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MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF THE APPLICATIONS BY EACH OF

(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A  
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS  
CROWN LANDS WITHIN THE YUKON TERRITORY AND  
THE NORTHWEST TERRITORIES, and

(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY  
THAT MIGHT BE GRANTED ACROSS CROWN LANDS  
WITHIN THE NORTHWEST TERRITORIES  
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL  
AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,  
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE  
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

**Rae/Edzo, N.W.T.  
August 11, 1976**

PROCEEDINGS AT COMMUNITY HEARING

**Volume 72**

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1 Ft Rae/Edzo, N.W.T.

2 August 11, 1976.

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Ladies and  
5 gentlemen, I will call our hearing to order this  
6 afternoon.

7 I think that many of you were  
8 here on Monday evening and again last evening, so I  
9 won't repeat any of the things I said then. I think  
10 we'll just begin, if that's all right with the Chief  
11 and the Band Council and the other people here and if  
12 it's all right with whoever is running this radio over  
13 to my left.

14 So, I think we'll just begin  
15 with people who are anxious to speak.

16 (JIM RABESCA RESUMED AS INTERPRETER):

17 MR. J. RABESCO: We would  
18 like to call on the President of Indian Brotherhood to  
19 speak. George Erasmus.

20 GEORGE ERASMUS resumed:

21 MR. ERASMUS: Thank you very  
22 much. I'm very happy to be here, A little over two  
23 years ago I had the pleasure of speaking to you as the  
24 Director of community development for the Indian  
25 Brotherhood.

26 I now have the honor of  
27 speaking as President of the Indian Brotherhood and  
28 chief spokesman for the Dene people.

29 Now that you are in Rae, I  
30 thought it was appropriate that the statement I am











1 | the leaders at the signing of Treaties 8 and 11  
2 | had.

3 | I'm not talking about the  
4 | version that's written in the Treaties. What's written  
5 | on the pieces of paper that represent what is recorded  
6 | in Canadian history as Treaties 8 and 11 is that the  
7 | Dene of the valley sold their land, gave up the right  
8 | to govern themselves. That is not the kind of treaty  
9 | our people passed.

10 | Our people have never given  
11 | up the right to govern themselves. Our people have  
12 | never given up this land. The reason that the  
13 | native organizations were formed, the reason that  
14 | the Indian Brotherhood was formed was for the same  
15 | thing. Our people were experiencing that our  
16 | version of the Treaty was not being met even though  
17 | we had never given up the land, even though we had  
18 | never given up the right for somebody else to make  
19 | decisions for us.

20 | We had never given up the  
21 | right for another institution, another government to  
22 | make decisions on this land that was being continually  
23 | done. We needed the organizations to regain that kind  
24 | of authority. The Caveat Hearings with Judge Morrow,  
25 | the testimony there, the evidence there; it's  
26 | consistent. Our people did not give up the land, did  
27 | not give up the right to govern themselves.

28 | When our people meet with  
29 | government officials, the position is always the same.  
30 | Our people always work on the basis that they have the

1 right to make decisions. They have the right to direct  
2 their own lives. They have the right to be able to  
3 decide when dams are going to be built when the  
4 Mackenzie Highway should be built when the pipeline  
5 should be built, if ever; when new cities should be  
6 built.

7 This is the same kind of  
8 evidence that has been presented before the Judge  
9 consistently at all of our community hearings. Our  
10 people keep putting the same position forth. What we  
11 want is self-determination. In our eyes, we never  
12 ever gave that away. That position has been  
13 consistent, The Dene Declaration was not dreamt up  
14 last summer. It's a position that represents the  
15 actions of our people consistently throughout our  
16 history.

17 Its in evidence recorded at  
18 community hearings and at formal hearings in the  
19 Berger Inquiry records, Over the past year some people  
20 have looked at the kind of internal dialogue, the  
21 kinds of process that the Brotherhood was in and some  
22 people have thought it had stemmed from disputes which  
23 were based on things like the Dene Declaration.

24 This is not true. What has  
25 been happening is our people have been working out the  
26 correct role for territorial leaders, the correct role  
27 for local leaders, the correct role of community  
28 people. The position has remained the same from even  
29 before the starting of the organizations. What was  
30 needed was a leader that would give control back to







1 | today, the old people, especially the old people; they  
2 | do not read, they are not educated. They talk from  
3 | their hearts and whatever they say, they see from  
4 | their eyes and when they're talking about the cold  
5 | weather and that they experienced, that's what they  
6 | felt.

7 | I would like to go back when  
8 | the Treaty was signed, the reason the Treaty was  
9 | signed. Before that there was two tribes in the  
10 | Territories, One was the Chipewyan. The other one was  
11 | the Dogrib tribe. There was two leaders in  
12 | Territories. The first tribe that was to meet with  
13 | the White people was the Chipewyan and during that  
14 | time, some of them explored our country. They have a  
15 | hard time meeting our people.

16 | So, when the White people  
17 | explored it, they provided the Chipewyan tribes with  
18 | rifles so it makes them easier for them to make a  
19 | passage to their destination. But this is not  
20 | successful and just a few years before the Treaty,  
21 | Edzo and Akaitcho, they make peace and this is what we  
22 | have been living up to now. When the White man first  
23 | come into Northwest Territories as they did when they  
24 | discovered North America in 1492, they see the land of  
25 | plenty; and the same when they see Northwest  
26 | Territories, They see the land with forests, minerals  
27 | and this is explored site but the only way they can  
28 | get control over all this land are the resources by  
29 | the Treaty.

30 | As the old Chief at that

1 time, the leaders as they know what they were signing.  
2 I don't see where they have signed Treaty until now.

3 In 1921 the Treaty was  
4 signed between Chief Murphy and the Government of  
5 Canada. During that time, there was only one  
6 translator and many of the Dogrib people at that time  
7 are not educated and I would like to say that as if  
8 the translator was trustworthy at that time and I'm  
9 just saying that we tried to get it.

10 After the Treaty was signed,  
11 the people were forced to give up their land, surrender  
12 their land and they did not know this, and after they  
13 give up their land, the people from the Southern explore  
14 our country, just started mining but the people were  
15 busy hunting year round but they not too busy looking  
16 what foreign people are doing on their country. This is  
17 a very example Id like to give. It happened in 1939  
18 before the Yellowknife Mine was open.

