#### 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

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Pipeline Inquiry;

Mr. Darryl Carter for Canadian Arctic

Gas Pipeline Lim-

ited;

Mr. Glen W. Bell for Northwest Territo-

ries, Indian Brotherhood and Metis Association of the North-

west Territories;

MR. R. Blair,

Mr. John Ellwood for Foothills Pipe-

lines Ltd.

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Fort Good Hope, N.W.T. 1 2 August 7, 1975 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 3 THE CHAIRMAN: Well, ladies and 4 gentlemen, I am going to call our hearing to order 5 afternoon now. Mr. Blair, of Foothills Pipeline Ltd. 6 wanted to make a further statement, so I will call on Mr. 7 Blair first this afternoon. Mr. Blair? 8 MARY WILSON, Interpreter 9 MR. BLAIR: Mr. Berger, is one other thing we wish to say 10 before the Inquiry leaves Good Hope. I have now asked 11 John Ellwood to tell the Foothills Survey teams to hold up 12 anymore surveying or testing on the route on the map which 13 so close to Good hope. We want to look at other places 14 for this part of the route and for the wharves. 15 16 This means we will hold up using that land use permit, for soil sampling at the Hare Indian 17 River, spoken of yesterday. And we will be ready to 18 discuss with the council the places for a pipeline and 19 river crossing and wharves, which would bother the people 20 here less if a natural gas pipeline is needed in the 21 22 future. That may take time, but it will take the National Energy Board and the Government much time to consider when 23 any pipeline is needed anyhow. 24 25 When the Chief called me General Custer on Tuesday, I looked at the map to see if I could go at least a hundred 26 miles around him but out there is Great Bear Lake. But I 27 do think that we did not realize that it was so bad for 28 this route to come so close to this community and we will 29 work to change that survey and hope to make it better.

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

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

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

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

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

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

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

applied for originally was because it was thought at that 1 time that the village might benefit from the use of the 2 wharf after the construction had been completed. 3 We were advised by our advisors 4 at that time that this was the case; that the village 5 would--could use this site. Subsequent to that, and 6 after the discussion yesterday, we talked with Northern 7 Engineering and they suggested that they would prefer a 8 site which was quite a bit removed from the village, down 9 by the mouth of the Hare Indian River. 10 THE COMMISSIONER; Why don't you 11 just carry on and complete your statement and showing the 12 Chief and the other members of the Counsel the map. And 13 then we might ask the Chief to summarize in Slavey what 14 you've said. It's quite complicated. 15 16 MARY WILSON: That would be 17 better. THE COMMISSIONER: 18 Is that all 19 right with you, Mrs. Wilson? MR. ROWE: So, as it stands now, 20 the permit which was applied for immediately beside the 21 22 village, which I have indicated as site number 4 on this map, was denied by the Commissioner. He thought that by 23 the letter from the Commissioner--Commissioner Hodgson, 24 in that he said that there are other plans for this site, 25 right beside the village. 26 27 So he suggested that Arctic Gas 28 drill site number 3 which is about 2,000 feet further 29 north of the village. 30 THE COMMISSIONER: That's along

1 l	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 waspermission 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

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that they move site 2 down to the mouth of the river.
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   So--
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                              THE COMMISSIONER: All right, so
   looking at this map, site 1, which is at the mouth of the
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   Hare Indian River is where you want to drill for the
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   wharf and the stockpile site. Site 2, which is halfway
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   between the river and Fort Good Hope is where the
7
   Commissioner has given you permission to drill?
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                             MR. ROWE: That's correct.
9
                              THE COMMISSIONER: And site 3
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   you don't want. And Site 4, he won't let you have?
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                             MR. ROWE: Yes, Site 4 was
12
   denied, but he suggested that we drill Site 3. That was
13
   his suggestion, to move up 2,000 feet and we would prefer
14
   not to drill that. Because it isn't particularly suitable.
15
16
                              THE COMMISSIONER: Do you have
   you followed that, Chief and members. of the council.
17
                             Could you tell us the acreage
18
   which would be occupied by the stockpile sites?
19
                             MR. ROWE: Somewhere--the
20
   stockpile site itself would be about 25 acres.
21
22
   associated camp, 10 acres. So that the total land
   requirement would be 35 acres, roughly.
23
                              THE COMMISSIONER:
24
                                                 How much is
25
   that in feet?
                             MR. ROWE:
                                         It would be roughly.
26
   a quarter of a mile by a quarter of a mile, I suppose.
27
   That--roughly in that, say about, 2,000 feet by 2,000
28
29
   feet.
30
                              THE COMMISSIONER:
                                                 Do you want
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to add anything, Mr. Rowe, to--is anything on your paper 2 that you want to add? 3 MR. ROWE: I could perhaps describe briefly the manner that this work would be done. 4 5 THE COMMISSIONER: Go ahead. 6 MR. ROWE: The equipment which would be doing this work is mounted on a barge and ', ho 7 whole unit is self-contained. The living quarters, the 8 fuel storage, the drilling equipment, helicopter all 9 mounted on a barge. And the crews would be living right 10 on the barge and would have absolutely no interaction 11 with the town or any of the surrounding area, except to 12 go ashore to do their survey work and their drilling 13 programs. 14 Chief, do you THE COMMISSIONER: 15 want to translate for the people what Mr. Rowe has said? 16 17 Mr. Rowe, would you leave your map behind and that the map/has the four sites 18 on it, will be marked as an exhibit. And Miss Hutchinson 19 as soon as we get to Whitehorse, we will photostat that 20 and send a copy along to Chief T'Seleie and Mr. Louison. 21 22 23 (WITNESS ASIDE) 24 (MAP SHOWING PROPOSED WHARF AND STOCKPILE SITES MARKED 25 EXHIBIT NUMBER C-134) THE COMMISSIONER: Mr. Bell here 26 27 you are. Would you like to present your evidence about your maps now? 28 29 MR. BELL: I'm just waiting for my witnesses.

THE COMMISSIONER: Oh, I see. 1 2 While we are waiting for Mr. -- are you all set? 3 MR. BELL: No, I am not. 4 5 THE COMMISSIONER: Oh, all right, we'll carry on. Any other people then who wish to 6 7 give evidence, there was a lady sitting there, I am sorry, I should invite you back, ma'am. 8 MARTHA BOUCAN sworn. 9 MARY WILSON interpreter: 10 THE INTERPRETER: This is 11 Martha Boucan. She is not going to take too much 12 time because some other people might want to talk 13 She said if it's so easy for the white people 14 too. to come around and do all that kind of work around 15 here, around us, how come, she says, not one can 16 17 easily bring us a stick of wood or a pail of water after doing all what they want on our land, around 18 us here. 19 20 She says that the time when she was younger, she says, wherever we 21 22 travelled to hunt and trap, she said, we didn't follow the cat roads and all that, she says, 23 because there was no cat roads and anything like 24 25 that, she says. We made our own roads, and she 26 says we travelled on that. Wherever there was fish 27 lakes our husbands used to have nets on those lakes 28 to fish for us, and if there was no fish lake to set 29 a net on, she said, they didn't sit around, they

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went out hunting or snaring rabbits so that they would have food for their families. She said that was not living in a house, she said, we lived in tents most of the time when we go around travelling, hunting and trapping. She said she had three boys and her old man, each made his own snowshoes, not one of them said he didn't know how to make it. They each made their own. She said we never used to see any other kind of roads than our own, but now, she say, you see cat trails every where you go, she says you see nothing but roads here and there. She said she can't help think but how could the wild animals not be disturbed with all the equipments and everything that is making those roads? She said, we native people, we all know one another all the way up Franklin, Fort Norman and around there. She say we are just like one big family. She say we all live the same way and she says we want to continue to stay that way, that's why, she said, we are so against the pipeline coming through because we know that it is going to disturb us some way. When I talk about being out in the bush, hunting and trapping, she said, I meant that. We used to travel by dog team everywhere we went, it used to be by dog team only.

When we lived in the bush

1	like that, she say, we used to go all the way up to
2	the mountains to get meat and she says, we used to
3	dry all our meat and then when it is time to head
4	back, we used to relay stuff with the dog teams to
5	come out of the mountains, at the time her boys and
6	the old man was alive, she says, that's the way we
7	used to live.
8	She said the time is so
9	different now from the time that I am talking about.
10	Even the young people are not the same any more.
11	She said she's not only worried
12	about herself, she says she is worried, she's got a lot
13	of grandchildren who she worries about, that's why her
14	too, she says, she don't want to think about the pipeline
15	coming through this way.
16	She said not only the pipeline,
17	since the liquor was opened to the Native,, she said, a
18	lot of my relatives died on account of liquor, she said,
19	I'll never forget that.
20	She says that is all that she
21	has to say.
22	THE COMMISSIONER: Thank you
23	very much.
24	(WITNESS ASIDE)
25	CHARLIE GULLY sworn.
26	THE INTERPRETER: He says he's
27	got a cold and on top of that he is kind of nervous, but
28	he has got a lot of children so he wants to say
29	something.
30	He says we are all sitting
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here in this room, he says we're all people, we are all 1 human beings, but he say in another way we are 2 different from the, white because of the way we live 3 our lives. 4 5 And the way we're different is that the white people, they live on 6 7 just about everything they raise, like the farmers that have their cattle, that's what they use for 8 They sell them and that's what the white men 9 use for food, and for vegetables and everything 10 like that, I guess, but us Natives, he says, we're 11 different, and we don't grow anything for our food, 12 he says, we go out in the bush and he says, that is 13 where we get our food from. 14 He says that's why we talk so 15 strongly about our land, because we depend so much on 16 17 it. He says, our parents are gone now, our grandparents, but we still live on the same land that 18 they did , so it is just like they are still living 19 with us. 20 21 You look around and you see 22 all the Native people in here and the ones that died, we all were born around here and we all grew 23 up from the food that came off our land, he says 24 25 that's what our parents fed us, the food off the land. 26 He said he was born in 27 1926. And his father died in the year of 1947, but he 28 says that the land is still here and he still could 29 use it the way his father taught him to, so to me

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1 he said, it is like my father is still alive with
2 me.
3 Before, he said, my

father made sure he taught me everything when I was growing up, he says. He taught me how to make my own snowshoes, how to go out and set a net in the summer, in the winter, how to set a trap, how to snare rabbits, everything that you have to do to make a living on the land, he said, my father made sure that I learned that before he died. And he said now, he said, I am a married man with ten children, he said, I tried to raise them up the same way, tried to feed them off the land like my dad did for me.

Ten children, he said, you look at them now, I don't think you see one that looks like it is starving.

He said, maybe if they put the pipeline, they lay the pipeline, he say maybe the gas might not spoil the pipe itself, the metal, whatever kind that they use, but he say that the water will, because n he said, if you throw a can or something and leave it in the water all the time and keep it wet, he said, it will rust and there will be a hole in it, maybe in ten years time or before that.

He said that lake he mentioned him and another guy found an axe in the water, in that lake, and he said the axe is made of solid iron. He said, even that, he said that iron had holes in it from

the rust from the water. He said that he could 2 say more but he is not feeling too well, he says he has 3 got a cold, his throat is sore, so that is all he'll 4 5 say. THE COMMISSIONER: Well, 6 7 thank you, sir, I appreciate your coming forward even though you weren't feeling well. 8 9 (WITNESS ASIDE) NOEL KAKFWI sworn. 10 MR. KAKFWI: Mr. Berger, and 11 all the delegates, I'd like to putout a few words of 12 what I have seen since I was a kid and up until today, 13 but I can't very well go through everything because if 14 I go through everything, it is 62 years and that is a 15 mighty long time to remember all of those things, but 16 17 the main things I want to say, the main things that I seen and what is happening, and I am going to try and 18 make it as short as I can. 19 I had my brother here talking 20 a couple days ago about my dad. He is 97 now and he 21 22 used to make his living out of the country. He is still alive. I guess he used mostly the country food. 23 He has still got all his teeth yet. At 97 his eyes are 24 still good. He is pretty weak now, but he is still 25 doing good for the age. 26 I remember back when I was 27 28 about four years ago we used to leave this town here 29 early in June. 30 THE COMMISSIONER: Did you say

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,

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and then I stayed three years in school. I didn't care too much for it.

I came back and started to see what's happening. My dad went, put out a big store down about 80 miles from here. had three years education, it wasn't much, but I went and done the work just the same. Those days the white peoples were coming in the north. price was good and we traded every white man that came in this north here, whoever came into our camp with the best of what we had. But just feel now, I was kind of shaky all day yesterday just hearing what's going to happen after doing all our best to greet the men when they come in the north, come into our camp. Those fellows made enough money in trapping, what they did, they went south. Never think of us back here. Their little cabins are all falling today. It's just like that big do in Dawson City when that big gold rush. their for the gold, to make their money, shooting each other, gambling, drinking, selling booze to the Native peoples, when they made the money they went back south, left the peoples here, and the town is just like a ghost town, which, if those people didn't come north like this, this could have been still used.

This makes us feel what's going to happen when the pipeline comes through. Who is going to get the value from it? I don't think any of the people from the north will get that.

I went to Prince Edward 1 2 Island this spring and I was flying in the air. The land out there most the time when you can see through 3 the clouds, look like that checker on the floor there, 4 it looks to me like a checker, there ain't a darn place 5 where a little rabbit can live or a chicken can lay 6 7 their eggs, where can a caribou feed? I was thinking, no wonder 8 they're trying to open up the pipeline. They haven't 9 got a place to get anything, only work, but I don't 10 think that they have got so much work. 11 Coming back in Toronto I 12 13 stopped over night. They claim there is about 2 million people there. I suppose all those people 14 need work to eat and I understood that they are 15 getting a lot of these Chinese from overseas in 16 17 Toronto. No wonder they're trying to open the north-and get this pipeline going. They're going to 18 rush those people in the north, get them to do the 19 work on the pipeline. 20 Not in my time, but in about 21 -- oh, well, say, give them a good stretch, about 30 22 years from now, we'll see a lot of these little young 23 generation with their little eyes like these, little 24 25 Chinese eyes half closed. I am sorry to say this, it is not their fault, but we will see lots of it. 26 won't be in my time, but if they open up this pipeline 27 28 In Yellowknife last week I 29 spent about eight days there. Out of curiosity I went

into the offices and I was exploring the buildings and 1 different places. All I seen was those white peoples 2 with the brown hair, white collar, neckties, sitting on 3 the desk, and I looked around if I could see one Native 4 5 fellow, one Dene. Nothing doing. There must be pretty close to 6 a couple of a hundred people that been educated, as 7 much educated as those fellas. This is just what is 8 going to happen when the pipeline opens. Do you think 9 we will be given a chance? No way. 10 Those fellas, hired by the 11 government there, they'd be travelling around, even to 12 a toilet right across the street there-they got their 13 own truck, and my poor peoples, I mean, some of them 14 are hired, but they walk, or else you pay few dollars 15 to a taxi to get a lift. 16 17 This is just exactly what is going to happen. This is what I heard my people say, 18 even little teenagers came down, sit down here and want 19 no pipeline. 20 They're given more chance 21 22 than us poor peoples in the north. For instance I've got something down here a couple of years ago, 23 24 there was the superintendent of the -- Mackenzie 25 anyway THE COMMISSIONER: 26 The 27 what? 28 29 Α He was the game superintendent of the Mackenzie District.

THE COMMISSIONER: 1 Oh, yes, 2 yes. 3 Well, this fellow here, Α somebody went and report him or something and the way 4 this story goes, he claims he was shooting a sheep from 5 quite a distance, I don't know if it was bush or rocks, 6 but that fellow claimed that he went and took a shot at 7 a sheep, shot one sheep and the bullet went and hit the 8 rock and then went out from there and shot another one 9 with it. 10 Do you fellows here 11 sitting down here in this room here, do you believe 12 I don't think it has ever happened, but he that? 13 The next day he got another job, our got fired. 14 Commissioner he went and gave him another job the 15 next day. Do you think that they'll do that with 16 17 us? No way. If a native is fired he is 18 There is nobody that's going to back us up and 19 say this fellow needs a job, even it was done, they'll 20 never give us a job again. This is just exactly what 21 22 is going to happen when the pipeline comes through. They'll be sending peoples from all over, even from 23 Europe, the way they're doing, bringing peoples into 24 Toronto. They'll be bringing them here and what are 25 the people going to be here doing? 26 We're going to lose our rights. 27 28 Now, I've got another little short one. Even a loan, they said a loan for 29 the people in the north is available, small business

loan and that. I think in this district--I went and 1 talked a lot. I wanted to get a -- try and apply 2 for a \$5,000 loan for fishing. I know I could do 3 it. No, they turned me down. They don't think I 4 could do it. -- And all around Slave Lake there is 5 the white people with the big business, they got the 6 loan and they are running full swing with the fish. 7 You think those fellows know more about fish than I 8 do? I don't think so. I bet I get a little short 9 net right across the room here and him and I, 10 whoever got the loans go out to a fish lake. I can 11 show them how I can catch a fish and they'd have 12 nothing but maybe weeds in their net. 13 These things are all 14 This is why I have been sitting here two 15 happening. days and translate a little bit, I was shaky, because I 16 17 know, I know what is going to come. This north is rich, we've 18 19 got everything in it. We like to see our peoples carry on the same way so that things will go right 20 for the whole people according to all the Good Hopers 21 22 here came through and asked for no pipeline. this much, I seen a lot more than that, but if I go 23 through all that it will take the whole afternoon and 24 it is better to give a little chance to everybody to 25 say their part. 26 So this is how much I have 27 28 to say and I am going to translate my own paper in my 29 own language. 30 THE COMMISSIONER: Thank you

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

1 | all the land being cut up by the roads, by the 2 | seismic, things like that.

He says even just a simple cat road will disturb an animal like that, he said, can you imagine what the pipeline will be, he said, if they ever put it through, and supposing there is a fire, even if they put it 50 feet under the ground, he says, if there is a forest fire, it will probably blow up.

He says that he sees a lot of dead animals. He says some -- even beaver on some lakes, you see dead beavers floating. Things like that, he says, make us think what will happen if the more white people come down to put a pipeline out. He says, we worry about our children for the future. He says that's why we are so against the pipeline going through this way.

He says even today, he said, if it wasn't for what we take off the land, he said, we'd probably be starving now on account of the prices in the store -the one store we have here. You buy just a little piece of meat, just enough for a meal he says, you'll never get that piece of meat for under \$10. 00. He says that nobody can afford that.

So if they spoil the land and we can't get the animals off the land anymore, he says, how can we make our living. He says we'd probably be starving. He says I don't think we'll ever say yes to the pipeline.

