1	MACKENZIE VALLEY PIPELINE INQUIRY
2	IN THE MATTER OF THE APPLICATIONS BY EACH OF
3	(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A
4	RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
5	CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
6	
7	(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS
8	WITHIN THE NORTHWEST TERRITORIES
9	FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE
9 10	and
l	IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL
11	AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
12	OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE
13	
14	(Before the Honourable Mr. Justice Berger, Commissioner)
15	
16	Doo/Edgo N.W.T
17	Rae/Edzo, N.W.T. August 11, 1976
18	August 11, 1770
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20	DROGEEDINGS AT COMMUNITY HEADING
21	PROCEEDINGS AT COMMUNITY HEARING
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28	Ph: 604-683-4774 Fax: 604-683-9378 www.allwestbc.com
	w w w.aii w estibe.com
29	
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1	APPEARANCES	
2		
3	Michael Jackson, Esq.	for Mackenzie Valley Pipeline
4		Inquiry
5 6	Darryl Carter, Esq.,	
7	Al Workman, Esq.,	for Canadian Arctic Gas
8	norman, rod.,	Pipeline Limited;
9		
10	John Burrell, Esq.,	for Foothills Pipelines
11		Ltd.;
12		
13		
14		
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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		

making now by my Vice-president and myself, I thought it was appropriate that we make a statement since you have heard the people from Aklavik to Fort Smith and this is really the conclusion of the community hearings and the major contribution of the Dene community people.

What I would like to do today is give what I think is an overview, a summary of what our people have been saying to you and take a look at the experience of the Inquiry in the context of Dene history; in the context of Dene history as it relates to our past; in the context of Dene history as it relates to the Dene as we are present; and the Inquiry process as will relate to us as Dene people as a nation in the future.

As community people, as older people particularly have told you, long before the Europeans decided to look for the East, the Orient, and discover this land, the Dene lived here. We had our own way of life. We had our own laws by which we governed ourselves. We had our own laws by which young people were taught. We had our own ways of worship. We had our own education system. We had a complete way of life.

We called ourselves Dene. Simply translated, we were the people as different from the animals. With the coming of the Europeans, we experienced a new way of life. Before the coining of the Europeans, we the Dene defined history in our own terms. We decided the kind of communities we wanted to

We decided the way we wanted to live. With the 1 coming of the Europeans, we felt the experience of 2 a way of life in which we were supposed to be 3 inferior. 4 We were not defining life any 5 longer. History was being defined for us. A new kind 6 7 of education system was set up for us. Everything that was imposed on us was teaching us how not to regard 8 ourselves as a specific people, how to disconnect 9 ourselves from the historical past that is specifically 10 a unique experience of the Dene and the whole 11 experience, up until now, has been that we Dene should 12 forget who we are and we should now assimilate into a 13 superior way of life. 14 We should become Canadians. 15 We should forget our specific difference. Evidence of 16 the experience of the Dene being colonized was that 17 life and history was being defined for us. 18 being imposed on us and we were not anymore the actors. 19 We were being acted upon even to the point where we 20 were being named. We have been called Indians. We 21 22 have been called non-status Indians, we have been 23 called Metis. All of this is an imposed 24 kind of world on the Dene. We have always known who we 25 were, particularly the old people have always 26 remembered who we were. Anytime that we accept 27 this kind of definition of the world, we are accepting 28 29 the whole process of being colonized. We are accepting our repression. I have said that you are our last

