

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 Simpson, N.W.T.
September 9, 1975.**

PROCEEDINGS AT COMMUNITY HEARING

Volume 26

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APPEARANCES

Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry;
Mr. Darryl Carter Mr. A. Workman	for Canadian Arctic Gas Pipeline Limited;
Mr. John Ellwood Mr. R. Rutherford	For Foothills Pipe Line Ltd.
Mr. Russell Anthony	For Canadian Arctic Resources Committee

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1 Fort Simpson, N.W.T.
2 September 9, 1975.
3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
4 THE COMMISSIONER: We'll call
5 the hearing to order this afternoon, ladies and gentlemen.
6 Mr. Bonnetrouge, I understand
7 you are going to be our interpreter today. Would you
8 swear Mr. Bonnetrouge in as our interpreter?
9 JOACHUM BONNETROUGE sworn as interpreter:
10 THE COMMISSIONER: Chief Antoine, I
11 understand you and the members of the Band Council will
12 be speaking this afternoon. Could we swear you in then
13 before we begin?
14 CHIEF ANTOINE, resumed: BAND COUNCIL sworn:
15 THE COMMISSIONER: You might
16 translate what I'm about to say, Mr. Bonnetrouge.
17 Ladies and gentlemen, some of
18 you may not have been at the hearing we held in the
19 Community Hall yesterday, so I will tell you that I am
20 Judge Berger and we are here to consider what you have
21 to say about the proposals that have been made to build
22 a pipeline up the Mackenzie Valley.
23 The representatives of the
24 pipeline companies are her today because I have invited
25 them to come to listen to what you have to say, and so
26 that you can ask them any questions that you want to.
27 These ladies seated here are
28 simply recording everything that is said today, so that
29 there will be a permanent written record of this
30 hearing at LaPointe Hall today.

1 These gentlemen up on the
2 stage are with the C.B.C. and they broadcast in English
3 and the native languages over the Northern Network each
4 day; the other people you see over there are
5 representatives of the press from Southern Canada and
6 they are here to listen to what you have to say as well.

7 The hearing here therefore is
8 to allow me to know what you think about the proposal
9 to build a pipeline through the Mackenzie Valley.
10 That's why I am here, to listen to you.

11
12

13 CHIEF JAMES ANTOINE, resumed:
14 THE COMMISSIONER: Chief
15 Antoine, if you wish to begin you may.

16 THE WITNESS: Yes, first of
17 all I'd like to thank you, Mr. Justice Berger for
18 coming here to Simpson to listen the and especially to
19 come here today to listen to our version of how we
20 think about the pipeline and everything else that's
21 related to the pipeline. I'd also like to comment that
22 we as Dene people from Simpson haven't been heard by
23 anybody else except for the last few months, and I
24 think this is the first and last time that a hearing of
25 this sort is going to happen to us. So we are going to
26 be speaking to you today about how we feel about the
27 pipeline and other related problems that come through,
28 the pipeline.

29 This seems to be our one and
30 only chance to speak out, so we'll try to tell you the

1 | best way we can about how we feel. I don't have any
2 | fancy speeches or anything like that because what I'm
3 | going to say is what's inside of me and what's inside
4 | my head and also what's inside my person, what I
5 | believe in and how I see the situation. Other members
6 | of the Band will also be speaking to you and see few
7 | situations.

8 | To being with, I'd like to
9 | ask the oil companies, Foothills' representative and
10 | Gas Arctic representative to explain again what they
11 | explained yesterday, this time with an interpreter.

12 | THE COMMISSIONER: All
13 | right. That's a good idea. Mr. Workman, do you want
14 | to take that seat there where Mr. Jackson is sitting?
15 | There's a microphone there.

16 | MR. WORKMAN: Canadian Arctic
17 | Gas has put forth a proposal to transport gas from the
18 | Arctic to the south. The gas that we are looking at is
19 | American gas that has been discovered in Alaska and
20 | Canadian gas in the delta. The American gas from
21 | Alaska would join with the Canadian gas from the delta
22 | at a point, you see on the map just south of Inuvik,
23 | the combined gases would go up the Mackenzie Valley on
24 | the east side of the Mackenzie River through a 48-inch
25 | -- that's a 4-foot diameter -- pipeline to a point just
26 | about six miles upstream of Fort Simpson, where it
27 | would cross the Mackenzie to continue down into
28 | Alberta, at which point it would be divided, part going
29 | west and part going east, and part going to the states;
30 | American gas going to the States, the Canadian gas

1 going to Eastern Canada.

2 Now, I'd like to make sure
3 that everybody understands that when we talk about gas
4 we don't mean gasoline. It's not the gas that you put
5 in your automobiles, in your kickers -- this is a gas
6 that's something like the air, it blows through the
7 pipeline like the wind would blow through the pipe. It
8 is not a liquid. I hope I'm making this clear it's not
9 a liquid like gasoline, it's a vapor just like the air,
10 a vapor that burns.

11 Now the pipeline that we
12 propose to build would go through a lot of country, that
13 is frozen as permafrost. This is sort of critical
14 material to build a pipeline in, in that if the
15 permafrost were to be allowed to thaw out, there could be
16 problems with the land moving and so on, problems that
17 I'm sure you are well aware of in your experience with
18 permafrost. To make sure that this doesn't happen with
19 the pipeline, the gas will be refrigerated after every
20 station where it's compressed, every pumping station,
21 every place where we push the gas along we will
22 refrigerate the gas, we'll cool it so that it will not be
23 of a temperature that will affect the permafrost.

24 The pipe carrying this gas
25 will be buried under the ground so that when construc-
26 tion is completed there will be no pipe visible except
27 for these compressor stations which will be spaced about
28 every 50 miles. There will be one compressor station
29 about six miles from the other side of the river here at
30 Fort Simpson. The rest of the line between these

1 | compressor stations will be completely covered over, re-
2 | seeded, and probably would make this almost a roadway
3 | but with vegetation growing on it.

4 | When construction is finished
5 | and we start moving gas through line, it will have a
6 | district office located in Fort Simpson which will look
7 | after the operating of the line from somewhere around
8 | Wrigley down to the 60th Parallel. This office will
9 | employ eventually about 60 or 70 people. There will be
10 | more than that initially, but after all the equipment
11 | gets working properly there will probably be 65 people
12 | employed directly on the line in Fort Simpson. These
13 | will all be northerners if at all possible; we will, in
14 | fact we are at this moment through the Nortran Training
15 | Program training northerners to take over all functions
16 | in the operating of these stations and if they are not
17 | completely trained by the time it comes on-stream,
18 | training will continue so that all positions can be
19 | filled by northerners.

20 | If there are any other
21 | questions regarding the Canadian Arctic Gas proposal
22 | I'm sure there will be an opportunity later for anyone
23 | to delve into that area. In the meantime I think maybe
24 | Foothills should have an opportunity to describe their
25 | project.

26 | MR. ELLWOOD: My name is John
27 | Ellwood and I am representing Foothills Pipe Lines.

28 | The project which we have
29 | applied to build here would be a 42-inch pipeline
30 | running from the Mackenzie Delta to the Alberta-B.C.

1 | boundary where it would connect with the existing
2 | pipeline facilities in Alberta and British Columbia.
3 | Our proposal does not include any prevision to ship gas
4 | from the American fields in Prudhoe Bay.

5 | In addition to that main
6 | pipeline to ship the delta gas to markets in Eastern
7 | Canada we have included in our proposal a series of
8 | smaller lateral lines to bring the natural gas into 11
9 | different communities in the Mackenzie Valley and Great
10 | Slave area for use as a home heating fuel.

11 | The pipeline which we have
12 | proposed is similar to what Mr. Workman has described in
13 | that it is an all-buried pipeline, the only parts that
14 | are above-ground are in the compressor station yard.
15 | There will be 17 of these compressors located along the
16 | line, they are spaced approximately 50 miles apart.

17 | The gas in our pipeline would
18 | also be chilled or refrigerated to prevent melting the
19 | permafrost in the northern sections of the line.

20 | This project would require a
21 | 3-year construction schedule, the first year being
22 | involved in activities such the opening of the gravel
23 | borrow sources, construction of some access roads,
24 | clearing of the line; the second and third years of
25 | construction would be the actual laying of the pipeline
26 | the ground.

27 | We are proposing to have a
28 | major district operations office here in Fort Simpson.
29 | This office would employ 91 people on a fulltime basis
30 | and those personnel would be built up over a six-year

1 period starting from when the pipeline is in operation.

2 As Mr. Workman mentioned we
3 are currently training northern people to fill these
4 positions through the Nortran program, of which we are
5 one of the sponsoring companies.

6 That is a very brief
7 description of our project, and I'll be happy to answer
8 any other questions you may have.

9 CHIEF ANTOINE: Thank you.
10 Now I'd like to tell you
11 about a brief history, the Dene version of a brief
12 history of Fort Simpson.

13 Before 1921 people used to
14 live off the land along the rivers and if you go along
15 the river you'll still see cabins, and people are still
16 using these cabins today and this is where the people
17 used to live. Life was hard but it was healthy and it
18 was good and clean. There were many hardships that my
19 forefathers encountered at that time. The people were
20 honest, respectful of one another, and they treated
21 each other with respect. My people at that time were a
22 nation. They had their own leaders, they had elders
23 who gave direction, they had learned men who knew how
24 to cure people, and give good directions to the
25 people, so that they could continue living off the
26 land.

27 There was game and fish, plants
28 and berries as food to make the people grow, and life
29 was good, and only the strong and the smart survived. I
30 feel that my people were a nation at that time and

1 are telling me that the government is cheating, they
2 say the white man is lying and he's cheating. That is
3 how come we're so poor. That was 54 years ago that the
4 treaty was signed, and since that time there are more
5 and more white people coming in; but until this last
6 10-15 years in my own life-span, I'm a young man, that
7 within my own life-span I've seen a lot of changes
8 happen in Simpson, and these changes maybe were good
9 for the white man, but they were not good for Indian
10 people.

11 Members of the white, community
12 yesterday said this town is frustrated and they had a lot
13 of fancy words, but we feel that we're more frustrated
14 than anybody else in this town because we've been kicked
15 around, discriminated against, and treated -- mistreated,
16 and as leader of my people when I speak out in this town
17 I get personally attacked at public meetings. They don't
18 seem to know that I'm speaking for my people.

19 For a long time Indian people
20 in Simpson haven't been speaking up but since last year
21 a few of us realized that we're going to have to start
22 speaking up, otherwise I don't know what's going to
23 happen to us here in Simpson.

24 But like I said, within the
25 last 10-15 years things really started happening and
26 things were really changing, and a lot of people
27 suffered as a result of this changing, and the only
28 people who were suffering were the Indian people
29 because we're born here, we live here and this is where
30 we're going to die. The invaders who are coming into

1 the town are from the south, they've got their homes
2 down south, they've got their families down south, and
3 they come here for two or three years, they get on the
4 Village Council and every time us Indian people want to
5 do something for ourselves, they expect us to run to
6 them for their stamp of approval. I don't think it's
7 that. By rights, since this is our land, and we still
8 consider ourselves nations, and the Chief and the Band
9 Council is recognized officially, by rights what these
10 white people should be doing is coming to the Chief and
11 Band Council and telling us the things like what
12 they're doing in town and what they hope to set up.

13 When I say "the white people"
14 I don't talk about any individuals, I'm talking about
15 the white people in terms of representing the white
16 society, because that's what's happening.

17 I've been chief for about a
18 year, and along with my councillors we recognize that
19 we have problems, we have hundreds and hundreds of
20 problems as a result of what I've just explained to
21 you. Yesterday somebody with a fancy speech had all
22 the plans worked out for the Indian people for the
23 pipeline, and that was a good speech, but we as Indian
24 people, we think we're smart enough and intelligent
25 enough and we know what's going on around us now, we
26 are becoming aware of what really the white man is all
27 about and I don't think -- I think we could decide for
28 ourselves how we want the future to be for ourselves,
29 and for the young ones and the generations that are yet
30 to come. We have to decide for ourselves as Indian

1 | people to go ahead and do what we want. There's many
2 | things that have been going on, have been going on in
3 | Simpson that Indian people disapproved of, but the
4 | white people in town here just went ahead and did it,
5 | but nobody spoke out because there's too much confusion
6 | among the Indian people within the last ten years when
7 | white man's development and progress has come in.

8 | This development and progress
9 | to me is a white man's term, and the way I see progress
10 | and development, it's just destruction of the native
11 | people's way of life, and it's destroying us as a people.
12 | We realize all this. These are problems for Indian
13 | people to recognize and face, and deal with ourselves.

14 | I think this is where the
15 | pipeline fits in, because I understand that the two
16 | companies are going to go ahead if they get the licence
17 | with not regard to the Dene people's request for a land
18 | settlement before pipeline. I don't want to agree with
19 | that. I think that the pipeline companies should wait
20 | and respect the wishes of the people, the wishes of us
21 | Dene people who live here on this land, and what your
22 | progress and development will bring with this pipeline
23 | is more destruction. It's going to cause a lot more
24 | problems for Indian people.

25 | First of all, before we even
26 | accept it, we have to have a land claims, we have to have
27 | a land settlement to settle this question of who really
28 | owns the land, and to find out that the government is
29 | lying, to see if the land is really ceded over to the
30 | Crown. That is the first thing that has to happen before

1 | social destruction it's going to cause among my people,
2 | and I can't agree with that pipeline. Environmentally
3 | too, I can't see how it's going to work, because who are
4 | better environmentalists than Indian people who have use
5 | the land all their lives? The people tell me what's
6 | going to happen in the muskeg and the river crossings,
7 | and things like this, and the power of the ice on the
8 | river, and the power of the water itself. It's strong
9 | and I don't see how environmentally it's going to be good
10 | for the environment. I just could only see it destroying
11 | the environment. I'm concerned about the environment,
12 | too, because a lot of Indian people in the Northwest
13 | Territories live off the land and if something happens
14 | that it doesn't work out according to the paper that the
15 | gas companies done immense study on, it's going to
16 | destroy the way of life, the livelihoods of a lot of
17 | people all over this north country, say if it broke about
18 | six miles from here on the river.

19 | During the construction of the
20 | pipeline, too, I see it destroying a lot of things, a
21 | lot of destruction to the steams and to the environment
22 | itself, and on the land; and the noise pollution which I
23 | think is going to drive the animals a lot further away
24 | from the along the river. Since the highway come in
25 | there is hardly any game along the highway route, and
26 | with all this other exploration and things like that, it
27 | just drives the game away from the noise, and with
28 | these compressor stations, I understand they make a
29 | lot of noise, high-pitched noise, and this would
30 | drive the game away from the line, too. So I disagree

1 with it on the environmental basis too.

2 They say in Alaska where
3 they're building an oil pipeline right now that
4 conditions in the towns along the route, the social
5 conditions are really bad. Like the prices have
6 skyrocketed, there is one place where the kids have to
7 go to school hours a day in two shifts, and they say
8 close to here they're going to have 34,000 men, That's a
9 two or three year job so they're going to be bringing in
10 their families. That would increase the population by
11 5,000, 6,000 people, and this would be good for the
12 business men in this town because they would make money
13 on these people but it would not be good for the Indian
14 people who live here, because like I said, there's a lot
15 of problems as it is and the whole situation in this
16 town would change, too, and this would cause a lot more
17 problems for Indian People. It's hard for an Indian
18 person in this town. There's a few lucky ones, lucky
19 native people, a lot of Dene people who have some sort
20 of education and who are holding down jobs in the white
21 society. These are the few lucky people. But then
22 there is the majority of them who haven't gone to school
23 and we used to live off the land until the changes
24 started happening, and because of that they can't go
25 back on the land because the prices are high as it is to
26 obtain supplies to go in the bush, and the Hudson's Bay
27 doesn't even have some of the supplies that they used to
28 have in the past for native people to go in the bush.

29 So in this way the conditions
30 are all against native people to turn back to the land.

1 | There used to be a lot of dogs in this town, a lot of
2 | sled dogs, and in the last few years the R.C.M.P. and
3 | people who shoot dogs have wiped out all the sled dog
4 | population in this town because maybe the trapper
5 | wanted to try the wage economy and left the dogs tied
6 | up, and get loose, and then they shoot them, don't even
7 | put them in the pound. I know for a fact when last
8 | year a g dog was shot in somebody's yard by the
9 | R.C.M.P. Things like that has been going on, but as
10 | the sled dog to return back to the land, there's hardly
11 | any left in Simpson because of the people who were
12 | upholding the white man's law of killing dogs.

