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)

Rae/Edzo, N.W.T. August 9, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 70

The 2003 electronic version prepared from the original transcripts by Allwest Reporting Ltd. Vancouver, B.C. V6B 3A7 Canada Ph: 604-683-4774 Fax: 604-683-9378 www.allwestbc.com

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Rae/Edzo, N.W.T. 1 2 August 9, 1976 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 3 THE COMMISSIONER: We'll 4 call our hearing to order this evening. I am Judge 5 Berger, and this is a hearing of the Mackenzie Valley 6 Pipeline Inquiry. The Inquiry is being held because two 7 companies, Arctic Gas and Foothills Pipelines are 8 competing for the right to build a pipeline to bring 9 natural gas from the Arctic Ocean to southern Canada 10 and the United States. 11 This Inquiry has been 12 13 established to consider what the social, economic and environmental impact will be if a pipeline is built and 14 to recommend to the Government of Canada the terms and 15 conditions that ought to be imposed if a pipeline is 16 built, So I am holding hearings in every community in 17 the Mackenzie Valley, the Mackenzie Delta, and the 18 Beaufort Basin likely to be affected by the pipeline if 19 it is built. 20 21 So far I have been to 30 cities and towns, villages, settlements and outposts, 22 and by the end of this month, we shall have been to all 23 of the communities along the route of the pipeline in 24 the Northwest Territories and the Yukon. 25 Now Canada and the United 26 States have a great appetite for oil and gas, that is 27 why the Government of Canada is considering this gas 28 pipeline. But before they decide what to do, they want 29 to know what you think about it, and that is why they 30

have sent me here, to consider the views of all 1 people's who live in the North, native peoples and 2 nonnative peoples. The views of Indian people, Metis 3 people, Inuit people and white people. 4 Now we have been told that 5 this pipeline will be the greatest project so far as 6 its cost is concerned, ever undertaken by private 7 enterprise anywhere in the history of the world. If it 8 is built, it will take three years to build, 6,000 men 9 will be needed to build it. We are told there will be 10 jobs for all Northern people who want to work on the 11 pipeline. We've been told that if the pipeline is 12 built, it will result in increased oil and gas 13 exploration activity throughout the Mackenzie Valley, 14 the Mackenzie Delta, and the Beaufort Basin. 15 16 Now this Inquiry isn't just about a gas pipeline, because the Government of Canada 17 has laid it down that we are to consider what will 18 happen if a gas pipeline is built and then an oil 19 pipeline is built after that, along the Mackenzie 20 Valley and the same companies, Gulf, Shell and Imperial 21 22 that have found gas in the Mackenzie Delta, want to build a pipeline to bring oil from the Mackenzie Delta, 23 24 along the Mackenzie Valley, by 1983. 25 So we are called upon to consider the impact of an energy corridor along the 26 Mackenzie Valley for gas and oil pipelines. 27 Now after I've listened to 28 what you have to say and people in other communities in 29 the North, I will make my report and recommendations to 30

1 the Government of Canada, because it isn't up to m to 2 decide whether a gas pipeline should be built, that is 3 up to the Government of Canada. They will have to 4 decide whether a pipeline is to be built, and if it is 5 to be built, then when it should be built and who 6 should build it.

I have invited 7 representatives of the two companies, Arctic Gas and 8 Foothills to this hearing so that they will hear what 9 you have to say and so that they can answer any 10 questions you may wish to ask them. I should add that 11 the Arctic Gas proposal is simply to build a pipeline 12 that will transport gas along the Mackenzie Valley to 13 Southern Canada and the United States. Foothills, the 14 other company, proposes to build lateral pipelines from 15 the main pipeline. One of these pipelines would come 16 around the north side of Great Slave Lake, and would be 17 a pipeline that would come to Rae and to Edzo to 18 deliver gas to homes and businesses here. So I want 19 you, the people that live here, who make the North your 20 home to tell me what you would say to the Government of 21 22 Canada if you could tell them what was in your minds. 23 Mr. Rabesca, maybe you'd 24 translate that for me. 25 (THE INTERPRETER TRANSLATES THE ABOVE) THE COMMISSIONER: I think I 26 should say that we have with us the CBC's Northern 27 Broadcasting Unit, that broadcasts each evening on the 28 radio from the Inquiry. They are with us, Joe Tobie, 29 Abe Okpik, Louis Blondin, Jim Sittichinli, Whit Fraser, 30

1	Some of these other people
2	you see with cameras are from southern Canada and they
3	represent television and the radio and we have people
4	from the newspapers here because people throughout
5	Canada believe that what happens here in the North is
6	going to be important, not just to you but to the
7	future of Canada itself, That is why they want to know
8	what you have to say.
9	Now when you speak to the
10	Inquiry, you can speak in English or in Dogrib, and we
11	will be here for three days, so if you don't get a
12	chance to speak tonight, then you'll get a chance
13	tomorrow or if not then, on Wednesday.
14	(INTERPRETER INTERPRETS ABOVE)
15	THE COMMISSIONER: Chief
16	Charlo.
17	
18	CHIEF CHARLO Resumed
19	THE INTERPRETER: I'd like to
20	welcome the Berger Inquiry to the Fort Rae Community as
21	well as on behalf of the Dogrib nation here, he says, I
22	would like to welcome the Berger Inquiry and all the
23	people that are here with him today. On top of that he
24	says where the band elected members from the this
25	community and then he says also that we got a hand,
26	members here are elected properly and we have got good
27	band members over here so we will probably have to have
28	a good meeting for the rest of the Inquiry for this
29	week he says.
30	He said I understand that the

Inquiry itself is very important for the people of not 1 only Northwest Territories but right across Canada he 2 says, and furthermore he said, that the Inquiry is 3 important for the future for the people generations as 4 they go along. So the Inquiry is important for the 5 young and old, and so the people have to share amongst 6 ourselves that and we will have to come into some kind 7 of a conclusion whether we were in favour of the 8 pipeline or not. But however, it's up to the people to 9 express their concern it's not up to the Band Council 10 or to the Berger Inquiry itself to make decision for 11 us, it's up to the people of Canada to make their own 12 decisions. 13