hope. 1 2 It is true that the Inquiry has played an important role in the history of the 3 Dene nation. But I think that really you are not our 4 only hope. The Inquiry has been a form in which 5 nationally we have been able to look at the valley 6 and focus attention on the kinds of developments that 7 have been planned for the valley and on a national 8 level, people have asked themselves, is this a good 9 plan and why is it a good plan and who will it 10 benefit. 11 I think internationally this 12 has been a form in which we have given an example to 13 the international community on how major projects, like 14 the pipeline, should be approached. But the truth of 15 the-matter is, those people that say that this Inquiry 16 is our last hope are accepting the fact that the Dene 17 have been colonized and they believe that only the 18 colonizers can act and that the hopes of the Dene are 19 in those same people who have colonized us. 20 That is not true. That can 21 22 never be true of any oppressed people. It is only we, the Dene, that can guarantee our future. It is only by 23 our actions that we can 'get the kind of settlement we 24 want, that we can develop the kind of communities in 25 the North that we want. You have been with us for over 26 I think you have corm , you have 27 two years now. entered the Dene nation at a crucial time, at a time 28 when we have just been--we have experienced 29 colonization for over fifty years and we have now begun

to reassess the kind of future that we want for ourselves.

We, as a people, are deciding whether or not its, a simulation into the Canadian fabric that is our future or else, do we as a distinct people want to continue our nation? You have heard old people speak of the way of life a long time ago. You have heard young people speak about the kind of education system they have been involved in. You have heard us talk to ourselves. Young people have talked to old people. Old people have talked to young people.

Inquiry has been a process in which we have been decolonizing ourselves. Our struggle is for self-determination. We want to be in charge of our lives and our future. Very recently, the Prime Minister in addressing the Queen stated that anytime that there is an element within Canada that struggles to preserve its integrity, Canada as a whole is being protected.

I think we agree that our struggle is in the interests of Canada as a whole. We are willing to settle for nothing less than to be able to direct our lives. Last year at Fort Simpson at the Joint General Assembly of the Metis Association and Indian Brotherhood, we passed the Dene Declaration. We stated we were a nation. Some people thought this was a new position. But there is nothing new in that idea. We were simply stating the same position that our people have always had. It was the same position that

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

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

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

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

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

right to make decisions. They have the right to direct 1 their own lives. They have the right to be able to 2 decide when dams are going to be built when the 3 Mackenzie Highway should be built when the pipeline 4 should be built, if ever; when new cities should be 5 built. 6 This is the same kind of 7 evidence that has been presented before the Judge 8 consistently at all of our community hearings. 9 people keep putting the same position forth. What we 10 want is self-determination. In our eyes, we never 11 ever gave that away. That position has been 12 consistent, The Dene Declaration was not dreamt up 13 last summer. It's a position that represents the 14 actions of our people consistently throughout our 15 history. 16 Its in evidence recorded at 17 community hearings and at formal hearings in the 18 Berger Inquiry records, Over the past year some people 19 have looked at the kind of internal dialogue, the 20 kinds of process that the Brotherhood was in and some 21 22 people have thought it had stemmed from disputes which were based on things like the Dene Declaration. 23 This is not true. 24 What has been happening is our people have been working out the 25 correct role for territorial leaders, the correct role 26 for local leaders, the correct role of community 27 people. The position has remained the same from even 28 before the starting of the organizations. What was 29 needed was a leader that would give control back to

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the people, diversity at our general assembly in The local representatives of all the twentyfive communities that came made a historical decision that the power should not be in the hands of the president. The power should be in the hands of the twenty-five communities together. Since then, we have begun the work to internally again give back the kind of decision, authority that local people need. government of the Dene before the Europeans was one of 10 collective agreement. We did not have people, leaders 11 sit by themselves somewhere and make decisions and 12 come back and impose them on our people. We are not 13 going to have an organization that does that. 14 What has been happening in 15 16 the past year has begun work on a new kind of organization, a new kind of government in which 17 decisions will be as close to the basis of the people 18 as possible. The decision that is before the Dene 19 people today as it has been now since Confederation, 20 since the beginning of Canada as a nation, for the 21 22 original people, for the native people, is, do we assimilate? Do we remain distinct people? 23 For us in the valley here 24 it's a decision. Do we want to continue on as Dene 25 people or do we want to forget that and be like 26 The decision before us, I think, has 27 everybody else? been made already and people are acting on it. 28 clearly that we want to remain as Dene people. 29 We do

not want to assimilate.