13 | As it is, the Town of Simpson
14 | split in half of white and Dene, and the first time I
15 | think in the history of Simpson, two weeks ago, I sat
16 | down with the Chairman of Village Council and President
17 | of the Chamber of Commerce and this is the first time I
18 | ever heard of it happening at Simpson, were the leaders
19 | of the white H community, and myself as leader of treaty
20 | Indians, sit down and really talk about working together,
21 | of co-operating. I think it's a good idea because I
22 | think the white people are here to stay. But then we
23 | have to co-operate if they're going to stay, but then
24 | it's going to have to be a mutual co-operation, I think,
25 | Before that ever happens I think all this prejudice and
26 | discrimination has to be settled by recognizing the dif-
27 | ferences and respecting that difference, and treating
28 | each other as equals. But then they have to understand
29 | native people. What I'm saying here, I think, this is
30 | the first time it's ever been brought out in public about

1 | what I've said. That is all I have to say, so I thank
2 | you for listening. The members of our Council I think
3 | are going to say a few words, and different members of
4 | the Band.

5 | (WITNESS ASIDE)

6 |
7 | DANIEL MODESTE, sworn:
8 | THE COMMISSIONER: Your name,
9 | sir?

10 | THE WITNESS: Daniel Modeste.

11 | THE COMMISSIONER: Thank you.

12 | Go ahead, sir.

13 | THE INTERPRETER: I will talk
14 | a little bit about the treaty and what happened at the
15 | first treaty here around Fort Simpson. I was
16 | approximately years old at the time, and the treaty
17 | party landed in a scow. At the time there was no
18 | kickers, so they were using oars and paddles. We were
19 | living in tents at the time and I remembered Albert
20 | Norwegian's dad or Albert Norwegian's grandfather being
21 | invited to come down to see the treaty party. The
22 | treaty party had along an interpreter by the name of
23 | Jimmy Sibbeston, and the party said, "We want to give
24 | you money," and the old man said, "What for?" I think
25 | if I can interpret right, he said, "We want to help you
26 | fix up your land and we'll give you things so that your
27 | life could be better." By things he probably meant
28 | supplies yearly.

29 | To this day I have seen no
30 | supplies come in that is going to be of benefit to the

1 Indian, and to this day you don't see an Indian try to
2 pull something like that on anybody. We see a lot of
3 freight come down by barge, referring to N.T.C.L.,
4 Kap's Transport. You don't see any Indian name on the
5 amount of freight that comes in, the tonnages, you
6 don't see an Indian name written on the crate. That
7 sort of thing you don't see an Indian do, that is
8 trying to fool somebody else.

9 At the first encounter with
10 the treaty party they wanted to give him money, but the
11 old man, Norwegian and the old man, Antoine, refused;
12 but after a few days they accepted the money.

13 Then according to Daniel
14 Modeste, he thinks that old man Modeste and old man
15 Antoine did not receive did not accept the money
16 because they didn't understand what the treaty party
17 was all about, But he feels and thinks that somebody
18 else did accept treaty money, or made treaty.

19 The first treaty party promise
20 a lot of things and to this day I have seen with my own
21 two eyes the neglect or the -- there was just no help
22 given to the Indians, and through his experiences, I
23 guess, he saw how the government refused to help out the
24 poor. So he's referring to the poor getting poorer, and
25 all of this he has heard being talked about at the first
26 treaty, and to this day he has seen a lot of promises
27 broken when they had that first treaty.

28 Referring to the promises and
29 the broken promises to this day, when is this going to
30 end, because with my own eyes and through my experiences

1 I have seen where the Indian people have been neglected
2 because there was no help or assistance given to them by
3 the government; and I've seen two young able men kill
4 themselves, actually they're dead now because they had
5 no jobs and they didn't have anything to eat or they
6 were very poor, so they did go to the government -- he's
7 probably referring to a social welfare worker and he was
8 told, "You're able bodied so there's nothing we can do
9 for you," and in that sort of a way I've seen two young
10 men kill themselves.

11 The white man always made
12 money on this land and after they've made their money
13 you don't see them, you don't hear about them any more
14 because they're not here any more. While they are
15 making or once they have started making money and are
16 going good, they forget who helped them make that money
17 and that's forgetting the poor Indian people, I guess,

18 (WITNESS ASIDE)

19 JAMES SANQUEZ, sworn:

20 THE COMMISSIONER: What's
21 your name to begin with?

22 THE INTERPRETER: Jimmy
23 Sanquez

24 THE COMMISSIONER: Go ahead,
25 sir.

26 THE INTERPRETER: Referring to
27 the past and the treaties and the conditions, he says
28 since recently with some education the younger people
29 have begun to work and have begun to fulfil some of the
30 needs of the Indian people. A long time ago when

1 | treaties and promises were made, the white man probably
2 | destroyed the papers that were signed and in that sense
3 | it wasn't interpreted correctly to them so that they
4 | could understand, and at that time the older people since
5 | they were considered real bushmen, didn't understand the
6 | white man's theories and ways of manipulating, I guess,
7 | He says the papers that were signed and that were
8 | interpreted were probably burned, probably torn apart and
9 | burned by the treaty party at the time. But these days
10 | things are getting a little bit better, the younger
11 | ones are getting more educated and they're learning
12 | more about the white man's ways, so things recently have
13 | begun to be a little have begun to get a little bit
14 | better.

15 | But we still have one
16 | difficulty because these younger people that have learned
17 | some of the white man's ways are not being listened to.

18 | As far as the pipeline is
19 | concerned, we are worried because a. lot of us still;
20 | live off the land and when you talk about technology
21 | and pipeline, we don't know too much about it because
22 | we are worried about the animals, because the animals
23 | live directly off the land -- its plants, lichen, and
24 | other materials that they live off, and that sort
25 | of a way, it's sort of a cycle that the Indians live
26 | off the land and the animals live directly off the land,
27 | that is why we are worried and want protection for our
28 | land.

29 | Referring to the pipeline
30 | river crossings, we are worried about that, too, about

1 | the river and its magnificence and power, I guess every
2 | springtime when the ice goes, and also in the summertime
3 | when we have forest fires. What would happen if we had a
4 | big forest fire and the pipeline was only a few feet
5 | underneath it? That's all I have to say or now.

6 | (WITNESS ASIDE)

7 | THE COMMISSIONER: I think
8 | maybe we'll take a 10-minute adjournment and then come
9 | back. We can adjourn for ten minutes and have a cup of
10 | coffee and stretch our legs, and then we'll come back
11 | again.

12 | (PROCEEDINGS ADJOURNED)

13 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

14 | THE COMMISSIONER: Well, ladies
15 | and gentlemen, we'll call our hearing to order again and
16 | hear from the other members of the Council and from
17 | others.

18 |

19 | MRS. VIOLET CLI sworn:

20 | THE WITNESS: My name is Violet
21 | Cli.

22 | THE COMMISSIONER: Excuse me,
23 | Mrs. Cli.

24 | Mr. Scott, would you see if you
25 | can persuade the children to keep the noise down? Sorry,
26 | go ahead.

27 | THE INTERPRETER: My name is
28 | Violet Cli. I can speak English quite well but I'll
29 | address you in Slavey.

30 | Ever since I was a child I

1 | have I heard many things, particularly when my
2 | grandfather spoke to us, he spoke of white man's coming
3 | and their promises and what they had aid to us, and I
4 | see that they come for meetings, promise a lot of
5 | things, go back, go back to where they came from and
6 | send letters and letters, but to this day things haven't
7 | materialized yet, Ever since I was a child I have
8 | travelled and learned a lot from my parents. They took
9 | us in the bush and taught us a lot of things about the
10 | land. They taught us the way to live and the way to act
11 | in the bush ways. I will say only so much for now,
12 | since I'm a bit shaky.

13 | THE COMMISSIONER: Thank you
14 | Well, feel free later on to say anything you wish to.

15 | (WITNESS ASIDE)

16 |
17 | LEO NORWEGIAN, sworn:

18 | THE WITNESS: My name is Leo
19 | Norwegian of Fort Simpson. All my life I live Indian, so
20 | I live like white man too; but to make my story short the
21 | worst problem of this pipeline, they want to push the
22 | pipeline through pipeline company I mean I should say and
23 | us natives, we figure this is our land.

24 | As soon -- we've been
25 | discriminated one another between pipeline outfit and
26 | native, but it's not us who are doing it; it's our govern-
27 | ment. As soon as we get our land settlement -- I'm not
28 | speaking very good English -- and we can go to the pipeline
29 | people and say, "Sure we build a pipeline because it's most
30 | important to somebody else in the south," I seen that.

1 I been working on a lot of
2 construction in my time and I know what this means to a lot
3 of people. It's not only native, it's going to be
4 important to everybody's benefit. But we must respect for
5 one another between white man and native. That's the most
6 important thing.

7 At the same time right now I
8 got a program going, we got some money from who did we
9 get money from? Alcoholic Education, and I was elected
10 president to go in the bush and train at least kids a
11 year to live, how to live off the land, and we got to go
12 back. My time is running out, not only me but the
13 people the same age as me, our time is going to run out.
14 Like the fine ones here sitting beside me, if our time
15 ran out we'll forget all these people, how they used to
16 live when we were young. So what we trying to do, Jimmy
17 Sanquez and I, we trying to go out and take a bunch of
18 kids and show them how our old people used to live. At
19 the same time, all discriminated between pipeline and
20 the native, it's not that, it's the government that
21 since 1921 what they promise us, and never was correct.

22 If I owe somebody, I'll go to
23 him and pay my debt back; but they never did, so that's
24 what we're waiting for. As long as they. pay us our
25 debt, what they told our grandfather, our father,-our
26 mother, our grandmother, everything is going to be happy
27 but at the same time we got to respect for one another,
28 that's the only thing.

29 Everybody criticizing one another
30 -- they criticize Liquor Store, bar, it's not that, I The

1 | people got to live with it, and we got to learn to
2 | understand one another. Many people, they criticize white
3 | man, Indian criticize white man and white man criticize
4 | Indian. But it's not that, we got to understand one
5 | another and how to live together. We've got to live
6 | together. The white man's not going to go back outside and
7 | the Indian's going to go back north. No way, We got to
8 | live together. Thank you.

9 | THE COMMISSIONER: Thank you,,
10 | sir.

11 | (WITNESS ASIDE)

12 |
13 | BILL LAFFERTY sworn:

14 | THE WITNESS: I'm Bill
15 | Lafferty, a member of the Territorial Council, born
16 | here at Fort Simpson, and I am presently resident
17 | here.

18 | I have on many occasions
19 | looked upon the Inquiries and I have kept up to it for
20 | not only political interests on behalf of the
21 | constituency which I represent, but rather for my own
22 | personal interests and for the benefit of many people
23 | who have made their homes here, have taken root, and
24 | who have re-generated themselves in the history of the
25 | Northwest Territories. I am particularly concerned
26 | about those of us who are Metis people. I am a Metis,
27 | in spite of whatever you may call inc. You may refer
28 | to me as an Indian, a native, or any other thing, but
29 | let me tell you my side of the story.

30 | I rather enjoyed what Mr. Leo

1 Norwegian had said, the brief remarks that he made; the
2 simple fact remains that it's true, what he said, and
3 that's all that's important.

4 I think in many instances many
5 of us people in the north here that are reaching our
6 middle years will honestly tell you that we did live a,
7 multicultural society here in the Northwest Territories,
8 particularly here in Fort Simpson, which is the home of
9 many of the Metis people in the Pacific Northwest, in that
10 there were many white people that migrated here many, many
11 years ago dating back as long as 200 years. Of course,
12 many of these people have taken Indian wives, for domestic
13 and biological reasons, and in most instances they didn't
14 just take just -- as Leo pointed out and somebody else
15 pointed out -- the weak, they picked out the better of the
16 crop, and this is being continued today.

17 By the same token, on the other
18 side of the coin the white men that came to this country
19 were not the scum of the earth, as the types that come in
20 today, but rather the hardy and good people. Many of us
21 in this Fort Simpson area that are Metis are descendants
22 of the inter-action of people, whether they be called
23 French, Irish, or whatever they may be, or Slavey Indian.
24 Of course, we have another thing that's happening today,
25 that we are deteriorating in many ways -- socially,
26 economically, and so on.

27 I am not speaking to you today:,
28 Mr. Berger, in my official capacity, nor for political
29 reasons. I am merely speaking to you as an individual'
30 person who regards himself to be Metis, and who takes

1 deep pride in the convictions of the people who I
2 represent. We have a history in the Northwest Territories
3 that are founded in the history books of Canada. We have
4 a way of life that is not Indian or white. We have many
5 things about us that is unique in Canadian society. Many
6 of us people in the Northwest Territories have given up
7 our lives to help not only the white man but the Indian
8 also.

9 Of course, we talk about the
10 Half-Breed Commission of 1921, which includes the treaty
11 Indian people, We talk about a Dene nation in reference
12 to Indian people; but really the term "Dene" in Slave
13 language, as I speak it, does not mean "Indian people",
14 It means "any human being". "Monia Dene", that means a
15 white man.

16 Looking back at the historic
17 side of the people, you will find that it is not only the
18 Slavey Indian people or the people in the Northwest
19 Territories that refer to themselves as "the people", you
20 will find the same terms applied to all native Indian
21 people in America, particularly those Navajo Indians who
22 refer to themselves as Dene, the same terminology or
23 phraseology, whichever way you put it.

24 We talk about education for
25 native people. I for one have a reasonable education. I
26 have attended many years of-studies. I have travelled
27 around the world, there are only about a dozen countries
28 that I haven't seen in the world. I have worked with the
29 Arab people, in all Arabian countries, I've been
30 throughout Algeria right into Greece, I've known men such

1 as Mr. Arafat who is a P.L.O. leader today, and men like
2 that, of that nature, and I am a native boy here. I can
3 pitch my wits up against any white man that comes here
4 and I could probably show him a thing or two for that
5 matter many people.

6 But I as a native person in my
7 community am disregarded by my own people as to be
8 inferior to the white intelligence. If there is
9 anything! that makes me angry, it's a few recent
10 immigrants here telling us how to run our own lives. We
11 are the people that originated here.

12 But in spite of my emotional
13 feelings toward social conditions, I have enough
14 experience to realize that we must work together, live
15 together, and if we have to die together, we must. What
16 we are really doing here is we are creating a little
17 racial war something like Ireland. Fortunately, it's not
18 religious, in some cases; in some instances I have my
19 doubts.

20 Really what we are talking
21 about is economics. It's really not a land question.
22 Let me talk to you about my own viewpoints on the
23 pipeline. I don't think that the pipeline is going to
24 take too much land. I have personally guarded pipelines
25 across the Sinai Desert and into Saudi Arabia from the
26 City of Tripoli and Lebanon, and I have never yet to see
27 pipelines taking any more than a few feet of land. The
28 amount of land-required for the pipeline, as I consider
29 it, is not as much as the land required by the few
30 farmers in this area alone.

1 kids who are supposedly white that are born here and
2 their future. It would secure the kind of future
3 development for our Community of Fort Simpson, which is
4 in some instances called the "axle", but I look upon
5 Simpson as being more than the axle, I look at Fort
6 Simpson as the key to northern development.

7 We talk about the spin-off
8 effects of the pipeline at Fort Simpson and other
9 communities. Well, perhaps Simpson would benefit more
10 from the spin-off, I don't know. I'm not an economist, I
11 can't tell you; but I do know that if Fort Simpson grows,
12 the surrounding communities of Fort Liard, Nahanni Butte,
13 Trout Lake, Jean Marie River, Providence, Fort Wrigley,
14 all these little communities will benefit from Fort
15 Simpson's industrialization, and perhaps even further
16 down the Mackenzie River.

17 Of course, we have a
18 population increase here among the native Indian and
19 Metis people. I am a man in my early 40's, and in my
20 short lifetime I have seen the native population in Fort
21 Simpson increase from a mere 100 to several hundreds.
22 All these young people today, and there are many sitting
23 here, in the next few years will be married off and they
24 in turn will have their families. Presently our native
25 population in the Northwest Territories has expanded to
26 a point where it can no longer be sustained by a
27 trapping and hunting economy, lest we kill off all
28 the animals; and of course, what are the ecologists
29 going to say then? We would have to implement laws
30 or legislate laws to keep the Indian from hunting

1 | in order to preserve wildlife.

