

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)

**Jean Marie River, N.W.T.
September 12, 1975.**

PROCEEDINGS AT COMMUNITY HEARING

Volume 29

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Mr. Russell Anthony	For Canadian Arctic Resources Committee

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1 Jean Marie River, N,W.T.

2 September 12, 1975.

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Ladies and
5 gentlemen, I will call our hearing to order this
6 afternoon, I am Judge Berger, and I want to say a few
7 things to start with. Before I do, we will ask the
8 secretary to swear in Mr. Kazon as an interpreter.
9 Would you swear in Mr. Norwegian?

10 BATISTE KAZON: sworn as interpreter

11 LOUIS NORWEGIAN sworn:

12 THE COMMISSIONER: I am here
13 to find out what you think about the idea of building a
14 pipeline to bring gas from the Arctic up the Mackenzie
15 Valley to Southern Canada and the United States, I
16 should tell you that we have been told that it is not
17 just one gas pipeline that the oil and gas industry
18 want to build, they have said that they would likely
19 want to build a second gas pipeline within five years.
20 after the first has been completed, and they have said
21 that after that they would want to build an oil
22 pipeline as well. I want you to understand, I know it
23 isn't easy, what is being proposed here over the long
24 term.

25 Can you manage that or do you
26 want me to break it down?

27 Now, I don't want to conduct
28 this Inquiry in Ottawa or in Yellowknife only I said
29 that I would visit each community in the Mackenzie
30 Valley, the Mackenzie Delta and Northern Yukon to

1 | see what the people think, so that's why I am here in
2 | Jean Marie River today. You live here, this is your
3 | home, it is your own future that we are concerned with,
4 | so I want to know what you have to say about this, and
5 | you are entitled to say what you think and say what you
6 | believe, and I hope those of you who wish to will, do
7 | so today.

8 | We have some visitors here.
9 | These ladies here on my left with this mask, are just
10 | recording on tape everything that is said so that we
11 | will have a record, a printed record, a book that will
12 | have in it everything that is said here today, and that
13 | means that I can read it again so I won't forget what
14 | you tell me, and we will send a copy of that book back
15 | here to Mr. Norwegian, so that anyone here who wants to
16 | look at it will be able to do so.

17 | The C.B.C. Broadcasting team
18 | is with us too, who broadcast each day on the Northern
19 | Service in English, Slavey, Loucheux, Dogrib, Chipewyn,
20 | and the Eskimo dialects of the Eastern and Western
21 | Arctic. We have representatives of the press from
22 | Southern Canada here who will be going back to tell
23 | people in the south about your community and about the
24 | things that you say.

25 | I have invited people from
26 | the pipeline companies so that they can listen to you
27 | and pay attention to what you have to say, and so that
28 | if you want to ask them any questions you can go ahead
29 | and ask them today and we will get them to answer your
30 | questions.

1 You just go ahead and tell me
2 what you want to say. I'm going to listen to you and
3 then after I have heard the people throughout the
4 valley I will make my report and recommendations to the
5 Government of Canada and then they will have to decide
6 whether they want a pipeline, and if they do, they will
7 have to decide when they want it built, and who they
8 want to build it. Mr. Norwegian, if you would like to
9 begin, that would be fine with me.

10 LOUIS NORWEGIAN resumed:

11 THE INTERPRETER: He is saying
12 this is our country. When we said this country belongs
13 to us, this is our country. When we talk of our country
14 we think of our future generation, it's not only today.
15 What may happen in our generation is that's what we
16 fear. This is why we talk about our country. When we
17 talk about country we talk about generations to come.

18 He says a long time ago we
19 talk about our country because 200 years ago there was
20 no white people around, there was no treaty signed,
21 things like that, and he says we were just simple
22 Indians of this country at a time when there was no
23 white people. This is go to show this country, this is
24 why we call it the country belong to the Indians.

25 The way we see our country's
26 development, disturbs the country quite a hit, say even
27 the Mackenzie River not very good to drink any more.
28 So we don't even have the water to drink besides the
29 Mackenzie River, this is where we drink for our
30 livelihood, this is why we're talking about this

1 | country and the fear is the pipeline coming through.

2 | All the rivers are going into
3 | Mackenzie River, the pipeline is going to go through
4 | those creeks, the rivers, and that's where our drinking
5 | water coming from. So we quite afraid that something
6 | might happen.

7 | A seismic line cut through,
8 | it disturb the country quite a bit. Ever since they
9 | did this, everything seems to be decreasing all the
10 | time as far as the animal concerned what we live on.
11 | So it goes to show that a pipeline might damage the
12 | country and spoil their way of life, I'm sure it's
13 | going to disturb, that's why he's scared.

