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)

Ft. Rae/Edzo, N.W.T. August 10, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 71

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Ft. Rae/Edzo, N.W.T. 1 2 August 10, 1976 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 3 THE COMMISSIONER: Ladies and 4 gentlemen, we'll call our hearing to order this 5 evening. I think that many of you were here last 6 night, so I won't repeat all that I said then but I 7 think I should tell you that everything that we say 8 here at this hearing, everything that you say, and 9 everything that I say is being recorded on tape by 10 these young people here with the masks over their face. 11 They're simply speaking into a tape so that we will 12 have a permanent record of everything that is said here 13 at the hearing. When the hearing is over, the record 14 Of everything that is said will be typed up and will 15 be sent to you in this village to your chief, so that 16 the people of Rae will have a permanent record of 17 what was said at this hearing by the people who have 18 19 spoken. I told you last night that I 20 had invited representatives of the companies that want 21 to build the pipeline to attend and they are with us 22 23 and Ill ask them to just speak briefly for each of the companies to outline their pipeline project. Mr. 24 Workman is here for Arctic Gas and Mr. Burrell, for 25 Foothills Pipe Lines, They're both sitting here, and 26 they have a trunk they brought with them, which they 27 will use as their table tonight. 28 29 Maybe, Mr. Workman, you'd 30 like to go first. This is Mr. Workman, who represents

Arctic Gas, Just before you begin, Mr. Rabesca, will 1 2 translate. 3 (INTERPRETER INTERPRETS ABOVE) AL WORKMAN Resumed 4 5 THE WITNESS: Well, as most people here realize, the Americans discovered large 6 7 quantities of oil and gas in Northern Alaska and shortly thereafter, the Canadians discovered oil and 8 particularly gas in the Mackenzie Delta. Now this gas 9 must be moved to a market which is in the South and 10 Canadian Arctic Gas has studied means of bringing the 11 gas from both Alaska and the Canadian Delta down to 12 market. 13 The safest and most 14 economical way to do this we found was to bring a 15 pipeline across the north coast of Alaska and the Yukon 16 to join in with a pipeline from the Mackenzie Delta and 17 run the pipeline down or up the Mackenzie River Valley 18 to Central Alberta at which point the line would divide 19 part of it going west to the American market, and part 20 going east to the American market and the Canadian 21 22 market. 23 The American gas from Alaska would then go to the States through this line, as well 24 as the Canadian gas from the Delta going to the 25 Canadian market. We recognized that this was a big 26 project and to ensure that we would not, or that we 27 would keep any damage down to a minimum that we wanted 28 to make sure we didn't hurt the land; we wanted to make 29

sure that we didn't hurt the animals and we wanted to

make sure that we didn't have too much effect on the people. So, to protect the land we had to bury the pipeline into the ground and refrigerate it to keep the permafrost from melting so the gas is going through this line under the ground and kept real cold to keep any ice that's around it from melting.

Now, we also kept it under the ground to not affect the caribou. We don't want to build a dam that the caribou wouldn't be able to cross, so by keeping it underground, we accomplish that. We also wanted to make sure that the construction did not take place during the period that the caribou were migrating over that area and the fish weren't going through the streams while the construction was on. we have timed the construction period in the North to be in the wintertime to make sure that we would not bother the caribou, we would not bother the fish, and all the other animals.

One of our greatest concerns is the effect on people and we realize that bringing 6,000 people into the country to build a pipeline will no doubt have quite an effect. We've minimized this effect by not having the construction people come into communities and work from the communities on the project. We propose to fly the people from the South directly into the work areas. We'll have camps along the right-of-way and the people from the South will be flown in to these camps, work for a period of time, and while they're working they live in the camp, and then when they go out for their rest, they'll be flown

directly out to the South again. 1 2 People that are working on the pipeline from the North of course, will be moved 3 back and forth to their home areas. They will not be 4 flown South. 5 I agree with many people who 6 have said that the native people in the North have not 7 had opportunities for advancing themselves as has the 8 whiteman but I believe that the construction of the 9 pipeline and all the benefits that go with having a 10 pipeline into the North is going to provide an 11 opportunity for the native people. I certainly do not 12 agree that construction alone will provide that 13 opportunity. In fact, I think its more important to 14 look at the long-term range of opportunities and we do 15 have a training program for example that is 16 concentrating not on the construction part of the 17 pipeline but on the permanent jobs and the 18 opportunities that will exist, not during the 19 construction, but after the pipeline's finished and 20 looking more at the operational end of it. 21 22 I think, rather than discuss 23 the pipeline further now, I should wait until the question period and maybe people can ask about their 24 concerns. At this time I'd like to turn the microphone 25 over to John here. (WITNESS ASIDE) 26 (INTERPRETER INTERPRETS ABOVE) 27 28 THE COMMISSIONER: This is Mr. Burrell of Foothills Pipe Lines who will now be 29 saying a few words about their project.

JOHN BURRELL Resumed 1 2 THE WITNESS: Foothills' Pipe Line is basically a Northern pipeline which runs from 3 the Mackenzie Delta area down to the Alberta border, 4 That's a distance of approximately 817 miles, Our 5 pipeline is 42 inches in diameter and is buried and 6 7 will be basically constructed in wintertime. At the Alberta border it 8 connects with the existing facilities of Alberta Gas 9 Trunkline and West Coast Transmission to transport 10 Canadian gas to Canadian markets. The Foothills 11 proposal does not include a line across the Mackenzie 12 Delta to tie in Prudhoe Bay gas. 13 Our pipeline system also 14 includes the distribution of natural gas to 11 15 communities in the Northwest Territories and as Justice 16 Berger mentioned yesterday, one of these communities is 17 Rae/Edzo and by using natural gas, the Northern consume 18 will have a reduced heating bill. 19 All the operating facilities 20 for our pipeline will be located in the Northwest 21 22 Territories. Our operating headquarters will be located in Yellowknife and we'll have district 23 operating headquarters in Fort Simpson, Norman Wells 24 and Inuvik, and in the operating and maintenance phase, 25 we'll hire -- we'll have about 250 employees in the 26 Northwest Territories. 27 Our construction workers will 28 be housed in camps located remotely from the 29 communities, when they arrive from the South, those

that come from the South will be transported directly 1 from the airstrips to the camps. We won't provide 2 vehicles to allow the construction workers to go 3 outside the camps, and we see that under these 4 arrangements, that we'll be in a position to there will 5 be no need at all for the construction workers to go 6 7 into any of the communities, which has been a major concern of a number of people. 8 There will be many job 9 opportunities both in the construction and the 10 operations phase for Northern people. In many cases, 11 the Northern people will require training in order to 12 take advantage of these jobs and we'll be providing this 13 training. In fact, we've been providing training now 14 for six years to Northern people in the operating 15 facilities of one of our sponsor companies, Alberta Gas 16 17 Trunkline. We realize that not all 18 Northerner; will necessarily want to work for the 19 pipeline. Many will want to get into business for 20 themselves. As a result, we've sponsored what is called 21 22 the Mackenzie Pipeline Business Opportunities Board which is a Board comprised of several Northern businessmen and 23 this Board will be advising us as to how Northern people 24 25 can take advantage of -- best take advantage of the opportunities that the pipeline can offer. 26 As for the land claim issue, 27 while we believe there is a real need to construct this 28 l 29 pipeline to move gas into the Canadian markets, we support the position that a fair and just land claim

settlement should occur prior to the pipeline 1 construction. Thank you very much for the opportunity 2 to briefly describe our project to you. 3 (INTERPRETER INTERPRETS ABOVE) (WITNESS ASIDE) 4 THE COMMISSIONER: 5 If you want to ask any questions about this, the two pipeline 6 If you want to carry on with the 7 projects, you can. statements of the people who wish to speak tonight, 8 that's fine too. Whatever you wish to do. 9 CHIEF CHARLO: I wonder if I 10 could ask one of the company people a question about 11 the, regards of the employment. One company said 12 something like they were going to hire at least 6,000 13 people to work on the construction of the pipeline and 14 the other company says 250. 15 16 THE COMMISSIONER: Well maybe I could make that clear. To build the pipeline you 17 have to bring in 6,000 people. You need 6,000 people 18 to build it, but once you've finished it, and that 19 takes three or four or five years, once you've finished 20 it and the pipeline is operating, then you only need 21 about 200 or 250 people to run it. I think these 22 gentlemen will forgive me if I say that essentially the 23 figures are the same for both pipelines. You need 24 thousands of men to build it, and only about a couple 25 of hundred to run it, once you've got it built. 26 (INTERPRETER INTERPRETS ABOVE) 27 28 THE COMMISSIONER: 29 want to add anything to that, either of you? 30 After it's built you have

something like 250 permanent jobs, in the whole of the 1 Northwest Territories, that should be borne in mind. 2 CHIEF CHARLO: I was just 3 talking to the people and explaining what Mr. Workman 4 has stated. I think the people would like to know that 5 if, you don't mind to go up to the map there and 6 7 explain the Canadian pipeline and after Mr. Burrell can do it. But before, okay well do that first, and I have 8 a few questions I'd like to ask, and at the same time 9 the people from the floor may have to direct questions. 10 MR. WORKMAN: The American 11 discovery is in Prudhoe Bay in Alaska. 12 The gas the Canadians have discovered is here, in the Mackenzie 13 Delta. We are proposing to build a pipeline from 14 Alaska across to the Delta, tie this line into the 15 Mackenzie Valley line so that the two gases would come 16 down then through one line, going along the Mackenzie 17 Valley, the Mackenzie River Valley, right down past 18 Fort Simpson. It crosses the Mackenzie River, just 19 east of Fort Simpson, and then down into Alberta, where 20 it splits, one going east and one going 21 22 west. 23 This line across here, and the line down through here would be all 48 inch 24 diameter, four feet in diameter. A short section of 25 line from the Delta area to the junction would be 42 26 inches, but most of the line would be 48 inches in 27 28 diameter. 29 (INTERPRETER INTERPRETS ABOVE) 30 MR. BURRELL: With respect to

