

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 7, 1975**

PROCEEDINGS AT COMMUNITY HEARING

Volume 20

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 Limited;

Mr. Glen W. Bell

for Northwest Territories,
Indian Brotherhood and Metis
Association of the Northwest
Territories;

MR. R. Blair,
Mr. John Ellwood

for Foothills Pipelines Ltd.

INDEX OF WITNESSES

DOUG ROWE	1910
MARTHA BOUCANE	1915
CHARLIE GULLY	1917
NOEL KAKFWI	1920
GREGORY SHAE	1927
GRANT SCOTT	1929
GEORGE BARNABY	1931
ALPHOCINE McNEELY	1935
MARY ROSE DRYBONE	1939
GEORGINA TOBAC	1948
PETER MOUNTAIN SR.	1953
JOHN T'SELEIE	1957
ADDY TOBAC	1963
MICHEL GRANDJAMBE	1990
JOE BONIFACE	1996
THERESA PIERROT	1998
AGNES EDGI	2003
BILLY SHAE	2006
JOHNNY TURO	2010
FRANK PIERROT	2011
GENE RABISCA	2012
WINSTON McNEELY	2015
FLORENCE BARNABY	2016
LYNDA PIERROT	2020
FRED KELLY	2023
MARY WILSON	2025
EDWARD KAKFWI	2028
GENE OUDZI	2029
JONAS GRANDJAMBE	2032

INDEX OF WITNESSES (Cont)	Page No.
JOANNE CHARNEY	2033
EDDIE COOK	2035
MAURICE COTCHILLY	2039
JUDY MOYNIHAN	2041
BEVERLY EDGI	2044
WILMA KELLY	2046
BENOIT ERUTSE	2047
TOMMY KAKFWI	2048
JAMES CAESER	2054
MARTINA COTCHILLY	2055
JEANNIE SHAE	2057
ALFRED RABISCA	2058
FRED RABISCA	2064
JOHN T'SELEIE	2069
GEORGE BARNABY	2071
CHIEF T'SELEIE	2072

INDEX OF EXHIBITS

Page No.

C-133 Remarks by Mr. Blair	1910
C-134 Map Showing Proposed Wharf and Stockpile Sites	1914
C-135 Submission by Grant Scott	1931
C-136 Submission by Mary Rose Drybone	1948
C-137 Land Use Map, Fort Good Hope Area	1962
C-138 Photographs of Fort Good Hope and Diagrams	1990
C-139 Submission by Michel Grandjambe	1996
C-140 Submission by Theresa Pierrot	2003
C-141 Submission by Charlie Edgi	2004
C-142 Submission by Mrs. Agnes Edgi	2006
C-143 Submission by Mr. Billy Shae	2009
C-144 Submission by Johnny Turo	2011
C-145 Submission by Mr. Frank Pierrot	2012
C-146 Submission by Mr. Gene Rabisca	2014
C-147 Submission by Florence Barnaby	2020
C-148 Submission by Miss Lynda Pierrot	2023
C-149 Submission by Fred Kelly	2025
C-150 Submission by Mrs. Mary Wilson	2028
C-131A Submission by Jonas Grandjambe	2033
C-151 Submission by Joanne Charney	2034
C-152 Submission by Maurice Cotchilly	2014
C-153 Submission by Judy Moynihan	2043
C-154 Submission by Miss Beverly Edgi	2046
C-155 Submission by Wilma Kelly	2047
C-156 Submission by Mr. Benoit Erutse	2048

INDEX OF EXHIBITS (cont.)

No.	Page
C-157 Submission by Mr. Tommy Kakfwi	2053
C-116A Submission by Mr. James Caeser	2055
C-158 Submission by Martina Cotchilly	2057
C-159 Submission by Jeannie Shae	2057

1 Fort Good Hope, N.W.T.

2 August 7, 1975

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE CHAIRMAN: Well, ladies and
5 gentlemen, I am going to call our hearing to order
6 afternoon now. Mr. Blair, of Foothills Pipeline Ltd.
7 wanted to make a further statement, so I will call on Mr.
8 Blair first this afternoon. Mr. Blair?

9 MARY WILSON, Interpreter

10 MR. BLAIR: Mr. Berger, is one other thing we wish to say
11 before the Inquiry leaves Good Hope. I have now asked
12 John Ellwood to tell the Foothills Survey teams to hold up
13 anymore surveying or testing on the route on the map which
14 so close to Good hope. We want to look at other places
15 for this part of the route and for the wharves.

16 This means we will hold up using
17 that land use permit, for soil sampling at the Hare Indian
18 River, spoken of yesterday. And we will be ready to
19 discuss with the council the places for a pipeline and
20 river crossing and wharves, which would bother the people
21 here less if a natural gas pipeline is needed in the
22 future. That may take time, but it will take the National
23 Energy Board and the Government much time to consider when
24 any pipeline is needed anyhow.

25 When the Chief called me General Custer on Tuesday, I
26 looked at the map to see if I could go at least a hundred
27 miles around him but out there is Great Bear Lake. But I
28 do think that we did not realize that it was so bad for
29 this route to come so close to this community and we will
30 work to change that survey and hope to make it better.

1 (REMARKS BY MR. BLAIR MARKED EXHIBIT C-133)

2 THE COMMISSIONER: Thank you very
3 much, Mr. Blair. I think Mr. Carter, we'll ask you now, with Mr.
4 Rowe's assistance to present the map that shows the settlement and
5 the locations of the Arctic Gas Drill sites approved under the Land
6 Use permit that the Commissioner of the Northwest Territories
7 granted last week.

8 MR. CARTER: Mr. Rowe has that,
9 sir. And we will give that evidence now and we will
10 produce the map.

11 THE COMMISSIONER: Fine, I was
12 going to ask Mr. Rowe to present this. Maybe he might
13 sit there so the Chief and the Counsellors could see the
14 map. Go ahead.

15 DOUGLAS ROWE resumed. MR. ROWE:
16 The sites which Northern Engineering had applied for
17 permit to drill to do their research work for Arctic Gas
18 were submitted as an exhibit yesterday. And the points I
19 make today will be in clarification of that exhibit.

20 Northern Engineering had applied
21 for two sites to do some test drilling to determine if
22 the land would be suitable for a wharf site and a
23 stockpile area. These sites would be of approximately 25
24 to 30 acres in size. And would also include the camp
25 facilities for the dock workers and the stock-I pile
26 workers, as well as the construction workers.

27 The first site which was applied
28 for, was very close to the village of Fort Good Hope. It
29 was just north of the edge of the village where the
30 people are living now. The reason that this site was

1 | the river?

2 | MR. ROWE: Right along the
3 | river, along the bank of the river.

4 | THE COMMISSIONER: And that's to
5 | the wharf?

6 | MR. ROWE: Yes, the wharf and
7 | the stockpile site as well. We would prefer not to do
8 | that because that site isn't of particular interest. We
9 | did receive permission from Commissioner Hodgson to drill
10 | Site number 2, which was roughly halfway from the mouth
11 | of the river to the village.

12 | THE COMMISSIONER: That's
13 | halfway between the village and the Hare Indian River?

14 | MR. ROWE: That is correct, yes.
15 | Approximately.

16 | THE COMMISSIONER: That is where
17 | you would prefer, you say, to conduct the drill tests to
18 | see if you could build the wharf and the stock pile site
19 | there?

20 | MR. ROWE: No, that is the one
21 | that was--permission was granted for. The most
22 | preferable site would be right at the mouth of the river.
23 | And in this location, there is some seismic equipment
24 | stored at the moment. Right on that plateau that is up
25 | just above the river, there's a bunch of equipment stored
26 | there.

27 | That is the site that Northern
28 | Engineering would prefer to drill. And that they are
29 | going to be making an amendment to their initial
30 | application to suggest that they do not drill site 3 and

1 | that they move site 2 down to the mouth of the river.

2 | So--

3 | THE COMMISSIONER: All right, so
4 | looking at this map, site 1, which is at the mouth of the
5 | Hare Indian River is where you want to drill for the
6 | wharf and the stockpile site. Site 2, which is halfway
7 | between the river and Fort Good Hope is where the
8 | Commissioner has given you permission to drill?

9 | MR. ROWE: That's correct.

10 | THE COMMISSIONER: And site 3
11 | you don't want. And Site 4, he won't let you have?

12 | MR. ROWE: Yes, Site 4 was
13 | denied, but he suggested that we drill Site 3. That was
14 | his suggestion, to move up 2,000 feet and we would prefer
15 | not to drill that. Because it isn't particularly suitable.

16 | THE COMMISSIONER: Do you have
17 | you followed that, Chief and members. of the council.

18 | Could you tell us the acreage
19 | which would be occupied by the stockpile sites?

20 | MR. ROWE: Somewhere--the
21 | stockpile site itself would be about 25 acres. The
22 | associated camp, 10 acres. So that the total land
23 | requirement would be 35 acres, roughly.

24 | THE COMMISSIONER: How much is
25 | that in feet?

26 | MR. ROWE: It would be roughly.
27 | a quarter of a mile by a quarter of a mile, I suppose.
28 | That--roughly in that, say about, 2,000 feet by 2,000
29 | feet.

30 | THE COMMISSIONER: Do you want

1 | to add anything, Mr. Rowe, to--is anything on your paper
2 | that you want to add?

3 | MR. ROWE: I could perhaps
4 | describe briefly the manner that this work would be done.

5 | THE COMMISSIONER: Go ahead.

6 | MR. ROWE: The equipment which
7 | would be doing this work is mounted on a barge and 'ho
8 | whole unit is self-contained. The living quarters, the
9 | fuel storage, the drilling equipment, helicopter all
10 | mounted on a barge. And the crews would be living right
11 | on the barge and would have absolutely no interaction
12 | with the town or any of the surrounding area, except to
13 | go ashore to do their survey work and their drilling
14 | programs.

15 | THE COMMISSIONER: Chief, do you
16 | want to translate for the people what Mr. Rowe has said?
17 | Mr. Rowe, would you leave your map behind and
18 | that the map/has the four sites
19 | on it, will be marked as an exhibit. And Miss Hutchinson
20 | as soon as we get to Whitehorse, we will photostat that
21 | and send a copy along to Chief T'Seleie and Mr. Louison.

22 |

23 | (WITNESS ASIDE)

24 | (MAP SHOWING PROPOSED WHARF AND STOCKPILE SITES MARKED
25 | EXHIBIT NUMBER C-134)

26 | THE COMMISSIONER: Mr. Bell here
27 | you are. Would you like to present your evidence about
28 | your maps now?

29 | MR. BELL: I'm just waiting for
30 | my witnesses.

1 THE COMMISSIONER: Oh, I see.

2 While we are waiting for Mr. -- are you all set?

3 MR. BELL: No, I am not.

4

5 THE COMMISSIONER: Oh, all
6 right, we'll carry on. Any other people then who wish to
7 give evidence, there was a lady sitting there, I am
8 sorry, I should invite you back, ma'am.

9 MARTHA BOUCAN sworn.

10 MARY WILSON interpreter:

11 THE INTERPRETER: This is
12 Martha Boucan. She is not going to take too much
13 time because some other people might want to talk
14 too. She said if it's so easy for the white people
15 to come around and do all that kind of work around
16 here, around us, how come, she says, not one can
17 easily bring us a stick of wood or a pail of water
18 after doing all what they want on our land, around
19 us here.

20 She says that the time
21 when she was younger, she says, wherever we
22 travelled to hunt and trap, she said, we didn't
23 follow the cat roads and all that, she says,
24 because there was no cat roads and anything like
25 that, she says. We made our own roads, and she
26 says we travelled on that.

27 Wherever there was fish
28 lakes our husbands used to have nets on those lakes
29 to fish for us, and if there was no fish lake to set
30 a net on, she said, they didn't sit around, they

1 four years ago?

2 A When I was four years
3 old.

4 THE COMMISSIONER: Yes, yes,
5 yes, thank you.

6 MR. KAKFWI: You see I am 60
7 years myself. I'm sorry--- I am Noel Kakfwi from Fort
8 Good Hope.

9 We'd leave here early in
10 June and my dad, he used to have about five dogs,
11 that we used to pack our stuff with, he used to have
12 a kind of a saddles on them to bring their supplies.
13 If you go about 180 miles cross country, it takes
14 about two months anyway, roughly. What we survived
15 on was the games from the country, either rabbit,
16 fish or caribou, ducks in the summer, any wild
17 berries when the summer was on. There used to be
18 four months work, my dad used to work out four
19 months from June until the last part of November,
20 without a piece of bun or a spoon of sugar in our
21 tea and we still enjoyed it. They enjoyed it, they
22 didn't have no stove, nothing, we had outside fire,
23 camp in the summer. In the fall when it got cold he
24 built a little igloo with a little open fire right
25 in the centre, but it was lovely days. How
26 beautiful was the country.

27 Now we just can't tell what's
28 going to happen. These things could be carried out
29 yet. After that I went, my dad start to move into
30 town and I grew up a little bigger, sent me to school,

1 I went to Prince Edward
2 Island this spring and I was flying in the air. The
3 land out there most the time when you can see through
4 the clouds, look like that checker on the floor there,
5 it looks to me like a checker, there ain't a darn place
6 where a little rabbit can live or a chicken can lay
7 their eggs, where can a caribou feed?