14 | He said we Indians don't have
15 | money to live on since not long ago we have to live out
16 | of the bush.

17 | THE COMMISSIONER: I didn't
18 | hear. Could you repeat that again, Mr. Kazon?

19 | THE INTERPRETER: We Indians
20 | we don't have any money to live by till not long ago.
21 | We live out of the bush and that's all we depend on.
22 | That's why we say we're afraid that our way of life
23 | might be disturbed with-the pipeline development,, He
24 | has wondered very much about it ever since the seismic
25 | line disturb the country all the animals since have
26 | decreased.

27 | THE COMMISSIONER: I don't
28 | know what's wrong with me but I didn't hear that
29 | either. Go ahead and light your cigarette and then
30 | carry on.

1 THE INTERPRETER: It seems to
2 him since the seismic line disturb the country, the
3 animals are decreasing. So he's wondering if these
4 animals don't come back. Some people getting something
5 out of the country when the country development and
6 things like this but ourself, if the development is
7 going on in our country, so far we never getting a darn
8 thing out of it, till up to now.

9 He said we Indians, we live
10 out of the bush, that's the only way of life we have
11 now. Till up to now suppose we don't -- all this
12 decrease and then there's nothing more, the animals out
13 of the bush and what we going to live on?

14 He said it is only the
15 animal, that every way you could make money out of the
16 country, for instance timber is destroying by here,
17 there's no way that they could make money out of
18 sawmills or timbers. All that is destroying, too,
19 taken away, I will say.

20 He says since three years ago
21 we start talking about our country because the way
22 things are going we're not getting nothing out of the
23 country, no matter what the white people do. We don't
24 try to but the white people when they do any
25 developments or do their business on the country, but
26 since long ago we kind of fed up so we started get up
27 and try to say this is our country, we try to get
28 something out of it.

29 We start talking about our
30 country because we realize we getting nothing out of the

1 | country, no matter it is our country but we getting
2 | nothing out of it. At least we get 50 or something like
3 | this out of our country, it be all right but so far as
4 | he knows not a darn thing out of developments. So this
5 | is why we try to -- the more we talk about the country
6 | it might be better because they know this country belong
7 | to the natives.

8 | He says that's all he has to
9 | say for now. Let the other people talk.

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

12 | (WITNESS ASIDE)

13 | GABE SANGUEZ sworn:

14 | THE INTERPRETER: He trying
15 | to say something.

16 | THE COMMISSIONER: The
17 | witness' name first?

18 | TUE INTERPRETER: Gabe
19 | Sanquez, he try to tell you a few story about way back
20 | history, why he says he belonging to this place,
21 | because he said they were raised by the moose back long
22 | ago, when he wear diapers, that's a long time ago. He
23 | said his parents didn't have too much like today. He
24 | said they rack a moose in the wintertime no matter how
25 | cold it is. You have to have strong wind to kill a
26 | moose but if there's no wind they sit till they hear
27 | the moose, track the moose down in the wintertime. He
28 | says there's one moose track, sometimes there's no
29 | moose, that's what they do, that's the kind of a life
30 | tied them to this place. When the parents find a place

1 | to stay, they are going to stay.

2 | THE COMMISSIONER: What was
3 | that?

4 | THE INTERPRETER: The time
5 | he's talking about, it isn't a cabin or nothing, it's
6 | just something like the trees are split in half and
7 | make some, light teepees, and open fire in the centre.
8 | This is the way they were brought up, he remember that.
9 | He talk about the way they were brought up, whenever
10 | they kill a moose they don't have to cook it very ld,
11 | just half roll like this--this is the nourishment of
12 | the Indians. They might change. If this kind of a
13 | thing change, it would surely affect their life.
14 | That's the way they want to live, no matter what
15 | happen. No matter what happen the old people they just
16 | live out of the bush and whenever they buy any flour,
17 | bread, things like that, that's only for school kids.
18 | The way of life, it was never changed, they live out in
19 | the bush the way it is, that's the way entirely.

20 | He's wondering this, quite a
21 | few of the Indians along the Mackenzie River don't want
22 | the pipeline to go ahead because this is the trouble,
23 | they live out in the bush and if anything happen to the
24 | pipeline, it leaks or anything like that, might damage
25 | the environmental really bad, that's what he's afraid,
26 | of.

27 | Let some other people talk,
28 | that's about it.

29 | THE COMMISSIONER: Thank you
30 | very much, Mr. Sanguéz.

1 (WITNESS ASIDE)

2

3 LOUIS NORWEGIAN resumed:

4 THE WITNESS: I just wanted
5 to say if person kill one moose, he shares and shares
6 alike and everybody have some amount, no matter how big
7 the people around there, This is still carried out. If
8 they kill one moose, everybody get a share of it. He
9 says some people might change when they kill a moose
10 and just keep it for themselves, but he say we still
11 doing the same thing here, Jean Marie River we still
12 doing the same thing. We kill one moose, everybody
13 else get a little piece out of it.