We have no illusions that 1 2 that is not a difficult thing that we have gotten ourselves into. We know that our struggle because 3 of the powers that be in the world will be 4 difficult, but as a people, we have decided for 5 self-determination. We want to be our own boss. 6 We want to decide on our land, what is going to 7 happen. It's not as some people keep referring to 8 as looking back. We are not looking back. 9 not want to remain static. 10 We do not want to stop the 11 clock of time. Our old people when they talk about 12 how the Dene ways should be kept by young people and 13 they talk about stopping the pipeline until we settle 14 our land claims. They are not looking back. They are 15 looking forward. They are looking as far ahead in the 16 17 future as they possibly can and so are we all. Our position is, there can 18 be no pipeline until after our land claims. Again, 19 the reason why I started out by saying that this 20 Inquiry is not our last hope is because, if we are 21 22 going to survive and wear going to guarantee that in a hundred and two hundred years there are going to be 23 Dene, that can only be guaranteed by our actions, the 24 25 actions of the Dene to make that happen. There is no question, there 26 can possibly be no question on whether or not the Dene 27 28 nation exists and I think that Mr. Berger, you 29 probably more than anyone else, now knows that there exists a Dene nation, There has existed a Dene nation

for a long time and this can happen to be the case for a long time in the future if we, the Dene, decide we 2 want to remain Dene and that is what we intend to do. 3 That's all I wanted to say. 4 I would like to thank the 5 Chief and the Band Council for letting us speak so 6 7 soon. I think we were on the agenda a little later in the afternoon. Thank you very much. 8 (PETER LISK TRANSLATES THE ABOVE INTO DOGRIB) 9 10 CHIEF CHARLO resumed: 11 CHIEF CHARLO: You are here 12 to hear the Dogrib people opinions and views on the 13 pipeline, Mr. Berger, through you the people feel that 14 and hope that we have the Government of Canada to hear 15 our opinions on the pipeline because the government 16 17 will make a gross error if they ignore the words of the Indian people who raise their views at this 18 Inquiry. 19 I would like at this time to 20 say a few words, my feelings on the pipeline and the 21 22 people have spoke for the last two days. Also, every group of people, whether they are the whites, Metis or 23 Dogrib have a history and us, the Indian people, the 24 25 Dogrib people or Chipewyan, we also have a history behind us. 26 We, the Indian people, 27 during the time the White man came to our land, we 28 29 have had no whatsoever of history been recorded. When the people were talking to you like yesterday and

today, the old people, especially the old people; they 1 do not read, they are not educated. They talk from 2 their hearts and whatever they say, they see from 3 their eyes and when they're talking about the cold 4 weather and that they experienced, that's what they 5 felt. 6 7 I would like to go back when 8 the Treaty was signed, the reason the Treaty was signed. Before that there was two tribes in the 9 Territories, One was the Chipewyan. The other one was 10 the Dogrib tribe. There was two leaders in 11 Territories. The first tribe that was to meet with 12 the White people was the Chipewyan and during that 13 time, some of them explored our country. They have a 14 hard time meeting our people. 15 16 So, when the White people explored it, they provided the Chipewyan tribes with 17 rifles so it makes them easier for them to make a 18 passage to their destination. But this is not 19 successful and just a few years before the Treaty, 20 Edzo and Akaitcho, they make peace and this is what we 21 22 have been living up to now. When the White man first come into Northwest Territories as they did when they 23 discovered North America in 1492, they see the land of 24 plenty; and the same when they see Northwest 25 Territories, They see the land with forests, minerals 26 and this is explored site but the only way they can 27 28 get control over all this land are the resources by 29 the Treaty. 30 As the old Chief at that