2 | The social impact of the
3 | pipeline is simply, it can be controlled. Policing can be
4 | instituted here in the Northwest Territories, educational
5 | measures can be taken to educate the native people toward
6 | defending themselves and to partake in the development.
7 | I personally see a great potential in the pipeline.

8 | The danger presently is that
9 | we have too many people coming in the north, recent
10 | arrivals who in most instances are not resident of the I
11 | north but speaking on behalf of the native people,
12 | confusing much of the Indian interest.

13 | Then the fact that environmental
14 | changes are always automatic even with a local increase
15 | in population, and we experienced this right here in Fort
16 | Simpson. We are so concerned about the environmental
17 | damages that are distant from Fort Simpson, we are not
18 | talking about Fort Simpson, Look at the damage' in Fort
19 | Simpson, I have to live in this community. On a dry day
20 | I can't walk without getting home and having to I wash my
21 | hair because it's so dusty. I cannot walk the streets on
22 | a rainy day without having to wear my rubber . boots. I
23 | cannot take a drink down below on the river without
24 | having to be concerned about raw sewerage from Fort
25 | Simpson being pumped into the river. These are the
26 | things that are created by the local people, and these
27 | are the things that we should be contending with at home.
28 | I don't care what they do to Nahanni Mountains up here,
29 | they can rip it all down, I don't live there. I live
30 | here in Simpson. So these changes are automatic

1 | and they happen here at home.

2 | To prevent furthering this kind
3 | of damages, we should be seeking ways and means to
4 | educate our local population, and that includes the
5 | treaty Indian people, and that includes the Metis people,
6 | and that includes the white members of the community. We
7 | have one total community of Fort Simpson.

8 | I imagine if we were to control
9 | the environmental damages in our community and
10 | surrounding, it would be difficult to say to the Band
11 | Council, "You look after the environmental damage for the
12 | Indian people, and we'll look after the ones for the
13 | whites," and then where am I going to go? I'm a Metis,
14 | I'm a member of this community, I don't know where to go.
15 | I don't want to join the white world. I don't want to
16 | join the Indian world either. Where do I go? I'm a
17 | Canadian, I'd have to go back out somewhere in the city
18 | and find myself a place where I could be comfortable.

19 | First of all, health problems
20 | are mutual.

21 | Secondly, the water we drink is
22 | not any different than the water white people drink.

23 | Thirdly, if I had tuberculosis
24 | I don't think that whites get any different tuberculosis
25 | than I do.

26 | Then we talk about social impact,
27 | drunkenness and so on that's mentioned here, I personally
28 | don't think that white drunks are any better than Indian
29 | drunks, For that matter, I don't think that an Indian
30 | drunk is any stupider than a white drunk. They're all the

1 same.

2 So with that I'll go back to
3 the history of Fort Simpson, and many of you know me
4 here. Many of you are my relations. I knew some of
5 these people that are talking here when they were
6 children in diapers and probably packed them around.

7 Fort Simpson, as I remember it
8 as a teenager here going to school, and there's a couple
9 of priests sitting back here and they'll probably tell
10 you the same unless their records are incorrect, but I
11 can honestly tell you in the presence of my God that
12 there was only one treaty Indian family living in Fort
13 Simpson. The Indian, as Leo mentioned, and the chief
14 lived by family by family from Fort Providence right on
15 to Fort Simpson, up the Liard River and down the Liard
16 River between their communities. At the time I was years
17 old, Fort Simpson only had about seven or eight white
18 families that were resident here, The rest were Army
19 Signal staff and the R.C.M.P., and they were not very
20 many.

21 The Indians came to this village
22 in the summer months, and since they were individual
23 people, they were not tribal people, they chose to live
24 in their own selected areas in the community. The people
25 from the Liard River lived out there on the flats for
26 four miles, and the people from up the Mackenzie lived
27 down here on the flats, in one corner of the flats, while
28 the people from down the Mackenzie River would live along
29 the river banks up to the mission, and that included one
30 of the greatest chiefs we had, and it was this girl's

1 grandfather, old Chief Cli, a man to this day I still
2 respect, am people were controlled. The discipline was
3 harsh in that if 'you didn't live according to the
4 customs of the family, you were banned from the family.
5 There was not very many jailbirds in those days. The
6 community was predominantly Metis people, Many of them
7 left Fort Simpson, my age group. We are spread out
8 today, you'll find Metis people from Fort Simpson in
9 Alberta, Saskatchewan, Manitoba, the State of Minnesota,
10 British Columbia; name it and you'll find a Metis person
11 from Fort Simpson -- the Plakett's, Lameur's, and many
12 others I can name you, the McGern's, Coopers,
13 Whitelock's, and there are many.

14 What happened, as I understand?
15 In 1954 for educational reasons the anthropologists; that
16 cam to this country and the sociologists with the
17 development of social development incited the Indian
18 people to come in to live in the communities. That only
19 led to the disillusionment of these people, and
20 bewilderment to a point where they are today floundering.
21 There is no direction.

22 The economy of hunting and
23 trap-, ping began to deteriorate in 1947 when I was still
24 a child here in Fort Simpson, My father will tell you.
25 My uncles will tell you, Mr. Tringle will tell you, and
26 many others, Mr. McPherson and many others will tell
27 you.' The fur prices dropped to nil in 1947, there was
28 nothing, 1949 it came back up, but even then people had
29 to leave Fort Simpson to Hay River, Yellowknife, Norman
30 Wells, wherever they could find jobs.

1 | But then the native people that
2 | came from Fort Simpson, Providence and these areas to
3 | move into Hay River in the fishing industry were merged
4 | with the incoming Metis people from Northern Manitoba and
5 | Saskatchewan. The commercial fishermen flocked in there
6 | from eastern provinces, absorbing what native People we
7 | had left, and that left Fort Simpson defenceless without
8 | foundation of any kind of economics, and it just sat.
9 | Some do-gooder came here and they were going to build an
10 | empire here, I suppose; it didn't happen.

11 | Of course , with a large number
12 | of people coming in employed by the government, many of
13 | them being single, and the exploration work by the
14 | mineral interested people we found every generation of
15 | people,, as I said earlier. We are not coming out with a
16 | race of Indians, but we are coming out with a real
17 | Canadian people, northerners. Many of these people have
18 | settled here to take root, and greatly to the benefit of
19 | the Indian people because they have found security in
20 | community living. At least they could get welfare, get
21 | medical care, better education for the children, and many
22 | of them have personally expressed to me they see a hope
23 | in their children.

24 | Recently I've been hearing
25 | statements at different meetings in reference to 'the
26 | treaties, and that it is a peace treaty. I agree totally
27 | with that peace treaty. I support the treaty totally.
28 | The fact remains that that treaty is being threatened
29 | presently, not from outside but from internal forces.

30 | Of course there have been many

1 promises made that even I remember in my youth. I
2 remember one time interpreting for an Indian agent here,
3 promising the Indians what he would provide for them if
4 they would bring their children in; but fortunately ;
5 that Indian was a little too wise, he didn't bring his
6 children in, but they were definitely promises that were
7 - never kept. Today the expectation that these promises
8 are at a point where they are almost fulfilled is causing
9 a lot of disturbances in our community, not a racial
10 thing but rather hatred. Hatred not only toward the
11 white man but hatred among ourselves, and there is a lot
12 of hatred.

13
14 As I said earlier, I am a
15 Metis, a native to this community and to this land, and I
16 walk down the street being glared at by my own native
17 cousins who asked me for my support, and how can I support
18 somebody or something that hates me, that will not speak
19 to me? How do I begin to understand or learn when - there
20 is no dialogue? How can I understand the white man if he
21 doesn't talk to me? Fortunately, I have found a little
22 courage within myself to speak honestly,, truthfully,
23 fully, and I never speak from a prepared speech because
24 I don't want to be accused of anyone saying that it had
25 been prepared for me. I speak from the bottom of my
26 heart and the top of my head, as I see things. I work
27 the same way in legislation, and I hope that if I was
28 able to make any contribution here, these are my personal
29 views, it is not in the capacity of a Territorial
30 councillor or representative person, but rather a personal
viewpoint as a native person in this country, born here

1 | at Fort Simpson, all my relatives including Leo Norwegian
2 | here who is a distant relation of mine, and many of his
3 | nephews including the chief, these people are all related
4 | to me, and I speak simply as I have found things and as I
5 | have experienced it.

6 | I have worked with many men in
7 | this world. I have worked personally with Major General
8 | Burns, many of you heard of him, and in my official
9 | capacity in the Northwest Territories I've filled as a
10 | member of the Board of Directors of the water, and my own
11 | political position is quite strong. But these things
12 | don't mean a darn thing to me if I cannot be happy in my
13 | own environment, and that is at home in Fort Simpson,
14 | Thank you very much.

15 |
16 | THE COMMISSIONER: Thank you,
17 | Mr. Lafferty.

18 | (WITNESS ASIDE)

19 | THE INTERPRETER: I guess I'll
20 | have to interpret that, eh?

21 | THE COMMISSIONER: Well yes, I
22 | want you to interpret it as best you can. I think you
23 | took notes as you went along so try to repeat the points
24 | that Mr. Lafferty made.

25 | (INTERPRETER COMPLIES)

26 |
27 | FRANCOIS PAULETTE, affirmed:

28 | THE WITNESS: My name is Francois
29 | Paullette. I am a Dene of the Chipewyan tribe, which is
30 | part of the Dene nation in the Northwest Territories.

1 | Mr. Berger, I'd like to express
2 | my views, my opinions, my expression towards the Mackenzie
3 | Valley Pipeline hearings, and the economic development in
4 | general in the Territories.

5 | Mr. Berger, I would like to
6 | express a brief history on the turnover and the
7 | recession', of the Indian people from the past to today
8 | in the Fort Smith area where I'm originally from.

9 | I belong to a tribe of over 200
10 | Chipewyan. We were originally from Alberta, and hack in
11 | the litter part of the '50's the Indian Affairs at that
12 | time were referred to as Indian agents. They told the
13 | chief -- at that time my father was the chief -- and told
14 | him that one day we shall move you to Fort Smith, a
15 | settlement just north of the settlement I was living in.

16 | At that time the Indian people
17 | lived very peacefully with the land, lived off the land
18 | trapping, fishing and hunting. Each year as I grew up as
19 | a child I saw the trappers coming in from their hunting
20 | grounds and along the river as they came, they put up
21 | their tents, their teepees, and those days were really
22 | good because of the peacefulness and the respect for the
23 | land, and there were just one white person who was the
24 | Bay manager, and there were no police.

25 | We were very proud people at
26 | that time, and then the Indian agent came back in
27 | following years telling my father and the people, "We are
28 | going to move you to Fort Smith. We are going to build
29 | you new homes there. We are going to give you jobs, and
30 | we are going to build you homes with water, sewer, so

1 | you can live a good life, white man's way of life."

2 | So my father took that in
3 | regards that these things were going to happen, and over
4 | three years the people moved to Smith. Yeah, they give
5 | us homes -- no water, no sewer, the houses weren't
6 | finished, we had to start a new way of life which was
7 | foreign and alien to the Indian way of life.

8 | As those years went by after
9 | the move I seen my father, my people move back into the I
10 | country the first year the whole crew of them, back I to
11 | the land, through the same route that they had to . go
12 | through in Alberta again. The following year not very
13 | many people went, and it went on and on, where today no
14 | one goes back to the land. Today white man's society,
15 | his establishment, his system have corrupted the Indian
16 | people and raped them of their pride, and today they live
17 | as people call them in ghettos and living in shacks,
18 | drinking with no pride or identity as an Indian. Today
19 | this is what's happening in the Territories.

20 | They have stripped us of our
21 | pride, our way of life, and tried to change us in the
22 | white system which as I said, is foreign, we cannot adapt
23 | to the white system, lack of education, but never the
24 | less this is the white man's way of exploiting the so-
25 | called explorer, and their aggression -- and the
26 | progression of development in the Territories,

27 | Years went by and I became
28 | the chief. I was young, and I looked hack into the past
29 | and getting information and looking for why the white man
30 | did that. Today they talk of building a dam before

1 | Fort Smith on the Slave River. This the white man
2 | planned 10-20 years ahead, today they're talking of
3 | building a darn. They have conned the Indians and
4 | stripped them of their culture, tradition, and bring them
5 | into a white man's way of life; and today I do not like
6 | this, what is happening to the Indian people.

7 | Today the white man and the
8 | government build highways, and today people talk of
9 | pipeline. If you think, very many people look - very
10 | many white people they look, but very few see what they
11 | have done to the Indian.

12 | I'll just give you an
13 | example. Today it's happening in the Territories. Is
14 | this the white man's pride of understanding in trying
15 | to respect the Indian's way of life, thinking?
16 | Presently today and future pipeline, I am opposed to
17 | the pipeline just for the mere fact that it's
18 | corruption for the Dene. people. Today the Indian
19 | people are getting educated. Their knowledge of the
20 | white man's system, today there is the Dene people are
21 | claiming land in the Territories that is rightfully
22 | ours which we are part of culturally, traditionally,
23 | and spiritually, and the government is still depriving
24 | us of our rights. In July the Dene people declared a
25 | Dene nation, and lots of white men see that as threat
26 | to their government. That is not a threat. We want to
27 | live and let live as Indian people, and as Dene, and
28 | they still don't see, that.

29 | In the past when the white man
30 | came here to this continent he saw the red man. The

1 | white man started taking their land. The red man fought
2 | back, he fought fierce. They called the Indian savages,
3 | pagan; and today the Indian people are standing up and
4 | speaking for their rights for which is rightfully theirs,
5 | their land, their way of life. In the newspapers, in the
6 | media we are called and we are referred to as militants,
7 | and again the white man has ignored to see.

8 | I was talking, I've travelled
9 | in the south and I've met a lot of elders, native
10 | medicine people, spiritual leaders, and they speak to me
11 | in their own way, and there is one particular person,
12 | he's a I spiritual leader, he talks of the white man
13 | coming to this land and how they exploited and explored
14 | and raped the Indian to extinction, and stripped them of
15 | their rights, and today the Indians are speaking for
16 | themselves: and they don't want to get rid of the white
17 | man but he goes on to say, he says, "Today the only way
18 | to get rid of a white man or halt them 'to get rid of
19 | them is to build a big rocket ship so they can go find
20 | some other life and leave us alone."

21 | But again the white man is like
22 | the mountain. Re is here to stay, so we have to put up
23 | with their system; but before we can do that we are going
24 | to have to get into their system.

25 | I am presently working for the
26 | Territorial Government in the Department of Economic
27 | Development, and today, three weeks ago the Territorial
28 | Government has deprived me of my rights. The philosophy
29 | of the Territorial Government is to encourage native
30 | people to work within their system, and I, I am one of

1 those people working in that system and as I said, they
2 have deprived me of my rights. They said I was
3 politically involved with the native organizations. I am
4 part of the native organizations, I'm a Dene, and I
5 support the whole concept of what is happening today, and
6 they turn around and they shaft me because I'm working
7 for the people.

8 To keep me away from my people
9 and to keep me under surveillance and shut me up they're
10 going to transfer me from out of this community away from
11 the Dene people; and they gave me another option. "You
12 can remove yourself from the organization." Again the
13 government has failed to keep up to what they're saying.
14 There's a trail of broken treaties, lies, and today it's
15 still going on. Is the white man in the government proud
16 of their system, their establishment?

17 I resigned as the chief a year
18 ago, because I couldn't handle it all the corruption, and
19 I told myself at that time, to my friends that I won't get
20 involved that politically; but when the government turned
21 around and told me that, told me this a few weeks ago,
22 that has inspired me, it has encouraged me more to be back
23 in the political arena, to fight and speak as a Dene.

24 I would like to finish off by
25 saying that the land settlement, this land claim that the
26 Indian people are striving for in the Territories, that
27 is a base for our economics, and a way of life for the
28 future. Until that day that we are back and be part of
29 that land, I do not like to see major developments as
30 gas pipeline, oil pipelines to go ahead. In this way

1 | the Indian people can start with their land and how to
2 | control that land, the economical way, culturally,
3 | traditionally, environmentally, socially; and as I said,
4 | we speak for our rights and we are called militants.

