I understand that Arctic Gas proposes, if 19 the pipeline is approved, to build a wharf at Good 20 Hope. Is that right? 21 22 MR. ROWE: Yes, it is pro 23 posed to have one, a wharf and a stockpile site at Good 24 Hope. 25 THE COMMISSIONER: All right; now are you able to say what acreage the stockpile site 26 27 would occupy? 28 MR. ROWE: I could get that 29 information for you fairly shortly. I don't have the specific details.

1	THE COMMISSIONER: Where is
2	the nearest. compressor station to Good Hope?
3	MR. ROWE: There is one
4	downstream of Good Hope, which would be in the order of
5	20 miles, I think, I am sorry, that would be upstream
6	on the Mackenzie River, downstream on the pipeline.
7	It's just north of Chick Lake, in between Norman Wells
8	and Fort Good Hope. The other compressor station is a
9	slightly shorter distance down the river from Fort Good
10	Hope in the order of, oh, 12 to 14 miles I suppose.
11	THE COMMISSIONER: And where
12	is the nearest construction camp to Fort Good Hope?
13	MR. ROWE: It is proposed now
14	to have a construction camp around the Hare Indian
15	River. This was the original proposal, although they
16	are looking at alternate locations to put this camp:
17	THE COMMISSIONER: At the
18	present time if you had that construction camp at the
19	Hare Indian River, how many men would be there?
20	MR. ROWE: I believe in the
21	application it states that a typical construction
22	spread in this area would have about 800 men. This is a
23	mainline construction camp. There would also be a camp
24	associated with the stockpile site and the wharf site
25	which would be used primarily during the summer for ?
26	off-loading material from the barges, and it would
27	consist of 150 to 200 men perhaps.
28	THE COMMISSIONER: All right.
29	Mr. Ellwood, do you want to cover the same items and tell
30	me if your proposal is the same or diverges?

1	MR. ELLWOOD: To get back to
2	the to what the first question again?
3	THE COMMISSIONER: Well, all
4	right, let's start with the dock. Is it your proposal
5	to build a dock at Fort Good Hope?
6	MR. ELLWOOD: Yes. We would
7	have a wharf or dock and a stockpile site, as described
8	by Mr. Rowe.
9	THE COMMISSIONER: And what
10	about the nearest construction spread, as far as the
11	Foothills is concerned.
12	MR. ELLWOOD: The nearest
13	compressor station to Fort Good Hope is, oh,
14	approximately 7 miles south of here. That would also be
15	the nearest construction camp, would be located at that
16	compressor site.
17	THE COMMISSIONER: Where
18	would the nearest construction camp be to the north of
19	Good Hope? Would it be up into the delta or -
20	MR. ELLWOOD: It would be 42
21	miles north. In addition, we would also have a small
22	temporary camp at the wharf and stockpile site which
23	would be used while that site was being constructed,
24	and later for off-loading materials. That would be less
25	than 150 men.
26	THE COMMISSIONER: Yes. And
27	what about the size of the construction spread 7 miles
28	south of Good Hope, approximately how many men would
29	you have there?
30	MR. ELLWOOD: 500 men in that

camp. And that wharf and stockpile site would occupy 45 1 2 acres. THE COMMISSIONER: 3 Is there anything either of you would like to add to what you have 4 said before we ask Mrs. Wilson to do the best she can. 5 MR. ROWE: There is one other 6 thing which may be of interest, I believe -- Mr. Ellwood 7 8 might correct me -- but the Foothills proposal does not propose to build any airstrips in conjunction with the 9 compressor stations. The Arctic Gas proposal is to 10 include airstrips at each compressor station site. 11 THE COMMISSIONER: Well, can 12 you tell us what that means again, where would you be 13 building an airstrip then? 14 MR. ELLWOOD: There would be 15 one at each of the compressor stations, one north and 16 17 one south of Fort Good Hope. THE COMMISSIONER: 18 19 don't propose to build airstrips at your compressor stations? 20 21 MR. ROWE: No, we are not 22 proposing any airstrips at all, but there would be a 23 helicopter pad at the compressor station. THE COMMISSIONER: 24 One final thing; where is the nearest source of borrow materials 25 from Good Hope; on your map, Mr. Rowe, running in both 26 27 directions, how far away are they? MR. ROWE: We were proposing 28 the same borrow sites in the village or within the 29 area of the town. The one south of Good Hope would be 30

```
in the order of 7 miles, along the right-of-way. The
1
2
   one north, perhaps 10 miles.
3
                              THE COMMISSIONER:
                                                 Is that
   your position, too?
4
5
                              MR. ELLWOOD:
                                            No, to the
   north we would have one that's the same borrow
6
7
   location, approximately 10 miles; to the south, the
   nearest to Fort Good Hope, discounting the two that are
8
   right near to the town here, would be again about 10
9
   miles south.
10
                              THE COMMISSIONER:
                                                 All right.
11
   Did you catch the substance of that, Mrs. Wilson? Could
12
   you try to translate the main things you heard.
13
                              We will have the maps that
14
   Arctic Gas prepared showing its borrow locations and
15
   other facilities marked as an exhibit. And the
16
17
   Foothills map, which is beneath it, will also be marked
   as an exhibit.
18
19
    (CAGSL MAP re BORROW LOCATIONS MARKED EXHIBIT C-119.)
    (FOOTHILLS MAP re BORROW LOCATIONS MARKED EXHIBIT C-120)
20
21
   THE COMMISSIONER:
                       The map supplied by Arctic Gas here
22
   on my left, which shows the two pipelines, the Arctic
   Gas Pipeline and the Foothills Pipeline, that was
23
   prepared by Arctic Gas and submitted by Arctic Gas, it
24
   will be marked as an exhibit, but I will allow you, Mr.
25
   Carter, to take the map into your custody, if you wish,
26
   so that should you think it appropriate, you can
27
   arrange for the interior route to be included.
28
29
    (MAP SHOWING ROUTES MARKED EXHIBIT C-121.)
30
                              THE COMMISSIONER: Well,
```

1	thank you very much, Mr. Ellwood and Mr. Rowe.
2	Mr. Bell, do you want to
3	discuss the maps that are still on the wall here now,
4	c-~-would you rather do that after supper? MR. BELL:
5	I would rather do that after supper.
6	THE COMMISSIONER: Well, it
7	is 5:30 so I think we will stop and we will adjourn
8	now and we will all come back at 8:00 o'clock tonight
9	and carry on then. So, see you at 8:00 o'clock, and we
10	stand adjourned until then.
11	(PROCEEDINGS ADJOURNED.)
12	
13	
14	
15	
16	
17	
18	
19	
20	
21	
22	
23	
24	
25	
26	
27	
28	
29	
30	

1	(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)
2	THE COMMISSIONER: Well, we
3	will call our hearing to order this evening, Ladies and
4	Gentlemen. Mr. Bell, I understand you wish to present
5	some evidence.
6	MR. BELL: Mr. Commissioner,
7	John Louison has asked me to assist him in making a
8	presentation to the Inquiry, and if he has got all his
9	papers together
10	THE COMMISSIONER: Right, Mr.
11	Louison has already been sworn.
12	JOHN LOUISON resumes:
13	GLEN BELL, Questioner:
14	CHIEF T'SELEIE, Interpreter:
15	MR. LOUISON: I think, if the
16	people can't get me, it's because I am losing my voice,
17	so they can give me a shout.
18	MR. BELL: Mr. Louison, you
19	are the Chairman of the Fort Good Hope Settlement
20	Council?
21	A That's true,
22	Q And in that capacity you
23	receive applications for land use permits, is that correct?
24	A That's correct.
25	T Q Can you tell the Inquiry
26	who sends you these permits and for what purpose?
27	A That's for the test
28	sites.
29	Q The land use permits are
30	for things like testing, is that correct?