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the Foothills pipeline, we would pick up gas in the
1
   Mackenzie Delta area, we would not be transporting any
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   gas from Prudhoe Bay so we would not build this leg.
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   We would be building a line from the Mackenzie Delta up
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   the Mackenzie Valley to a point on the 60th parallel
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   where it would tie in with the existing facilities of
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   Alberta Gas Trunk Line and Westcoast Transmission.
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   That line would be 42 inches in diameter and it would
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   be buried and there would be compressor stations
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   located along the route about every 50 miles in order
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   to compress the gas which, you lose pressure because of
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   friction within the pipe.
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                              Also in addition to the main
   line, we have a lateral distribution system as I
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   mentioned before, to transport gas to 11 communities,
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   six in the Mackenzie Valley and then there's another
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   lateral line that takes off very close to Fort Simpson,
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   that provides gas service to Fort Providence, Rae/Edzo,
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   Yellowknife, Hay River and Pine Point. That also would
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   be a buried line but it would be much smaller, it would
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   be 8, 6 inches in diameter as opposed to the 42 inch
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   which is the main line,
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     (INTERPRETER INTERPRETS ABOVE)
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                              THE COMMISSIONER:
                                                 Go ahead
25
   with your questions.
                              CHIEF CHARLO: One question
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27
   I would like to ask is how deep the pipe will be
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   buried?
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                              MR. WORKMAN:
                                            The pipe will
   be buried at varying depths but it would average around
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8 feet. 1 MR. BURRELL: I think that 2 would be at the bottom of the ditch. Generally it would 3 be about three feet, three or four feet, in there. 4 THE INTERPRETER: Nick Black 5 would like to ask some few questions. Since we're in 6 the position of asking questions, it's not the matte: 7 of saying we're in favour of a pipeline but in regards 8 just a questioning that we would just want to find out 9 how effective it's going to be, it's not that we're 10 agreeing, we're in favour of having a pipeline go 11 12 through. THE COMMISSIONER: I think 13 they understand that. You can ask questions about the 14 pipeline and they won't think and I won't think that 15 that means that you are in favour of it. 16 17 THE INTERPRETER: question again is that we are still not in favour of 18 having a pipeline go through, but as far as everything 19 is concerned, as far as the question is concerned, he 20 says he knows that in the future that if the pipeline 21 22 goes through, all the people that spoke in the past about the pipeline, the pipeline might be effective, 23 and might spoil our land and that still remains in our 24 minds. By the same token he says, once the pipeline is 25 built, I don't think the land is going to remain as it 26 is right now, and this is something that is very 27 important to us. Supposing if the pipeline is buried 28 about 8 foot down underground or something like that, 29 supposing if it broke, or it leaked, you said something 30

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about a pressure, something like that is going to expand out of the pipe, that's going to be guite a disaster to the land. This is our great concern he says. I think I am one of the spokesmen who is supposed to be speaking one of these days but I'm not speaking right now but actually I'm only asking questions, he says. I understand that the oil companies, they must have been travelling along with 10 you within your visits, within the various settlements. And you must have met a lot of native people, and cover 12 fair amount sizable land within the Territories, in 13 regards to the pipeline hearings. We know that we, the 14 native people in the Territories, there is no way that 15 we're going to act like white men nor have the position 16 like them, and so is the animal that live with the 17 Supposing if there were an oil spill, or the 18 pipeline ever break, we don't know whether there's some 19 animals like beavers that live off the land and off the 20 lakes, if they happen to be flooded by oil over the 21 lake, and supposing if the beaver wants to live, live 22 off the lake, so is little ducks, and I don' think 23 they'll ever survive. And they probably might en up 24 being blind, I don't think you'll provide any doctors 25 for them to fix their eyesight or something like that. 26 In regards of the money 27 making process or money wise, the native people here 28

don't have any money stored in the bank like many white

people do, so that's the reason why they have to

protect the land and all the animals that live on it. 1 They really consider and really depend on the wildlife 2 that lives out in the land and something like that they 3 like to see restored for them by the Government of 4 Canada or something like that or we like to see the 5 land restored for us anyway though. And then you must 6 have travelled a fair amount in all the delta 7 communities and all, right around some other cities, 8 and then we must have seen old people attending the 9 hearings. It seems to me like, looking over the people 10 sitting around doing nothing. He says, surely they 11 don't do nothing because there is any employment within 12 the communities. Then in regards of the land 13 situation, I think they really depend on the land. 14 They live off the land and all the old people are 15 sitting around the hearings and they got the idea they 16 never been out in the bush in the past times. 17 hunted and fished off the land and then that's the 18 reason why they like to retain all the animals as much 19 as possible so that we don't like to see the pipeline 20 21 go through. 22 So that's -- he's a trapper, 23 he says, he says he's quite young and capable of trapping and living off the land like any other native 24 people in Delta or any part of the Northwest 25 Territories. I hate to refer everything around to 26 myself he says, but I, for example, I could use my own 27 story on how I lived off the bush, like, but I used to 28 go out for three to four months a year, something like 29 that, living off the land. And then it doesn't, it

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only happen only such season, but it goes years after Then it's not only me that does that, he says. That's the way we like to live off the land. words, he says, we don't gain very much off the land because all the land has been exploited by the white people. And another word he says, there is always a great need for something to be done in the Territories, and it's not only the pipeline companies or some special people come into communities and saying that we should provide jobs, I don't think to say that you know, they could be providing jobs forever for native people he says. I understand that since the government is always sending representatives on his behalf, just to tell people there is going to be such land being wasted or either that such jobs going to be available to the native people. I, for some reason or another, I'm not the only guy has been fooled one time or another. But however, he says, I accept you as to listen to us native people in this hearing he says. He said, I have been through a lot of meetings with the government peoples too, he

He said, I have been through a lot of meetings with the government peoples too, he says, and I have been listening to them a lot of times and then there were a lot of times there were a lot of good deals made and a lot of good promises. So was the Government of Canada itself, it was a long time a, regarding the treaty. Until now he says, we don't happen to see which government, that they are responsible for us because whenever you happen to see the Government of Canada himself over here to talk to

them, and he's always ending up sending somebody representing him. Right now I suppose that we having some, with your party you've got people shooting their cameras at us for T.V. and I suppose the Government of Canada is looking at us on T.V. right now, listening to us and getting our view through the hearings.

In regards of the pipeline question again, he says, I'd like to ask the question regards of what might happen to the pipeline or to the land if the pipeline ever breaks.

MR. BURRELL: Well first of all, a pipeline break can occur, we can't deny that, but actually the chances of it occurring are very, very remote, In Alberta for instance, there's thousands and thousands of miles of pipelines installed now and very, very few breaks have occurred in the years that these pipelines have been installed.

As far as if there was a break to occur, there are safety features installed in the pipeline which causes it to shut down and cause the gas to stop flowing. The other important thing, I believe, is that what we're proposing is a natural gas pipeline and not an oil pipeline and there's quite a difference.

If there's an oil pipeline break, then the oil will tend to flow over the ground. With a natural gas pipeline break, natural gas, you can't see it, it's just like air, and it rises above the break, above the ground, and there's no, if you had a pipeline break, there would be no evidence of natural

gas on the ground at all because it would rise. 1 (INTERPRETER INTERPRETS ABOVE) 2 3 THE COMMISSIONER: If you would let Mr. Workman --4 MR. WORKMAN: Could I just 5 add one comment there. As well as, if a break did 6 occur, which is a very remote possibility, but if it 7 did, not only would the whole line shut down, but 8 valves would close on each side of the break to make 9 sure that the whole line wouldn't empty. 10 (INTERPRETER INTERPRETS ABOVE) 11 THE COMMISSIONER: 12 would be helpful if I told you about the hearings that 13 we're holding in Yellowknife. You see, these two 14 companies, Arctic Gas and Foothills, they want to 15 build a gas pipeline because the Americans have found 16 gas and oil here and in the Mackenzie Delta we've 17 found gas and oil. So right now they want to bring 18 the gas from the Arctic Ocean along the Mackenzie 19 Valley to the big cities in Southern Canada and the 20 United States to heat people's homes and to keep 21 22 industry going. So what the companies want to do first is build a gas pipeline. Now, the Government of 23 Canada has said to me, "Okay, Judge Berger, you go up 24 North and come back and tell us what would happen if 25 we let the companies build a gas pipeline." But the 26 Government of Canada didn't stop there. 27 They said, "if we let the companies build a gas pipeline, then 28 the next thing is, they'll want to build an oil 29 pipeline so they said, "Look at what will happen if a

gas pipeline is built, and then an oil pipeline in the 1 same corridor, coming along the Mackenzie Valley." 2 Now, in Yellowknife, where we 3 spend a lot of our time, we listened to representatives 4 of the oil companies, and the pipeline companies, and 5 we listened to scientists from the Government, and we 6 listened to scientists from the Universities, and we 7 asked them, All right, you're an engineer, or you're a 8 scientist, or you're an expert of some kind, you tell 9 me what will happen if we build a gas pipeline and then 10 an oil pipeline after that. A gas pipeline is buried 11 under the ground, an oil pipeline has to be built above 12 the ground, just like the oil pipeline they're building 13 in Alaska today. 14 So I just want you to know 15 16 that we come to these communities to listen to what you people have to say because you live here, and we want 17 to know your views about what you think will happen to 18 the land and the game and the fishery if these 19 pipeline: are built. At the same time, when I'm in 20 Yellowknife, I'm listening to the scientists and 21 22 engineers who are telling me. I'm not just wasting my time there, though some days I get that feeling. 23 So that's what we're doing 24 there and at the end of this Inquiry, when we finish 25 our work at the end of September, then I have to 26 consider what report I will make to the government 27 about the impact of these pipelines, because the 28 Government of Canada in 1970, when these pipelines were 29 first proposed, made it clear then and that has been 30

their policy now for six years, that any examination of the first pipeline to carry gas, must be coupled with an examination of a second pipeline to carry oil, and I want you to understand that.