5 | Today has been a good day for a
6 | good talk. Thank you very much.

7 |

8 | THE COMMISSIONER: Thank you,
9 | Mr. Paullette.

10 | (WITNESS ASIDE)

11 | THE COMMISSIONER: I think we
12 | might stop now for supper. You're certainly next, ma'am.
13 | Are you able to come back after supper? Would that be all
14 | right with you.

15 | MRS. VILLENEUVE: It's not very
16 | long.

17 | THE COMMISSIONER: All right,
18 | well let's go ahead, maybe you could give us your name
19 | and be sworn in then.

20 |

21 | THERESA VILLENEUVE sworn:

22 | THE WITNESS: My name is Theresa
23 | Villeneuve and I was born in Nahannie Butte, and as far as
24 | I remember, even so I was just a little kid, I remember we
25 | use to travel in the mountains all winter long and dad was
26 | a smart man, and lucky in hunting and trapping. At that
27 | time we never see can meat like Prem or vegetable soup.
28 | We only live on dry meat, rabbits, wild chicken. I
29 | remember we even stayed in Rabbitkettle, oh, maybe a few
30 | weeks. I cannot show you on the map where we been

1 | but if we were travelling on the land I could show you
2 | where we went. Anyway just before spring I think in
3 | March, we start moving back to Nahanni Butte, and when we
4 | get back to Nahanni Butte my dad use to come to Fort
5 | Simpson to sell his fur, that is the only time we get
6 | our supplies from the white people. Us young children
7 | we use to travel with our parents. Dad use to take us
8 | around on dog teams and in the summertime we never even
9 | come to town because when we were in Nahanni Butte there
10 | was somebody running a little store. Somebody by the
11 | name of Jack Lafleur, that's where we use to get our
12 | supplies from.

13 | But then in 1940 my dad took
14 | sick and my brother-in-law, my mom and all of us kids
15 | took him to town by Liard River, My dad then passed away
16 | in St. Margaret Hospital, Then the mission sent us to
17 | the Providence School, that's where I learned to read and
18 | write.

19 | Two years later my father died,
20 | my morn passed away. So six to years of age I've been in
21 | school at that time. At that time there was no formal
22 | education but I still learned a little.

23 | Another thing, from 1965 people
24 | here in Simpson were doing very good in their hunting and
25 | fishing trips. It was so nice to see people going up the
26 | river -- to boats going up the river on fishing trips.
27 | That's on weekends, but then in 1968 since the Liquor
28 | Store and highway opened, the native people seemed to
29 | have lost their interest in hunting and fishing.

30 | I'm not talking about only other

1 | people, I'm also talking about myself. Anyway in 1968
2 | just a few Indian people had boats because most of the
3 | Dene people sold their kickers and boats for booze.

4 | Since 1968 things have been
5 | happening too fast, and people cannot put up with them,
6 | The Dene people are not involved in what things are
7 | happening, They have never helped in planning for future
8 | development, such as the Village Council, because Dene
9 | don't think like the white man. That's it.

10 | THE COMMISSIONER: Thank you,
11 | very much. After your statement has been translated,
12 | would you let us keep it so that it can be marked' s an
13 | exhibit and form a part of the record ?

14 | A O.K.

15 | THE COMMISSIONER: Thank you
16 | very much,

17 | (SUBMISSION BY THERESA VILLENEUVE MARKED EXHIBIT C-194)

18 |

19 | (WITNESS ASIDE)

20 | THE COMMISSIONER: We've had a
21 | very worthwhile afternoon, and I think that everybody
22 | would like to have something to eat, so we'll stop now
23 | and come back at eight o'clock tonight. I invite you all
24 | to come back then and we'll hear from the others who wish
25 | to speak.

26 | (PROCEEDINGS ADJOURNED TO 8 P.M.)

27 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

28 | THE COMMISSIONER: Well, ladies
29 | and gentlemen, we'll call the hearing to order this
30 | evening, to give those who wish to speak an opportunity

1 | to do so.

2 | PHOEBE NAHANNI resumed:

3 | THE COMMISSIONER: I should say
4 | that Phoebe Nahanni was sworn
5 | at the hearing at Nahanni Butte so she doesn't have to be
6 | sworn again.

7 | THE WITNESS: First of all I
8 | would like to make a verbal presentation and then
9 | afterwards explain the map which is behind you. O.K.?

10 | THE COMMISSIONER: Yes, that's O.K.

11 | THE WITNESS: I would like to
12 | begin with a statement of support to the Chief and Band
13 | Councillors as leaders of the Fort Simpson Band. I'm a
14 | member of this Band , This Band is one of the foundation
15 | of the Dene nation, It is also one of the foundation of
16 | the Indian Brotherhood of the Northwest Territories, and
17 | I am employed by this organization.

18 | THE COMMISSIONER: Excuse me a
19 | minute. I can hear what is being said, notwithstanding
20 | the children playing outside. Do you want to --

21 | PROF. JACKSON: Shut them up?

22 | THE COMMISSIONER: Well do
23 | whatever it is that might --

24 | THE WITNESS: As Chief Jim
25 | Antoine said we may not have a chance to speak our mind
26 | like this again, so I would like to inject a bit of my
27 | experiences in this so-called progress. When I was born,
28 | my parents were living in Jean Marie Community. Then my
29 | mother passed away and my sister and I were sent to a
30 | Convent School in Fort Providence. I was four years old

1 at the time, I was with a group of girls from down the
2 Mackenzie River, We were indoctrinated with the Roman
3 Catholic religion and it left a deep scar in my thinking
4 for a long, long time. I spent six years, six winters
5 with only two months of the year in Simpson with my dad
6 and my relatives. During these six years I remember,
7 some of the nuns for what they did and what they said to
8 us. One of their sayings was that those people,
9 referring to the Dene in Providence like me, outside the
10 convent fence were poor people, and that we wouldn't want
11 to be like them. I wondered about that for a long, long
12 time.

13 Then I went to other schools in
14 Fort Smith and in Yellowknife, where there were many
15 white people. In Yellowknife I met many students from
16 down the river as well, and these years were fun, but
17 there were also many serious moments. I rebelled against
18 what I called at the time autocratic condescending
19 supervision. It was stifling. This realization has since
20 left me with a very dim view of education. Some girls
21 they might have had their own reasons, I remember some of
22 them ran away just so they could be sent home. I was
23 going to fight it out.

24 Now I look back only to analyze
25 all that I've experienced, and I can see a continuity in
26 this conspiracy, as I call it, to destroy us Dene, to
27 destroy what we do and what we believe, our values. To
28 me the monla education system in more than one way is a
29 dead-end street. It creates dependency, it is
30 unscrupulous, particularly when it comes in the form of

1 competition. I had to experience an internal revolution
2 to take myself out of it, if you know what I mean, to
3 examine it from a distance.

4 My involvement in the movement
5 began about ten years ago when I had more energy and I t
6 was restless with ignorant monla. The way some
7 individuals spoke to us yesterday made me cringe. The
8 use of phrases such as "alcohol culture, idleness, and
9 the punctuality, moping over brew, little employment" are
10 negative, superficial, and quickly drawn conclusions.
11 That kind of talk sets back mutual understanding between,
12 Dene and monla by ten years. Ugly remarks like this has
13 driven many creative people away from Fort Simpson.

14 But the time has come and
15 nahin, us Dene know it is time to speak because the so-
16 called progress and proposed developments have gone too
17 far for some of us Dene to understand and to tolerate.

18 We have to put a stop to this
19 destruction of our people. The monla thinking is a
20 sinking ship, it is a paper ship, it may be colorful and
21 elaborate, but it is only paper like their money.

22 The monla education has been a
23 failure in preparing students for responsibility and real
24 positive economic political change.

25 The monla technology has
26 demonstrated its absolute disregard for values, personal,
27 social, and natural.

28 The monla economics is
29 motivated by profit at the expense of the consumer. In
30 Simpson half the population of consumers are Dene.

1 THE COMMISSIONER: Thank you.
2 I wonder if we could have that written statement after
3 its been translated.

4 (SUBMISSION BY PHOEBE NAHANNI MARKED EXHIBIT C-195)

5 THE WITNESS: The map you
6 see on the wall there is one of the sets of maps that
7 represents five trappers. It is very incomplete.
8 The interviewing conditions in Simpson was such that
9 it was very difficult to interview anyone extensively
10 because the trappers were either not here or they
11 were here and they had just left. There was a lot of
12 problems.

13 But so far we have a total of
14 20 incomplete interviews. There was, from what the field
15 workers have estimated, about 90 trappers, those who
16 trap, who used to trap, those who trap now in Simpson and
17 Jean Marie. This map shows the trapline routes and the
18 travel routes -- it doesn't show all the trapline routes'
19 but it shows the main travelling routes either by dog
20 team, by plane, or car, vehicle, skidoo. It is
21 incomplete insofar as it also doesn't show the permanent
22 and the temporary camps, and also the fur-bearing animals
23 that were trapped, the fish lakes, and the large mammals
24 that were hunted. It doesn't show the seasons when these
25 routes were used, and I would like to present a more
26 complete map later on in the hearing. I'm not sure when,
27 but it will be done.

28 Q All right. I take it this
29 is Simpson and Jean Marie, is it?

30 A Yes, that's correct.

1 I could point out the major land marks.

2 Q Go ahead.

3 A This is where Nahanni Butte
4 is situated. Those who live here know where the places
5 are. For those who don't live here, Trout Lake Community
6 is situated here. Fort Liard, Nahanni Butte, Fisherman's
7 Lake, Sibbesta Lake, Antoine Lake, Simpson, and further
8 up there is Wrigley, way up there, the little black dot
9 at the top. This is Jean Marie. Mills Lake and then
10 Providence is further up the mouth of the Great Slave,
11 and the Horn Mountain or the Horn Plateau -- that area is
12 known to have a lot of fur-bearing animals, Bolmer Lake,
13 the big lake that's right up there. and Little Doctor,
14 Cli Lake. This is the South Nahanni River, and the
15 trappers, the travel routes of the trappers from Trout
16 Lake and Liard overlap in this area, and it overlaps with
17 the Simpson in this area, overlaps the Trout Lake
18 trappers' routes overlaps with the people from Kakisa.
19 Over there the Dene from Rae, Lac LeMarte and Rae lakes
20 go in this area. The Dene from Wrigley go on both sides
21 of the river. The Dene from Franklin go pretty far
22 south. That's Keller Lake way on top of there, and their
23 area overlaps with the Dogrib nation as well.

24 Does that give enough
25 information?

26 THE COMMISSIONER: That's fine.
27 What can you do with that, Mr. Interpreter?

28 MR. BONNETROUGE: Could you try
29 and explain a little bit?

30 (WITNESS INTERPRETS IN NATIVE LANGUAGE)

1 (WITNESS ASIDE)
2 BETTY MENICOCHÉ resumed:
3 THE WITNESS: Mr. Berger, I'm
4 Betty Menicoche. I'm also of the Fort Simpson Bands I'll
5 begin with my strong support and belief in the land claim
6 settlement before a pipeline.
7 Mr. Berger, we are regarding
8 the pipeline application with as much importance as our
9 forefathers did at the signing of the peace treaty in
10 1921, Dene people who witnessed that event relate that
11 our people signed the treaty on the agreement that the
12 treaty will be good as long as the sun rises in the east
13 and goes down in the west; and as long as the Mackenzie
14 River flows south to north.
15 As an analogy, the Mackenzie
16 River will reverse its flow once this pipe is laid and
17 gas and oil begins flowing south. Then the treaty of
18 1921 will no longer be valid. That's in my eyes.
19 Therefore your Inquiry into the
20 Mackenzie Valley Pipeline applications should be of equal
21 importance as the 1921 treaty.
22 I have learned through years of
23 education that Canada has a democratic system -- has a
24 democratic government, that democracy is government for
25 the people, by the people, and for all the people. Also
26 that we all have a freedom of speech. But by experience
27 I learned that democracy is really government by and for
28 the rich and selected few, with the excuse of it being
29 for all the people. Is this theory of democracy really
30 practiced?

1 All we ask for is a share of
2 this democratic system through control over our lives and
3 land through what we call the Dene nation concept.

4 It is with the intellectual
5 skills we have acquired through our years of education
6 that have helped us voice our opinions and experiences
7 in; view of the pipeline.

8 At this point in time we are
9 not prepared to handle any large construction event. We
10 are not saying we don't want to be involved in an
11 economic base or development.

12 Fort Simpson has been
13 frequently used by other communities as an example of
14 what they don't want to become.

15 That statement always puzzled me.
16 After closely reviewing my past life and experience to date
17 I now understand what they really mean by this, because I
18 have been raised here and will probably die here.

19 We now have social and economic
20 problems that are the direct results of the changes from
21 a traditional and cultural way of life to one of an
22 economic base of life.

23 The transition into a new
24 lifestyle, new types of housing, a foreign method of
25 education, and a different government system caused the
26 very breakdown of the Dene people in fort Simpson. To ease
27 the breakdown, heavy drinking and alcohol abuse has become
28 a part of life in Simpson. Breakdown of the traditional
29 family unit -- once that occurred there was an increase
30 in juvenile delinquency, social and moral degradation

1 of all our people -- from the drinking abuse of children
2 as young as to adults receiving Old Age Pension, increase
3 in child welfare. Finally there was a time when our
4 people, when they had no interest in their own survival
5 through controlling themselves.

6 Mr. Berger, that was only a
7 short time ago, about at least within the last five
8 years, about five years ago. It is through a restoration
9 of our Chief and Band Council that we have been to able
10 to isolate our problems, and are just beginning to take a
11 stand for our rights.

12 Judge Berger, I am now going to
13 tell you a personal story of a once proud Dene family
14 that survived and experienced the changes of Fort Simpson
15 for years, until five years ago.

16 I am using my own personal
17 story as an example of what other people in other
18 communities mean when they say, "We don't want to become
19 q another Fort Simpson."

20 It begins with my parents who
21 were both raised in the traditional way of life, and I
22 schooled in the ways of the land, and with very minimal
23 education, After some time on the land they moved and
24 settled in Simpson with life based on earning a wage. My
25 father built our home first by himself, then fed and
26 clothed the family through working. He also supplemented
27 our food through hunting, fishing and trapping when there
28 was no work in Simpson.

29 I recall my mother doing house
30 o chores and sewing handicrafts for white residents to

1 supplement my father's minimal earnings, and it was
2 beginning to be hard to survive in the town.

3 Yes, there were times when we
4 did receive rations, as welfare was called then, from the
5 Indian agents.

6 I recall going to day school
7 while other friends and relatives went away to convents
8 for schooling in Providence.

9 By 1963, after the flood in
10 Fort Simpson, and the relocation of Indian people from
11 the flats to the site now where the people are living at,
12 life had become harder. So my parents decided to go back
13 to the old way of life, a life of trapping, hunting. My
14 parents did that from 1963 to '70, a total of seven
15 years.

16 They went in early September
17 and came out two times for Christmas and Easter, and
18 returned to town in June. These were the only times my
19 brothers and sisters saw my parents. The sad part of
20 this seven years' experience is that the main theme was
21 money, to make money to survive in the Town of Simpson
22 from June to September. The other price to pay was the
23 breakup of a home, because all during those years six
24 children of seven children of our family were raised in
25 hostels and attended school for seven years, with only
26 summer months left with your parents, to understand your
27 parents, to get to know the ways of your parents.

28 Seven summer vacations with
29 parents that never found time for their children because
30 they were again too busy earning a wage economy to

1 survive I the summer and make enough money to buy the
2 winter's trapping supplies.

3 Mr. Berger, I am not knocking
4 the education system, as I realize we benefitted and it
5 is now useful to our very existence today. The point is
6 that this transition caused a strain on family units.
7 There were countless other native families that
8 experienced a similar experience.

9 By the time I completed High
10 School in 1967 I wanted to go out with my parents in
11 the bush , but was told it was a hard way of life. My
12 desire then was to learn, but again wasn't given the
13 opportunity, as one did listen to parents' decision then.
14 However, my parents did instill a love for the land and
15 river through frequent weekend trips up the Mackenzie and
16 fishing and berry picking.