1	A That's correct, yes.
2	Q And have you received
3	any applications in the past few months?
4	A There is two of them,
5	Q Could you tell us about
6	them, please?
7	A That one for Northern
8	Engineering Services Company Limited, and the other one
9	is for the Foothills Pipeline.
10	Q I see you have some
11	letters there. Could, you read the letters for the
12	Inquiry, please?
13	A The first one will be
14	for the Northern Engineering and it's the letterhead
15	is Government of Northwest Territories, Yellowknife,
16	N.W.T., the 26th of May, 1975. And it is addressed to
17	me as Mr. John Louison, Chairman of the Settlement
18	Council, Fort Good Hope, N.W.T., and it reads:
19	"Dear Mr. Louison:
20	We have received an application from Northern En-
21	gineering Services Company Limited, Engineers for
22	the Canadian Arctic Gas Study Limited, to conduct
23	a site investigation in Fort Good Hope block land
24	area. The company proposes to do soil sampling
25	and a location survey on three sites; two are po-
26	tential wharf sites and one is a potential stock-
27	pile site. They are indicated on the attached map
28	as Sites 21, 22 and 23. The com-plete program is
29	described in the attached land use operation de-
30	scription. I have underlined a few points that

1	night be of particular interest to Council.
2	The program is proposed to start July
3	1st, 1975, with completion by the end of September
4	1975, therefore, could we please have your com-
5	ments and recommendations as soon as possible.
6	If any further information is required,
7	please contact the undersigned at 873-2488.
8	Yours truly,
9	Doug Willy for A.E. Ganske,
10	Chief, Town Planning and Land
11	Department of Local Government."
12	Q The letter mentions some
13	material that was enclosed. Do you have that there?
14	A That's true, yes.
15	Q Could you just describe
16	it briefly for us?
17	A That will be Northern
18	Engineering Services and the Northwest Territories
19	Proposed 1975 Site Investigation Program.
20	Q Is that the operation
21	description referred to in the letter?
22	A Yes, that's true, and
23	this well it starts with the land use operation
24	description.
25	Q Was there any other
26	material?
27	A One is the permanent
28	wharf, typical drill hole layout.
29	Q This is a drawing I take
30	it?

Α That's true. And the 1 2 other is the stockpile site, typical drill hole layout, 3 and that's the one here. So there are two drawings, 4 Q one is for a wharf and one is for a stockpile site? 5 Α That's true. And there 6 is a map here showing where the test site is going to 7 take place in the Fort Good Hope area, and its proposed 8 1975 site investigation program, proposed pipeline 9 route map mile post 240.0 to mile post 380.0. 10 11 And does the map show 12 the block land transfer area? 13 Yes, it does. The block land transfer is right here 14 THE COMMISSIONER: 15 Well, excuse me, Mr. Nell, I will come over and take a look 16 17 at this. MR. BELL: Perhaps I could just 18 explain to people what a "block land transfer" is. It's an 19 area of land which has been transferred from the Federal 20 jurisdiction to the jurisdiction of the Commissioner of the 21 22 Northwest Territories for various purposes p including the approval or rejection of land use permits. 23 24 Perhaps we could just stop 25 here and have some translation. THE COMMISSIONER: 26 think, Mr. Bell, that it would be better to go through 27 all of these documents and then you can summarize what 28 has been said, or perhaps I will myself. These 29 documents, I think, translating them would not advance

the position. I think we should summarize it all later 1 and then the people might understand it better, 2 3 BELL: Yes, very well. THE COMMISSIONER: 4 You carry 5 on, Mr. Louison and Mr. Bell. MR. BELL: 6 Do you have another letter? 7 Α Yes. 8 This one is from the 9 0 Foothills Pipeline, and it's Government of Northwest 10 Territories, Yellowknife, N.W.T., 2nd of June, 1975. 11 "Dear Mr. John Louison, Chairman, Fort Good Hope 12 Settlement Council, Fort Good Hope, N.W.T. 13 "Dear Mr. Louison: Re Land Use Applications, 14 dated May 27, 1975. 15 Klohn Leonoff Consultants Ltd. 16 We have received an application from the above-17 noted company to conduct an airborne drilling 18 19 program along the Foothills pipeline. One of the drilling sites is at the Hare Indian River 20 within the Fort Good Hope block land transfer 21 22 area. The company wants to drill two or three 23 holes on the south bank of the Hare Indian River (green area on attachment map). The work will 24 entail clearing a helicopter pad 200 feet by 200 25 feet at the hole site and holes about 60 feet 26 will be drilled. They propose to do the work be-27 28 tween July 15 and August 31st, 1975. 29 this lies within the Good Hope area, could you 30 please have Council send me their comments and

1	recommendations on this application.
2	We would appreciate your reply as soon
3	as possible and if you need more information,
4	please contact the undersigned at 873-2488.
5	Yours truly,
6	Doug Willy
7	for A, E, Ganske, Chief,
8	Town Planning and Lands
9	Department of Local Government.
10	Q And there was a map
11	enclosed with that?
12	A That's right.
13	Q And it shows the green
14	area that was referred to in the letter.
15	Well, perhaps I could
16	summarize to this point and
17	THE COMMISSIONER: Yes,
18	please summarize for us.
19	MR. BELL: for the
20	translator Well, what we have here are two letters to
21	the Settlement Council asking for Council's comments on
22	two land use permits, one for agents of one for
23	people who are working for Arctic Gas, and one for
24	people who are working for Foothills Pipeline, and they
25	propose to do drilling in various places near Fort Good
26	Hope. And the Territorial Government is asking for the
27	comments of the Fort Good Hope Settlement Council on
28	these applications.
29	THE COMMISSIONER: Do you went
30	to translate that? What Mr. Bell said was that Arctic Gas

```
had asked for permission to drill a site near Good Hope
   and so did Foothills, and the Council was asked to
2
   comment. Would you just translate that, please?
3
                             MR. BELL: Q: Mr. Louison,
4
   did the Council send any comments to the Territorial
5
   Government on these applications?
6
7
                              Α
                                   Yes, we did send them a
   telegram, and that's from the Council, and it's
8
   addressed to the Government of N.W.T., Yellowknife,
9
   July the 8th, 1975 to the Department of Local
10
   Government, Town Planning and Lands. Attention: Mr.
11
   Doug Willy. Re Application from Northern Engineering
12
   Services Company Limited to conduct site investigation
13
   Fort Good Hope block lands area and application from
14
   Klohn Leonoff Consultants Ltd. to conduct airborne
15
   drilling program along the Foothills pipeline and Fort
16
   Good Hope block land area. The Settlement Council of
17
   Fort Good Hope completely rejects both these
18
   applications as our stand is no development until after
19
   land claims.
20
                             And it is from John Louison,
21
22
   Chairman, Settlement Council Fort Good Hope.
23
                              CHIEF T'SELEIE: Do you want
24
   me to interpret this?
25
                             MR. BELL: Yes, if you
   wouldn't mind, yes.
26
27
                              Q
                                   Tell us what happened
   after you sent the telegram to the Government?
28
29
                             Α
                                   Afterwards we received a
   telegram from Commissioner Stuart Hodgson and it reads
```

1					
2	THE COMMISSIONER: What is				
3	the date of it, Mr. Louison?				
4	A We received that a week				
5	ago.				
6	"John Louison, Chairman of Fort Good Hope Set-				
7	tlement Council.				
8	I have now had the opportunity to give				
9	careful consideration to the Settlement Council's				
10	rejection of the proposal by Northern Engineering				
11	Limited and Klohn Leonoff Consultants for testing of				
12	site for possible future pipeline development. Al-				
13	though this Government is sympathetic to Council's				
14	position which I understand to be based on the over-				
15	all pipeline situation and the Native Lands Claim				
16	question, we cannot agree to halt this research of				
17	this nature for those reasons alone. I have there,				
18	decided to treat the current application for soil				
19	testing near your settlement in the following man-				
20	ner.				
21	No. 1 - Northern Engineering Services.				
22	(a) Application to test site 22 and 23 is approved.				
23	(b) Application to test site 21 and 21 (a) is				
24	not approved as there is a conflict with				
25	existing leases and future residential				
26	expansion area of Fort Good Hope.				
27	(c) Testing on new site to replace site 21 and				
28	21(a) located approximately 1800 feet;				
29	downstream is approved.				
วกไ	If pipeline construction goes ahead.				