He says as far as the Inquiry 14 goes, is that the land where it's entitled to the people 15 in the Territories, all the native people and he says 16 however, as far as the pipeline itself, suppose if it 17 did broke it, might have to leak or something like that 18 and it might destroy quite a bit of fair sizeable land. 19 This is some concern that has been expressed within some 20 other native people's hearings, that we understand 21 through the radio that this is what we understand .. On 22 top of that is that we don't want the local people to 23 make a decision right now, but however we would like to 24 see the old people get some share, that we want the old 25 people to speak for on their behalf, and then we do 26 understand that whenever the pipeline goes, that we're 27 not too sure whether the pipeline is going to go just 28 right around the Mackenzie River or we understand 29 there's another area that is quite possible a 30

possibility of having the pipeline going through 1 somewhere down in the Eastern Arctic. 2 This is what he has been 3 expressing to the people in public and then we like to 4 have, like we said, we would like to see some old 5 people speak tonight and then we don't want the Band 6 Council to express their concern at the moment because 7 we'd like to have some summary of the meeting before we 8 present our ideas to the Berger Inquiry. 9 He says I am sure you should 10 be aware of that I am a chief from the Dogrib nation 11 over here in Rae and then another community like, 12 outlying communities like Lac La Martre and Rae Lakes 13 and then we do have the Council members from over here 14 that we got about nine or seven members and then we've 15 got about five outlying communities, that there are, 16 well they are all names, he mentioned all the names but 17 like we said, we have about 12 councillors over here 18 representing these particular communities and I think 19 they are here tonight so that they probably might want 20 to express their concern. It is up to them. But 21 however, is that we decided that we don't want to have 22 the Band Council to express their concern about what 23 the meeting is going to be all about and then we like 24 to have some summary of the meeting whenever we know 25 what we will go through this evening and probably 26 tomorrow and then probably the following day we might 27 have to present our ideas to the Inquiry. So like right 28 now we would like to leave everything to the older 29 people to express their concern on their behalf and 30

then we could proceed on as we go along. 1 Just repeating over what's 2 happening, the Band Councils are feeling sorry about 3 the conduct of the meeting that we were hoping to see, 4 while we are holding the Inquiry over here so we'd like 5 to have some old people comment on the, what they feel 6 about the whole pipeline system right across the 7 Northwest Territories, and if they happening to bring 8 up any ideas, something we think that might help them, 9 that we like to report to the Inquiry, too. This is the 10 reason why we're trying to give them the opportunity to 11 express their concern in front of. the Berger Inquiry 12 and in front of the Band Council itself too. 13 THE COMMISSIONER: That would 14 be fine, Chief, we'll do that. (WITNESS ASIDE) 15 16 ALEX CHARLO Sworn THE INTERPRETER: He is the 17 former Band Councillor from the previous Band Council 18 and his name is Alex Charlo, and he sys he really 19 appreciates to have the Inquiry come into this 20 settlement and then he sure welcome all the parties 21 that are travelling with him. 22 23 He says we don't get this kind of visitors very often he says, that's the reason why we welcome you on 24 behalf of the people, he says, and like everybody that 25 does have some history, in mind, he says, supposing all 26 of the white people in their society they probably might 27 have the history of what happened with the old people 28 that lived with them, he says, the same thing goes with 29 us too. We as the Dogrib Nation, he says, we have peoples 30

from the previous Band Councils and all that goes back a 1 fair number of years. 2 3 He says as far as the history is concerned, he says, that its not that the 4 white people themselves brought the peace along 5 amongst the native people so that in the future that 6 white people should share our land with us. Before 7 even the white man came, he says, we had our own 8 Dogrib leader so called Edzo, he's a fellow that made 9 some peace with some other various native tribes and 10 then came along the white people and then its that 11 type of people that should be recognized, like other 12 people should be respected other than these people 13 that come around. 14 I guess the days that when 15 Edzo, our great Dogrib leader, the day that he made 16 some peace amongst the various tribes, as well as the 17 white people, and then maybe along those lines, the 18 days like Edzos days, I guess, the days when the 19 people, there's no such thing as microphone to speak 20 through he says but however, he made his own 21 22 decisions and then with something the people came along. But today now, he says the people are still 23 24 living with it. 25 He says the days that he is referring to, the great Dogrib leader, so called Edzo, 26 he's the fellow that makes peace amongst the Dogrib 27 peoples as well as the other tribes, and so came the 28 white people and then he still make some great effort 29 so that, something that he done that still exists right 30

now is so-called peace. To us people like the Dogrib 1 people over here, feel that Edzo is sort of acting like 2 our government those days, and now however, he says, he 3 made some peace and now that we were into some sort of 4 negotiating or whatever they call it nowadays, that we 5 would always be having some great concern with the 6 Government of Canada, and we probably have to deal with 7 them however, he says, but we like to see that now we 8 make some real good dealings with the Government of 9 Canada. This is what we were most concerned with, he 10 11 says. He said now tell the days 12 that the Edzo had made peace amongst the Dogrib peoples 13 as well as the white peoples that we went through a lot 14 of hard times and then but however he said, we felt 15 that we could have managed to live or act like white 16 people in some occasions but which we didn't attempt 17 to. Then we don't really going to come like the white 18 people in the future anyway, that's the reason why we 19 don't want to act like theme On top of that is that, we 20 don't want to see that the white people destroying 21 22 things so called our animals and things like that in our territory. That's our main concern, is the reason 23 why we like to meet with the government officials 24 25 whenever they come around he says. Since the white people came 26 through the Territories, to us the native people feel 27 that they did nothing but sort of spoil the Territories 28 for us because in the early days before the white 29 people came, he says, there was all kinds of animals 30

that lived with the people, the people used to live off 1 the land with and now we can't see any more animals 2 around, then that's our great concern he says. 3 I think that has something to 4 do with the exploration he says. I think what they did 5 is nothing but exploit our lands, he says. 6 7 Now, he says, talk about 8 exploiting our land he says, that's our main concern, he says, however, when the first white people came to 9 the Territories, I think they brought nothing but a 10 few poisons to kill off all the animals that the 11 people used to live off the land with and now that, I 12 used to be young like all the young people nowadays 13 he says, and I used to trap like them too in my young 14 days, he says, and I did a lot of travelling in the 15 bush and I spent a lot of time in the bush too. And 16 then I hadn't even seen a forest fire period in any 17 part of the Territories, he says. Now, he says, since 18 they came around, he says, the forest fires seems to 19 be appearing in every native community he says. 20 21 22 Since like that's what I considered as far as it goes back with my remarks of 23 the history, he says, this is where -- that's when 24 since the white people came he says, you know, but 25 they seems to be making all kinds of promises and 26 then they don't seems to keep it or whatever they do 27 with the promises that they promise to the people in 28 the Territories, not only the Inquiry itself. They 29 make all kinds of promises but the Government of 30

1 Canada made a few promises that they never live up 2 with he says. Now I don't think the Inquiry itself, 3 that whether we're supposed to -- supposing we did 4 talk about anything that we think is related to the 5 troubles that we have in the Territories, I don't 6 think the Inquiry itself will ever solve the problem 7 for us.