19 Yellowknife Mine, the gold  
20 was discovered by one of the Dogrib ladies, Then the  
21 lady that turned the rocks over to the White person  
22 and the White person turned around and this rock is  
23 nothing. A couple of years later that person who took  
24 the rock with him, he brought more people with him  
25 from South. They started mining. So, the Yellowknife  
26 Mine was discovered by one Old lady from the  
27 Yellowknife tribes.

28 Another instance is the Rae  
29 Rock Mine. Its forty miles north of here.  
30 Uranium Mine, that was discovered by the old man who











1 | pipeline until land settlement. Thank you.

2 | (JIM RABESCA RESUMED AS INTERPRETER)

3 | ALEXIS ARROWMAKER, sworn:

4 | THE INTERPRETER: First of  
5 | all, the former Chief. His name is Alexis Arrowmaker,  
6 | He says I'd like to welcome the Inquiry and all the  
7 | staff that are surrounding with him including all the  
8 | visitors that are here today. Since everybody seems  
9 | to have an opportunity to speak, and all of a sudden  
10 | somebody asked me to speak, so I appreciate their  
11 | remarks and then I've got the time to speak to you, he  
12 | says.

13 | I'd like to bring up at  
14 | least four or six points and I'd like to bring them a  
15 | piece at a time. Then when you sort of kiss the Bible  
16 | or saying something that, you know, you've got to  
17 | believe in whatever you have to say and then something  
18 | like you're appearing in front of a judge. Then you  
19 | pretty well have to make some decisions how to get by.  
20 | With a court case or something like that, I think it's  
21 | something that is very serious to me, he says.

22 | Now, he says, when people  
23 | make decisions with one another and that is pretty  
24 | well have to be remembered and possibly recorded and  
25 | make some agreements that something like that. In the  
26 | past, when the Treaty was signed, everything was  
27 | agreed upon and then if it wasn't for anything, that  
28 | the pipeline could have been going through today.

29 | But the reason why the  
30 | Treaty was signed in those days was because the white











1 Well, I'd like to -- I'm  
2 not in favor of development in such a way, he says.  
3 Then we native people, we call ourselves Dene and we  
4 know how to handle the lands and it's possible that  
5 we got our own experts. That's if you people want  
6 to travel on the land, at least you should consult  
7 our own expertise. To talk about Yellowknife Mine,  
8 he says, we've heard so many stories about arsenic.  
9 If there was some expertise, like you said the other  
10 day, where were they before such a thing as arsenic  
11 didn't have to appear on that basis?

12 He said, I've talked to a  
13 lo' of people down the river and when I speak to the  
14 people, I don't usually speak for myself. I spoke  
15 to the people throughout Northwest Territories, all  
16 the native people involved. I don't like to hear  
17 that the government owns this land. To begin with,  
18 the land doesn't belong to the government at all.  
19 They are living in our land. So, that's not their  
20 land. They are living right on our land. They are  
21 supposed to be working for us.

22  
23 He says, since the education  
24 became involved for native people in Northwest  
25 Territories, it seems to me like all the young people  
26 are well educated or the education nowadays, it seems  
27 like what the government intention is to have native  
28 people or persuade native people to become like or act  
29 like White people and there's no way that we native  
30 people want to lose our culture. There was no such









1 of the Inquiry coming into Fort Rae, he says, and  
2 then I didn't know whether if I might get the  
3 opportunity to speak to you. I understand these  
4 White people, when they want to do something, they  
5 work on their own without consulting people and I'm  
6 one of the members from this band and like to get  
7 consulted before anything might happen or at least  
8 express my concern.

9 Now, that we both understand  
10 one another, I hope you agree with me and then I don't  
11 necessarily have to agree with you but I hope you agree  
12 with me because something like that is very important  
13 for the native people. You must be a wise guy down  
14 South in order to be chosen from the Government of  
15 Canada to do Inquiry over here. But, however, we like  
16 the way you conduct your work and then if you've got  
17 some feelings for native people.

18 I would like to see you end  
19 up coming out with a good report not to agree with  
20 the Government of Canada to have the pipeline go  
21 through. We, as native people, we urge the  
22 government not to have the pipeline come through,  
23 through you, and I hope you take our message right  
24 across to the Government of Canada nice and  
25 peacefully.

26 Right now a lot of people do  
27 have the opportunity to speak and they must have spoke  
28 pretty well, so did I and a lot of other people that I  
29 listened to, When they come home and they have nothing to  
30 eat, but yet they want to express their concern. The





1 of the Dene. Preparations do not begin when an  
2 agreement is signed between the Dene of the N.W.T.,  
3 Government of Canada and the pipeline companies.

4   It has to begin now. If no  
5 preparations are made, then we are set on a path of  
6 total disaster for the Dene. Preparations have to  
7 be made so at least we have a controlled disaster.  
8 A pipeline has not even been laid on N.W.T. soil yet  
9 and already development has affected the people in  
10 the Rae area.

11   This is one of the reasons  
12 that the people of Rae have recently voted for  
13 prohibition. With three dams on Strutt Lake, the  
14 effects are all around you. The water level in  
15 Marion Lake is still low One can walk from Rae to  
16 Edzo through the water. There are islands all  
17 around Marion Lake that were not there three years  
18 ago.

19   When I say prepare, I mean  
20 prepare for the control over education, economics,  
21 and political control. We should have a say on all  
22 development. Also, there should be several large  
23 portions of the land set aside, not reserves, set  
24 aside for people who know no other trade than to  
25 hunt, fish and trap. We have to prepare now for  
26 once the agreement is signed, the wheels of  
27 development will not stop for anyone.

28   There have been many  
29 discussions between Dene people and government about  
30 programs along this line for the preparation in



1 This page was skipped in  
2 the page numbering in the original transcript and  
3 never existed. The pages run from 8089 to 8091 with  
4 nothing missing.

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1 And the Government of Canada and the oil companies  
2 are going to pay and they are going to pay to the  
3 rightful owners of this land, the Dene.

4 In closing, I would like to  
5 thank you, Mr. Berger, for giving me a chance to  
6 make my presentation and giving me the opportunity  
7 to open the eyes of the Government of Canada, the  
8 oil companies and the people of Canada, which has  
9 been closed to the struggle of the survival of the  
10 Dene. Thank you, Mr. Berger.