1	only one site from the above would be developed.
2	2
3	THE COMMISSIONER: Excuse
4	me, Mr. Louison, would you repeat that. "If pipeline
5	construction" what was that?
6	A If pipeline construction
7	goes ahead, only one site from the above would be
8	approved or be developed.
9	"2. Klohn Leonoff Consultants. Approval is given
10	to test drill the base of the Hare Indian
11	River. I realize approval for these sites may
12	not be completely satisfactory to the Settlement
13	Council and regret this very much. However, the
14	utmost care has been taken. to safeguard the
15	community's interests and this Government will
16	continue to carefully consider community's in-
17	terest in future situations of this nature.
18	S. M. Hodgson
19	Commissioner, Government of
20	Northwest Territories
21	Yellowknife, N.W.T.
22	MR. BELL: Q Mr. Louison,
23	earlier in the Inquiry, when we were
24	THE COMMISSIONER: Maybe that
25	should be translated.
26	MR. BELL: Oh, I am sorry,
27	yes.
28	MR. BELL: Q Mr. Louison,
29	earlier in the course of the Inquiry at Yellowknife, we
30	heard some evidence about an application by Northern

1	Engineering Services to conduct a test survey in the
2	vicinity of Fort Good Hope. Is that a separate
3	application from these two?
4	THE COMMISSIONER: Well, you
5	raised that question at the hearing in Yellowknife. If
6	you wish, as Counsel for the Indian Brotherhood, whether
7	we are dealing with two new applications, having:
8	nothing to do with the old one, go ahead and say so.
9	MR. BELL: Yes, I think that's
10	the point that these are two separate applications.
11	THE COMMISSIONER: All, right.
12	Well, that's settled then. That's fine; unless someone
13	wants to argue with you. I can't imagine anyone would.
14	MR. BELL: Well, those are all
15	the questions that I have. And I think these documents
16	should be marked as exhibits.
17	THE COMMISSIONER: Yes. Mr.
17 18	
	THE COMMISSIONER: Yes. Mr.
18	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know
18 19	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its
18 19 20	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its records, so Miss Hutchinson, the Secretary of the
18 19 20 21	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its records, so Miss Hutchinson, the Secretary of the Inquiry, will photostat them when we get back to
18 19 20 21 22	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its records, so Miss Hutchinson, the Secretary of the Inquiry, will photostat them when we get back to Yellowknife and then send everything back to you.
18 19 20 21 22 23	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its records, so Miss Hutchinson, the Secretary of the Inquiry, will photostat them when we get back to Yellowknife and then send everything back to you. And, before you mark them you
18 19 20 21 22 23 24	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its records, so Miss Hutchinson, the Secretary of the Inquiry, will photostat them when we get back to Yellowknife and then send everything back to you. And, before you mark them you hand them all to me, Miss Hutchinson.
18 19 20 21 22 23 24 25	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its records, so Miss Hutchinson, the Secretary of the Inquiry, will photostat them when we get back to Yellowknife and then send everything back to you. And, before you mark them you hand them all to me, Miss Hutchinson. One question, Mr. Louison,
18 19 20 21 22 23 24 25 26	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its records, so Miss Hutchinson, the Secretary of the Inquiry, will photostat them when we get back to Yellowknife and then send everything back to you. And, before you mark them you hand them all to me, Miss Hutchinson. One question, Mr. Louison, this telegram that you received from Commissioner
18 19 20 21 22 23 24 25 26 27	THE COMMISSIONER: Yes. Mr. Louison, we would like to keep those letters, but I know that your Settlement Council may need them for its records, so Miss Hutchinson, the Secretary of the Inquiry, will photostat them when we get back to Yellowknife and then send everything back to you. And, before you mark them you hand them all to me, Miss Hutchinson. One question, Mr. Louison, this telegram that you received from Commissioner Hodgson, you said you received it a week ago, did you?

```
a date on it.
                                   That was on the 30th.
2
                             Α
                              Q July 30th. Okay, thank you.
3
   Well, all of these can be marked. Mark them put them in
4
   order and mark each document to the exhibit number.
5
    (LETTERS RE LAND USE PERMIT APPLICATION MARKED EXHIBIT
6
7
    122)
    (LETTERS RE LAND USE PERMIT APPLICATION, FOOTHILLS,
8
   PIPELINE LTD., MARKED EXHIBIT C-123.)
9
    (TELEGRAMS RE EXHIBIT 0122 & 0123 MARKED EXHIBIT C-124.)
10
                              THE COMMISSIONER: Do you to
11
   add anything, Mr. Louison, about the matter?
12
13
                                   No. (WITNESS ASIDE)
                              CHIEF T'SELEIE, resumed.
14
                             Mr. Berger, there are a
15
   couple of things I would like to point out regarding the
16
   application for wharfing, stockpiling and river testing
17
   by the pipeline companies.
18
19
                             First, the way the pipeline
   companies got permission for this project shows that we
20
21
   have been treated for the last hundred years. Our voice
22
   is totally ignored. Look at this example. The Settlement
   Council was set up by the Commissioner as the elected
23
   body of this Settlement, yet the Commissioner just
24
   ignores the decision of the Council and, treats them
25
   like children. The Commissioner thinks he knows the
26
   interests of my people better than we ourselves.
27
28
   not true. We never chose the Commissioner to speak for
   us. We never chose the Commissioner to decide for us.
29
   We cannot accept him going ahead and ignoring us as
30
```

people with the right to decide for ourselves. The 1 Commissioner has no right to make decisions for us, yet 2 this is the way we have been treated since the white men 3 first came. 4 Second, Mr. Berger, let's look 5 at what the decision is. From our point of view, 6 starting the drilling for wharfing and stockpiling is 7 simply starting the construction of the pipeline. While 8 we talk, people are just going ahead anyways. 9 Berger, these sites are right in front of the 10 settlement. Does Arctic Gas really intend to stockpile 11 its equipment in the very centre of our community? Does 12 it intend to build wharves right where we fish and put 13 our boats out? This testing and drilling is the first 14 shovel of earth that you spoke about when you opened 15 these hearings. It shows the Government's contempt for 16 the Dene and for this Inquiry, when they let 17 construction go ahead like this. 18 19 Mr. Berger, this project must be stopped. We ask you to help us stop it. It is not 20 acceptable now or after land claims. We will never let 21 22 them literally pile pipe on top of us. What kind of people do they think we are? 23 (Witness Aside) THE COMMISSIONER: Before we 24 go any further, these maps are very small. I would Like 25 to see a map of the settlement with these proposed 26 stockpile sites marked on them so that I could visit the 27 actual proposed stockpile sites while I am here in Fort 28 Good Hope. There must be a settlement map. These maps 29 are big but they are not really of the settlement. There

1	must be a settlement map around and maybe, Mr. Carter, -
2	we are dealing with the stockpile site now, not the
3	drilling program at Hare Indian River. Maybe we could
4	get a good look at the precise location of these
5	stockpile sites in the settlement. The Chief says that
6	they are right within the settlement and I would, like
7	to see a map that shows us exactly where they are.
8	Do you think, Mr. Rowe, that
9	you could help us out in that regard?
10	MR. CARTER: Yes, sir, we will
11	try to do that.
12	THE COMMISSIONER: What does
13	that mean, tonight or
14	MR. CARTER: Yes, sir.
15	THE COMMISSIONER: Well, maybe
16	we could care back to that subject, Chief, a little
17	later after they have produced a map. After the coffee
18	break tonight we will return to that, Mr. Carter, if
19	that is all right.
20	MR. CARTER: That will be
21	fine, sir.
22	THE COMMISSIONER: We have
23	left that subject for the time being, I think, and
24	anyone who wishes to say something about the proposed
25	pipeline and its impact or what your concerns may be
26	about its impact here in Good Hope, I am anxious to hear
27	from you.
28	FATHER LABATT sworn:
29	NOEL KAKFWI, Interpreter:
30	FATHER LABATT: Mr. Berger,

Good Hope has been on the map for a long time, longer than anyone can remember. The diary of the Mission goes back a hundred years, and as the reader goes from page to page he is allowed a glimpse of the people and on their life of yesteryears.

Those people were tough people. Their way of life required endurance, ingeniosity, skills moral and physical strength to win over the elements. They have won my deepest respect.

In a way people were different, life itself was different of what we know now, because so much acculturation has taken place. Years after years, life followed the same pattern, a pattern established by tradition. The farmer in the South has his time for seeding and his time for harvesting. For the Indians in the North there was a time for going to fish camps to make bales of dry fish, then, as summer was coming to an end, there was a time for going each other his own way to his trapping ground where they would settle for the winter.

The town of Good Hope was deserted during the winter months. Christmas and Easter would see a good many of them back in the Fort for a few days, but soon after New Year they would again go back to their winter camps. Then it would be the spring hunt, when beavers would start to come out of their houses and travel down the many rivers. Summer would bring nearly everyone back into Fort Good Hope. There would be then a lot of joy and happiness in seeing each other again.