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. (WITNESS ASIDE)
6	GRANT SCOTT sworn.
7	MARY WILSON, interpreter:
8	MR. SCOTT: My name is Grant
9	Scott. Mr. Berger, I have lived in the Northwest
10	Territories for ten years. Two years here in Fort
11	Good Hope and the other eight years in Fort Norman,
12	Fort Simpson, Fort Liard and Fort Resolution.
13	These five settlements I
14	have lived in have shown to me five different
15	results of development. They have shown me that as
16	development increases, the native peoples'
17	dependency on the Government also increases.
18	I have lived in a
19	settlement where development was very, very little,
20	where there was no government programs except for
21	education, where the total amount of money spent on
22	welfare would be less than \$200. 00 in one month
23	and where the people were totally dependent on
24	their land for their living. I lived in that
25	settlement for three years and will always remember
26	the people there with my deepest respect.
27	The other settlements I have
28	lived in have been-exposed to more development, some
29	more than others, and as more development arrives the
30	people depend less on the land and more on the

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Government. I have seen it happen. The construction
1
   of a pipeline will drastically affect the lives of
2
   these people in many ways. I sincerely hope that
3
   the land claims are settled before any pipeline is
4
5
   built.
                              THE COMMISSIONER:
                                                  Thank
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7
   you very much, Mr. Scott. Mr. Scott, the community
8
   you mentioned in which the people were still largely
   living off the land and dependency on welfare was very
9
   limited, was that Liard?
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11
                              Α
                                   Yes.
12
                              0
                                   In what capacity have
   you lived in each of these communities, do you mind
13
   telling me?
14
                                   I was first in Fort
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                              Α
   Liard in 1965 until '68 with the Hudson Bay company,
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17
   and in Fort Norman, Fort Resolution, Fort Simpson and
   my first year in Fort Good Hope also with Hudson Bay
18
   Company.
19
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                              Q
                                   And you are still with
   the Hudson's Bay Company here?
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22
                              Α
                                   No.
                                        Two years ago I
   left Good hope for a year and went to Fort Liard again
23
   as a Settlement Manager with the Territorial
24
25
   Government and I returned here again last year.
                                   And, well, what is your
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27
   capacity here in Good Hope now?
28
                                   Settlement Manager.
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                              THE COMMISSIONER: Oh, I see.
   Well, thank you very much, Mr. Scott. We would like
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to keep your statement and have it marked as an
1
   exhibit, if we may, and I think we will adjourn now
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   for a few minutes for a cup of coffee and we'll start
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   again.
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    (SUBMISSION OF GRANT SCOTT MARKED EXHIBIT C-135)
6
                              (WITNESS ASIDE)
7
    (PROCEEDINGS ADJOURNED)
8
    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
                              THE COMMISSIONER: Well,
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   ladies and gentlemen -- ladies and gentlemen, I
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   will call the hearing to order this afternoon again
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   and I have been asked to say that there will be a
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   supper here in this gym tonight at six o'clock.
13
   Please bring your plates and cups and silverware
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   and everyone is invited. So, we are ready to begin
15
   again and --
16
                              GEORGE BARNABY Resumed.
17
                              (sworn vol 18 page 1768)
18
                              CHIEF T'SELEIE interpreter:
19
                              MR. BARNABY: I would
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21
   like to direct a question to Canadian Arctic Gas.
22
   Since Foothills Pipelines has responded to the
   wishes and concerns of the people in cancelling
23
   their testing and research, I would like to ask
24
   Arctic Gas if they are willing to do the same.
25
                              THE COMMISSIONER: Do you
26
   want to translate the question?
27
                                      Mr. Carter, do.
   you wish to respond to that question?
28
29
                              MR. CARTER: Yes, I will,
30
   sir.
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As Mr. Rowe stated, 1 2 Chief, the consultants to Arctic Gas, Northern Engineering have looked at the sites which were 3 approved by the Commissioner and the one closest to 4 town that the Commissioner moved, they do not wish 5 to drill that and they've decided that in view of 6 what the feeling of the townpeople is, it would be 7 better to be further away from the village, as far 8 as possible, and it is for that reason they are 9 looking at the site right by the mouth of the Hare 10 River. They will have to have the Commissioner's 11 approval to drill at that site there and they do 12 not intend to drill at the site about halfway 13 between the village and the Hare Indian River which 14 was approved by the Commissioner, so there will be 15 no drilling at the site near the town nor halfway 16 between here and the river as approved by the 17 Commissioner. They wish to drill at the mouth of 18 the Hare Indian River and in order to do that they 19 will of course need the Commissioner's approval. 20 So that is the present policy of Arctic Gas. 21 22 THE COMMISSIONER: Mr. Rowe pointed out the site at the mouth of the 23 flare Indian River earlier this afternoon where 24 Arctic Gas wants to drill the site for the wharf 25 and the stockpile yard. I take it from what you 26 say, Mr. Carter, that Arctic Gas still wants to 27 proceed at that site with the drilling program once 28 it has obtained the approval of the authorities, is 29 that the situation?

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?

MR. CARTER: Well, I think I 1 2 would be repeating, but what they have done is decided that in view of the wishes of the town, that the 3 further away from town they could be, that would be 4 better, so they've -- they are going to make an 5 application to the Territorial Government to drill 6 near the mouth of the Hare Indian River, But as far as 7 a blanket commitment not to carry on any further 8 testing, they've not made that decision. 9 THE COMMISSIONER: 10 Essentially, as I understand Mr. Carter, he is 11 saying that they do not intend to drill at any 12 of the places where the Commissioner gave them the 13 right to go ahead and drill, but they have picked out 14 a site at the mouth of the Hare Indian River, where 15 there is some seismic equipment already, and they are 16 going to ask the Commissioner, ask the Territorial 17 Government, for a land use permit that will allow 18 them to drill there so that they can build a wharf 19 and stockpile site there. That is site number four 20 on that map that Mr. Rowe showed you earlier this 21 22 afternoon. That's what you are telling us, isn't it? 23 24 Yes, it is, MR. CARTER: 25 sir. THE COMMISSIONER: 26 whether that sounds like terminating all plans to 27 drill or not is a matter for you to decide. 28 29 MR. BARNABY: No, what I hear 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
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of pressure on both the parents and the children. 1 Sure we want our children to learn how to read 2 and write, but on our conditions as Dene people, 3 not the way the Government wants our children to be 4 5 taught. In the school now they 6 are teaching the children how to read and write. 7 Sure, that's fine. We like to learn how to read 8 and write, but education should be changed so that 9 a child can go to school, say, about three months, 10 four months or five months and then the parents 11 should have the right to say their sons and 12 daughters get educated in the bush and learn the 13 Dene way of life. 14 We'd like our children to 15 learn the traditions of the Dene people's life. 16 17 Tradition is when a young boy goes out to-see his traps, hunt, and the first kill he has there is a 18 big celebration among his people. So this young 19 boy shoots a moose, there is a feast. Not only 20 that, the mother does her part: tans the moose 21 22 hide, splits the moose hide between all old people, plus the meat with all the old people. 23 This is the way that land and animal is respected in the Dene 24 25 way of life. Tradition is when a young 26 girl turns from a young girl into womanhood. 27 28 too there is a special kind of celebration for her. This is tradition, she's got to stay in and her mother 29 shows her how to sew, for about a month she stays

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and she learns all the different things that a woman has to learn to keep a home going. Tradition is when there is a funeral, you see the pall bearers. This should be taught to the children, our traditions. The pall bearers go out, stay up for at least a week, maybe have two hours sleep every night and keep whoever is in grief happy, go around cutting wood for the people and helping everybody out. This is tradition. But with today's education, with the white man's way, this tradition is slowly dying, and people used to go out in the bush, to their hunting, trapline, for all winter. Come in during Christmas, go back after New Year, come back for the Easter time, go back for spring hunt. Then when they come back, when everybody comes in after the spring hunt there is another tradition of celebrating again So when the celebration goes on they have a big feast. At that time this

goes on they have a big feast. At that time this community was not as big as it is today. They set a big tarp out on the ground, all the womans do their share of cooking the Dene people's grub. No white man's grub, and then they have a feast. After they finish it's all cleared away and then all the old people and start their hand gambling which lasts sometimes three days.

Those were happy days for the Dene people. Nowadays when you are going to celebrate something there has always got to be alcohol involved. In those days no alcohol was needed

to be happy. But with the coming of the white people 1 and the Government, all this the liquor was open to 2 the Dene people, who a long time ago didn't even know 3 what alcohol was. Today, sure, we all drink that 4 alcohol, but we don't know how to control it. 5 not our way of life, that. 6 7 So on education, our children should be taught about this way of life. 8 History should be taught about the history of the 9 Dene people from way back, all along the Mackenzie, 10 not histories of the foreign people from Europe, 11 It should be taught about the Dene people 12 along the Mackenzie. History, that's what we should 13 teach our children, the history of the Dene people. 14 So, Mr. Berger, I don't 15 understand anything about this pipeline, and I don't 16 think there's very many people in here that do 17 understand about the pipeline or what is going on and 18 I myself don't even know about what is going on with 19 the pipeline and why we are disagreeing with it. 20 I've never seen a pipeline yet. I don't know what it 21 22 will do to our country. It may damage it, but we have one Creator. He puts animals and human beings 23 on this world and it is there to stay. 24 25 So, Mr. Berger, as I have no written statement or anything, I am just talking 26 what I think, mostly on education because this 27 concerns the life of our children and the future 28 generation. So I guess that is all I have to say for 29 now. 30

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

with my parents. No one told my parents, you do 1 this, you do that. My dad trapped, hunted and 2 3 fished the way he wanted. Not even the bad weather stopped him. 4 When you are in the 5 bush like a family everybody takes part in doing 6 the every day chores. My dad would go to visit 7 his traplines by dog team. There was no such 8 things as skidoos, and then my mother would be 9 busy tanning hides and us children would cut 10 wood or haul some clean snow for cooking and 11 drinking water. There was no danger of 12 pollution in those days. 13 In those days there was a 14 deadly sickness called tuberculosis of which a lot 15 of Dene people died and it caught up with my family. 16 It got the best of my father and I am proud at this 17 moment to say that my father is a real -- or was a 18 real Dene. Because he made his living off the land 19 for us. There was no welfare at that time. He died 20 in 1953 but left a memory for me and my brother to 21 be a true Dene and we are still and we'd like to 22 keep it that way. My mother had left to go to the 23 hospital first for TB and later on my dad and my 24 brother did too, went to the hospital in Aklavik. 25 They left me all alone with my sister, but my sister 26 and I still returned to the bush with another 27 family. 28 29 Then I caught TB also and they 30 sent me to Aklavik too. Our interpreter here, Mary

Wilson, was there at that time. 1 Where I joined my mother and 2 my brother, that is the place where I really and truly 3 saw white people. It was the nuns who I am referring 4 to as white people. It wasn't a very good welcome to 5 the hospital, because one of the first things they did 6 was to give me a needle because I had TB. That needle 7 reminded me of something I thought there was only one 8 kind, I mean sewing needle, the kind our mother used 9 to sew our moccasins with, I didn't mind the length of 10 time I was there in the hospital because the nuns and 11 the rest of the staff were kind. I used to wonder, 12 what you do and how you go about to get a job like 13 that, like them. 14 So after a year in the 15 hospital I went to the mission school as mother and 16 17 brother had to go to the hospital in Edmonton for better medical treatment in order to survive the deadly 18 sickness. 19 I went to school in 20 Aklavik for three years and four years here. All 21 22 that time I never saw my brother -- my mother and brother for five years. I was very lonely but I was 23 still happy because I was still living in the bush, 24 25 a life on the Dene land with my uncle and aunt, they took care of me. 26 I went to the bush and the 27 28 Those days everybody was out in the 29 bush where they belonged. Very few people stayed

in town. Then in 1958 the Government program slowly

crept into this community. Like the hostels, white 1 man' education, low rental houses, and the worst of 2 them all alcohol and welfare. 3 You think the Dene beg on 4 their knees for those programs? 5 No way. The socalled Government threw it at us and we accepted 6 7 their trick. I personally think now in the past that white men were really good people, but they are 8 not, because for how long now have you been telling 9 us, "You do it our way"? The white men ought to 10 realize by now what they have done to us by all your 11 gifts. -- And in return you try to fool us Dene to 12 give up what I and the Dene people always owned, 13 land. 14 We never asked for 15 anything. If we did it would be very small. But 16 17 you, white man, are asking for something bigger, the Dene land. 18 19 Let me tell you, Mr. Berger, when my Chief and my Dene people say it is our land, we 20 don't want no pipeline, they really mean it because it 21 22 comes from their heart. They love this beautiful vast land of ours and please help us and tell your white 23 nation that we, Dene, have the right to say, this is 24 our land, we don't want to change our way of life. If 25 you do let your nation build this pipeline, it will 26 seriously affect our way of life. 27 We just want to be a Dene 28

nation. Make the Dene nation known to your nation, and

that way we will continue to be known.

1	Mr. Berger, I am the
2	social worker for this community. I started to
3	work on March the 19th, 1974. Let me tell you, if
4	you are to do a certain job, I say to myself, you
5	do it for the Dene people and not for the
6	Government. After I worked a year, let me tell
7	you, I have never seen anything like it. This
8	program was made up in the white man's way. We,
9	Dene people have no say in it. Everything about
10	social development is policy here, policy there and
11	the boss, the so-called white man or Government in
12	Inuvik whom I am working for, I think, expect they
13	could give me orders. I ignore them because I am a
14	Dene and I know the Dene problems. I have no
15	intentions to hurt and destroy my people. They
16	have been hurt too many times in the past and the
17	present by the Government. I tell them, you are in
18	Inuvik, you do your own thing, and I'll do mine.
19	Mr. Berger, people in
20	Alaska are suffering because of the pipeline. Do
21	you want my Dene people to suffer like them? We
22	have enough problems now, enough to cope with
23	without the pipeline.
24	The white man has done enough
25	damage in Alaska already. I don't want them to do the
26	same thing on the Dene land and the Dene people.
27	Mr. Berger, we Dene don't
28	want the pipeline. We just want our land, to keep
29	it that way for our children and their children for
30	better future.
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What do I think of the 1 2 proposed pipeline? Do you know that Dene in the Northwest Territories live here all their lives and 3 live off their land, and all those years white man 4 lived in the outside world. Did the Dene ever ask 5 the white nation for a gift for the North? 6 7 Dene always gave, but the white man gave nothing but trouble. An example, alcohol. What is the length 8 of time white people spend in the North? 9 They come just for short periods, make themselves rich out of 10 our natural resources on Dene land and then head 11 south. They are happy because they have some green, 12 blue and orange papers in their back pockets --13 money. 14 You have to live here all 15 your life like the Dene before you even say such a 16 17 thing like, "1 was in the Northwest Territories, I know all about the Dene, the life and the animals. 18 man been treating us like dirt, trying to make us 19 follow their path. They never even cared to dig into 20 the truth about the Dene land and life and animals. 21 22 After this inquiry I hope who is present here today, please tell your nation to start thinking, put their 23 heads together and start treating us like human beings 24 and not dirt. The real truth is we are Dene and this 25 is our land and life and we will always be and we like 26 it that way. 27 28 Tell them to stay on their 29 crooked path and we will stay on our always and forever straight path.

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It must have taken the white nation a number of years to draw up the pipeline. I believe if the Dene say white man' know how to play tricks and games. White man have kept the pipeline as a secret. They ought to feel sorry for themselves, throwing such a threat in my Dene's face. A person in their right mind can't say, "I am putting this proposed pipeline where I want it and that's it. " Whoever said they could put such a thing on this Dene land, is not going to get their wish because the Dene said so. You have not asked the Dene to make decision about the pipeline in the first place. We Dene know white man are all prepared to proceed with this project. You planned this pipeline behind our backs. Why don't you stay with it out there and forget it. There are hundreds of people who will tell you they don't want the pipeline. I don't want the pipeline. No true Dene wants the pipeline. Why is pipeline so important to the white nation? Most likely money. It is true if the Dene say white man is greedy. White nation is a good example. If it took the white nation to rig up such a project I'm quite sure white man have other interests, like jobs. What is the pipeline doing to the people of Alaska? Do the white people care or The reason behind this is, I will give you an not? example of what is happening there right this minute and that is not what I want for my Dene nation.

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Alaska today is not a very happy place to be. ones that are employed think that Alaska is the most exciting place to be. The ones who are unemployed are suffering. Who is worried about them now? account of the pipeline, people from the southern States are streaming into Alaska by planes, cars and so on, expecting to strike it rich. Their aim is to work for the pipeline. The pipeline over there is a social disaster to the Alaskans. They are 10 complaining and arguing, but it is too late for 11 them. Alaskans who lived there before the outsiders 12 came don't even know if it's Alaska like the way it 13 was and always knew it to be. They have lost 14 their freedom and qualities of life and that place 15 will never again resemble what it was like in the 16 17 past. Is the pipeline worth all 18 19 that trouble? It will create the same problems like in Alaska and you think twice what will happen 20 to my Dene people if it will be built on my Dene 21 22 There will be higher rate in food prices, traffic jams killing innocent people, There will be 23 a shortage of houses, high rate in murder cases, 24 robbery, divorces, and worst of them all, more 25 alcohol. There are so much of these things going on 26 right now in Alaska that not even the white man and 27 their law cannot even keep up or handle it any 28 29 more. 30 After what's happening in

Alaska, are the white people going to be destroyers 1 all their life? Is that what they call decent 2 living? And is that why they are trying to make my 3 Dene people fall? Not until my dying day they 4 5 will. 6 As a social worker for this community I worry about my people day to day because 7 I work for them and will always work for them. 8 Mr. Berger, they are 9 gathered here today to simply tell you they do not 10 want the pipeline on the Dene land. They are proud 11 of who they are, how they make their living, they 12 are honest Dene and are telling you something from 13 their heart and are concerned and serious about not 14 having the pipeline on their land. 15 16 Your nation have already done great damage. Are they not satisfied yet? 17 Why don't they not stay and live with it instead of 18 trying to stir up another one which will affect my 19 Dene people? It will destroy their way of life, 20 their soul and identity. We have enough to cope 21 with without another big issue as the pipeline. 22 will touch everybody at all levels. It will not 23 leave one alone. 24 This land a belongs to the 25 It is for our children and their children. 26 Please do not let them go to bed hungry on account 27 of your proposed pipeline. 28 29 This is all I have to say, 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

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tell you everything. They taught us how to be true and how to love one another. She said all the white people that are present, I wonder if they've all got ears, and I wonder if they have hearts too. what our parents taught to us about when we were growing up. All the native people that are sitting in here are talking to you, more or less pleading with you to save their land. Some of them sound so pitiful, more or less pleading, have you got hearts She says sometimes I wonder if anybody in you? that comes to the North, the white people, if they have hearts or they got ears. It seems to me that the ones that are sent to the North here are the ones that are, they know they have no hearts in them.

She says, maybe at least, at least one amongst, sitting here will think just for awhile, even just for a little while, maybe these people sound pitiful, maybe we should just let them alone for awhile.

Who made this world and think that he has the right to say what should be done on it? The mud that are around here, who brought it here, that is, around here, to say that or to think that they have the rights to say what should be done with the land around here.

There is two worlds, one is the white world and the other one is this one. So the white world told the other one we should name one another. So the North, this world, I guess is

two different worlds, the white man's world and the 1 Indian's world. The Indian world told the white 2 man's world that, well, since I am dark in 3 complexion, my hair is black and your complexion is 4 white and your hair is light, we'll call you the 5 white man. So the other one, the white world, told 6 7 the other one, since you are dark in complexion and your hair is black, you will be called Dene land. 8 She says all of you white 9 people sitting here, I see you all sitting there, I 10 wonder what's going through your mind about us. 11 why some of you are sort of hiding behind one 12 another, peeking behind one another's back. You 13 could sit out in the open facing us, if you want to 14 talk to us. She said we didn't gather here, we 15 didn't come here to fight with one another. 16 17 thought we came here to talk to one another, not to be shy and. hide from one another. We didn't come 18 here to fight either, she said. 19 She said I think the white 20 21 man is well off from a lot of the resources from the 22 North. She said if a person, she said a person should remember what's done, what's given to him or what's 23 done for him. A lot of people always remember what's 24 been given to him and how they have been treated. 25 She said I guess the white people make a lot of 26 use of the things that comes from the North like 27 the gas, because there was a lot of gas taken from 28 Norman Wells, and they make use of our river and 29 a lot of other things. What more do they want?