11 THE COMMISSIONER: Thank  
12 you, Mr. Blondin.

13 (WITNESS ASIDE)  
14 (SUBMISSION OF TED BLONDIN MARKED AS EXHIBIT C-644)

15 THE COMMISSIONER: We have  
16 the written statement that you used, Mr. Blondin.  
17 Maybe we should stop for five minutes and stretch our  
18 legs and Chief, you and the members of the Band Council  
19 might consider how long you think we should carry on  
20 this afternoon. It's fine with me, whatever you want to  
21 do, but it's getting late and I think we'll just-take  
22 about a five minute break and then we'll start again, if  
23 that's all right. But you people let me know then how  
24 long you want to go this afternoon.

25 (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)

26 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

27 THE COMMISSIONER: We'll  
28 start again. We'll hear one or two people before  
29 supper and then well come back after supper and then  
30 we'll come back again tomorrow morning. So, we'll

1 | try to give everybody a chance to be heard,

2 | (JIM RABESCA RESUMED AS INTERPRETER)

3 | ANTOINE LISK, sworn:

4 | INTERPRETER: Well, I am  
5 | Antoine Lisk, he says. I come from Yellowknife. At  
6 | the present time, I think he's the Yellowknife Band  
7 | Chief over there. I remember since the first White  
8 | people came into Yellowknife when the first mine  
9 | started back in 1934, I know how those people, the  
10 | white people destroyed the land within the native  
11 | territory.

12 | Then not only the  
13 | destroying or polluting surrounding Yellowknife,  
14 | other than that they sort of spoiled the traplines,  
15 | all the good hunting grounds and now, they come  
16 | around with the forest fires again. They kept  
17 | saying there's no money to put it out and then they  
18 | let all that good hunting ground burn out.

19 | Now, there's no way that  
20 | the people are able to go out hunting because there  
21 | is all the good hunting grounds are all burned out  
22 | or still burning it. People are kind of restless,  
23 | tired of seeing things like that on and on. Talk  
24 | about forest fires, supposing if the pipeline went  
25 | through and then there's no doubt that there'll be a  
26 | fire. There's going to be fire for sure and  
27 | supposing if it did get around to the pipeline and  
28 | then might destroy the pipeline.

29 | But by all means, the way  
30 | we look at it, I think those white people are sort









1 of the Territories. We will pretty well have to  
2 need him and share all these education backgrounds.

3 On the same token, those  
4 people that are going to be living here in the future  
5 anyway using Northwest Territories. We don't want to  
6 see the pipeline come through and spoil everything for  
7 them. Supposing the pipeline ever broke and it's  
8 going to be quite a disaster. You might have to blow  
9 up the whole Northwest Territories and then you'll  
10 really be looking for trouble.

11 Something like that is in the  
12 forecast. Probably twenty years from now things will  
13 probably be different but yet, twenty years from now  
14 doesn't mean we are going to change our minds.

15 After what we heard about the  
16 pipelines -- we have a lot of communications back and  
17 forth from the people down the river and had a lot of  
18 good discussions and yet it doesn't mean that we have to  
19 agree with the Inquiry people or the gas people.

20 The people with the  
21 Government of Canada, we don't know which way he's  
22 going to go but we would certainly like to see our  
23 way. We don't want the pipeline. We hope that you  
24 take our message across so that you convince him not  
25 to have the pipeline go through Northwest  
26 Territories. Supposing if you want to hire some  
27 people on the construction sites, any construction  
28 that's going on in Northwest Territories, they  
29 always hired a few local people to make it look  
30 nice, to say that they employed native people.







1 Chiefs and members of the Council, my name is John  
2 Pochat.

3 I have been asked by the  
4 Dene Council of this town to testify before you and  
5 because there are so many people more qualified and  
6 with more knowledge who want to speak up, I will be  
7 very brief.

8 First of all, I would like  
9 to speak in the language of the people, if you don't  
10 mind. Even though I have spent twenty-two years of  
11 my life in the North, I believe that I cannot speak  
12 of this land like those people who are born and  
13 raised up here and will die on this land.

14 It's their country and  
15 their land. I came here to teach and in many ways I  
16 was taught and I learn from the peoples Travelling  
17 quite extensively throughout the Mackenzie District  
18 and even more extensively in the Dogrib Territory, I  
19 have learned what people mean and feel when they  
20 talk about their land, about water and rivers, about  
21 fur and moose and caribou, about fish and birds.

22 For the last fifteen or  
23 seventeen thousand years or more they have lived on  
24 this land and they have survived. In all the  
25 changes brought by your modern time, I understand  
26 their concern for the future and the future of their  
27 people and their land. I could have talked at  
28 length on what is happening in Fort Rae, Rae/Edzo  
29 and Lac La Marti and Rae Lakes but as I said before,  
30 there are people more qualified and outspoken who

1 | will tell you how they feel in all of those changes.

2 |   I am in no way qualified to  
3 | talk about a pipeline. It is not my field but I  
4 | fully support the leaders of this community when  
5 | they asked to be recognized as people, to be given  
6 | the chance to determine their future, to have a  
7 | voice to be heard when they talk about their  
8 | country, about their land, about their people.

9 |   Wisdom and patience have  
10 | taught them how to survive in this hard country.  
11 | The same wisdom and patience will guide them in the  
12 | years to come. Judge Berger, kindly listen to their  
13 | voice. Thank you very much. (WITNESS ASIDE)

14 |   THE COMMISSIONER: May I  
15 | have your written statement so that it may become  
16 | part of the permanent record of the Inquiry.  
17 | (SUBMISSION OF FATHER POCHAT MARKED EXHIBIT C644)

18 |   MRS. ELIZABETH MACKENZIE, sworn:

19 |   THE WITNESS: Mr. Thomas R.  
20 | Berger, Mackenzie Valley Pipeline Inquiry held in  
21 | Fort Rae, Northwest Territories.

22 |   I'm pleased to present my  
23 | views concerning the hearing which are being conducted  
24 | on the right-of-way of the proposed Mackenzie Valley  
25 | Gas Pipeline. On matters of common interest and great  
26 | importance to all native people of the Northwest,  
27 | Territories and especially the people of Fort Rae, I  
28 | have decided to speak and have you understand.

29 |   In common with other native  
30 | people of the Northwest Territories, I believe that



1 | for help but to no one who could hear our plea. I  
2 | do hope Justice Berger that you will tell them for  
3 | us in your report. I also hope you have looked at  
4 | our town and saw for yourself what I mean, The kids  
5 | and the young men of this town need schools where  
6 | they may learn about things like this and so they  
7 | will be able to work at home and still go back on  
8 | the land as they wish.