8 I was thinking, no wonder
9 they're trying to open up the pipeline. They haven't
10 got a place to get anything, only work, but I don't
11 think that they have got so much work.

12 Coming back in Toronto I
13 stopped over night. They claim there is about 2
14 million people there. I suppose all those people
15 need work to eat and I understood that they are
16 getting a lot of these Chinese from overseas in
17 Toronto. No wonder they're trying to open the
18 north-and get this pipeline going. They're going to
19 rush those people in the north, get them to do the
20 work on the pipeline.

21 Not in my time, but in about
22 -- oh, well, say, give them a good stretch, about 30
23 years from now, we'll see a lot of these little young
24 generation with their little eyes like these, little
25 Chinese eyes half closed. I am sorry to say this, it
26 is not their fault, but we will see lots of it. It
27 won't be in my time, but if they open up this pipeline
28 --

29 In Yellowknife last week I
30 spent about eight days there. Out of curiosity I went

1 THE COMMISSIONER: Oh, yes,
2 yes.

3 A Well, this fellow here,
4 somebody went and report him or something and the way
5 this story goes, he claims he was shooting a sheep from
6 quite a distance, I don't know if it was bush or rocks,
7 but that fellow claimed that he went and took a shot at
8 a sheep, shot one sheep and the bullet went and hit the
9 rock and then went out from there and shot another one
10 with it.

11 Do you fellows here
12 sitting down here in this room here, do you believe
13 that? I don't think it has ever happened, but he
14 got fired. The next day he got another job, our
15 Commissioner he went and gave him another job the
16 next day. Do you think that they'll do that with
17 us? No way.

18 If a native is fired he is
19 fired. There is nobody that's going to back us up and
20 say this fellow needs a job, even it was done, they'll
21 never give us a job again. This is just exactly what
22 is going to happen when the pipeline comes through.
23 They'll be sending peoples from all over, even from
24 Europe, the way they're doing, bringing peoples into
25 Toronto. They'll be bringing them here and what are
26 the people going to be here doing? We're going to
27 lose our rights.

28 Now, I've got another
29 little short one. Even a loan, they said a loan for
30 the people in the north is available, small business

1 | very much, Mr. Kakfwi. (WITNESS ASIDE)
2 | GREGORY SHAE sworn.
3 | MARY WILSON, interpreter:
4 | THE INTERPRETER: His name is
5 | Gregory Shae and he is 60 years old and he said my land
6 | means a lot to me, so that's why, he said, we are all
7 | talking the same way about our land. He said, the
8 | native people never went out south to claim somebody
9 | else's land or country.
10 | He says the white man comes
11 | here and says the Government or the president of some
12 | company, and he says I can't see what the Government
13 | has to say about the land around here. He said this
14 | land was here a long time before the white man ever saw
15 | the North.
16 | He says five years ago
17 | no, at first he said in his time, he says, when I
18 | was young and there was hardly any development
19 | going around in the North, he says, you never
20 | hardly see a dead animal anywhere, but since the
21 | companies start working on the land, he says you
22 | see a lot of that.
23 | Five years ago, he said,
24 | when he used to live down somewhere along the
25 | Mackenzie he said on the cat roads, he says sometimes
26 | you see a moose track heading towards where a road
27 | was, but most of the time it don't cross the cat road
28 | for some reason. It turns around and back tracks
29 | instead of crossing it, and even rabbits,
30 | they're decreasing now, he says maybe on account of

1 He says he'll give a
2 chance to other people to say what they want to say
3 so that is all he's going to say.

4 THE COMMISSIONER: Thank
5 you Mr. Shae.

6 (WITNESS ASIDE)
7 GRANT SCOTT sworn.

8 MARY WILSON, interpreter:

9 MR. SCOTT: My name is Grant
10 Scott. Mr. Berger, I have lived in the Northwest
11 Territories for ten years. Two years here in Fort
12 Good Hope and the other eight years in Fort Norman,
13 Fort Simpson, Fort Liard and Fort Resolution.

14 These five settlements I
15 have lived in have shown to me five different
16 results of development. They have shown me that as
17 development increases, the native peoples'
18 dependency on the Government also increases.

19 I have lived in a
20 settlement where development was very, very little,
21 where there was no government programs except for
22 education, where the total amount of money spent on
23 welfare would be less than \$200. 00 in one month
24 and where the people were totally dependent on
25 their land for their living. I lived in that
26 settlement for three years and will always remember
27 the people there with my deepest respect.

28 The other settlements I have
29 lived in have been-exposed to more development, some
30 more than others, and as more development arrives the
people depend less on the land and more on the

1 Government. I have seen it happen. The construction
2 of a pipeline will drastically affect the lives of
3 these people in many ways. I sincerely hope that
4 the land claims are settled before any pipeline is
5 built.

6 THE COMMISSIONER: Thank
7 you very much, Mr. Scott. Mr. Scott, the community
8 you mentioned in which the people were still largely
9 living off the land and dependency on welfare was very
10 limited, was that Liard?

11 A Yes.

12 Q In what capacity have
13 you lived in each of these communities, do you mind
14 telling me?

15 A I was first in Fort
16 Liard in 1965 until '68 with the Hudson Bay company,
17 and in Fort Norman, Fort Resolution, Fort Simpson and
18 my first year in Fort Good Hope also with Hudson Bay
19 Company.

20 Q And you are still with
21 the Hudson's Bay Company here?

22 A No. Two years ago I
23 left Good hope for a year and went to Fort Liard again
24 as a Settlement Manager with the Territorial
25 Government and I returned here again last year.

26 Q And, well, what is your
27 capacity here in Good Hope now?

28 A Settlement Manager.

29 THE COMMISSIONER: Oh, I see.
30 Well, thank you very much, Mr. Scott. We would like

1 | to keep your statement and have it marked as an
2 | exhibit, if we may, and I think we will adjourn now
3 | for a few minutes for a cup of coffee and we'll start
4 | again.

5 | (SUBMISSION OF GRANT SCOTT MARKED EXHIBIT C-135)

6 | (WITNESS ASIDE)

7 | (PROCEEDINGS ADJOURNED)

8 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

9 | THE COMMISSIONER: Well,
10 | ladies and gentlemen -- ladies and gentlemen, I
11 | will call the hearing to order this afternoon again
12 | and I have been asked to say that there will be a
13 | supper here in this gym tonight at six o'clock.
14 | Please bring your plates and cups and silverware
15 | and everyone is invited. So, we are ready to begin
16 | again and --

17 | GEORGE BARNABY Resumed.

18 | (sworn vol 18 page 1768)

19 | CHIEF T'SELEIE interpreter:

20 | MR. BARNABY: I would
21 | like to direct a question to Canadian Arctic Gas.
22 | Since Foothills Pipelines has responded to the
23 | wishes and concerns of the people in cancelling
24 | their testing and research, I would like to ask
25 | Arctic Gas if they are willing to do the same.

26 | THE COMMISSIONER: Do you
27 | want to translate the question? Mr. Carter, do
28 | you wish to respond to that question?

29 | MR. CARTER: Yes, I will,
30 | sir.

1 MR. CARTER: That's
2 correct, sir. It may not be possible to do that
3 this year, but it would have to be done at some
4 point, whether it is done this year or next will
5 depend upon the decision that the Commissioner
6 makes on the application for the drilling at that
7 site.

8 THE COMMISSIONER: Well,
9 are you saying that Arctic Gas does not have any
10 right to drill at the mouth of the Hare Indian
11 River now under the land use permit that the
12 Commissioner granted to you?

13 MR. CARTER: That is
14 correct, sir.

15 THE COMMISSIONER: But
16 you intend to apply for another land use permit
17 that would allow you to drill for the wharf and the
18 stockpile yard at the mouth of the Hare Indian
19 River. You intend to make that application to the
20 Commissioner or whoever it is?

21 MR. CARTER: That is
22 correct, sir.

23 THE COMMISSIONER: You
24 understand the answer to that, don't you -- do you,
25 Mr. Barnaby? Carry on, if you want. Mr. Carter,
26 maybe you'll just stay with us a moment, mike in
27 hand.

28 MR. BARNABY: So that
29 means you have no plans to terminate any research
30 that you're doing, is that correct?

1 MR. CARTER: Well, I think I
2 would be repeating, but what they have done is decided
3 that in view of the wishes of the town, that the
4 further away from town they could be, that would be
5 better, so they've -- they are going to make an
6 application to the Territorial Government to drill
7 near the mouth of the Hare Indian River, But as far as
8 a blanket commitment not to carry on any further
9 testing, they've not made that decision.

10 THE COMMISSIONER:
11 Essentially, as I understand Mr. Carter, he is
12 saying that they do not intend to drill at any
13 of the places where the Commissioner gave them the
14 right to go ahead and drill, but they have picked out
15 a site at the mouth of the Hare Indian River, where
16 there is some seismic equipment already, and they are
17 going to ask the Commissioner, ask the Territorial
18 Government, for a land use permit that will allow
19 them to drill there so that they can build a wharf
20 and stockpile site there. That is site number four
21 on that map that Mr. Rowe showed you earlier this
22 afternoon. That's what you are telling us, isn't
23 it?

24 MR. CARTER: Yes, it is,
25 sir.

26 THE COMMISSIONER: So
27 whether that sounds like terminating all plans to
28 drill or not is a matter for you to decide.

29 MR. BARNABY: No, what I hear
30 him implying is that the people are concerned of the

1 | drilling in front of town and that they would rather
2 | have it at the Hare Indian River and I don't like that
3 | implication at all.

4 | THE COMMISSIONER: I am sorry, I
5 | didn't get that.

6 | MR. BARNABY: What I hear him
7 | saying is that people don't want any testing near town
8 | and that they would rather have it further away and that
9 | implication is not --

10 | THE COMMISSIONER: I don't think
11 | that Mr. Carter is saying that. He is saying that Arctic
12 | Gas has decided that they want to do the drilling for the
13 | wharf and the stockpile yard at the mouth of the Hare
14 | Indian River. That is what it all comes down to, isn't it?

15 | MR. CARTER: Yes.

16 | THE COMMISSIONER: Well, I think
17 | that is as far as we can get along that line, so, thank
18 | you, Mr. Carter.

19 | If you want to translate that,
20 | Chief, go ahead and do the best you can.

21 | Well, we're ready for anyone
22 | else to speak who wishes to make a statement, anyone who
23 | wishes to come forward.

24 | ALPHOCINE MCNEELY sworn.

25 | MARY WILSON, interpreter:

26 | MRS. McNEELY: My name is
27 | Alphoncine McNeely and I am the mother of five: two boys
28 | and three girls and they are all going to school now, and
29 | I'd like to talk on education.

30 | Education today has got a lot

1 THE COMMISSIONER: Thank
2 you. ma'am, thank you.

3 (WITNESS ASIDE)

4 MARY ROSE DRYBONE sworn.

5 MRS. DRYBONE: Mr. Berger,
6 Mr. Blair from Foothills Pipeline, Gas Arctic,
7 people from CB. C. , and the rest of the party,
8 and my Dene people. My name is Mary Rose Drybone, I
9 am a treaty Indian and I was born and raised here in
10 Fort Good Hope. I am married to a Chipewyan Dene
11 from Snowdrift. I have two children aged seven and
12 three.

13 The school was built here
14 in 1952. That year I was nine years old. I never
15 spoke nor understood no English at all. When I
16 started going to school I didn't like going to
17 school at all because it was a great change compared
18 to living in the bush with my parents. One reason I
19 didn't like the school was because I couldn't speak
20 English. I hardly recall when I started to learn
21 how to count one, two, three. It was hard for me to
22 adjust to the white man's way and system of
23 education.

24 I don't remember ever
25 reading a whole book at all, and at the present my
26 oldest daughter is going to school and in Grade 2,
27 but is doing the same reading that I took in Grade 4
28 and 5. That shows there is a change in education.

29 Then a year went by without
30 ever going back to school, but stayed in the bush

1 Wilson, was there at that time.

2 Where I joined my mother and
3 my brother, that is the place where I really and truly
4 saw white people. It was the nuns who I am referring
5 to as white people. It wasn't a very good welcome to
6 the hospital, because one of the first things they did
7 was to give me a needle because I had TB. That needle
8 reminded me of something I thought there was only one
9 kind, I mean sewing needle, the kind our mother used
10 to sew our moccasins with, I didn't mind the length of
11 time I was there in the hospital because the nuns and
12 the rest of the staff were kind. I used to wonder,
13 what you do and how you go about to get a job like
14 that, like them.

15 So after a year in the
16 hospital I went to the mission school as mother and
17 brother had to go to the hospital in Edmonton for
18 better medical treatment in order to survive the deadly
19 sickness.

20 I went to school in
21 Aklavik for three years and four years here. All
22 that time I never saw my brother -- my mother and
23 brother for five years. I was very lonely but I was
24 still happy because I was still living in the bush,
25 a life on the Dene land with my uncle and aunt, they
26 took care of me.