14 Even if we plant potatoes,
15 even if we don't have much potatoes everybody gets a
16 share out of the garden as much as anybody else and if
17 they go to fish, a few of them go to the lake and et
18 sane fish, everybody gets the same amount of fish.
19 That's just the way we live here, at Jean Marie.

20 Some people might get away
21 from the old ways, but he says we still hold to our old
22 ways of how our parents brought us up and that's the
23 way we carry out here.

24 He expect to say whatever you
25 want to say, and the judge and the other people might
26 talk too.

27 THE COMMISSIONER: Well, what
28 you people have to say is just as important to me as
29 what the people in Simpson or Wrigley say, and just as
30 important as what the experts in Yellowknife have to

1 | say; so if anyone wants to say anything, just feel free
2 | to go ahead and say it; or what anyone in Ottawa has to
3 | say, I might add.

4 | THE INTERPRETER: He said
5 | he's been talking, to the government in the past but
6 | it seems to take too much out of the government when
7 | no matter what you say to the government they don't do
8 | anything for the people so I feel there's no sense in
9 | talking in a meeting like this any more because he
10 | went to Yellowknife springtime that he wants highway,
11 | a road connect to the highway to Jean Marie River in
12 | case of the sawmill, in case of accident and things
13 | like that the Territorial Government, whoever he was,
14 | and so far he never had anything out of it.

15 | The road he's talking about
16 | has been carried on about five years now and everybody
17 | thinks there should be a highway connect, I don't know
18 | where, I don't know why they don't do it.

19 | THE COMMISSIONER: You mean
20 | an access road from Jean Marie to the Mackenzie
21 | Highway?

22 | THE INTERPRETER: Yes.

23 | THE COMMISSIONER: So you can
24 | bring supplies in and take your lumber from the sawmill
25 | out to where it's to be sold, is that it?

26 | THE INTERPRETER: Yes, that's
27 | right. It's not only the lumber, they got a little
28 | store here and try to get some supplies for the kids in
29 | wintertime, if they get it from Simpson it costs more
30 | than everything costs when sold right here. If we have

1 | road they might be able to get it from outside or
2 | something like that just direct to here instead of
3 | going to Simpson, and that would be another way to help
4 | us, and that's what he said.

5 | If the government had a
6 | winter road over to Jean Marie they thought some day
7 | we might get highway, that's what he said, but in the
8 | springtime I went over there to see if they going to
9 | make highway or not. They are talking they haven't
10 | got the money to build highway.

11 | THE COMMISSIONER: How far is
12 | it from here to the Mackenzie Highway?

13 | THE INTERPRETER: 17 miles,
14 | That's not very far, 17 miles, no money for 17 miles
15 | (WITNESS ASIDE)

16 |
17 | GABE SANGUEZ resumed:

18 | THE INTERPRETER: If they
19 | made a winter road they could have even made a shorter
20 | cut, a straight cut would have been all right but he
21 | said they went a hell of a long bend, it's quite a long
22 | ways to get to the highway in the wintertime.

23 | The way the winter roads are
24 | made is about so miles, 82 miles so far it is, straight
25 | cut it, 17 miles is 80 miles, how come? Straight cut is
26 | about 30 or around 30 miles, and around the winter road
27 | they made is about 80 miles, If straight cut it would
28 | have been about 30 miles.

29 | THE COMMISSIONER: You mean
30 | that's the winter road to Simpson?

1 THE INTERPRETER: Winter road
2 is 80 miles, around 82 miles.

3 THE COMMISSIONER: To
4 Simpson?

5 THE INTERPRETER: Yes, No,
6 not to Simpson to the highway.

7 THE COMMISSIONER: To the
8 highway?

9 THE INTERPRETER: To Simpson.

10 THE COMMISSIONER: Well, I
11 can't make any recommendations to the government about
12 an access road to the Mackenzie Highway, but I am
13 interested nevertheless, in what you have had to say.
14 I'm principally concerned, though, with the proposed
15 pipeline and energy corridor.

16 THE INTERPRETER: He's saying
17 that nowadays the older people are very careful about
18 some young people are not very careful in case of the
19 pipeline for the fun of it they could blow the than thing
20 up. There's a lot of forest fires beside that too and
21 the are not quite sure if the pipeline is going to be
22 safe if it comes through. So whatever happens is going
23 to be -- might be just poison, the gas might he just
24 poison for the animals and for the trees, for the
25 plantation of the country.