Since it's not only the 8 Inquiry that I'm trying to refer to all the time, but 9 however, like when the Government of Canada, when they 10 made peace, you know, a treaty with the people of 11 Canada he says, I think they made all kinds of 12 agreements, and then I was pretty close to the original 13 people that did sign the Treaty with the Government of 14 Canada back somewhere in the Resolution area. As far as 15 the Yellowknife area and all the way down here he says, 16 I used to know the names of the original people that 17 did sign the treaty and then the ones that are 18 respected, former chief that died a long time ago, his 19 name is Murphy. He's the original fellow that did sign 20 the treaty with them and then the Government of Canada 21 22 making a good agreement with them and then saying that you know, as long as the river flows, and down the 23 river, and then the sun is going setting down and all 24 that and then they make a good agreement or something 25 like that people can even break. That's the kind of 26 agreement that they made with us and then something 27 like that they never did live up to, and that's the 28 reason why I'm trying to bring up an idea saying that 29 maybe the Inquiry itself wouldn't even live up to the 30

promises once they start making any promise with us. 1 And then supposing if they 2 want to report and they got the -- they're the people 3 that make the report and it's not us that who are going 4 to make the report, supposing they make the report with 5 something that we didn't mention or said, some kind of 6 report that might come out too, that's the reason why I 7 don't kind of trust the Inquiry itself too he says. 8 That's something that we do 9 talk about every day and day after day, he says, but 10 like we like to see that the people or the Inquiry 11 people that make the report, that we want something 12 that is very important to the peopled We don't expect 13 the Inquiry people to change the native people's way of 14 life, or the oil companies or the Government of Canada, 15 to change native people into a better shape than the 16 17 way they are right now. 18 19 But however, he said, I'd like to see that the Government of Canada do help the 20 21 native people in the Northwest Territories and have 22 respect for them and then make- a good report so that the Government of Canada do respond to the native 23 people of the Territories, he says. 24 He says I really appreciate 25 having the opportunity to speak to the Inquiry people, 26 he said. I happen to, not exactly speaking to the 27 Government, of Canada but I like just to go through 28 you, Mr. Berger, that I feel that I am with the 29 Government of Canada, and then if you're going to make 30

some report, better make it good, he says. 1 2 He says I understand that the pipeline might come in the future, but you know, I 3 don't like to hold all my time speaking hours after 4 hours, so you have some other people that's going to 5 speak after, spend the whole night saying what I said 6 already. But however, he says I don't like to see that 7 the pipeline go through because I like to see to stall 8 it up for a few years so that you know, native people 9 get a chance to settle their land claims first, rather 10 than see it go through the land claims, before the land 11 claims. 12 Thank you very much. (WITNESS ASIDE) 13 JIM LACORDNE Sworn 14 THE INTERPRETER: Jimmy 15 Lacordne, he is from around Hislop Lake. He is a former 16 Band Councillor and he wants to say a few words to the 17 Inquiry people and then he says, to begin with, he 18 says, the land that we're talking about right now is 19 very important to the people that do live on it he 20 says. Maybe it's not important to the people that don't 21 22 live on it, but we're the people, the original people live on it, he says that's the main important part of 23 it, that's the reason why we have to protect our land, 24 and that's the reason, why we always sort of defending 25 our land, you know. On top of that, he says we'd like 26 to see that the, I'd like to express my concern about 27 the history of the Dogrib people, that I have been 28 listening through my older folks that passed away along 29 time ago, he says. 30

He says as far as the history 1 2 is concerned, he says, before the white people even came, he says, the native people were here in the 3 Territories and like, one of the former chiefs had to 4 say about what happened in the past, that before the 5 white people came, there wasn't any tools and then 6 those days, they make all kinds of wooden chisels to 7 cut the trees down or something like that during the 8 wintertime and then which right now they use for, they 9 got all kinds of tools but they could knock down the 10 trees with it and he says, in the early days it wasn't 11 like that, he says, people had to make their own --12 make it out of bones and things like that and then 13 using for a net, the people have to make some nets out 14 of the, some of the stuff from the bush, he said, 15 something like they don't get off the Bay store or 16 something like that, because that's even before the 17 white people came he says. 18 19 He says, in those days, he says, there wasn't any such thing as what they could 20 get off a store, he says. Nowadays everything seems to 21 22 be getting natural. Everything is all what the native people do need, most of them are there, but people have 23 to buy them off, they just don't get them for nothing, 24 he says, but in the early days, the people don't buy 25 such thing as diapers or things like that, he said, 26 people had to use moss, and things like that. 27 Everything originally come 28 29 from the land, he says, things like that don't come from the white people, he says. 30

He says the land, how 1 2 important to us in them days, he says, that's the reason why we like to retain the land and this is 3 something that is already ours before the white people 4 came, that we like to protect the land, he says, as 5 much as possible. 6 7 He says like you see for 8 yourself, Mr. Berger is that the people in this community or around this particular area, he said, is 9 not a good place to do the farming. There is no such 10 land that is available for using as a farming area. 11 Mostly all the surrounding areas around over here is 12 nothing but just straight rock, and there's no way a 13 guy could do a farming area. It's not like what you see 14 down south, he says. 15 16 He says we native people do live off the land most of the time he says, but 17 however, he says, the people do a lot of fishing, they 18 live off the very important good fishing grounds and 19 probably where is a good hunting area, this is what 20 we, our livelihood is all depend on it right now, he 21 22 says. 23 This is where all the native people do most of their living and hunting and fishing. 24 Nowadays, I don't know how many years back now, as 25 since the Forestry people came, to protect our land. I 26 don't know what they're doing at the moment, but 27 however, he says, the land is still burning right now 28 at the moment. Something like that he don't like to see 29 in the Territories. 30