9 | I love this land and still  
10 | go back from time to time, in spring and fall, but  
11 | still I would like my kids to be better educated and  
12 | better schools. Thank you very much for your time,  
13 | Justice Berger.

(WITNESS ASIDE)

14 | (JIM RABESCA TRANSLATES ABOVE INTO DOGRIB)

15 | THE COMMISSIONER: Can we  
16 | have the statement you read and the magazine too, if  
17 | you would be willing to let us keep them.

18 | (SUBMISSION OF ELIZABETH MACKENZIE MARKED AS C645)

19 | RICHARD WHITFORD sworn:

20 | THE INTERPRETER: Our next  
21 | speaker on our agenda is Richard Whitford if he's --

22 | MR. WHITFORD: Justice Thomas  
23 | Berger, Chief and Band Council, members of the public, I  
24 | am pleased to be here tonight to be able to partake in  
25 | the Mackenzie Valley Pipeline Inquiry and the topic that  
26 | I've chosen is the development, economic development; not  
27 | the economic development of the pipeline, but rather the  
28 | economic development that we have in the community at  
29 | present.

30 | I think you will find, Mr. Justice Berger, that







1 I believe that there is a  
2 real need for a vocational school here in this  
3 community, one which will help the people of Rae to  
4 construct and operate the building of roads and  
5 houses, to learn the operating of heavy equipment  
6 and upgrading in order to help them understand  
7 programs that Arctic Gas and Foothills are trying to  
8 do.

9 I believe that at this time it  
10 is too early to talk about pipeline programs of this  
11 sort for first, these people need to be able to work  
12 with such projects but will not be able to without first  
13 a vocational school. A vocational school is needed as  
14 soon as possible in this community because at this time,  
15 there is about three hundred unemployed.

16 Sir, the situation here in  
17 this community is even worse than what it's believed  
18 to be and if we could show you by taking you on a  
19 tour, we would show you some of the homes and some  
20 of the conditions that we have to live under while  
21 it seems they are spending millions of dollars  
22 talking about the building of a gas pipeline.

23 I think the most important  
24 thing is the construction of a community by the people,  
25 educated by the people, in order then that we can  
26 understand the future. Thank you very much, sir.

27 (JIM RABESCA TRANSLATES ABOVE INTO DOGRIB)

28 (SUBMISSION BY RICHARD WHITFORD MARKED EXHIBIT

29 C-646)

(WITNESS ASIDE)

30

EDDIE PAUL RABESCA resumed:

1 (JIM RABESCA RESUMED AS INTERPRETER)

2 THE INTERPRETER: Eddie Paul  
3 Rabesca is presently one of the Band Council members  
4 who just recently got elected and he said, I  
5 understand that the Inquiry people are here now, so I,  
6 at least, might have an opportunity to speak to you.

7 The history of the first  
8 signing of the Treaty, we all know or heard about  
9 what happened in the past. There was a good  
10 agreement amongst the White people whoever it was  
11 that was representing the Government of Canada, and  
12 they made all kinds of promises and agreements and I  
13 understand that I don't believe that that was the  
14 proper conduct of the meeting that they had.

15 They made all kinds of  
16 promises nowadays that everything has changed.  
17 Something like that, you know, the Government of  
18 Canada never lives up to. I've seen a lot of  
19 government people visiting our communities a lot of  
20 times. We have a lot of meetings amongst ourselves  
21 in order to express our concern to the people, the  
22 government people. There is all kinds of government  
23 people coming in from the South, either that could  
24 be Government of Canada's people, Territorial  
25 Government, They come here and meet with the people  
26 and then they write down all kinds of problems that  
27 we think we are facing at the moment.

28 The next thing we know  
29 there no report coming back to us, at least a  
30 definite answer. There's nothing that has come back

1 | to the native people at all. He says, after all,  
2 | what happened with the Government of Canada as  
3 | promises and all that and including Territorial  
4 | Governments and various companies throughout Canada  
5 | and then came the pipeline people.

6 |                                   I understand they are going  
7 | to bring in a flock of people and what's going to  
8 | happen to the native people? Are they going to  
9 | over-crowd the people in Northwest Territories.  
10 | Supposing if more people come in from the South  
11 | happened to be over-crowded in the Northwest  
12 | Territories, there probably might be a need for  
13 | doctors to control the over-crowded people in the  
14 | Territory.

15 |                                   At the present time, we are  
16 | even short of doctors over here in the Northwest  
17 | Territories, We need more police force to control  
18 | even local people here in the Northwest Territories  
19 | and supposing they pretty well have to provide their  
20 | own doctors, provide their own police force. Since  
21 | all the people that are coming in from the South,  
22 | supposing if the pipeline came through with all the  
23 | people that are supposedly coming into Northwest  
24 | Territories, over-crowd every community there is in  
25 | Northwest Territories, I would imagine that those  
26 | people are going to take all the jobs away from the  
27 | native people because they are all trained and  
28 | prepared for a job.

29 |                                   There is all kinds of  
30 | construction going on in the Northwest Territories



1 crowded over there, I wonder how they would like it.  
2 Knock down their trees, knock down their  
3 countryside, tear their landscaping or something  
4 like that; I don't think they'll like it.

5 In return, those people,  
6 that's what they want to do with us over here in  
7 Northwest Territories. After all what you have  
8 listened to our remarks, I'm pretty sure I'm not the  
9 only one that mentioned this to you in your times,  
10 while you are conducting the Inquiry. I hope it  
11 least if you had a heart enough to listen to the  
12 native people and bring the message back to the  
13 Federal Government or the Government of Canada and  
14 have a good report about our native people in the  
15 Northwest Territories.

16 Just while you're here,  
17 just for a couple of days or so, listening to young  
18 and old, we have got some little students over here  
19 that present their briefs to you, in order to listen  
20 to us, to make sure that everything is all heard and  
21 sent or transpired to the Government of Canada,  
22 through you, just so that they don't spoil our land  
23 for the future use of native peoples

24 That is all I would like to  
25 say but I hope--I don't want to see the pipeline  
26 come through unless--we are still in the process of  
27 going for our land claims, so I hope that you take  
28 everything into consideration. Thank you.