time, the leaders as they know what they were signing. I don't see where they have signed Treaty until now. 2 In 1921 the Treaty was 3 signed between Chief Murphy and the Government of 4 Canada. During that time, there was only one 5 translator and many of the Dogrib people at that time 6 are not educated and I would like to say that as if 7 the translator was trustworthy at that time and I'm 8 just saying that we tried to get it. 9 After the Treaty was signed, 10 the people were forced to give up their land, surrender 11 their land and they did not know this, and after they 12 give up their land, the people from the Southern explore 13 our country, just started mining but the people were 14 busy hunting year round but they not too busy looking 15 what foreign people are doing on their country. 16 a very example Id like to give. It happened in 1939 17 before the Yellowknife Mine was open. 18 19 Yellowknife Mine, the gold was discovered by one of the Dogrib ladies, Then the 20 lady that turned the rocks over to the White person 21 and the White person turned around and this rock is 22 nothing. A couple of years later that person who took 23 the rock with him, he brought more people with him 24 from South. They started mining. 25 So, the Yellowknife Mine was discovered by one Old lady from the 26 Yellowknife tribes. 27 Another instance is the Rae 28 Rock Mine. Its forty miles north of here. 29 Uranium Mine, that was discovered by the old man who

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is living today, Mr. Harry Black. He turned the rock 1 over to one of the prospectors and then he never heard 2 from that person for a few years and when they 3 returned, the mine was open. 4 Now, all these things are 5 happening every day. Like you've been here with us 6 7 today for the last few days, listen to the old people. You are representing Canada. I think the old people, 8 like myself and the young people, we are getting 9 tired. We tire because this is not the first time the 10 government officials come to our communities and 11 listen to us to take back their reports with them to 12 Ottawa and in turn, we get nothing. 13 We haven't heard what our-of 14 the outcome of our meetings. We have meetings almost 15 every day, every month, every year since the Treaty 16 was signed. We would like to be able to be involved 17 in decision making like our leaders have made 18 decisions at Treaty time, After Treaty, you have the 19 different government come to your communities and meet 20 with our Band Council and they say, we bring these 21 22 government officials to help you people. 23 As such, the government agency is Territorial government and this 24 government will do your people for better living 25 for your people in Northwest Territories, But the 26 people accept this but they also make mistake. Our 27 Treaty was to have our rights and we have a right 28

to hunt but it is no longer anymore. It's coming

gradually and pretty soon the people will have trap

lines and they will have no way to trap. This is a reason I will give you is when the Territorial Government came to Northwest Territories under the Federal Government and the Federal Government have meeting that they allow the commercial fishery to come into Territories. The first lake they fished was Great Slave Lake and before the fishermen come to Great Slave Lake, there was trout, there was all kinds of fish there.

From talking to the old people, anytime you throw the hooks in the lake, you would get a trout. There is no problem there. But if you do now, you have to wait for quite awhile before you catch anything and this is a concern that old people are talking about it and this is what two days and three days meeting you can see, because you have to live with us for a year or two years until you see what we're talking about.

Another thing is that when the Treaty was signed and we've been a Treaty like the government and every time the government official come to our people, they come to the Chief and our councillors and they take in the Chief's and the councillor's advice. But now the Chief are down. It's way down. We have other things that come in from the South. We know it is happening but we are not involved.

If they bypass us, we don't know what's happening and the elderly that are making decisions about development in Territory is the

Territorial Government with the Federal Government, 1 The oil company with the Federal Government and all 2 these companies are making decisions. 3 Before the Treaty was 4 signed this land was ours and the government make us 5 give up our land. Weld like to be able to say 6 something what will be happening on our land in the 7 future, from now on The Treaty was signed in 1921, 8 Treaty number 11 is written in black and white that 9 the Commissioner has signed the Treaty with the 10 Indians said, you Indian people give up your land, 11 surrender your land. 12 In return, you people can 13 live on your land and hunt but the people do not 14 understand this until now. This will come mom 15 16 gradually within last few years. The Treaty is not what the people have signed. The people have signed 17 to let the white people come to our country. 18 was what the people, old people are saying. 19 So, after 1954 till 1976 20 is a time where a lot of people are still--started 21 22 coming into Northwest Territories, In 1954 that's when they started the Mackenzie Highway. But before 23 any White people -- a lot of people that come into our 24 country are people you see who live peaceful and 25 they're living on our land. On land, they make 26 their living. But before the highway came into our 27 communities, a lot of our old people helped the 28 29 White people, traders. 30 A lot of our old people

nowadays that help Hudson Bay Company and other business companies and deliver mail to the Resolution, they had to travel from here to Resolution and that's a couple of hundred miles by just oar and sometimes they were lucky, they sail back and forth and down Mackenzie River.