26 The pipeline is going to go
27 about four feet under the ground at the bottom of the
28 river, but sometime the ice jam and do a lot of damage
29 on the Liard and on the river. So no matter which way
30 you put it, he's just afraid, that the damn thing might

1 | break.

2 | (WITNESS ASIDE)

3 |

4 | LOUIS NORWEGIAN resumed:

5 | THE INTERPRETER: He's saying

6 | that long ago we didn't have depend on the beavers in

7 | the summertime, but there was a zone divided by the

8 | Wildlife Department which they don't want, and the

9 | beaver was closed for two years. So we didn't have

10 | nothing

11 | to depend on, so they went and talked to the

12 | governments, and the government said no matter what

13 | happened, don't break it up by anybody else, you have

14 | been working together and stay in one settlement and do

15 | your best to manage with the sawmill, so got them a

16 | little sawmill, I didn't know nothing about the

17 | sawmill, how to operate the sawmill, but the government

18 | people's sawmill, and some people get anything from the

19 | government, they just abuse it and just let the damn

20 | thing rust. We didn't want that to happen so we tried

21 | to manage operation of the sawmill and didn't make a

22 | success of it up to now.

23 | He said they have the sawmill

24 | here and they're doing all right, but they took it away

25 | to the Fort Simpson Island , they just about took the

26 | sawmill away from here and finally they got the sawmill

27 | back. Sawmill is just ready to go now, if the job

28 | demands lumber, it's ready to go.

29 | There's so much they could

30 | depend on, but the sawmill, this is why he talk about

1 | sawmill so much because they depend on the sawmill
2 | alone quite *a bit; but the forestry told them, not to
3 | cut any timber on the other side of Jean Marie River
4 | where the timbers very handy close, hut he told them
5 | not to cut any so they are cutting the timber on the
6 | other side. This side is where they're cutting. I
7 | don't know far it is, but it's pretty hard for them to
8 | get, but if there's a demand for lumber the sawmill is
9 | ready to go. They
10 | go to show this one problem that we've been talking
11 | about for so many years; and don't seem to solve it.
12 | He says it goes to show how big a problem
13 | the pipeline coming through, so that is all he has to
14 | say for now.

15 | THE COMMISSIONER: Thank you,
16 | Mr. Norwegian.

17 | (WITNESS ASIDE)

18 | MR. DIKAITIS: May I say a
19 | few words?

20 | THE COMMISSIONER: Yes, by
21 | all means. Would you give us your name just to start?

22 |

23 | DICK DIKAITIS sworn:

24 | THE WITNESS: I am Dick
25 | Dikaitis. I'm the teacher here and this is my third
26 | year, and the reason why I wish to say a few words is
27 | because sometimes someone from the outside can have a
28 | clearer picture of the spirit of a community than
29 | someone living within. People who live in a community
30 | take for granted the nature of their environment, their

1 way of life. As a man who has come from a big city,
2 Montreal I think I can express myself as an outsider
3 who understands quite well the way of life, the simple
4 way of life of Jean Marie River.

5 I am convinced that if and
6 when I do leave, I will have learned much more than I
7 could have ever taught in this community. What Gabe
8 and Louis have said is a true reflection of the way of
9 life of Jean Marie River, as far as I can see. There
10 is beauty in the way they live; there is serenity, and
11 there is an
12 unquestionable co-existence between the natives and the
13 white man. This cannot be denied because they have
14 treated me only with fairness and kindness since my
15 arrival here. They have shared their moose with me.
16 They have shared their ideas.

17 Little examples are sometimes
18 very meaningful, and once having killed a moose, I
19 accompanied them to dress it, and it is not simply a
20 matter of butchering. I think it is a spiritual thing,
21 a ritual, an expression of a way of life. To them a
22 downed moose is as rewarding, I think, as a white man
23 winning the super lottery or an Irish Sweepstake.
24 There is a thrill, there is an enjoyment, there is a
25 zest for life, there is a feeling that cannot be, I
26 think, interpreted by a white man unless he sees and
27 witnesses this experience. If the pipeline means the
28 destruction of that beautiful way of life, then it is
29 a desecration to a culture. The pipeline, in my own
30 opinion, is inevitable because of southern demands, But

1 I think what the people here have said should indicate
2 to the big wheel behind the pipeline project, that you
3 cannot, nor must you interfere with the way of life
4 which is slowly dying, being churned under the wheels
5 of the industrial machinery.

6 I am not against industry but
7 I am more against destruction of a unique way of life,
8 an aboriginal way of life which we may never see again
9 in Canada. I am behind these people 101%. Thank you.