Now these gentlemen here from Arctic Gas and Foothills, they just want to build a gag pipeline, so we can't expect them to tell us what would happen if an oil pipeline were built after their gas pipeline but I want you to know that part of my job is to find out so far as we can, what would happen if a gas pipeline were built and then an oil pipeline were built after that. I hope that I made it clear what my job is and how we're going about it.

Just let me add this, that if this pipeline comes along here and then down here, all along that route, you have caribou and moose, and you have muskrat and beaver, a whole range of fur bearers, concentrated in the Western Arctic in the Mackenzie Delta, the Arctic coast, you have water fowl and game birds of various kinds, and throughout that route you have people depending on all of these resource and on the fishery as well.

So at Yellowknife, we've got all the experts on caribou, moose, birds, fish, fur bearers, to tell us what their opinions are, The experts employed by the oil companies and the pipeline companies the experts who work for the Government of Canada, for the Department of the Environment, for the Department of Indian Affairs and Northern Development, for the Canadian Wildlife Service, for the Department

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of Energy, the people from the Territorial Government in Yellowknife and the Territorial Government in Whitehorse, the people from the Universities, we spent two months last fall hearing those experts from all over North America, tell us about the caribou and we've heard experts in every field, to make sure that we are able to tell the government what will happen if they go ahead and build this gas pipeline and establish an energy corridor for an oil pipeline as well. job to tell the government how to protect the land and the wildlife and the birds and the fishery, and of course, most important of all, the people. I don't want to just sit in Yellowknife listening to those experts, they're very important people and they're very knowledgeable people, but that's why we have taken this Inquiry to 30 communities along the route of the pipeline in the North so that you people can tell me what you think about all of this, because everybody in the North wants to tell me what native people think and what native people want and what their hopes are for the future, People I meet in coffee shops, on airplanes, consultants who testify at the hearings, whether they're employed by the pipeline companies, by the government, or by the native organizations, they all want to tell me, and I'm happy to listen, what the native people of the North want. But I am anxious to hear from the native people themselves, to hear from you, what your hopes are, your fears, what your concerns are for the future, because we have to know what the people of the North are thinking,

all of them, native and non native, if we're going to 1 understand what the impact of this pipeline and 2 energy corridor will be if we have to build 3 4 it. The Government of Canada of 5 course, has to decide these things, because they are 6 7 elected by all the people of Canada to make these decisions. My job is to make sure that they understand 8 the consequences of what they are doing so that they 9 can make an informed choice and that's why we're here 10 today and that's why we've been, over the past year and 11 a half, to 30 cities and towns, villages and 12 settlements, here in the North. 13 Well I have been doing all 14 the talking and I don't usually do that. We've been 15 sitting here a couple of hours and I think Mr. Rabesca 16 maybe needs a little bit of a break so why don't we 17 stop for five minutes and stretch our legs and you can 18 collect your thoughts and then when we start again 19 we'll hear from the people who want to speak this 20 evening. 21 22 (INTERPRETER INTERPRETS ABOVE) 23 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES) (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 24 THE COMMISSIONER: Let's call 25 our hearing to order again. I think that I should 26 remind you that we'll be here in Rae tomorrow, all day 27 28 tomorrow and tomorrow evening and then on Thursday, the 29 day after tomorrow, we'll go to Lac La Martre, and we'll hold a hearing in Lac La Martre at 2:00 on

Thursday and then we'll go to Rae Lakes on Friday and 1 hold a hearing in Rae Lakes on Friday at 2:00. 2 we'll be here tonight and all day tomorrow and tomorrow 3 So I guess we can begin again. We can hear 4 night too. from those who wish to speak this evening. 5 (INTERPRETER INTERPRETS ABOVE) 6 7 CHARLIE FOOTBALL, Sworn: 8 THE INTERPRETER: His name is 9 Charlie Football and he's an original resident of Rae 10 and then he, I asked to speak over at, to the hearings 11 but apparently they brought me in kind of sooner than I 12 expected because I was trying to sum up what some other 13 people had to say. But however, since I'm here, I 14 might as well just go ahead and do my thing. 15 16 I sort of agree with what has been said amongst all the old people and then by 17 listening to the hearings and then I am listening to 18 19 most of the old people. These are what my intention was, to begin with, Then I've been employed in quite 20 occasions and I like the job and I do a good job for 21 22 the people I work for and then, and I also like to trap 23 and fish and hunt on the land too. Then I like to agree with all what the old people had to say about how 24 important the land is to the young people, and young 25 and old alike. 26 I also agree with the people 27 28 when they say they don't want the pipeline to come 29 through, with all what they had to say that it's related to the pipeline that is so effective, that 30

things like that it might be involved with the 1 2 pipeline. I understand somewhere down 3 in Alaska where the pipeline is already in progress, 4 and then with all that is. related to the pipeline 5 that is so affected to the native people there, and 6 compare it to the one we're going to have to expect 7 over here. Something like that I don't like to see. 8 All the trapping areas and 9 the good grounds that used to fish and trap and all 10 the lands that I used to live off, now it's all 11 spoiled, and then the living condition, living off 12 the land is not like it used to be at one time for 13 That's the way I understand it right now. them. 14 Then, considering that, he says, I don't want to see 15 it happen in the Northwest Territories too. 16 Supposing if you want to go out on the land and then 17 you be lucky enough to kill a moose or a caribou 18 nearby communities, and also if you go out in the 19 lake and then if you want to do your fishing, then 20 you be lucky enough to catch some fish, you always 21 22 could go out on the land and do all that right now. Supposing that the pipeline happened to go through, I 23 don't think the land would remain the same as it is 24 25 today now, he says. 26 As regards to the pipeline, I understand that you going to build all kinds of 27 compressor stations, every 50 miles or so, along the 28 line, along the route of the proposed pipeline. 29 understand that it's going to be quite noisy things, 30

working to beat hell. I suppose then if it's working, 1 and then I don't expect that the animals are going to 2 go and check and see what the noise is all about. 3 That's another reason that our concern is, and we all 4 know that the native people spoke strongly against the 5 pipeline and so was the Dogrib people in Fort Rae. 6 We've been listening to some other native people from 7 Alaska speaking on the T.V., on television, expressing 8 their concern about the pipeline that is so affecting 9 them right now. How they spoil their land and things 10 like that and we native people over here, we donut want 11 to see it happen to us. 12 Then in the pipeline might 13 bring in more people, more than what we expected and we 14 don't expect, since, the way I understand it, in 15 regards to the pipeline coming in, it looks like all 16 the Southerners usually take the job away from the 17 Northerners. If it's going to happen to us over here 18 in the Territories, I wouldn't expect native people to 19 be employed through the pipeline, is not what I'm 20 understanding from the pipeline people. I don't want 21 22 to see the pipeline come through and I don't want to se the white man people take away the employment or 23 something like that native people should have shared 24 25 amongst themselves. 26 I'd like to express my concern, how important the employment that it is to the 27 people but yet I'm not in favour of the pipeline. 28 then something like that, it's when the government 29 people have to come in to our communities and promise

something, there is a possibility of having the native 1 people employed, but that never happens. For example, 2 you know the Snare Falls, the Snare Rapids over 3 Snare hydro and then we got 4 N.C.P.C. people coming in over there to make dams and 5 to have people persuaded, they always come up and 6 explain that maybe we should have native people 7 8 employed during the project. And since then, after they gone ahead and they don't seem to employ any 9 native people at all over there. This is exactly the 10 same thing as is going to happen in regards to the 11 pipeline and I don't think there is any people employed 12 over at Strutt Lake right now under N.C.P.C. after 13 what they promised to have native people employed. 14 (WITNESS ASIDE) 15 16 EDDIE LAFFERTY: Sworn THE INTERPRETER: This is Mr. 17 Eddie Lafferty and he' a former Band Council and since 18 you are giving the opportunity for the people in this 19 community to speak, in front of the hearings, so I got 20 a few words to say and then in regards to the pipeline. 21 I understand the pipeline problems too as well as 22 everybody else does and I understand that there's all 23 kinds of things that is involved, what is so-called 24 pollution, polluting lakes, and then supposing if there 25 was a lake, and then a pipeline happened to come 26 around, and then the pipeline ever broke and then had 27 some leaks, and spread into the little lake and then 28 how effective it's going to be for the fish and things 29 like ducks and some other animals that might want to 30

swim in the lake.

Supposing if you're going to build a pipeline, I don't understand, he understands somebody mentioned that they're going to bury the pipeline. I understand maybe in the very near future they might come up and say well, we're not going to bury, we're going to put it above land or things like that. I suppose even the animals, I don't think ever cross the line. Right now we've been experiencing a fair amount of forest fires within the Territories, and supposing that ever happened, got on fire. I don't think anybody in the Territories would ever survive that he says.

He says we, the native people, we do fair amounts of trapping and hunting and snowshoeing. Then supposing we want to go over land and then we understand there is a pipeline right above our trap line and then how will we expect us to cross it. And then supposing we were driving a dog team over it and then, even about two feet high, I don't think the dogs will ever jump over it and pull a sled over it. When you happen to carry some load in our toboggans and then if we happen to carry that kind of load we don't expect it to pull it over there. It's very impossible for its to do that kind of job. That's how come we don't want to see the pipeline go through on anybody's trap lines.