All in all it was a good life, 1 2 in spite of hardships and at times starvation when the caribous and fish were not at the "Rendez-vous". The 3 people lived close to nature and their life pattern 4 followed the pattern of nature. Winter and spring were 5 times for working when transportation into the heart of 6 the land was easier. Summer, on the other hand, was a 7 bit of a holiday, with drums echoing for days and days. 8 That life pattern remained unchallenged until recently, 9 when white people started to come down this way in 10 greater numbers. 11 At first it was the DEW line 12 people, followed by the construction of Inuvik --13 THE COMMISSIONER:, Excuse me, 14 what line? The DEW line? 15 FATHER LABATT: The DEW line. 16 17 THE COMMISSIONER: Oh, sorry, the DEW line. 18 19 FATHER LABATT: Yes. -- followed by the 20 21 construction of Inuvik.. Then it was the seismic crews, 22 and finally the "rough necks". 23 This new development brought along many opportunities to the native people of the 24 25 North. They were offered to become wage earners. Many did give it a try and took advantage of the new oppor-26 tunities. However, a great many of them soon got 27 disillusioned. They were not accustomed to this new life 28 and soon they were back on Indian time, which was f 29 only time that made sense to them.

For an Indian, time has little 1 2 value. An Indian always has time, and this is difficult for a white man to understand, because for a white man, 3 time is money. If time, however, means very little, to a 4 Dene, space, nature, the land, means a lot to him. 5 During this Inquiry, right 6 from the beginning, people have stressed again and again 7 how much they valued their, land. They don't value it, 8 ever, exclusively because of the potential reserves like 9 oil and minerals that may be found in it, but also 10 because they have learned to respect it, having had to 11 wrestle with it. 12 Our Old Timers have told and 13 showed you on the maps that they have travelled over 14 this land from as far west as the Yukon border to 15 Bear Lake on the east, and north to the Andersen River 16 17 and far beyond, nearly to the Arctic Ocean. indeed, travel this land far and wide and drew life from 18 19 it. The Indian people respect the 20 land because of another dimension which is being 21 22 overlooked by the white society. I mean a spiritual 23 dimension. 24 A few years ago I was travelling with an Indian friend. We had arrived at a lake where we 25 were to spend the next three to four weeks 26 hunting. As soon as we had hit the lake, my companion 27 approached me and said, "Father, we must pay our tribute 28 now to the Spirit of this lake in order that our days on 29

this lake be good days". I thought it was a beautiful

idea, because, since I was a child, I had been told that God's spirit was everywhere. So, dutifully, I took a box of matches and scattered some of them on the snow. That was my tribute to the Spirit of the lake.

The Indian people have learned to respect nature and appreciate it to the point of giving certain places and locations they are more familiar with a Spiritual dimension.

Up to a few years ago, people down South talked about the North and all the possibilities it offered for development. Now, people of this land are also talking, making their views known. They see in pipelines, highways, gas treatment plants and development in general a threat to their land and to their way of life. Their culture is being eroded, they are afraid that in the process of development, they will lose themselves, lose their identities, and lose their soul.

It is a major threat, and be cause of it, the Dene Nation have decided to take upon themselves their own destiny. Everyone knows how fragile the Northern Environment is. If strong measures were not taken to protect it, and if the developers were let loose on the land, you can easily imagine all the damage that. heavy equipment would do to the land.

In a sense we can say that the culture of the people up here is as fragile as the land on which they live, because of the relatively small number of the Dene, and because of the distance that separates each community. Indeed what happens when two

different cultures, two different ways of life get into contact. The end result is that the stronger one acts the upper hand and the weaker one the short end of the stick. The stronger one willingly or unwilling will have the tendency to impose itself on the other. The Dene of the North refuse to see this happening. They have come to realize that if development is given a free hand, they will lose their identity, they will lose themselves in the process. If down South, white people are confused by the turmoil and increasing tempo of change in their society, think about the Denes. The old ways have partly lost their appeal, and the new ways of the North, mines, oil fields are attractive at first, but somehow circumstances have put the natives on the edge of society.

In my 22 years in the North, I have noticed many changes. In Fort Franklin, where I spent my first few years, everyone was running his own life, in his own way, doing his own thing. Later on, in many places, I have seen many of them being drawn away slowly from a life on the land, lured by the prospect of an easier life; in reality, unemployment, liquor, and degradation on the fringes of booming towns and trading, posts, virtually becoming wards of the Government.

In view of those facts, many have come to realize that they must take their destiny into their own hands. The white man must also come to realize that their needs are not necessarily the needs of the Denes, They must also learn to he patient and tolerant. They must remind themselves that the

development of the last few years has disrupted the 1 traditional pattern of the life of the people. 2 Some changes have brought 3 relief and comfort. On the other hand, some charges have 4 also created serious disruptions, and this is a ratter 5 of major concern to the Dene People. True development 6 cannot be limited, to economic growth, it must be for 7 the good of every man and for the whole man. Economic 8 growth cannot be promoted if destructive in human 9 values; traditional, cultural, personal, social, 10 familial, and spiritual. True development cannot be 11 measured in dollars and technical achievement. 12 Development is people. 13 We white people, who have been 14 either tolerated or accepted or welcomed by any Dene 15 Community must give them our full support in whichever 16 course they choose to take in order to control their own 17 destiny. As Dave Courchene, President of The Manitoba 18 Indian Brotherhood said: "We ask you to join us, not to 19 lead us." 20 Because white people and 21 22 Indians are called to live alongside each other, we must enter into a meaningful dialogue with one another, which 23 means we must talk to one another about things of mutual 24 25 concern. Let me give you a few quotations 26 from Paul Freire's book: "Pedagogy of the Opressed". 27 "The world is built not by keeping silent, but by 28 29 speaking, by reflecting and by acting. Dialogue 30 takes place when people do not try to impose their

views on others, but together to create. However, Dialogue becomes impossible when Faith in oneself and Faith in the other person is lacking. Based on Faith and Love, Dialogue becomes mutual trust between people. Dialogue is the incessant pursuit of the betterment of the people. Dialogue involves also critical thinking, not waiting for things to fall into place, but trying to do something to improve the situation.

For Animals, there is no yesterday, nor tomorrow, but for people there is. There was a yesterday, - there is a today - there will be a tomorrow, which people dialoguing together, must try hard to shape up and create. "

What about the proposed pipeline? As a transient, accepted by the people, I am here today, and perhaps elsewhere tomorrow. I have no right to tell the people of Fort Good Hope what course o action they should take in regard to the pipeline. However, from the time the hearings started in Yellowknife right through to this present hearing in Fort Good Hope, I think the Dene people have spoken clearly enough that they did not want it at the moment. If the pipeline was to be built now, it would be in complete disregards of the opinions expressed by the majority of them. Such a huge undertaking would be detrimental to them and destructive in human values as well as traditional, social, cultural, and familial, to the point that perhaps they would never recover from it. Therefore, I, as an individual, have no choice but to support them in their

demands: No pipeline now. 1 Perhaps in 20 years, the new 2 generation now growing up may think differently. The gas 3 will still be there. However, if the demand for gas is 4 so great that people down South cannot wait, I am sure 5 that the as people didn't put all the eggs in the sans 6 basket, and that they have in mind, other alternatives 7 to get it out, alternatives less destructive than the 8 Mackenzie line. 9 I would also like to point 10 out: that perhaps the industrial nations should slow 11 down and try to shepherd their dwindling resources and 12 still remain a viable society indefinitely, but that's 13 another story. 14 In closing, I would like to 15 say: A nation is not judged by its capability in the 16 field of technological achievement, albeit, its ability 17 in building a huge pipeline, but a civilized nation is 18 judged by the way it treats its minority groups. Let it 19 he a warning to us all. Future generations will judge us 20 by the way we will have the treated the Dene of the 21 22 North. 23 Thank you for listening. THE COMMISSIONER: 24 Thank you very much, Father. Will you give the Translator a hand, 25 Father, in paraphrasing any parts that are giving him 26 difficulty. 27 FATHER LABATT: Yes. 28 29 THE COMMISSIONER: All right; I think it might be a good idea to stop for coffee now,

```
and, Father Labatt, perhaps you and Mr. Kakfwi could
1
   work out an agreement about the translation.
2
3
                              We will adjourn for a few
   minutes for a cup of coffee now.
4
5
                              (WITNESS ASIDE)
    (PROCEEDINGS ADJOURNED)
6
7
    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)
                              THE COMMISSIONER: We will
8
9
   call this hearing to order.
                              Father Labatt, would you let
10
   us have your statement so it can be marked as an
11
   exhibit. Thank you.
12
    (STATEMENT OF FATHER LABATT, DATED AUGUST 4th, 1975 AT
13
   FORT GOOD HOPE, MARKED EXHIBIT C-125.)
14
                               BELLA T'SELEIE, sworn:
15
16
                              CHIEF T'SELEIE, Interpreter:
17
                              BELLA T'SELEIE: I was born
   here in Fort Good Hope and raised most of my life in
18
19
   Colville Lake.
                              My dad is a trapper. I have
20
   two brothers and two sisters. We all went to school for
21
22
   a few years. None of us were interested in going for too
   long. I hated school. I didn't like sitting in class all
23
   day. It wasn't long before I shut my mind off to
24
   everything I was taught. In doing this I didn't learn
25
   anything else for the rest of the year. The teachers
26
   didn't know what happened to me. They talked to me and
27
   told me that I had better learn if I wanted to be
28
29
   something someday. I didn't know what they meant. It
   wasn't what I wanted.
30
```