10 THE COMMISSIONER: Thank you,
11 Mr. Dikaitis. Can you summarize that, Mr. Kazon?

12 (WITNESS ASIDE)

13 THE INTERPRETER: I might not
14 interpret the right way but I tell them the meaning of
15 it.

16 GABE SANGUEZ resumed:

17 THE INTERPRETER: When we
18 talking about the moose, he said it isn't just the meat
19 alone but the hide to make clothing out of -- moccasins
20 and mittens for the cold winter. They could stand the
21 winter with the moose hide. This is part of the
22 clothing; the food is very important when we're talking
23 about the moose.

24 He says to remember when were
25 talking about the animals of the country we make
26 clothing out of it. He remember he used to have
27 rabbitskin clothing -- a jacket and the pants, and a
28 rabbitskin blanket is the warmest blanket you could
29 find, no matter the costliest eiderdown cannot beat it.
30 He said the best for the winter are rabbitskin

1 | blankets, that's what he said.

2 | A VOICE: So there's no
3 | rabbits, what are you going to do?

4 | (WITNESS ASIDE)

5 | BATISTE KAZON sworn:

6 | THE WITNESS: I'm going to
7 | say a few, judge, if you don't mind, I try to say a few
8 | -- it's a kind of complicated thing to talk about the
9 | gas pipeline, the land settlement first and then the
10 | gas pipeline goes.

11 | What we feel you did in
12 | the past, a hundred years ago you drive the Indians into
13 | the reserve because they in the way, and
14 | they suffer 100 years till now. In the meantime,
15 | why, because they didn't have nothing to depend
16 | on. This is entirely what may happen because we are not
17 | trying to get in the way. What we try to see fair, by
18 | the government of country, by the government of the
19 | country and the government of the Indian nation should
20 | realize by now that the Indians are people. They
21 | shouldn't kick the Indians around any more. They try to
22 | educate us, to try to compete with the white people, and
23 | what we are striving for if the government won't listen
24 | to us, what we want, then what's the use for us Indians
25 | to be living? We want this country as much as the way
26 | we want this country to be. Developments mean a lot of
27 | money. Big city here and there, push buttons. Not
28 | everybody feel that way about it. Some people want to
29 | make more money out of country. Some people want to
30 | leave the country the way it is, but this country won't

1 | people are afraid of. It's just the animals might be
2 | bad, especially the delta is sensitive about it, there
3 | so many little lakes here and there, the pipeline goes
4 | ahead and if anything happen to lakes the rats will
5 | die, That's one big problem they're going to have.
6 | Fish, they live on the fish.

7 | I was on the Mackenzie River.
8 | But give us a fair land settlement, even any time we
9 | might come up with something better to set ourselves or
10 | the big developments. You know, this is the only
11 | country that is undeveloped and everybody hungry to get
12 | it. There's a shortage of oil and gas all over.
13 | Suppose you drain the whole thing and then come the war
14 | broke out, what's going to happen then? Maybe uranium
15 | will be gone by that time, all the gas and oil. What
16 | happen to Germany in the last war? That might just
17 | happen. Why don't the Canadian Government just keep
18 | sitting on the lid of this well? Some day the nation
19 | get something out of it.

20 | At the same time we Indians
21 | get something out of it. I wish the government look
22 | upon us when, if the pipeline is going to go ahead I'm
23 | quite sure it might just have to go ahead because they
24 | don't listen to a handful of Indians. They listen to
25 | the big voters, half a million voters, even a million
26 | voters, that's what the government go by. So the next
27 | election come, they get elected again just to please
28 | his voters.

29 | So I'm afraid it will come.
30 | I'm quite sure you're a good man, they chose you for

1 | before they 'put in the pipeline the advance crews are
2 | already doing damage to the environment and to the
3 | animals.

4 | THE COMMISSIONER: That will
5 | be marked as an exhibit and become part of the record
6 | of the Inquiry. I should say for the record that I
7 | smelled it and it appears to me to smell of oil. I'm
8 | no expert in these matters, though.
9 | (BEAVER PELT MARKED EXHIBIT C-217)

10 |

11 | BATISTE KAZON resumed:
12 | THE WITNESS: The government
13 | is talking about environmental study, where are the
14 | governments when anything like this happens? They're
15 | not supposed to spill any oil any place, and any
16 | company did that, they're supposed to just seize their
17 | damn licence right there. That's what environmental
18 | study for, I think; but the government is not doing a
19 | damn thing about it. No matter who the company it is,
20 | that's what they should take it. It need only happen
21 | to one company and after that they should be careful.

22 |

23 | (WITNESS ASIDE)

24 |

25 | LOUIS NORWEGIAN resumed:
26 | THE INTERPRETER: Louis
27 | Norwegian is saying that's why we don't want a
28 | pipeline, in case the pipeline breaks or anything like
29 | that, there would be -- more than beaver would be
30 | damaged. Just one single beaver that smelled the hide

1 and couldn't live any more, get sick, somebody shot
2 him. It might happen that way, more than one, one more
3 beaver. That's why we don't like the pipeline.