29 THE COMMISSIONER: Thank you.  
30 Thank you, sir. Your statement was written out

1 I believe. If we could have that, we would like to  
2 have it marked as an exhibit and Mr. Whitford had a  
3 written statement that I think is still on the table.  
4 If we haven't got that yet, that statement of Mr.  
5 Whitford's, I'd like that too.

6 (SUBMISSION OF E.P. RABESCA MARKED AS EXHIBIT C-647)

7 (WITNESS ASIDE)

8 THE INTERPRETER: We've got  
9 Joe Migwi to speak. Joe?

10 JOE MIGWI resumed:

11 (JIM RABESCA RESUMED AS INTERPRETER)

12 INTERPRETER: Joe Migwi is  
13 one of the former Band Councillors and then he just  
14 recently got re-elected to this present Council and the  
15 Band Council and he'd like to address to the Inquiry  
16 saying that he was quite happy to see Mr. Berger and  
17 all his staff thinking that you are going to bring a  
18 good message from the Government of Canada to us.

19 On the same token, as  
20 having the opportunity to speak, since I am just  
21 elected with the present Council and we give the  
22 opportunity for the general public to express their  
23 concern. In summary of that, we would like to add  
24 to what we think it's probably 'necessary for the  
25 Inquiry and to support our fellow Canadians.

26 I fully believe that we were  
27 here before the White man came. If you wanted to prove  
28 it, he says, we were even here before you arrive over  
29 here. Yet, even before Columbus ever sailed to America  
30 maybe. The coming of the white people or on their



1 arrival during the 21<sup>st</sup> met with the native people in the  
2 Territories. Those days it wasn't easy to get around  
3 but somehow, one way or another, if it wasn't for the  
4 native people in Northwest Territories, I don't think  
5 those people would ever have survived without native  
6 people.

7 In return, we've got nothing but  
8 advantage, something which we don't want. On the same  
9 token, he says, the land that they travel on, all that  
10 time it was our native land. what government we've got  
11 right now at the moment is we consider the land s our own  
12 government. since there is no employment in Northwest  
13 Territories for native people, not the whole Northwest  
14 Territories for native people, not the whole Northwest  
15 Territories but especially our own community, for  
16 example.

17 Since we haven't got any decent  
18 trade, it always so happened that the White people,  
19 whenever they arrived, they take the job over, take job  
20 away from native people. Whenever we notice that there  
21 is somebody talking over their job away, there's no sense  
22 hanging around town and doing nothing. So, we pretty  
23 well have to go back to the bush, to the land; do a  
24 little snowshoeing and trapping, hunting, maybe.

25 Since the white people -- I  
26 hate to refer only to White people all the time but  
27 when I say the government, they are also White people  
28 too. They take all the jobs away from native people  
29 and the government imposed a lot of restrictions and  
30 brought in something that is not very important for

1 native people so that they could lose their lives.

2 Talk about spoiling our  
3 land, he says. It is not only land that the  
4 government spoils, and they introduce some alcohol  
5 to the communities, brought it amongst the native  
6 people. Certainly a lot of time native people or  
7 there were a few loss of lives.

8 My greatest concern is that  
9 we as a Band Council weren't consulted when there  
10 were some decisions or construction to take place  
11 within the Northwest Territories, We have the Snare  
12 Hydra. When the development came into being, I  
13 donut think the native people over here that might  
14 be affected or ever consulted before the  
15 construction went. Some of these things like that,  
16 I really don't like.

17 For example, since the Snare  
18 Hydro went into effect, for some reason or another  
19 they went ahead without consulting native people and  
20 yet, at least the power generating plant over there  
21 is, it seems to us, is right in front of our doorstep.  
22 Yet, we have to pay the fuel, not the fuel, but the  
23 power rate's, something which is too damn great. Yet  
24 you people come around and say that you are going to  
25 get cheap fuel from the pipeline. I don't think  
26 you'll ever be any better than what the Snare Hydro  
27 people done with us in the past years.

28 None of the native people  
29 that live in Northwest Territories ever want to damage  
30 his own land or his surrounding land and we don't want







1  
2 THE INTERPRETER: He is  
3 presently one of the Band Council. At one time he  
4 was one of the Chiefs of this tribe. Since you are  
5 here today, I'd like to express my concern too.

6 Many of you are -- Mr.  
7 Berger, you probably don't know who I come from. My  
8 dad was one of the famous Chiefs at one time and he  
9 was the Chief for thirty-six years. Yes, my dad  
10 used to have some visions or he was looking forward  
11 for the people, for everybody's future. At one time  
12 or another, he noticed that some of these children  
13 are sent out to school to various residential  
14 schools, right across the Great Slave Lake, They  
15 pretty well have to be flown in and there's quite a  
16 danger in having the motor fail on a plane. So, he  
17 decided to have his own residential school right--  
18 situated right in Fort Rae.

19 At the present time now, it  
20 end up over at Edzo. This is where you probably are  
21 boarding all these nights, I suppose, he says. I  
22 really appreciate what he had to do for the people  
23 of Fort Rae at that time. I understand that there  
24 is a lot of young children going to school over  
25 there and having--and being able to write. In those  
26 days hardly any people could read and write, in his  
27 days.

28 But something like he hadn't  
29 forecast for the people and nowadays everybody seems  
30 to be reading and writing. He handled a big tribe at

1 | one time and not only the tribe itself, but he  
2 | happened to talk to government officials on many  
3 | occasions and yet, he went through a lot of promises  
4 | since the government -- was dealing with the  
5 | government and saying that he'd like to retain the  
6 | hunting grounds and trapping areas for native use.

7 |                                 Yes, since he has spoken  
8 | and dealt with the government on a lot of occasions  
9 | and spoke the same native language and we listened  
10 | to one another and keep for our own use and whatever  
11 | he said to the Government of Canada at one time or  
12 | another, we still believe and we still retain what  
13 | he had mentioned or what he expected the natives to  
14 | do with what he said to the Government of Canada.

15 |                                 Having listened to my dad  
16 | at many occasions repeating what I said over and  
17 | over He likes native people to use the land as much  
18 | as possible. You people are talking about  
19 | employment, hiring people on the pipelines or any  
20 | jobs on construction. If we believe you at any  
21 | occasions and then do away with our lands, I donut  
22 | think everyone of us will ever survive because we  
23 | probably might end up starving to death.