There's a lot of our old people that haven't told you this yet but some of these things that are happening, how the people, our people helped the white people as it is now. I just wonder sometimes if the Treaty wasn't signed, what it would be like today. The people—the land at one time belonged to the people but all this time the Indian people have been ignored because we have a lot of greedy people that come around and they started mining and they start exploring, they start fishing.

But what are the people getting out of it. The original people of this land are not getting nothing and until today, they are still getting nothing. For this reason, Mr. Berger, for this pipeline, I have totally agreed with the people that have spoke in different communities, that they are not in favor of the pipeline and also the people that have spoke in Rae for the last two days, all of them are against the pipeline and as a Chief for Dogrib nation, when I speak, I also speak for the Lac La Martre and Rae Lakes.

I don't like to say much more but I would like to say that we are against pipeline until the land settlement. So again, no

pipeline until land settlement. Thank you. 1 2 (JIM RABESCA RESUMED AS INTERPRETER) ALEXIS ARROWMAKER, sworn: 3 THE INTERPRETER: First of 4 all, the former Chief. His name is Alexis Arrowmaker, 5 He says I'd like to welcome the Inquiry and all the 6 staff that are surrounding with him including all the 7 visitors that are here today. Since everybody seems 8 to have and opportunity to speak, and all of a sudden 9 somebody asked me to speak, so I appreciate their 10 remarks and then I've got the time to speak to you, he 11 12 says. I'd like to bring up at 13 least four or six points and I'd like to bring them a 14 piece at a time. Then when you sort of kiss the Bible 15 or saying something that, you know, you've got to 16 believe in whatever you have to say and then something 17 like you're appearing in front of a judge. 18 pretty well have to make some decisions how to get by. 19 With a court case or something like that, I think it's 20 something that is very serious to me, he says. 21 22 Now, he says, when people 23 make decisions with one another and that is pretty well have to be remembered and possible recorded and 24 make some agreements that something like that. 25 past, when the Treaty was signed, everything was 26 agreed upon and then if it wasn't for anything, that 27 the pipeline could have been going through today. 28 But the reason why the 29 30 Treaty was signed in those days was because the white

people, they might have to trespass over the native land and just in case of starvation, the native people got the right and agreed with the Government of Canada to help him out. It wasn't agreed to have a pipeline or any development to appear on a native land in the future.

He says, when the native people say the land is ours, that's exactly what it is and there's no way around it. Then the land, including the Eskimos, Metis and Indians all alike and then the native people that are born over here, they are born on their own land and exactly what's going to happen, they have to die on their own land. They are not going to be buried over in the southern part of Canada or anywhere else in the world.

Since 1968 all the band chiefs, as I remember, they have been travelling a fair amount and covered the Northwest Territories and held a lot of meetings amongst themselves to see what might happen in the future and yet they decided that they don't want any development to appear within the native land at that time and yet we made an agreement and all our recordings of our minutes went to the government to make sure that no development has to appear in the Northwest Territories.

Yet, it looks to me that somebody is, not looking or keep his promise yet. We know that there is a lot of talks about the pipeline lately and there's a lot of people that present their case and we've been hearing them through the radios

and also that in any settlement, there's always -- has to be a white people living there, living amongst the Indians. There's Metis people and there's all kinds of people living in one settlement.

Before any hearings to be in any community, those people, they gather and agree upon whether they should have the pipeline come through any part of Northwest Territories. So, it must have happened in every settlement and here we are in our settlement like in Rae, we did have a meeting amongst ourselves and decided. Even the Priest and any other people that lived with us, they all agreed with us. All the white people that are living within our settlement, they do agree that we all don't want the pipeline to come through within the Northwest Territories.