17 By 1970 things in Simpson had
18 reached a point of social disorder and ultimately a
19 breakdown in a cultural value system. The scene in
20 Simpson for natives was one of excitement, and one way
21 they began enjoying this fun was through alcohol, and a
22 beginning misuse through misunderstanding. I know
23 because I myself experienced it, and it took
24 approximately five years to overcome these bad
25 experiences. It has been since 1970 that I found the
26 breakdown -- it was since 1970 that I found the breakdown
27 of our family as the result of alcohol, stress and strain
28 created by this need to achieve through an economic base,
29 a wage economy.

30 Judge Berger, it was

1 | at this time that my family experienced this biggest
2 | social disaster. Some of my brothers and sisters have
3 | not quite overcome the experience today, and that was the
4 | ultimate breakdown of my mother, she who kept our family
5 | going despite the thin threads of the family.

6 | The strain of trying to tie two
7 | ways of life into one another was too much to bear, and
8 | the medical cry for help by my mother fell on deaf ears
9 | because no one else could hear her, as they, too, were
10 | caught right in the middle of the breakdown. All the
11 | frustrations and the difficulty of coping with this 1:1
12 | transition is easily remedied by the bottle. That was
13 | the final breakdown of a once solid family. When mother
14 | could no longer cope, she turned to alcohol, but to an
15 | excess. As a result she took her frustration out on
16 | people here in town -- took her frustrations out, and
17 | people here in town labelled her crazy. But my mother
18 | is not crazy when she did all those things then five
19 | years ago. She realized what was happening to the Dene
20 | people.

21 | When I look at her experiences
22 | and at what I now know and experience through the
23 | Brotherhood movement, and our Chief and Band Council,
24 | I realize this women experience the very things that
25 | the native people through native organizations now
26 | have to deal with, and this is the housing situation and
27 | the inadequacies of it. The moral and social degradation
28 | of our people, young and old, only accelerated more by
29 | the use and abuse of alcohol, the strain towards a
30 | life-style based on the wage economy when so few are

1 | qualified for jobs and wage-earning. All this further
2 | all this is further ridiculed by the backlash of
3 | misunderstanding of the few white citizens.

4 | We have been accused of being
5 | young radical Indians, only repeating what leftwing
6 | people -- only repeating ideas of left-wing people.
7 | These are just a few examples of what has occurred in
8 | Simpson. Further social and economic injustices will be
9 | experienced if the pipeline goes through.

10 | Tell me, is it wrong to begin
11 | standing on two feet and vocalizing what you yourself and
12 | your people have truly experienced? Is that not a
13 | democratic system of doing things? Is it wrong to not
14 | want the pipeline because you understand and look at this
15 | enormous project through two views -that as a Dene
16 | concerned for the land, and for the people, and as a
17 | white through an intellectual wisdom?

18 | That's all I have to say.

19 | THE COMMISSIONER: Thank you
20 | very much. Could we have your written statement so it
21 | can be marked as an exhibit, please?

22 | (SUBMISSION BY BETTY MENICOCHE MARKED EXHIBIT C-196)

23 | (WITNESS ASIDE)

24 |

25 | GERALD ANTOINE sworn:

26 | THE WITNESS: Mr. Berger,
27 | fellow residents and visitors, I am Gerald Antoine, one
28 | of two fortunate natives from the Northwest Territories
29 | to attend one of the three United World Colleges, the
30 | Lester B. Pearson College of the Pacific.

1 This college is located 20
2 miles west of Victoria on Vancouver Island, Besides the
3 two of us, there are students from 35 different
4 countries. attending also. Last year there were 100
5 students enrolled, and this year they're hoping to be 100
6 students.

7 The concept of the college is
8 not to think only of oneself, but of others; to share
9 one's abilities and wisdoms in order to depend upon one
10 another. We have to understand each other's abilities and
11 also our own weaknesses. We have to consider that the
12 other person also talks, breathes, etc., and accept him or
13 her as a human being, not to be called in a vulgar
14 language, because each of us is a part of the whole world.

15 The first day when the students
16 were together we were all friends; but I predict that if
17 we do not cure our defects, we are going to graduate as
18 groups of friends from the college, and not as the whole
19 group as planned, stepping in the world ready to bring
20 peace and unity to all. This concept that is being
21 taught by the college is a concept that is known to the
22 Dene people.

23 Before the invasion of our
24 European neighbors, we, the Dene, lived in harmony with
25 our surroundings, trust everything, happy and contented
26 we were sharing everything, distributing the meat from
27 the hunting, in fact we still do. We were neither rich
28 nor poor, prejudiced nor ignorant. We gave each other
29 freedom, which gives equality. Therefore we were not
30 then striving for high ideals.

1 Then came the invasion with
2 skin of paler color than ours, bringing the many diseases
3 that destroyed lot of Dene people, In my native language
4 we called the people with the disease "melah", As time
5 went on it gradually changed to the word "monla", now
6 used as the name of all white men. It seems that we are
7 it seems that they are destroying what they really don't
8 know, even themself. So I must assume that they don't
9 know themself.

10 They say that they do, but do
11 they really? They destroy not only themselves but the
12 things around them.

13 I think this question should be
14 directed to the companies. Is there already the lack of
15 gas and oil in Canada, enough to give blood for it? If
16 not, then please consider the lives of the Dene and Inuit
17 people that are already in this disastrous situation, the
18 exposure to another culture or society.

19 Since you already have a notion
20 that there is some indication of gas in the Arctic,
21 continue on your surveying but please don't push us,
22 there is time for everything. The time of the siphoning
23 of the natural resources of the north has not come yet.
24 Why? Because the people that are beside or along the
25 route towards it have problems that you do not consider
26 your responsibility or your wrong-doings. We, the people
27 are confused. Is that why you figure to push the
28 pipeline down our throats?

29 As I have said before, there's
30 a time for everything, it is time the southerners, the

1 business men, the companies to hear the voice of the Dene
2 people, You may have destroyed smaller aboriginal nations
3 but now I think that you have bitten more than you can
4 chew. I have a lot of questions in mind and I would like
5 to share them with you people, so please for your own
6 good think it over. I repeat again, for your own good
7 think it over.

8 Will you people ever put
9 concern for your neighbor ahead of your selfish desires?
10 Can we stop looking to government, schools and other
11 organizations to create a better life and begin with
12 ourself? Can we practice kindness first to one person,
13 and then two, and then three, then four and so on? Can
14 you put ideas and thoughts and love ahead of material
15 gain? Is there anything more important than living in
16 harmony with people, nature, and your God? Do we take
17 time to truly care about each person we meet?

18 In present society, can we keep
19 a hand on the hammer and the sythe, plow and the spinning
20 wheel? ,As a native of this land, I respect you due to
21 the fact of your background, as a lawyer and a judge. I
22 thank you for coming and being the one to hear our
23 opinions and views. Thank you. Mussi.

24 THE COMMISSIONER: Thank you,
25 Mr. Antoine. May I have your written statement, please,
26 so that it can be marked as an exhibit? Thank you, Mr.
27 Antoine.

28 (SUBMISSION BY GERALD ANTOINE MARKED EXHIBIT C-197)

29 (WITNESS ASIDE)

30

1 LEO NORWEGIAN resumed:
2 THE WITNESS: Mr. Berger, I
3 thank you for being present with us tonight. All the
4 people that gave you their view, I got different feeling.
5 In some way somehow we've got to get along with each
6 other, between the white and native. We must understand,
7 some way we have to meet each other. We only have one
8 country. I, Leo Norwegian, of Fort Simpson, I'll say and
9 I'll repeat my word again, how come we don't get along?
10 There must be a way. We got to find a way of doing it.
11 We are only one Canadian who must meet each other, but I
12 hear the word time after time, they say, "Native,"
13 "Metis", and "white", Where are we going to go? We've got
14 to get along. Maybe I'm going to make a lot of bad
15 friend tonight, but that's the way of my views.
16 We got to meet each other, we
17 got to work together with our government. I repeat my
18 words again once more, between the pipeline people and
19 native, we're discriminating each other. We shouldn't do
20 that. We should get along and do away -- you know, we're
21 native, we should know that where our country should be
22 harmed and pipeline people should get along with us, and
23 our government, the land settlement, I repeat that once
24 more, why? They owe us money. They stole our land. We
25 got to settle that first, and then pipeline people and I
26 -- by "I" I say Indian -- we be happy and O.K., pipeline
27 people, you make us a deal. O.K., Indian make a deal,
28 O.K., I think we be very happy.
29 Another thing. Discriminated
30 about white man bring liquor into our country; it's up

1 | to us, if we want to drink we'll drink; if we want to
2 | kill ourselves, O.K. But we must know how much we take,
3 | how we do it, and develop a people -- they know how to
4 | use their liquor, we could do that, too. Not me, I'd
5 | probably kill myself; but in the future, kids, we got to
6 | learn how to use our liquor and a lot of people figure,
7 | "Well, O.K., white man bring the liquor here and all
8 | Indians want to die." It's not that. We got to learn how
9 | to live with civilization.

10 | White people, they're not going
11 | to go back where they come from. We got to learn how to
12 | live together. Where are we going to go? We're not going
13 | to go back in the bush. We've got to live off the land,
14 | live like white man or -- all the way.

15 | My friend here, he want to go
16 | back in the bush. He wants to learn kids how to live in
17 | the bush. That's what we plan on doing, and what I heard
18 | from the kids, my chief and all these people in the
19 | audience, maybe they disagree with me but we got to learn
20 | how to live with one another.

21 | The pipeline people, they want to
22 | put a pipeline in. Sure, no problem. But us Indian, we
23 | want our lands settled now, not tomorrow. Now, not
24 | tomorrow, and then we'll talk to the pipeline people, sure,
25 | after that Mr. White Man, you want to put your pipeline
26 | sure, we'll come and shake hands with you.
27 | That's the way my feeling. I don't know about all these
28 | people behind me, but that's the way it should be. There's
29 | only one way. Pipeline people, they want to put the
30 | pipeline ahead, southern people they want the pipeline,

1 CHARLIE CHOLO, sworn:

2 THE COMMISSIONER: Could you
3 give us the witness' name to begin with?

4 THE INTERPRETER: Charlie
5 Cholo, C-H-O-L-O.

6 He says I've been around when
7 the first treaties were signed and given out in 1921, and
8 ever since that date I have taken note of everything that
9 has happened, and is happening, even at the proceedings
10 today and yesterday. I was born here at Fort Simpson and
11 this is my home, this is my native home.

12 To this day I have noticed that
13 promises have not been followed. Nobody keeps their word
14 any more. Where do we go from here? Mistrust has been
15 brought in by the white man, and repeating, nobody keeps
16 their word any more.

17 THE WITNESS: I'm not afraid to
18 talk to anybody in this town, in this house here.
19 There's a lot of things that they've been doing, they
20 don't keep their promise and that's what I hate, and
21 that's all I've got to say.

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

24 Do you want to translate the
25 last few sentences into Slavey?

26 (INTERPRETER COMPLIES) (WITNESS ASIDE)

27 THE COMMISSIONER: Just wait a
28 moment, Miss.

29 LORAYNE MENICOCHÉ, sworn:

30 THE WITNESS: Miss Lorayne

1 | Menicoche and I'm from Fort Simpson. I just wanted to
2 | say a few things here.

3 | When I was taught in school
4 | that all people were equal in this democratic society,
5 | but when I left school I realized that the Dene people
6 | weren't really all equal with the white people. I
7 | found out that they were poorer and things like this,
8 | but then I didn't realize it then. I got into a circle
9 | where I went drinking every night, going on parties,
10 | and things like this; but just recently that's when I
11 | started getting involved in what was happening to my
12 | people.

13 | Before, all I cared for was
14 | about the fun part and not what was happening to my
15 | people; but then I started opening my eyes and looking
16 | around me, and finding out the conditions about what my
17 | people are in. I really realized how poor my people
18 | were, and there were no doors of opportunity open to
19 | them, even though the white people say they are open. I
20 | know it isn't because we all know that.

21 | Then the white people came up
22 | here and they are always talking for the people, as if
23 | the 91 people themselves told them what to say.

24 | What they said was their own
25 | idea even if the people wanted something different.

26 | I wanted to say something about
27 | what I have written here.

28 | A little over five years ago
29 | the government set up a Village Council in Fort Simpson.
30 | The positions were filled by the white transients who

1 | have been here for about two or three years. They have
2 | said that the Village Council represents all the people
3 | of Fort Simpson, but the way I see it, the Village
4 | Council is for the white people and. the Band Council is
5 | the representative of the Dene people. At different
6 | public meetings the white people are always jumping up
7 | and saying that the Village Council is the representative
8 | of all the people. They say this, but this is not what
9 | the Dene think. The Village Council is for the white
10 | people who have moved here for just a little while. In
11 | Fort Simpson there are all these committees which have
12 | all the same people from that one little group on the
13 | committees, they are on these committees to help one
14 | another and yet they say that they would help a Dene
15 | start up a business, which we all know is bullshit.

16 | When a Dene wants to set up a
17 | business, the government always steps in like the
18 | parental figure that they have always been, and therefore
19 | in the long run the business doesn't get anywhere. The
20 | Village Council has people in positions who want to get
21 | themselves all set up in businesses, therefore they all
22 | help one another with money and getting land to start
23 | their businesses on.

24 | There has been very hard times
25 | for the Dene ever since the white man came here. When we
26 | finally speak up about the things that have happened to
27 | us, they call us militant. We have never publicized what
28 | has been happening to us, but over the past few years we
29 | finally are speaking up and they don't like the truth
30 | being exposed, so they try their best to cut us down.

1 and the white man, if they fail they could easily go back
2 to where they come from; but us, we are going to live
3 with the destruction and the ruins.

4 That's all I have to say.

5 THE COMMISSIONER: Thank you
6 very much. May we have the written statement that you
7 made, Miss Menicoche, and have it marked as an exhibit?
8 (SUBMISSION BY MISS LORAYNE MENICOCHÉ MARKED
9 EXHIBIT C-198)

10 (WITNESS ASIDE)

11 MR. LAMOTHE: I was sworn in
12 yesterday.

13 RENE LAMOTHE resumed:

14 THE WITNESS: Yesterday was --
15 I've been fidgeting with this all day long -- yesterday
16 was in many ways a reaction and an attempt to establish
17 an alternative view to many ideas that were made
18 yesterday. I assumed that probably that kind of a
19 situation would exist again today.

20 Today I would like to attempt
21 to make a positive active rather than reactionary
22 statement, a statement that grows from the mind of
23 myself.

24 While I'm speaking in the
25 course of this speech, in the course of the presentation
26 I will identify a little bit of my background to help you
27 understand the things that I will say further on in the
28 speech.

29 Yesterday I touched on the
30 discipline and psyche of the people. Today I would like

1 | elaborate a little on how this reality comes about.

2 | If you would draw a chart in
3 | your mind, and across the top put the words:

4 | "Industrial, Athapaskan, and Cree,"

5 | and down the side of the chart put the words:

6 | "Economic, political, social and cultural "

7 | THE COMMISSIONER: Would you
8 | mind just repeating that? I'll do it in my mind but you
9 | have to give me another chance.

10 | A O.K., well I'm going to go
11 | through it again and I'll elaborate it as I go through.

12 | Q O.K.

13 | A O.K., you have -- what I'm
14 | trying to do is place in a chart form, to juxtapose, to
15 | set side by side and to attempt to demonstrate to a
16 | certain extent the differences and the similarities
17 | between the economy, the politics, the society, and the
18 | mind expressions of three basic ways of life, and the
19 | comparative way to help to understand, to see a better
20 | picture of really what kind of things contribute towards
21 | making the people live the way they do, think the way
22 | they do, and these kind of things.

23 | So basically in that chart the
24 | industrial economy is based on the idea of extracting raw
25 | materials, producing something from those raw materials,
26 | trading, selling this product, and consuming.

27 | The basic politic of the industrial society
28 | is the industrial state, the industrial family, city
29 | state and regionalism, according to economics. In other
30 | words, politics is directly related to the economy.

1 The society of the industrial
2 community is based primarily on peer groups which
3 express themselves in the form of clubs, and the mind
4 expression of the industrial society is individual in a
5 very new society with much confusion.