Why do they keep bothering us? -- And try to move us 1 aside from our own land? 2 3 She's talking about, the site that they're talking about down there at the 4 mouth of the Flare Indian she says, the one that 5 gave the orders to do the testing and all that 6 there, did he walk around along the shore and check 7 everything with his own eyes before he gave the 8 orders to say, okay, you can do this and do that 9 around on our land there, did he really walked 10 along the shore himself and saw everything before 11 he gave the order. 12 Instead of that they gave 13 the orders without consulting with the people that 14 are living around here. He should have came and 15 talked it over with the people, the natives that are 16 living around here and asked them. 17 That's what they, the. white people are intending to do, they 18 want to do some work around there, what do you think 19 Will it be okay? No, she said, they 20 about it? didn't. They went about it behind our backs. 21 22 She says all us natives in 23 this settlement here, we are all Catholics, we belong to one religion and we believe in our 24 religion. The only thing we really fear is God 25 himself. So I really think that the people that 26 want to treat us like that, I don't think their 27 hearts and their ears are in the right places. 28 29 Maybe it's in their behind, she says. 30 She said, we keep saying

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this land belongs to us because we live off this land, we live off the animals that live on the land. The vegetation that grows on this, on the land every summer, that keeps our animals for us. And if they spoil all the vegetation and everything that the animals feed on -So, she said, when I said these two worlds met together, the white and the black, that's Canada. When Canada said my name is going to be mud because I am black, well, it meant for us, for all us Natives, because that's what we are, we are all dark. So, I wonder if anybody ever thinks of why it was put that way, she says, these two worlds, one white and one black. So, she says to her every time the white people come to the North or come to our land and start tearing up the land, she said I feel as if they are cutting our own flesh, because, she says, that is the way we feel about our land. It is our flesh. She said, the white people that came, she said, I don't see you mixed with the Native people now, so I don't think anybody will change in the future if more white people come to the North. So, if they go ahead and put the pipeline and a highway through, there'll be 27 a lot of blood on the highway, but nobody mentioned I don't think there'll be anybody that will

be watching day and night to make sure that no

accidents happen on that highway. 1 I have got a feeling that 2 once you people go back to your south, some of you 3 will be making jokes out of us because I feel 4 sometimes even now some of them are laughing at us 5 behind our backs. 6 7 She says she don't want to take too much time, there's some old people that 8 might want to say something, so she said that's all 9 she'd say now. 10 11 THE COMMISSIONER: Thank 12 you very much, Mrs. Tobac. 13 (WITNESS ASIDE) PETER MOUNTAIN, SR., sworn. 14 NOEL KAKFWI, interpreter: 15 16 MR. MOUNTAIN: Peter Mountain. 76 years old. THE INTERPRETER: If you 17 understand that Pete mentioned he is 68 years old --18 sorry, he is 76 years old and he knew what was in 19 the past, seen what was in the past too, for the 20 hearing of this pipeline to come through, he says 21 22 they're all against it and he agrees with all the peoples who are against it. 23 Peter mentioned that he 24 moved in, I mean, he is from the mountain peoples, he 25 moved in in this area quite awhile ago in his young 26 days and he said peoples were making good living out 27 of the land, everything was coming on fine, but now 28 these days it is a big change and things are really 29 failing and it seems they are on the dangerous 30

side now. He says since the seismic came, he says, 1 there's no nothing of any rabbits, chickens, anything 2 like that, you don't see that anymore, they all 3 disappeared, even the big games, and plus, he said, we 4 used to have thousands of herrings this time of year 5 on the river, every year. Right now today there is 6 nothing. He says he's got a fish -- a smoke house 7 where you work on the dry fish, it used to be filled 8 this time of year, in these last back years, he says, 9 right now there is nothing, it is empty. 10 That's why, he says, he 11 believes and agrees with the people that when a 12 pipeline comes through it is going to be twice 13 worse. He says they are already all feeling it 14 right now today. He says his father died when 15 he was very small and he was raised by his 16 mother, a widow. He knew back till when there 17 used to be guns that were called muzzle loader. 18 You fellows may not understand what it means, 19 but I hope you fellows understand. If there is 20 any misunderstanding about a muzzle loader, we 21 22 can explain it. 23 He says he knew that far back, a time when the muzzle loader was still used 24 and he says his peoples wanted to live out of the 25 land, they lived in the mountains. Peoples used to 26 share what they get. He says this is why the 27 peoples are really against this pipeline because 28 it's going to destroy part of this and it is already 29 half destroyed.

Years -- he says today, we 1 2 get family allowance, old age pension. In his young days, you know, we had nothing. His mother went and 3 he survived with what very little he had. 4 it is hard for him to explain but he's trying to 5 explain a little more of it. 6 He didn't even have clothes 7 those days when he remembers when he was a kid. 8 mother made a little sheepskin coat, pants, make 9 moccasins and fill it up with sheep wool to keep him 10 This is how far he remembers back. 11 his past days, he said, when his mother went and 12 worked this much, he doesn't like to see this 13 country of his destroyed, he says, he'd like to 14 see it as the way it is today. That means that 15 he doesn't want to see any pipeline to come 16 17 through. He says thank you for all 18 19 what he said. He's talking, remembering 20 about his mother and the hard time he used to have. 21 22 He said he couldn't stand talking any more. THE COMMISSIONER: 23 Thank you very much, I understand. 24 Thank you. 25 (WITNESS ASIDE) 26 THE COMMISSIONER: I think we will adjourn for supper now, and the supper, I 27 understand is at six o'clock, so I think we will 28 adjourn now and we'll resume the hearing at eight 29 o'clock tonight. Would that be all right, Chief?

So we will adjourn now and come back here at eight 1 o'clock tonight and the people who still haven't had 2 a chance to speak will have that chance at eight 3 o'clock tonight, and tonight will really have to be 4 the last night of our hearing in Good Hope and if 5 there are a great many people who still want to 6 speak tonight, we might ask you to waive the 7 translation into Slavey, and of course I wouldn't 8 want to give up the translation from Slavey into 9 English because I have to know what people are 10 11 saying. 12 That's up to you. Chief, you and the members of the Council will think 13 about that and at eight o'clock you can let me know 14 what you think. 15 (PROCEEDINGS ADJOURNED) 16 17 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 18 19 THE COMMISSIONER: Well, ladies and gentlemen, I'll call our hearing to order 20 21 this evening and we'll just go right ahead. 22 MR. RABISCA: Mr. Berger, I would like to ask if the Gas Arctic people would sit 23 24 in the front where the people can see and talk to 25 them instead of sitting behind. THE COMMISSIONER: 26 think that we will leave them where they are for now 27 28 and as questions come up they'll come forward and 29 perhaps we could even sit them here, but I think for the meantime we'll just leave things as they

1	are.
2	Did you want to present
3	evidence about the map, Mr. Bell?
4	MR. BELL: Yes, sir, we are
5	ready with the much promised land use maps. I'd like
6	to ask Mr. John T'Seleie to assist me with this. W
7	I believe Mr. T'Seleie has already been sworn.
8	THE COMMISSIONER: Yes.
9	JOHN T'SELEIE resumed.
10	MR. BELL:
11	Q John, I understand
12	that you were involved in the preparation of the
13	land use map that appears on the wall. Perhaps you
14	could tell us what the nature of your involvement
15	was.
16	MR. T'SELEIE:
17	A Yes, I was involved.
18	I prepared some of the map biographies and some of
19	the mapping.
20	Q And how did you get
21	the map biographies?
22	A The procedure that
23	I followed was I took every trapper or one third
24	of all the trappers of all the people in Good
25	Hope and we, the whole procedure is all set out
26	and we mapped as many places that they trapped as
27	they could remember and animals that they hunted
28	
20	and trapped and where they fished and those sort
29	and trapped and where they fished and those sort of things.

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
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20	Good Hope to start with on that map?
21	Good Hope to start with on that map?  A Good Hope is right
l	
21	A Good Hope is right
21 22	A Good Hope is right here, and of course the river. I think you can see
21 22 23	A Good Hope is right here, and of course the river. I think you can see that the people have used a pretty big area of land.
21 22 23 24	A Good Hope is right here, and of course the river. I think you can see that the people have used a pretty big area of land. It goes off the edge up there, goes off the edge
21 22 23 24 25	A Good Hope is right here, and of course the river. I think you can see that the people have used a pretty big area of land. It goes off the edge up there, goes off the edge this way, goes off the edge there, and this way
21 22 23 24 25 26	A Good Hope is right here, and of course the river. I think you can see that the people have used a pretty big area of land. It goes off the edge up there, goes off the edge this way, goes off the edge there, and this way towards the Yukon and all the way down the river and
21 22 23 24 25 26 27	A Good Hope is right here, and of course the river. I think you can see that the people have used a pretty big area of land. It goes off the edge up there, goes off the edge this way, goes off the edge there, and this way towards the Yukon and all the way down the river and into this area.
21 22 23 24 25 26 27 28	A Good Hope is right here, and of course the river. I think you can see that the people have used a pretty big area of land. It goes off the edge up there, goes off the edge this way, goes off the edge there, and this way towards the Yukon and all the way down the river and into this area.  MR. BELL:

1 map. 2 Α The legend here explains. Some of these red ,marks -- they all 3 represent different kinds of animals that the people 4 hunt and trap and these marks here represent the 5 different camps, and the lines, the heavy lines here 6 represent trails that 50% or more of the people who 7 8 were interviewed used, and there are eighteen people represented by this map, so a line like this would 9 mean that nine or more people have used it and then 10 the smaller one represents 25 to 49% of the eighteen 11 12 people and then these very small lines represent less than 25% of the sample. 13 Perhaps you could just 14 describe for us some of the areas that are most 15 commonly used. 16 17 Α The most commonly used areas include the Ramparts area here, over in 18 through the Manuel Lake, Rorey Lake, Kilekale (? 19 Lake area, and you can see quite a few people from 20 Good Hope use the area into Colville Lake. Of 21 22 course the people hunt quite a bit on the different rivers that go into the Mackenzie, like the Hare 23 24 Indian River, the Ramparts River, the Carcajou 25 Rivers, Ontaratue River and those places. Do all of the trappers 26 Q represented on this map live in Fort Good Hope? 27 28 Α Pardon me? 29 Do all of the trappers 0 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 Blancho. 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

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
ı	

to sit in front, don't worry about this camera and stuff here, you can take a few pictures with it if you  Do you want to use that microphone?  Yes, could you give Miss Tobac the little microphone well, let's try it.  ADDY TOBAC sworn.  LUCY JACKSON, interpreter: MISS TOBAC: Lucy Jackson will be interpreting.  THE COMMISSIONER: Fine. MISS TOBAC: I am Addy Tobac and as everyone from Fort Good Hope, I was born in Fort Good Hope and just to give a recent history of myself, I came to Fort Good Hope three years ago after spending anywhere between fifteen and twenty years away. The majority time of the year away and maybe for a brief visit in the summertime. So, what I am going to say now is things that I have compiled in the three years that I was here, but more recently only in the last year have I been able to start writing things. The first two years, you're too busy learning or recapping some of the things that you learned before, getting to know your family, who are my family, but I never knew, so I had a lot of catching up to do.  Also, I want to mention that some of my best notes I lost or I misplaced because	1	back, so it doesn't matter to me, but if you want
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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	23	I was here, but more recently only in the last year
some of the things that you learned before, getting to know your family, who are my family, but I never knew, so I had a lot of catching up to do. Also, I want to mention that	24	have I been able to start writing things. The first
<pre>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</pre>	25	two years, you're too busy learning or recapping
28 knew, so I had a lot of catching up to do. 29 Also, I want to mention that	26	some of the things that you learned before, getting
Also, I want to mention that	27	to know your family, who are my family, but I never
	28	knew, so I had a lot of catching up to do.
30 some of my best notes I lost or I misplaced because	29	Also, I want to mention that
	30	some of my best notes I lost or I misplaced because

there are so many. I lost a great deal on alcohol and 1 communications, so, but in all I'll just give a 2 run down as quickly as I can about some of the 3 things that I have noticed and observed in Good 4 5 Hope. 6 THE COMMISSIONER: Fine. 7 MISS TOBAC: I may also 8 add that I have some photographs here as exhibits to prove that me of the people that spoke here 9 and also some of the -- I know one person that 10 didn't speak and he usually doesn't speak, but he 11 lives, from the time from I knew him he worked 12 full time as a government employee, but also 13 almost full time in the bush, so I have some 14 photographs here to prove that some of the people 15 here, most of them that spoke, are honest and 16 truthful in the fact that they say they use the 17 land and have hunted and trapped on it. 18 pictures that were taken three years ago until 19 now, but mainly in the first two years. 20 21 We have here the -- a 22 picture of the Town of Fort Good Hope, which is located here on the map. The people talk about the 23 use of the land. Sometimes we don't have to go 24 25 twenty miles or fifty miles to see how people use the land. Sometimes it is right at our doorstep. 26 First, we have the physical 27 layout of Fort Good Hope, some of it, or at a point 28 sits on a peninsula here; a narrow strip of land and 29 it goes inland.

We have over here in the 1 2 forward ground, the R. C. Mission land and then 3 you go into the grounds of the R.C.M.P., National Health and Welfare, Territorial -- sometimes I may 4 mislabel these, but I am sure the Settlement Council 5 or Settlement Office has a map that identifies the 6 7 plots. In here we have private 8 lot, over here we have M.O.T., Ministry of 9 Transport, contractor's private lot, and we go into 10 some more Government lands. 11 You take the size of these 12 lands that belong to either the Government or the 13 Church, other departments of the Government, Federal 14 or Territorial, compare it -- compare the size to 15 the land that the people's houses sit on. A narrow 16 17 strip here, all inside this -- everything THE COMMISSIONER: 18 me, could you turn that off. Does it help people to 19 see that one? If it does we'll leave it on. 20 couldn't see it but I'll stand up, it's okay. 21 MISS TOBAC: 22 This again, the houses that sit, the houses of the people that 23 sit on land as compared to the size of the land that 24 the Government's houses or personnel sit on. Okay, 25 from there then you look at the sizes of the houses 26 and the crowdedness of the houses and the sizes of 27 Government buildings and Government resident homes, 28 as well as Church, schools, everything. 29 30 From there you can draw

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parallelisms between the white people that live in the North in settlements that do not come from the North, are not permanent residents of the North and the people, the very people that have said that they have hunted and trapped the land are sitting on the outskirts all the time. It proves that people are right in saying that sometimes they don't control their own lives, if not in the bush, then certainly not in town. From there on I think I'll just go into my talk. So, Mr. Berger, sometimes we don't have to go again fifty miles to say that the land is being destroyed or being used predominantly: today technologically-wise by the white people, they are being used. But just in the small settlement of Fort Good Hope, with the population size of about 400 people, maybe 50 of them whites, already we don't -it is evident that the land that is ours is not ours by simply drawing a boundary, by people putting fences around their houses and their lots, and that's usually white people. You never see a Native person in a settlement with fences or anything to indicate boundaries. From that we go into the social aspects of the settlement plan. Again we have to draw parallels. There's going to be parallels all the way. You see houses of the whites, they're

serviced with water and fuel, sanitary

conditions. They all -- the people that also live in these draw a high salary, and on top of that they have benefits of northern allowance, some places I think they have isolation pay. So you just take the Native houses. Most of them are not employed. Maybe five or six permanent Government employees, but that's usually a lower position than the white person. Unserviced, if they have to get water and fuel, they have to pay for that, they are sporadic wage earning and also temporary and it depends on the season. Sometimes in the summer time you have forest fire fighting, maybe most of the men go at that time. In the fall time you may have companies employing on the seismic lines.

So then again it is always limited to an age group, maybe the younger men can go and it is never older men.

So, and from that, it's just the housing, and then you go into the hardware. Hardware, I mean trucks, skidoos, motor boats and everything. The whites again, you draw a parallel. They all have one truck, huge crew cab mostly. If not two, then one skidoo and naturally an outboard motor and a boat, and then you go again into the native people. They don't have any hardware and if they do they buy it out of their own money, so there you see, when a white person comes into a settlement he is equipped, or he is being equipped with a house, with all the hardware that comes with it plus services.

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From the evidence of the concrete benefits, mainly housing, hardware and the evidence of not being equipped to have any of these things, you go into the unconcrete, mostly emotions. The native people naturally resent, sometimes unconsciously, they don't know why they can't pin it down, but it is there, they resent whites for always having everything, for always having it so easy, never having to work, never having to put out anything. At the same time that they feel that against the white, they also know that the white is always telling them what to do, where to go, why you can't go, why you can't do, or why you should. That's feelings. In these trying times of high political uncertainty and the bombardment of information of-technological advances and just simple planes and helicopters that fly around every day that don't belong to Native people, you can't blame them sometimes for being so bad or so hard against the whites, because sometimes they can identify it by simply looking at a white man's house or a white man's truck, but sometimes they can't help it if they feel so hard against the white because there's too many of them and most of them are unidentified because they fly in planes so high you can't see, or they control communications, they control just about everything. You don't see native

people in a settlement even manning the M,O.T.

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stations or nursing stations, the R.C.M.P. barracks
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   or mission.
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                             But from there, we'll go
   away from there and go into the people. I've also
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   drawn a diagram here and divided it into four
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   parts, and cut four circles and divided it into
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   four parts. This is to -- you have heard older
7
   people -older people and young people speaking in
8
   Fort Good Hope. I have broken the diagram with
9
   Fort Good Hope in the middle, and each circle
10
   perhaps, do you want me to get up to explain this
11
12
   or --
                              THE COMMISSIONER: Whatever
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   is most convenient for you. I'll come over and look
14
   at it with you, if you want me to, would that be
15
   easier?
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                             MISS TOBAC:
                                           Okay.
   someone would like to make a formal drawing of this
18
   after to scale to the map, I don't mind.
19
                              I've drawn it almost like a
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   target or one of those dart target things that they
21
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   shoot at. Fort Good Hope is right in the centre
   here. Here is my circles. Over here each line
23
   represents five miles distance, ten miles, fifteen
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25
   miles, twenty miles, so that if you put the circle
   here, you can draw out your distances.
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                              THE COMMISSIONER:
                                                 Do you
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   want to pin it on --
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                             MISS TOBAC: Yes -- if you
   could just hold it -- thank you.
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If you do it with circles at five mile distances you will get an idea. Over here we divide it into four seasons: fall, winter, spring, summer. It doesn't matter in which order. On this side I have put the age of the people and their sexes. Age one is from 60 to 75 men, 60 to 75 women; 40 to 50 and 60 men, 40, 50, 60 women; 30, 40 men and women; and over here we have the livelihood of the people, that is the waterfowl, fur, fish and food, the moose and caribou. Also water. In the age 60 to 75 we have people like Deya Manuel, my father Theodore Tobac and Antoine Abalon. These men in the fall time usually go out after the first freeze up of the ice on the river, which is sometime anywhere between the third week in October or sometimes some of November, it fluctuates each year. They go out either on the land, it doesn't matter, most times they go on this side here to do a little bit of trapping and to go and get their wood. In the 60 to 75 age group we have the women, there is Pazanne Manuez my mother Georgina Tobac, Madeline Jackson, Leonie Orlias Philomene Clement, and Angel Turo and usually the go to set fish hooks into the Hare Indian River, or Rabbitskin as we call it in Fort Good Hope to set snares in the island area or across this way, or to set their own traps, this way or across here, or to get wood. And it is the same as you go from 40 to 50 to 60, you have people like

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George Abalon, Gabriel Kelley, Joseph Orlias. in the 40, 50, 60 women you have Georgina Kakfwi, Mary C. Barnaby and people can name their own. I am aware of these, but I know each clan should have their own awareness of who goes where, depending on what place they live in town. And then you also have the 30 to 40 age women. Okay, their mode of travel is usually by foot or by snowshoes or dog team and 10 it usually numbers from two dogs to five dogs. 11 usually travel a distance from three miles to 12 fifteen miles in a day. If they have to carry bulk 13 material back to the settlement, they use their 14 dogs, and that may be wood. 15 16 These people, the 60 to 65 and 40 to 60, men and women, cover this area for 17 anything from wood to fish hooks at Rabbitskin every 18 year, rabbit snares, traps. They travel in 19 temperatures of from 12 degrees above Fahrenheit to 20 minus 6 Fahrenheit in October, plus 8 Fahrenheit to 21 22 minus 30 degrees in November, minus 19 Fahrenheit degrees to 36 below Fahrenheit in December and up or 23 down to 66 below Fahrenheit in January and on and on 24 25 in the year. Some of these people or 26 most of these people use the whole of the day to do 27 this because it is time consuming. They are using 28 foot or snowshoes most of the time and they do it 29

because it is necessary. The temperature is cold

and they are doing it in limited daylight. 1 like in the summertime where we have 24 hours, it is 2 limited, the daylight. -- And it is not useless 3 work, it's things that's necessary and they must 4 have to get their heat, wood, and to eat, and to 5 also earn their money to supplement their pension or 6 their social assistance. 7 Not only that, but the 8 benefits are physical exercise, puts a little bulge 9 in your bicep, keeps their waist trim, but it uses 10 the whole of the day. You parallel that t- I don't 11 have it here-- but you just take this now, parallel 12 that to the people that live in these houses and 13 they don't seem to do much, they don't do any 14 physical work --15 16 THE COMMISSIONER: You mean the people that live in the white houses. 17 MISS TOBAC: Yes. 18 19 Also some of the hardware that they have, they don't need them as much as some of these people, some of 20 these women that go out early in the morning, come 21 22 back late at night, and they are tired and they're hungry and they may have wood that they cut all day, 23 but they have no way of getting it back to town, and 24 maybe some of these people will not use that to get 25 it for them. So everything seems unfair or it just 26 seems that how hard these people work, they always 27 remain poor. It always necessary for them to 28 29 get a little more fur to buy a little more food because everything is so high and they are

1 | so poor, and these people don't have to do a thing,
2 | but it is all there for them.