We see on the map there that they are over in Alaska side of it but we see that there is a pipeline that is under construction already. I don't know how the native people down there or the people down in that part of the world happen to make such a decision to give those people the right to put the pipeline through their land and with all due respect, that we do understand what's happening along that route.

Certainly we don't want to experience-after All that we experience, we don't want to see the pipeline over here in our side of the Territories. We do understand or we know in a lot of occasions that the government had to make some sort of

our own government.

a decision with the other white societies and possible 1 different companies or different business people and 2 other private enterprise. 3 They are the people that are 4 trying to make all kinds of decisions within the 5 native land. They act something like whether they 6 stayed in the Northwest Territories at least over a 7 hundred years, to be responsible for making decision 8 over in Northwest Territories. The people here in 9 Northwest Territories are not in favor of having a 10 pipeline come through their Territory. 11 Yet, there is always a 12 possibility of transporting the oil out of the 13 Territories. Another possibility could be that -- it 14 could be railed in from Aklavik all the way up to the 15 South. We know that the pipeline is not something 16 that the native people always looking forward. 17 There's always something better than the pipeline that 18 people could be doing or looking forward to. 19 They know that the 20 21 pipeline is very dangerous thing to look at it from Supposing while you are just 22 the public eyes. 23 sitting there and thinking about the Government of Canada making decisions for us; and every native 24 people in Northwest Territories, they got their own 25 government which is so-called Dene. We don't have 26 any other government. The possibility -- you 27 probably might want to go and recommend something to 28

your government but we got something to recommend to

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spoil the land.

If you want to listen to your government -- there's a possibility you probably might listen to your government but we like to listen to our government, which is our Dene people, he says. He says, we are not trying to give anybody a hard time. We are proposing something that we want, what we want to do in the future with our land. It's not something that you people should do and create any new development within the Northwest Territories is not what we want. If we want anything done in Northwest Territories, we pretty well have to be consulted at least. So far as the regards of the land, the native people, they use the land a lot and we understand or we know that they don't spoil the land because they know'-they like to keep their land as healthy as possible. If we want to go down to at least-V- make a trip down to Inuvik or Aklavik area, we always could fly over there and we see the land looks like something like a checkerboard It's all cut up to pieces and sometimes it makes me wonder who in hell is doing it. I'm pretty damn sure it is White people that do spoil all the lands like that, tearing the land apart. Native people, they use their own bush and live off the land. They know how to go and make their own private trails or possibly make a trapline or something like that, but they make good use of it. They don't go and

Well, I'd like to -- I'm 1 2 not in favor of development in such a way, he says. Then we native people, we call ourselves Dene and we 3 know how to handle the lands and it's possible that 4 we got our own experts. That's if you people want 5 to travel on the land, at least you should consult 6 our own expertise. To talk about Yellowknife Mine, 7 he says, we've heard so many stories about arsenic. 8 If there was some expertise, like you said the other 9 day, where were they before such a thing as arsenic 10 didn't have to appear on that basis? 11 He said, I've talked to a 12 lo' of people down the river and when I speak to the 13 people, I don't usually speak for myself. I spoke 14 to the people throughout Northwest Territories, all 15 the native people involved. I don't like to hear 16 17 that the government owns this land. To begin with, the land doesn't belong to the government at all. 18 They are living in our land. So, that's not their 19 They are living right on our land. They are land. 20 supposed to be working for us. 21 22 23 He says, since the education became involved for native people in Northwest 24 Territories, it seems to me like all the young people 25 are well educated or the education nowadays, it seems 26 like what the government intention is to have native 27 people or persuade native people to become like or act 28 like White people and there's no way that we native 29 people want to lose our culture. There was no such

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affecting the land.