He says as far as the land is 1 2 concerned, he says, that's how important the land is to the people in the Territories. That's the reason why 3 they're protecting the land as much as possible, and 4 then another important thing is that they don't want to 5 see, is like right now, we're talking about, the main 6 concern is, the business they're talking at the moment 7 is land claims. They don't want to see the pipeline go 8 in before the land claims because they still got to 9 defend the land before the pipeline goes through he 10 11 says. He says since you are the 12 official representative for the Government of Canada to 13 listen to what the people's feelings are on the grounds 14 of the pipeline within the Territories, however, he 15 says, the people here, I guess they're prepared to 16 answer a few questions that you might have, or either 17 that or they got something to present to the hearings. 18 On top of that, he says, the people here, are not going 19 to live off the pipeline itself, so that's up to the 20 people of Canada to decide, but he says, he's quite 21 22 positive of saying that you know, the pipeline 23 shouldn't go through before the land claim is settled. The Inquiry itself, or the --24 Mr. Berger he says, maybe you probably don't come 25 around very often to every settlement or you're not 26 going to be coming back to the settlements as much as 27 you like to, I suppose, but you like to see that we, 28 the native people, we don't got everything that what 29 the white people do got nowadays he says. However, he 30

says, we like you to make a good report to the 1 Government of Canada on behalf of the native people as 2 much as possible, if you could help yourself, he says. 3 Thank you. 4 (WITNESS ASIDE) 5 6 7 SAM FOOTBALL Sworn THE INTERPRETER: Sam 8 Football, he's one of the old, longtime or former Band 9 Council one of the previous, maybe five, six councils 10 ago, he was one of the former Band Councillors. He 11 says, on behalf of the people here, he says, he likes 12 to welcome the Inquiry people and all of the people 13 that travel along with them. Since he's going to do our 14 reporting to the Government of Canada, he says, he'd 15 like to see that a good report comes out on behalf of 16 the people over here, because this is what all the 17 people of this community feelings are, he says. 18 19 We as native people, he says, we know for damn sure that we not going to end 20 21 up like white people in the future, However, he says, 22 and then the people, are very important too because the live off the land and I'm not referring only to 23 this community, I'm referring to the Territory as a 24 whole, and people down the river that do have some 25 effect with them in regards to the pipeline. And he 26 says, when we tell them about Northwest Territories, 27 he says, it's not only the Northwest Territories that 28 we're talking about, we're talking about the North 29 Pole itself too, he says. During the wintertime, now 30

over here he says, it gets so damn cold that you 1 can't even work outside with your bare hands. How 2 cold it is, us people living down North and we 3 understand that since the white people came that they 4 sort of exploited everything that they even got the 5 games and everything away from our settlement over 6 here and the white people, so far as the government 7 people, that sort of clean up all the land that 8 they're supposed to be protecting for us. 9 He says when I used to be 10 old enough to kill an animal to live off the land 11 with, that's the days that the treaties was signed, 12 I was old enough to understand what was happening. 13 But however, he says, when a treaty was signed, the 14 original chief that the Government of Canada signed 15 the treaty with, his name is Murphy. Me told the 16 government that you know, if you people agree with 17 me, then I'll sign the treaty, and something like 18 that they made an agreement with and so that the 19 agreement is to be kept forever, that's what the 20 agreement was signed for, and even the priests, not 21 22 the priest, but a bishop was involved and then some other traders. And there was a translator that was 23 with us that the treaty was signed. 24 25 He says when the original agreement was signed, he says, like what we just told 26 27 you about the original signing of the treaty, that. 28 Murphy, the old chief told him that to have the government agree with him, what 29 decision he wants to make with him during that time, 30

that whatever it was, the Government of Canada did 1 agree with him that they going to do some signing if 2 they both agreed. And then they made agreement that as 3 long as the river flows and as long as the sun is 4 setting down in the West, that all the promises is 5 going to be kept and so that in the future that we 6 7 don't want to see any way of government making decisions for the people after an agreement was signed, 8 and that is what the original agreement was, he says. 9 So when they first make an 10 agreement, just to make it quite positive, and because 11 the native people don't thinks to read and write 12 properly, or do understand the writings, an agreement, 13 whatever it said, is the reason why they had the bishop 14 along, and then the bishop said to the native people 15 that these are the agreement that you both mentioned 16 just now, this is all written down, and it's quite 17 positive they understood through the bishop, and 18 19 that's how they made an agreement a long time ago, he 20 says. 21 But the people here in the 22 Territories, and all the native people, understand they do live off the land. They're all alike, they're 23 no difference to any tribe. The way to live off the 24 land, that's how important to them that the land is. 25 As the same token, he says the people, they do 26 understand that in the future that they're not going 27 to live off the pipeline. And the pipeline is not 28 going to do their living for them. That's the reason 29 why they're not in favour of having a pipeline go 30

through the Northwest Territories, They'd like to see 1 it go somewhere else but they don't want to see it, 2 certainly don want to see it happen because it's not 3 going to do them any good and like he said, he's not 4 going to live off the pipeline so maybe it's better 5 not have it go through. 6 7 Like the, you probably are 8 the judge, of some sort, he says, we don't like to see that you're in favour of the pipeline or you're 9 in favour with what the Government of Canada had to 10 tell you or we sort of like to see that now we have 11 some of our share and while we're making at the 12 decision making level. We sure don't like to see you 13 weigh one side or another for some supporters. 14 Something like that we don't want to see happen 15 and your report too, whenever you do your 16 17 reporting. 18 19 PIERRE WEDEWIN Sworn THE INTERPRETER: This is 20 Pierre Wedewin talking. He says, the first thing I will 21 say is talk about my own native people, how they've 22 been suffered the last many years back in the old days. 23 He said we are Dogribs, we 24 live in the Northwest Territories. We live here, we 25 don't speak English, in the old days there's no school 26 for us, in the Northwest Territories. So we never been 27 to school. There's only white people, they are 28 educated, and they know what to say to the people, and 29 us guys we're not like that. But still we have to talk 30

about our own selves. 1 The white people, they keep 2 they keep their own cops', and the white kids, they 3 send their kids to the school and the kids Dad, the old 4 Dad, they keep a copy, so they teach their own kids and 5 so the kids, they know what's going on from the old 6 7 days behind. But us guys, our own parents, 8 they don't speak English, they don't keep a copy. But 9 still, they tell us, the old story, many days behind, 10 so we know what our old people, what they got in c 11 their mind., and what they tell us a story about our 12 own land, we know. 13 He said, we used to, the old 14 Dad, they used to tell the story, and we'll go an hour 15 ahead, and what we see, what we hear, we'll learn that 16 17 way. So our own parents, they tell us a story about the old days, and we still got it in our mind. So anyone 18 speak, we still can speak to the people. 19 He said, for myself right 20 now, he said that I used to, my own people, my young 21 22 days, I see with my two eyes, they suffer lots. They're working hard and travel in cold weather, they suffer 23 lots in the cold weather. I know how they used to make 24 their own living. And myself, right now, I'm not young 25 no more, I used to get old pension cheque right now, he 26 says. So I know what the old people used to suffer in 27 the old days. 28 29 But my dad I seen with my two eyes make a birch canoe, I see my two eyes in one of my 30