You see, there again you have parallelisms and it's no wonder again people feel bad sometimes, but they don't express it and it comes back on the people. They drink more because their kids may be hungry. I'll go into that later on, but these are some of the problems that have arised just from this where everything is unfair at times.

That's just the people, the old people that live in town. You go into people that live full time in the bush, 60 to 75, Joshua Manuel and wife; and then, I don't know really the age group, but I have Louis Caeser and wife; Joe Boniface and wife; Martha Rabisca and her sons; Gabriel Kochon; Charlie Barnaby.

From there you go into the children and some of their children, not all the children in the family, but some of their children turn out to be just as good in sports in school, in school, what they work at, but also in their understanding of the land, their competence, their endurance, just all around good. But they have to be exposed when they come back from the bush which is so wholesome, they are exposed again when they come back to town to the bad effects of town life.

From that, from pointing

out people like Deya Manuel and his wife Pezanne you know as they are older they stay close to home,

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close to the area of Good Hope, but from their testimonies that you have heard in the last few days, when they were younger, they were further away from Good Hope, so it's just only natural, that as you're older , you use the land here, because there's others that are younger and must have needs to use this land and they are equipped or they have physical strength or they may have skidoos, and so this is just, the people here still have their philosophy of the use of land, of who uses what part and as long as they live, the older people that we talked about and the younger people, as long as they live they are a living proof that the land is being used all the time. And that's it for this part of the --THE COMMISSIONER: Do you want this back? MISS TOBAC: I forgot to mention that some of the photographs I have here are taken at Hare Indian or just across from Hare Indian River, the place that is in such controversy today, because even though it is close to Good Hope, some of these old people that I mentioned just a few minutes ago, Deya Manuel, Pezanne Manuel, Georgina Tobac, they use that fish camp now, and here is a photograph of Georgina Tobac taken three years ago 27 making dry fish right across the mouth of Hare 28 Indian River. Here is a photograph showing tents 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
17 18	winter scene of Mr. Tobac. The other photographs is the same thing, bush life, but different times of
18	the same thing, bush life, but different times of
18 19	the same thing, bush life, but different times of the year.
18 19 20	the same thing, bush life, but different times of the year.  THE COMMISSIONER: Can we
18 19 20 21	the same thing, bush life, but different times of the year.  THE COMMISSIONER: Can we have these photographs too?
18 19 20 21 22	the same thing, bush life, but different times of the year.  THE COMMISSIONER: Can we have these photographs too?  MISS TOBAC: Sure, you can
18 19 20 21 22 23	the same thing, bush life, but different times of the year.  THE COMMISSIONER: Can we have these photographs too?  MISS TOBAC: Sure, you can have them as long as I get copies, or as long as you
18 19 20 21 22 23 24	the same thing, bush life, but different times of the year.  THE COMMISSIONER: Can we have these photographs too?  MISS TOBAC: Sure, you can have them as long as I get copies, or as long as you guarantee that get them back somehow.
18 19 20 21 22 23 24 25	the same thing, bush life, but different times of the year.  THE COMMISSIONER: Can we have these photographs too?  MISS TOBAC: Sure, you can have them as long as I get copies, or as long as you guarantee that get them back somehow.  THE COMMISSIONER: I would
18 19 20 21 22 23 24 25 26	the same thing, bush life, but different times of the year.  THE COMMISSIONER: Can we have these photographs too?  MISS TOBAC: Sure, you can have them as long as I get copies, or as long as you guarantee that get them back somehow.  THE COMMISSIONER: I would like this photograph marked as an exhibit and these
18 19 20 21 22 23 24 25 26 27	the same thing, bush life, but different times of the year.  THE COMMISSIONER: Can we have these photographs too?  MISS TOBAC: Sure, you can have them as long as I get copies, or as long as you guarantee that get them back somehow.  THE COMMISSIONER: I would like this photograph marked as an exhibit and these that Miss Tobac discussed and the others that she

THE COMMISSIONER: All 1 2 right, so we will send the originals back. So we'll have those as well, if we may, the ones that you 3 just mentioned in black and white. 4 5 MISS TOBAC: 6 From here we'll go into, I think a personal life -- not really personal life 7 8 history, but into the backgrounds of the family, but you must keep in mind that if I talk about the 9 family, then what happened to maybe my father or my 10 mother or the children, their children that was 11 born, happened also to almost a lot of the 12 people or almost all of the people in Fort Good 13 Hope. 14 Before that we go into the 15 16 era of 1950 to '60 and I will break it down into five years from there, '60 to '65, '65 to '70. 17 from, -- I think in about the 1940's they had a TB 18 epidemic or it hit hard into the North, so that by 19 the '50's in Fort Good Hope you felt the effects 20 strongly. There was mothers that went to hospital 21 22 in Aklavik for not less than three years and more than two years. Some as long as three years. 23 mothers had children, young children plus babies. 24 Some of the babies were a few months old, some a 25 year old, and they all know themselves here. 26 There's many mothers in here that know that they 27 went to the hospital in Aklavik and left their 28 children behind. 29 30 It was also the time where

if you left, if a mother went, then it wasn't really 1 the father's responsibility to raise the child because 2 the tradition was so strong, the traditional bonds 3 were so strong that the children were -- the young 4 ones, the baby may be given to an aunt to raise, and 5 so there followed -- I can't even get some of my words 6 when I want them, but the period when children were 7 adopted without having to go through the legal means. 8 And then you had the fathers that maintained the life 9 of hunting, trapping, fishing and it was full time 10 My mother, Georgina Tobac, 11 the first time she had T.B. was in 1949, the second 12 time in 1956 and the third time in 1967, and for all 13 those times, two times, the first two times she went 14 to hospital in Aklavik, '49 to '51; '56 -pardon me, 15 from '54 to '56, and then from '67 to '68. 16 two times in Aklavik, the third time in Edmonton. 17 it begins to show you, Judge, that from about '50 to 18 '60, they went to Aklavik, which is far north, or 200, 19 maybe 200 miles north, but then as you go into the 20 '60's, you find them going south to Edmonton. 21 22 gives you an indication about governmental changes and policies or whatever, health facilities. 23 24 My father, the first time my mother had T.B., had five children, and the first three 25 were sent to school and the fourth was given, passed 26 around to a few families until a family from Colville 27 Lake took her, and that's her parents today. 28 29 My mother, the one that had 30 T.B. three times, is the same person that goes out

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

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

MISS TOBAC: Yes, across

from the mouth of the Hare Indian.

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

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

of the drawing away from the traditional life of the people. It wasn't so pronounced then as it is now but it was the beginning of it, the stages that led to it. Then from there we go into the background of some of these people that probably started their own lives with? not so wholesome a family background, but starting their own families.

One of the children has

One of the children has married a man that's been -- that has been a government worker full time, has worked before that temporarily for companies, and also a man who took a -- or practiced almost full time bush life while being a full time government worker. They occur at --- after 5 p. m. in the summer time, fall time, winter time, spring time, it's broken into that and on weekends when he took the whole family. It didn't matter what time of the year, it could be January and they went out camping for the weekend, and all the children, there was no exceptions being made because it was the baby, it's going t stay behind, it went, everybody went.

These were done to supplement income, he trapped after 5 to go trapping, to supplement his income because even though he was drawing an income, it was not enough to feed a family of children and always for food. If he didn't go visit his trap lines, then there was to go hunting for moose with a group of other men that probably fell in the same category as he did, they were full time government workers but they also strove very hard to continue their bush life.

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From there we can go into the behaviour of that same family in town and the family behaviour in the bush but we are not going to, because it is taking too much time. From there they -- you that there's a paradoxical situation in just this kind of life where on the one hand, that he has to draw a wage to carry on -- to the practice of bush life. goes into education, there's parents here that wart their children to learn the bush life but they also want them to learn school life, and that's been in crisis for so long and it's unbelievable how the government has never been able to work out a program that would have fitted the life of these people. how many years now they could have done it and they never and it's so easy if you could do it. I mean you can do it easily because of the proximity of the people to each other, but also the distance that they cover is not that great and the population is not that large that you can't work out something like that. Also just with the background of the mother to the father, the first mother and father of that era, one going to Aklavik and Edmonton, while her husband, or my father, for the first time in his life last year, in the summer of '74 went to Edmonton for surgery, and in the summer of '75 he went to Inuvik for a check-up, but you see this also again, draws the attention to how far maybe the wife has travelled or how much she's seen, and how the father has remained behind and from that to the children. How much education one may have or had or is having,

and how little some of them had but still are carrying 1 2 on. 3 I don't know if I am taking too much time, but I think I am so --4 5 THE COMMISSIONER: Carry on. 6 MISS TOBAC: From that we'll just go into some of the uncertainties of raising 7 yourself, because you see so many of these children 8 were separated and were gone to mission schools and 9 then from there to government schools and in the 10 mission schools they were raised to work with wood, I 11 mean hauling wood, harvesting the garden in the fall 12 time, planting the garden in the spring time. At the 13 same time that you had book learning you had physical 14 work, but when you went into the government schools 15 there was very little physical work, there was all book 16 The cleaning that we used to do was taken over, 17 the cooking -- some-of the cooking that we used to help 18 with was taken over, everything that you used to do in 19 the mission school, when you got to the government 20 school you didn't have to do them any more, not because 21 they were princesses or prince or whatever, it's just 22 that, you know it was just such a change in philosophy 23 of the two schools. So that even though you e are 24 going to the mission school, you were still learning to 25 take care of yourself and not just yourself, a whole 26 other group of people that you were living with every-27 day, so you still learned how to maintain yourself, 28 keep a livelihood. In the government schools, no, all 29 you had to do was sit and learn, and that's hard on a

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

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

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

you conned yourself and your superiors into giving you, the curiosity is no longer into what the white man Ahousaht to offer you because you have just about got everything that you could out of them. You go back to your own. To learn but also I guess to try -- I don't know, bridge that gap that they call sometimes too much education and everything else, falls into it.

Most of the time in all that period I think what happens is that if you don't quit, I mean it's either because you have this uncanny notion for survival or you're just pure stubborn or just too proud to quit, and the further you go, the more alone you are because you travel a distance and more people that you don't know that want to teach you different things, so you have to raise yourself and in all ways as much as you can.

So some of these -- in Fort Good Hope we have I think two people that went to university. I guess we both didn't complete, we have maybe a year or something to go, it's not necessary that we -- that important anyways. I know of one girl that went into nurse's aide training, but they were form that era, that mission school and transition to a government school, I have no recollection of -- or I don't know of anybody in Fort Good Hope that went to a government school and has yet completed up to Grade 12. A few yes, and then one or two are continuing from Grade 12. It's just to draw form the fact that so many times I have heard white people say well, you native people are so spoiled. You have free education, you

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have free health services and everything else, but how many times I remember when I was going to school they kept telling me when I was young that go ahead and be the first one to go to university or whatever, because as the years go, also there's going to be other of your own people that are younger that are going to follow you because of your example, and you find that even after 15 years, you can't pull out of a hat in Fort Good Hope somebody that followed from that government era of education.

I can't go into everything that I wanted to say, really, because it's too long, but I hope this will give you an indication, Mr. Berger, that it was very hard for a lot of us to have to think back to these years. Even myself, I am not saying that I am that young or that old, but we have tragic incidences in our lives that continue on today. don't went to remember some of these things, because we were alone so many of the times, starting from when we were just kids, not even old enough to be six years old sometimes, and we were that alone, because we went to Aklavik or something, we were far from home. these older people, sure it's hard, you can't pack up in one hour what you are in 67 years. Some of them, it's the first time they ever spoke in front of a crowd, but to speak like that you have to start unearthing some of the emotions and memories that you hold as yourself as people. We are not people that talk about ourselves and explain why we do this and we do that, we just don't have the time sometimes because you are busy out

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there, trying to make a living on the land. consumes all your time, physical as well as mental. Some of the leaders today, there's a paradox again. Some of the leaders that want to live out in the bush can't because there are meetings to go to. meetings to go to Yellowknife, there's meetings to go to in Ottawa, that takes full time, and at the same tire that we want the bush life, some of the laws, some of the policies that we have to follow, some of the government manipulations by policies and programs that we have to follow and keep up with, some -- Just Arctic Gas alone and the pipeline is time consuming. So sometimes I -- I mean I don't want to say some of what I feel, but I can say this, that sometimes I feel so angry because I just don't have a guarantee right now, of some of those people, they promised me that we were going to be so educated, that we were going to do these things and here we are again alone. I am not saying that you need all the education to follow all these manipulations, it is just that sometimes I wish -that 15 years has been wasted by the government, I feel, because we haven't got a number in Good Hope to carry on. Even now if we wanted to man a Twin Otter with two pilots from Fort Good Hope, we don't have them, and that's -- We don't even have anybody that -we don't even have five carpenters, although we have them in the older men range where they never went to school, they are darn good carpenters. We have got darn good log builders but they don't have that paper

that says they are qualified, that you have to use for 1 proof when you have to go to the white system to earn 2 your wage. Everything is unwritten, but it's in us. 3 So much of the misunder-4 standing is because people want so much for you to 5 express yourself, they can't, they just do, they live. 6 My brother-in-law, he could never be able to sit in 7 front of you in 5 minutes here and tell you how he lives 8 his life because he lives it. He doesn't talk about it, 9 he goes and does it. That takes time and you have got 10 to give it everything you have, your brain work, your 11 mental and your physical, and if you are lucky to have a 12 good wife that follows you right through, well you have 13 got it made and a lot of these people are like that. 14 Then when you go into 15 settlement living and there's so much drinking, some of 16 the stresses arising from drinking is bad. You always 17 see the same women beaten up in the face so many times 18 a-W--' sometimes in the winter time you have people 19 saying that they would like to commit suicide and 20 sometimes you say well, we'll talk it over with you. 21 Sometimes you're so mad you say well go ahead, one less 22 wouldn't hurt, but these things we have to put up with, 23 these things the people have to live with every day 24 when they are in Good Hope and in town. 25 These are some of the things you haven't seen while you are here and 26 you must commend the people for having been so good 27 during your visit because they really made an effort. 28 Nobody ever talks about what 29 good we till have now. If you go to church on Sunday,

sometimes you always hear about how bad you are, never one day in that one hour that you have time to go to one place where you think you are going to get comfort, you don't get it. Those are some of the things we want for the people, to make them start believing in themselves, somebody telling them that they are good in spite of all the problems they have and most of the problems they have is not their fault anyway, if you just look at that it's proof.

The kids, look at the kids. Most of them, the young ones, they are babysitters, they raise their brothers. The grandparents, they are babysitters again. How many families, how many kids they have and have married and they are babysitters to all those families. Everybody somehow never has time to do anything for themself because it's always for somebody else, and it just goes to prove how much time is used, so we never have time to work on other things that maybe we could work on if we had more help, more — I mean, policies or government programs and so I think I'm just going to make a final thing to my presentation, because it's too long what I'm going to say anyway.

In your recommendations about the pipeline hearings and everything, if you would encourage, or stipulate that the government start to begin now to revamp their programs in health, education employment, that the problems are so great for us right now, but if they start revamping their programs and that, then it might help a little bit when we have to

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start heading into all the -- if the pipeline is going to come, then the acceleration of everything again because it's too much even now to even handle most of it. Sometimes I think their responsibility is that they cooperate with the native organizations and 'the government bodies in the settlements and not always think that they are trouble makers. If the settlement is at least a little bit advanced in political climate or in their political stands, you always find that the government and the white backlash saying oh those natives are not satisfied with what we gave them, they are just a bunch of troublemakers. That's untrue, if you just again show them a picture of the unfairness.

A settlement may want to advance politically and it may have the cities to advance, but if you have such a thing as an unknown white backlash,. they'll just cramp you when you are going to get started. It defeats the people again and the leaders. It's hard living in a settlement these days, you might not believe it, but it is, and you have to live it day in and day out, and you got nobody to understand you. Most major towns in the north think they can lord it over us because we just come from small settlements, we are just small settlement people, we are not. If they just remember that some of their wages they earn or some of the positions they have in large towns, is simply for the fact of the number of settlements along the Mackenzie River and in the Northwest Territories, where most of the native people live.

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And maybe one day these small settlements are going to
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   be the ones who will have enough strong voice to tell
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   the others, the regional big town that -- that it means
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   to govern itself.
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                             And so that in closing, Mr.
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   Berger, some of the pictures I have here I could just
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   lab. them and give it to you as exhibits, and that's
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   it.
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                              THE COMMISSIONER:
                                                 Fine,
   thank you.
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                              (WITNESS ASIDE)
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                              THE COMMISSIONER: I think we
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   will adjourn for a cup of coffee but Miss Hutchinson,
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   would you label that picture as an exhibit and Miss
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17
   Tobac, would you just write on the back of each of
   these what it is, if you wouldn't mind?
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19
                              MISS TOBAC: Sure.
                              THE COMMISSIONER: And I
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   think it might be agreeable to Mrs. Jackson and you if
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   Mrs. Jackson were to summarize what you have said after
   coffee. Would that be all right, Mrs. Jackson?
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                              MRS. JACKSON: Yes.
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                              THE COMMISSIONER: And we
   will stop for a cup of coffee now. Thank you very
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27
   much, Miss Tobac.
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    (PROCEEDINGS ADJOURNED)
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1	(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
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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)
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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.
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22	MICHAEL GRANDJAMBE, Sworn:
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26	MR. COOK: I am reading this
27	brief on behalf of Michel Grandjambe.
28	THE COMMISSIONER: Excuse me?
29	MR. COOK: I am reading this
30	brief on behalf of Michel Grandjambe.