6 The industrial society is very,
7 very new in terms of human development in the world, it
8 is so new that it hasn't yet developed its own set of
9 norms; it is working from agrarian norms, it is working
10 from medieval norms, it is working from norms that are in
11 the background of the peoples who have moved into the
12 industrial society, whether they be Japanese or French or
13 German or British; and in part and to a great extent the
14 norms of those peoples' backgrounds, when they were in
15 the feudal systems and the agricultural systems and in
16 the tribal systems, don't fit into the industrial
17 economy, don't fit into the industrial world. and in part
18 it's that reality that causes a lot of the gaps, a lot of
19 the confusion, a lot of the frustrations within the
20 industrial world itself.

21 Maybe if we shut the windows
22 it would warm up a bit.

23 Q Oh, warm up a bit, yes.

24 A To go on then, in a
25 traditional Cree economy, you lived basically on the
26 hunt. The Cree way of life was developed before horses
27 were introduced into North America. The hunt was
28 buffalo, primarily buffalo, but other game animals that
29 lived on the prairies, and what was hunted, what was
30 killed or caught was consumed. So again you have seek

1 raw material, produce something from it and consume it,
2 very similar to the industrial economy.

3 The politic of the Cree was
4 tribal, and again the reason for this is economic. 51,
5 Before horses came into North America, Cree people had to
6 work together, they had to really learn how to structure
7 their lives into large communities in order s to hunt the
8 buffalo. They would stampede them by foot, on foot they
9 would stampede a large herd of buffalo over a cliff and
10 that would produce enough food, hides for clothing and
11 tents and that kind of thing to last them for the whole
12 year.

13 Because and as a direct result
14 of that, the society of the Cree was based on a society
15 of need. In other words, there were societies formed
16 according to the needs that had to be met and these needs
17 were educational, they were initiation into adulthood,
18 they re for council, they were for war, they were for
19 policing within the community, policing outside the
20 community, all these things there were societies for each
21 and every one of these needs.

22 The mind expression of the Cree
23 from all of this was one of conformity. Very strict and
24 conservative conformity to a structured and integral
25 tribal life, to the extent the tribe took precedent over
26 individuals. The survival of the tribe took precedent
27 over the survival of the individual.

28 In the Athapaskan society the
29 economy is based on the hunt of moose and other animals
30 in forested areas. What is hunted is consumed, again

1 produced from raw material and consumed . Again the
2 politic of the Athapaskan and the social structure of the
3 Athapaskan are directly related to the basic economy of
4 the geography that the geography permitted. The
5 Athapaskan people are a woodland people, they live in the
6 bush, and they lived off the animals that the bush was
7 able to provide, and the bush was able to provide animals
8 that lived alone, like the moose. Very seldom the
9 woodland caribou is not as numerous as the barren land
10 caribou, is what I'm trying to say. The barren caribou
11 almost prevented the Dogrib people from forming into
12 tribal communities -- not quite, but just about. The
13 woodland caribou that the Athapaskan -- I'm talking now
14 specifically about the Slavey, a distinction, the Dene as
15 pronounced by the Slavey, and Dene as pronounce by the
16 Dogrib -- the Dene people lived politically in hunting
17 families. The family was extended, grandparents, aunts
18 and uncles, niece and nephews, brothers, sisters,
19 children. The whole social structure of the people, the
20 social inter-action, the society of the people was also
21 family, it was the very same thing. The political
22 institution and the social institution of the Athapaskan
23 people traditionally was the family.

24 The mind expression of this was
25 highly individualized, and when you live in close
26 proximity of contact with Athapaskan people you find that
27 there are a lot of good characters, there's nothing bland
28 about them, they don't all fade into each other, very
29 distinct in characteristic. The individuality in this
30 society, however, as opposed to the individuality in the

1 industrial economy or society, the Athapaskan
2 individuality is attuned to an old, a very old and
3 ancient well established order. It has existed long
4 enough to permit the people, in other words, to formulate
5 their norms, to formulate their values, their
6 orientation, their interactions, all of these things, in
7 all circumstances. There is no confusion. Each of these
8 ways of life then has a mind prepared by that way of
9 life, and which prepares the young to survive in that way
10 of life.

11 It must be recognized, however;
12 not to its discredit, but just as a fact of reality, a
13 fact of history, that the industrial way being the
14 youngest way of life, has the least experience.

15 Q Being the what?

16 A The industrial --

17 Q As being what?

18 A The industrial way of life
19 being the youngest of the three types of lives, way of
20 life, it's just newly developing, it has the least
21 experience. It hasn't experienced enough yet, in other
22 words, in teaching its young how to cope with life, with
23 in its own system. It's system in fact isn't even yet
24 completely developed.

25 The way that a people
26 discipline their children is one of the strongest forces
27 by which children learn the way of life of the people.
28 Now some of these things I'm going to be getting into
29 might be disjointed to a certain extent, and to really
30 get into that area I spent months on it with a class of

1 | about ill 45 students between the ages of and 55, all
2 | Cree people living in an Athapaskan geographical
3 | situation, confronted with an industrial thing, and I
4 | have drawn from that that experience.

5 | Q Well, take your time, I'd
6 | like to listen to what you have to say. I don't know
7 | what Mr. Bonnetrouge is going to do with all this when
8 | you're finished, and I understand the local radio station
9 | is providing the whole village with a live broadcast of
10 | what is being said here so we may take a coffee break,
11 | and let you, after Mr. Lamothe is finished, and let you
12 | decide what you're going to how you're going to wrestle
13 | with this. But carry on and take your time.

14 | A Well, I've tried to bring
15 | the major points to bear to outline -- to give you an
16 | outline, at least, of some of the things that have to
17 | be considered when you are dealing with people
18 | confronted with alternative ways of life, and from those
19 | outlines perhaps I could send you something in writing
20 | later.

21 | Q Carry on.

22 | A I'll just go as it is,
23 | disjointed, then.

24 | Stemming directly from the way
25 | of life is the wisdom that way of life, its experiences,
26 | often force on a people. What that implies is that
27 | people don't change unless they're forced to. They
28 | don't learn an alternative way unless they're forced
29 | to. The thing that forces people to learn a new way of
30 | life is the experiences with survival, and you could

1 | carry that a little further and say perhaps a little more
2 | experience on the part of the industrial people, with
3 | their approach to life will force them to have to change.
4 | The centre of New York City is being used as a garbage
5 | dump. The Hudson River has almost stopped flowing
6 | because it's so stagnant. The Great Lakes, massive
7 | bodies of water, and many of them you can't drink the
8 | water out of.

9 |
10 | This wisdom has a way of
11 | knowing and doing, living so as to survive. Within this
12 | code of wisdom, this philosophy of life the people adhere
13 | to values and it is in this area of human endeavor, the
14 | adherence or lack of adherence to values, in which we
15 | find much cause of the frustration, the dilemmas, the
16 | anger, irrational and unreasonable outlets to an h
17 | apparently impossible situation.

18 | The ability or inability of
19 | people to live as they know they should is directly
20 | related to their self-image, self-motivation, and ability
21 | to live with themselves and others. This is crucial, A
22 | because the hunting economy permitted a man to support an
23 | extended family; whereas the wage economy does not
24 | adequately support an immediate family within the
25 | expectations that the industrial economy raises. We
26 | should 51, always be buying something else, buying
27 | something new, don't watch T.V., it's bad for your soul.
28 | I'm hooked on it.

29 | We have elders alive now who
30 | in their youth supported up to 40 people, Etoli, an
31 | old man living in the hospital right now, in his youth

1 supported up to 40 people by hunting. Who of us with our
2 salaries today can support ten?

3 Etoli is living in the hospital
4 here because primarily the expectations of ourselves, his
5 relatives, have been changed by education, the churches,
6 the industrial economy; and secondly because the wage
7 economy as we are into it, also because of expectations,
8 it's because of expectations that we are hooked on the
9 wage economy, does not generate enough cash to support
10 more than one family as understood, nuclear family --
11 father, mother, and children.

12 Nevertheless, young women are
13 raised among the Dene people to expect specific benefits
14 from a husband. However, these benefits are found in a
15 hunting economy, not in a wage-earning economy. Young
16 men are raised to believe that to be a man one must
17 provide these benefits, and again these benefits are not
18 found in the wage-earning economy.

19 The industrial economy cannot
20 provide the benefits, it is not geared to provide the
21 benefits. The benefits are self-image, esteem, self-
22 esteem, esteem of others, respect, self-respect, respect
23 of others. The capability to provide a standard
24 comparable to the rest of society, we are brought into
25 the world in our families with tools to handle a hunting
26 situation and we are forced by history and the situation
27 as it exists to cope with a wage-earning economy. Our
28 minds are one place and we're hooked on something else
29 because of expectations.

30 In other words then, we are a

1 | people caught in an industrial economy with a mind
2 | prepared for a hunting economy. I've said that. The
3 | expectations women have of their men, the self-
4 | expectations of the men of the women not being realized
5 | in everyday life results in frustrations, confusions,
6 | misunderstandings, and anger that net broken homes. We
7 | had a very moving example from Betty earlier this evening
8 | of how this happens on a personal level.

9 | The contacts of the young Dene
10 | people raised to one psychological and philosophical way
11 | of life, view of realities, with a way of life which
12 | demands a different discipline for survivals, these
13 | contacts are confusing, unsettling, they raise defensive
14 | mechanisms making it difficult to communicate ideas, and
15 | in many cases totally unacceptable to the many
16 | individuals who have a hard time to cope, and so we have
17 | dropouts from school and from life.

18 | Mr. Berger, today you have
19 | witnessed before you. Some Dene people who have perhaps,
20 | from your view, come through beautifully these confusing
21 | experiences. Perhaps a more emphatic statement to you to
22 | demonstrate the reality of this situation I have I
23 | outlined here would be to take you through the
24 | communities of the north and introduce you to the many,
25 | many, many of us who haven't. Confront these young
26 | people now with the elders who have not lost touch with
27 | who they are, and the expectations these elders have in
28 | the mind view of the-world and its realities to the Dene,
29 | remembering the place and role of the elders in the
30 | people's mind view of the world, remembering also the

1 | place and role the elders have and the beliefs of the
2 | people and you can see why we have many young people
3 | suffering.

4 | These realities exist as a
5 | direct result to the experiences in the immediate past.
6 | They are some of the causes of many symptoms like rising
7 | levels of crime, broken homes, alcoholism, etc.

8 | But these realities are not
9 | culture. Neither are the symptoms culture. At best they
10 | are a ploughed field. The French expression generates a
11 | better picture, laborieux; because laborieux has
12 | connotations of to be in labor, as to give birth. The
13 | confusion is like a ploughed field, it's like a field
14 | ready to give birth. To carry this analogy then, culture
15 | is the living process of cultivating the soil, the plant,
16 | and the flower. Right now we have some beautiful plants
17 | and flowers, but they are out in the bush. You have to
18 | seek them out. Even seven years ago we had some here on
19 | the island, but the industrial development plans in view
20 | of the pipeline started coming in and the Experimental
21 | Farm is now a barren trailer court, even barren of
22 | trailers.

23 | It seems that torn land is the
24 | mark of the industrial culture. What I am saying is that
25 | confusion, alcoholism, frustrations, gaps like generation
26 | gaps, economic gaps, social gaps, these are more the
27 | cultural product of the industrial world and not of the
28 | native world.

29 | The reason they are the product
30 | of the industrial world is because the industrial world

1 | is so young. It hasn't yet formulated its being. Any
2 | man of the industrial world who is a man of integrity is
3 | a man of integrity primarily because he lives according
4 | to an agrarian value system.

5 | The sociology of knowledge and
6 | the sociology of music substantiate this. I'm not a
7 | professional in this area. I've studied it to a certain
8 | extent, but from what I have seen and from how I look at
9 | it, it is my impression that the music of rhythm,
10 | harmony, order and concord was created prior to the
11 | industrial revolution. Or it was created early into the
12 | industrial revolution by minds who were the product of an
13 | earlier age. In my opinion the predominant character of
14 | the industrial age music is dissonance. Music is
15 | becoming identified now very strongly with the soul
16 | expression of the people's culture. The people's culture
17 | expressed in its soul, and if the soul of the industrial
18 | world is one of dissonance, then we can understand the
19 | confusion in Fort Simpson.

20 | It is not by accident, for
21 | example, that the Fifth Movement of the Symphony
22 | Fantastic by Berlioz plays on dissonance, and is a take-
23 | off from the tract of the mass of the Dead, "Dies Irae"
24 | the days of wrath and sorrow.

25 | Further, another piece of
26 | music, In-A-Gadda-Da-Vida by the Iron butterfly, though
27 | following movements similar to symphonies, is
28 | existentialistic and identifies absurdity in the extreme.
29 | It's a negation of all that's beautiful and yet it
30 | fascinates like hypnotism from a snake.

1 With this mind the industrial
2 people have come. I don't mean to identify a lot of
3 people in Fort Simpson this way, a lot of non-native
4 people. There are many very good non-native people in
5 Fort Simpson, There are many very good people working for
6 Arctic Gas and Foothills too, I'm sure who are not aware
7 of a lot of these things, who as Gerry said earlier,
8 don't know what they're doing. Another Man said that
9 2,000 years ago, too.

10 With a different mind, confused
11 perhaps, but closer to the roots of the past than are the
12 industrial people, the Dene are working here now through
13 the Koe Go Cho Society to gather and strengthen their
14 lives, to face the future. The Koe Go Cho Society is
15 administering this building right now and we are working,
16 some of the things we want to do I will briefly outline.
17 I will quickly read to give you an idea.

18 What the total mind of the
19 community needs in mind, the Society sees the development
20 of a Community Resource Centre servicing the educational
21 cultural and social needs of the native people as
22 necessary! to their development and growth into a place
23 of maturity, respect, and dignity in the north. With
24 this more encompassing view of the development necessary
25 among their people, the Koe Go Cho Society looks
26 constantly towards the development of strong integral
27 families. This overview has been uppermost in the minds
28 of the executive of the Society in the past years.

29 THE COMMISSIONER: I think, Mr.
30 Lamothe, since you're beginning a discussion of the

1 | objects of the Society and we've been carrying on for a
2 | couple of hours, maybe you wouldn't mind if we take a
3 | five or ten-minute break, and then you can just carry on
4 | when we resume. If that's all right then we'll just --

5 | (PROCEEDINGS ADJOURNED)

6 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

7 | THE COMMISSIONER: Well, ladies
8 | and gentlemen, we'll carry on now. Just before Mr.
9 | Lamothe begins again, I should say that I understand
10 | there are a number of people who wish to speak tonight so
11 | what we will do is we will carry on tonight for some time
12 | until we decide that we're too tired to continue, and
13 | then we will, come back here at 9:30 tomorrow morning and
14 | carry on till about noon, and that should give everyone
15 | who wishes to speak a chance to do so, and then tomorrow
16 | afternoon I will, I think, be leaving for Wrigley. But I
17 | think in that way we should be able to hear everyone who
18 | wishes to speak and I hope that will be satisfactory.
19 | Maybe you'd just translate that before we carry on.

20 | (INTERPRETER COMPLIES)

21 |

22 | RENE LAMOTHE, resumed:

23 | THE WITNESS: I was just going
24 | to go through very quickly and was told to slow down some
25 | of the things that the Society, the Koe Go Cho Society
26 | wishes to do here in Simpson.

27 | Perhaps I should explain that
28 | Koe Go Cho in Dene means "a large home". This is the
29 | interpretation that the Chairman of the Board has given
30 | me.

1 I guess the reason I want to do
2 this, the reason I want to expose some of these things is
3 to identify to you, Mr. Berger, and to the Government of
4 Canada that in spite of a lot of views, a lot of
5 opinions, the Dene people here are committed to a very
6 healthy way of life, and are actively seeking the ways in
7 which to ensure that this thing can continue, that
8 healthy way of life in a family context can continue. So
9 I'll begin again and I 'm not going through everything
10 that we have verbalized, but I'll take out some key
11 points to help you see these things.

12 So with the total imagine of
13 the community's needs in mind, the Society sees the
14 development of a Community Resource Centre servicing the
15 educational, cultural, and social needs of the native
16 people as necessary to their development and growth into,
17 a place of maturity, respect and dignity in the north.
18 With this more-encompassing view of the development
19 necessary among their people, Koe Go Cho looks constantly
20 towards the development of strong integral families, and
21 this overview has been uppermost in the minds of the
22 executive of the Society in the past year.