24 |                                 I appreciate having you  
25 | tonight and talking to you and bringing the message  
26 | back to the Government of Canada and hope that you  
27 | come up with a report that would just say exactly  
28 | what we said tonight, Yes, I understand what has  
29 | been said on many occasions at these hearings across  
30 | the Delta and people spoke strongly against the





1 | coming with the pipeline. That's the reason why I'm  
2 | here today expressing my views and thinking that all  
3 | the native people that spoke against the pipeline, I  
4 | believe them all and I support them too.

5 |                                 Since the pipeline has been  
6 | talked about and yet we understand that there's lots  
7 | of things that are supposed to be coming in with it.  
8 | You said something like six thousand people are  
9 | coming in to work on a pipeline and yet there's all  
10 | kinds of mixed people might be involved. Yet  
11 | there's no doubt those people wouldn't even be  
12 | drinking or probably transporting drugs and alcohol  
13 | with them and surely we lost lots of lives in our  
14 | communities in a lot of occasions. That's the  
15 | reason why we don't want the pipeline.

16 |                                 Well, we understand a  
17 | pipeline will probably be -- well, there's a lot of  
18 | talks about a pipeline. We are not in favor of  
19 | pipelines to begin with. What really is going to  
20 | happen when the pipeline went through, what you are  
21 | really saying at the moment is saying that we are  
22 | supposed to feast over any kind of game that is on  
23 | the land right now. We sure don't like to see or I  
24 | don't think that you people would like it if you are  
25 | having a feast, a big turkey or something and we  
26 | take it away from your table.

27 |                                 That is exactly what you're  
28 | doing with us, taking away all kinds of animals like  
29 | game and big game too, he says. Talking about the  
30 | history of the first signing of the Treaty, well we as

1 a native people don't agree with the government. Not  
2 only the native people, but at the present time, the  
3 present Chief of those days, that the Chief didn't  
4 agree with the Government of Canada right away.

5                                 So, they delayed it for two  
6 days. It so happened that there was a bishop  
7 amongst them and convinced the Chief to sign a  
8 Treaty. When they first signed the Treaty, the  
9 doctor was involved too and they told the government  
10 that they are going to have a free medicines and  
11 they got convinced by the bishop. When they made  
12 some such agreement that the government decided that  
13 there will be no restrictions on the games for any  
14 Treaty Indians and free medicine and then they were  
15 convinced by the bishop.

16                                 If it only was for the  
17 government, I don't think the native people will  
18 ever agree with the government. Just because of the  
19 bishop they were convinced and those days when they  
20 sign a Treaty, there was no mention about giving up  
21 the land to the Government of Canada. So, at the  
22 moment, there is no way that the government have any  
23 title to our lands

24                                 The reason why they took the  
25 Treaty was that they were convinced by the government  
26 and as well as through the bishop in order to be  
27 recognized by people coming into Northwest Territories.  
28 If the Territories got over-crowded, we mind end up not  
29 knowing who is who. In order to be recognized, that's  
30 the reason why they took -- some way or another





1 | my feeling that they go and consult with the  
2 | government before they go ahead or the government  
3 | gives them the right-of-way without consulting us.

4 |                                 After having listened to us,  
5 | speaking very strongly against the pipeline and  
6 | there's another few thousand of native people must  
7 | have spoke against the pipeline, we hope that the  
8 | Government of Canada, if they did hear about us  
9 | through your report, that not to have the pipeline  
10 | come through within our Territory.

11 |                                 Thank you very much, if the  
12 | Government of Canada happens to listen to me, he says.

13 |                                 (WITNESS ASIDE)

14 |                                 MR. J. RABESCA: It seems  
15 | to me like--it sounds like it's a good idea. We have  
16 | got six more people to speak yet and this afternoon we  
17 | were talking about after ten this evening, we have a  
18 | hand game followed by a tea dance. So, I was asking  
19 | the people how they feel.

20 |                                 So, the answer from Nick  
21 | Black, he says, maybe we have these other six people  
22 | talk tomorrow.

23 |                                 THE COMMISSIONER: What  
24 | about having the--we have to go to Lac La Martre  
25 | tomorrow as you know, but maybe if we came here say at  
26 | ten in the morning and then tomorrow morning, those  
27 | six people could speak that still want to. Would that  
28 | be all right? Well, lets adjourn now then until ten  
29 | tomorrow and let me just say that I want to thank all  
30 | the people who spoke this afternoon and again this

1 evening and it was a most worthwhile day and even  
2 though I don't say very much when I'm sitting here, I  
3 want you to know that I'm paying attention and  
4 listening carefully and the people who told me that  
5 they wanted me to make sure the Government of Canada  
6 knew how you felt, well I've been sitting here  
7 listening and I think I have a pretty good idea of the  
8 way you feel.

9 So, we'll just adjourn then  
10 until ten. Do you want to translate that, Mr.  
11 Rabesca?

12 MR. RABESCA: Yes, I think  
13 we've still got another spokesman yet, which is Nick  
14 Black. He's sitting at the mike.

15 THE COMMISSIONER: Nick, I am  
16 sorry.

17 MR. RABESCA: Before I  
18 translate what he just mentioned, I just picked up  
19 some ideas from the audience saying that you don't  
20 come up very often and they want you to stay all day  
21 tomorrow and because it is not very easy to settle the  
22 problem just over a few days.

23 THE COMMISSIONER: Well, we  
24 agreed to go to Lac La Martre tomorrow, so we'll be  
25 going to Lac La Martre tomorrow and we agreed to go to  
26 Rae Lakes on Friday, so we'll be going there Friday.  
27 We'll be here tomorrow and we'll start at ten and  
28 we'll hear from the people who still wish to speak but  
29 this is a world where the Inquiry has to complete its  
30 work and that means that we have only so much time to

1 go to each village and we will have been as long in  
2 Rae by the time we leave tomorrow as we have been in  
3 any village in the North.

4 A. ERONCHI: Mr. Berger, I  
5 am working at the Edzo school and I have taken a half  
6 a day off to read this paper to you and I didn't even  
7 get a chance yet. I don't want to take another hour  
8 off to do this. Could you give me a chance to read  
9 this paper to you?

10 THE COMMISSIONER: Okay.  
11 Maybe we should hear from you then sir and then from  
12 Mr. Black before we adjourn tonight. Is that what  
13 you'd like to do?