4 MR. KAZON: The Canadian
5 Government should realize what happened at Bennett's
6 Dam in B.C. The poor people didn't get any benefit out
7 of it. They signed the agreements, quite a few farms
8 are flooded, low compensation for that farm. This is
9 another thing the Canadian Government might just go
10 ahead and drain the whole thing out while it's needed,
11 just because the other nation need it.

12 Now you have all kinds of --

13 THE COMMISSIONER: You mean
14 the Columbia River Treaty?

15 MR. KAZON: That's right,
16 that treaty, Canadian Government, if they just go ahead
17 and drain it, they just make a mistake again because in
18 this undeveloped country some day this country is going
19 to be very important to the other nations, that's for
20 sure, international. This country especially
21 Territories. Not only that but at the same time
22 if they go ahead with the big money in B.C. with the
23 States because they want gas and oil real bad, and we,
24 the people are going to suffer because we will get
25 nothing out of it the way things are set up. That's
26 why the Indians are trying to say, "This is our
27 country, we have to build a nation or something."
28 Again, we haven't got a Parliamentary of our own so
29 this is going to be hard to pass through the
30 Parliament, a nation. I'm quite sure the Indians will

1 | be struggling to do their best for the future.

2 | THE COMMISSIONER: O.K.,
3 | thank you.

4 |

5 | (WITNESS ASIDE)

6 | THE COMMISSIONER: Yes, Mr.
7 | Lafferty? Mr. Lafferty was sworn at Simpson.

8 |

9 |

10 | BILL LAFFERTY resumed:

11 | THE COMMISSIONER: Did you
12 | want to say something? Go ahead there.

13 | THE WITNESS: I had intended
14 | to present this to you, Mr. Berger, at Fort Simpson,
15 | but then I chose to speak as an individual community
16 | member at Fort Simpson, but I felt that I owed at least
17 | some of my remarks and the viewpoints that have been
18 | expressed to me throughout my constituency in the
19 | Territorial Council, and I thought maybe a
20 | summarization of those ideas presented to you may serve
21 | some bearing as to the controversies that we seem to be
22 | engaged in.

23 | But over the course of the
24 | summer I have travelled to as many communities as I
25 | possibly could and have in my visits to these
26 | communities, I have spoken to as many people as I
27 | could, both native and non-native. By "non-native" I
28 | mean persons who are not born in the Northwest
29 | Territories, by visiting and speaking to people in
30 | these communities where I have travelled I can see for

1 | myself how the people and the country is changing.

2 | These changes are
3 | irreversible whether these changes are good or bad, it
4 | is something which reflects on all of us Canadians who
5 | have our roots here in the Northwest Territories, I
6 | believe, sir, we no longer have any choice but to
7 | harness our energy resources. This includes natural
8 | gas and fuel potential of the Indian and native peoples
9 | to alleviate the impoverished conditions in which many
10 | of us find ourselves, and to give new live to many
11 | people through a wage economy. Of course it is a well-
12 | known fact that the majority of our people in this
13 | constituency of the Northwest Territories are wage-
14 | earners instead of trappers and hunters. It is also to
15 | be recognized that a notable number of native workers
16 | do supplement their low income by hunting and fishing.
17 | Nevertheless, for most of us we are now in a wage
18 | economy.

19 | One of the important issues
20 | in today's northern society is land claims by the
21 | Indian Brotherhood, I believe this matter should be
22 | settled as quickly as possible by the Federal
23 | Government since it is a federal matter with the
24 | treaty Indians. It is a very serious matter arising
25 | out of a blunder for time by an ill-advised and
26 | inexperienced executive of the infant organization
27 | founded by the Federal Government. It is the Federal
28 | Government's responsibility to settle this matter
29 | before we have any more social unrest and economic
30 | frustration. It is the contention of many people in

1 my riding that these problems are being perpetuated in
2 self-interest, and it is not for the common good of
3 northern communities along the Mackenzie River.

4 Considering the physical
5 aspect of the pipeline, it does not take much land to
6 build a right-of-way, and even less once the pipeline
7 is built. These are small compared to land needed to
8 sustain a hunting and a trapping economy. The latter -
9 - the latter isn't practical if not impossible with the
10 rapid growth in native, Metis and Indian populations.
11 In view of the land claims, based on aboriginal land
12 use, it must be considered by all responsible parties,
13 particularly the representative organizations have not
14 generated any jobs nor businesses to help native people
15 in any community, although it can be said that today
16 there is an established demand for special talents --
17 the native Metis and Indian communities giving a false
18 sense of well-being.