3

4

5

6

7

8

9

10

11

12

13

14

15

16 17

18

19

20

2122

23

2425

26

27

28 29

I look back on that time now and I think that was the smartest thing I have ever done. I know now that if I had gone through with all that schooling, let them put things in my head, I wouldn't have survived it. I admire a lot of boys and girls who had went through with it and are still trying to gain everything that they have lost back. I couldn't even so for a few years so that's why I shut off my mind from all that that were teaching me. At the end of that year they wrote to my parents saying that I was a child that could no longer learn. I never went back to school and I was happy. I stayed home and lived with my parents and brothers in the bush. In the winter we trapped. In the spring we hunted beaver and rats. In the summer we lived in fish camps. I did this until I cot married. Now I have two children. I teach part-time here in the school, Dene language, legends; anything that I think is good for the children to know I bring to them. I also have a good chance to look at what the children are learning. Some things you don't need at all in there but they are still in there. I want the school system to be changed to suit our way, of life before my girls go to school. One day, when we are given tire to think about anything other than the pipeline, I know: that all our schools will be run so that our children won't lose none of the Dene ways in going. Mr. Berger, I would like to say

a few things on what I think of the pipeline. I don't

think that the people who want this pipeline o he built 1 really care at all about the twenty years of oil and gas 2 that they will be getting in building a pipeline. 3 I think, from the very 4 beginning the whole purpose of the pipeline was to 5 destroy everything living animal and fish on our land. 6 The Dene people depend on these animals and the white 7 8 people know this. They know that we don't need money. Any time we don' have money, we could leave to the bush 9 and live there. The white people want to do a lot of 10 things on our land, but they know that they couldn't do 11 it if we had the land to turn to. 12 13 So, they propose the pipeline. If we ever blow it up, they would be happy. Then they 14 could say that we destroyed the land ourselves. Either 15 way, we would lose. 16 17 If we don't have any moose and other wild game to hunt, we will need money like the 18 white people. We will have to have development. 19 want it because we will have nothing else to turn to. 20 And that is what the white people had always wanted:. 21 22 will live like them, so what will we have to fight for? 23 When the white people proposed this pipeline, maybe that's all they wanted us to 24 concentrate on. Maybe they have other plans that they 25 don't want us to see. They are probably using the 26 27 pipeline to begin with. The white man want us to 28 29 depend on them. They want us to depend on them so much maybe it is one of their many plans to destroy

everything on our land. That would be the quickest way 1 2 to do it. 3 THE COMMISSIONER: Thank you very much, Mrs. T'Seleie. If you would leave your 4 statement with us, we would like to keep it and have it 5 marked as an exhibit. Thank you again. 6 (SUBMISSION OF MRS. BELLA T'SELEIE MARKED EXHIBIT C-126) 7 (Witness aside) 8 9 CASSIER EDGI, sworn: My name is Cassier Edgi. I am 10 57 years old and have eight children and grandchildren. 11 Therefore, I am going against the pipeline which will 12 give my children trouble and hardship. Every one of you 13 sitting here love your children. Did you want them to 14 suffer? I guess you don't want them to suffer, guess 15 not, therefore no one of us living in the Earth like the 16 pipeline to go through. Whoever want pipeline to go 17 through Northwest Territories is greedy for money. Not 18 us. We want each to make a living out of our land and 19 trap and hunt and nothing else, as long as we have a 20 little money to carry us every day. 21 22 What is going to happen if the 23 pipeline go through Fort Good Hope? Drinking, booze, family breakup, and trouble. In the past we have handful 24 Still, how many girls have kids without 25 of white mens. fathers and live on welfare. If pipeline go through, 26 there will be thousands of thousands of white people, 27 28 therefore we doesn't want any pipeline. When we say no, 29 is no. 30 In the past the white used to

```
push us around like kids, but not now. We are learning.
1
   Now, for instance, we got fooled lots of time, like
2
   rental houses. We were told, you will rent only $2.00 to
3
    $10.00 a month. And now, how much the people have to pay
4
   now? Even the poor people rent goes up, every year. And
5
   us, if we lied to the white people, they will tell us we
6
7
   are a liar.
                              I went to school when I was
8
   twelve years old and stayed only two years. When I came
9
   back from school, I hardly talk in English and I myself,
10
   and I just hate school, as bush life is too good.
11
                              I been in this town for about
12
   24 years, and every weekend I go in the bush, and feel
13
   like quitting my job, but I think of my children, and I
14
   want to stay on the job until I get retired, if I don't
15
   get fired.
16
                              Mr. Berger, please, no
17
   pipeline before land claim is settled. He are all born
18
   here and we will die here.
19
                              THE COMMISSIONER:
20
                                                 Thank you
   very much, sir. May we keep your statement so it c. be
21
22
   marked as an exhibit. Thank you, Mr. Edgi,
    (SUBMISSION OF CASSIEN EDGI MARKED EXHIBIT C-127.)
23
24
                              LUCY JACKSON sworn:
25
                              Hello people, Mr. Berger.
   This year, being a woman's year, we don't have many
26
27
   women speaking. We
   have mostly men speaking, so I think maybe we should
28
29
   start with a woman.
30
                              My name is Lucy Jackson,
```

daughter of Mr. Theodore Tobac and Georgina Tobac I am a 1 non status because of marriage to a Metis. I have nine 2 -- I mean eight children, And I was born in Loon Lake, 3 which is maybe 30 miles from here. 4 I am afraid all my notes -- I 5 don't have all my speech written out, it is just notes, 6 7 THE COMMISSIONER: Well carry 8 on. MRS. JACKSON: So, Mr. Berger, 9 you asked us what the impact will be to the Indian people 10 when the pipeline conies or when the pipeline will start. 11 The impact is here on the native peoples on the peoples. 12 We see development already on the land, on the people. 13 I think today the native 14 peoples are hit the hardest in every way. In the community 15 of Fort Good, Hope there is only five peoples employed, 16 17 five native peoples employed. All the rest are trappers or part-time company workers, maybe for a month or two. 18 19 You go all over the North west Territories and you see seismic lines. In the 20 winter you see companies coming on the lands. You ask 21 22 them what lakes, what streams, what part of the country is the trapping or fishing area? Just like one old man 23 24 yesterday, he said, every stream, every lake, every open 25 land is trapping area or a fishing area. You come to Good Hope to ask 26 us what the impact will be? Well, the impact is here. 27 28 You go to the peoples' houses. The condition of the houses they live in, rental homes, private homes, you 29 walk in there. The first year they put rental homes in

Good Hope was in 1970, they built the rental homes. They 1 furnished it with a table, with chairs, with a bed, 2 mattresses available, if they came; no bathtub, no 3 running water, a chemical toilet. Sometimes they didn't 4 have enough of these. That was all; no blankets, no 5 nothing. This is the way it is still today. Peoples who 6 live in their own homes are even worse. 7 The peoples that go out 8 trapping, they go trapping every year, but yet today the 9 fur prices are so low that you can't even make a living. 10 Take, for example, Mr. Gabe Kochon, who spoke today. He 11 is a trapper, an expert trapper. He is a fisherman, a 12 hunter. This year alone he made 4,000. He sold 18 13 marten, 6 foxes, 5 mink, 32 beaver. Out of all this he 14 feeds his family year round. He has bought a Skidoo, a 15 motor, a canoe, sleigh, traps, whatever furnishings he 16 needed for his house. He bought it out of this. On top 17 of that, he had to pay his monthly rent. What little 18 money a person makes is sucked right out of them. 19 Even today, school teachers 20 21 tell our children, "you're lucky, you're lucky to have se much oil and gas. Why don't you share it?" We share 22 it; we gave so much; we are still giving today. So we 23 give you, so give us this, what did we get - nothing. 24 Today we are just --you give us a lot but you make us 25 pay for everything. You made us pay the hard way. Today 26 our lives are still controlled by the Government. 27 A trapper, living in a rental 28 home, or even an employee - permanent employee to the 29

Government - has to pay rent, over a hundred dollars,

less three dollars, but maybe it will be one or two families who will pay \$3.00. The rest -- you see them having broken windows. People living in rental homes without running water. The white peoples that live with us cal us "dirty", we are dirty people.