THE COMMISSIONER: 1 I see. 2 Well, I wonder if Mr. Grandjambe could be sworn. perfectly all right for you to read his brief, but -3 MISS HUTCHINSON: 4 He has been 5 sworn. THE COMMISSIONER: Oh, he has 6 7 been? Go ahead. MR. COOK: My name is 8 Michel Grandjambe, born and brought up at Fort Good 9 Hope, N.W.T. I very well recall during my early 10 childhood, my parents and I and the many other 11 families used to go to the mountains southeast of 12 Fort Good Hope. 13 'I had a bow and arrow made 14 out of willows. The arrows had no head points. 15 this weapon of practically no value as far as killing 16 game birds was concerned, however I used to be anxious 17 to have a head start on the other people so that I can 18 kill some spruce grouse which were plentiful. 19 the ancient way of making a living. I used to be full 20 of joy every morning. We break camp and move on toward 21 22 the mountains where food was plentiful. 23 'I used to feel tired and could hardly keep up with the rest of the group, even 24 though I was making great effort to keep up with them. 25 Once we moved right into the mountains we have all we 26 want to eat, all fall and winter. 27 The men used to go 28 to the settlement for groceries at Christmas time and Easter. We had no worries, no flu or even common cold. 29 We would all come to settlement only sometimes about 30

mid June. 1 'My parents both died later 2 on and then I drifted from family to family and often 3 did not have enough to eat, maybe because I was an 4 5 orphan. I finally grew up. I associated with good hunters and this was the only way I could eat properly 6 7 for many years. 'We, the Dene people of Fort 8 9 Good Hope, are happy people. You and the rest of your party may have seen them these last two days. 10 'The local residents and all 11 the native residents of N.W.T. do not want a pipeline, 12 and I agree with them. I personal think that the 13 pipeline may not cause destruction to the wildlife, but 14 the seismic crew of various oil companies are the ones 15 who are causing considerable destruction to our land. 16 17 'Some of the speakers before me spoke as if Mr. Blair is responsible for all the 18 damages done to our land by various companies. 19 would be better if it is made known to him what is 20 being done by these seismic crews. 21 22 'We, the Dene people of Fort Good Hope do not want the pipeline, because our land is 23 24 our supplier of livelihood. 25 Mr. Berger, we earnestly request that when you give favourable consideration to 26 27 our demand, when you make your report to Ottawa, that Dene people do not want the pipeline." 28 29 Mr. Grandjambe would like to say a few other words in addition to what has been

1 l	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

 aircraft came, well that time he said the people were living practically -- have old ancient ways and there's rumours about an aircraft coming, an airplane coming to this settlement, which has caused considerable anxiety amongst the people. They want to know what was this everybody was living, there was people living north, southeast and west up here, up Good Hope rather He said we were -- more or less led a quiet life and that's the first noise we eve heard. And then the worlds changed, the north has changed and developments take place and our land, the world, our land is changing from day to day.

Nowadays, it would appear there is something rather odd. Well when you are 32, he said you can almost see evil right in broad daylight directly amongst us, he said.

He says I agree with the people, all the. speakers and everybody who expressed their views, how much they care and care their land, In He said I am trying to be as brief as I could because I know there are speakers coming up after me.

Whatever, when you voice your opinion, whenever you are speaking out in the public, it's advisable that you tell the truth what you actually see. When you express your opinion in a general meeting · such as this, it's advisable that -- do not express opinion as if you got a grudge against such and such a person, because you don't know what person you are talking to or you are talking about, you don't know how he feels.

The speakers, all the people, 1 2 and all the residents of Good hope, that is the Dene people, whatever they are saying because they are all 3 of the same opinion, regardless of age, because they 4 are good people and they all agree with one another, 5 and therefore that is their own opinion. 6 You may have noticed that 7 some of the speakers may have voiced opinions as if 8 they were talking -- as if they had a little bit of 9 grudge against you white people but it isn't so. 10 has been said previously that regarding this pipeline 11 and the construction of the pipeline and they are all 12 against it, that is the reason they sound as though 13 they had a grudge against you people. 14 I announce to you, Mr. Berger 15 16 and Mr. Blair, when you turn back -- when you return home to whomever, to which authority to whom you are 17 going to bring your report, I hope you give us 18 favourable consideration to our request. 19 THE COMMISSIONER: 20 Thank you, Mr. Grandjambe. Would you leave your statement with us 21 and it will be marked then as an Exhibit. 22 think it is necessary to translate the statement that 23 was read in English into Slavey. That will give us 24 more time to hear more of the people, so just mark . 25 that as an exhibit. 26 27 Thank you, Mr. Grandjambe. 28 29 (WITNESS ASIDE) 30

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(STATEMENT BY MICHEL GRANDJAMBE MARKED AS EXHIBIT
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   C-139)
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                             MR. KAKFWI: This is Joe
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   Boniface, Fort Good Hope.
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                              THE COMMISSIONER: Go ahead,
6
   Mr. Boniface.
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                              JOE BONIFACE Sworn:
9
                              NOEL KAKFWI, Interpreter:
10
                              THE INTERPRETER: Mr. Joe
11
   Boniface is 59. What he started with, he said he
12
   makes' his living out of the land. He never have any
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   opportunity to get a dollar from labour or anything,
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    just straight out from the land.
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                              He makes a good living in the
   bush but he said he had an accident, a hand operation,
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   and he said he's kind of lame in one hand so he says it
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   won't work a thing now. My dad taught me how to make a
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   living in the bush, a good living. He doesn't go
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   around town and ask for labour or look for work, he
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22
   says he is man enough to make his living out in the
   land in trapping. He doesn't talk English or write or
23
   nothing, he doesn't understand the words.
24
                             He went out to Edmonton for a
25
   hand operation and that is the first time he sees some
26
   white people. He says quite a few times people will
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   gather to go to meetings, not him, he said.
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   his home town and he stick with it, he don't go away
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    from Good Hope, through the summer he means.
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Now it has come to a showdown that he is thinking about it.' He doesn't know how to talk English, he never did any labour work and they are talking about putting a pipeline through the Mackenzie Valley and he is just wondering how he is going to make a living. He's crippled and his land is going to be destroyed. It's true, he said, saying that he is making his living out of the land. his tea but with the money that he buys his tea and flour, he traps, nothing else, and he is telling the truth. Now he's worried about the coming, the future, now he is crippled in one arm, he has just got one hand, what is he going to do in the coming years for a living? He's got a bunch of children, he's got a wife to support and he is worried about that. He said his dad is the one that made him learn a good living, hunting, trapping. He said he was spanked a lot from his dad in his young days, but that was a good thing what his dad was doing he said, now today he makes his living up to now from the land, never depend on work, just from the straight land trapper. He got a spanking from his dad when he was 16 years old, now today he said if any father would go and spank a boy about the age of that, what will happen, that boy will beat up his dad for sure. He said that was a good thing, what his dad was doing, he says, up until today

he is proud of himself for making a good living out

from the land which he thinks belongs to him.

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	hack 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

teachers told us we'll have to send our child away to 1 go to school. They wanted a nice, clean, warm place to 2 stay for the children where they won't worry of 3 firewood or anything, where they can do nothing but go 4 to school. 5 She went to school and now 6 when she comes home, she can't go to the bush because 7 she went to the hostel every year to go to school. She 8 doesn't know of bush life, so I thought that might 9 happen to her brother and sisters. So we brought them, 10 out to the bush, we teached them how to trap, hunt and 11 But my eldest"- daughter is just lost. 12 a job, then gets fired. She hitch-hikes on the highway 13 looks for a job here and there, but I can't just sit 14 back and let that happen to my children, or the 15 children of Fort Good Hope. 16 I would like to see them use 17 the land the way we did, not to spoil it like the work 18 of the white men. I can almost see the hill on the 19 north side of town where I pick berries with my kids. 20 I can see it being torn apart by traffic or the pipes 21 22 and men. 23 The town plan was on that hill, but the people get wood from there so we said no. 24 So we can save the beautiful hill. We don't want to 25 pick berries in a pile of junk or funny looking stove 26 pipes. This is the reason we didn't let the white men 27 put the houses there. 28 We know it was for us, the 29

land. meant so much to my Dene people. You gas and oil

companies already spoiled most of our hunting and 1 trapping area. What you gave us in return, nothing. 2 You're still taking from us. 3 Are you never satisfied with what you have now? Why 4 don't you go back down south and live on a simple farm? 5 It won't be hard to do. 6 The highways would take away 7 my girls and others in town. They took one, that's 8 good enough. Not any more or not with my people in 9 Good Hope. I'm working with the students of Chief 10 T'Seleie school with my husband. My husband and I are 11 taking the children of the school out to the bush each 12 year to teach them how to trap, hunt and fish. 13 teaching handicraft work in school. My choice is that 14 I want the land for hunting area for the Dene people of 15 Fort Good Hope, for their children. 16 The lands and islands along 17 Mackenzie River- are being used for hunting moose, rats 18 and beavers as far as 65 miles and lands from 19 settlements south as far as 50 miles, also to be used 20 the same way. We used this land, but we don't use it 21 22 to destroy it. The Dene people like to use it the way their fathers and grandfathers did, but they put the 23 pipeline through, the people will have no place to 24 25 hunt. 26 I won't like to see the land across the Jackfish Creek jammed with traffic. 27 place I used to pick berries. I would not like the 28 l 29 land to be destroyed, for the sake of my Dene people

and their children. The construction would take half

of the hunting area. 1 Come to the bush with us for 2 a while, then you'll see how much we need the land. 3 I do not want the pipeline. My job is not to dig 4 hundreds of feet underground or to drive a cat crazy in 5 the bushes chasing all the animals away, cutting down 6 7 trees. My instruments are traps, fish nets, tent and stove, even 30 to 40 students, no one would starve. 8 I don't like the idea of 9 drilling at the Hare Indian River because of the taste 10 of the ducks that I had about two years ago, had been 11 in oil on the cat road, that is why. 12 I wanted no one to destroy anything at Dene River, at just the right 13 spot I wanted to put the trapping camp for the students 14 of 6 to 8 years, those who couldn't go far, and up 15 along the river for older boys to trap. 16 I wanted -- excuse me. 17 wanted no one to destroy anything at Dene River, I want 18 it for my students. Please, this is to keep them alive 19 and to learn how to make a good living on our land 20 where they'll live free life and use it the way -- the 21 22 same as our Dene people did. 23 I have got some of these -even white children are interested in camping and 24 hunting, and this is just to show that we had shot two 25 moose last April in the trapping camp and the meat is 26 being shared amongst the students, and this is the 27 logs, the wood that we cut down to use for the 28 firewood, the children are working at it. Maybe words 29 will mean nothing to you, and this is why I brought

1	these, and this is a white man from Australia that
2	wanted to come and live in our on our land and work
3	like us, and I took him out in the bush and he wanted
4	to marry my daughter and live like us. I took him for
5	one month and he was no good for anything, absolutely
6	useless for the bush. He wants to tan the moose hide,
7	I showed him how to clean the moose hide, look at these
8	pictures right there, he couldn't do nothing, no good.
9	And I told him to go away, if my daughter doesn't want
10	to change her mind she can go with him, and I feel
11	sorry to see her go. She doesn't know what she lost on
12	her land.
13	That's all I have to say,
14	thank you for listening.
15	THE COMMISSIONER: Thank you
16	very much. Could we
17	MRS. PIERROT: I will just
18	repeat my
19	THE COMMISSIONER: Thank you
20	very much, ma'am, thank you. And would you let us keep
21	your photographs? We will promise to return them tofu.
22	MRS. PIERROT: Yes.
23	THE COMMISSIONER: Thank you.
24	Would you mark the statement and the photographs as
25	exhibits?
26	
27	
28	(WITNESS ASIDE)
29	
30	
'	

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 l	"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 as long as they make their money on it. They don't
5	
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

two cents' worth. 1 2 My name is Agnes Edgi. 3 A long time ago, our elders 4 suffered to live off the land. The white people had it 5 They never thought about our land and now when 6 they want fuel and gas for their homes, they come north 7 and try to take the land away from us, from us Dene. 8 The white people down south have cattle which they can 9 butcher any time for food or money. We the Dene people 10 have to hunt for moose in the cold winter and fish in 11 the summer for food. 12 If the pipeline comes through 13 there will be no more wildlife for us to hunt for food. 14 I am not saying this, not for the present, but for the 15 future, for our great great grandchildren and I am 16 17 pretty sure everyone in the north feels the same, that that is why we don't want the pipeline, and we mean it. 18 The north is too beautiful to be destroyed. 19 How many white people come 20 north and say the north is beautiful? if the pipeline 21 22 comes through, we won't have a beautiful land. 23 camps are going to leave all the garbage behind. That is all I have to say. 24 25 THE COMMISSIONER: Thank you, Mrs. Edgi. Would you leave your statement with us and 26 it will be marked as an exhibit. I don't think it is 27 necessary to translate it, because that will give us a 28 little more time. 29 30

1	(WITNESS ASIDE)
2	
3	(STATEMENT BY MRS. AGNES EDGI MARKED AS EXHIBIT C-142)
4	
5	MR. SHAE: Mr. Berger, my
6	name is Billy Shae.
7	THE COMMISSIONER: Excuse me,
8	Mr. Shae, We'll just stop for about a few seconds while
9	people are changing their seats, there is just a little
10	bit of noise. We will, let it die down for a second.
11	
12	
13	
14	
15	
16	
17	All right, carry on, Mr.
18	Shae.
19	
20	BILLY SHEA, Sworn:
21	
22	MR. SHAE: First I want to
23	say some words out of my own mouth, it's not written
24	here though. I have been in A.V.T.C. for a while
25	THE COMMISSIONER: Excuse me,
26	is that microphone on? Start over if you would.
27	MR. SHAE: I've been in school
28	in A.V.T.C. ever since, for a while last year, but I
29	learned something from here. I had written and studied
30	out there like the railroad and all that kind of stuff.

I would like to tell you that I had been away from --1 THE COMMISSIONER: Excuse me, 2 it's all my fault, but there's a little bit of noise 3 still here and it makes it hard for me to hear what you 4 are saying, so you just relax and just go a bit slower 5 and I'll concentrate on what you are saying. 6 7 MR. SHAE: I have been away from the land for 14 years because of education and I 8 don't want that, I want the land. I lost my tongue, my 9 native tongue. All I do is talk white man language 10 almost all my life. 11 12 Now I will go on to reading. THE COMMISSIONER: Fine, 13 please do. 14 MR. SHAE: Mr. Berger, I am 15 strictly in no way going for the proposed Mackenzie 16 Valley pipeline for I have seen what had happened to 17 the early Indians and the railroad in the southern 18 States because after they made an agreement with the 19 reservations for the Indians and after the railway was 20 built, the white man said some of the land was theirs 21 22 because of the railway. 23 Then the treaty came to the north because of something called unholy water that 24 made some of the nation go haywire and I don't know 25 what they were really signing but they -- and they 26 didn't know what they were really signing and look it 27 now, they sure made a big mistake out of it. 28 29 Now, what do the white man want? They want a pipeline through the north to the U.S. 30

you think that they went just a little too far? The way that I reckon it is, is that there will be a lot of money all right, what if something happened to the pipeline? Then there is danger and disaster to the north and probably there could be war like the nineteen century of General Custer's last stand and the Independence War of the Alamo in 1836 and both put together.

And as for money, I reckon that it might go for booze most likely, and nothing worthwhile and it will be a depression for us Dene people and the white men would not need us for jobs. It's like the pollution in the south, such as the smokestacks from the factories and dumping of garbage in the water that killed plenty of fish and maybe some other species.

Now, I am absolutely fed up of being pushed around and it's about time that I show you my will power and courage of being not like a dead duck or dumb and stupid in swampland. Long ago, the government encouraged native children to go to school and now look at how many children know their native tongue and skill of how to live off the land and just now the government notice the effect of it to the Dene nation. Why didn't they thought of it before they encouraged your child to go to school.

Almost everything that they brought up was purely thinkless. They should think of what's going to happen in the future before they bring something up.

I have had three calls from

1 l	who I believe is my brother
2	who passed away at three or four years old and one
3	vision. I reckon I know what the three calls and one
4	vision because because I had made three predictions
5	of death, one of which I could have save in Inuvik.
6	The other two which were just too impossible to save or
7	warn for they were dead the minute I thought of them,
8	and the last time I reckon that it is, the vision I had
9	was probably that this thing here, pipeline stuff.
10	The vision I have is probably
11	a great fear to the pipeline going through this north,
12	and I rather drop dead than see it go through for I
13	hadn't had my fun on the land eve since my brother
14	passed away.
15	This property of land is for
16	all Dene nation and they should use it for something
17	useful and not make it look as if it belonged to the
18	pale face or the white people.
19	I suppose that's all I got to
20	say.
21	THE COMMISSIONER: Thank you.
22	Would you leave your statement with us and we will have
23	it marked as an exhibit, and I don't think we need to
24	translate it, Mr. Kakfei, and I just managed to spill a
25	cup of coffee on the table, so I think we had better
26	adjourn for 5 minutes while I clean it up.
27	
28	(SUBMISSION BY MR. BILL SHAE MARKED AS EXHIBIT C-143)
29	
30	(WITNESS ASIDE)

(PROCEEDINGS ADJOURNED) 1 2 3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 4 THE COMMISSIONER: We'll come 5 to order again, ladies and gentlemen, and I think that 6 we are ready for our next witness, and I understand, 7 sir, that this young lady will read your statement 8 that?, she has copied for you on your instructions. 9 Could you do that, miss, please, read the statement? 10 And the gentleman's name 11 12 please? That's okay, go ahead. 13 JOHNNY TURO Sworn: 14 15 16 MISS GULLY: He said his name 17 is Johnny Turo. And he says God made this world and we the Dene people were born here in Good Hope as well as 18 our ancestors. This is our land, this is our land so 19 we can't allow it to be destroyed by putting a pipeline 20 through it or allow ourselves to be put on reserves 21 22 because it is our land, so no white man can say "stay on this piece of land which we have given you". 23 We the Dene people and all 24 the native people of the north say we don't want no 25 pipeline because if they put it through all the animals 26 will die out and we won't have any Dene food to eat 27 such as moose, caribou, beaver, ducks, fish and all the 28 rest of the animals. 29 30 If the pipeline should go

1	through and there is a forest fire or should lightning
2	strike the pipeline, it would explode and the world
3	would come to an end before its time.
4	So, Mr. Berger, that's all I
5	have to say for now.
6	THE COMMISSIONER: Thank you
7	very much, sir. That
8	statement is one that we would like you to leave with
9	us so it can be marked as an exhibit. Thank you, sir.
10	I don't think it is necessary to translate it, Mr.
11	Kakfwi.
12	(WITNESS ASIDE)
13	
14	(SUBMISSION BY JOHNNY TURO MARKED AS EXHIBIT C-144)
15	
16	
17	FRANK PIERROT Sworn:
18	
19	MR. PIERROT: My name is
20	Frank Pierrot, and I am married and I have three kids.
21	I would like to say a few words today on how I feel
22	about the pipeline.
23	In 1921, the white peoples
24	came to our land and gave us \$5.00 each year. to have
25	peace between us. Now it looks as though they were
26	giving us that money for our land.
27	Now they are trying to put a
28	pipeline through our land but this cannot be done until
29	this land claim is settled.
30	After this pipeline is put
•	

1	through and the oil has run out, our land will be all
2	damaged and the white people will go hack south with
3	all the money they made while we are still here and
4	have made nothing from it.
5	That's all I have to say.
6	Thank you.
7	THE COMMISSIONER: Thank you,
8	sir, and if you will let us keep your statement, we
9	will mark it as an exhibit and it will form a part of
10	the permanent record of the proceedings. Thank you.
11	
12	(WITNESS ASIDE)
13	
14	(SUBMISSION BY MR. FRANK PIERROT MARKED AS EXHIBIT C-145)
15	
16	THE COMMISSIONER:. I
17	should say that Mrs. Mary Rose Drybone who gave a
18	very comprehensive statement this afternoon, in her
19	relying on her experience here as a social worker
20	and of course upon her own life experience, has
21	given her statement to us and we will give it an
22	exhibit number and it will form a part of the
23	permanent record of the proceedings. e have done
24	that in case we don't have time later on to
25	translate that statement.
26	Well, carry on, sir.
27	
28	GENE RABISCA Sworn:
29	
30	MR. RABISCA: Mr. Berger, my
•	

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

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

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

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

1	Three years later, I went
2	back out to that same place again. What I saw there
3	did not please me. That once beautiful country was
4	crisscrossed with seismic lines. It looked more like a
5	checkerboard from the air. Not only that, there was a
6	lot of filth, like empty barrels and wires, it was
7	unclean. They left their filth on the land, they left
8	their mark on the land, marks which will never
9	disappear, marks which will make the trapper fight for
10	his land.
11	Fur and caribou got scarce
12	since then. With my experience, I blame seismic and
13	the filth they left. That is enough for me to know
14	that the white man has no respect for the land.
15	That is one of the reasons
16	why I am against the pipeline. The pipeline will only
17	bring grief and trouble to my' people. Even after land
18	settlement, I will still be against the pipeline, and
19	if my Chief, my people, fight against pipeline, I will
20	fight alongside them right to the end.
21	Thank you, that's all I have
22	to say.
23	THE COMMISSIONER: Thank you
24	very much, sir. May we keep your statement and have it
25	marked as an exhibit?
26	
27	(WITNESS ASIDE)
28	
29	(SUBMISSION BY MR. GENE RABISCA MARKED AS EXHIBIT C-146)
30	

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

supplies to go back in the bush. Some people also came in at Easter and back for spring hunt till the middle of June, and back to the fish camp for the summer.