thing as culture involved to have native people. 1 There's no way they are going to change native people 2 or have them like white man. 3 Well, for example, he says, 4 now there is--probably I could mention one good 5 example in regards to the pipeline, he says. Then 6 there's such thing as pollution. You go down to the 7 Town Hall right now and there is a little piece of 8 paper posted on the wall saying this water is not fit 9 to drink. This water is polluted. Although there 10 is no pipeline right in this lake, but the doctor 11 says not to have anybody drink any water out of this 12 lake. 13 Supposing a pipeline came 14 through and then we want to drink something and we 15 don't want to end up drinking oil or anything like 16 that, he says. Something like that is going to 17 pollute for sure, he says. That's the reason why 18 native people are so much against and spoke against 19 the pipeline, he says. 20 21 Well, I'd like to sort of 22 ask them a question to the oil company people. 23 just wondering how you people are going to end up handling the pipelines or the pipe, installing it and 24 maybe you might have to weld it together or handle it 25 with a cat or something like that and you probably 26 might get into rust or something like that and I 27

wonder how polluted you think--or it might be

THE COMMISSIONER:

This is

Mr. Workman of Arctic Gas. 1 MR. WORKMAN: Yes, I don't 2 think there'd be any problem regarding rust on the 3 The pipe would be all coated with special pipeline. 4 paper, tarred paper, to prevent any rusting from 5 happening. We are pretty confident there'd be no 6 7 pollution coming from the pipe itself. THE INTERPRETER: When you 8 ask question like that, it's not that you are always 9 in favor of the pipeline. I hope you don't get me 10 wrong there, he says. I'm not in favor. Just because 11 I'm asking questions doesn't mean that I'm in favor of 12 pipeline. But nowadays things are changing rapidly, 13 Then there's always a possibility of things he says. 14 are happening and then there's a forest fire burning 15 right now, he says, right along the route where you 16 think it might be possible of having a pipeline coming 17 through. 18 19 Yet, probably in the future there will be no money to put it out. Then there's 20 always a good chance of a thunder storm. Things like 21 22 that might affect the pipeline and if anything like that struck the pipeline, I wonder how safe it's going 23 24 to end up being. Well, we had a lot of 25 discussions and a lot of meetings amongst ourselves 26 about the pipeline on a lot of occasions. We do 27 understand that we native people are talking about 28 something like four hundred and fifty thousand square 29 miles and we decided a lot of times that we don't want 30

any development within the Northwest 1 Territories 2 Yet, before even a land 3 claim can be settled, that's our agreement amongst 4 ourselves. We are the native people. Yet supposing 5 if the land claim was settled with the native people, 6 and it's not the point that we want to have the 7 pipeline people coming back to us and saying that we 8 want to have a discussion about another Inquiry, maybe 9 about having the possibility of putting a pipeline 10 through Northwest Territories. 11 12 Supposing that happened, we still wouldn't want to agree with a pipeline, even 13 right after the land claim was settled. We still 14 don't want to agree with it, he says, because there's 15 always a good chance of having it railed in. 16 17 Well, I sort of don't agree with having the hearings in every settlement. 18 way the conduct of the hearings in every settlement, 19 I don't sort of agree with it, he says. I don't 20 think it's fair to go and consult with one band 21 22 chiefs at a time to make sure whether they should agree with the pipeline or not. We don't know what 23 the next chief is going to say because they are 24 supposed to meet together and discuss the matter 25 with them themselves. 26 I was just hoping that in 27 the very near future you should meet with all the band 28 chiefs, twenty-five chiefs together, and discuss it 29 with them to make sure whether they are agreeable or