27 I went to the bush and the
28 fish camp. Those days everybody was out in the
29 bush where they belonged. Very few people stayed
30 in town. Then in 1958 the Government program slowly

1 Alaska today is not a very happy place to be. The
2 ones that are employed think that Alaska is the most
3 exciting place to be. The ones who are unemployed are
4 suffering. Who is worried about them now? On
5 account of the pipeline, people from the southern
6 States are streaming into Alaska by planes, cars and
7 so on, expecting to strike it rich. Their aim is to
8 work for the pipeline.

9 The pipeline over there is
10 a social disaster to the Alaskans. They are
11 complaining and arguing, but it is too late for
12 them. Alaskans who lived there before the outsiders
13 came don't even know if it's Alaska like the way it
14 was and always knew it to be. They have lost
15 their freedom and qualities of life and that place
16 will never again resemble what it was like in the
17 past.

18 Is the pipeline worth all
19 that trouble? It will create the same problems
20 like in Alaska and you think twice what will happen
21 to my Dene people if it will be built on my Dene
22 land. There will be higher rate in food prices,
23 traffic jams killing innocent people, There will be
24 a shortage of houses, high rate in murder cases,
25 robbery, divorces, and worst of them all, more
26 alcohol. There are so much of these things going on
27 right now in Alaska that not even the white man and
28 their law cannot even keep up or handle it any
29 more.

30 After what's happening in

1 Alaska, are the white people going to be destroyers
2 all their life? Is that what they call decent
3 living? And is that why they are trying to make my
4 Dene people fall? Not until my dying day they
5 will.

6 As a social worker for this
7 community I worry about my people day to day because
8 I work for them and will always work for them.

9 Mr. Berger, they are
10 gathered here today to simply tell you they do not
11 want the pipeline on the Dene land. They are proud
12 of who they are, how they make their living, they
13 are honest Dene and are telling you something from
14 their heart and are concerned and serious about not
15 having the pipeline on their land.

16 Your nation have already
17 done great damage. Are they not satisfied yet?
18 Why don't they not stay and live with it instead of
19 trying to stir up another one which will affect my
20 Dene people? It will destroy their way of life,
21 their soul and identity. We have enough to cope
22 with without another big issue as the pipeline. It
23 will touch everybody at all levels. It will not
24 leave one alone.

25 This land a belongs to the
26 Dene. It is for our children and their children.
27 Please do not let them go to bed hungry on account
28 of your proposed pipeline.

29 This is all I have to say,
30 thank you for listening. Could I do my translating

1 | later?

2 | THE COMMISSIONER: Well,
3 | maybe you could do it now, if you would like to, and
4 | if you would like to wait until later, that's
5 | perfectly all right.

6 | A Yes.

7 | THE COMMISSIONER: Well,
8 | you wait until a little later then.

9 | A Yes, okay.

10 | THE COMMISSIONER: And
11 | thank you very much. I appreciate your coming
12 | forward with your statement. (WITNESS ASIDE)
13 | (SUBMISSION OF MARY ROSE DRYBONE MARKED EXHIBIT C-136)

14 | THE COMMISSIONER: Excuse
15 | me, some people are just changing their seats and
16 | we'll just wait just a couple of seconds here.

17 | GEORGINA TOBAC sworn

18 | MARY WILSON interpreter:

19 | THE INTERPRETER: She won't
20 | take too much time, she'll just say a few words,
21 | especially to the white people that are present, and
22 | you too, Mr. Berger, she says.

23 | She says she's not going to
24 | dwell on telling you how she was brought up, whether
25 | she was brought up in poverty or rich, she says it
26 | will be just a waste of time because nobody will do
27 | anything about it anyway, so she is not going to say
28 | how she was. brought up, poor or rich.

29 | She says when you are a
30 | child and you are growing up, your parents try to

1 accidents happen on that highway.

2 I have got a feeling that
3 once you people go back to your south, some of you
4 will be making jokes out of us because I feel
5 sometimes even now some of them are laughing at us
6 behind our backs.

7 She says she don't want to
8 take too much time, there's some old people that
9 might want to say something, so she said that's all
10 she'd say now.

11 THE COMMISSIONER: Thank
12 you very much, Mrs. Tobac.

13 (WITNESS ASIDE)

14 PETER MOUNTAIN, SR., sworn.

15 NOEL KAKFWI, interpreter:

16 MR. MOUNTAIN: Peter

17 Mountain. 76 years old. THE INTERPRETER: If you
18 understand that Pete mentioned he is 68 years old --
19 sorry, he is 76 years old and he knew what was in
20 the past, seen what was in the past too, for the
21 hearing of this pipeline to come through, he says
22 they're all against it and he agrees with all the
23 peoples who are against it.

24 Peter mentioned that he
25 moved in, I mean, he is from the mountain peoples, he
26 moved in in this area quite awhile ago in his young
27 days and he said peoples were making good living out
28 of the land, everything was coming on fine, but now
29 these days it is a big change and things are really
30 failing and it seems they are on the dangerous

1 | trappers you interviewed?

2 | A I myself interviewed
3 | fifteen.

4 | Q Was anybody else
5 | involved in interviewing trappers?

6 | A Yes, Alice Erutze was.

7 | Q And she interviewed
8 | the remainder?

9 | A Yes.

10 | Q Well, I'd. like to
11 | ask you to step up to the map for a minute. Perhaps
12 | before you do that we could just have a brief
13 | translation of what has been said here.

14 | Would you step up to the
15 | map then, please.

16 | Perhaps you could just
17 | start off by pointing out some of the more prominent
18 | land marks that appear on the map.

19 | THE COMMISSIONER: Where is
20 | Good Hope to start with on that map?

21 | A Good Hope is right
22 | here, and of course the river. I think you can see
23 | that the people have used a pretty big area of land.
24 | It goes off the edge up there, goes off the edge
25 | this way, goes off the edge there, and this way
26 | towards the Yukon and all the way down the river and
27 | into this area.

28 | MR. BELL:

29 | Q Could you tell us a
30 | little bit more about the lines that appear on the

1 map.

2 A The legend here
3 explains. Some of these red ,marks -- they all
4 represent different kinds of animals that the people
5 hunt and trap and these marks here represent the
6 different camps, and the lines, the heavy lines here
7 represent trails that 50% or more of the people who
8 were interviewed used, and there are eighteen people
9 represented by this map, so a line like this would
10 mean that nine or more people have used it and then
11 the smaller one represents 25 to 49% of the eighteen
12 people and then these very small lines represent
13 less than 25% of the sample.

14 Q Perhaps you could just
15 describe for us some of the areas that are most
16 commonly used.

17 A The most commonly used
18 areas include the Ramparts area here, over in
19 through the Manuel Lake, Rorey Lake, Kilekale (?)
20 Lake area, and you can see quite a few people from
21 Good Hope use the area into Colville Lake. Of
22 course the people hunt quite a bit on the different
23 rivers that go into the Mackenzie, like the Hare
24 Indian River, the Ramparts River, the Carcajou
25 Rivers, Ontaratue River and those places.

26 Q Do all of the trappers
27 represented on this map live in Fort Good Hope?

28 A Pardon me?

29 Q Do all of the trappers
30 whose lines are represented on this map live in Fort

1 | Good Hope?

2 | A No, some of the people
3 | who were interviewed for here are from Colville
4 | Lake.

5 | Q Do you know how many?

6 | A The people -- some of
7 | the people move back and forth quite a bit, but
8 | there is three here, three that are really, who make
9 | their home in Colville Lake.

10 | Q You've got a list of
11 | the names of the trappers who were interviewed.
12 | Perhaps you could read that for us, for the people
13 | here.

14 | A The people interviewed
15 | were Norbert Caeser, Luke Tinatchie, Jean-Marie Rabisca
16 | Joseph Martin, Jean-Marie Oudzi, Alfred Masazumi, Louie
17 | Boucan, Paul Kotchiller, Louis Caeser, George Voudrak,
18 | Jim Pierrot, Edward Oudzi, Benoit Erutze, Cassien Edgi,
19 | Deya Manuel, Louis Oudzi, Maurice Cotchilly, Louie Boucan
20 | and Alexi Blanco. I didn't do all the interviews. Some
21 | of them were done by Alice.

22 | MR. BELL: Well, unless
23 | there is anything else -- I'm sorry.

24 | THE COMMISSIONER: Excuse me. I
25 | wonder if you could hand that list of names to the
26 | Secretary and she could give it to the official reporters.

27 | MR. BELL:

28 | Q Is there anything else
29 | that you would like to add to what you've said?

30 | A Pardon me?

1 Q Is there anything else
2 that you would like to add?

3 A Yes, I think one thing
4 that should be understood about these maps is like a
5 small line doesn't mean that -- like this line, one
6 small line, means that some of the lines have been
7 put together so that one small line represents more
8 than just one line on the map, and I think when
9 people see this they should

10 THE COMMISSIONER: I don't
11 quite follow that again, would you repeat t--

12 A The lines have been
13 put together. Like this line represents 25% of the
14 sample.

15 THE COMMISSIONER: Oh, yes.

16 A So it would be a
17 quarter of eighteen, and it means that it has been
18 used or within that small area, by more than four
19 people, is what it means, five people.

20 THE COMMISSIONER: And the
21 ample of eighteen, how was that arrived at, how was
22 that -

23 A Well, there are about
24 I guess 57 people over thirty years old in Good Hope
25 -

26 THE COMMISSIONER: Men and
27 women?

28 A No, just the men.
29 Over thirty years old and one-third of that is about
30 eighteen people.

1 Q And these lines
2 represent both traditional and present day hunting,
3 trapping and fishing activities in the Good Hope
4 region.

5 A The other thing is
6 along with the lines, for every person that was
7 interviewed there is a map, a biography telling his
8 life story and--

9 THE COMMISSIONER: Yes, --

10 MR. BELL: We will in due
11 course be filing all of the map biographies.

12 THE COMMISSIONER: Yes,
13 well, thank you very much, Mr. T'Seleie.

14 MR. BELL: We would like to
15 have this map marked as an exhibit.

16 THE COMMISSIONER: All
17 right, This map with the traditional and present day
18 hunting, trapping and fishing activities noted on it
19 will be marked as an exhibit and form a permanent
20 part of the record of the proceedings.

21 (LAND USE MAP, FORT GOOD HOPE AREA, MARKED EXHIBIT
22 C-137)

23 (WITNESS ASIDE)

24 THE COMMISSIONER: If anyone
25 now wishes to come forward and make a statement., you
26 are certainly welcome and while we're waiting, at
27 least we'll just wait a moment. If some of you would
28 like to come forward and take some of the seats in
29 front, you are certainly welcome to do so. I know
30 sometimes people feel more comfortable at the

1 | back, so it doesn't matter to me, but if you want
2 | to sit in front, don't worry about this camera
3 | and stuff here, you can take a few pictures with it
4 | if you --

5 | Do you want to use that
6 | microphone?

7 | Yes, could you give Miss
8 | Tobac the little microphone -- well, let's try it.

9 | ADDY TOBAC sworn.

10 | LUCY JACKSON, interpreter:

11 | MISS TOBAC: Lucy Jackson
12 | will be interpreting.

13 | THE COMMISSIONER: Fine.

14 | MISS TOBAC: I am Addy
15 | Tobac and as everyone from Fort Good Hope, I was
16 | born in Fort Good Hope and just to give a recent
17 | history of myself, I came to Fort Good Hope three
18 | years ago after spending anywhere between fifteen
19 | and twenty years away. The majority time of the
20 | year away and maybe for a brief visit in the
21 | summertime. So, what I am going to say now is
22 | things that I have compiled in the three years that
23 | I was here, but more recently only in the last year
24 | have I been able to start writing things. The first
25 | two years, you're too busy learning or recapping
26 | some of the things that you learned before, getting
27 | to know your family, who are my family, but I never
28 | knew, so I had a lot of catching up to do.

29 | Also, I want to mention that
30 | some of my best notes I lost or I misplaced because

1 | there are so many. I lost a great deal on alcohol and
2 | communications, so, but in all I'll just give a
3 | run down as quickly as I can about some of the
4 | things that I have noticed and observed in Good
5 | Hope.

6 | THE COMMISSIONER: Fine.

7 | MISS TOBAC: I may also
8 | add that I have some photographs here as exhibits
9 | to prove that me of the people that spoke here
10 | and also some of the -- I know one person that
11 | didn't speak and he usually doesn't speak, but he
12 | lives, from the time from I knew him he worked
13 | full time as a government employee, but also
14 | almost full time in the bush, so I have some
15 | photographs here to prove that some of the people
16 | here, most of them that spoke, are honest and
17 | truthful in the fact that they say they use the
18 | land and have hunted and trapped on it. They are
19 | pictures that were taken three years ago until
20 | now, but mainly in the first two years.

21 | We have here the -- a
22 | picture of the Town of Fort Good Hope, which is
23 | located here on the map. The people talk about the
24 | use of the land. Sometimes we don't have to go
25 | twenty miles or fifty miles to see how people use
26 | the land. Sometimes it is right at our doorstep.