young days he said. 1 In my young days, I used to 2 go in the bush with my Mom and cut some birch. You get 3 a thread like from the ground, how to sew that birch 4 canoe together, they get from the ground, I watch what 5 Mom was doing that. And I go with my dad to the same 6 7 things. When he make a birch canoe, 8 they get birch for the wraps and I used to go with my 9 dad too. In the old says, my dad, he used to make a bow 10 and arrow, I go along with him too. My dad can make a 11 chisel and I go along with him, too. 12 At that time, in that days, 13 the old days, you used to be able to make how we, we 14 make our own living. In old days, they cam to Fort Rae 15 for the Treat time, we used the birch canoe, go out and 16 paddle on the lake, go fishing. I used to go with my 17 dad. He said about this time, over the past half of the 18 summer, we used to go in birch canoe to go up to Barren 19 lands, We started from right here in Fort Rae. We 20 paddled, at that time no motor. We used to paddle. The 21 22 first camp they're going to make, when they start a camp, they take the chisel and do a little baiting, 23 they look for jackfish. If they see a jackfish, they 24 see a jackfish, they'd poke them, get a jackfish, and 25 we would have some to eat. I could tell a story about 26 the old days. The time when our first hunt and trap , 27 he said, the first thing you would see is white man 28 materials. He said, when I get old enough to hunt-and 29 trap, I know my parents used to suffer lots in my young 30

days, so I get a man and I turned to be man enough to 1 hunt and trap, so I travelled many different countries, 2 different directions, hunt and trap. 3 He said, in summertime he 4 used to go away to the Barrenlands, from here to the 5 Snare Lake. He said there was 47 forges, you had to 6 7 packing canoe over the forge. I go out to the Barrenlands 8 and I stay there for the freeze up in the fall time. 9 The real Barrenlands, not bush, I used to trap for 10 white fox. That's how I used to make my own living he 11 said. He said that people, that talk about their own 12 land, they like to keep their own land just the ways 13 they want, because it's a very important thing for us 14 in our own land. 15 16 Maybe you travel a little bit in the Northwest Territories by the rock country, you 17 see some places the rock is cracked. Why they're 18 cracked is because it's too cold, that's why they're 19 cracked. In some different country, maybe heavy bushes, 20 like a light post outside, he said. Some tree like 21 22 that, you look at the tree and the tree is cracked. 23 That's the crack in the cold weather. Over here in the Northwest Territories, he said, the grounds I don't 24 think are thawed out no more than two feet down. He 25 said this way we can't make our own garden around this 26 country. So the people that talk about their own land, 27 he said we can't do the garden underground so we use 28 the surface like the caribou, moose, the furs, anything 29 what is on the surface, that is what we live on. He 30

said that I talk about my own animal on my own land he 1 said. If the pipeline goes through, maybe those animal, 2 the furs, moose, anything surface maybe won't he the 3 same he said. So all the people in community hail, that 4 is how we got our own mind the way I said right now. 5 That's all I got to say for now, he said. A lot of 6 people in community hall, maybe tomorrow, maybe 7 everybody want to do the talking, so I can't talk too 8 long he said. If I start I'll tell a story that will be 9 no more less than ten days, so I'll stop for now. 10 (ABOVE INTERPRETED BY PETER SANGRIS) 11 (WITNESS ASIDE) 12 ANNA ZOE Sworn 13 THE INTERPRETER: This is 14 Anna Zoe speaking. She says she never saw a crowd like 15 this, she never been spoke like this before, so she's 16 17 going to say a few words to you guys. Her dad taught her to make a living, she listened to her dad, now 18 she's going to say a few words about it. 19 She says a long time ago her 20 21 dad, he used to go away over the mountain, trapping, 22 hunting, he used snowshoes in cold weather, they packed everything, even 50, 40 below, But she says, it wasn't 23 a hard way for her, but today, everything is going to 24 25 be hard up. 26 She says, when you're travelling by dog team like this, overloaded, you have 27 to walk with snowshoes, but she says, she don't care 28 29 anything, you can't eat, even you still can't, even if it's cold, you've got nothing to eat. But when you get 30

up early in the morning, you travel again, kill 1 something, moose, or caribou and then you make open 2 fire, and you cook something on the fire and you eat. 3 She says a long time ago, she 4 says, it doesn't look hard up she says, anything you 5 could kill, you want to eat, but right now, even if you 6 visit the net or you go hunting, you don't kill 7 nothing. You try hard, everything's going down, really 8 slow down but the says it's really hard up those days. 9 Not like the olden days. 10 And I hear on the radio, she 11 says, I heard about pipeline, all that, everybody still 12 kind of worry about it, she says. She says, it's going 13 to give us a hard time, if we ever get the pipeline 14 through, it's going to be really hard up for us she 15 says. 16 17 She says, a long time ago, she says, there was no plane, no cars, nothing, no 18 white people around. It was a lot better. Everything is 19 easy going, we not worry about nothing. But right now 20 she says, it looks like the end of the world, she says, 21 22 the way everything is coming up really fast against us. 23 She says we don't like that. 24 25 She says, the way it looks to me, she says, not only for us, but for our children, 26 for our own children, she says, we want to live the 27 right way, we don't want our children to be spoiled by 28 white people. Since white people came, she says, they 29 spoil everything for us, even our own land, even our 30

own children, she says. So she says, we like the white 1 people to be our friend. They should try something for 2 our best, to help us and then we'll help them. 3 The way I think, she says, I 4 think the right thing what I'm thinking in my head, she 5 says, if you guys think that way, the way I'm thinking, 6 it should be okay with us, she says. I won't say very 7 much right now but she says, now you will know how we 8 made our living in the North, she says, it's pretty 9 tough country around here. I won't say very much, I 10 might say some more later on she says, you'll be around 11 for three days (WITNESS ASIDE) 12 LIZA WELLIN Sworn 13 INTERPRETER: She says while 14 we're here we're thinking hard, we're worried. That is 15 why we're here and says our parents and all our old 16 timers don't taught us this way, and we never been in a 17 crowd like this, but right now, there is team running 18 down the way the white people treat us running up and 19 down she says. 20 21 She said we can't say we are 22 having fun, she says, but she says we're thinking hard, we worry a lot, and then now I'm getting old, she says, 23 I'm getting old pension too, she says, and then she 24 says I think it's going to be as hard up for us, but 25 she says, we tried to tell you exactly what we feel in 26 our mind. Now she says, the Territorial Government is 27 going to listen to all the womans what they think in 28 their mind, about the pipeline that is going to go 29 through in our country. She says, we got raised with 30