I have been a member of the Settlement Council for four years. Three years, maybe

Settlement Council for four years. Three years, maybe four years ago, the Health Department told us our water condition was not fit to drink. In April of this year we were told, you are drinking sewage water.

Anyway, do people think we are so rich ourselves? Do people think we are so rich ourselves? They think we are making millions out of our resources, our natural resources — we get nothing out it. We give it. We always give. We even give ourselves too. Whatever-dike I said before, whatever you gave us we always pay. We pay the hard way always with our lives, with everything. Everybody knows Indians are drunkards. We are being punished for being drunkards.

You should listen to some of your Commissioners and your superiors coming down here to talk to the peoples, to the Settlement Councils, to the Band Councils, to the peoples. They invite us all. You know what they have to say to us? We are not here to babysit you peoples, other than that you are sinners, you're drunks. This is what we have to get every day. Not only that, every day we deal with different peoples coming in, flying in, just to give us so much information. How we are keeping sane I don't know. To top it of have to live, we have to make our living at

1	home, arc we have to attend meetings, have go to
2	different places every day, but still we try to make a
3	home for our families. Peoples are trying.
4	I have got a lot of
5	information here but we have to cope with the cost of
6	living, travelling, every day, with what
7	This is all, I think, I have
8	to say. I have got a lot more, but
9	THE COMMISSIONER: Well, if
10	you have more
11	MRS. JACKSON: And then I look
12	into the future. I would like to see my children, other
13	children, educated, to be qualified teachers, nurses,
14	doctors, pilots, seismic workers, judges, expert Hare
15	Skin speakers, who can translate for the who do not
16	understand or speak English. And if to have our land
17	claims settled, we need so many c Indian peoples to be
18	trained or educated, in all kinds of trades. I would
19	like to see the young people controlling their own
20	natural resources.
21	This is all I have to say.
22	THE COMMISSIONER: Thank you
23	very much, Mrs. Jackson. Do you wish to translate
24	yourself, Mrs. Jackson?
25	MRS. JACKSON: I could
26	translate myself.
27	(WITNESS ASIDE)
28	MARGARET HEMING sworn:
29	LUCY JACKSON, Interpreter:
30	MARGARET HEMING: My name is
'	

Margaret Fleming. I am employed as a nurse with the 1 Department of National Health and Welfare, Canada, The 2 following words I have to say are my own. At the outset 3 I would like to fully endorse all the things that Father 4 Labatt has had to say; Mr. Edgi had to say; and Mrs. 5 Jackson. 6 7 In addition to all of that, c all have something in common in this room, - we are 8 Canadians and this Northwest Territories - this jewel of 9 the world is part of Canada. 10 Another thing which we have in 11 common is fear. I sensed this this afternoon as I 12 listened to what the people of Fort Good Hope had to say 13 about why we should not have the pipeline through our 14 Northwest Territories. Fear gets in the way of thinking; 15 it gets in the way of learning; it makes us submissive 16 and fear destroys our independence. 17 There is a sign on the wall of 18 this auditorium which relates to an Indian having to 19 bleach his hair in order to attain status. What is this 20 status thing anyway? To my way of thinking, the person 21 who thought out the idea for this sign was a truly fear 22 person - full of it. To you who wish to be known as the 23 "Dene" to be known as something set apart, must I dye my 24 hair black and change the colour of my skin in order to 25 26 join you? I am afraid too and what am I 27 afraid of? 28 29 First, I am not afraid of what Mr. Blair has said; I am afraid, of what Mr. Blair has

not said. I am also afraid of what the people of Fort 1 2 Good Hope have not said. I watched and listened to two 3 gentlemen this afternoon explain about sources of 4 gravel, about putting a wharf in at Fort Good Hope, 5 about building two airstrips, about helicopter landing 6 pads. No one seems to be particularly interested in the 7 impact all of this is going to have on the health of the 8 9 people of the North. I am a health worker. 10 Thomas Manuel of Fort Good Hope is a health worker. Mrs. 11 Mary Rose Drybone of Fort Good Hope is a health worker. 12 What has been planned for water supply for camps of 800 13 men, for garbage disposal, for sewage disposal? It's re 14 already polluting the Mackenzie River. What plans have 15 been put on to the drawing board about all of these 16 health hazards? 17 The incidence of venereal 18 disease is on the upswing in the Northwest Territories 19 already. What kind of thinking has gone into the 20 resolving of this problem? 21 22 What types of people would be hired to work on the pipeline? The alcoholic, who is 23 down and out on skid-row in the South? The drug addict 24 who needs a fast buck? 25 What are the safety measures 26 which have been laid out for the protection of the men 27 working on the proposed pipeline? What are the emergency 28 29 measures which would be set up in the event of accidents?

Industry in the South will

undoubtedly dangle the proverbial carrot in front of the noses of the people of the North with regard to employment. Will these people be trained sufficiently as a safeguard against accidents?

I feel sure, if and when the land claims have been settled, and the people of the North are ready to tackle the next project involving a gas and/or oil pipeline, the question of who is to be employed will come up. Indian people are already going over to Norman Wells and up to the Arctic Coast to pair employment with such companies as Imperial Oil; ac of these very Indian people are also very able trappers and bushmen.

On the other side of the coin, those people who would wish to come from the South to this North of ours, would they really know how to cope with the hazards of the North?

The Indian people state that they do not want to go to schools to be educated. I honestly think that this is a negative approach. I suggesting rather that the Indian people should try to have the best of two worlds. It is only without fear that this can be accomplished.

People from the South, by reputation only rather than in fact in a lot of cases, are supposed to have the technological know-how. That would be wrong with them learning how to cope, learning what it means to be dependent upon the forests, the rivers, the animals for food and clothing. It would be like the old Indian adage of "walking in the other man's

moccasins". 1 2 We must have respect for ± we 3 seem to consider as our adversary - our enemy. Do not bleach your hair, my 4 friends - I cannot change the colour of my skin. Let us 5 tear down the fences, Chief T'Seleie - not build them 6 7 up. A fence is built for fear of something coming in our 8 world. In the study about the effects 9 of the pipeline on the environment and on the land, let 10 us also study about the way we are going to take 11 advantage of the natural resources, and at the same 12 time, keep our people strong and alive, in order that 13 ever may enjoy the best of two worlds. 14 Thank you, sir. 15 16 THE COMMISSIONER: Thank you 17 very much. I think it should be translated. Mrs. Jackson would. Would you mind translating, Mrs. 18 19 Jackson? Maybe we should stop for five 20 minutes for a cup of coffee and then resume after that, 21 and the translation can continue after it has been 22 discussed. We will stop for five or ten minutes for 23 24 coffee, if that is all right. 25 (PROCEEDINGS ADJOURNED.) (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 26 27 THE COMMISSIONER: Well, Ladies 28 and Gentlemen, I will call our hearing to order again and Mrs. Jackson will continue with the translation of 29 Nurse Heming's statement. Carry on, Mrs. Jackson. 30

Thank you very much, Nurse 1 2 I wonder if you would leave your statement with Miss Hutchinson and it will be marked as a statement. 3 Thank you. 4 (SUBMISSION OF MARGARET HEMING MARKED EXHIBIT C-128.) 5 (WITNESS ASIDE) 6 CELINE RITIAS, sworn: 7 LUCY JACKSON, interpreter: 8 name is Celine Ritias. Mr. Berger, here is what I have 9 to say, and how I feel about the pipeline. 10 They are not thinking of our 11 future. What will we have in the future? What in going 12 to happen to us? Maybe there won't he nothing left for 13 us in the future. Maybe by that time there won't be 14 anything left, and when there is no more animals left, 15 what are we going to do? Just think, what are we going 16 to do? After that they don't have to turn to us and say, 17 "Those Dene peoples can't even go out in the bush 18 anymore". It's not going to be our fault. Whose fault 19 it's going to be? It's going to be their fault. 20 We don't want the pipeline to 21 22 come through. We said "no", and why don't they leave us alone? Leave us alone and leave us the way we are. And 23 if the pipeline comes through, a lot of animals will die 24 off. The pipeline will destroy the lands an everything 25 else. 26 27 If there was an oil spill and if any kind of animals may go on that oil, that 28 29 animal will die. Some other animal may eat that animal. It will die too. 30