14 CHIEF CHARLO: I would like  
15 to ask the people a question first. What we are  
16 talking about here is the pipeline is very important  
17 and a pipeline is more important than hand game and a  
18 tea dance. So, we have only six people to speak and  
19 I'll ask the people that we finish up tonight and we  
20 have a dance after. So, six people. That will take  
21 up an hour and a half.

22 THE COMMISSIONER: Okay. If  
23 that's what you want to do, that's all right with me.

24  
25 ALPHONSE ERONCHI sworn:

26 MR. ERONCHI: This paper is  
27 written about the original Treaty 11. This brief on  
28 the original meaty was written by Alphonse Eronchi  
29 through witnesses, Chief Jimmy Bruneau, Henry Lafferty  
30 and Ned Herron. On August 19, 1921, Mr. Conroy the







1 All this time the Indian  
2 believed that the Treaty was negotiated to bring the  
3 White man and native people together so that they  
4 could enjoy peaceful life in the country and share  
5 whatever wealth there is in it. This Declaration is  
6 hereby signed by the three witnesses, Chief Jimmy  
7 Bruneau, Henry Lafferty and Ned Herron.

8 Thanks very much, Mr.  
9 Berger for this opportunity for me to say a few  
10 words that according to this paper, even though at  
11 that time these people were still leading a  
12 traditional life, they still know what might happen  
13 in the future. So, therefore, they have spoke for  
14 us and they. have done such things for us, for  
15 their children for the future.

16 Today, we would like to do  
17 the same thing. The pipeline must be very important  
18 for Canada, for the people in Canada, but in other  
19 words, if you have built the pipeline and if you  
20 have built the oil pipeline, there might not be  
21 nothing happen within the year or two years or three  
22 years or four years, but in this country, it's a  
23 very cold country. According to the weather, in the  
24 wintertime it freezes and the summertime it thaws  
25 out and it's shifting gradually. It might burst  
26 someday and if it does burst someday, the pipeline  
27 is--what I heard is four feet in diameter. It's a  
28 very great big pipeline and if it does burst, it's  
29 going to affect a big area.

30 I understand the majority of

1 | people in the North disagree with this pipeline and I  
2 | also disagree with the pipeline too. It's getting  
3 | pretty late. I don't want to give a long talk, so  
4 | this is all I can tell you. Thank you very much.

5 | THE COMMISSIONER: Thank  
6 | you. (WITNESS ASIDE)

7 | MR. ERONCHI: I would like  
8 | to translate this in native language.

9 | (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)

10 | (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

11 | THE COMMISSIONER: I wonder  
12 | sir, if we could have your written statement so that it  
13 | could be part of the permanent record of the inquiry.

14 | (SUBMISSION OF A. ERONCHI MARKED AS EXHIBIT C648)

15 | NICK BLACK resumed:

16 | (JIM RABESCA RESUMED AS INTERPRETER)

17 | THE INTERPRETER: Well, his  
18 | name is Nick Black and he reappeared after having  
19 | adjournment overnight for reconsidering what he's  
20 | going to say for today.

21 | Just mentioning that I have  
22 | talked yesterday and then I thought of having talk  
23 | again today. Then I understand that we got our  
24 | government representative with us today and we're not  
25 | too sure whether the Government of Canada will ever  
26 | receive our final words, but we got representative  
27 | here just to listen to us, he says.

28 | When we say this land is our  
29 | land, well we are the original people. We were here  
30 | before the white man came. This is where we





1 original site now.

2 In those days when the first  
3 traders that arrived over here, I used to remember  
4 they used to have the gunpowder and everything. There  
5 wasn't anything as fancy or modern stuff that you've  
6 got nowadays. Even the white people have to suffer  
7 through those days. Yes, those days there wasn't very  
8 much of a transportation available.

9 The white people when they  
10 first landed over here, they used the native people  
11 from here as the slaves and stand ahead of dogs to go  
12 all the way down right across Great Slave Lake, down  
13 to Ft. Resolution, just to transport mail for them.  
14 We understand that the native people did work hard for  
15 the white people when they first arrived in the  
16 Northwest Territories, all the way down Mackenzie  
17 River, up and down, All the way down to Fort Chip or  
18 either further south yet by working for them.

19 If it wasn't for native  
20 people, I don't think those people ever get around.  
21 All the history that I have been repeating about, how  
22 the native people have worked hard for the white  
23 people; those people, the native people used to go  
24 down to Snare Lake all the way down to Coppermine  
25 River just by pulling a little sled. There was no dog  
26 teams in those days. They have to pull their own  
27 sleds just to have some dry meat for those white  
28 people and come back all the-way back over here to  
29 Coppermine River, to Snare Lake, and all the way down  
30 to Ft. Simpson over land just to work for the white



1 thousands of dollars that gun must have been worth to  
2 the people, the White people, but the native people  
3 don't seem to know this them days.

4                                   It seems to me nowadays that  
5 all the money that the traders got away with, you're  
6 the people living with it. We've got nothing out of  
7 it. Yes, those days when the explorers came, native  
8 people had to, before the white explorers came, the  
9 native people have to survive just mainly off the  
10 land. After all that, after their arrival, the native  
11 people have to work for them, like I told you the  
12 history of it and then in return, native people got  
13 nothing, not even a smile from the Government of  
14 Canada.

15                                   Whenever we see the  
16 government people arriving in our community to talk  
17 with the Band Council and then we understand saying  
18 that the one particular fellow representing different  
19 department, the other fellow different department, the  
20 other fellow different department; all in the same  
21 roof, working for the Government of Canada. Once the  
22 native people, ask for something and they go around  
23 and tell us, "ask the other guy." There's no such  
24 thing as help but we, as a native people, we have got  
25 our own government.

26                                   When it's time to make  
27 decisions, they pretty well have to consult with our  
28 government which is our Band Councils and Chiefs. Yet  
29 bypassing them, they make their own decisions just as  
30 if native people haven't got their own governments.

















1 Council just recently and was elected to this present  
2 Council again. He likes to say a few words.

3 One hour is long enough to  
4 listen to somebody's complaints maybe but you happen  
5 to take your time to listen to all the people, young  
6 and old alike, their speeches and their presentations  
7 he says.

8 Yes, after listening to what  
9 has been said through the general public, it seems to  
10 me there is hardly anything more to add. By listening  
11 to CBC right across from the Delta, people speaking,  
12 there's hardly anything to add, but he'd like to say a  
13 few words yet.