all frozen moss that our parents, our mother thawed 1 out: and the water dry up to the open fire and the 2 raised up that way, she says. She says, I hope the 3 government listen to us what we're talking about and 4 she says, our land just like our own mother, and the 5 Territorial Government same thing, is just like our own 6 7 mother, if she treat us right. She says, our dad used to go 8 hunting she says, frozen, come home with meat, and she 9 says, our mother would be feed us by her breast, we got 10 raised by moss, and then she says, when you raised like 11 this, those days, young guys they getting raised with 12 everything from the store, you wouldn't see no milk 13 those days, you wouldn't see diapers or anything. We 14 got raised with moss and caribou clothing, to dress up 15 16 with. 17 She says, we don't want no pipeline on our land, because it's going to spoil 18 everything, so we don't want that she says. I hope the 19 Territorial Government hears my voice and my name is 20 Liza Wellin, she says, and then she says, I'd be glad 21 if you'd hear me what I'm talking about, we went 22 23 through trouble when we were young. And she says I wish government would 24 never put no pipeline through our country, she says. 25 We like to have our own land, she says, this is our 26 land, we love our own land, we love our kids, we love 27 our animals, so we can make our own living on it. 28 She says we don't want any pipeline or oil pipeline, 29 whatever it is, she says. It's going to be the end of 30

1	the world, she sys, anything happen like that. She
2	says, we say hello to you, all our people says hello to
3	you. Whatever we say. I hope that the government will
4	send you over here to take our speech back home and
5	you're suppose to explain everything to their and I
6	hope the Territorial Government, I hope whatever I
7	said, if he hears anything, I hope he listens to me she
8	says. (WITNESS ASIDE)
9	(CAROLINE DOUGLAS INTERPRETS ABOVE)
10	(JIM RABESCA RESUMED AS INTERPRETER)
11	JOE MACKENZIE Sworn
12	THE INTERPRETER: He says the
13	present Band Council right now, he said I really
14	appreciate all the travelling guests with Mr. Berger,
15	and welcome all the Inquiry people.
16	All the speakers that
17	mentioned what they thought about the history, and all
18	of the way that the Territory is formed and the way it
19	is at the moment, is this I believe what all the people
20	have to say to you, he says.
21	He says, it's only in the
22	winter days, we don't have the weather, the weather
23	seems to rise and it's cold, it's 40 or 60 below.
24	He's sure that what has been said in the past, by all
25	the speakers that did mention about living off the
26	land that all the people that, before the white people
27	came, that there was no such thing as a tent, but all
28	the old folks, my dad and my ancestors, all the native
29	people that did live off the land, but I think it's
30	hard for me right now, is that they're the people that
•	

really went through the hardship, and they don't even
have the stuff that they buy off the store nowadays he
says.

He says after listening to 4 all what's happening nowadays, he says the people that 5 spoke very much about this, the people down river, and 6 as far as I'm concerned at the moment, he says, I don't 7 kind of know, heard of any oil companies that are here 8 at the present time the two parties that are with you, 9 did they ever have a chance to speak to the 25 chief 10 right across the Northwest Territories in order to get 11 some approval whether this pipeline shall go through, 12 he says. 13

Our main concern within the 14 Territories is that the original people that are 15 living off the land, or the people within the 16 Territories, that got the priority, are the people 17 that do have the right to speak for their land and for 18 the people that they are representing, and yet, to me, 19 it seems to me that those people weren't consulted 20 21 before such decision seems to be taking place nowadays. As I understand, I've been listening to the 22 people spoke after one another, and not only the 23 people over here that spoke in the same manner, all 24 the people don't understand it's going to take things 25 along with it, that the native people don't want to 26 see it go through. That's the great concern, that's 27 the reason why they really feel that the danger to 28 them they feel, they got a lot of respect for the 29 young people, they don't want to see anything that 30

might relate to the pipeline that might affect them. 1 That's a great concern. 2 Now we understand that what 3 they are related to the pipeline, that is up to the 4 people to find out. The idea behind it is that we 5 don't want to see loss of lives. But, as a matter of 6 7 fact, the people, the people that got the family, they got great respect for their family and so to all white 8 people that live within the Territories, I don't think 9 they'd like to see the lives go, as like what we 10 11 expect, he says. Like it's been mentioned over 12 13 and over, that how effective the pipeline might be for the livelihood of the native people in the Territories. 14 And yet he says, I did a lot of hunting myself in my 15 time, and it's not only me that did a lot of hunting 16 and living off the land, he says, I not only hunting 17 just around my area, just 'so many miles radius around, 18 I covered a fair amount of land, he says. I even 19 covered the Barren grounds. I was down there too and 20 I've been living off the land just as well some other 21 native people that spoke. The same manner he said. On 22 top of that, we don't like to see the pipeline go 23 through. Something like that might affect the river, 24 the people that might be affected by the pipeline. I'm 25 not only people that spoke for myself, or only my own 26 particular community, I'm speaking on behalf of the 27 28 people down the river too. 29 According to what I gathered 30 from all the people that I've been listening to, that

he is sort of agreeing, one way or another, that they 1 don't want the pipeline to go through before the land 2 3 claim is settled. We, the native people got our 4 own feelings for the future generations of the people 5 that we got nowadays. We don't think to respond just 6 for ourselves, for the people in the future, and yet 7 we're making some decisions, or we're entitled to make 8 decisions for them, and yet we have to have some 9 consultation and somebody so speaking to us that we 10 pretty well have to make whether if it's something that 11 might be suitable for the future or not, but we sort of 12 don't agree with having people making decisions for 13 themselves without consulting the people. 14 I understand that all the 15 16 people that spoke very strongly against the pipeline, and it's not only me or just a few of the people that 17 spoke said they don't want the pipeline to go through, I 18 think that's the whole community and the people down the 19 river as well as a few people through the Territory, 20 especially the native people who are living off the 21 22 land. They do feel the same way as one another. 23 As far as the pipeline is concerned, whenever it's going to come through, we the 24 people within the whole Territories, it might affect 25 the whole Territories, so that's the reason why we 26 don't want a pipeline to go through. 27 He said, that's the kind of 28 same story that has been mentioned over and over, like 29 we studies like in medical he said, something has 30