Mr. Berger, you think we are 1 2 going to believe what they are going to tell -- say or tell us, when they say it will not hurt anything. Then 3 they build the pipeline, just think how much white 4 peoples will come to the North, and when there's so much 5 white peoples, where will we stand? We don't want to be 6 told where to stand by any white peoples. They might 7 push us around; sooner or later they might put us on 8 reserves. We don't want to be on reserves. 9 Just think who is going to 10 make all that money. They are the ones that will make 11 all that money, while Dene peoples make nothing out of 12 How would they like us to put a pipeline through 13 their backyard? They wouldn't like it. They would turn 14 us down. 15 16 We are depending on the land; it is our fridge. We Dene peoples get our food from the 17 land. For an example, compare a chicken that you buy at 18 the Bay and a chicken that you shot in the hush, and if 19 you shot a couple of chickens, it would cost you 20 nothing, but if you got it from the Bay, it would cost 21 22 you about \$5.00. 23 That's all I have to say. THE COMMISSIONER: 24 Thank you very much. Would you leave your statement with us so it 25 can be an exhibit. Thank you. (WITNESS ASIDE) 26 (STATEMENT OF CELINE RITIAS MARKED EXHIBIT C-129.) 27 ESTHER LENNIE sworn: 28 29 LUCY JACKSON, INTERPRETER: name is Esther Lennie and this is what I think about the

pipeline. The white men --1 2 THE COMMISSIONER: Excuse me, I really want to be able to hear what everyone is 3 saying, so maybe we could all try to be a little bit 4 quieter while these statements are being made. Carry on. 5 Start over, if you don't mind. 6 7 ESTHER LENNIE: Mr. Berger, my name is Esther Lennie and this is what I think about 8 9 pipeline. The white men are not going to 10 think about us and our future. The white men are 11 thinking about themselves and now hey are going to 12 destroy the land, and we need the land more than they 13 The land is ours and we belong here. We are need it. 14 all proud to be called Dene people. 15 16 We don't want any pipeline around here, there's lots of other places to put the 17 pipeline. This is not only for me, it's for all the Dene 18 people that lives in the Mackenzie Valley. 19 How much land will they 20 21 destroy if they put up camps every 50 miles? 22 That's why we want the pipeline. If they put up 23 the pipeline, then the white men are going to come and change our way of life, and they are going to 24 take over our villages, and they are going to take 25 over the -- they are going to take over the land. 26 Then the people are going to stop living in 27 the bush and live in town and never bother going 28 29 back bush again. We don't want our land to be destroyed,. We love and care for our land, that's

why we still live in the bush. The people will be scared to 2 go anywhere for hunting because of the pipeline. 3 there is going to be gas everywhere if the pipeline is 4 built. We are not going to say, yes, you could put up 5 the line through because we need our land as much as the 6 white men needs it. 7 They may not go trapping 8 anymore because the animals will be scared to go 9 anywhere. We are always going to say no because we don't 10 want it around the Mackenzie Valley. I hope you stop 11 bothering us about the pipeline, after this. If they 12 have through, they are going to treat us like slaves, 13 this land really belongs to us Dene people. 14 It is going to be like in the 15 South where the people are told what to do and where we 16 live and we don't want that for our children. 17 them to be raised in the bush where most of the Dene 18 peoples were raised, then they'll know more about the 19 bush. Like, nowadays, most childrens had too much of 20 school and not very much about the bush. That's why v 21 22 don't want the pipeline because our children's children are going to be raised in the white way, and they are 23 going to be dumb in the bush. 24 25 That's all I have to say. 26 THE COMMISSIONER: Thank you, and you could you leave your statement with us, please. 27 (STATEMENT OF ESTHER LENNIE MARKED EXHIBIT 0130,) 28 29 (WITNESS ASIDE) 30 JONAS GRANDJAMBE, sworn:

LUCY JACKSON, interpreter: 1 My 2 name is Jonas Grandjambe of Fort Good Hope. 3 Mr. Berger, I am not going to say too much. I am going to say a little about the 4 pipeline and a little about the highway, telling you it 5 will do to us and our land. 6 7 If the pipeline comes through our land here in the Northwest Territories, our 8 will be damaged. Our land won't be the same as it 9 now, living out of this land won't be the same, it will 10 be all changed. Even the peoples, us Dene, wont be the 11 same, because there is going to be a lot of white men. 12 We'll all change because there is going to be liquor and 13 drugs, which will come along with the white man and the 14 pipeline. 15 16 We don't want the pipeline go through our land, to damage our land, and to spoil 17 our way of living, us Dene. That is why we don't want 18 the pipeline. Whether it's coming through or not, we 19 don't want the pipeline. 20 About the highway, if the 21 pipeline comes through, surely the highway will come 22 23 through with the pipeline, then what will happen to us 24 Dene? Our land is not going to 25 the same as it is now. Even us Dene won't be together 26 anymore, we'll be scattered. Some of us might be way 27 out South on the highway, hitchhiking, getting kicked 28 around on your land in the South. If the highway comes 29 through, there will be more white men, a mad rush of

```
them, then what will become of us Dene? We just might
1
   end up living on Reserve land like the natives down
2
   South living on Reserve land, on which they were once
3
    free to live on, do as they wanted to do on the land.
4
   They are not free to go any place and do as they please,
5
   only the one little spot given to them - the Reserve. We
6
7
   don't want to end up like them, that is why we don't
   want the pipeline and the highway to come through.
8
                              That's all.
9
                              THE COMMISSIONER:
10
                                                 Thank you,
   sir. We will keep your statement, if we may, and have it
11
   marked as an exhibit.
12
                              (WITNESS ASIDE)
    (STATEMENT OF JONAS GRANDJAMBE MARKED EXHIBIT C-131.)
13
                              LENA GULLY sworn:
14
                              LUCY JACKSON, interpreter:
15
   Mr. Berger, my name is Lena Gully and I was born here
16
   and raised in this town.
17
                              I have seen white man core and
18
   tear up our land. All the land, lakes, fish and plants
19
20
   don't mean anything to them. A tree to us means shelter,
   fuel and transport, and the spruce gum means medicine
21
   for us.
22
23
                              The lakes, river and creeks
   have life in them. They have animals we use for food and
24
25
   clothing.
                              We do not have to pay for any
26
   animal that we can shoot out there on the land.
27
   go to the Bay, or any other store, and we have to pay
28
   about $10.00 for a little piece of tongue, when we can
29
        out and get more than just a tongue for free that
30
```

could last for a long time. 1 Therefore, if the pipeline 2 built, it would destroy the land that means so much to 3 us. It will destroy our way of life. 4 5 So, Mr. Berger, that's why I say we don't want no pipeline, or highway for that 6 7 matter. The white man has never lived up here, so they don't understand what it means to us having our land 8 destroyed, First, they came to our land and discovered 9 lots of f So they gradually came for furs that was 10 needed in England and Europe, and now more are coming to 11 our land for our minerals, our lands, oil and gas. They 12 went these resources for money and power. They don't 13 care for our land and our people. History is just 14 repeating itself. 15 16 So, again, I say, we don't want the pipeline or a highway. 17 That's all I have to say. 18 19 THE COMMISSIONER: Thank you. If you will leave your statement with us, we will mark 20 it as an exhibit. Would you leave it with us? 21 22 you. (STATEMENT OF LENA GULLY MARKED EXHIBIT C-132.) 23 24 CHARLIE TOBAC, sworn: LUCY JACKSON, interpreter: 25 My name is Charlie Tobac. I was born in Fort Good Hope. I 26 am married and have two children. 27 28 I do not agree with the pipeline. When they put this experiment pipeline in the 29 Sans Sault, they did a lot of blasting in the river. A

```
lot of beaver were damaged and blind; the beavers were
1
   all blind. A lot of beavers were blind and got killed. A
2
   lot of beavers were blind and were killed by sticks
3
   hitting them. In spring hunt this year, there was a lot
4
   of dead beavers. We went through four lakes, in all
5
   these lakes, there were dead beavers.
6
7
                              When the pipeline comes
   through, there will be more animals that will be dying.
8
   And with what seismic work was done to the land, a lot
9
   of animals were dying, but how many will be dying when
10
   the pipeline will be put through in our land. What will
11
   happen in the future? That is why we are all saying we
12
   do not want the pipeline.
13
                              That's all I have to say,
14
   thank you.
15
16
                              THE COMMISSIONER: Thank you,
17
   sir.
18
                              (WITNESS ASIDE)
19
                              NORBERT CAESAR sworn:
                              LUCY JACKSON, interpreter:
20
                              MR. CAESAR: Norbert Caesar, I
21
   was born in this Fort Good Hope.
22
23
                              THE INTERPRETER: A few years
   ago we were working with the white peoples at -- I think
24
25
   he will tell you, show you where he was speaking after.
                              THE COMMISSIONER: Go ahead,
26
   do you wish to go to the map now, or --
27
                              THE INTERPRETER: This is in
28
  the Rampart River area where they used to work. They
29
   used to block up the rivers, and they used to dynamite
```