19 These demands are few and are
20 of no economic benefit to my constituents which
21 includes treaty Indians. While I am not against the
22 settlement of the Indian land claims, I would like to
23 see this matter settled as soon as possible and for all
24 time. I am concerned with the manner in which the
25 executive
26 members of the native organizations are going about
27 trying to achieve whatever may be their objectives.
28 They say the conditions in which they found themselves
29 was forced on them, and that the democratic processes
30 of this--of their lives has been interfered with. Yet

1 | the native people live today in a better condition than
2 | they did when I was a teenager working on the Mackenzie
3 | River.

4 | The Indian people are shy and
5 | they wish not to fight with anyone. This is true of
6 | all native people in the north, and because of these
7 | traits of character many don't protest what is being
8 | imposed upon them. They just simply continue what
9 | they feel that they must do.

10 | The Association executive
11 | demands that a nation and government be formed that is
12 | acceptable to native, Metis and Indian peoples while
13 | they are unwilling to live by our traditional
14 | government, they are willing and prepared to impose
15 | theirs on us, who are free and independent minority
16 | Canadians.

17 | We are an ethnic group
18 | and we have been able to sustain a unique way of
19 | life deep-rooted in nature and in spiritual truths.
20 | I do not wish to see these destroyed by anybody,
21 | whether it be white or Indian society, Perhaps we
22 | are at fault. Those of us who are native to the
23 | land and/or to communities have always been content
24 | to accept help in some form welfare, medical aid,
25 | free schooling and without making an honest effort
26 | to make our contribution to maintain those for
27 | their children. These children are the future
28 | citizens and future of the Canadian north.

29 | I believe it is our
30 | responsibility as northerners and Canadians to prepare

1 | the way for the economic education of the young for the
2 | future. The answer does not lie in subservience to
3 | either Indian or a white man's way of life, but in a
4 | compromise between the two. I don't believe that the
5 | Associations can solve the problems any more than the
6 | government can, but given a chance, individual native
7 | men and women can and will lift themselves up by their
8 | boot straps to find their way towards integrated life-
9 | styles. I refuse to accept the idea that in unity
10 | there is power. If this idea expressed is true, why
11 | are we separating native, Metis and Indian people by
12 | some community members as their oppressors?

13 | There exists in the Mackenzie
14 | region ethnic differences. These differences come with
15 | non-native people. It is a sensitive relation that
16 | leaders think and favor to deal with the Federal
17 | Government on the basis of aboriginal title. My
18 | position has always been 'that we should not rush or be
19 | pushed into getting the aboriginal title recognized as
20 | a bargaining tool. It is much too important for that;
21 | and because other experiences have shown us it is not
22 | best for the future generations, rather it is said we
23 | should be taking some economic control and influence
24 | political processes in the north, and be participating
25 | in the human and other resource developments.

26 | I see a great human potential
27 | in our youth to do just this, and because of them
28 | I favor the pipeline which cannot do any more harm than
29 | what has already happened by the people allowing
30 | government and outside industry to control their

1 economy, and this has even happened back in hunting and
2 trading. All the fur that the Indians were forced to
3 trap, they in turn exported the fur and all they got
4 for it was a sack of flour and probably a box of shells
5 and a promise of shells to come but they never got it
6 yet.

7 It must he said as well not
8 all that happened was had. There are many people who
9 benefitted, even if it was only wages. They have found
10 a better life style from which many cannot or will not
11 go back. These are some of my own personal viewpoints
12 on the idea of human development, resource development,
13 and many people have expressed to me their need to
14 participate in the developing economy in the north. We
15 do know and I sympathize with the Indian people who are
16 traditionally living by hunting and trapping, but these
17 are so few that it makes me cry to hear them talk about
18 a way of life that is dying out, and that is
19 inevitable, even in this small little community of Jean
20 Marie River. I don't live here but it is part of my
21 constituency; I could see about 30 children in
22 comparing to about 20 adults, It's just a matter of
23 another 20 years and there would be three times that
24 amount of people living here.

25 Then there's the matter of
26 the elders here trying to build a sawmill for the last
27 20 years and which they are unable to get the materials
28 that they saw out to market because of no road. There
29 are many things they demand and this means once the
30 roads are open there will be tourist attractions here

1 | and so on, and that means people. So here we have two
2 | viewpoints: (1) anti-pipeline which is laying out far
3 | from any road or from any waters, which will not be
4 | utilized other than for transporting gas, and we have
5 | the demand for a transportation system which includes
6 | roads.

7 | I'm more afraid of a road
8 | than I am of a pipeline; and the spin -off effect even
9 | here in this community and the communities along the
10 | Mackenzie River, perhaps there is going to be the
11 | destruction of a way of life gradually but it is
12 | something that the people also demand.