He says, I don't seem to agree with the idea of having a pipeline going through our land and then we've been experiencing the

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possibility of, or we've been having our own gas delivered here from Yellowknife by trucked in, maybe some in from outside Territories to the Northwest Territories as far as Yellowknife, and there's another possibility of transporting gas out of the Northwest Territories. It's possible of making a railway, to transport them through a railway than having it piped in. He says, there's one possibility that could be considered and as far as the pipeline is concerned, as I would understand, it's going to be buried or either that, to be lying through above the ground and then there's always the possibility of having the forest fires and then if it happened again, we might blow up the whole Northwest Territories. It's not only my feelings that I've been expressing, he says, I have been approached by, while I was on the Council, the previous Council, he says. However, he says, if there is that much need for the gas, like I said, they could at least make a railway all the way down as far as, probably to Fort Simpson or down Wrigley area, and then barge it into the Delta. He says, like I said one time, another is that it's not only for myself that I've been talking. It's got to be what the whole generation that is to come, and the rest of the communities around the Delta and we got, as the Band Councils and the Chiefs are concerned, is that they're

involved within at least 25 communities, that's all

their views of what I'm just expressing right now he 1 2 says. I sort of disagreed with the 3 pipeline and I hope in my time, I don't want to see the 4 pipeline come through the Northwest Territories. 5 But I give you my possibility 6 7 of having it railed in. (WITNESS ASIDE) 8 GEORGE BLONDIN, 9 Sworn: THE WITNESS: What would we 10 learn from Alaska Pipeline and how would it affect the 11 people of the way of life at the present time. 12 pipeline is built, a road has to be built by the side, 13 that mean that all kinds of people from the South would 14 The interests behind this Alaska Pipeline 15 come. 16 project are willing to pay any price to complete as quick as possible, so they pay very big wages. 17 big wages draw many people from the South, as well as 18 around the area. The tradesmen would get almost double 19 what we get in Fort Rae, since there is a lot of money 20 floating around, it draws lots of people, all kinds of 21 22 people. 23 Since it's overcrowded, there is lot of crimes, sickness, alcohol 24 prostitution, greedy people, and it draws short of 25 schools because people bring in their families, and 26 the government will not build schools for a short 27 period, they're short of schools. Crime increases 28 because there wasn't enough police to keep up with 29 the population. The same with sickness.

1 | increases because there wasn't enough doctors to
2 | keep up with the population.

Business people such as hotels, to us poor Indians, that live off the land and no schooling, no trade, would they lower the price for us people? I guess not.

Its bad enough in crime and alcohol right now an we don want it to get worse, so Mr. Berger, you're hearing our view on the pipeline, how it would affect the land and around. I am 100 percent with the Indian people that they donut want the pipeline and now I want to talk about the pipeline, if it's finished. The people from the South that save all their money would all go back and make their money around here, but the trouble that they started would be still there. The business people would get rich, and the people that are still around, would spend all their money what they make. There would be only that pipe left to see. So to avoid all this trouble, in Alaska, we should do something about it.

So on behalf of all the people of the Northwest Territories, white and Indian as well, we urge the Government, leaders of some kind, to control-the wages, if ever the pipeline would go through the Northwest Territories.

I don't see any special thing about the pipeline, from any other place. If a truck driver gets a thousand dollars in Fort Rae, he should get a thousand dollars on the pipeline. If the pipeline want to pay double, it will create the trouble

they had in Alaska. 1 2 Now, I want to analyze the native people that talk against the pipeline. For the 3 last 100 years development has bypassed the Indian 4 people. You don't see any Indian got rich by 5 development. If you don't profit from the development, 6 7 it is not a development, it is only a disaster of the land. 8 The Indians look at it the 9 way the pipeline would just tear up their land, and 10 take all their food, that's the way they look at it. 11 don't blame them, they're against the pipeline. 12 For the white people it's 13 They are educated, they are trained, some different. 14 kind for every job, they know their business. 15 native people cannot get fully educated even if they 16 wanted to since they don't control schools. 17 government is. That is why we want a good land claim, 18 so we would have a little bit control over schools and 19 such development as the pipeline. And if we could make 20 a good gain and get a percentage of, a little bit out 21 22 of the oil, it would look better. 23 I realize that we're not in school, the natives, but we are quite smart to survive 24 25 in this tough country. Anything development such as pipeline that blocking our present lives, I mean, if we 26 have to face it, we have to face it. And if we have to 27 have meeting and' solve that kind of problem and try to 28 live the best we could. 29 30 I have heard lots of Dene

people outright say this is our land, I agree with 1 them, Why not? They're the original people live here 2 The treaty that government imposed on them was 3 a peace treaty. There's too much talk on the treaty 4 5 that is not true. 6 The Canadian government is supposed to be our law, to run the law in Canada, any 7 agreement they made to transact land and if there is 8 any doubt about this kind of agreement, it is not true, 9 I think they should have a new agreement. 10 I think that where our land 11 claim, we're talking about land claim this coming fall, 12 I think that's where this land claim fit in. 13 (WITNESS ASIDE) 14 THE COMMISSIONER: I wonder 15 if we might have the written statement? Could we keep 16 17 your written statement so it will be part of the permanent record of the Inquiry? 18 (BRIEF OF GEORGE BLONDIN MARKED EXHIBIT C-635) 19 20 THE INTERPRETER: George Blondin, I forgot to introduce him before he went on to 21 22 speak. 23 ALPHONSE LAMOULLE, Sworn: THE INTERPRETER: He's 24 Alphonse Lamouelle and he's a long time resident of 25 Fort Rae and he says, since I have the opportunity to 26 speak so that's the reason why maybe I have put my name 27 up to speak in front of the Inquiry. 28 Since I heard about the 29 pipeline. that was quite a number of years back, and

I know that there's going to be some gas involved 1 through a pipeline, then I go out fishing too with my 2 motor boat and I understand the pipeline is going to 3 carry some-fair amount of gas, and then I know how 4 effective it is for the people living in the 5 Northwest Territories. So that's the reason why I 6 7 still don't agree with the pipeline to go through. Ι understand that there is about 25 Band Chiefs are 8 existing in the Northwest Territories at the present 9 time but there is a lot more outlying little 10 communities that don't have a chief but there is more 11 than 25 communities, but as far as the band chief, 12 our concern, he says that all the Band Councils and 13 all the Band Chiefs and with all the people that are 14 heading, that I would imagine that the majority of 15 them that are not in favour of the pipeline. But any 16 decision making leaders within even the House of 17 Commons, probably make some decisions by majority of 18 votes, in favour of something like that. 19 According to this particular 20 idea, I believe the people, the majority of them are 21 22 not in favour of the pipeline. I'm agreeable with them 23 too, he says. There's no doubt in my 24 mind, he says, that all the white people are all 25 alike and they work together and they work along 26 with the government side by side most of the time; 27 They don't always agree with the native people. I 28 don't see how the native people should agree with 29 them when they don't agree with native people all

the time. On that grounds, he says, I don't want to 1 see the pipeline go through. In other words, of 2 transporting the gas to the Southern, he said, it 3 doesn't necessarily have to go through the pipeline, 4 but at least should be trucked in. 5 Well to me, he says, the way 6 I look at it, he says, the white people are the ones 7 that came around and then the native people never did 8 believe in gas or anything for their transportation. 9 understand that before the white people ever saw native 10 people but they must have been using the gas. Probably 11 that's the reason why they think it is important to 12 them. 13 Most of the time, he says, I 14 don't necessarily have to agree with white people's 15 decision all the time, he says Most of the time I could 16 This is what the native people got in 17 make my own. mine'. They're quite capable of making their own 18 decisions and there's no way that they don't want some 19 other white people to tell them what to do; or try to 20 tell them how to make a pipeline. 21 22 On top of that, he says, they 23 sort of saying something like having native people to be employed making the pipeline. There's no way that 24 they're going to be hiring more native people on the 25 pipeline construction, that's for sure, he says. 26 27 is no doubt, he says. That's the reason why we don't want a pipeline. 28 29 He says, we the native

people, he says, we don't -- we never went to school or

educated like white people are but yet we got some experience about the North. This is the reason why we talk so much about the land. We still live by old ancestors that lived off the land. It must have been very important for them, that's the reason why they protect the land for us and we're still retaining the same idea, it still rests with us, he says. And we don't like to lose it too, that's the reason why we're so much against the pipeline. Supposing I'm not the only one, he says.

There is lots of problems that are existing with us right now, that has never been solved by the white people and then there's always some possibility of creating something new. They think it's quite possible to make it and they don't realize how much problem they may be creating for us in the future. At the moment, he says, we've got some problems here about the alcohol problem here in the community, that we try to get rid of and yet there is nobody seems to respond to our action that we took, and yet they're expecting something new for us to agree with them.