I can remember back when there was more people in the fish camp than in town. When the people gather at Christmas, Easter and June, and August 15th, they used to have dances, drum dances, fiddle dances and sometimes stick gambling. There was no liquor involved for these occasions.

For winter recreations or sports we used to slide down. They were young and old people, there was no generation gap like today. Some evenings we used to listen to some old people tell us legend stories, and for summer we used to play ball, which we call boys and girls. We played ball just about every day or evening, and the men for recreation or sports used to play a game called Le-sal. Today it's called soccer. And that time there was no sport committee involved like today.

Children and adults used to help their parents with wood for fire, water or ice. The girls help with the housework and in the bush the girls help for wood and branches for floor in the tent, what needs to be done the work, the girls always helped. Also preparing of moose hide to be tanned.

Lately children are brought up in the hostel and in town we depend on the older woman to fix our moose hide for us. Boys, as soon as old enough, also help the father, hunting and trapping and working. This kind of life, the children are

prepared for their future. This way the children had 1 great respect for their parents. Like I said before, 2 today I see a big change in such a short time. 3 many developments, like opening of schools, hostels, 4 liquor store. The moving in of the Territorial 5 Government, who thought they were doing something good, 6 brought in rental houses and fare. Since all this 7 started it's just destroying our way of life. 8 The hostel and schools taught 9 only the white man's way of life, no Dene culture. 10 Sending children away from home brought up the children 11 only the white man's way, which turned the children to 12 a mixed up and confused way of life. Can they make a 13 living off the land? Can they make a living the white 14 man's way? No. To me we are stuck between two ways of 15 life and today we have school advisory board, the 16 Territorial Government's budget, at least one third of 17 it goes to education, and still that advisory board 18 gets only \$1,800.00 for the whole fiscal year for Dene 19 cultural. I don't think this is enough and it's not 20 fair, because the majority here, the native children 21 22 that go to school are native people, children. 23 The opening of alcohol to the Dene people, were the people consulted enough? No. 24 Ιt brought nothing but trouble, it did the people no 25 good. When alcohol first opened, people used to 26 drink but not like today. They used to drink, they 27 knew they had to sober up because they had to get wood 28 for fire, water or ice and hunt for food to eat, but 29 since the moving in of the Territorial Government, they

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

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

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

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

my life. 1 I've lived with my people 2 until I was about 4 or 5 years old, then my parents had 3 to send me away to school at Inuvik. In all of my 4 life, I was never taught how to live in the bush or 5 trap, hunt or fish, but very few. I've been living 6 7 only like a white man in which the white people has taught me. 8 In 1973, I was still going to 9 school at Inuvik. By spring time in May I quit, I was 10 so fed up with the hostel life and I was tired of going 11 to school. I was only 14 or 15 at the time. I went on 12 my own cause I thought I was really smart and could go 13 on my own and live like a white person should. 14 I went south and there I did 15 all sorts of things, like I got into heavy things like 16 17 hitch --THE COMMISSIONER: 18 Maybe we could be just a little quieter and then I could hear 19 what this witness is saying. 20 MISS PIERROT: I got into 21 22 heavy things like hitch-hiking, working here and there in the cities, even smoked dope. I even shot it up in 23 my, through those veins. All it did to me was make me 24 25 feel weird and funny. I never got anything out of it but troubles. 26 Liquor was also a problem to 27 me when I was down south. Even today I still drink but 28 29 I drink once in a great while whenever not very much. feel depressed or something, which drinking makes it 30

worse. All of these things I did comes back to me. 1 think about it, that was about two years ago. 2 since I came back here to my Dene people, I was very 3 happy and always happy ever since. 4 If the pipeline goes through, 5 it will only be a great problem to us and my Dene 6 people. Also the highway going through it will be the 7 same thing. The young kids will probably go hitch-8 hiking, get into drugs and trouble with the laws of the 9 white people. This land is our life, it's everything 10 to us. We live on it. 11 When our parents were young 12 like us today, they were taught and brought up very 13 strictly and well. They were taught in school very 14 different from how we are being taught by the white 15 people today. They were taught how to love, respect 16 17 and teach among themselves. When I was young and went to 18 school, I came back here after one year of being away, 19 I forgot even my own language but in a few years I 20 learned how to speak this ancient language of my Dene 21 22 people but not very well. Even now, three of my youngest sisters don't even know how to speak Slavey, 23 but understand very little. I do not want the pipeline 24 or any development before any land claims are settled. 25 Although I have dropped out 26 of school, I hope my mother will teach me how to live 27 28 in the bush and learn the many things she and my father 29 have taught my brother.

This is just the work of the

1	white people. They taught me in their ways and brought
2	me up in their own ways of life. I think about this at
3	times and it troubles me now, why haven't I stayed hero
4	and let myself be taught the Dene ways?
5	That is what I don't want any
6	more white people coming down here to destroy us and
7	our people our beautiful land and try to change our
8	lives, Again, I repeat myself, I want no pipeline
9	before any land claims are being settled.
10	That's all I've got to say
11	for now.
12	THE COMMISSIONER: Thank you
13	very much. May we keep your statement and mark it as
14	an exhibit?
15	MISS PIERROT: Yes.
16	
17	(WITNESS ASIDE)
18	
19	(SUBMISSION BY MISS LYNDA PIERROT MARKED AS EXHIBIT
20	C-148)
21	
22	THE COMMISSIONER: We will
23	just stop for a moment.
24	Yes, go ahead sir?
25	
26	FRED KELLY Sworn:
27	
28	MR. KELLY: My name is Fred
29	Kelly.
30	Mr. Berger, you wanted to hear
'	

what Fort Good Hope people have to say about the 1 In the same way a few interested Dene asked 2 pipeline. me to come up and say what I think of the pipeline. 3 I have travel three times 4 overseas for competitive skiing, representing Canada. 5 I skied in Scandinavia, Czechoslovakia, 1972 Winter 6 Olympics in Japan, and many times I've been in U.S. 7 You can say I travelled quite a bit, seen quite a lot 8 and talked to quite a lot of people. Still I am back 9 here and here I will remain. 10 Wherever I did travel, people 11 would say "It must be good to breathe pure, fresh air. 12 It must be good country where white man has not 13 spoiled. It must be good to live the way of your 14 ancestors, hunting and trapping, not the rat race of 15 the white man. Many talked like they envied Dene land 16 17 and Dene way of making a living. In Japan I tried to take a 18 picture of a man selling some food in a cart that he 19 was pushing around. When he saw me and my camera he 20 did a pretty fast disappearing act. Here was one 21 22 picture I could not show to Fort Good Hope, the poor bugger must have lost his pride somewhere, but not the 23 Dene. We are proud of our land and our way of living. 24 We breathe pure air. We have no need for filter cloth 25 over our nose to breathe like the many people in Japan, 26 where it is polluted so badly. 27 28 We are proud of what we have. proud of our ways, and we will keep it like so. We may 29

be poor but we are not starving. When we talk --

when you talk of pipeline, you talk of killing the land, killing the many animals. 2 With two of my brothers two 3 winters ago, I worked for G.S.I., a seismic company. 4 They used explosive powder underground. When this goes 5 off, there is noise, shaking and damage of the land. 6 Nature is hibernating, poor animals like the frog are 7 8 sleeping in the winter. They are shaken to death, and above craters of ground are turned over, exposing poor 9 Mother Nature. When spring comes, there is big holes 10 and ruins. But you will not destroy our land. 11 will not bring your white system on us. You will not 12 strip us of our pride. There will be no pipeline. 13 THE COMMISSIONER: Thank you 14 very much, sir. May we keep your statement and mark it 15 as an exhibit? Thank you. 16 17 18 (WITNESS ASIDE) 19 20 (SUBMISSION BY FRED KELLY MARKED AS EXHIBIT C-149) 21 22 23 MARY WILSON Sworn: 24 25 MRS. WILSON: My name is Mary Wilson and Mr. Berger, I would just like to say a few 26 words. I'm not going to take too much time. 27 When you look around you. 28 especially when out camping or just stoning any place 29 on the shore of the Mackenzie River or by a lake,

and feel the peace and quiet and the beautiful scenery, 1 the small creeks and rivers running freely without a 2 dam to block its say. If you cast your line for fish, 3 you are always sure to get something. 4 And then think what it was 5 like when you were in the south anywhere, where 6 7 development has taken place. You hate to see the free country being destroyed. 8 When so-called government came 9 into Fort Good Hope in the form of roads in the 10 settlement, the town widening like other settlements with 11 houses, even hostels, the Hudson Bay store being 12 enlarged, I thought it was something wonderful happening 13 to our little settlement, but after I came beck from 14 Quebec where I spent two years, just to go and visit my 15 husband's family, it didn't look so wonderful, because I 16 saw how it was out in the south. There is no freedom. 17 You almost have to ask 18 permission for anything that you want to do. You have 19 to have a piece of paper for everything, to put your 20 camp up for a night, you have to have the paper and 21 22 also pay for camping. You can't even go fishing without running into signs saying "Keep Away, Private 23 Property" Never mind trying to light a fire. Can you 24 see that happening to us in the north. 25 Suppose the pipeline and 26 highway come through, our stores will be taken over like 27 28 in Alaska where the local people are complaining now and what about all our camping areas and fishing places, 29 both in summer and winter. Then think of what will

happen to all our young people when they bring their 1 crew of 800 white men, the settlement of Fort Good Hope 2 will never be the same. 3 I have a granddaughter eight 4 years old now, and I can't help but worry about her, 5 also my other grandchildren. I brought up my four 6 children alone after my first husband died when I was 7 only 27. Left alone with four little children with no 8 experience of any work or anything, I tell you it 9 wasn't easy but I was too proud to go and beg for 10 welfare, so I brought my children myself. 11 cutting my wood while packing the baby on my back. 12 did everything that I could to make a little money so 13 that I could feed them and put clothes on their backs; 14 scrubbed other women's floors, did their dirty laundry 15 for the T" T, because I was too proud to go and ask for 16 welfare, because that's the way I was brought up. 17 parents and my people I- know in those days they were 18 19 very proud people. Now today when I think back, 20 21 sure I remember all the hardships I went through with 22 my children, but I'm proud of what I did when I look at my children now; three married, just the youngest one 23 still with me. I feel proud of myself because I know 24 how I worked to bring them up and they don't disappoint 25 I feel proud of them. 26 I'm not going to take too 27 That's all I have to say. 28 much time. 29 THE COMMISSIONER: Thank you. Mrs. Wilson. Could you leave your statement with us 30

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please and we will mark it as an exhibit? Thank you
1
2
   very much.
3
                              (WITNESS ASIDE)
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6
    (SUBMISSION BY MRS. MARY WILSON MARKED AS EXHIBIT C-150)
7
8
9
                              EDWARD KAKFWI, Sworn:
10
                              MR. KAKFWI:
                                           My name is
11
   Edward Kakfwi. Mr. Berger, yesterday Mr. Blair was
12
   saying that the pipeline would not hurt the land and I
13
   was thinking, what about all the trees and the land
14
   that the pipe will run through. The trees will he
15
   knocked down, not to be replaced again and about the
16
17
   pollution that it will cause, the pipeline.
                              I have seen where the seismic
18
19
   camps were located and on these camps, they did not
   drill no holes for the utility -- to where the utility
20
   is placed and all this waste must go some place in the
21
22
   spring time when the water flows, it probably goes into
23
   the lakes.
                              That is why I was wondering
24
   why he was saying that the pipeline will not hurt the
25
          The land to us is something that money can't
26
   buy, nor will it replace it. That is why I do not want
27
   the pipeline along with the other Dene people.
28
                              I think that if I said what have
29
   in mind, which just slipped my mind now, it would take
30
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1	me all night so that is all I have to say.
2	THE COMMISSIONER: You take
3	your time if there is something else, you tell me about
4	it and if you can't think of it now, you can tell me
5	later.
6	MR. KAKFWI : Out on the
7	coast we used to work for the seismic camps and
8	sometimes they would be out on the ice, the camps
9	THE COMMISSIONER: You mean
10	on the Arctic Coast?
11	MR. KAKFWI : Yes. And they
12	just, where the utility again is placed, it all goes
13	into the sea.
14	THE COMMISSIONER: You mean
15	the garbage and the sewage?
16	MR. KAKFWI : Yes. And the
17	oil that comes out from the NOD wells and trucks and so
18	on, they all pollute the water. There again is why I
19	
١٠١	don't want the pipeline.
20	don't want the pipeline.  That's all I have to say.
_	
20	That's all I have to say.
20 21	That's all I have to say.  THE COMMISSIONER: Thank you
20 21 22	That's all I have to say.  THE COMMISSIONER: Thank you
20 21 22 23	That's all I have to say.  THE COMMISSIONER: Thank you very much.
20 21 22 23 24	That's all I have to say.  THE COMMISSIONER: Thank you very much.
20 21 22 23 24 25	That's all I have to say.  THE COMMISSIONER: Thank you very much.  (WITNESS ASIDE)
20 21 22 23 24 25 26	That's all I have to say.  THE COMMISSIONER: Thank you very much.  (WITNESS ASIDE)
20 21 22 23 24 25 26 27	That's all I have to say.  THE COMMISSIONER: Thank you very much.  (WITNESS ASIDE)  GENE OUDZI Sworn:

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

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to shoot them if we need them, we don't shoot ducks just
2
   to take pictures, just to take a few flash.
                              I think that's all I have to
3
   say for now.
4
5
                              THE COMMISSIONER: Well when
6
   you worked at Sans Sault in 1970, you were working for
7
   Arctic Gas, were you?
                              MR. OUDZI:
                                          No, this is
8
   Northern Construction Dredging Sans Sault.
9
                              THE COMMISSIONER:
10
   dredging Sans Sault Rapid?
11
12
                              MR. OUDZI: Yes, yes.
13
                              THE COMMISSIONER: Just south
   of the Ramparts?
14
15
                              MR. OUDZI:
                                          Right.
16
                              THE COMMISSIONER: An is the
   company at Colville Lake Heath and Sherwood, is that an
17
   exploration company?
18
19
                              MR. OUDZI: Drilling.
                              THE COMMISSIONER: Drilling?
20
21
                              MR. OUDZI: Yes.
                              THE COMMISSIONER: Drilling
22
23
   for oil or gas, is that it?
                              MR. OUDZI: Yes.
24
25
                              THE COMMISSIONER:
                                                 Okay,
26
   thank you, thank you very much.
27
28
                              (WITNESS ASIDE)
29
30
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JONAS GRANDJAMBE resumed: 1 2 MR. GRANDJAMBE: I have spoken of the pipeline and the highway yesterday. 3 Today I'm going to talk about forest fire and the pipeline. Mr. 4 Berger, we had a film of wildlife and birds of this land 5 and a meeting afterwards before you came. From that 6 meeting I heard the pipeline, when laid out, some part 7 will be buried, some part on surface of the ground which 8 will be very dangerous to forest fires. A forest fire 9 can destroy anything, if a forest fire is out of control 10 there is nothing that can stop it, only rain. 11 I've been a fire crew Loss 12 and fought a lot of fires to know what a fire can do. 13 Once the fire is out of control I'll never sent my men 14 out in front to fight it. If there is a fire going to 15 the pipeline that is out of control, would the pipeline 16 boss send out his workers to fight the fire, maybe he 17 If he did, he'd be sending them to their death. 18 A fire out of control can travel fast. A fire can get you 19 cornered. You can survive only if there is a lake close 20 by and sometimes there is no lake. Even on the lake you 21 can sometimes choke on smoke, smoke can go as low to the 22 surface of the ground. A forest isn't one big fire 23 moving, a fire can jump all-cut half a mile ahead of the 24 main fire, and you not knowing there is a fire starting up 25 ahead of you, it can surround you and then you are 26 trapped. And where could you go, you're a dead duck. 27 If a fire started close by the 28 pipeline and the pipeline had a leakage it surely catch 29 fire, maybe blow up. For sure, we'll get the blame for

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the damage, knowing that we don't like the pipeline, but
1
   us Dene, we know there is two ways a fire can start u.
2
   One is the lighting, second is the man. We can tell if
3
   it was a lighting, we can tell if it was a man so we'll
4
   investigate it and tell you what start it.
5
                                                Forestry can
   tell you the same thing I'm telling you.
6
                              You are going to have a lot
7
8
   of trouble with fire, we have lots of it every summer.
   Your pipeline workers might have to defend their
9
   pipeline from fire every summer. What if the whole
10
   pipeline blows, up? It will be goodbye cruel world for
11
   the whole Northwest Territories. Saying this, to have
12
   troubled the pipeline peoples, but I'm telling you that
13
   is if the pipeline comes through you'll have trouble
14
   with fire and which I hope the pipeline doesn't come
15
   through.
16
17
                              That's all I've got to say.
                              THE COMMISSIONER:
18
                                                 Thank you
   very much. That statement will be marked as an exhibit
19
   then.
20
21
22
                              (WITNESS ASIDE)
23
    (SUBMISSION BY JONAS GRANDJAMBE MARKED AS EXHIBIT C-131A)
24
25
26
                              JOANNE CHARNEY:, Sworn:
27
28
                              CHIEF T'SELEIE:
                                               The lady is
29
   nervous and she can't read it, so I will read it.
30
                              "My name is Joanne Charney.
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"Mr. Berger, since 1 2 there's enough time for all of us to speak, I'll speak on behalf of my friends and myself. We were 3 all born and raised in this town. We just want to 4 say that before all these white people came with 5 their ways of life, we were happy with the Dene 6 way of life. 7 "Now we are confused 8 because the white people came and turned our heads 9 towards their way of life. We do not want the 10 pipeline to go through our land because we know how 11 much this land means to our people and us, and we 12 would be terribly hurt if the white man take over 13 this land of ours. 14 "We can almost see our people 15 sitting in the ground with their heads on their arms 16 17 and we could see the great invisible burden weighing over them. 18 "This land is just like a 19 a breathing human being. 20 part of us, a part of. the pipe line goes through, the Dene people will see 21 22 trouble, death awaiting you." 23 THE COMMISSIONER: Thank you 24 very much. We will have that statement marked if we 25 Thank you. may. 26 27 (WITNESS ASIDE) 28 29 (SUBMISSION BY JOANNE CHARNEY MARKED AS EXHIBIT C-151) 30

EDDIE COOK Sworn: 1 2 3 MR. COOK: Mr. Berger, I haven't got a brief, but I am going to be as brief as I could. 4 5 My name is Eddie Cook, and I'm 60 years old. I was barn and brought up in Good 6 7 I was brought up partly in the old ancient ways, where you have got to struggle and find ways to make 8 your own living off the land, such as -the system we 9 used, like a young boy growing up, not allowed, not 10 supposed to eat certain foods because it affect his 11 physical condition. Certain foods, part of animals, 12 certain berries, and you can't even lay down on the 13 branches and boughs you have in your tent. You have 14 got to sit on your toes; if you are going to lay down, 15 you lay down and go to bed, that's it. 16 I remember how I was only 6 17 years old when I first had my dog teams, two dogs, and I 18 was taught how to make a living off the country, the 19 land and just to start with , I set the rabbit snares. 20 I went and set my rabbit snares, say maybe about half a 21 22 about four or five snares and the next morning, I got up and my dad yells at me, we were living in the tent, it 23 could have been 40 below for all we know, it's cold, he 24 said get up and go see the snares, get something to eat 25 for breakfast, and we had all kinds of meat in the tent 26 at home, but that was the way of living, you know, that 27 is the way we were brought up. I wasn't the only one, 28 there were many others besides me. I went over, I got 29 up, set the fire -- lit the fire, the stove and set off

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in the dark to see my snares, and I was pretty -- it was kind of creepy, dark you know and a child is afraid to go in the dark and I was glad when I reached my last snares, and when I opened the snares I happened to catch two rabbits and I really made a B-line for the tent on the way back. And so forth, and my dad showed re how to set things like snares and such -- ways of catching furbearing animals, and that's what I was taught, and right now I can truly say I can go out and trap -- I'm going to and catch fur-bearing animals without a steel trap. I can go and catch fish without fish nets. Well afterwards, I was sent down to Aklavik, that was in 1926. And I was brought in -- I was forced to learn a foreign language and learn the foreign culture. That was the English language, and I was forbidden to speak my own tongue, of which I am always proud of. Well eventually after I finished my -- after spending five years at the R.C. Mission School, there was no holiday leave, you stay right there. You go in there and you come out when you finish. Then after 1933 1 went out to Edmonton to go to what you call high school and I completed my grade 12 and graduated in 1939, and then after I wanted to further my studies and I completed my studies to study my theological studies, but due to my poor health, I had to relinquish my ideas, my ideals. Then I came back and worked

for various companies like Anderson oil, then for the

Hudson Bay Transport and then with Imperial Oil. I was

working with the Canol project, and then I came back here and managed a store for the -- one of the local -- Gabriel Kakfwi who had a trading post then, I managed it for three years. Afterwards I went trapping, but while trapping I had an offer to work for the Indian Agency in Northern Alberta and I accepted that, and I worked 13 years with them. But that call of the wild, the urge to go back to the country, to the land, my land. Why did I go back to my land? Because I love and respect my land, and my land was my supplier of food, it was my teacher, my land taught me. It taught me education which I could not learn in the white man's books.