27 | First, we have the physical
28 | layout of Fort Good Hope, some of it, or at a point
29 | sits on a peninsula here; a narrow strip of land and
30 | it goes inland.

1 George Abalon, Gabriel Kelley, Joseph Orlias. Also
2 in the 40, 50, 60 women you have Georgina Kakfwi,
3 Mary C. Barnaby and people can name their own. I
4 am aware of these, but I know each clan should have
5 their own awareness of who goes where, depending on
6 what place they live in town.

7 And then you also have the
8 30 to 40 age women.

9 Okay, their mode of travel
10 is usually by foot or by snowshoes or dog team and
11 it usually numbers from two dogs to five dogs. They
12 usually travel a distance from three miles to
13 fifteen miles in a day. If they have to carry bulk
14 material back to the settlement, they use their
15 dogs, and that may be wood.

16 These people, the 60 to 65
17 and 40 to 60, men and women, cover this area for
18 anything from wood to fish hooks at Rabbitskin every
19 year, rabbit snares, traps. They travel in
20 temperatures of from 12 degrees above Fahrenheit to
21 minus 6 Fahrenheit in October, plus 8 Fahrenheit to
22 minus 30 degrees in November, minus 19 Fahrenheit
23 degrees to 36 below Fahrenheit in December and up or
24 down to 66 below Fahrenheit in January and on and on
25 in the year.

26 Some of these people or
27 most of these people use the whole of the day to do
28 this because it is time consuming. They are using
29 foot or snowshoes most of the time and they do it
30 because it is necessary. The temperature is cold

1 close to the area of Good Hope, but from their
2 testimonies that you have heard in the last few
3 days, when they were younger, they were further away
4 from Good Hope, so it's just only natural, that as
5 you're older , you use the land here, because
6 there's others that are younger and must have needs
7 to use this land and they are equipped or they have
8 physical strength or they may have skidoos, and so
9 this is just, the people here still have their
10 philosophy of the use of land, of who uses what part
11 and as long as they live, the older people that we
12 talked about and the younger people, as long as they
13 live they are a living proof that the land is being
14 used all the time.

15 And that's it for this part
16 of the --

17 THE COMMISSIONER: Do you
18 want this back?

19 MISS TOBAC: I forgot to
20 mention that some of the photographs I have here are
21 taken at Hare Indian or just across from Hare Indian
22 River, the place that is in such controversy today,
23 because even though it is close to Good Hope, some
24 of these old people that I mentioned just a few
25 minutes ago, Deya Manuel, Pezanne Manuel, Georgina
26 Tobac, they use that fish camp now, and here is a
27 photograph of Georgina Tobac taken three years ago
28 making dry fish right across the mouth of Hare
29 Indian River. Here is a photograph showing tents
30 that belong to Deya Manuel and his wife and

1 Georgina Tobac, and also Georgina Kakfwi and Dora
2 Lafferty lived there at that time.

3 THE COMMISSIONER: Excuse
4 me, is this the same place?

5 MISS TOBAC: Yes. They are
6 both the same place.

7 THE COMMISSIONER: And this
8 one too?

9 MISS TOBAC: Yes.

10 I talked about trapping and
11 an older person trapping, this is Theodore Tobac
12 trapping in November of 1912. You can see it is in
13 a cold, cold temperature, lots of snow, and he was
14 travelling by dogteam. He didn't trap no further
15 than fifteen miles east of Good Hope.

16 Here again is another
17 winter scene of Mr. Tobac. The other photographs is
18 the same thing, bush life, but different times of
19 the year.

20 THE COMMISSIONER: Can we
21 have these photographs too?

22 MISS TOBAC: Sure, you can
23 have them as long as I get copies, or as long as you
24 guarantee that get them back somehow.

25 THE COMMISSIONER: I would
26 like this photograph marked as an exhibit and these
27 that Miss Tobac discussed and the others that she
28 hasn't discussed. Miss Hutchinson, can we reproduce
29 these?

30 THE SECRETARY: Yes.

1 THE COMMISSIONER: All
2 right, so we will send the originals back. So we'll
3 have those as well, if we may, the ones that you
4 just mentioned in black and white.

5 MISS TOBAC: Sure.

6 From here we'll go into, I
7 think a personal life -- not really personal life
8 history, but into the backgrounds of the family, but
9 you must keep in mind that if I talk about the
10 family, then what happened to maybe my father or my
11 mother or the children, their children that was
12 born, happened also to almost a lot of the
13 people or almost all of the people in Fort Good
14 Hope.

15 Before that we go into the
16 era of 1950 to '60 and I will break it down into
17 five years from there, '60 to '65, '65 to '70.
18 from, -- I think in about the 1940's they had a TB
19 epidemic or it hit hard into the North, so that by
20 the '50's in Fort Good Hope you felt the effects
21 strongly. There was mothers that went to hospital
22 in Aklavik for not less than three years and more
23 than two years. Some as long as three years. These
24 mothers had children, young children plus babies.
25 Some of the babies were a few months old, some a
26 year old, and they all know themselves here.
27 There's many mothers in here that know that they
28 went to the hospital in Aklavik and left their
29 children behind.

30 It was also the time where

1 | at 66 below degrees Fahrenheit today to get wood or
2 | to visit her snares. It is the same lady that lives
3 | at Rabbitskin and gave that strong talk, and I can
4 | understand why she did it, because it's an area that
5 | she can now live in that's close to have and she
6 | makes use of that part, and it's an area that's
7 | close to a lot of old people.

8 | THE COMMISSIONER: You mean
9 | at the mouth of the Hare Indian River?

10 | MISS TOBAC: Yes, across
11 | from the mouth of the Hare Indian.

12 | Of the five children, the
13 | second time she had T. L3. in 1954, she had just given
14 | birth to a child in '53, 59 in '54 she had to go back to
15 | the hospital, and there was a child again that was just
16 | a year old and my father, having experienced the first
17 | child that he gave away he wasn't quite willing to give
18 | that last child away so he raised her himself. Of the
19 | children, one spent three years in, school, one eight
20 | years approximately and about 15 years for the other one
21 | and 13 years for the youngest one, and I don't know
22 | about the one that was adopted.

23 | So all -- see this is just
24 | the background of one family but there's people in here
25 | that went through the same thing, so it resulted in
26 | separations from families, alienation and if a mother
27 | came back after three years then she no longer knew the
28 | baby that she left behind because it was older. This
29 | caused a lot of, you know adjustments to be made and
30 | everything else. It also, I think, was the beginning

1 | and how little some of them had but still are carrying
2 | on.

3 | I don't know if I am taking
4 | too much time, but I think I am so --

5 | THE COMMISSIONER: Carry on.

6 | MISS TOBAC: From that we'll
7 | just go into some of the uncertainties of raising
8 | yourself, because you see so many of these children
9 | were separated and were gone to mission schools and
10 | then from there to government schools and in the
11 | mission schools they were raised to work with wood, I
12 | mean hauling wood, harvesting the garden in the fall
13 | time, planting the garden in the spring time. At the
14 | same time that you had book learning you had physical
15 | work, but when you went into the government schools
16 | there was very little physical work, there was all book
17 | work. The cleaning that we used to do was taken over,
18 | the cooking -- some-of the cooking that we used to help
19 | with was taken over, everything that you used to do in
20 | the mission school, when you got to the government
21 | school you didn't have to do them any more, not because
22 | they were princesses or prince or whatever, it's just
23 | that, you know it was just such a change in philosophy
24 | of the two schools. So that even though you e are
25 | going to the mission school, you were still learning to
26 | take care of yourself and not just yourself, a whole
27 | other group of people that you were living with every-
28 | day, so you still learned how to maintain yourself,
29 | keep a livelihood. In the government schools, no, all
30 | you had to do was sit and learn, and that's hard on a

1 person's mind, if he's used to working and if he's
2 used; to being close to the land.

3 I have to be a little
4 different because when I went to school I probably
5 hated some of the things, I probably hated the
6 impersonal aspects of it, I didn't know the nuns, I
7 didn't know who they were when I first went to school,
8 I was terrified of the nuns. They are so alien to
9 people that I had seen, their habits were different
10 from today, but I know what I hated about school, book
11 learning, was that it was either too slow, because if
12 you are a fast learner then you want to go at your own
13 pace; or else you had teachers that were either dumb or
14 mediocre and held you back.

15 I don't know how sometimes you
16 redeem yourself because when you think about the times
17 that you went to school and the people that taught you,
18 they were all white, and I know sometimes I was
19 beginning to think like a white person, I mean I dressed
20 like one for sure, at that time, but after about 15
21 years, maybe you begin to wonder where your parents, who
22 you haven't seen for so long and you wonder what they
23 are doing. You are afraid that they are going to die
24 before you ever get to see them again, You think of
25 maybe your sister or brother that got married that have
26 kids that you don't even know and they don't even know
27 you and you don't want them to be as afraid as you
28 always remembered them to be of you that they were
29 losing you to the white world. So after, you have
30 equipped yourself with as much education as

1 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

2

3 THE COMMISSIONER: Let's
4 return to our seats, shall we and we can begin again.
5 (Translation of Miss Tobac's presentation.)

6 Thank you very much, those
7 photographs will be marked and would you also, Miss
8 Tobac, let us have that diagram that you put up on the
9 wall?

10 CHIEF T'SELEIE: I would just
11 like to, there was an important point that wasn't
12 translated right, one of Addy's. I would just like to
13 go over it.

14 THE COMMISSIONER: Thank you.
15 (PHOTOGRAPHS OF FORT GOOD HOPE AND DIAGRAMS MARKED AS
16 EXHIBIT C-138)

17

18 THE COMMISSIONER: Well if
19 anyone else would like to speak, we have lots of time
20 this evening -- I have, at any rate.

21

22 MICHAEL GRANDJAMBE, Sworn:

23

24

25

26 MR. COOK: I am reading this
27 brief on behalf of Michel Grandjambe.

28

29

30

THE COMMISSIONER: Excuse me?
MR. COOK: I am reading this
brief on behalf of Michel Grandjambe.

1 THE COMMISSIONER: I see.

2 Well, I wonder if Mr. Grandjambe could be sworn. Its
3 perfectly all right for you to read his brief, but -

4 MISS HUTCHINSON: He has been
5 sworn.

6 THE COMMISSIONER: Oh, he has
7 been? Go ahead.

8 MR. COOK: My name is
9 Michel Grandjambe, born and brought up at Fort Good
10 Hope, N.W.T. I very well recall during my early
11 childhood, my parents and I and the many other
12 families used to go to the mountains southeast of
13 Fort Good Hope.

14 'I had a bow and arrow made
15 out of willows. The arrows had no head points. With
16 this weapon of practically no value as far as killing
17 game birds was concerned, however I used to be anxious
18 to have a head start on the other people so that I can
19 kill some spruce grouse which were plentiful. This was
20 the ancient way of making a living. I used to be full
21 of joy every morning. We break camp and move on toward
22 the mountains where food was plentiful.

23 'I used to feel tired and
24 could hardly keep up with the rest of the group, even
25 though I was making great effort to keep up with them.
26 Once we moved right into the mountains we have all we
27 want to eat, all fall and winter. The men used to go
28 to the settlement for groceries at Christmas time and
29 Easter. We had no worries, no flu or even common cold.
30 We would all come to settlement only sometimes about

1 mid June.

2 'My parents both died later
3 on and then I drifted from family to family and often
4 did not have enough to eat, maybe because I was an
5 orphan. I finally grew up. I associated with good
6 hunters and this was the only way I could eat properly
7 for many years.

8 'We, the Dene people of Fort
9 Good Hope, are happy people. You and the rest of your
10 party may have seen them these last two days.

11 'The local residents and all
12 the native residents of N.W.T. do not want a pipeline,
13 and I agree with them. I personal think that the
14 pipeline may not cause destruction to the wildlife, but
15 the seismic crew of various oil companies are the ones
16 who are causing considerable destruction to our land.

17 'Some of the speakers before
18 me spoke as if Mr. Blair is responsible for all the
19 damages done to our land by various companies. It
20 would be better if it is made known to him what is
21 being done by these seismic crews.

22 'We, the Dene people of Fort
23 Good Hope do not want the pipeline, because our land is
24 our supplier of livelihood.

25 Mr. Berger, we earnestly
26 request that when you give favourable consideration to
27 our demand, when you make your report to Ottawa, that
28 we. Dene people do not want the pipeline."

29 Mr. Grandjambe would like to
30 say a few other words in addition to what has been

1 | presented through the brief.

2 | THE COMMISSIONER: Go ahead,
3 | Mr. Grandjambe.

4 | MR. COOK: What has been read
5 | just now, because the time --

6 | THE COMMISSIONER: Excuse me.
7 | We will have to swear you as an interpreter, sir.

8 |
9 | EDDIE COOK, Sworn as
10 | Interpreter:

11 | THE COMMISSIONER: Just carry
12 | on, just repeat what you said. You were giving me that
13 | in English.

14 | THE INTERPRETER: When he
15 | gave his brief, it was the time when we were still --
16 | we still carry on old ways of making a living out of
17 | the -- living out of the land, and then later on he
18 | said when the first aircraft landed in Good Hope, it
19 | was passed on the other side of that island, it was
20 | directly in front of the settlement --

21 | THE COMMISSIONER: What?