13 | I wish not to go too far into
14 | anything in that line other than outlining to you my
15 | thoughts, but I do know from many years of experience
16 | with the Indian people and the other. native people
17 | that includes a long-time resident white man in the
18 | north and those white people who are born here,
19 | seemingly these people have never benefited from any of
20 | the explorations that have taken place in the north,
21 | particularly the treaty Indian people whose traplines
22 | have been damaged extensively, and these things concern
23 | me, and I am troubled by these practices.

24 | However, the overall
25 | population is in demand of trade materials which will
26 | allow them greater autonomy in determining which kind
27 | of economic future can best provide, the needs -- the
28 | need of food, shelter and clothing. I am quite
29 | certain, speaking as a representative of my office as
30 | Territorial Council I am quite certain that the

1
2 CHIEF JAMES ANTOINE resumed:
3 THE WITNESS: My I say
4 something? This concerns Mr. Lafferty's statement.

5 I didn't want to debate or
6 anything in front of you but as the chief of Simpson as
7 well as Jean Marie, I disagree with a lot of things he
8 said.

9 As you may recall the
10 beginning of his statement on Tuesday he said that the
11 Indian custom if the man or person is regarded by the
12 rest of the people as not very favorable, he's ousted,
13 not physically but other ways where he knows -- the
14 person who's ousted knows that he's no longer
15 acceptable to the people.

16 Later on in this same
17 statement he said that, "The people don't talk to me
18 any more. They don't say anything to me any more."

19 In my mind I still think that
20 a lot of culture, a lot of reasoning of the people is
21 instilled in a lot of us Indian people, even, though
22 myself, I've gone to -- I learned by the paper white
23 man's way and laws; but I also know a lot of my ways
24 also. I was born and grew up in Rabbitskin. So in
25 this way my grandparents and my people taught me a lot
26 of things, and this is still -- I've still got it.

27 But in the confusion maybe
28 Bill Lafferty forgot that the custom of the society of
29 the Dene is still in existence in this way. He spoke
30 to you that he's no longer accepted by his people, and

1 meetings sometimes go a little beyond what I expected,
2 and I want to be fair to everybody. So go ahead.

3 BILL LAFFERTY resumed:

4 THE WITNESS: Well, I think I
5 just wanted to make a remark that I know the native
6 life here is varied across the country, and in the
7 discussions with the native world everything has a
8 relationship in trust and in common with each other,
9 intertwined; not like white people, white people think
10 in terms of specifics.

11 On the other hand, not being
12 a representative person the other day I made a
13 statement that there are a few individuals who resent
14 those, which is the case in politics, and as I
15 indicated again in a speech which is not quoted but I
16 definitely said and it's on record, that I was speaking
17 as an individual and there are certain elements in
18 northern society which choose not to use my office and
19 that I could not be an ethnic representative, simply I
20 am a representative of all people living in this
21 constituency, and it's just about half in half, if not
22 here, Metis and white majority. It is difficult for me
23 to take sides with Indian people or the Metis people or
24 the white people, which I will not do. I've said this
25 publicly. I was elected on those basis, I will remain
26 in the middle and I will give individual people who ask
27 and seek my help as much support as I can.

28 But for me to support the
29 Chambers of Commerce, for instance, I will not do that.
30 I will not support the white community members in Fort

1 Simpson; for that matter I will not support the Indian
2 community members of Fort Simpson. I will represent
3 them as a total people and as a total community, and I
4 I've said that and it's on the record, sir.

5 Thank you.

6 THE COMMISSIONER: Thank you.

7 (WITNESS ASIDE)

8 THE COMMISSIONER: I think
9 that we've had a useful afternoon and I'll ask you,
10 since I'm going to close the meeting, to interpret what
11 I'm saying, Mr. Kazon.

12 I want to thank you, Mr.
13 Norwegian, as the sub-chief for Jean Marie River, and
14 Mr. Sanguetz and Mr. Dikaitis, Mr. Kazon, Chief Antoine,
15 and representative Lafferty for the contribution you
16 have made this afternoon.

17 I'm anxious to hear from each
18 one of you, and what each of you say helps me to
19 understand what the likely impact would be if a
20 pipeline and an energy corridor were developed up the
21 Mackenzie Valley. I do want you to understand that I
22 am appreciative to each one of you for what you've said
23 today.

24 Would you translate that for
25 me, Mr. Kazon?

26 Thank you for allowing us to
27 visit you this afternoon, and for coming to the
28 hearing. We will adjourn the Inquiry until it
29 reconvenes in Yellowknife on Monday, September 15th at
30 1 P.M.

1 (PROCEEDINGS ADJOURNED TO OCTOBER 6, 1975)
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