Regarding the pipeline, well actually we all know there will be a great influx of strangers for the construction of this pipeline, and the consequences that would take place after, not after, even during the construction. Like meeting those strangers with different ideas, will be a bad influence on the local people. The way they say, the way they act! I know it would be great danger to our children.

There is a possibility there could be a break in the pipeline, you or anybody may say, "Oh it may happen once in a hundred years". Well, after you complete your construction it could happen in a hundred hours, but what I have -" why I agree with the people, the Dene people of the Territories, say they don't want any pipeline until the land claim is settled, and that's my wish too and I want, because we have been the inhabitants of this land for hundreds, maybe thousands of years, before any white men set foot on our land.

And furthermore, we have never given our land. You may 1 chop a tree, tree number 11, we never seeded the land. 2 We never give up our land. 3 My Grandfather, he was the 4 one -- a lot of the local residents told me, my 5 grandfather when the Indian Commissioner put the money 6 across the table, he said "This is your money for your 7 land". He says "is that for my land?" He said "No, we 8 want to be good friends". Well okay, that's good 9 "What will I do", he says, "Protect yourself, 10 protect your land". "Well what would I do if 1 see a 11 white man coming on my land?" "Well you just go and 12 shoot him", that's what he said. 13 Therefore, bearing this in mind, 14 I fully agree and always up to I die that I do not want 15 any pipeline until a land settlement has been completed. 16 And regarding the influx of strangers, I know what 17 consequences that occurred, took place when the U.S. 18 Army came to the Northwest Territories, especially at 19 Fort Smith. Many homes were broken, married husbands --20 wives leaving their husbands and so forth, and it so 21 22 happens now at Fort Smith, you have not only browner people but even black people at Fort Smith. 23 Like I said, I love and respect 24 I recall the ways I was brought up and could 25 make a living out of this country, so I tell and teach my 26 children how to make a living out of the land by saying 27 "This is how-your grandfather said and taught me." and 28 I'm wishing and I'm hoping that in the years to come, 29 that one day my children will say to their children,

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"This is how your grandfather taught me to make a living
1
2
   off the land".
3
                              I thank you.
                              THE COMMISSIONER:
                                                 Thank you
4
5
   very much, sir.
                     Thank you.
6
7
                              (WITNESS ASIDE)
8
9
                             MAURICE COTCHILLY, Sworn:
10
                             MR. COTCHILLY: I don't talk
11
12
   very good English.
                             THE COMMISSIONER: Well I am
13
   sure it will be good enough for me.
14
                             MR. COTCHILLY: Maybe it
15
   won't be any good but still I'll say a few words.
16
17
                             My name is Maurice Cotchilly,
   I was born about 180 miles west of Good Hope, 1908, on
18
   January 2nd, born outside in between camps, just an open
19
   fire. I would have been froze, but I don't know how my
20
   mother saved my life. From there on, they brought me up
21
22
   and send me to school with my brother, 1915, ands stayed
   in school for five years without having a vacation.
23
   when we got back, my brother started to work right away
24
   with the traders and me I stayed with my parents.
25
   stayed with my parents, I went out with my dad to fish
26
   on a lake , about 45 miles out here. And that is where
27
   my father taught me how to build the nets, how to set
28
   nets, how to set snares, snare rabbits and shooting
29
    chickens. So I was well aware, I was proud of that,
30
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because I thought we had lots of grub, we don't care for
white man grub. As long as we got fish, rabbit and
chickens.

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

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

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

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

1	After they put the pipeline
2	on, it will be worse and it's how it's going to be
3	with our children and our next coming generation. So
4	I don't like to see pipeline come through our land.
5	If the pipeline come through, what is going to be
6	happen? Even now animals are thinning out and how it's
7	going to be if the pipeline is come through." It will
8	be worse, I know about bush and know how many kinds of
9	animals are using timber bark for food, that's why I
10	don't want to see any pipeline to come through to
11	spoil our land because I love it and I don't want
12	nothing to destroy it.
13	That's all I can say.
14	THE COMMISSIONER: Thank you
15	very much. May we keep your statement and mark it as
16	an exhibit?
17	MR. COTCHILLY: Okay.
18	
19	
20	(WITNESS ASIDE)
21	
22	(SUBMISSION BY MAURICE COTCHILLY MARKED AS EXHIBIT C-152)
23	
24	JUDY MOYNIHAN: Sworn:
25	
26	MISS MOYNIHAN: My name is Judy
27	Moynihan. I have been a resident of Fort Good Hope for
28	the past 9 days only. I have had the privilege of
29	meeting some of the permanent residents of the community
30	and some of the older residents of the community during

my stay here. 1 For the past three days I 2 have been listening to the Dene people and the pipeline 3 people and the government people speak. I have been 4 hearing about a way of life, a culture that has already 5 been severely disrupted by the people from the south 6 7 bringing in new developments in the name of progress, southern progress imposed upon the northern people. 8 I cannot understand how, at 9 this time, when millions of dollars are being spent in 10 the south to restore a more natural environment and to 11 stop further pollution, that the Government of Canada 12 could even consider creating another wasteland in the 13 name of progress, and this involves not only mutilating 14 the land but destroying a people, a way of life. 15 16 If, after hearing what the people here have to say, the government allows the 17 pipeline to be built, I would have to conclude that we 18 19 are living under a dictatorship, not a democracy. the people in the south were made aware of the whole 20 pipeline issue, not just the cost or route or even the 21 22 environmental issues, but the fate of the Dene people, I wonder if there would not be more of a public outcry. 23 Our government makes a token 24 of boycotting nations such as Rhodesia, Portugal, South 25 Africa, for the way they treat their native people. 26 this pipeline is allowed to go through, it will make a 27 farce and a sham of. our own bill of rights. 28 29 It is my hope that the Government of Canada will listen to what the people of this 30

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
I	

you will be speaking as the elected leaders of the people 1 2 of Good Hope. 3 Well, we will start again then and -- well, you go right ahead. 4 5 BEVERLEY EDGI Sworn: 6 7 MISS EDGI: My name is 8 Beverley Edgi and I'm a grade 10 student. I live in 9 Fort Good Hope all my life but for the past year I've 10 been going to school in Inuvik. Since I can remember, 11 my parents never went to bush because my dad is working 12 in. town. Since I started to go school, I always 13 wanted to go to bush but I couldn't go because I had to 14 go to school. 15 16 I used to think what do I go to school for, only to get taught, which came in one ear and 17 went out the other, but now that's not what I think. 18 am planning to finish school and to be something for this 19 town, but right now one thing that concerns me the most 20 is the pipeline. Judge Berger, how many Dene people told 21 22 you they don't want the pipeline or the highway to go through. Every single one of my people told you they 23 don't want the pipeline or highway to go through because 24 they don't need it. There's enough damage done to our 25 land as it is now, that is why we don't want the pipeline 26 because it will cause even more damage to our land. 27 The government may think that e, 28 29 the Dene people are all dumb and ignorant, but we are not dumb and ignorant. We are concerned about our land and

many more, and even concerned about the next generation 1 and the generation after that. Maybe many of my people 2 cannot speak English, but that does not mean they are 3 dumb. A lot of them are way smarter than you think. 4 They say the price of food 5 will go down because it is going to come in by the 6 7 highway, but is that more important than our land and its wildlife? No it isn't. If they build the pipeline, 8 who will work on it? Only the people from the south who 9 are qualified to do that kind of work, and maybe only a 10 few native men will work and that's men who will do 11 labour work like slashing. 12 Judge Berger, did you white 13 people ever have respect for your elders? That is the 14 kind of respect we have -- or even more respect we feel 15 towards our land. The people who want this pipeline 16 are people who e very greedy for money and to fill 17 their needs. Did they ever think of other people's 18 needs? Well I'll be if they did. 19 I said it before and I'll say 20 it again, we the Dene people don't want the pipeline 21 22 and there will be no pipeline. I said all this not for myself, but for my people. 23 24 Thank you. 25 THE COMMISSIONER: Thank you very much and we would like to keep your written 26 statement and have it marked as an exhibit. 27 28 29 (WITNESS ASIDE) 30

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(SUBMISSION BY MISS BEVERLEY EDGI MARKED AS EXHIBIT
1
2
   C-154)
3
4
                              THE COMMISSIONER:
                                                 Yes, go
   ahead.
5
6
7
                              WILMA KELLY Sworn:
8
9
                              MISS KELLY:
                                           Judge Berger, my
   name is Wilma Kelly, I'm 17 years old and I was born in
10
11
   Fort Good Hope.
                              The Dene people say they want
12
   no pipeline. They speak what they think for the good
13
   of the future and their children. The pipeline would
14
   only be another problem, a big problem to the Dene
15
   people later on.
16
17
                              If this pipeline were to be
   made, think of the damage it would do the land, animals.
18
   If it was damaged, the plants are not going to be able
19
   to grow in ground with no good soil. The animals we
20
   have to kill or hunt to eat also have to have a source
21
22
   of plants to feed on. Animals need them plants.
23
                              If the oil spills around
   trees and lightning can cause forest fires, some of the
24
   wood needed to make fire in the cold winter will be
25
   burned and it will be no good. Forest fires are
26
   increasing every year in the fall, when it is dry.
27
                              The white men leave useless
28
29
  trash wherever they go. If that pipeline was broken,
   the water we drink would be dirty. They tell us boil
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The fish are very few the  past few years. Fish seem to be scarce. The white  made up laws, we don't need laws. The Dene people love busy life and the fish camps and hunting.  School was said to be a waste of time, I believe that is also true. Education can cone later in a growing child. The Dene people think it is better for their children to be taught the bush life. We think the children should be kept in bush or spring camps part of the school year. Education here in Good Hope should have a lot more Dene teachers to teach the children how to learn more of the Dene people customs.  We need our land. No pipeline was needed in the old days and will not be needed. It would spoil our land.  That's all I have to say. THE COMMISSIONER: Thank you. May we keep your statement too and mark it as an exhibit?  (WITNESS ASIDE)  (SUBMISSION BY WILMA KELLY MARKED AS EXHIBIT C-155)  BENOIT ERUTSE Sworn:  MR. ERUTSE: My name is Benoit Erutse.	1	the water, which sounds silly.
made up laws, we don't need laws. The Dene people love busy life and the fish camps and hunting.  School was said to be a waste of time, I believe that is also true. Education can cone later in a growing child. The Dene people think it is better for their children to be taught the bush life. We think the children should be kept in bush or spring camps part of the school year. Education here in Good Hope should have a lot more Dene teachers to teach the children how to learn more of the Dene people customs.  We need our land. No pipeline was needed in the old days and will not be needed. It would spoil our land.  That's all I have to say. THE COMMISSIONER: Thank you. May we keep your statement too and mark it as an exhibit?  (WITNESS ASIDE)  (SUBMISSION BY WILMA KELLY MARKED AS EXHIBIT C-155)  BENOIT ERUTSE Sworn:  MR. ERUTSE: My name is Benoit Erutse.	2	The fish are very few the
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We need our land. No pipeline was needed in the old days and will not be needed. It would spoil our land.  That's all I have to say. THE COMMISSIONER: Thank you. May we keep your statement too and mark it as an exhibit?  (WITNESS ASIDE)  (SUBMISSION BY WILMA KELLY MARKED AS EXHIBIT C-155)  BENOIT ERUTSE Sworn:  MR. ERUTSE: My name is Benoit Erutse.	13	teach the children how to learn more of the Dene people
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21 too and mark it as an exhibit?  22 (WITNESS ASIDE)  23  24 (SUBMISSION BY WILMA KELLY MARKED AS EXHIBIT C-155)  25  26 BENOIT ERUTSE Sworn:  27  28 MR. ERUTSE: My name is  29 Benoit Erutse.	19	THE COMMISSIONER: Thank you.
(WITNESS ASIDE)  (WITNESS ASIDE)  (SUBMISSION BY WILMA KELLY MARKED AS EXHIBIT C-155)  ENDIT ERUTSE Sworn:  MR. ERUTSE: My name is  Benoit Erutse.	20	May we keep your statement
23 24 (SUBMISSION BY WILMA KELLY MARKED AS EXHIBIT C-155) 25 26 BENOIT ERUTSE Sworn: 27 28 MR. ERUTSE: My name is 29 Benoit Erutse.	21	too and mark it as an exhibit?
24 (SUBMISSION BY WILMA KELLY MARKED AS EXHIBIT C-155) 25 26 BENOIT ERUTSE Sworn: 27 28 MR. ERUTSE: My name is 29 Benoit Erutse.	22	(WITNESS ASIDE)
25 26 BENOIT ERUTSE Sworn: 27 28 MR. ERUTSE: My name is 29 Benoit Erutse.	23	
BENOIT ERUTSE Sworn:  27  28  MR. ERUTSE: My name is  29 Benoit Erutse.	24	(SUBMISSION BY WILMA KELLY MARKED AS EXHIBIT C-155)
27 28 MR. ERUTSE: My name is 29 Benoit Erutse.	25	
28 MR. ERUTSE: My name is 29 Benoit Erutse.	26	BENOIT ERUTSE Sworn:
29 Benoit Erutse.	27	
	28	MR. ERUTSE: My name is
- 13 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	29	Benoit Erutse.
I will just say a few words.	30	I will just say a few words.

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.
ı	

There was a story one time 1 2 put out, a book, it was entitled "Black Like Me". was about a white man who changed himself to a black 3 man by changing his colour, the colour of his skin and 4 teasing his hair. He now knows what it's like to be a 5 black man, how a black man is treated by white people. 6 Maybe a white man should do 7 that and try to be a Dene like us, change the colour of 8 his skin; maybe if his hair isn't black he should die it 9 black, and try to live the way we do right now, see how 10 he is treated, maybe start him off when he is really 11 young, bring him out to the bush and have n older person 12 bring him out there, teach him all about the things we 13 know out there, trapping and living off the land. 14 if this took place, maybe about 15 years ago and he has 15 known all about that and what's here today, maybe you 16 can ask him about it and he'll know what it will be like 17 to have this land of his taken away. 18 19 This is why we are here today. to fight for our land, the land which we have 20 lived on for thousands and thousands of years, long 21 before the first white man set foot on it. 22 23 Should the pipeline go through there will be many foreign people pouring into this land 24 of ours. Right now we are the majority, majority of 25 people over the white people in the north here. Should 26 the pipeline go through, we will be the minority, 27 therefore we will be pushed aside. Right now because we 28 are the majority of people, I think we will be listened 29 to, more anyways than if we were the minority.

If you put both pipelines 1 2 through, how much of the land will have to be excavated to put both the pipelines through and how much more of 3 it will have to be taken out to put the highway through, 4 if it was to go through. 5 They bring out seismic companies 6 every year, tearing up the land, doing seismic work, 7 therefore they use dynamite which they place under the 8 ground, and they do their explorations all over the 9 country. You can see it right now if you are flying 10 over, this land of ours. You will notice all the cat 11 trails, winter trails which the cat has done, which was 12 done for the explorations and looking for oil, I quess, 13 natural gas and other minerals, which they were hoping to 14 find under this country of ours, or this land of ours. 15 16 I have worked with a seismic company, I can't recall when but it was in the 17 mountains, near the Wells, going towards the barren 18 19 land, I can't quite place where it is on the map or anything but it was close to the barren lands. You can 20 tell that by the number of trees you find around there, 21 22 there weren't very many, And I have watched them place dynamite -- I haven't watched them put it in but I can 23 see them blowing them -- blow the dynamite up and when 24 they blow up some of these dynamite, they blow out the 25 They call them blow-outs or something like 26 27 that. They create a crater 28 THE COMMISSIONER: You mean 29 the seismic? 30 MR. KAKFWI: Yes, the seismic

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

which he would grab. I know which one I would grab 1 The meat, the moose meat or caribou meat, 2 3 that's what I would grab. Out of this land of ours, we 4 make many things, not only from the animals but from 5 the trees also. From a tree, a man can make a canoe or 6 snow shoes. You shoot a moose, you can get meat, from 7 8 the hide you can make a jacket or you can make moccasins or mukluks for the winter. From a wolf or a 9 wolverine, you can make the trimmings for a parka. 10 With the gas or pipeline, the pipeline which they are 11 proposing to put through, should it wipe out all the 12 animals and the vegetation which the animals live off, 13 which in turn we live off, should the gas or the 14 pipeline be put through, I think the vegetation will be 15 destroyed. In return, the animals which live off these 16 17 vegetations die. So will we. The air that we breathe out 18 here in our land is clean, it's fresh. You don't smell 19 anything like that down south, at least I don't think 20 so Should the pipeline come through and other major 21 22 developments, or major developments come through, I think this fresh air of ours which we breathe every day 23 will be polluted. There may come a time when more 24 major companies come in and the air comes more 25 polluted. You may not recognize a person walking down 26 the road, you wouldn't recognize his face, he may be 27 wearing a gas mask or something. 28 29 They say in 1492 Columbus dis-

covered America. Maybe he was seen by some of the native

people of this land, maybe they seen him put a stick into 1 their ground with a flag at the end of it saying "I claim 2 3 this land for my country". I think people would find it 4 pretty funny today if I went across to Europe and put a 5 flag into their land saying "I claim this land for the 6 Dene people of the Northwest Territories'. We were 7 civilized in our own way when Christopher Columbus came 8 across here. Maybe our ways were different, but for 9 ourself I think we had, you know, our own way of 10 living, and they had their own, therefore we considered 11 ourself also as civilized people. 12 Like all the rest of the 13 people that have spoken before, maybe I have repeat. 14 me of these things that they have said but I've said 15 it, so it may sink deeper into the minds of the people 16 17 who are here or who will hear it when you go back down south. Maybe it will sink deeper into their heads that 18 we don't want the pipeline to come through this land of 19 the Dene people. 20 21 Thank you. 22 THE COMMISSIONER: Thank you very much. Would you let us have your written 23 statement and it will be marked as an exhibit. 24 25 26 (WITNESS ASIDE) 27 28 (SUBMISSION BY MR. TOMMY KAKFWI MARKED AS EXHIBIT C-157) 29 30 JAMES CAESAR resumed:

MR. CAESAR: Mr. Berger, I gave 1 2 my testimony before and I would like to give another one. Mr. Berger, I would like to say 3 a few things on what I think everyone is trying to tell 4 you and the Pipeline Inquiry. We have told you the 5 pipeline is not necessary and that there will be no 6 The reason that being the first, we own the 7 pipeline. land; second, we have lived here for thousands of years. 8 For these reasons alone and others, we know the land and 9 its ways better than any expert from the south. 10 In the last two days, many of 11 us have learned a great deal. We have been informed be 12 experts of the pipeline that the pipeline will not do any 13 damage to the land or the animals that live on it because 14 studies have been done about these things. 15 lines, or seismic lines, have already damaged our land. 16 Some of us have told you we saw dead beavers, dead ducks 17 and dead moose floating on our waters. 18 19 Is the executive of the Government of Canada and business companies going to send 20 experts up here on our land and try to convince us that 21 the moon is made of cheese? We have been fooled, tricked 22 and cheated too many times that this is only a joke, or 23 maybe a very serious plan that needs very careful 24 attention on the part of everyone concerned with the 25 pipeline, highway or development in the past, present or 26 in the near future that will be taking place on our land. 27 Therefore, I would like to 28 close my opinion advising you, Mr. Berger, to reexamine 29 and evaluate all the testimonies that the Dene people

1	have given to you, and give them your every
2	consideration.
3	That's all I have to say.
4	THE COMMISSIONER: Thank you.
5	Thank you very much. We would like that statement
6	marked too.
7	(WITNESS ASIDE)
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9	(SUBMISSION BY MR. JAMES CAESAR MARKED AS EXHIBIT C-116A)
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12	MARTINA COTCHILLY, Sworn:
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15	MRS. COTCHILLY: My name is
16	Martina Cotchilly. I used to be a T'Seleie, I'm a
17	sister to the two brothers here, and I come from Fort
18	Good Hope, I was born and raised there. I got a
19	husband and two kids.
20	I have been to school but I
21	never finished, just went half way to high school but
22	tonight, Mr. Berger, I would like to express my opinion
23	on your opening statement about what would be the
24	impact on the land if the proposed pipeline passes
25	through.
26	In the past two days, listening
27	and wondering what my people say, I wondered back to the
28	days when I was on the land with my parents. It was
29	beautiful, especially in the spring about May when you
30	have a tent pitched on a lake, quiet in the evening,

everything coming to life in the morning, even the plants seemed to move.