He says, talk about alcohol, we lost a lot lives and then yet he says, we got some other problems too, that we are facing here in the Northwest Territories, and at the moment we're trying - to negotiate with the Government of Canada in regards to our land claims. That's a problem for us, at the present time as nobody seems to be' helping us to overcome our problems. On something like that, the

people should be working together, looking forward. 1 I believe at the moment, he says, I don't like to se 2 the pipeline go through before our land claim is 3 settled. 4 When we like to talk about 5 business amongst our communities and then with any 6 other government officials, we always come around 7 saying you know, you're not going to go and solve the 8 problem overnight. I kind of believe it all right he 9 says, but the problem we're facing right now with the 10 pipeline I don't think we'll fix it overnight. 11 don't want to see it happen too he says. 12 13 (WITNESS ASIDE) PIERRE TLOKKA, Sworn 14 THE INTERPRETER: His name is 15 Pierre Tlokka and he's one of the long time residents 16 I've been understanding the talking about 17 here too. the pipeline for quite awhile too, he says. 18 I don't see how people, any native people in the 19 Northwest Territories should agree with the pipeline 20 because we heard enough, not only the Northwest 21 Territories, but a good possibility in the Yukon. 22 And we know that there's all kinds of things that are 23 related to the pipeline, that has to come with the 24 pipeline, and we just heard one fellow there, one 25 speaker back there, he's talking about all kinds of 26 disasters that supposed to be coming along with, 27 something that is very important for native people, he 28 says, they never did experience things like that, but it 29 was something that they don't want to experience.

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It's always good to be in our own native land and go out on the trapline. Supposing we went out fishing, we catch some fish and then we got a lot to live off and if we go out in the bush, there's all kinds of animals that we could live off. have to go to the stores and buy them. As a matter of fact native people don't even own a store, or any business wise to be like white people, and then in regards to the pipeline, he says, I don't want to see the pipeline go through because there's all kinds of things that are situated with the pipeline that's going to be affecting the native people and it's going to cost a lot of lives that nobody knows, he says. We all know about the government system, he says, and we know the way the government operating and then we, in return government should know about the Northwest Territories and all the people that are living within. There's no doubt that the government hasn't got into doing it in the Northwest Territories but yet he's been supporting the native people and all the people within the Northwest Territories right across Canada, supplying them with Old Age Pension, Family Allowance, Welfare and all kinds of Suppose he wants to help the people. assistance. Saying in return why don't the government and people or the government himself should help to turn down a pipeline. He says I heard a lot of talk, and there's always good possibility of white people making money out of the native land, and any

private enterprise coming in in the Northwest 1 Territories, make all kinds of money, government and 2 There wasn't any way that the 3 any kind of company. native people ever made any money but somehow they 4 managed to survive. 5 6 Then on most occasions we see the government people coming into the North in any 7 settlements and without bypassing anybody then they 8 just go ahead and do their business. 9 By the same token, when we 10 talk to some original people, and the original 11 representative from the federal government, like 12 yourself, Mr. Berger sir, he says they always when we 13 tell them about the problem we have existing with us, 14 saying that I'm not the boss. Somebody else so-called 15 Government of Canada is my boss. We, the native 16 people, in any settlement we got our own boss. 17 with any boss if we want at any time. 18 We're always ready to sit down and talk to them. Why don't the 19 people come around with their boss and meet with us at 20 the same time. That's the only way that we could 21 22 overcome some problems of these things that are existing amongst us, we as the native people of the Northwest 23 Territories. 24 25 He says just recently on your speech, you said something like you met all kinds of 26 experts in Yellowknife and then, the native people got 27 their own experts too, he says. They got their own 28 experts out on the trapline and why don't you send some 29

of those experts along with them to do their hunting

for them, to share. That's what they want to share with the native people and some other people in the Northwest Territories.

He says there is all kinds of people within the Territories, he says, there is all kinds of people, there is young and old, they're all native people from the Northwest Territories, and there's o way that the native people are going to end up like white people because they're going to live the way they used to live a long time ago. There's no way that you're going to change those people's lives too.

I don't think that I will end up being like a white man or either that or act like one. The government, they're not only the government of white people, they always have some money in the bank, and which I will never have any money in the bank either. The only banking I could do is something that is stored in the bush, and live off it. That's my bank. That's my saving account right there, he says.

He says, I believe with all what the old people had to say in regards to the pipeline, he says. They said something about there is a possibility of the line could break and cause all kinds of problems for the future. Maybe the forest fires might just spoil the whole thing. And then there is some talk about trucking it in or rail it in or something like that. Or another good possibility, if you could do it, maybe you could fly it in. And then I understand if you're going to

pipe it in, you pretty well have to cross the 1 Mackenzie River at least a couple of times and then 2 there is always the possibility of every spring, the 3 Mackenzie River we hear has all kinds of floods. 4 Since the ice happened to pile up and jam up and then 5 there's a possibility they could tear the bottom of 6 the river right up and supposing the pipe just 7 8 happened to be sitting right there, it would plough the whole thing right out. That's another 9 possibility the people are quite aware of. 10 He says, we as the native 11 people, we do all kinds of things, he says, something 12 that the people sometimes don't expect, and sometimes 13 we, the native people, have to be travelling in any 14 part of the Northwest Territories, because we share the 15 lands with some other native people, down the river. 16 Supposing we went down there and shared the country 17 with them and then we like to go out hunting with our 18 We don't know the country that good over dog team. 19 there but we happen to share it with the other native 20 21 people over there, coming home by dog team and then supposing that we ran into a flood of oil. 22 We people, we don't believe in oil over here, oil spills or 23 We see some puddles of water, maybe we go 24 anything. run over it. But yet we survived that one but 25 supposing it happened to be somewhere down the Delta 26 and we run into it with a load of meat on a toboggan 27 and ran over the oil flood, and then supposing all the 28 load of meat that we're carrying on our toboggan is 29 going to be turned into poison. This is how 30

disastrous it is, that's the reason why our native 1 people they talk strongly against the pipeline. 2 3 For example, he says, we got a Snare hydro right amongst, just past, right above 4 the Rae area and then it so happened that there used 5 to be a real good hunting ground right around this 6 Marion Lake and then the caribou used to come right 7 across up to the, right across the lake over here. 8 The people used to kill all kinds of caribou, right 9 around Fort Rae and then since they cut the 10 transmission line, and then there's no caribou ever 11 walk underneath the line, although it's how many feet 12 right above in the air. Even that the caribou don't 13 even cross it anymore. That's how effective some lines 14 are, and those people don't give us any credit or any 15 subsidies for what they done or spoil the land. 16 don't go and buck the government for any, for what 17 they spoil, but yet supposing if we go and buck them 18 for one moment they probably just kick us right out 19 and turn us right down. They wouldn't give us anything 20 back in return for what we lost, but there's no way 21 that they're going to help us out and there's no doubt 22 that they're going to believe us either. 23 Lands are available right now 24 for the native people to use, not only the native 25 people but for the animals itself, there's all kinds of 26 muskrats and beavers and everything like that, they 27 live off the land. But something like that we pretty 28 well have to retain for the native people that live in 29 the Northwest Territories, that live off the land.

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Another good example is, since the N.C.P.C. that took over the operation over at Snare Hydro, when it first started , they made some statements saying that if we go ahead with it and you people agree with us, we can supply you all kinds of employment and everything and possible free power or something like that, or at least a low power rate. And now in return what we got? Nothing but an increase of power rate. And yet, that's the same example or the same guidelines you people are coming in with, and now you're telling us we're going to get some oil from the people and then cheap fuel, and in the very near future, we might get the same thing what happened in regards to the N.C.P.C. He says now you're holding all kinds of hearings in the Northwest Territories, all the way up to now, he says, and you probably might be going to some other communities and Territories, doing the same thing. When it's time to report back to Ottawa, you are the people back in Ottawa, you are the people, a whole bunch of white peoples, all the bureaucrats over there I guess, they going to come around amongst with you and make all kinds of deals. There is no doubt in my mind there will not be one native people sit amongst you sharing your views, what the native people In the Northwest Territories think. We hate like hell to see you to represent us over there without having native people involved, but yet that's the way your plan is right now, that is my feeling.

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He says, I been listening to all kinds of promises by the Government brought to any native community, and then supposing they make all kind of good promises. We see a lot of government representative did the same thing over and over again. They write down all kinds of papers and then they probably just leave them and throw them in the garbage and go home without it. This is what we think about everyone of them, he says. It doesn't mean that all the speeches, all the things that I'm saying in regards to the pipeline doesn't mean that I agree with it. There's no way that I mould agree with it, he says. We, the native people, we don't burn oil. We cut down one piece of wood, maybe we throw it in our stove and that's what our heat comes from he says. And that's the way native people do share land, that's how important it is to them, he says. He says I agree with what all the old folks had to say because they're the people that live off the land better than I did. I sure do There's some share all the land that they share too. ancestors that did live off the land before white people came, they don't have to go and buy stuff off the store in order to survive. But they pretty well have to take everything from the land, they are really dependent on land. That's true, that's what the native people do believe and live with it too. That's how important the land is to them, that's the reason why they pretty well have to talk so strong, to protect

their land, not to spoil it, he says. 1 I would like t translate the 2 remaining part he said about, he aid one time in my 3 speech I said something like people got to share. 4 They don't want the pipeline to go through, and that's 5 our greatest concern, that's the reason why everybody 6 7 talks strongly against the pipeline. (WITNESS ASIDE) 8 GABRIELLE MACKENZIE, Sworn: 9 THE WITNESS: Gabrielle 10 MacKenzie from this Dene community. 11 Mr. Berger, I speak for myself, namely both in Dogrib, my mother's 12 I know by all means you can't tongue and English. 13 relate all feelings for what you think in both 14 languages. 15 16 The older generations say they are speaking their concern for the younger 17 I'm one of this young generation, and their future. 18 generation with this my thoughts do concern my little 19 sisters, relatives and friends. brother. 20 strongly about what will happen to us, the changes that 21 will take place and what will become of us Dene. 22 23 You may be aware now that most native Northerners depend on the environment and 24 live off the land as their way of living. 25 This is our kind of life, living to our own low and high standards. 26 If they put a pipeline through, it will destroy the 27 land and environment and the people by destroying our 28 culture of the countless generations. I am against 29 the pipeline because I feel it will bring us only