23 With this overview still in
24 mind, the Society looks towards a more complete service
25 to its people so as to use the (1) strength of the
26 traditional family, the extended family, to build families
27 of integrity to meet present demands; (2) to build strong
28 families to meet present demands by working towards
29 creating a more healthy social milieu, by providing
30 youth recreational services, alcohol rehabilitation

1 | services, specialized child care service for delinquents
2 | and abandoned children, and information services; (3) also
3 | in the light of this overview of the community comes the
4 | area of adult education recognized as a very I necessary
5 | part in the overall development of the people.

6 | With the foregoing in mind, the
7 | executive directors of the Koe Go Cho Society, in
8 | consultation with the members of the Band Council and
9 | their Chiefs in Fort Simpson, Jean Marie River, Fort
10 | Wrigley, Fort Liard, Nahanni Butte, Trout Lake, the
11 | members of the Society are hereby seeking funding to
12 | operate the following programs: Student residence, we are
13 | operating now; we have a budget for 48 children and we
14 | have 54; an alcohol rehabilitation and preventative
15 | service; the approval for this proposal was given last
16 | Friday here. We are seeking also adult education, special
17 | child care services, research centre, an ambulatory Senior
18 | Citizens Home, and a Youth Recreation Friendship Centre.
19 | In many ways the Society administering this building right
20 | now is providing the service required as far as a
21 | Friendship Centre and a Youth Centre is concerned, because
22 | the building is open, the recreational facilities
23 | available to students in the residence are available to
24 | the young people in the community and intransient people
25 | who are having a hard time to find a place, if the hotels
26 | are full or what have you -- often come here and find a
27 | place to stay.

28 | Within the complex are daily
29 | opportunities for mutual contact among staff, senior
30 | citizens, those participating in programs and resident

1 students, program inter-action and co-operation, the
2 Society is confident that this more complete approach to
3 human development will be of benefit not only to the
4 native people --

5 Q Could you just slow down a
6 bit?

7 A Sorry. Within the complex
8 with daily opportunities for mutual contact among staff,
9 senior citizens, those participating in programs and
10 resident students, program inter-action and co-operation,
11 the Society is confident that this more complete approach
12 to human development will be of benefit to not only the
13 native people of the region, but to the community at
14 large.

15 With the community at large in
16 mind, the Society realizes that all people have needs to
17 be met, but wish to develop these programs as it is
18 native people in the majority who require these services
19 The Society does not look only at Fort Simpson but
20 represents the communities that I outlined above.

21 One of the programs that we are
22 seeking funding for, we call simply a Research Centre.
23 I'll give you some of the rationale for a Research Centre
24 that we have formulated. This program will act as a
25 Resource Centre for adult education, co-curricular
26 activities, cultural inclusion for student residents,
27 an Alcohol Rehabilitation Centre, it will be a resource
28 to all of these things. It will be a resource to
29 special child care services, a resource to cultural
30 activities related to all programs, as well as for

1 recreational and other leisure time activities.

2 The Research Centre will
3 provide facilities for the production and packaging of
4 materials related to the native life in the north.
5 Further, it will provide facilities within the complex
6 for meetings of groups interested in learning about the
7 native culture. Some areas of immediate concern are
8 gathering, coding, indexing of materials, and the
9 history, the culture, and present development of the
10 people to be made available for study. This material
11 could be obtained maintained in the Community Library,
12 which will also be housed in this building.

13 The project would attempt to
14 carry out a grass-roots research into specific and
15 current educational needs and interests of the native
16 people which will provide the basis for more
17 comprehensive and specific programs in the future. The
18 program would build up a library of books, magazines,
19 audiovisual packages, audio packages, and it would help
20 record music, language, legends and life experiences of
21 the people in the land.

22 This Program Centre by the
23 above activities will help promote or foster cultural
24 activities, inter-cultural activities, communications
25 among people and between the people, meaning Dene and
26 non-Dene, a greater awareness in the non-native community
27 of the culture and the needs of the native people, a new
28 sense of self-awareness and self-reliance among the
29 native people, and the use of moral reinforcement
30 found in the extended family to reinforce motives for

1 | advancement of all active in the operation of the centre.

2 | I should add that paralleling
3 | this Research Centre and in co-operation with an Adult
4 | Education centre we would like to set up an Information
5 | Centre which would provide these types of information
6 | about the industrial and the government and the non-Dene
7 | way of life to the Dene, and in this way it would also
8 | create a greater sense of awareness in the native
9 | community of the non-native way. Hopefully, therefore,
10 | by information bridging gaps, helping people to
11 | understand each other.

12 | One of the crucial parts of
13 | realizing these objectives is the necessity of having old
14 | people live in this centre with the young people.

15 | Q Is that going on now?

16 | A This is going on now.

17 | Another part of the program would be an ambulatory Senior
18 | Citizens' Home, and one of the functions of the Senior
19 | Citizens' Home or perhaps the function that is most
20 | important to the growth of the people as a whole is the
21 | Senior Citizens' Home. We don't look at Senior Citizens'
22 | Home as they are looked at in the south or by the
23 | industrial economy. I'll just briefly read this.

24 | The reason for having senior
25 | citizens here is a service to them, of course. If they
26 | choose to come there would be no charge to them. We
27 | would ask them to come as leaders of the people, as
28 | people who have the knowledge of the ways of life of the
29 | people to teach to the young here. They would come not
30 | as people who have no further productive reality in the

1 | existence of the people, but as the crucial element, the
2 | age which passes on the life to the young. One of the
3 | perspectives of life that is lacking in the industrial
4 | economy which is a very real thing in the Indian movement
5 | or in the Indian world is the fact that we are born every
6 | day, and that every little bit of information that we
7 | learn is a birth. As we learn the way of life from the
8 | old, as we get older we understand different things, we
9 | hear a legend, we hear it again, we hear it again, we
10 | hear it again and every time at a given age this legend
11 | takes on new meaning.

12 | So the senior citizens by-
13 | their presence, their knowledge of the past, of
14 | language, of songs and dances, of the legends, the
15 | material aspects of their culture such as the building
16 | of canoes, snowshoes, this kind of thing, will be very
17 | instrumental in creating the spirit, the atmosphere in
18 | which a culture thrives. The senior citizens will be
19 | present to give moral support to the adults in alcohol
20 | rehabilitation. They will be present to assist the
21 | research and information crew to build a library of
22 | native folklore. Their presence in the educational
23 | system as it is developing will make it possible for
24 | them to take up their rightful and ancestral role as
25 | teachers of their people.

26 | To go on then with the
27 | presentation, as I would like to indicate the native cul-
28 | ture is not dead, and yet we are trapped. We are trapped
29 | by the past where people were forced into this system,
30 | and by the present, by the expectations that experience

1 | has raised. I don't know that it's necessary to
2 | elaborate on the idea that in the past children were
3 | removed from their families and sent to residential
4 | schools and this kind of thing. You have in the memoirs
5 | of Bishop Guard, a statement, just to paraphrase it, we
6 | have lived among the native people for 75 years and we
7 | see them once every two years, and we haven't got the
8 | people to send out in the land with them, so he and
9 | Bishop Clute, Bishop Grandez, made a proposal to the
10 | Federal Government that residential schools be instituted
11 | and that the children be removed from their parents, the
12 | authority of the child be placed in the residence.

13 | Q Authority over the child?

14 | A Over the child, that the
15 | service of the R.C.M.P, would be used to bring the
16 | children, if necessary, into the residence where the
17 | child would be Christianized and taught an agricultural
18 | way of life, would be made sedentary and economical and
19 | viable units in the structure of Canada. It's on this
20 | basis that the residential schools got started in Western
21 | Canada. It's based with all good intention. These three
22 | bishops were all from France where the churches had set
23 | up since the Middle Ages orphanages because of the many
24 | wars in Europe, many kids were left orphan and the
25 | churches took care of them. You know, that was the
26 | thinking and it grew from that, Socially it was a
27 | disaster.

28 | Q When did the three bishops
29 | make that proposal to the Federal Government?

30 | A That was in the late 1800's,

1 He went on further and said that.

2 "It is estimated that within three generations
3 the total native population will be Christian,
4 agrarian, and viable economic units in the
5 structure of Canada."

6 These are his words paraphrased.

7 Looking at that fact, 75 some
8 years down the road, the bishops of Northern Canada,
9 both Anglican and Catholic, have come to the conclusion
10 and looking at the presence of native people in their
11 churches that the residential school was not a viable
12 alternative to Christianize the people and that's why
13 they have -- one of the reasons, I think, have withdrawn
14 from residential schools. There's only one left up in
15 Inuvik being administered by the Catholic Church.

16 Native people are not going to
17 the church. Many adhere to the Christian beliefs but it
18 didn't bring them into the churches.

19 So there are still people
20 living on the land, the culture is not dead. There are
21 people who come and go, who work a while in the wage
22 earning economy, who go out to the land for a while, who
23 stay in town maybe a few years, will go out on the land
24 for a few months or for a year, and the industrial
25 encroachment would seriously hinder continuation of that
26 life.

27 As an example, the cut line, a
28 simple cut line moving down from the Horn Plateau --

29 Q Seismic?

30 A -- seismic line from the

1 | Horn Plateau to out towards the Mackenzie there near
2 | Rabbitskin, crosses the Rabbitskin, I think it's times,
3 | and every place that it crosses you know the Rabbitskin
4 | twists and turns and every place it crosses the
5 | Rabbitskin the washout from: Spring runoff has taken the
6 | topsoil away right down to bedrock, and maybe that's
7 | meaningless to us but to the family that lives there and
8 | hunts there it meant on one occasion -- well, the first
9 | time that the man went. up that way after this washout
10 | had happened, he planned to be gone for four days, to be
11 | for three of those days on the Horn Plateau, and it took
12 | him almost hours to get up to the Horn Plateau the first
13 | time, lie had to cut a new trail all the way from the
14 | Mackenzie up to the Horn Plateau, because this washout
15 | had washed out his trail 16 times.

16 | The industrial encroachment
17 | would seriously hinder the continuation of that life.
18 | And they ask, "Will that life die, because a rose petal
19 | puts up very little resistance to a bulldozer."

20 | Mr. Berger, you have heard the
21 | position taken consistently by the native people along
22 | the Mackenzie Corridor, and you have heard today we are
23 | much of the same mind here. Some of the reasons why we
24 | are of the same mind is because we have had the same
25 | experiences. I'll give you an example.

26 | A few years ago Imperial Oil
27 | was looking for a site to set up their bulk plant here in
28 | Simpson, and this was when shipping to Simpson was by
29 | river.

30 | Q Pardon?

1 A This was when shipping to
2 Simpson was by river, so they wanted to have their bulk
3 plant near the water where they could just fill their
4 storage tanks from the barges. So there's an old couple
5 down the river here, their name is Lafferty, it's the
6 uncle of Bill, and it's Mr. Lafferty who told me this
7 story when I was on Village Council, he told it to me to
8 see if I could try and move the bulk plant. I brought it
9 up once at the Village Council but with not too much
10 success.

11 First a couple of tanks went
12 up, and the Laffertys said, "Well, that's what we
13 expected," you know, and that was all right. But now
14 they can't see up-town for storage tanks, fuel tanks, and
15 their fear is that if one of those tanks gets on fire,
16 their house is so close to it it's going to burn.

17 When this situation happened in
18 Yellowknife, enough pressure was made by the Community of
19 Yellowknife that the storage tanks were moved.
20 Originally storage tanks were always beside the river or
21 I beside the lake, as in the case in Yellowknife; but
22 after the highways came in, as they did in Yellowknife,
23 they moved the storage tanks out onto the highway in an
24 isolated spot where there is no residential area, and
25 this was basically the request that we made here too, and
26 the request was made by Mr. Lafferty. He told me a
27 number of times through different bulk agents and
28 different agents that worked for Imperial oil, and to
29 Village Council, and he says, "All I get is a shrug." So
30 again it's the age-old story of the servant taking

1 | over the master's house.

2 | There is a situation that you
3 | must be aware of. The communities in Canada are unique
4 | in Northern Canada. I mean, They're not like the
5 | communities that grew from the agricultural or the
6 | industrial complex in the south. They're unique in this
7 | way, they're based on a service to native people. To
8 | give you an example, again I'm under oath to speak the
9 | truth so I'll tell you a story. I don't know if this is
10 | true but it identifies a reality that does exist. The
11 | reality of these communities exists in this way.

12 | This one maybe exaggerates,
13 | accentuates the reality. There was a community a few
14 | years ago in the Central Arctic anyway, about 300 Eskimo
15 | people, Inuit people who were totally self-sufficient,
16 | they were living on the land in the old traditional way,
17 | and social development in the Territorial Government was
18 | being started at that time and they hired a couple of
19 | people from the University of Alberta, and these people
20 | went into that community, just out of university, one
21 | week orientation in Yellowknife, straight into Central
22 | Arctic, traditional Inuit community, and they were
23 | floored. People living in skin tents in the summer in
24 | the 20th century in Canada? It's unthinkable. So they
25 | went back to Yellowknife and they really raised a storm,
26 | and they insisted on having housing, having schools, on
27 | having everything that goes with it.

28 | So they went back in with a
29 | big team and they went in with housing and they brought
30 | in the school, and D.P.W. went in to build the school,

1 | and D.P.W. people, and school people had to have
2 | recreational facilities, so a recreational facility went
3 | in. That meant a bar, and a Community Hall, and so --
4 | well, you've got to travel back and forth and so you
5 | need some roads, and so you need some maintenance people
6 | for the roads and you need a garage to maintain the
7 | vehicles, and so you need a store to maintain the people
8 | and so you've got this spin-off effect all based on the
9 | idea that we have to help these Indian people, these
10 | Inuit people. Pretty soon you've got a whole community,
11 | based on a completely artificial reality. These people
12 | were taking care of themselves. Apparently the net
13 | result, according to this story of this situation in the
14 | I Central Arctic was that in a period of 4 1/2 years, or
15 | five; years, that community was moved from a completely
16 | self-sufficient, strong community, a way of life that
17 | had permitted them to survive for generations in the
18 | area into a subservient community with about 90% of them
19 | on welfare, and alcoholic, apparently.

20 | You have a similar situation on
21 | the reverse of that coin happened in Good Hope last
22 | winter when the Chief told all his people, "Look, we're
23 | moving into the bush," and he told me when he was here at
24 | the Dene assembly that they had about Civil Servants in
25 | Fort Good Hope all winter who didn't know what they were
26 | there for.

27 | So we have a very strange
28 | situation happening here economically. The economy of
29 | this land is based on its geography, and that geography
30 |

1 | on the surface is woodland, barren land, its game ani-
2 | mals, its fish, and in very few parts it is potentially
3 | agricultural. In the resource area, that economy must
4 | also produce for itself because as Civil Servants are
5 | draining the treasury of untold tax dollars to serve a
6 | community that doesn't need their service, as the gold
7 | mines in Yellowknife have drained untold wealth with very
8 | little return benefit to it, as Pointed Mountain gas
9 | fields near Liard have drained with no taxes coming back
10 | to the Territories, as Pine Point has existed for I don't
11 | know how many years and only last year began paying in-
12 | come tax, a resource should exist to serve the people of
13 | the area primarily, as did the bush and the game and the
14 | fish serve the Dene for generations prior to the indus-
15 | trial world coming into here.

16 | A drainage type economy,
17 | whether it's draining the treasury to finance Civil
18 | Servants to provide a superficial service, or a
19 | pipeline to drain a resource, a drainage type economy
20 | creates inflation. It does not create a viable
21 | productive vigorous realistic human condition of life.

22 | THE COMMISSIONER: Just before
23 | we move on -- have you finished, Mr. Lamothe?

24 | A No

25 | THE COMMISSIONER: We will come
26 | to you in a moment, sir.

27 | A So in the light of a lot
28 | of these things a question is in order then: What would
29 | happen? And I think the reality exists, the possibility
30 | of it exists, should the inflationary and necessary

1 moves that are happening in the world right now become
2 outright depression and the Territorial Government
3 employees get cut back to two or three, as they were only
4 about years ago, we have about 3,000 Territorial
5 employees right now; about years ago there were two. We
6 wonder what causes inflation.