already been mentioned or discussed. But however, it's 1 going to be the same thing and then if I'm going to be 2 talking like that, there'll probably be no end to it, 3 It seems to me like you're the fellow that is 4 he says. going to make some reports to the Government of Canada, 5 however, he said, everybody said their own piece and 6 they said something like what they want to think that 7 is going to transpire to the Government of Canada 8 through you. But I 'hope that you come out with a good 9 report on behalf of the native peoples of the Northwest 10 Territories, he says. 11 There are some other people 12 who would like to speak so that's about all I would 13 like to say. Thank you. (WITNESS ASIDE) 14 VITAL THOMAS Sworn 15 16 THE INTERPRETER: He says I am Vital Thomas and I'd like to say a few words he 17 says. Whatever I'd like to say, but you know, 18 everything that I like to mention, I think is already 19 mentioned by some people that spoke already ahead of 20 time. But I got some feelings to the Government of 21 22 Canada, like everybody else, in Canada, and I 23 understand the way it is to me, is that the Government of Canada probably did supported some native people of 24 Canada and probably did some good for some people in 25 Canada, the native people. The other half I think he 26 did spoil native people too he says. Like why he kept 27 making some deal saying that you know, the young people 28 that are old enough to look after themselves, they 29 should be looking after themselves. This is not our 30

1 native custom. That's his custom and then he could 2 have kept it if he was going to make that kind of 3 remarks to the native people. What he should have done 4 in the first place, he should have raised all the kids 5 that are old enough to support, he should have raised 6 them for us, he says.

The time when the 7 government made, before the Treaty was signed, he 8 says, the people used to live together and sharing 9 the land, nice and peacefully, and then came the 10 Government. And then after the Treaty was signed, 11 and then they made some kind of laws that they 12 passed saying that the young people, they got their 13 own way of living at a certain age, and then 14 nowadays I think the government misled the people on 15 that occasion, he says, by making some promises that 16 he could have never lived up to and now it came to 17 law that he has been passing saying that if you want 18 to spank your older kid of nuking sate bad mistakes 19 to us, and then there is a law saying that if you 20 did spank your kid you are entitled to go to jail 21 22 for so many months or so many fines, or something like that, something like nowadays I think that 23 governments sure spoil the living of the native 24 25 peoples life in any settlement. 26 Like I said, he says, half the time the Government of Canada did some good, 27 28 probably to some different types of native people in Canada, but one other half of what I just spoke about, 29 what he did with the law, affecting the people in 30

Territories, it didn't seem to do any good for the 1 people that do live in Canada or the native people, 2 especially in the Territories. And yet he says, now he 3 says, he's changing the attitude saying that we should 4 have the pipeline built for you people. 5 6 He says I used to remember when I would recall what happened in the past, just 7 like everybody knows or is quite aware of what 8 originally happened. They said a treaty was signed, 9 and like the same token, he said the government never 10 lived up to what he promises to the people in the past. 11 The day, he said, I was only 12 about 18 years old when the treaty was first signed and 13 there wasn't any native people in the community that 14 spoke a word of English, and there were some other 15 traders, amongst the people that do live here, they're 16 the people that did spoke English so that they must 17 have spoke amongst themselves. By whenever the Treaty 18 was going to be signed, and then there were some mixed 19 feeling amongst the older elders of the native people, 20 feeling that the, the reason why they refused to take 21 the treaty the first day is because of they don't trust 22 23 what's going to happen in the future for the native people. And that's the reason why the bishop had to 24 come around, and speak to the native people and to 25 influence one another how to make a deal with the 26 Government of Canada for the future. And that's how 27 most of the traders were involved and even the bishop 28 and the native people from over here that were 29 30 involved.

He said the days that the 1 2 treaty was signed, he says there was a lot of good agreements been signed through the Government of Canada 3 and representatives from the Government of Canada and 4 people from over here too, and then they had to draw up 5 the land that they wanted to travel on, right around 6 Snowdrift all the way down to Coppermine River and all 7 the way down to Great Bear Lake, And the government 8 told them what you going to do with all the land that 9 you want to sort of reserve for the people, and the 10 people to travel on it, and then how about the white 11 people that are going to be affected within the same 12 radius and he told me on that, you know, the white 13 people shouldn't be on our native land. 14 15 And that was within an 16 agreement and now he says, supposing if the white people want to trespass your land and then what are you 17 going to do with them, supposing they want to use your 18 land just because they want to do a livelihood of it or 19 do something on it, then what are you going to do with 20 them. Since you're not in favour of the white people 21 22 travelling within your distance. Well they sort of told them that with an agreement saying that, you know, 23 just in case of the white people started within our 24 communities, within the radius I've just drawn up, they 25 should kill at least a caribou or something like that. 26 We didn't tell them to take 27 over the whole area, that you know, the white people 28 It's within our agreement that 29 are going to come in. we don't want to see the white people travelling within 30

the radius that we made agreement with the Government 1 of Canada them days. However, the white people, the 2 earlier explorers or whoever they were, trapping within 3 our particular area, we don't want them within our 4 drawn up radius, that we made the Government of Canada, 5 saying that we don't want them within our community, 6 within our own radius that we've drawn up. 7 However, they must have made some other agreement with the 8 Government of Canada whether they should trespass 9 native land. 10 But however they must have 11 manage to get by and then they went off the limit which 12 is on Barrenground. so that the government give them 13 approval to go over there, that's the only white people 14 that used to remember them days. The days that the 15 treaty was signed, he says even in. them days, you know, 16 the people, the native people don't speak very much but 17 they know how to make an agreement with the Government of 18 Canada and yet they had a good translator and they 19 trusted one another and they made they some agreement, 20 and then after the agreement was made, with the 21 22 Government of Canada, then the report came out, and then we told them, we're going to have to have the agreement 23 paper and keep it for our own security. 24 25 And the report came out saying that the native people accepted everything from the 26 Government of Canada, the way it is drawn up, it wasn't 27 the idea that when they first made an agreement, but 28 that's the kind of report that always comes out. This is 29 what I understand from the way I seen things in my time, 30

he says, and it's not very nice to make an agreement over 1 night like, I'd like to see that the pipeline business, 2 inquiry business, that we like to see it rotating. 3 We like to see that the, we will come and meet and discuss 4 it amongst ourselves before we make a final decision and 5 we hate to see that the decision goes through at one 6 meeting, because over one meeting like that, I don't 7 think anybody is going to come up with any conclusion, 8 proper conclusion of what the native people might want to 9 see within the report. 10 It's getting kind of late at 11 night he says. An old man like me has to come home to 12 see his old lady he says. He hate to spend all night 13 long over here talking the same thing that has already 14 been mentioned over-and-over. Thank you. 15 16 (WITNESS ASIDE) 17 18 19 ELIZE MURPHY: Sworn 20 21 THE INTERPRETER: Her name is Elize Murphy and she happen to be the daughter of the 22 original signing of the treaty with the Government of 23 Canada, and as such, she just said exactly what I just 24 said, she's the daughter of one of the leaders of the 25 people that was mentioned quite often. 26 You must be quite aware of 27 the -- she says I used to listen to my dad quite often 28 and then he was one of the famous chiefs and he did his 29 best for the people that he worked for and yet all the 30

chiefs that they went through,, there is another chief 1 that succeeded her dad, he was a very good man too and 2 he did his work very well and there's another chief 3 that took over, he did his job properly too, she says, 4 and since then, she says,. it seems to me like there 5 is any chiefs of Band Council because I don't see any 6 7 Band Councils coming and visiting the place where I'm staying, she says. 8