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disaster by polluting, wastes on the land, killing the natural environments. The pipeline system will probably bring along social disease crime, broken promises and other disasters that relate to this, like they will probably think a prospect a pipeline may bring and forget about educating the people for communication in order to understand each other. The religion may be pushed aside in order to give their way, and we'll probably lose our rights to have a say to what may affect our lives. 10 We live off the environments, 11 and the land and are content with it. The oil 12 companies are asking a great deal of us, to change our 13 style of living. Then they say, the pipeline will 14 bring us high standard of living. There will be job 15 16 opportunities available for native northerners, they How long will these jobs last? 17 Probably for a short period of time, and they'll probably bring their 18 own well trained people and take over our country, 19 forgetting we were the people who once lived as people 20 like any other countries. I don't want to be affected 21 22 by the pipeline system and feel my neighbours feel the 23 same way. When I finish my schooling my 24 main aim is to live off the land in a quiet wooded or 25 watered area, going berry picking, duck hunting and 26 I find you could take life easy and quiet in 27 the forest more than any life like southern places. 28 When Dene get together, for traditional activities like 29

feast, tea dances, drum dances and hand games, it.

our relief and, enjoyment from all the hard working 1 This is our life and our way. 2 days in the bush. You must understand we are familiar with our surrounding 3 and are content within it. 4 As a closing statement, I 5 hope all the Inquiries you have attended may bring you 6 to understand us Dene and other Northerners. Thank 7 you very much to you and your staff for your 8 cooperation. 9 (WITNESS ASIDE) 10 THE COMMISSIONER: 11 I wonder if we could keep your written statement for the 12 Inquiry's permanent record. 13 (SUBMISSION OF GABRIELLA MACKENZIE MARKED EXHIBIT C-14 15 636) 16 MARY JANE GOULET, Sworn 17 THE WITNESS: My name is Mary Kane Goulet, I was born here in Rae, which is 18 called Vesako (?) in my Dogrib language and I will 19 translate this for myself. As I read it throughout in 20 English, I will translate it in Dogrib. 21 22 I would like to make myself 23 quite clear that I support what the Dene have been saying here at the Inquiry. 24 Its important for everyone to understand and believe that only human 25 development, which I mean self liberation is a true 26 I am part of the movement that is 27 development. struggling to survive as Dene, to maintain our history, 28 culture, language, traditional way of living. 29 believe that the Dene nation exists today because the

Dene of the North are striving for a non exploitive 1 A strong Dene nation is crying out and 2 saying that we are against the pipeline and future 3 development until after the land claims. 4 5 6 7 (WITNESS ASIDE) THE COMMISSIONER: Could we 8 have your written statement too please. 9 (SUBMISSION OF MARY JANE GOULET MARKED EXHIBIT C-637) 10 MARY ADELE TSATCHIA, Sworn: 11 12 THE WITNESS: My name is I was in grade 9 going to Chief Mary Adele Tsatchia. 13 Jimmy Bruno School in Edzo, When I was in school I 14 learned both about the Dene and the white culture. 15 Now that I am out of school, I wish I had went back to 16 17 school to further understand what is happening now and in the future. 18 19 In school we were taught to sing "Oh Canada" because we were made to believe that 20 21 this land belongs to the Queen. Now that I have left school and listened to some of the elders talk 22 yesterday, that is not so. Our old people talk about 23 how our forefathers signed the first treaty in 1921 and 24 the promise they were offered about hunting, fishing 25 and trapping rights that the Dene people were 26 Many promises were made but they kept not 27 quaranteed. When treaties were made and signed in 1921, 28 l but one. the way that Dene people understood it, it was just a 29 peace treaty signed between the Dene people and the

1	federal government.
2	Now we understand we gave up
3	our land Our forefathers were not foolish people.
4	If Chief Murphy knew about
5	this what is happening today on our land and the
6	pipeline he wouldn't have taken the money and the
7	treaty, he would never have thought about harming us,
8	his children. I understand what they mean now when
9	the old people say let us all put our minds together
10	and see what life we hold for our children.
11	Therefore, Mr. Berger, until
12	this issue of land claims is settled, there should be
13	no development such as the pipelines. We, the young
14	people, some of us are married and have children. We,
15	as our elders, also think a lot about our children.
16	We would like to see a better tomorrow and in the
17	future for them. There is no guarantee from the gas
18	company that our land will not be ruined, just as the
19	same guarantee that was given to us that our land will
20	not be taken from us.
21	Thank you Mr. Berger.
22	THE COMMISSIONER: We'd like
23	your written statement. Thank you very much.
24	(SUBMISSION OF MARY ADELE TSATCHIA MARKED EXHIBIT C-
25	638)
26	(WITNESS ASIDE)
27	TIM MCDERMOTT Sworn
28	THE WITNESS: A person who
29	that chain a race for the betterment of others can call
30	each link progress but never freedom." Mr. Berger, in

the past eight years as a resident of the Northwest 1 Territories, I've been involved with a great number of 2 indigenous people on social, economic and spiritual 3 levels. I have received a large portion of, my education 4 in the North, both formally as in an institute of 5 learning and informally, as living in the complex 6 society found in the North. The indigenous people of 7 the North have shown me feelings of trust as they shared 8 their thoughts with me, acceptance as they take me for 9 myself and not for my stereotyped background, and love, 10 as some of them have emotional ties with me. With this 11 in mind, I feel as though I can make this presentation 12 openly without acting as a radical or as a native person 13 or as a white person, but as a young man whose life and 14 friends are in the North. 15 16 I see the indigenous people of the North as a brilliant group of people, who are 17 extremely happy, are always easy to be with and I enjoy 18 They are on an emotional high, always smiling, 19 making jokes and laughing. These emotions fill their 20 friends with warmth. 21 22 The people of the North are 23 energetic as they work. 24 THE INTERPRETER: I'm sorry to interrupt, but I think you've got a lengthy page to 25 go through and it's very hard to read. them all the 26 just the way it might sound, so I might as well just 27 translate it back just the way it is, page by page to 28 29 Dogrib. 30 THE COMMISSIONER: Well I

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tell you what.
                     It might be a good idea if it's all
1
   right with you, if, we just take another five minute
2
   break and stretch our legs a bit.
3
                                        There are some more
   people that want to speak tonight, I guess, are there
4
   maybe the two of you could get together and decide how
5
   you want to translate this, is that okay?
6
7
                              We'll just take a five minute
   break so that in a minute we'll all be fresh again, and
8
   can carry on for another hour or two.
9
     (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)
10
    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
11
12
                              THE COMMISSIONER Just come in
13
   from out of doors and we'll begin again whenever you're
14
   ready.
15
16
                              Okay, well Mr. McDermott, I
17
   think you can go ahead whenever you're in the mood.
                              THE WITNESS:
18
                                             A person that
19
   chains a race for the betterment of others can call --
                              THE COMMISSIONER:
20
                                                  Excuse
   me, maybe we just better wait.
                                     People are still
21
22
   getting seated.
                      Okay, it's getting late, but we want
   to give everybody our full attention and sometimes it's
23
   a little hard to hear with chairs moving and so on, so
24
   and I want to hear what all of you have to say, so I'll
25
   just -- I'll give you my full attention and I'm sure
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27
   everybody else will.
                              THE WITNESS:
                                             "... that
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29 l
   chains a race for the betterment of others can call
   each link progress, but never freedom.."
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Mr. Berger, in the past eight years as a resident of the Northwest Territories, I have been involved with a great number of indigenous people, on social, economic and spiritual levels. have received a large portion of my education in the North, both formally as in an institute of learning and informally as living in the complex society found in the North. The original people of the North have shown me feelings of trust, as they share 10 their thoughts with me; acceptance as they take me for 11 myself and not for my stereotyped background, and love, 12 as some of them have emotional ties with me. 13 this in mind, I feel as though I can make this 14 presentation openly without acting as a radical or as a 15 native person or as a white person, but as a young man 16 whose life and friends are in the North. 17 I see the original people of 18 the North as a brilliant group of people. They are 19 extremely happy, are always easy to be with and I enjoy 20 They are on an emotional high, always smiling, them. 21 22 making jokes and laughing. These emotions fill their 23 friends with warmth. The people of the North are 24 energetic as they will work extremely hard for things 25 that bring satisfaction to their families. A man from 26 the South may call indigenous people of the North lazy 27 for going fishing or hunting instead of working at his 28 9 to 5 job, without realizing that these people cannot 29 support themselves or their families spiritually and

28 | 29 |

economically without the bush. Shooting rats takes a great deal more out of a person than pounding nails does.

Many people do not realize that the indigenous people of the North do work hard and try to make things better for themselves. They do not do this through the wage economy work ethic of the South but by their own means, from the land.

Another point that very few people realize is the people of the North are bright, both formally as fact knowers and socially as having a sense for the right thing. In my experience at school many times I was not able to realize the answer to a problem. I was always into great depths of fact and formula, shunning a thought of simple logic which was the correct way to a solution.

The indigenous people of the North have this sense, so they are able to conquer the greatest problems with plain logic. I'm extremely cautious about taking my car a large distance as I worry about it breaking down and I will not be able to fix it. A friend of mine will, without any thought of danger, take a skidoo hundreds of miles away from home in the dark of winter, with the confidence that he will be able to solve any problem that comes his way with logic and improvision.