7 O.K., I'm not born to the Dene
8 people. My grandfather was a young man in 1885, and his
9 older brother was one of five Metis killed defending
10 Batoche. These men died at the hands of Canadian
11 soldiers because they wanted to be citizens at par with
12 Eastern Canadians. This can be substantiated. It's in
13 the Sessional Papers and in the Archives of many Canadian
14 Archives. These people died so that Canada would
15 recognize their right to a piece of land from which to
16 make a living. At Batoche the people white, Metis and
17 treaty sent petitions twice a year for years to the
18 Canadian Government to have title to their lands, just,
19 you know, a quarter-section of land. All they wanted was
20 title to it, and for years their petitions were ignored.
21 Now some few years later, however, in parts of Canada
22 such as Alberta, Canada has recognized that right. In
23 Alberta there are Metis colonies, The administration of
24 Metis colonies is similar to the administration of
25 reserves, only the administration of the colony is done
26 from the provincial rather than the Federal Government
27 level.

28 But this recognition came only
29 after World War II when Canada had a strong peacekeeping
30 force, a railroad to move troops if necessary,

1 | agricultural sales. These realities were within the
2 | scope of Canada's plans from the time of Sir John A,
3 | Macdonald when he said, "The Indians and Metis of the
4 | Northwest will be held down with a firm hand till the
5 | west is over-run and controlled by white settlers, in a
6 | letter to a friend of his by the name of Rose, also
7 | contained in the Sessional Papers and the Archives.

8 | Throughout this time and for
9 | generations before, the Metis had a love for the land
10 | that gave them the strength to die for it. That's where
11 | they wanted to live, and they were going to e run off and
12 | they said, "No, we're not going to run again."

13 | Following generations,
14 | including my own, progressively lost this love to the
15 | extent that the Metis people as a people, when I was
16 | growing up, were very bland. I am married now into a
17 | family of the Dene people for close to five years. In
18 | those five years I have witnessed numerous examples of
19 | the love that the Dene have for this land. At first I
20 | didn't understand, just as many non-Dene people here
21 | today did not understand Jim's stand on this issue:
22 | but as I came to know the people's ways, perceptions
23 | of themselves and their land and to understand within
24 | that context, within their context, within their view
25 | of the world, within their view of the land, as my
26 | capacity to love grew for my wife and children I
27 | began to acquire a capacity to love other things. I
28 | began to understand these examples I have witnessed
29 | of the love of the Dene for the land. I know that
30 | this piece of information I'm giving you here right

1 | now must seem obtuse at best, hard to under-
2 | stand, perhaps, or perceive or see through. But it is
3 | something that is very real, and it's in situations
4 | like this, it's in these kind of areas where the
5 | communication stops, where the idea that I am trying
6 | to put across to you doesn't fit within your scope,
7 | within your view, within your experiences, within your
8 | background -- not only you, but many people in Canada,
9 | in the world. And it's because of this that we have
10 | misunderstanding.

11 | But we have to be able to come
12 | to understand, to see through these things and to be able
13 | to communicate these things. Maybe you should have
14 | Marshall McLuhan travelling with you. If we are going to
15 | be able to live together here, if the pipeline people are
16 | going to be able to understand the Dene people, they are
17 | going to have to come to understand what I have said, and
18 | what many people here, Dene people, have said even if
19 | it's hard for them to understand they are going to have
20 | to make that move. I have spoken to you now for almost
21 | 45 minutes, and only in this last 5-10 minutes have I
22 | lost you, some of you, because in the first part of it I
23 | was speaking from your context, from your understanding,
24 | from your words, from your background, and now I'm asking
25 | you to understand me from mine.

26 | If you don't want to make that
27 | effort, then in fact you don't mean it when you say, "We
28 | have to live together, we have to work together," because
29 | we have to, but to do it you have to come, you have to
30 | come too, you have to understand me as much as expect me

1 | 111 to want to understand you.

2 | The love of the Dene for the
3 | land is in their tone of voice, a touch, the care for
4 | plants, the life of the people and their knowledge that
5 | that life as a people stems directly from the land. The
6 | land is seen, as mother because she gives life, because
7 | she is the provider, the protector, the comforter. She
8 | is constant in a changing world, yet changing in regular
9 | cycles. She is a story-teller, a listener, a traveller,
10 | yet she is still, and when she suffers we all suffer with
11 | her; and very often in many parts of the world whether
12 | they believe this or not, many people suffer because they
13 | have abused their land. She is a teacher, a teacher who
14 | punishes swiftly when we err, yet a benefactress who
15 | blesses abundantly when we live with integrity, respect
16 | her, and love the life she gives.
17 | We cannot stand on her with integrity and respect and
18 | claim to love the life she gives and allow her to be
19 | ravaged.

20 | These are not threats. The
21 | people have not threatened violence. We are reacting
22 | to daily violence against us and our beliefs, and to
23 | threats of an ultimate act of violence from the south,
24 | an act so violent that experiencing the results of the
25 | petty violence which has been till now; it might be
26 | safe to say that a war of genocide by Canada against us
27 | would be less violent in terms of the next two to six
28 | generations.

29 | There are many ideas and we
30 | can't express them all, and yet we want to impress you

1 with an attitude to create an atmosphere, to leave you
2 with more than a few intellectual facts. I feel that
3 perhaps Earl's approach with a poem yesterday did this
4 better than other presentations. It did for me, and so I
5 have another one for you. I'd like to introduce this by
6 saying something that has really hit me in the last two
7 days. Many of us have been saying, you know, "We have to
8 return to the spirit as native people."

9 The thing that hit me is that
10 the spirit has to come to us. I didn't discuss with
11 Francis what he said about nobody is threatening
12 violence, we want to live and let live. So who taught
13 him that and who taught me that, and we have both said it?
14 I didn't discuss with Phoebe what she said about being
15 paper people, so who taught her that? Who taught me that?
16 I'm going to say it.

17 "paper men, paper men, paper men blow
18 paper men, paper men, paper men sew sew sew
19 paper men, paper men, paper men blow

20
21 hanging from strings they giggle and dance
22 hanging from strings they squiggle and prance
23 hanging from strings they do not control they
24 rustle to silence the voices of

25
26 people men, people men, people men cry
27 people men, people men, people men die
28
29
30

1 | people men, people men, people men
2 | why do the strings of the paper men
3 | jail you out, jail you in, jail you from
4 | people, people who weep
5 | people, people who laugh
6 | people, people who live and die
7 | in hunger, in hunger, in hunger of love
8 | in hunger of food, in hunger of people,
9 | people, people, people, people, people"
10 | Our God is not dead. Our spirit lives and it isn't in-
11 | stitutionalized. We are a people of people, not of pa-
12 | per, not of corporation; we are people of people and we
13 | must be respected in our right to pursue our life within
14 | this standard. I thank you.
15 | THE COMMISSIONER: Thank you
16 | very much, Mr. Lamothe. We should like to have your
17 | written material, if you would let us keep it so that it
18 | can be marked as an exhibit. (WITNESS ASIDE)
19 | (SUBMISSION BY RENE LAMOTHE MARKED EXHIBIT C-199)
20 | Mr. Bonnetrouge, I understand
21 | you willing, in a few sentences, to sum up in Slavey what
22 | Mr. Lamothe said. You told me that at coffee. I'm not
23 | embarrassing you, am I?
24 | THE INTERPRETER: I'll try to
25 | explain what he is talking about and sort of compare --
26 | (INTERPRETER COMPLIES) THE COMMISSIONER: Well, sir--I
27 | wonder if you'd swear in this witness?
28 | ALFRED NAHANNI sworn:
29 | THE INTERPRETER: He's Alfred Nahanni
30 | THE COMMISSIONER: Go ahead, sir.

1 THE INTERPRETER: Alfred
2 Nahanni, I am a trapper ever since I can remember, living
3 in the bush, and just the last summer I did a little bit
4 of work in town, but I still do quite a bit of trapping
5 and still live in the bush in a little cabin. One of my
6 main concerns tonight would be in the form of a question,
7 because I heard of the pipeline starting pretty soon, and
8 it will be - somebody told me it's going to be near my
9 home, so I'd like to direct a couple of questions to the
10 pipeline companies.

11 Where would that pipeline
12 right-of-way be? Where would that pipe be? How far away
13 or how near to my cabin or my home would the pipe be
14 laid, and also he wants to ask a question about the size
15 of the pipe, and when he mentions the size of the pipe he
16 says there is always bush fires in the summertime, and if
17 they made the pipe too big or too near the surface of the
18 ground the fire will destroy and burn my land. Once the
19 fire gets at the gas in the pipe, it would destroy the
20 whole Mackenzie Valley, so no pipeline is better for us,
21 and when he says "us", he talks about himself as an
22 Indian, and he talks and he says I speak for a lot of my
23 friends when I say, "No pipeline is better for us."

24 We need to know who is
25 proposing this pipeline, and what's going to be in it and
26 who is going to be the actual benefit -- who is actually
27 going to benefit from the pipeline? We need to know more
28 about the pipeline and when he talks that way I -- he
29 says I mean we want to know more about the pipeline
30 because what we do not know, we are scared of and we

1 | don't want because we do not know anything about it.

2 | Long ago we have been always
3 | from the land and traditionally we have been poor, and
4 | the introduction of the white man's ways have made things
5 | -- it was for a time a bit better than the old times, but
6 | now things have deteriorated again. The way they're
7 | going right now we may have to return to the bow and
8 | arrow days to subsist or just to breathe, I guess,
9 | instead of dying off.

10 | Referring to the high cost of
11 | living, and he refers to the inflation of all different
12 | things that he himself sees, and grocery bills going up,
13 | and he talks about the introduction of more steel 1.4
14 | products around him in stores, machinery, equipment, and
15 | he might even be referring to this microphone, steel. He
16 | says up here in the cold, in the north steel destroys a
17 | lot of things because in the cold steel cannot be used,
18 | and with more introduction or with more incoming steel
19 | products up here in the north, we will eventually die
20 | because we will be overpowered by something that doesn't
21 | feel the cold. That will be the eventual destruction of
22 | the Indian people of the north.

23 | He refers to the steel products
24 | that are still coming in by barge, road, or whatever.
25 | Who is doing this? He'd like to know. He doesn't feel.
26 | It's actually the government, or maybe the government
27 | doesn't even know because according to him with inflation
28 | and all, monetary values and whatnot, steel prices are
29 | going down so that steel is cheap today and it's going to
30 | be scattered all over the north. If that happens,

1 something will have to give, it will have to be the land
2 and its animals and eventually its people who would
3 starve, who would die of starvation if this trend is
4 going to keep on.

5 He refers to water and
6 pollution. He says every morning you get up, the first
7 thing that you reach for is a tin cup for something that
8 will get you -- something to drink:, it's water and
9 that's survival and that's every morning when you get up.
10 With pollution you can poison yourself.

11 We need more information about
12 this pipeline and more what the people call dialogue, I
13 guess, or, consultation because in the past the white man
14 talks to us or proposes in idea, and we keep our head
15 down and nod, but today it is not like that. We are
16 asking questions or beginning to ask. questions at
17 least, and he keeps referring to steel products which are
18 in store, warehouses, Hudson's Bay Stores and whatnot.
19 This keeps on and the pipeline will a part of this trend
20 to bring more steel, it's going to be a steel pipeline,
21 and he says when I think of that we are better off
22 without the pipeline.

23 He is talking about an idea and
24 I think his daughter, Phoebe, can interpret better than I
25 can. I just can't express it in English

26 THE COMMISSIONER: We'll just
27 --

28 MISS NAHANNI: There's a number
29 of interpretations here.

30 CHIEF ANTOINE: I'm going to

1 | of money that has been taken out of here already, and
2 | it's not returned. This is what's causing the situation
3 | that I just explained.

4 | I think that's the way I
5 | interpret that.

6 | MISS NAHANNI: My interpretation
7 | is based on other discussions that my father and I had
8 | about Dene, and what we understand about what's happening
9 | around us, and I have tried to come to grips with trying
10 | to explain some of his symbolic descriptions of how he
11 | sees what is going on, and actually my older sister can
12 | do better than I can; but basically what I understand
13 | what he's saying and it may have a lot of bearing on how
14 | I see things as well -- for what it's worth, here is my
15 | interpretation. He is asking a question of an economic
16 | nature, how come the value of the dollar -- when he says
17 | that it's really not steel, but it's money he's talking
18 | about -- the value of the money or the dollar is going
19 | down and the government has spent a lot of money up here,
20 | and yet the money value is going down. How come? We'd
21 | like to get some hint on an answer.

22 | In relation to -- he's thinking
23 | possibly that the value of the money has a relationship
24 | with the wars that have been going on in the world, and
25 | that the value of the money, or the money spent on war
26 | has been so much that if the natural resources up here
27 | were used and depleted, the money that is spent on wars,
28 | we would have to get. some kind of return over and
29 | beyond the amount of money spent on wars. That's my
30 | interpretation of it.

1 THE COMMISSIONER: Thank you
2 very much, Mr. Nahanni.

3 (WITNESS ASIDE)

4 CHIEF ANTOINE: I think there
5 is just one speaker and I'd like to speak again and then
6 maybe we could call it off.

7 THE COMMISSIONER: Excuse me,
8 Before we leave tonight, Mr. Ellwood and Mr. Workman,
9 when we adjourn after this gentlemen has spoken, maybe
10 you would go with Mr. Nahanni and Phoebe Nahanni to that
11 wall and he could point out his cabin and you could
12 explain where your pipelines are going in relation to the
13 cabin. Do that after we adjourn, yes sir?

14

15

16 LESTER ANTOINE sworn:

17 THE WITNESS: Mr. Berger, I am
18 Lester Antoine, a native of the Fort Simpson Band.

19 I strongly support the land
20 claim, since it was the first problem to have come up
21 before the pipeline.

22 I say to you settle the land
23 claim so we the people can have a base to work on from,
24 and then we can be ready for other problems to come.

25 Another thing, I was taught to
26 live off the land by an old man in Jean Marie and living
27 off the land I like a lot, and I still go out to hunt and
28 trap, and to breathe the fresh air.

29 Before I close there is one
30 other thing. If we put some bannock in a packsack and

1 | send a white man in the bush for two or three days, he
2 | would hardly survive. Thank you.

3 | THE COMMISSIONER: Thank you,
4 | Maybe we could keep your statement, if you would let us
5 | have it, please. Thank you.

6 | (SUBMISSION BY LESTER ANTOINE MARKED EXHIBIT C-20)

7 | (WITNESS ASIDE)

8 | CHIEF ANTOINE: Mr. Berger, I
9 | think this is about all the people that we have that
10 | want to speak on the native viewpoint, and I'd like to
11 | thank you once again for coming and listening to what we
12 | have to say. I'd also like to thank the rest of the
13 | people that travel with you, news people and Whit Fraser
14 | for coming here.

15 | What we have said today is --
16 | we have talked among ourselves. Some of the people I
17 | never talked to who spoke out, and the view that was
18 | brought to you today is what we really feel. I guess you
19 | could tell, and the way we see what's happening around
20 | use I only hope that things get better for the Dene
21 | people in Simpson, and we're going to try to work out
22 | these problems ourselves, and I understand this is going
23 | to be going on tomorrow again but as the Chief I speak
24 | for the Indian people, I don't speak for white people.
25 | So maybe tomorrow you might hear some things against what
26 | we said today but that is the common thing for us in
27 | Simpson.

28 | I didn't come here to debate or
29 | anything like that about anything, and I think we
30 | expressed ourselves quite clearly, the way we see things.

1 So, once again I'd just like
2 thank you. Mussi.

3 THE COMMISSIONER: Well, thank
4 you, Chief, and I want to thank all of you who spoke this
5 afternoon and this evening. An Inquiry like this, is an
6 opportunity for us to stop and think about where we are
7 going and it is clear to me from what I heard yesterday
8 at the Community Hall and today here at the LaPointe Hall
9 that the people of Fort Simpson have been thinking and
10 what you've said was very useful to me, I mean that
11 because I feel that I can learn from each one of you. So
12 thank you for the contributions you have made yesterday
13 and today, and I should remind you again that everything
14 you say has been taken down, it is printed, and I have --
15 it gives me a chance to read; and re-read what you have
16 said, even after I have left is Fort Simpson, so that
17 what you said yesterday and today 1911 will remain with
18 me.

19 So we will -- perhaps you would
20 translate that, Mr. Bonnetrouge.

21 (INTERPRETER COMPLIES)

22 THE COMMISSIONER: We'll
23 adjourn until 9:30 tomorrow morning.

24 (PROCEEDINGS ADJOURNED TO SEPTEMBER 10, 1975)

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