As far as everything was 9 concerned, she says, I've been listening to a lot of 10 things happening nowadays, she says, not only this 11 particular community but in the other communities 12 within, we talk about all kinds of things that have 13 been popping out from every direction that have been 14 public within the Territories. We've been listening 15 from every angle of the government, there's always 16 something going on within the government system. 17 There's always a lot of talk, and a lot of action being 18 going and something like some of those. things like 19 that, it isn't necessarily agreeable to the people 20 within, especially for native people she says. Until 21 22 now, she says, everything seems to be, in quite fair shape, and now it seems like everything is not going to 23 be like it used to be at one time. And as far as the 24 main reason that might affect the whole future of the 25 system that I'm quite aware of, is native peoples life 26 and yet she says, I don't like to see. The main things 27 that might affect our livelihood in the Territory, is 28 that it's the pipeline. I sort of agree with the rest 29 of the people that they don't want the pipeline to come 30

through the Territories. I'm in favour of it and I
agree with most of the people what they said about the
pipeline.

She said, my dad, happen not 4 to know how to read and write but he knew what's going 5 to happen in the future and up to now, whatever he said 6 was the people are still relying on what he said about 7 the future. And so do I, she says, I don't speak or 8 read or write and then for myself, she says, but 9 however, she says, I believe in the future too like my 10 old dad, she says. 11

She says, I used to listen to 12 my dad making some decisions for the future with the 13 government a lot of times, and I understand that he'd 14 been receiving all kinds of mail from the Government of 15 Canada saying that you know, what he said within 16 agreement was still rests with the government and they 17 do retain what was within the agreement, up to now, but 18 however, he says, I'm not in favour of the pipeline 19 because I wouldn't want to think that you know, what my 20 daddy could have said about the pipeline right now, I 21 wouldn't want to think that he could have agreed with 22 23 the pipeline. By listening to what might happen with the pipeline in the future, like I've been listening to 24 some of the old people saying something like there 25 might be some stuff that might come in with a pipeline 26 that might affect the native people within the 27 Territories, that is my great concern. I agree with 28 the wholeheartedly and that goes for all the young 29 people and old alike too. 30

Well, I might look the way 1 2 that I'm not capable of doing nothing for myself, you probably just might take it just the way you look at 3 me, she says, but she says, I covered a lot of good 4 ground with my dad that my dad had to sign within the, 5 for the Treaty Indians of this Dogrib nation, and I 6 still recall the days when I've been travelling with my 7 dad and we did cover a fair amount of land. That's 8 something that is very important to the native people 9 of the Territories. 10 She says the days that my dad 11 used to live within amongst the people that right now 12 we're talking about, they're the same people, and they 13 made an agreement with Canada for the rest of the 14 people, not only -- he wasn't even speaking just for 15 himself but as for the future generations of the people 16 of them days. In them days she says, it was pretty 17 hard to live, she says, because life wasn't too easy, 18 but he made an agreements so that the people don't go 19 and mislead themselves in the future. In them days 20 there was no such thing as Welfare; in them days there 21 was no such thing as Family Allowance either, and 22 things like that, she says, but it's so it was just so 23 that the people had to live off the land, and he liked 24 it, just the way he wanted the people to live, that's 25 just an agreement he made with the Government of Canada 26 and yet there is no such thing as game laws or things 27 like that that might affect the people to live off the 28 land in the future. It wasn't within the agreement she 29 says, somehow things like that now, everything has been 30

changing, it's not like it used to be at one time, you 1 2 know. Talking about land claims, 3 she says, it wasn't my dad's idea to have the land 4 claim settled, because you know, the land for native 5 people is not to be settled with the white people and 6 then it's not my belief that there's such thing as land 7 claims is to be done in the future. But however, she 8 says, when the days that I might live, the still 9 remaining days that I might have to go through, the day 10 that came up, so-called land claim is to be settled 11 with native people, I like to be there too and express 12 my concern too she says. 13 That's about all I'm going to 14 say because you know, I'm not getting paid to express 15 my concern. (WITNESS ASIDE) 16 CHIEF CHARLO: We've got a few 17 speakers today, a total of 10 speakers today, that's 18 all we have for tonight, so I think that most of the 19 people are getting tired, so we should adjourn until 20 tomorrow at 2:00 and then we have more people to speak. 21 22 THE COMMISSIONER: Let me just say that I want to thank all of the older people 23 who spoke tonight because it was something that enabled 24 me to learn what you are thinking about these things. 25 I think I should repeat what 26 I said at the beginning, that it's not up to me to 27 decide whether a pipeline should be built or not, that 28 is a decision to be made by the Government of Canada, 29 the people elected to govern our country. So I can't 30

make any promises to you except for one, I can promise 1 you a fair hearing, an opportunity for each one of you 2 to tell me and to tell your neighbours and through this 3 Inquiry to tell the government and to tell our country 4 what your concerns are, what your thoughts are, and you 5 have done that tonight. Each one of you has told me 6 what's on your mind and that's why I came. 7 I wanted you to tell me what was on your mind and tomorrow, at 8 2:00, there'll be others, I'm sure Chief, that will be 9 ready to speak and if it's all right with the Chief, 10 and the Band Council, and the rest of you, we'll start 11 at two tomorrow and then stop about five for supper, 12 and then come back about eight in the evening and carry 13 on tomorrow evening too. So maybe you'd translate 14 that, Mr. Rabesca. 15 (INTERPRETER INTERPRETS ABOVE) 16 THE COMMISSIONER: 17 Mr. Rabesca and the interpreters, thank you and good night. 18 19 (PROCEEDINGS ADJOURNED TO AUGUST 10, 1976) 20 21 22 23 24 25 26 27 28 29 30