The native society is one which I greatly respect and love and the people within it are always eager to share their lives with other people. They take me into their homes and arms

without any question or hesitation. They feed me when 1 I am hungry; console me when I am crying; laugh with me 2 when I am happy and comfort me when I am confused. 3 They let me know that I have a home to go to whenever I 4 This positive society is one which has 5 feel the need. gone on for generations and the only regret I feel is 6 7 that I did not enter earlier in my lifetime. The indigenous people of the 8 North do, however, have great problems which they did 9 The Northern people have been not have before. 10 changed drastically by the southern white society, The 11 white man's work ethic and dehumanizing characteristics 12 were literally shoved down their throats. 13 taught to care for materialistic possessions and 14 abolish thoughts of sharing. They were taught to 15 believe in the Father, the Son and Holy Ghost, and were 16 scorned for belief in medicine men and spirits. 17 were told that they should work hard for material 18 possession before they could be accepted by the white 19 They were told by congregating in settlements 20 man. they would be much better off. Half of the people in 21 22 these settlements are starving. 23 This settling of people in the same location provides for a complete dominance on 24 these people by a small white majority. 25 The only care that this group of exploiters have is for they, 26 themselves to become monetarily prominent. 27 The indigenous people of the 28 29 North have been exploited terribly. At first it was their furs, now it is their lives. Having a professor

from the University of Alberta leave for Sweden this fall to tell the educated people their Inuit legends is a far cry of learning of Kublokuk from a man in Tuktoyaktuk who is related to Kublokuk. By having the people work for the white man for reasonable money and then building a liquor store for them to spend this money is a moral contradiction I would be ashamed to have a part in.

By building a business in a

By building a business in a settlement and charging unthinkable prices for minor services, such as water or an electric dryer is exploitation at the highest level. I'm ashamed to have the same colour of skin as the people who are doing this exploitation.

All of these acts of cruelty have taken their toll. The indigenous people of the North have faced these problems in two different ways. On one side of the coin, the people have come to realize that these problems do exist and they are acting upon them in a way which is right to them.

This can be seen by the young leaders of the North, the teachers of the people. The other side of the coin brings tears to my eyes. The people cannot face these problems. They have been pressured to such an extent that they cannot cope. This can be seen by the abuse of alcohol and drugs found in the North, the high rate of violent crimes and the number of lost people, including many young girls on a dead end streets Too many of these people do not even have the strength to face living from day to day.

Many have emotional breakdowns which drive them to 1 attempting suicide at an alarming rate, several times 2 that of the rest of Canada, succeeding. 3 It's the responsibility of 4 all people as humanitarians to strive to make life a 5 little more bearable for this group of oppressed 6 The people of the North have been divided 7 people. into three different groups. If a pipeline is built, 8 it will not have a positive effect on these people. 9 One group will work for the pipeline people, will 10 receive a respectable salary and will basically join 11 the wage economy of the white man. 12 They will turn Another group will become totally self white. 13 They will ignore the white mans ways and sufficient. 14 go back to the land, with only a few conveniences to 15 remind him of the white man, such as those which make 16 life easier. Steel traps and tea will be the only 17 good things that the white man has contributed to this 18 group of people. 19 The third group of people are 20 the ones who should decide if a Northern pipeline 21 22 should be built. If a pipeline is built today it will 23 totally destroy this group. Both government and industry are trying to push a pipeline before this 24 group can become organized. Yes, I am talking about 25 the confused group, the halfbreeds of the North, the 26 people who don't know what to strive for. 27 that they want their self-determination but what it is 28 29 is held by the future. If a pipeline is built,

without their unity, it will completely destroy them.

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They will perhaps work for the oil people for awhile if they need the money, but come springtime when the geese start flying, they will quickly go back to the land and hope for a good time. After they find out that their view of the land has changed, they will try the white man's way again. After their do this a few times, who will care for them with the knowledge that they are irresponsible to the white man's work ethic. They will have lost a culture, their land, their respectability and their existence. They will have lost a never ending battle again. What other alternative is there but to become the poverty ridden class of the North as their brothers in the South have become.

These people have to have their land claims settled and have to reach major conclusions concerning their self determination before any work begins on the Northern pipeline. Both government and industry should quit confusing these people by ploys such as buying the leaders off and creating turmoil. The divide and conquer method of oppression is used far too often in the North. I am shocked that people who act like this have the morals that they do.

In closing, I personally realize that my life is in the same type of climax situation as the majority of these indigenous people. The troubles in the North are just as much a human problem as a racial one. I am just as lost. I don't know what to do with my life. I am thinking of going

 back to school to receive an education to equip me with the knowledge to join the wage economy work ethic as my brothers in the South. After a recent trip to the South, I am seriously thinking of remaining in the North and live a content life without the ways of the white man's system. It is very hard though. I have the same type of dilemma that faces so many people of the North. It is very frustrating to realize that I cannot exist physically without the support of the Southern system. Therefore, I am being controlled. I am helpless alone but if I can find the others in the same dilemma, we can join hands and strive for our own personal self determination.

Therefore, Mr. Berger, I feel the answer to whether a Northern pipeline should be built at the present time should be up totally to the indigenous people of the North. Government and industry should settle, the people's land claims before any thought as to the construction of a pipeline. Let the people strive for their own self determination first.

If at one point in time the people of the North reach a self determination, and think it is feasible to construct a pipeline, I'm sure that they will be willing to let Southern Canada take part. But today, the majority of the indigenous people of the North would like to settle their land claims and strive for their own self determination without being pressured by a pipeline proposal.

We, as southern whites, as

representatives of government and industry, and as 1 humans should have our full respect of these peoples' 2 rights and not try to push a pipeline down their throat. 3 Mr. Berger, I have my full 4 respect in you as you are giving these people a chance 5 to use their rights as humans. This is freedom. 6 7 (WITNESS ASIDE) (INTERPRETER INTERPRETS ABOVE INTO DOGRIB) 8 (SUBMISSION OF TIM MCDERMOTT MARKED EXHIBIT C-639) 9 GINA BLONDIN, Sworn: 10 THE WITNESS: Mr. Berger, my 11 name is Gina Blondin, I was born in Fort Franklin and 12 raised in Yellowknife. I just want to say that I 13 support all the other Dene that have said they do not 14 support a pipeline because of the relationship that the 15 Dene have with the land. On the subject of education, 16 I want to mention that I feel it was more of an 17 indoctrination to prepare me for a job in the white 18 man's world. I was not educated in a way that was 19 human, that gave me pride and dignity in being a Dene, 20 with our own history, our own culture, our own 21 22 traditions and our own language. I have had to find 23 that myself. I mention more on the subject 24 in the brief that 1 will be attaching to this. 25 I also want to mention that in the years to come, I do not 26 want my children looking back and saying that I have 27 sold out on them so therefore I cannot condone a 28 pipeline myself. The survival of the Dene is far more 29 important to me. Thank you. 30

1	(WITNESS ASIDE)
2	THE COMMISSIONER: You said
3	you had a brief attached to that? Well, you're
4	certainly welcome to read it if you wish tonight. I'm
5	not leaving town or anything so you suit yourself.
6	MISS BLONDIN: Well I think
7	I mentioned most of the main points I wanted to. There
8	may be other people that want to speak.
9	THE COMMISSIONER: Well, at
10	any rate, could you leave the statement you read and
11	the brief with us. Thank you.
12	(SUBMISSION OF GINA BLONDIN MARKED EXHIBIT C-640)
13	LEON WEYALLON, Sworn.
14	THE WITNESS: My name is
15	Leon Weyallon. I go to school, Chief Jimmy Bruno
16	School in Edzo. I want to thank Mr. Berger for coming
17	to Rae. In the school I learn from my craft teachers,
18	Joe MacKenzie and Nick Black how to make canoes,
19	snowshoes and how to carve. We also go into the bush
20	to hunt caribou, trap lynx and martens and muskrat.
21	Last year we went to Old Black Camp to fish. That is
22	why I would not like the pipeline to be built. It may
23	drive the caribou away and I would not be able to hunt
24	when I grow up like my father.
25	Thank you Mr. Berger.
26	(WITNESS ASIDE)
27	THE COMMISSIONER: Thank you
28	very much
29	(SUBMISSION OF LEON WEYALLON MARKED EXHIBIT C-641)
30	SHALTO DOUGLAS Sworn
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THE WITNESS: Mr. Berger, your staff, thank you very much for coming here today. Mr. Berger, I would like to express my feelings to this Inquiry. I, Shalto Douglas lived in the Northwest Territories for 19 years and I was taught the native culture. What I was taught was hunting, fishing, and trapping in different areas in N.W.T. I also went to school in Inuvik, Fort Norman, Fort Smith, Fort Simpson and Yellowknife to complete grade 10 and I went to various residences in the Northwest Territories to 10 If this land in Fort Rae is worth three hydro 11 dams to the government to be placed on Snare River, how 12 much is it worth to the Dogrib tribe, Now they're 13 talking about a multi-million dollar project to be 14 spent on a pipeline. How much is this land worth to 15 all the natives of N.W.T.? 16 17 I myself do not agree because only a handful of people in N.W.T. will be employed 18 for five years. About 70 percent of the people in Fort 19 Rae are hunters and trappers, how are they going to 20 benefit from a project that is going to last for five 21 Our forefathers lived here for thousands of 22 years to hunt and trap and fish. Why should they want 23 The people, they still have most of their 24 a pipeline? traditional culture and they still don't want the 25 pipeline. The only people that are going to benefit 26 are in the South because they're the only ones who want 27 gas and oil. Most homes in Fort Rae today don't need 28 that much gas and oil because they burn wood. 29 land today in the Mackenzie Valley and the native 30

people is still staying here today, because it is worth a lot more to the people of the land. 2 3 They need to have land claims settled first with the government. Thank you Mr. 4 5 Berger and your staff. (WITNESS ASIDE) 6 (SUBMISSION OF SHALTO DOUGLAS MARKED EXHIBIT C-642) 7 PHILIP DRYNECK Sworn 8 THE INTERPRETER: 9 He's a resident of Fort Rae and he says I'd like to welcome 10 all the staff to be here with you. I'm pleased I have 11 an opportunity to speak to you, he says. 12 I have been listening to all 13 the conversation going through back and forth, and as 14 everybody is well aware that there is such thing as 15 your government, and which is probably the Government 16 17 of Canada, and then we as the native people, we had our own government at one time, which is our great Dogrib 18 leader, called Edzo. 19 He made a fairly good peace 20 21 amongst the other tribes and including everybody that could have lived and shared the land with us, that 22 there is no such thing as violence or suicide or 23 anything like that that appear amongst, or there's no 24 25 such thing as fightings amongst ourselves. He says, we the people of the 26 Northwest Territories he says, we come from a real cold 27 country, sometimes the climate goes up to 60 below, to 28 29 50 below and all that, and this is a very cold country he says. 30