on the lakes. We hunted beavers there. And now you go up 1 there trapping for beaver and there is no more beaver in 2 that country. In the Rampart area -- the Rampart River 3 area there used to be lots of rabbits, but today there 4 is nothing. There were dead rats in the lakes. 5 Beavers, too, were dead and floating in the lakes. There 6 was a lot of dead mooses also. 7 How come the president of the 8 oil company says there will be no damage to the animals 9 when the pipeline comes through? There's a lot of 10 seismic lines and in the spring, when the water is 11 running, - from these seismic lines the water that flows 12 to the lakes and the rivers. The animals die from these. 13 I have seen a lot of dead animals in our country, that's 14 why we do not want a pipeline. 15 16 I am solely a trapper. I do 17 net depend on work to make my living. I don't want the line and the highway to come through our land. 18 That's all I have to say. 19 20 THE COMMISSIONER: Thank you very much, sir. 21 22 (WITNESS ASIDE) 23 MARTHA RABISCA sworn: 24 LUCY JACKSON, Interpreter: 25 name is Martha Rabisca. I was raised by my ancestors and today I Still live that way. I know my land, so there is 26 nobody here to fool me. 27 I live in the bush with my children, and I always keep 28 as eye on things. I was raised by my ancestors, y 29 ancestors made their tepees with caribou hides. In the 30

middle, inside, we had a little fire. If you want to make a fire in the morning, they pick up dry branches from dead wood. They never talk about pipeline and et they made a living.

Since the white man came to talk about the pipeline, they say it is not going to destroy: Us. The pipeline is just like poison to us. How core T they say it wouldn't really destroy the land? I have seen a lot of dead animals. I don't like the way you talk about our land, about having a pipeline through our land, as we do not go outside to your country and interfere with you, telling you what to do, or what we, the Indian peoples, will do on your land.

In the early years, when the first white man came, even those few that came here sure cheated the peoples. I still remember those.

This year we went for our trapping 108 miles from here, my two sons and myself; 108 miles, that is where we put our camp. From there we even went further without having any trails through snow, through the cold weather. That's how much they have destroyed our land around this area, that we had to go that far to do our trapping. Myself, I walked most of the way too.

If I went outside to your land and interfered with you, surely you will not leave me alone, you will just toll me where to go. We got sick in our camp last year. We had to travel back this way with the clog team. Sometimes we would have to travel until

after midnight, 3:00 o'clock in the morning, through the 1 snow, and the snow was higher than our knees. 2 3 THE COMMISSIONER: Higher than? 4 THE INTERPRETER: 5 The knees. 6 This is how much we, the peoples, is suffering today; how far we have to go for 7 8 our trapping. So, why are you asking us to put the pipeline through our land? The Government says they 9 will give us houses, good homes, everything. That was 10 just to fool us, just so they could say, we gave you 11 houses, we gave you this, just so they could put the 12 pipeline through. 13 I live in a house down here, in 14 a log cabin, but I still furnish it with myself, from what 15 my late husband left, I furnished with it. And today I am 16 17 still, have to repair my house with my own money. We have repeated ourselves in 18 the past saying we did not want the pipeline, and yet 19 you keep after us to put the pipeline through our land. 20 Through the last world war, 21 22 they, told us there was lots of children starving outside. The last war peoples from outside were telling 23 us that a lot of childrens were starving outside, we need 24 help from you Indian peoples. Give us money; we will 25 return it to you after the war is over, and today we have 26 not received a cent back. And in those days, when we gave 27 so much to the peoples that were supposed to be starving 28 in the South, you cheated us. Today we still haven't 29 received a cent back.

Today you talk about the pipeline, and now you ask us to speak, and we are speaking. When you go back out to your homes, you will be laughing at us, talking about us, of what we said.

Last year, after they came back, they barely made it back to town from their camp with the dog team, she came back to town, she had to go back out to Rorey Lake, where she usually goes every year. Then she got into this Rorey Lake, there is nothing but vehicle around that lake, day and night, noise. The marten were running all over the land, into her camp. From the noise, the martens were just on our doorstep. In two days I caught ten martens; right at my doorstep. The animals are scared of anything. Even sitting inside our tent I could hear the marten being caught in a trap outside.

I was raised by my ancestors and I still would like to see my childrens and their grandchildrens living the way my ancestors lived. I will he dead in a few years, and so this is what I think. I teached all my children how to live in the bush. They know how to make snowshoes, how to make their living in the bush. They are talking about their childrens going to school today. It's true. When a parent raised a child, this child respected his mother. Today, the childrens that are going to school outside the community, when they come back they have no respect for their mother or their dad; they have no respect for nothing.

When the pipeline comes through, and these childrens that went to school outside of here, they will go for the pipeline, they will go to them.

This is truly our land, my 1 2 ancestors raised me. I remember my dad and mother, the: died when they were a very old age, when they couldn't 3 swallow food. That's how old our ancestors lived. How 4 come today peoples are just dying, young peoples are 5 dying, when I have seen my ancestors live to be of old 6 7 age. The white peoples are blamed 8 for this. How come today they are still telling us what 9 to do? They are always telling us how to live. I 10 remember when my mother and dad told me, the white 11 peoples are coming. Since then it has not been the same. 12 It has been no good. 13 We own the land. We have said 14 already we did not want no pipeline. Just like dogs 15 tied, you stop us. 16 17 Mr. Berger, if you are a true and honest person, when you go back out, we will be 18 listening for you, what you have to say for us when you 19 go back out. We will listen. 20 I have a lot more to say, but 21 22 since it's so late, I will have only this to say, and 23 tomorrow I will speak again. 24 THE COMMISSIONER: Thank you 25 very much, Mrs. Rabisca. Thank you. 26 (WITNESS ASIDE) 27 THE COMMISSIONER: It is 28 getting on to one o'clock and I think that it would be 29 time. to adjourn.

1	Mr. Carter, I asked you
2	earlier about preparing a map of the townsite, so that
3	we could look at it and determine where that drilling
4	for the wharf and the materials yard would be. Will you
5	be able to give us that drawing when we start tomorrow?
6	MR. CARTER: Yes, sir.
7	THE COMMISSIONER: All right.
8	And Mr. Bell, we will call
9	upon you tomorrow for a discussion of these maps of
10	traditional hunting and trapping and fishing grounds.
11	Well, I should like to say
12	that we will sit again tomorrow at 1:00 o'clock, that
13	is, we will carry on the Inquiry here at the school at
14	1:00 o'clock tomorrow, and then we will continue
15	tomorrow afternoon and tomorrow evening, but on Friday
16	we must go to Colville Lake, and then on Saturday to
17	Norman Wells, and then on Sunday to Whitehorse, so
18	tomorrow will be the last day we can spend here in Fort
19	Good Hope, so all the people who still wish to speak,
20	and all of the people who have spoken but wish to add
21	something, should be ready to speak tomorrow, and if
22	yes, Chief? Go ahead.
23	CHIEF T'SELEIE: I was just
24	asking do you want me to translate what you just said?
25	THE COMMISSIONER: Could you
26	translate what I have said. Go ahead, Chief.
27	So, I will see you all again
28	here at 1:00 o'clock tomorrow, and I promise that I will
29	be on time. I will be here at 1:00 ready to go, and I am
30	sure you will be too, so I will see you then.

2 3 4 4 5 6 6 7 8 9 10 11 11 12 13 14 15 16 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	1	(PROCEEDINGS	ADJOURNED.)
3 4 5 6 7 8 9 10 11 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	2		
5 6 7 8 9 10 11 12 13 14 15 16 16 17 18 19 20 21 22 23 24 25 26 27 28 29	3		
6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	4		
7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	5		
8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	6		
9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	7		
10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	8		
11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	9		
12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	10		
13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	11		
14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	12		
15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	13		
16 17 18 19 20 21 22 23 24 25 26 27 28 29	14		
17 18 19 20 21 22 23 24 25 26 27 28 29	15		
18 19 20 21 22 23 24 25 26 27 28 29	16		
19 20 21 22 23 24 25 26 27 28 29	17		
20 21 22 23 24 25 26 27 28 29	18		
21 22 23 24 25 26 27 28 29	19		
22 23 24 25 26 27 28 29	20		
23 24 25 26 27 28 29			
24 25 26 27 28 29			
25 26 27 28 29			
26 27 28 29	24		
27 28 29			
28 29			
29			
30			
	30		