14 I'd like to ask you a  
15 question, he says. Mr. Berger, I understand that  
16 the people—one way or another I've heard a lot of  
17 times that the government people say that the land  
18 belongs to the Queen and it makes me wonder if it's  
19 true.

20 THE COMMISSIONER: Well, the  
21 Government of Canada is sovereign over the whole of  
22 Canada. The Government of Canada is sovereign in the  
23 name of the Queen. I don't want to turn this into a  
24 lecture on political science but let me put it this  
25 way:

26 The Government of Canada as  
27 a matter of policy has said that it is obliged to  
28 negotiate a settlement of their land claims with the  
29 native people of the Northwest Territories. That, it  
30 seems to me, is sufficient for our purposes here



1 | today. Let me put it this way. Under the  
2 | Constitutional law of our country, there is an  
3 | underlying interest in all land that is held by the  
4 | sovereign and that means in the name of the Queen. I  
5 | have a house in Vancouver. It belongs to me but there  
6 | is an underlying interest in the sovereign and that  
7 | means that there is an underlying interest in the name  
8 | of the Queen.

9 | I don't know whether I'm  
10 | answering this question in a way that is helpful but  
11 | under the Constitutional law of every nation, the  
12 | nation itself has an underlying interest in all of the  
13 | land that comprises the country. In Canada, the  
14 | sovereign interest that underlies all land titles is  
15 | held in the name of the Queen.

16 | Having said that and having  
17 | said it as simply as 'I can, let me repeat that the  
18 | Government of Canada has acknowledged that the native  
19 | people of the North have an interest in the land here  
20 | in the North and that they have an obligation to  
21 | settle the claim of the native people. Now, do the  
22 | best that you can with that, Mr. Rabesca, because I  
23 | did the best I could.

24 | MR. RABESCA: Well, I'll  
25 | transpire it back to my government.

26 | (INTERPRETER TRANSLATES THE ABOVE)

27 | THE INTERPRETER: Anybody that  
28 | owns land, he travels on it quite often, periodically or  
29 | something like that. Supposing if it's the government's  
30 | land, why don't the government travel on it?

1                                   We native people travel and  
2 cover our own land, we don't go and disturb the  
3 government's land. We travel on our own lands. If  
4 that's his land, he could have been travelling on it a  
5 long time ago, quite often. It looks to me that when  
6 we first signed a Treaty saying that the land belongs  
7 to the native people and which they agreed and now it  
8 seems to me they are telling us and any company  
9 representative or government representative come  
10 around to our settlement saying that belongs to the  
11 Government of Canada.

12                                   To me, I don't think it's  
13 true, he says. Since everybody got their own  
14 interests, especially the native people have got their  
15 rights to make their own decision whether they should  
16 have a pipeline go through or not, but in order to  
17 define who owns the land, we still have to renegotiate  
18 with the Government of Canada. Until the land claim  
19 is settled, we don't want to see any development come  
20 up within the Northwest Territories, anything as such  
21 so-called pipeline either too.

22                                   We know that the pipeline  
23 might be important to the Government of Canada and  
24 maybe oil companies that want to sell our gas but we,  
25 the native people over here, we know that it's going  
26 to spoil the land pretty bad and it's going to hurt  
27 the land pretty bad as well as the native people  
28 within the Territories. That goes for the younger  
29 generations and for future generations too. We want  
30 to retain the good ownership of the land and no



1 we went through, the hard times in the past, just to  
2 have the white people survive and then they wanted to  
3 buy some very expensive furs, I suppose, and which  
4 they did, which is our scalps, I guess.

5 In order that all that  
6 hardship those days, nowadays, he says, in return,  
7 we've got nothing. The poor native people still have  
8 to live off the land, go out to go and visit their  
9 nets in the morning in order to feed their families  
10 and there's no return from the white people. I don't  
11 know why we. sold our scalp for it, for the amount of  
12 money.

13 After all, buying off all  
14 the scalps and sold it in the market somewhere down  
15 South and got all the money for it, that's got to be  
16 the white people which is the government and come back  
17 to the native People saying we should have a Treaty.  
18 I'll give you five dollars a piece. There's your  
19 share.

20 I believe personally that I  
21 think it comes out of that money that they made out of  
22 our scalps. Supposing the government, I don't think  
23 they ever spent any money on native people. The  
24 original money they were giving out for Treaty money  
25 some days and up until now is the money that they once  
26 made out of the native scalps, as far as al. the fur  
27 bearing animals that once the native people made off  
28 the land for them.

29 Yes, we do understand that  
30 the people that did a lot of research in mostly these



1 out of what our feelings are within the Northwest  
2 Territories. Thank you. (WITNESS ASIDE)

3 THE COMMISSIONER: How many  
4 more are there?

5 MR. RABESCA: Just one more

6 THE COMMISSIONER: Fine.

7 MR. RABESCA: And this will  
8 be it.

9

10 PETER HUSKEY sworn:

11 THE WITNESS I would like to  
12 say something. We the young people today talking  
13 about the pipeline. We are talking about it because  
14 we do not want it on our land. What if the pipeline  
15 busts? What will happen to our land? Our land will  
16 be spilled with gas and oil.

17 If the gas and oil gets into  
18 the water, the water will not be good to drink. We  
19 won't be able to drink water from the lake. What will  
20 we wash our clothes with? Everybody should know it is  
21 cold in the Northwest Territories, Sometimes we even  
22 have to make a hole in the ice to set up the fish  
23 nets.

24 We have three to four feet  
25 of ice in the cold weather. Sometimes the cold gets  
26 from fifty-five to sixty-five below zero. We hunt in  
27 the cold weather without tents and it's a hard work  
28 but we still do it. The pipeline would hurt our land,  
29 our money and our food and especially our life.

30 We enjoy the way of life.









1 I'd like to thank Mr. Berger and the staff that is  
2 travelling with you. You've heard all the different  
3 ages from eleven years old, older people, eighty-four  
4 years old and all the different opinions and concerns,  
5 it comes from their heart. This thing that is a major  
6 project that is coming up is the Mackenzie Valley  
7 Pipeline and they are against it and we not in favor.

8 So, in closing, Id like to  
9 thank you for coming into our community and listening  
10 to my people. Thank you.

11 (SUBMISSION OF P.W. SETON MARKED AS EXHIBIT C-650)

12 (PROCEEDINGS ADJOURNED TO AUGUST 12, 1976)

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