Since after what happened 1 2 with the Edzo making his peace amongst the various tribes, and came along the, one of our great chiefs way 3 back, which is called Murphy and he's the original 4 fellow that signed the treaty with the Government of 5 Canada. And so that the government makes some promise 6 with him in regards of not to have any restrictions 7 within the agreement that they signed at one time. 8 Since then, he says, they 9 know that the land belongs to the native people of the 10 Northwest Territories and also all the others that 11 spoke all day long about the land that they own and all 12 the land that they shared amongst themselves. 13 know the land is very important, that's the reason why 14 most of the people talked, just mainly for the land 15 that they once owned. 16 The way I understand it right 17 now at the moment he says, it looks to me like the 18 Government of Canada sure changing his mind right away 19 or change his mind all of a sudden, and trying to pour 20 in a bunch of explorers over here just to exploit our 21 22 land. 23 There is a lot of things that the Government of Canada brought towards the native 24 people to destroy their living and destroy their lives. 25 We know that there is lots of lives been lost during 26 the age of the young people, at the age of 18, 19, all 27 the way up to 30 years old. In regards to that 28 statement he says, I sure don't want to see the 29 pipeline go through because I'm really against it.

1 not for it he says. We're talking about all the 2 young generations and possible for another 100 3 generations of people, is what we're talking about he 4 says. We're not talking just for the present time He 5 says, since they brought up the Snare Hydro plant over 6 there at the Snare Falls, that was back about 20 years 7 ago, before 20 years ago there used to be a lot Of 8 caribou around here There used to be a lot of good 9 hunting grounds. Now, at the moment now, he says, if 10 you want to go out hunting, you pretty well have to go 11 more than 100 miles before you kill anything. 12 Talk about cold in the 13 Northwest Territories, it is cold he says, sometimes, 14 because I've been born around here and then I did a lot 15 of my lifetime, spent most of my lifetime over on the 16 Barren Grounds. Then we did a lot of hunting and then 17 we don't buy our winter clothing from the stores over 18 here in those days. We pretty well had to live off the 19 land. We used the clothing from the caribou. We used 20 the caribou hide parkas and things like that he says. 21 They're pretty warm parkas compared to what you buy in 22 the store, he says, but yet even then some people do 23 feel that it's kind of cold over there he says. 24 We're all in favour of not 25 having a pipeline come through and we know it's cold 26 country over here and we don't want to spoil all our 27 hunting grounds or spoil the land by the pipeline 28 peoples and then a lot of good hunting grounds is going 29 to be all spoiled and things like that and then there's

no way the native people could survive over this type 1 of weather, other than killing animals off the land. 2 That's about all I'd like to 3 tell you in regards to the pipeline. 4 5 (WITNESS ASIDE) 6 JOHNNY APPLE Sworn 7 THE INTERPRETER: His name is Johnny Apple. He says I understand there is 8 somebody here from the Government of Canada to speak to 9 and on that particular occasion maybe I'd like to say a 10 few words too he says. 11 I'm not the only fellow that 12 do live off the land, but yet he says, since 1962, he 13 says, I was down over at Snare Lake, he says, where I 14 do my only living over there. 15 16 Since we have to express our concern about the pipeline and that we pretty well have 17 to discuss or talk about the, all the possible areas 18 that we think is going to-be affected by the pipeline 19 and then since you're going to go back to the 20 Government of Canada and report, and so we believe that 21 22 you probably will he says and I hope that you make a 23 very good report. 24 Up to now, he says, since I've been living off the land, and then I'm not the 25 fellow that has been raised by his own parents, but I 26 was brought up without -- I didn't happen to know my 27 My dad passed away when I was an early age, so 28 was my mom, he says. 29 30 He says, talking about the

land, he says, something that is very important to us, he says. I just told you that I lost my parents at an early age and then I survived without my dad and my mom and up to now he says, I believe in what my old folks had to say about the land and I lived off the land, that's how I survived so since I lost my parents in my early days, I just believed that, I'd sooner just say that the land is just like my mom and my dad because I survived on it he says.

Now, he says, there's lots of talk about the pipeline now, he says and I understand everybody is looking forward for the answer, since your party is probably looking for an answer, but the answer is that the native people here don't want the pipeline.

You probably are aware of how the people are sitting here kind of bored listening over the pipeline deal over and over again. And then the people are not too happy or they're not in any mood to agree with a pipeline. It's kind of saddened people here because since they ever heard about a pipeline that is going to go through their land, that's the way they felt, and they're still feeling that at the same mood, he said, they're not in a bright mood at all.

He says I got a family of three children, that's including my wife and I, five of us. As we share all the conversation with the rest of the people in any community and especially this Fort Rae community he said, all the elders said

about the pipeline, that they are not in favour of 1 I shared my thoughts with them, he 2 the pipeline. says. Well I'm not the type of guy that do speak in 3 any conference that ever happen to take place in any 4 part of the Northwest Territories, but whenever I 5 feel that something is very important that might 6 affect the native people, I think I should take an 7 8 opportunity to speak, whether I'm for it or nit. I think I'm lucky enough to be here to express my 9 concern. At one time or another, something that is 10 so important for native people, not to talk in 11 favour, I am agreeing with all what native people had 12 to talk about the pipeline he says. 13 Now we, the native people 14 don't have any money, every time of our life, but the 15 land is something that is very valuable to us. 16 17 consider it as money to us. Sometimes we trap and we take all kinds of animals and we make some money 18 sometimes, on some occasions we do. That's the only 19 source of income we get, that's the reason why we still 20 try to retain the land. 21 22 Now he says I like to thank you for giving the time up to listen to my comments, 23 There's lots of sad stories we could have told you about 24 our lifetime but there'll be no end to it. But however, 25 if you ever happen to come back to the government, maybe 26 you bring us a good, back the good report now on what 27 our thoughts are on the grounds of the pipeline. 28 29 Thank you very much.

(WITNESS ASIDE)

CHARLIE MACKENZIE, Sworn: 1 2 THE INTERPRETER: His name 3 is Charlie MacKenzie and since there is some people from, representative from the Government of Canada is 4 here, so maybe I like to say a few words to him he 5 6 says. 7 He says I've been listening to all the comments that went through by the elders of 8 this community and I really appreciate all their 9 remarks he says. One of the people said something 10 about the cold weather that does exist in the Northwest 11 Territories during the winter months. 12 It's not very easy to survive it he says. 13 We very often see a lot of 14 visitors from the Government people, and then there's 15 all kinds of promises that they always could make 16 saying that everything seems to be possible, or it 17 could be done in a good fashion, or there's all kinds 18 of promising goes along with it, but we understand that 19 the government never live up with it. But yet, we the 20 people that spoke strongly against the pipeline and yet 21 22 we do talk in favour of the land, this is the land is very important to the people in the Northwest 23 Territories, he says. 24 25 As everybody is aware, everybody said the same thing what I'm trying to say 26 right now, he says, but you know, when the people 27 during the winter months, it gets kind of cold, but 28 it's not very often that we have money to buy groceries 29 from the store to survive during the winter. But with

all due respect, the native people do remember the 1 land, where they could survive from it, whether if it's 2 cold weather but they still have to go out trapping in 3 order to get their country's food and live off it 4 5 rather than the stores. Whenever one of the hunters 6 that does, or goes out hunting, whether he spotted some 7 caribou or where is a good hunting ground to survive, 8 if anybody in this community ever hears about it, the 9 next thing they know, everybody has gone to that 10 hunting area in order to live off the land, because 11 they know the land is very important. It's quite 12 easier to live off it than compared to living in any 13 communities like here he says. He says I remember all 14 the life of the native people, that's the way it was 15 and its still operating in the same manner, he says. 16 Since there's a lot of talk 17 about the pipeline, he says I'm not prepared to say 18 that the pipeline should go through because I'm really 19 against it too. I'm just -- I agree with the rest of 20 the people that spoke. 21 22 He says as long as my speech 23 is going to last, it's going to be the same thing rotating over and over, he says, this is something that 24 has been said a long. time ago at this hearing. But 25 however, he says, there will probably be no end to it 26 so I might as well make it short. 27 Thank you. 28 (WITNESS ASIDE) 29 CHIEF CHARLO: Today we have about 18 speakers, that we went through today.

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a little while.
                     Tomorrow at 2:00 we should start
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   again. We should start again. I will just explain to
   the people that it is very important that what we're
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   talking about today is the pipeline that concerns
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   everybody in our community as well as other communities
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   on the Mackenzie River, So I ask the people to be here
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   by 2:00 tomorrow afternoon and we should start by two.
                              THE COMMISSIONER:
                                                  All
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   right. Let me thank all of you who spoke tonight.
   heard from a lot of you today and tonight and I
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   listened carefully to what each of you said and I hope
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   we have as useful a day tomorrow. So we'll see you all
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   at 2:00 tomorrow afternoon then.
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    (PROCEEDINGS ADJOURNED TO AUGUST 11, 1976)
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