22 | THE INTERPRETER: The first
23 | aircraft that landed --

24 | THE COMMISSIONER: Yes.

25 | THE INTERPRETER: -- at Good
26 | Hope, and it landed on the other side of the island
27 | which was directly in front of Good Hope and it caused
28 | great excitement and they all ran over to see what was
29 | what, and he is the one that outran everybody.

30 | At that time when the first

1 The speakers, all the people,
2 and all the residents of Good hope, that is the Dene
3 people, whatever they are saying because they are all
4 of the same opinion, regardless of age, because they
5 are good people and they all agree with one another,
6 and therefore that is their own opinion.

7 You may have noticed that
8 some of the speakers may have voiced opinions as if
9 they were talking -- as if they had a little bit of
10 grudge against you white people but it isn't so. It
11 has been said previously that regarding this pipeline
12 and the construction of the pipeline and they are all
13 against it, that is the reason they sound as though
14 they had a grudge against you people.

15 I announce to you, Mr. Berger
16 and Mr. Blair, when you turn back -- when you return
17 home to whomever, to which authority to whom you are
18 going to bring your report, I hope you give us
19 favourable consideration to our request.

20 THE COMMISSIONER: Thank you,
21 Mr. Grandjambe. Would you leave your statement with us
22 and it will be marked then as an Exhibit. I don't
23 think it is necessary to translate the statement that
24 was read in English into Slavey. That will give us
25 more time to hear more of the people, so just mark
26 that as an exhibit.

27 Thank you, Mr. Grandjambe.

28
29
30

(WITNESS ASIDE)

1 (STATEMENT BY MICHEL GRANDJAMBE MARKED AS EXHIBIT
2 C-139)

3 MR. KAKFWI: This is Joe
4 Boniface, Fort Good Hope.

5 THE COMMISSIONER: Go ahead,
6 Mr. Boniface.

7

8

9 JOE BONIFACE Sworn:

10 NOEL KAKFWI, Interpreter:

11 THE INTERPRETER: Mr. Joe

12 Boniface is 59. What he started with, he said he
13 makes' his living out of the land. He never have any
14 opportunity to get a dollar from labour or anything,
15 just straight out from the land.

16 He makes a good living in the
17 bush but he said he had an accident, a hand operation,
18 and he said he's kind of lame in one hand so he says it
19 won't work a thing now. My dad taught me how to make a
20 living in the bush, a good living. He doesn't go
21 around town and ask for labour or look for work, he
22 says he is man enough to make his living out in the
23 land in trapping. He doesn't talk English or write or
24 nothing, he doesn't understand the words.

25 He went out to Edmonton for a
26 hand operation and that is the first time he sees some
27 white people. He says quite a few times people will
28 gather to go to meetings, not him, he said. This is
29 his home town and he stick with it, he don't go away
30 from Good Hope, through the summer he means.

1 He said this is all he has to
2 say.

3 THE COMMISSIONER: Thank you
4 very much, Mr. Boniface. Thank you.

5
6 (WITNESS ASIDE)

7
8 THERESA PIERROT Sworn:

9
10 MR. PIERROT: Mr. Berger, my
11 name is Theresa Pierrot.

12 My answer to the pipeline is
13 no because I am married, a mother of eight children,
14 ages 20 to 4. I lived in Fort Good Hope all my life.
15 I was born somewhere in the Rampart's area.

16 My parents were travelling
17 back to their hunting area by dog team and they stopped
18 over night for me to be born. From then on I lived
19 with my parents till I was 11, then I went to school --
20 the mission school in Aklavik. Life in the school was
21 wonderful. When I say wonderful, I mean the nuns teach
22 us the good way of living, the Father with the boys and
23 girls went fishing and hauled loads of wood to feed and
24 shelter the whole children and the school from the
25 cold.

26 I used to like that school
27 because it was no different than home. I could have
28 been like the children now, not even knowing what to do
29 on their own land. Then the government took the school
30 over. By that time, my oldest girl was 6. The

1 teachers told us we'll have to send our child away to
2 go to school. They wanted a nice, clean, warm place to
3 stay for the children where they won't worry of
4 firewood or anything, where they can do nothing but go
5 to school.

6 She went to school and now
7 when she comes home, she can't go to the bush because
8 she went to the hostel every year to go to school. She
9 doesn't know of bush life, so I thought that might
10 happen to her brother and sisters. So we brought them,
11 out to the bush, we teached them how to trap, hunt and
12 fish. But my eldest"- daughter is just lost. She gets
13 a job, then gets fired. She hitch-hikes on the highway
14 looks for a job here and there, but I can't just sit
15 back and let that happen to my children, or the
16 children of Fort Good Hope.

17 I would like to see them use
18 the land the way we did, not to spoil it like the work
19 of the white men. I can almost see the hill on the
20 north side of town where I pick berries with my kids.
21 I can see it being torn apart by traffic or the pipes
22 and men.

23 The town plan was on that
24 hill, but the people get wood from there so we said no.
25 So we can save the beautiful hill. We don't want to
26 pick berries in a pile of junk or funny looking stove
27 pipes. This is the reason we didn't let the white men
28 put the houses there.

29 We know it was for us, the
30 land. meant so much to my Dene people. You gas and oil

1 (SUBMISSION OF THERESA PIERROT MARKED AS EXHIBIT C-140)

2

3 CHIEF T'SELEIE: Mr. Berger,
4 she brought a written statement from Charlie Edgi that
5 can be read after, is that okay?

6 THE COMMISSIONER: Yes.

7 I am sorry, it is a written
8 statement of --

9 CHIEF T'SELEIE: Of her
10 husband.

11 THE COMMISSIONER: Oh, and
12 is he here?

13 CHIEF T'SELEIE: No.

14 THE COMMISSIONER: Well, it
15 can be read, ma'am, your husband's statement can be
16 read and it will be received as an unsworn statement in
17 the usual way, so that's quite all right, you go ahead.
18 Just give us your husband's name to start with.

19 MRS. EDGI: Charlie Edgi.

20 THE COMMISSIONER: Thank you.

21

22 AGNES EDGI, Sworn:

23

24 MRS. EDGI: "We, the Dene
25 people, were born on this land of ours. We are not
26 like the white people who go wandering around looking
27 for work. They are not like us people who have a home
28 in one place. They, the white people, move from one
29 town to another, from one country to another, searching
30 for jobs to make money.

1 "The white people, they don't
2 really care what they do to this land of ours, as long
3 as they make the money. This pipeline they are trying
4 to bring through our land really doesn't matter to them
5 as long as they make their money on it. They don't
6 care at all what effects they will have on this land of
7 the Dene people.

8 "Things are different with us
9 Dene people because we want to go fishing, when we pack
10 up and leave to whichever lake there is fish or to
11 wherever there is fish along this Mackenzie River of
12 ours. After we have done our fishing we always come
13 back to our settlement. This does not apply to us
14 people only but to all the people in this land of ours.

15 "This is why we don't want
16 the pipeline to come through. We the people are
17 concerned to what happens on our land. We want to do
18 as we please on our land, as we have been doing for so
19 long. Not only us people here are saying this but
20 other people all over this vast land of ours."

21 THE COMMISSIONER: Thank
22 you. That statement will be marked then as an Exhibit.
23 I don't think it is necessary to translate it, it will
24 give us a little more time for some other statements.

25 Thanks.

26
27 (STATEMENT BY CHARLIE EDGI MARKED AS EXHIBIT C-141)

28
29
30

MRS. EDGI: And this is my

1 | two cents' worth.

2 | My name is Agnes Edgi.

3 |

4 | A long time ago, our elders
5 | suffered to live off the land. The white people had it
6 | easy. They never thought about our land and now when
7 | they want fuel and gas for their homes, they come north
8 | and try to take the land away from us, from us Dene.
9 | The white people down south have cattle which they can
10 | butcher any time for food or money. We the Dene people
11 | have to hunt for moose in the cold winter and fish in
12 | the summer for food.

13 | If the pipeline comes through
14 | there will be no more wildlife for us to hunt for food.
15 | I am not saying this, not for the present, but for the
16 | future, for our great great grandchildren and I am
17 | pretty sure everyone in the north feels the same, that
18 | that is why we don't want the pipeline, and we mean it.
19 | The north is too beautiful to be destroyed.

20 | How many white people come
21 | north and say the north is beautiful? if the pipeline
22 | comes through, we won't have a beautiful land. The
23 | camps are going to leave all the garbage behind.

24 | That is all I have to say.

25 | THE COMMISSIONER: Thank you,
26 | Mrs. Edgi. Would you leave your statement with us and
27 | it will be marked as an exhibit. I don't think it is
28 | necessary to translate it, because that will give us a
29 | little more time.

30 |

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

(WITNESS ASIDE)

(STATEMENT BY MRS. AGNES EDGI MARKED AS EXHIBIT C-142)

MR. SHAE: Mr. Berger, my name is Billy Shae.

THE COMMISSIONER: Excuse me, Mr. Shae, We'll just stop for about a few seconds while people are changing their seats, there is just a little bit of noise. We will, let it die down for a second.

All right, carry on, Mr. Shae.

BILLY SHEA, Sworn:

MR. SHAE: First I want to say some words out of my own mouth, it's not written here though. I have been in A.V.T.C. for a while --

THE COMMISSIONER: Excuse me, is that microphone on? Start over if you would.

MR. SHAE: I've been in school in A.V.T.C. ever since, for a while last year, but I learned something from here. I had written and studied out there like the railroad and all that kind of stuff.

1 I would like to tell you that I had been away from --

2 THE COMMISSIONER: Excuse me,
3 it's all my fault, but there's a little bit of noise
4 still here and it makes it hard for me to hear what you
5 are saying, so you just relax and just go a bit slower
6 and I'll concentrate on what you are saying.

7 MR. SHAE: I have been away
8 from the land for 14 years because of education and I
9 don't want that, I want the land. I lost my tongue, my
10 native tongue. All I do is talk white man language
11 almost all my life.

12 Now I will go on to reading.

13 THE COMMISSIONER: Fine,
14 please do.

15 MR. SHAE: Mr. Berger, I am
16 strictly in no way going for the proposed Mackenzie
17 Valley pipeline for I have seen what had happened to
18 the early Indians and the railroad in the southern
19 States because after they made an agreement with the
20 reservations for the Indians and after the railway was
21 built, the white man said some of the land was theirs
22 because of the railway.

23 Then the treaty came to the
24 north because of something called unholy water that
25 made some of the nation go haywire and I don't know
26 what they were really signing but they -- and they
27 didn't know what they were really signing and look it
28 now, they sure made a big mistake out of it.

29 Now, what do the white man want?
30 They want a pipeline through the north to the U.S. Do

1 (PROCEEDINGS ADJOURNED)

2

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4

5 THE COMMISSIONER: We'll come
6 to order again, ladies and gentlemen, and I think that
7 we are ready for our next witness, and I understand,
8 sir, that this young lady will read your statement
9 that?, she has copied for you on your instructions.
10 Could you do that, miss, please, read the statement?

11 And the gentleman's name
12 please? That's okay, go ahead.

13

14 JOHNNY TURO Sworn:

15

16 MISS GULLY: He said his name
17 is Johnny Turo. And he says God made this world and we
18 the Dene people were born here in Good Hope as well as
19 our ancestors. This is our land, this is our land so
20 we can't allow it to be destroyed by putting a pipeline
21 through it or allow ourselves to be put on reserves
22 because it is our land, so no white man can say "stay
23 on this piece of land which we have given you".

24 We the Dene people and all
25 the native people of the north say we don't want no
26 pipeline because if they put it through all the animals
27 will die out and we won't have any Dene food to eat
28 such as moose, caribou, beaver, ducks, fish and all the
29 rest of the animals.

30 If the pipeline should go

1 name is Gene Rabisca. I'm strictly a trapper. I live
2 in Fort Good Hope, and I was born and raised in the
3 bush. When I was 7 years old, that is when I start --
4 when I first start learning about bush life. I used to
5 watch my brothers come back from their trap line. They
6 would bring back marten and when they go hunting, they
7 would always bring back a moose or caribou. They are
8 good hunters and trappers. They seldom fail when
9 hunting, and I used to envy them for that.

10 I used to envy them because
11 they were good in the bush life. Ever since that time
12 I had one thing in my mind, I wanted to be a trapper.
13 From then on, I tried hard to learn the ways of bush
14 life. I'd go to traps with my brother or else with my
15 mom. I learned most everything from my mother. She's
16 a tough woman when it comes to bush life. Through
17 hardships and good times, we always stuck it out, we
18 seldom complained for complaining is not the way of a
19 true trapper.

20 My mom she did a good job,
21 she made a good trapper out of me. She taught me to
22 follow in the footsteps of my ancestors. Today I stand
23 out amongst trappers, and I am proud of it and I am
24 grateful to my mom for that.