The clearing for the proposed pipeline will be 120 feet wide. This tells me that some of our trees and plants will have to be destroyed, which I believe will never grow back. During the past two days, one of the members of the pipeline tells us there will be no damage done when the pipeline goes through, but in clearing 120 feet of land for the whole route of the pipeline, will surely destroy our trees and other vegetation. The route of the pipeline is more than a thousand miles long. This means that 40 square miles of land will have to be cleared of all trees and vegetation.

On top of this, there will make other clearings for compressor stations, stockpiling and airports, so all in all, you can't tell me that the pipeline will not destroy anything. We Dene people love our land, our trees, our animals, we enjoy living on it. We hate seeing our land being destroyed, that all living animals depend on so much and in turn we depend on the animals and our land.

I, too, would like to express my deepest concern for my land and for the future of my children. Therefore, in conclusion, Mr. Berger, we Dene people will never want the pipeline and that when you report back to Ottawa, would you give your deepest consideration of all the hearings in the Mackenzie Valley?

Thank you, that's all I have

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)
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8	(SUBMISSION BY MARTINA COTCHILLY MARKED AS EXHIBIT C-158)
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11	JEANNIE SHAE, Sworn:
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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)
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29	(SUBMISSION BY MISS JEANNIE SHAE MARKED AS EXHIBIT C-159)
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1	CHIEF T'SELEIE: Can we go
2	into our statements now?
3	THE COMMISSIONER: Yes, yes,
4	yes.
5	ALFRED RABISCA, Sworn:
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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 jive 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
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deep, and looking at the map I can see where the trappers 1 travel, but you don't see deep gouges in the land, the 2 land is left the way it was. It's not a checkerboard, but 3 if you did have awful lot of seismic up here, you will see 4 a checkerboard, and every time I fly over the Northwest 5 Territories around this area, I look at my next friend and 6 7 tell him "Let's play checkers from the air". Being a Dene, I only take pride 8 in what I am and I am proud to be with my people, speaking 9 up for them, and working for the oil company doesn't rear 10 that I will be sticking with them all the time. 11 work because I too got to live, I make money but I can go 12 to an outhouse and use that money. I'm not greedy for it, 13 I only use it the way I feel like it. 14 Working up at the Beaufort 15 Sea. I have seen some seismic companies coming along, 16 17 leaving their garbage behind and in the spring time when the snow thaws out, it sinks in, right in the ice, 18 that's the first thing that the sun rays hit is --19 THE COMMISSIONER: 20 The first thing what? 21 22 MR. RABISCA: The sun rays in the spring time hit and it sinks right in the ice. 23 I have worked with the 24 25 Eskimos up there and they are pretty peculiar about what we throw out, and I think they are right for what 26 27 they are standing up there too. There is a little island 28 which we can't go on because it's prohibited for us to 29 go in there.

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 tine, 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

don't accept an X, then that treaty where that X was made shouldn't be accepted.

Living in white society, I have seen a lot of things. I have made my own money to travel across Canada, that was what I earned. In the future, I want to see the rest of the world, if I live that long, but what I saw down south is nothing compared to what you see up here. The white man may think of an Indian up here as a stupid Indian or whatever they can call them, but when I went down south in my travels, I've seen winos, bums, tramps, hobos, whatever you can call them, and even times some of them would come up to me and ask me for a quarter for a bowl of soup. I keep my eyes open watching them and no, they didn't go in the restaurant and get a bowl of soup, they went directly to the bar.

When they do come up here to get a job, when they come up here they would look at an Indian and say, "Oh, he's a stupid drunk, don't bother he him". He should have saw himself while/was down south before he got a job up here. Like a lot of my people were saying, that they will bring drug addicts up here, I think they are right. Where I work I have seen a lot of drug addicts, some of them were even asked to leave the country or the Territories. The Eskimos just didn't want it, and I think my people wouldn't want it either.

Liquor was good enough, that put a little mark on their souls, and on the land itself, and this lard is just like my own ranch. Working with the pipeline out of Brandon, Manitoba, I've seen farmers, and they charged the pipeline for putting that

pipeline through their land. I think the Dene nation
has that right too, if they put the pipeline, they
should charge.

We are the new generation and we have wakened up. We know what's going on. The white man educated us, oh yes they educated us maybe to go alongside with them but we haven't. They taught us to be a little smarter and some day that we turned against them, This day and age, it's happening, and I do believe that our younger generation, which is coming up next behind us, will even fight harder for this land.

And while working at the Sans Sault test site, I was there, I seen them bringing muskeg dirt from the eastern country and putting it in trench. I doubt very much if many people have stood in that trench. Solid ice, maybe a foot and a half down, solid ice. We dug an eight foot trench, and you put that little bit of dirt in there, but I do believe if they ever dug that Sans Sault test site up, how far down did that permafrost melted. Once you cut it, you will never stop anything, she'll just melt.

Although they showed us diagrams saying they were going to have the pipeline refrigerated, that permafrost, nothing will stop it. It will result for sure. Like some of the boys, a lot of them had experience with the -- or some of them had experience with the pipeline, seismic. We all know that this country of ours here, right here in Good Hope is a complete checkerboard. A lot of new creeks are forming but they are probably all polluted. Waste oil just left behind, garbage,

whatever they left behind, it's unwanted up here. 1 And I say to the pipeline 2 outfit, if you want gravel -- they are bringing tons 3 and tons of solid pipe up here and that weighs a lot, 4 maybe you should bring your gravel along, don't touch 5 that land. You can afford to bring pipes up here, you 6 can afford to bring gravel from the south up here. 7 I know from experience, 8 because I have done everything. I worked on aircraft 9 for a number of years, joined the Navy for a year and a 10 half, everything I wanted to learn, I went through it 11 and I am glad that I did. I'm sure glad I came from a 12 proud mother. My brothers left school ahead of me; I 13 did a few years of trapping, never learned much, I 14 always ended up back in school. 15 16 I wish times that I was like my brothers, living out in the bush and being free, 17 feeling the nice fresh air that I breathe. Going 18 south, I just smell something different, the air stinks 19 to me, you can smell it. I think every member of the 20 party, when you do go back south you will smell that 21 22 air, there is a change. 23 So I hope the land claim is settled before the pipeline goes through, and I hope as 24 Arctic people take serious note, maybe study a Little 25 harder, but not at this moment, maybe the pipeline 26 27 shouldn't go through. I agree with my people wholeheartedly. 28 29 I think this statement should e good enough for tonight. I will see some reports, I

work with Gas Arctic people up north too. I work right 1 beside them. I see reports coming in of what's going 2 to be done, and I know exactly what's going on, but I 3 will fight the pipeline too, I'm in for it. And I will 4 ask our Eskimo counterparts to help us out too and some 5 southern people who may help us in this need now, don't 6 7 hesitate, just go on right ahead and help us. Thank you ladies and 8 9 gentlemen. THE COMMISSIONER: Thank you 10 11 very much, sir. 12 (WITNESS ASIDE) 13 FRED RABISCA resumed. 14 15 16 MR. RABISCA Mr. Blair, Mr. 17 Berger, Gas Arctic people, I have already made my testimony yesterday but I still have some more to say. 18 19 The government has took enough advantage of my people, my land and myself in 20 21 the past years. Government tricked, cheated and stole 22 from us. Sure, we gave, that is what he wanted but what do we Dene people got in return? Nothing but 23 trouble. Ever since they came, they brought trouble, 24 they did it for their own good, their own benefit and 25 green paper, what's so-called money. 26 By education, I was a teacher 27 28 in 1967, '68 and '69 but that was only for -- I had only two weeks training and then I got my certificate, but in 29 those three years I taught, I was getting paid \$350.00,

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28 29 a month, and do you think that this is enough to make a living on? No. The education taught to the children were against the wishes of the people and still it had to be taught because it was brought there by the government. They had no say, it looked as if they had no right on their own land and what they wanted and there are a few adults here who have graduated, made it to Grade 12, and after they graduated, the government did nothing for them. Sure, he pushed them through school to learn in their ways, to change them, to live in a white man's system, but after they finished graduation, I feel as if he ignored them. Social welfare, he brought it in so he can keep the people from going out into the land and to live in town, where they will have no worries. And alcohol, where he can put my people to sleep, to get them to fight amongst each other and classify then into individual groups. I have worked here and there among white people, and they laugh at the Dene people in front of me, because they call them drunkards. wonder if they ever think about themselves. hippies, robbers, murderers, drug addicts, alcoholics and others in their south, and if you white people take over, and I can see it on this proposed pipeline and the, highway, even now we Dene people in our own country and our own land, feel that we have very little in our own community. Like some have already said.

from the pipeline said that it will not damage our land.

Yesterday, one of the people

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He's from the south, who had never lived and experienced in the north the way we Dene people live, the way Dene people make our living. Can he come up in the north and make his living in the bush, by himself? I don't think so. Do we Dene people ever go out into the south and try to do things to your land, to destroy you, your children, your land and your future? No. We stay in our -- on our land because we cannot depart from it. This land we are proud of it, the way we live on it, the way we make our living. also will tell you when I went out to Winnipeg in April, when I arrived in Winnipeg, it was -- the temperature was very high, and it was very hot compared to my land, where there's fresh air, cool air, no pollution, and in this Winnipeg, there was no fresh air. And one old lady met me and she was a white lady, and then she asked me, "Are you a northern?" I said "Yes", and then she said, "I hear so many balk about the pipeline that the white people want to build on your land", and she said, "I was in the north once". She said "I loved that country because there's fresh air, no pollution, no sickness", and then she said, "Look at this city. Is there any air, any fresh air for you", and I said "No". There was not one open land, there was just straight buildings. Sore very old and torn clown, and then she said, "When you are ere, please be careful. You can never tell what will happen to you in the city". So I stayed there three days The only time I went out was and I stayed in my room.

to have breakfast and attend meetings. I was homesick,

I did not like it, I wanted to go home and I came back. Just remember, it's only three days. 2 Do you white people have the 3 freedom like we Dene people? I don't think so. 4 the reason there is so many white people coming into 5 our country, and yet, what more do you white people 6 7 want? Didn't we give you enough, can't you leave us alone and let us be the way we are? 8 Do you all know the word 9 "respect"? It came from you. Do you know the full 10 meaning of it? Well I'll tell you this, I don't think 11 e Dene people, we have respect for our land, 12 children, people and the future. We are not selfish or 13 ignorant. We have respect of what we have, and this 14 land where we were born, it is where we will die. This 15 land we live by, and yet the government people, I know 16 they re trying hard to take it from us. Why? Because 17 there's green paper on it, which you so called money. 18 19 Do you think we live for only today? No, we live for yesterday, today and tomorrow. 20 21 How about you? 22 Yes, Mr. Berger, I know, as a 23 Northern, as a Dene, that the pipeline will damage and destroy us, kill us, and the land itself, the future and 24 the people themselves. Why can't we control our own 25 right? Instead, decisions are made out in Ottawa by 26 people who I don't think know a thing about the north; a 27 thing about the way the Dene people live, the way they 28 29 make their living, and about the man in Yellowknife. 30 Who is the governor of this land?

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To this day, I really don't know but I was told so many times that we Dene people are the governor of our country and of our people and yet it's not true. We are not given that chance, we are being pushed around too much on our land. Maybe you had let my people sleep by the alcohol you brought, but now they are awakened and we will fight for our land, for our ways. Money means nothing to us. Do you think we Dene people need money to live? No. Well, Mr. Berger, there were a 10 lot of boys who wanted to give their testimony but they 11 are out fighting a forest fire. The only thing the 12 government can give them for employment. I am also an 13 employment officer at the moment. They sent Dene people 14 from here to Fort Smith where they can be apart from 15 their land to teach them. Fort Smith is in Northwest 16 Territories, and still the Dene people who were sent 17 there quit because they wanted to come back to their 18 land, and they wonder if there is any training to be 19 done in their home settlement, so Mr. George Barnaby and 20 I wrote out and to this day, I think it was in November, 21 22 and to this day we never got an answer back. 23 I phoned and they said it will be in the mail and yet it never came. We are 24 totally ignored, we were always ignored until today. 25 Judge Berger, that's all I 26 have o say but I'll tell you, my people who spoke to 27 you re not telling you-any fairy tales. 28 telling you the truth, from down deep in their hearts, 29 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.
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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
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about the place that I came from that I didn't know 1 2 before. 3 I discovered that a trapper or a hunter is the same as being a lawyer or a judge or 4 a doctor. I discovered that there was a whole spirited 5 dimension to living off the land. A lot of southern 6 people, the only thing they understand about living off 7 the land is throwing a bunch of gear into a camper and 8 going to where there are a few thousand people and sort 9 of pretending to be bush men. But the way of life of 10 the people isn't like that, it's a life of survival, 11 and it's the only thing that people know. 12 I think some people have in 13 their ideas, or their heads, the idea that Indian people 14 re the kind that you see on the reserve, but it isn't 15 like that up here. People don't have a reserve mentality 16 17 When you receive strong words, when people tell you about what is deep in their 18 hearts, E think that ought to be listened to. 19 our people understand survival because most of their 20 lives they have had to spend struggling for survival. 21 22 Life off the lane Ls hard, and there are many times when a lot of people think come pretty close to the end 23 of their lives. So he message I think is that the 24 people of the north will approach the pipeline question 25 with the same kind of [determination that it takes for 26 them to live off the and, and living off the land is --27 well it's a life and death struggle. 28 29 I can't say much more than Thank you. that.

THE COMMISSIONER: Thank you 1 2 very much, Mr. T'Seleie. 3 (WITNESS ASIDE) 4 5 GEORGE BARNABY, resumed: 6 I think that 7 MR. BARNABY: 8 the people who are listening to this hearing, and maybe a lot of white people in the south, have a lot to learn 9 from the native people. 10 The native people are the 11 only ones who can really protect this land. 12 By living, by having a way of life that is related so close to the 13 land, they needed to carry on their way of life. 14 people can't live without the land and the land can 15 only bc, protected by them. 16 If money corrupts our lives 17 and thinking, we will spoil this land for money. 18 people were interested in money, a lot of these would 19 have sold out already. The white man should look 20 closely at the system that he lives within. 21 22 everything is a commodity, to be either bought or sold. This includes people. The rich people who control this 23 system find it in their interest to keep it going, for 24 they are the ones who have the money to buy, in other 25 words, control. They should look closely at the 26 27 philosophy of the Dene which is sharing. 28 Do not look at the people in the confines of this settlement. They are not their 29 true selves. You see them in the bush, that's where

1	you will give them your respect.
2	Everything that's happened in
3	the north, all the change that's taken place, has not
4	been brought about by the people. Until such time as
5	they have the control over the changes that go on,
6	there should be no more talk of pipeline or
7	development.
8	That's all I have to say.
9	THE COMMISSIONER: Thank you,
10	Mr. Barnaby.
11	(WITNESS ASIDE)
12	CHIEF FRANK T'SELEIE, resumed:
13	CHIEF T'SELEIE: Mr. Berger,
14	members of the Inquiry party, and the gas pipeline
15	companies, I want you to listen, I want you to listen
16	clearly. Like the lady said, take your ears out of
17	your behind and listen.
18	I would like to say a little
19	more before the closing of the inquiry in Fort Good
20	Hope, you have heard our people, and I don't think any
21	of you who came here, who listened to our people, can
22	honestly say you can't understand us, and it was made
23	clear to :his inquiry that this is our land. I want to
24	make this clear, that the issue is recognition of our
25	rights to he land, the rights to control our lives, the
26	right to self-determination of our people. Until such
27	time that our rights are recognized by the federal
28	government and pipeline companies, we the Dene nation
29	cannot sit down and talk pipeline.
30	When the federal government

recognizes that we have the right to decide what 1 happens on our land, then and only then, we as the Dene 2 nation. will be willing to-sit down with you and 3 discuss your proposal for our land. 4 I hope that this inquiry has 5 been a real step forward towards that day, however, we 6 7 must all realize that there is much to be done on both sides before we have reached that point. 8 I wish to thank all our 9 people. and all of the people who did take their time 10 to come and hear what was said, to come here and listen 11 12 to what was said. 13 I wish to thank Mr. Berger, I wish to thank Mr. Blair. I hope from this hearing all 14 of us will remember, again I hope we all remember what 15 was said here, and that all of us will work to have the 16 17 recognition of the rights of the Dene Nation. That's all I have to say. 18 19 20 (WITNESS ASIDE) 21 22 THE COMMISSIONER: want to thank the Chief T'Seleie and the members of the 23 band council and Mr. Louison , the chairman of the 24 settlement council for the statements that they have 25 given the Inquiry, and I want to thank all of you who 26 live here in Good Hope for coming forward and telling 27 me what you think and the way you feel about the 28 29 proposal to build a pipeline up the Mackenzie Valley. 30 I want to thank, and if they

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

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

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

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

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

I know that for many of you

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

So thank you all again. (PROCEEDINGS ADJOURNED TO AUGUST 8TH, 1975)