25 Eight years ago I was
26 trapping around Anderson River, about 180 miles from
27 here. It was a beautiful country, lots of wildlife and
28 there was plenty of marten. I made out good that year,
29 I never got hungry, for there was plenty of caribou and
30 fish on the lakes.

1 THE COMMISSIONER: Are you
2 speaking in English or in --

3 MR. MCNEELY: English.

4 THE COMMISSIONER: Well, you
5 carry on in English and we won't interpret this.

6
7 WINSTON MCNEELY Sworn:

8
9 MR. McNEELY: My name is
10 Winston McNeely.

11 Mr. Berger, I would like to
12 say a few words. My dad was a white man and they
13 trapped in this country and they traded in this country
14 and he loved the land and the people that lived on this
15 land. He dedicated his life to this land and he lived
16 here all his life until he died.

17 For myself, I spent two years
18 on the settlement council, and many times the council
19 made -- agreed to do something and it wasn't done
20 because the Commissioner or the people higher than the
21 council did the things just opposite of the council.

22 It takes a lot of courage for
23 a person to come up and talk in front of a lot of
24 people, which a lot of older people and younger people
25 did here in front of you, because they love the land
26 and they don't want to see the pipeline going through
27 this land. I agree with them too, I wouldn't like to
28 see the pipeline coming and destroying this land.

29 That's about all I have to
30 say. Thank you.

1 THE COMMISSIONER: Well thank
2 you, Mr. McNeely.

3
4 (WITNESS ASIDE)

5
6 CHIEF T'SELEIE: People might
7 be wondering why they are not interpreting the
8 statements. I'll just explain.

9
10 FLORENCE BARNABY Sworn:

11
12 MRS. BARNABY: My name is
13 Florence Barnaby.

14 I was born and raised in Good
15 Hope. I went to school in Inuvik for a year, then to
16 Yellowknife for a couple of years. After I quit school
17 I worked in Inuvik for a few years, came back here and
18 got married.

19 I lived in Colville Lake for two
20 years, after two years in Colville Lake I came back here
21 to live. Today I see a lot of changes in such a short
22 time. Now, after I see all these changes, I planned to
23 bring up my children in the bush and teach them ourselves
24 so they can learn the ways of our people. By this I mean
25 teach them to make a living off the land.?

26 Life was good here in Good
27 Hope when there was very few white people, and mostly
28 because people make their living off the land. They
29 lived in the bush most of the time. Some people came
30 in. at Christmas and New Year's for celebrations and

1 brought in rental houses and welfare. It made us
2 depend on the government.

3 In rental houses, for those of
4 us that drink, we can drink as long as we want to, maybe
5 weeks, months. We don't have to worry about wood or
6 water or ice. If we are hungry, welfare is there to
7 help us. Long ago, there was welfare, which we called
8 ration, which was given to widows and old people and
9 T.B. patients. It was given to T.13. patients only up
10 to six months after they came back from the hospital.

11 The education, the way it was
12 introduced and taught, the opening of alcohol, the rental
13 houses, welfare, seismic company, is enough to destroy
14 our way of life. What will the pipeline do? Destroy our
15 way of life and our land and open up the north for white
16 people. They will take over and run everything, just
17 like in Smith, Yellowknife and Simpson and Hay River. We
18 will be pushed aside and be forgotten.

19 Today in the N.W.T., the
20 majority is native people. Still today we don't have
21 control over what goes on. I'll give you one example:
22 The Dene people this summer in Simpson had general
23 assembly for Indian Brotherhood and Metis Association
24 They wanted the liquor store and bar closed. It was
25 over-ruled by the white people, to serve the owners of
26 bars. To me, the white people are only here to make
27 money. If they are here to help us, especially the
28 Territorial Government, they should listen to us, give
29 us control over what goes on in our land and our life,
30 and support us for our land claims.

1 As a Dene, our ways are
2 different than that of a white man, I say very
3 different. To me their only goal is wealth. They are
4 not free and happy like us. If the white man is happy
5 in their way of life, why are some of them turn to
6 being hippies, drug addicts and alcoholics? We the Dene
7 people are free and happy.

8 Many times I hear people, old
9 people talking of the good times. They always refer
10 back to the long time ago, before all these
11 developments-Tent came. Sure they were tough times but
12 we were happy, people. Today we live an easier life
13 and people are not happy because all this development
14 is disturbing our way of life.

15 That's all I have to say for
16 now. Thank you.

17 THE COMMISSIONER: Thank you
18 very much. We would like to keep your statement and
19 have it marked as an exhibit. Thank you.

20

21 (WITNESS ASIDE)

22

23 (SUBMISSION BY FLORENCE BARNABY MARKED AS EXHIBIT C-147)

24

25 LYNDA PIERROT Sworn:

26

27

28 MISS PIERROT: My name is
29 Lynda Pierrot, age 17. I was born here in Fort Good
30 Hope. I've lived here not all of my life, but most of

1 | my life.

2 | I've lived with my people
3 | until I was about 4 or 5 years old, then my parents had
4 | to send me away to school at Inuvik. In all of my
5 | life, I was never taught how to live in the bush or
6 | trap, hunt or fish, but very few. I've been living
7 | only like a white man in which the white people has
8 | taught me.

9 | In 1973, I was still going to
10 | school at Inuvik. By spring time in May I quit, I was
11 | so fed up with the hostel life and I was tired of going
12 | to school. I was only 14 or 15 at the time. I went on
13 | my own cause I thought I was really smart and could go
14 | on my own and live like a white person should.

15 | I went south and there I did
16 | all sorts of things, like I got into heavy things like
17 | hitch --

18 | THE COMMISSIONER: Maybe we
19 | could be just a little quieter and then I could hear
20 | what this witness is saying.

21 | MISS PIERROT: I got into
22 | heavy things like hitch-hiking, working here and there
23 | in the cities, even smoked dope. I even shot it up in
24 | my, through those veins. All it did to me was make me
25 | feel weird and funny. I never got anything out of it
26 | but troubles.

27 | Liquor was also a problem to
28 | me when I was down south. Even today I still drink but
29 | not very much. I drink once in a great while whenever
30 | feel depressed or something, which drinking makes it

1 | please and we will mark it as an exhibit? Thank you
2 | very much.

3 |

4 |

(WITNESS ASIDE)

5 |

6 |

(SUBMISSION BY MRS. MARY WILSON MARKED AS EXHIBIT C-150)

7 |

8 |

9 |

EDWARD KAKFWI, Sworn:

10 |

11 |

MR. KAKFWI: My name is

12 |

Edward Kakfwi. Mr. Berger, yesterday Mr. Blair was

13 |

saying that the pipeline would not hurt the land and I

14 |

was thinking, what about all the trees and the land

15 |

that the pipe will run through. The trees will be

16 |

knocked down, not to be replaced again and about the

17 |

pollution that it will cause, the pipeline.

18 |

I have seen where the seismic

19 |

camps were located and on these camps, they did not

20 |

drill no holes for the utility -- to where the utility

21 |

is placed and all this waste must go some place in the

22 |

spring time when the water flows, it probably goes into

23 |

the lakes.

24 |

That is why I was wondering

25 |

why he was saying that the pipeline will not hurt the

26 |

land. The land to us is something that money can't

27 |

buy, nor will it replace it. That is why I do not want

28 |

the pipeline along with the other Dene people.

29 |

I think that if I said what have

30 |

in mind, which just slipped my mind now, it would take

1 town from Colville in 1970, I was hired to work up at
2 Sans Sault for Northern Construction.

3 THE COMMISSIONER: Sorry,
4 where was that?

5 MR. OUDZI: Sans Sault.

6 THE COMMISSIONER: Oh, Sans
7 Sault.

8 MR. OUDZI: Yes. I worked
9 there June, July, August and part of September and
10 these months I had been watching them throwing their
11 sewage, their garbage in the river, and they were even
12 shooting ducks which us Dene people couldn't shoot in
13 the summer. They were even wounding moose swimming
14 across rivers, and there's another company, I seen
15 them, that's oil rig across Colville --

16 THE COMMISSIONER: What's
17 that other company?

18 MR. OUDZI: Heath and
19 Sherwood Drilling across Colville Lake. Us Dene --

20 THE COMMISSIONER: Sorry,
21 what's the name again?

22 MR. OUDZI: Heath and
23 Sherwood, Heath and Sherwood.

24 THE COMMISSIONER: Heath and
25 Sherwood?

26 MR. OUDZI: Yes. Us Dene
27 people, we are not allowed to shoot swans and they were
28 even shooting swans and they weren't even using it, just
29 to throw it in the dump, just to take pictures, while us
30 Dene people we can't even shoot them. We only have

1 | to shoot them if we need them, we don't shoot ducks just
2 | to take pictures, just to take a few flash.

3 | I think that's all I have to
4 | say for now.

5 | THE COMMISSIONER: Well when
6 | you worked at Sans Sault in 1970, you were working for
7 | Arctic Gas, were you?

8 | MR. OUDZI: No, this is
9 | Northern Construction Dredging Sans Sault.

10 | THE COMMISSIONER: Oh,
11 | dredging Sans Sault Rapid?

12 | MR. OUDZI: Yes, yes.

13 | THE COMMISSIONER: Just south
14 | of the Ramparts?

15 | MR. OUDZI: Right.

16 | THE COMMISSIONER: An is the
17 | company at Colville Lake Heath and Sherwood, is that an
18 | exploration company?

19 | MR. OUDZI: Drilling.

20 | THE COMMISSIONER: Drilling?

21 | MR. OUDZI: Yes.

22 | THE COMMISSIONER: Drilling
23 | for oil or gas, is that it?

24 | MR. OUDZI: Yes.

25 | THE COMMISSIONER: Okay,
26 | thank you, thank you very much.

27 |

28 |

(WITNESS ASIDE)

29 |

30 |

1 JONAS GRANDJAMBE resumed:
2 MR. GRANDJAMBE: I have spoken
3 of the pipeline and the highway yesterday. Today I'm
4 going to talk about forest fire and the pipeline. Mr.
5 Berger, we had a film of wildlife and birds of this land
6 and a meeting afterwards before you came. From that
7 meeting I heard the pipeline, when laid out, some part
8 will be buried, some part on surface of the ground which
9 will be very dangerous to forest fires. A forest fire
10 can destroy anything, if a forest fire is out of control
11 there is nothing that can stop it, only rain.
12 I've been a fire crew Loss
13 and fought a lot of fires to know what a fire can do.
14 Once the fire is out of control I'll never sent my men
15 out in front to fight it. If there is a fire going to
16 the pipeline that is out of control, would the pipeline
17 boss send out his workers to fight the fire, maybe he
18 would. If he did, he'd be sending them to their death.
19 A fire out of control can travel fast. A fire can get you
20 cornered. You can survive only if there is a lake close
21 by and sometimes there is no lake. Even on the lake you
22 can sometimes choke on smoke, smoke can go as low to the
23 surface of the ground. A forest isn't one big fire
24 moving, a fire can jump all-cut half a mile ahead of the
25 main fire, and you not knowing there is a fire starting up
26 ahead of you, it can surround you and then you are
27 trapped. And where could you go, you're a dead duck.
28 If a fire started close by the
29 pipeline and the pipeline had a leakage it surely catch
30 fire, maybe blow up. For sure, we'll get the blame for

1 "Mr. Berger, since
2 there's enough time for all of us to speak, I'll
3 speak on behalf of my friends and myself. We were
4 all born and raised in this town. We just want to
5 say that before all these white people came with
6 their ways of life, we were happy with the Dene
7 way of life.

8 "Now we are confused
9 because the white people came and turned our heads
10 towards their way of life. We do not want the
11 pipeline to go through our land because we know how
12 much this land means to our people and us, and we
13 would be terribly hurt if the white man take over
14 this land of ours.

15 "We can almost see our people
16 sitting in the ground with their heads on their arms
17 and we could see the great invisible burden weighing
18 over them.

19 "This land is just like a
20 part of us, a part of. a breathing human being. If
21 the pipe line goes through, the Dene people will see
22 trouble, death awaiting you."

23 THE COMMISSIONER: Thank you
24 very much. We will have that statement marked if we
25 may. Thank you.

26
27
28
29
30

(WITNESS ASIDE)

(SUBMISSION BY JOANNE CHARNEY MARKED AS EXHIBIT C-151)

1 EDDIE COOK Sworn:

2

3 MR. COOK: Mr. Berger, I haven't
4 got a brief, but I am going to be as brief as I could.

5 My name is Eddie Cook, and
6 I'm 60 years old. I was born and brought up in Good
7 Hope. I was brought up partly in the old ancient ways,
8 where you have got to struggle and find ways to make
9 your own living off the land, such as -the system we
10 used, like a young boy growing up, not allowed, not
11 supposed to eat certain foods because it affect his
12 physical condition. Certain foods, part of animals,
13 certain berries, and you can't even lay down on the
14 branches and boughs you have in your tent. You have
15 got to sit on your toes; if you are going to lay down,
16 you lay down and go to bed, that's it.

17 I remember how I was only 6
18 years old when I first had my dog teams, two dogs, and I
19 was taught how to make a living off the country, the
20 land and just to start with , I set the rabbit snares.
21 I went and set my rabbit snares, say maybe about half a
22 about four or five snares and the next morning, I got up
23 and my dad yells at me, we were living in the tent, it
24 could have been 40 below for all we know, it's cold, he
25 said get up and go see the snares, get something to eat
26 for breakfast, and we had all kinds of meat in the tent
27 at home, but that was the way of living, you know, that
28 is the way we were brought up. I wasn't the only one,
29 there were many others besides me. I went over, I got
30 up, set the fire -- lit the fire, the stove and set off

1 "This is how your grandfather taught me to make a living
2 off the land".

3 I thank you.

4 THE COMMISSIONER: Thank you
5 very much, sir. Thank you.

6

7

(WITNESS ASIDE)

8

9

MAURICE COTCHILLY, Sworn:

10

11

12

MR. COTCHILLY: I don't talk
very good English.

13

14

THE COMMISSIONER: Well I am
sure it will be good enough for me.

15

16

MR. COTCHILLY: Maybe it
won't be any good but still I'll say a few words.

17

18

19

20

21

22

23

24

25

26

27

28

29

30

My name is Maurice Cotchilly,
I was born about 180 miles west of Good Hope, 1908, on
January 2nd, born outside in between camps, just an open
fire. I would have been froze, but I don't know how my
mother saved my life. From there on, they brought me up
and send me to school with my brother, 1915, ands stayed
in school for five years without having a vacation. And
when we got back, my brother started to work right away
with the traders and me I stayed with my parents. and I
stayed with my parents, I went out with my dad to fish
on a lake , about 45 miles out here. And that is where
my father taught me how to build the nets, how to set
nets, how to set snares, snare rabbits and shooting
chickens. So I was well aware, I was proud of that,

1 | because I thought we had lots of grub, we don't care for
2 | white man grub. As long as we got fish, rabbit and
3 | chickens.

4 | The only thing my old dad
5 | cares about is tobacco and tea, but me I didn't care
6 | for them things them days.

7 | When I was in school, there
8 | was French and English both, and we never can learn
9 | enough learning two languages. Even so, now I don't
10 | talk good enough but still I talk just a little, you
11 | know. I never know about nothing about white man. My
12 | father never know white man and never talk about white
13 | man, and so I T: started -- I forget about white people
14 | still myself. I don't know about them.

15 | When we see a white man, it's
16 | only all of the traders, that's the only white man we
17 | see and no bunch of white mans around us.

18 |
19 | My dad was an old timer. He
20 | knows about bush, he taught me about bush and I know
21 | about bush, I know a lot about bush. I was never been
22 | employed, I make my living out of the land, fish,
23 | hunting, trapping and now when I heard about the pipeline
24 | first I didn't know what it meant. I seen a lot on the
25 | cat road, dead rabbits, but I didn't kill it. I just
26 | pick it up, and I thought maybe I would use it for my
27 | dogs, I just pick it up. And after all these rabbits are
28 | thinning out, animals are just thinning out and if they
29 | going to put the pipeline through, how it's going to be,
30 | even only this cat roads and seeing dead things on it.

1 | land have to say, and the people of the north will be
2 | given the legal right to determine their own future and
3 | the future of their own land.

4 | Thank you.

5 | THE COMMISSIONER: Thank you.
6 | ma'am. Would you let us keep your statement and it
7 | Will be marked as an exhibit?

8 |

9 | (WITNESS ASIDE)

10 |

11 | (SUBMISSION BY JUDY MOYNIHAN MARKED AS EXHIBIT C-153)

12 |

13 |

14 | THE COMMISSIONER: Thank you.
15 | I think that our official reporters need a little
16 | break, so we will break for a cup of coffee and then we
17 | will hear from some more of the people.

18 |

19 | (PROCEEDINGS ADJOURNED)

20 |

21 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

22 |

23 | THE COMMISSIONER: Ladies and
24 | gentlemen, I will call our hearing to order again, and I
25 | understand that we will be hearing from one or two more
26 | of the people and that the members of the council and
27 | Chief T'Seleie wish to make statements, closing
28 | statements and I should say that if Chief, the members of
29 | the council and you wish to have your statements trans-
30 | lated, I think you ought to have them translated since

1 | you will be speaking as the elected leaders of the people
2 | of Good Hope.

3 | Well, we will start again
4 | then and -- well, you go right ahead.

5 |
6 | BEVERLEY EDGI Sworn:

7 |
8 | MISS EDGI: My name is
9 | Beverley Edgi and I'm a grade 10 student. I live in
10 | Fort Good Hope all my life but for the past year I've
11 | been going to school in Inuvik. Since I can remember,
12 | my parents never went to bush because my dad is working
13 | in. town. Since I started to go school, I always
14 | wanted to go to bush but I couldn't go because I had to
15 | go to school.

16 | I used to think what do I go to
17 | school for, only to get taught, which came in one ear and
18 | went out the other, but now that's not what I think. I
19 | am planning to finish school and to be something for this
20 | town, but right now one thing that concerns me the most
21 | is the pipeline. Judge Berger, how many Dene people told
22 | you they don't want the pipeline or the highway to go
23 | through. Every single one of my people told you they
24 | don't want the pipeline or highway to go through because
25 | they don't need it. There's enough damage done to our
26 | land as it is now, that is why we don't want the pipeline
27 | because it will cause even more damage to our land.

28 | The government may think that e,
29 | the Dene people are all dumb and ignorant, but we are not
30 | dumb and ignorant. We are concerned about our land and

1 (SUBMISSION BY MISS BEVERLEY EDGI MARKED AS EXHIBIT
2 C-154)

3
4 THE COMMISSIONER: Yes, go
5 ahead.

6
7 WILMA KELLY Sworn:

8
9 MISS KELLY: Judge Berger, my
10 name is Wilma Kelly, I'm 17 years old and I was born in
11 Fort Good Hope.

12 The Dene people say they want
13 no pipeline. They speak what they think for the good
14 of the future and their children. The pipeline would
15 only be another problem, a big problem to the Dene
16 people later on.

17 If this pipeline were to be
18 made, think of the damage it would do the land, animals.
19 If it was damaged, the plants are not going to be able
20 to grow in ground with no good soil. The animals we
21 have to kill or hunt to eat also have to have a source
22 of plants to feed on. Animals need them plants.

23 If the oil spills around
24 trees and lightning can cause forest fires, some of the
25 wood needed to make fire in the cold winter will be
26 burned and it will be no good. Forest fires are
27 increasing every year in the fall, when it is dry.

28 The white men leave useless
29 trash wherever they go. If that pipeline was broken,
30 the water we drink would be dirty. They tell us boil

1 I am about 50 years old. I was born and raised about
2 200 miles towards the barren land by my father. In
3 those days, my father used a raft to fish. Sometimes
4 there were no candles and we used fish oil.

5 I don't understand nothing
6 about the white man, but I know how to live like a
7 Dene. Me and my wife, we still have about eight
8 children. The only time we come around town is when we
9 get sick.

10 I do not like this pipeline
11 and I do not want it.

12 THE COMMISSIONER: Thank you
13 very much, sir. We will keep your statement and have
14 it marked as an exhibit, if we may?

15
16 (WITNESS ASIDE)

17
18 (SUBMISSION BY MR. BENOIT ERUTSE MARKED AS EXHIBIT C-156)

19
20 TOMMY KAKFWI, Sworn:

21
22 MR. KAKFWI: Mr. Berger, my
23 name is Tommy Kakfwi, and I've been living in this
24 settlement for twenty-two years, ten years of which
25 I've gone to school.

26 I am not here to tell you
27 about that, my major concern here is over the pipeline
28 which they are proposing to put through. I have put
29 down a whole bunch of ideas here, and -- in a rough
30 way, and I'll just read it as it comes.

1 | companies.

2 | THE COMMISSIONER: Explosive
3 | charges in the ground?

4 | MR. KAKFWI: Yeah.

5 | THE COMMISSIONER: Yes, I
6 | have seen those when they blow out.

7 | MR. KAKFWI: And some of
8 | these charges don't go off, so I suppose some of the
9 | dynamite they place in the ground are still there
10 | because I have never seen any of them being dug up
11 | again, because they haven't been blown.

12 | Forest fires are plentiful
13 | around this place, this country, this land of ours, and
14 | the forest fires don't just burn on top of the ground,
15 | they burn underneath. Some of these fires, underground
16 | fires, burn year around. You put -- should the Gas
17 | Arctic people put a gas pipeline through, and one of
18 | these fires starts over that line, the fire may burn
19 | underground and gas is a highly explosive chemical.
20 | It's got a lot of potential energy in it. Should it
21 | blow up, how much damage will it do?

22 | You may find wherever the gas
23 | started from to where it ends, it will blow the whole
24 | country up. That's how explosive I think the gas is. We
25 | are fighting for this land because we live off it. We
26 | have lived off it for as long as anybody can remember. I
27 | think if you go around and ask any of the Dene people
28 | which would you have, and you place, a piece of moose
29 | meat or caribou meat, and on the other hand you give them
30 | a canned meat from the Bay -- I wouldn't be surprised at

1 MR. CAESAR: Mr. Berger, I gave
2 my testimony before and I would like to give another one.

3 Mr. Berger, I would like to say
4 a few things on what I think everyone is trying to tell
5 you and the Pipeline Inquiry. We have told you the
6 pipeline is not necessary and that there will be no
7 pipeline. The reason that being the first, we own the
8 land; second, we have lived here for thousands of years.
9 For these reasons alone and others, we know the land and
10 its ways better than any expert from the south.

11 In the last two days, many of
12 us have learned a great deal. We have been informed by
13 experts of the pipeline that the pipeline will not do any
14 damage to the land or the animals that live on it because
15 studies have been done about these things. The cat
16 lines, or seismic lines, have already damaged our land.
17 Some of us have told you we saw dead beavers, dead ducks
18 and dead moose floating on our waters.

19 Is the executive of the
20 Government of Canada and business companies going to send
21 experts up here on our land and try to convince us that
22 the moon is made of cheese? We have been fooled, tricked
23 and cheated too many times that this is only a joke, or
24 maybe a very serious plan that needs very careful
25 attention on the part of everyone concerned with the
26 pipeline, highway or development in the past, present or
27 in the near future that will be taking place on our land.

28 Therefore, I would like to
29 close my opinion advising you, Mr. Berger, to reexamine
30 and evaluate all the testimonies that the Dene people

1 | to say tonight.

2 | THE COMMISSIONER: Thank you,
3 | and we would like to keep your statement and mark it as
4 | an exhibit.

5 |
6 | (WITNESS ASIDE)

7 |
8 | (SUBMISSION BY MARTINA COTCHILLY MARKED AS EXHIBIT C-158)

9 |

10 |

11 | JEANNIE SHAE, Sworn:

12 |

13 | MISS SHAE: My name is
14 | Jeannie Shae. I was born in Fort Good Hope. I don't
15 | want the pipeline here because it's going to spoil our
16 | land and if they have the pipeline, we might have no
17 | Dene food to eat and we might just happen-to eat white
18 | man's food.

19 | I don't want the highway because
20 | all of the Dene people don't want the pipeline and the
21 | highway, you white men are trying to take away our land.

22 | That's all I have to say.

23 | THE COMMISSIONER: Well thank
24 | you very much, and if you will leave that statement with
25 | us, we will have it marked as an exhibit. Thank you.

26 |

27 | (WITNESS ASIDE)

28 |

29 | (SUBMISSION BY MISS JEANNIE SHAE MARKED AS EXHIBIT C-159)

30 |

1 CHIEF T'SELEIE: Can we go
2 into our statements now?

3 THE COMMISSIONER: Yes, yes,
4 yes.

5 ALFRED RABISCA, Sworn:
6

7 MR. RABISCA: Mr. Berger, and
8 members of the inquiry party and the gas pipeline. my
9 name is Alfred Rabisca and I've been born in Fort Good
10 Hope and reborn in the, white society. Presently, I am
11 working with Imperial Oil Limited. That doesn't mean I
12 will be pulling for the oil companies or the pipeline.
13 I would like to stand up with my people because I am a
14 Dene. I can give you facts of what I saw in my past
15 years after I had finished my high school. I have
16 worked with a seismic outfit, a pipeline company and
17 the oil company.

18 Working for the seismic company,
19 I have done every category of work what they have been
20 doing, and what they left behind was total destruction.

21 THE COMMISSIONER: I'm sorry,
22 I missed that. What they left behind --

23 MR. RABISCA: Total destruction
24 on their path, their cut lines. The times they used to
25 cut down trees, never bothered to put them back in the
26 centre, and I just wonder if any of you have been
27 throughout where the seismic lines have been cut. All you
28 see is the permafrost melts underneath that cut line, and
29 it sinks deeper. If any of you do go up to the Sans Sault
30 test site and you can see a cut line. It's sunk in so

1 THE COMMISSIONER: There's a
2 little island that what?

3 MR. RABISCA: At Tununuk,
4 that's our base camp up there.

5 THE COMMISSIONER: That's
6 Imperial's base camp in the Beaufort Sea?

7 MR. RABISCA: Yes. Well it's
8 not really exactly in the Beaufort Sea, it's right in
9 the Mackenzie Delta there.

10 THE COMMISSIONER: Mackenzie
11 Delta.

12 MR. RABISCA: Yes.

13 THE COMMISSIONER: Yes.

14 MR. RABISCA: And the Eskimos
15 claim it's sacred ground. There was one time, the
16 first time the oil companies came up there, one of them
17 decided -- when the southern boys came in, decided to
18 steal a human skull. Well I can tell you, they are
19 still after that man.

20 I take pride in my own people
21 here. They have got my deepest respect for the way they
22 talked. They are fighting for the land. This land was
23 never conquered. Those land squatters came up here, and
24 our forefathers didn't speak a word of English. White
25 man came and gave them a piece of paper and said mark
26 your X. I don't think that X is a signature.

27 Nowadays when I go sign my
28 piece of paper, I put my signature on it, there's no X.
29 If I put an X, I tell them I'll put my X, they would
30 say no, your name has to be written down. Well if they

1 | work with Gas Arctic people up north too. I work right
2 | beside them. I see reports coming in of what's going
3 | to be done, and I know exactly what's going on, but I
4 | will fight the pipeline too, I'm in for it. And I will
5 | ask our Eskimo counterparts to help us out too and some
6 | southern people who may help us in this need now, don't
7 | hesitate, just go on right ahead and help us.

8 | Thank you ladies and
9 | gentlemen.

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

12 | (WITNESS ASIDE)

13 |
14 | FRED RABISCA resumed.

15 |
16 | MR. RABISCA Mr. Blair, Mr.
17 | Berger, Gas Arctic people, I have already made my
18 | testimony yesterday but I still have some more to say.

19 | The government has took
20 | enough advantage of my people, my land and myself in
21 | the past years. Government tricked, cheated and stole
22 | from us. Sure, we gave, that is what he wanted but
23 | what do we Dene people got in return? Nothing but
24 | trouble. Ever since they came, they brought trouble,
25 | they did it for their own good, their own benefit and
26 | green paper, what's so-called money.

27 | By education, I was a teacher
28 | in 1967, '68 and '69 but that was only for -- I had only
29 | two weeks training and then I got my certificate, but in
30 | those three years I taught, I was getting paid \$350.00,

1 a month, and do you think that this is enough to make a
2 living on? No. The education taught to the children
3 were against the wishes of the people and still it had
4 to be taught because it was brought there by the
5 government. They had no say, it looked as if they had
6 no right on their own land and what they wanted and
7 there are a few adults here who have graduated, made it
8 to Grade 12, and after they graduated, the government
9 did nothing for them. Sure, he pushed them through
10 school to learn in their ways, to change them, to live
11 in a white man's system, but after they finished
12 graduation, I feel as if he ignored them.

13 Social welfare, he brought it
14 in so he can keep the people from going out into the
15 land and to live in town, where they will have no
16 worries. And alcohol, where he can put my people to
17 sleep, to get them to fight amongst each other and
18 classify then into individual groups.

19 I have worked here and there
20 among white people, and they laugh at the Dene people
21 in front of me, because they call them drunkards. I
22 wonder if they ever think about themselves. They are
23 hippies, robbers, murderers, drug addicts, alcoholics
24 and others in their south, and if you white people take
25 over, and I can see it on this proposed pipeline and
26 the, highway, even now we Dene people in our own
27 country and our own land, feel that we have very little
28 in our own community. Like some have already said.

29 Yesterday, one of the people
30 from the pipeline said that it will not damage our land.

1 I did not like it, I wanted to go home and I came back.
2 Just remember, it's only three days.

3 Do you white people have the
4 freedom like we Dene people? I don't think so. That is
5 the reason there is so many white people coming into
6 our country, and yet, what more do you white people
7 want? Didn't we give you enough, can't you leave us
8 alone and let us be the way we are?

9 Do you all know the word
10 "respect"? It came from you. Do you know the full
11 meaning of it? Well I'll tell you this, I don't think
12 so. e Dene people, we have respect for our land,
13 children, people and the future. We are not selfish or
14 ignorant. We have respect of what we have, and this
15 land where we were born, it is where we will die. This
16 land we live by, and yet the government people, I know
17 they re trying hard to take it from us. Why? Because
18 there's green paper on it, which you so called money.

19 Do you think we live for only
20 today? No, we live for yesterday, today and tomorrow.
21 How about you?

22 Yes, Mr. Berger, I know, as a
23 Northern, as a Dene, that the pipeline will damage and
24 destroy us, kill us, and the land itself, the future and
25 the people themselves. Why can't we control our own
26 right? Instead, decisions are made out in Ottawa by
27 people who I don't think know a thing about the north; a
28 thing about the way the Dene people live, the way they
29 make their living, and about the man in Yellowknife.

30 Who is the governor of this land?

1 To this day, I really don't know but I was told so many
2 times that we Dene people are the governor of our country
3 and of our people and yet it's not true. We are not given
4 that chance, we are being pushed around too much on our
5 land. Maybe you had let my people sleep by the alcohol you
6 brought, but now they are awakened and we will fight for
7 our land, for our ways.

8 Money means nothing to us.
9 Do you think we Dene people need money to live? No.

10 Well, Mr. Berger, there were a
11 lot of boys who wanted to give their testimony but they
12 are out fighting a forest fire. The only thing the
13 government can give them for employment. I am also an
14 employment officer at the moment. They sent Dene people
15 from here to Fort Smith where they can be apart from
16 their land to teach them. Fort Smith is in Northwest
17 Territories, and still the Dene people who were sent
18 there quit because they wanted to come back to their
19 land, and they wonder if there is any training to be
20 done in their home settlement, so Mr. George Barnaby and
21 I wrote out and to this day, I think it was in November,
22 and to this day we never got an answer back.

23 I phoned and they said it
24 will be in the mail and yet it never came. We are
25 totally ignored, we were always ignored until today.

26 Judge Berger, that's all I
27 have o say but I'll tell you, my people who spoke to
28 you re not telling you-any fairy tales. They are
29 telling you the truth, from down deep in their hearts,
30 so I hope hen you get back into Ottawa, you'll take

1 full consideration on it.

2 That's all I have to say.

3 Thank you.

4 THE COMMISSIONER: Thank you.

5

6 (WITNESS ASIDE)

7 John T'Seleie, resumed

8 MR. T'SELEIE: MR. Berger,

9 you have heard the people and the message must be very
10 clear. That message, I think, is that there will be no
11 pipelines I think all the people who have spoken were
12 all trying to make one thing pretty clear, that I don't
13 think some people understand.

14 I don't think people in
15 Ottawa understand that, and so I just want to say what
16 my understanding of that message is.

17 What I mean is a way of life,
18 and in order that you fully understand, I think you have
19 to just bear with me and listen to kind of my life story.!!
20 I'm 24 years old now and I spent about, I guess in all
21 about 17 years in school, and I was taken away when I was
22 six years old and I went through high school and then I
23 went to university, and all through that time I had very
24 little idea of what anything was about, and I was raised
25 on I guess the same kinds of things that any kind of
26 college student might have in the white man's society.
27 And it took me quite a while to discover that I was a
28 pretty disjointed person, and so two years ago I care
29 back and I spent a bit of time on the land with my
30 parents, and there I discovered a lot of different things

1 | about the place that I came from that I didn't know
2 | before.

3 | I discovered that a trapper
4 | or a hunter is the same as being a lawyer or a judge or
5 | a doctor. I discovered that there was a whole spirited
6 | dimension to living off the land. A lot of southern
7 | people, the only thing they understand about living off
8 | the land is throwing a bunch of gear into a camper and
9 | going to where there are a few thousand people and sort
10 | of pretending to be bush men. But the way of life of
11 | the people isn't like that, it's a life of survival,
12 | and it's the only thing that people know.

13 | I think some people have in
14 | their ideas, or their heads, the idea that Indian people
15 | are the kind that you see on the reserve, but it isn't
16 | like that up here. People don't have a reserve mentality

17 | When you receive strong
18 | words, when people tell you about what is deep in their
19 | hearts, I think that ought to be listened to. I think
20 | our people understand survival because most of their
21 | lives they have had to spend struggling for survival.
22 | Life off the land is hard, and there are many times
23 | when a lot of people think come pretty close to the end
24 | of their lives. So the message I think is that the
25 | people of the north will approach the pipeline question
26 | with the same kind of [determination that it takes for
27 | them to live off the land, and living off the land is --
28 | well it's a life and death struggle.

29 | I can't say much more than
30 | that. Thank you.

1 THE COMMISSIONER: Thank you
2 very much, Mr. T'Seleie.

3 (WITNESS ASIDE)
4

5 GEORGE BARNABY, resumed:
6

7 MR. BARNABY: I think that
8 the people who are listening to this hearing, and maybe
9 a lot of white people in the south, have a lot to learn
10 from the native people.

11 The native people are the
12 only ones who can really protect this land. By living,
13 by having a way of life that is related so close to the
14 land, they needed to carry on their way of life. The
15 people can't live without the land and the land can
16 only bc, protected by them.

17 If money corrupts our lives
18 and thinking, we will spoil this land for money. If
19 people were interested in money, a lot of these would
20 have sold out already. The white man should look
21 closely at the system that he lives within. To them,
22 everything is a commodity, to be either bought or sold.
23 This includes people. The rich people who control this
24 system find it in their interest to keep it going, for
25 they are the ones who have the money to buy, in other
26 words, control. They should look closely at the
27 philosophy of the Dene which is sharing.

28 Do not look at the people in
29 the confines of this settlement. They are not their
30 true selves. You see them in the bush, that's where

1 recognizes that we have the right to decide what
2 happens on our land, then and only then, we as the Dene
3 nation. will be willing to-sit down with you and
4 discuss your proposal for our land.

5 I hope that this inquiry has
6 been a real step forward towards that day, however, we
7 must all realize that there is much to be done on both
8 sides before we have reached that point.

9 I wish to thank all our
10 people. and all of the people who did take their time
11 to come and hear what was said, to come here and listen
12 to what was said.

13 I wish to thank Mr. Berger, I
14 wish to thank Mr. Blair. I hope from this hearing all
15 of us will remember, again I hope we all remember what
16 was said here, and that all of us will work to have the
17 recognition of the rights of the Dene Nation.

18 That's all I have to say.

19
20 (WITNESS ASIDE)

21
22 THE COMMISSIONER: Well, I
23 want to thank the Chief T'Seleie and the members of the
24 band council and Mr. Louison , the chairman of the
25 settlement council for the statements that they have
26 given the Inquiry, and I want to thank all of you who
27 live here in Good Hope for coming forward and telling
28 me what you think and the way you feel about the
29 proposal to build a pipeline up the Mackenzie Valley.

30 I want to thank, and if they

1 are no longer with us this evening I can understand
2 why, but I hope what I say will be conveyed to them, I
3 want to thank our interpreters, Mrs. Wilson, Mrs.
4 Jackson and Mr. Kakfwi, for assisting the people who
5 spoke in Slavey, and assisting those who spoke in
6 English and assisting me.

7 I want to thank all of you
8 for the hospitality you have shown to the inquiry party
9 and to the pipeline representatives who are here at my
10 invitation, as I said at the outset, to answer your
11 questions and to listen to what you have to say. I
12 have listened carefully to what each of you has said
13 because I feel that I can learn something from each one
14 of you, that is the attitude that I have toward every
15 witness who gives evidence at this inquiry, both at the
16 formal hearings in Yellowknife and in the community
17 hearings in the Mackenzie Valley, and I feel that I
18 have learned something from each one of you.

19 I told you at the beginning
20 that these people here to my left are making a
21 permanent record of everything that has been said. I
22 will be sending a copy of that record to Chief T'Seleie
23 and to Mr. Louison, and I will have a copy myself so
24 that I can go back and read what you have told me these
25 past three days.

26 I think I should say that I am
27 obliged, it is my duty to hear what people throughout
28 the Mackenzie Valley and the northern Yukon have to say
29 about the proposal to build a pipeline and all of its
30 ramifications, and I will be visiting the remainder

1 of the communities that I have not yet been to, that is
2 why I am going to Colville Lake tomorrow, and to Norman
3 Wells on -- maybe I am going to Colville Lake today,
4 maybe I'm not, and Norman Wells on Saturday, because I
5 intend to take sure that the people who live in the
6 north, native people and white people, old people and
7 young people, are given a fair hearing. But I think
8 that there has been these past three days, a clear and
9 unmistakable expression of the wishes of the people of
10 Fort Good Hope, and the statements that each of you made
11 helped me to understand why you took the stand that you
12 did.

13 I know that for many of you
14 it was not easy to say the things you did, that it took
15 courage to summon up the memory of things you had tried
16 to forget or that you had in your minds and had waited
17 a long time to say. I know you believed the things
18 that you told me, and I will be thinking about the
19 things you have told me, and I want to thank all of you
20 again for attending the hearings these past three days,
21 and the Inquiry will stand adjourned until it
22 reconvenes in Colville Lake.

23 So thank you all again.

24 (PROCEEDINGS ADJOURNED TO AUGUST 8TH, 1975)

25

26

27

28

29

30