not, instead of coming into every settlement and 1 visiting with one chief and his councillors and his 2 3 band. Surely we listen to the CBC 4 and all the things that are happening within the 5 Northwest Territories but not every home has still 6 got a radio to listen to what's happening. So, in 7 order to make a good report to the Government of 8 Canada, I think you pretty well have to listen to 9 the people first and then you must listen to a lot 10 of old people down on the river. Like, for 11 instance, I visited down the river on some 12 occasions, he says. I've been down the river a few 13 occasions. I met with a lot of people that you 14 already visited those communities. 15 16 They come around and tell me that the Inquiry people were here. They talked 17 to them, told them about all--how effective the 18 pipeline is going to be for us, for our future. 19 Maybe in the last minute, he probably might come 20 around to your community and talk about the--or have 21 22 the hearings over there and those people come around and told me to support those people. 23 I know how bad the feelings 24 Supposing I was the Commissioner of the 25 they got. Inquiry. Maybe I'll listen to the people. 26 the reason why I'm still protecting those people 27 there, he says. I surely like to feel the poor 28 29 people down the river, that's if you've got a heart. 30 Well, since I heard a lot

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

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

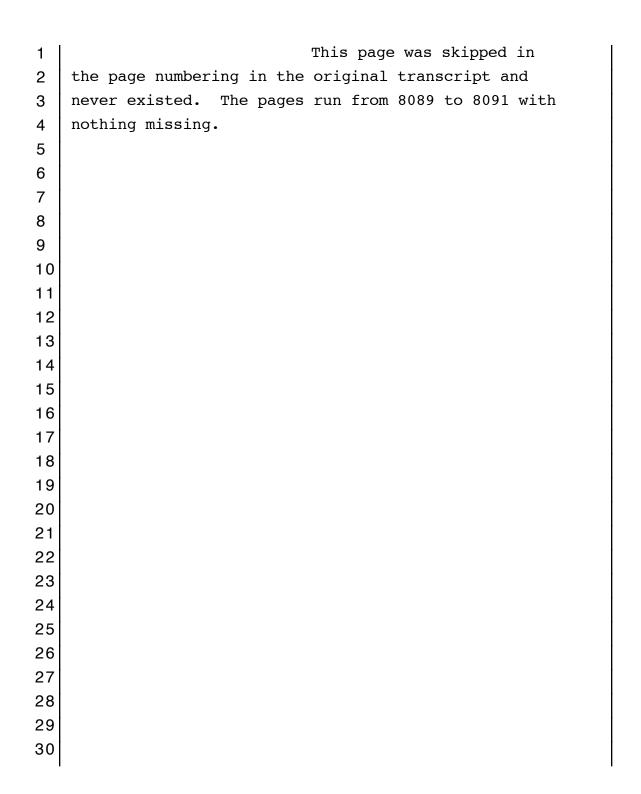
I would like to see you end up coming out with a good report not to agree with the Government of Canada to have the pipeline go through. We, as native people, we urge the government not to have the pipeline come through, through you, and I hope you take our message right across to the Government of Canada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

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

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reason why they want to express their concern because the
1
   land is very important for them. They haven't got
2
   anything to eat, I suppose, but if they want to go out on
3
   the lake or go fishing or something like that, they could
4
   live off the land nice and easily.
5
                              Then we expect you to help
6
   the native people and write out a good report about
7
   them, he says. Id like to thank you for listening
8
   or taking up your time for listening to me, he says.
9
   I'd sure like to make my last remark saying that we,
10
   as Dene people, don't want the pipeline to cone
11
12
   through.
             Thank you.
                              TED BLONDIN sworn:
13
    (PETER LISK SWORN AS INTERPRETER):
14
                                            My name is
                              THE WITNESS:
15
16
   Ted Blondin,
                  I have listened to the statements made
17
   by people along the Mackenzie River and I have
   listened to their pleas for no development before
18
   land claims.
19
                              The same holds true here.
20
   What I am going to talk about today is to prepare
21
   ourselves for the land claims and for any other
22
   development following, including the pipeline.
23
                              THE COMMISSIONER: Excuse
24
   me, Mr. Blondin. Speak a little closer to the mike.
25
   I want to hear what you are saying.
26
                              THE WITNESS:
27
                                            What am I
   going to talk about today is to prepare ourselves
28
29
   for the land claims and for any other development
    following, including the pipeline and for the future
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of the Dene. Preparations do not begin when an 1 agreement is signed between the Dene of the N.W.T., 2 Government of Canada and the pipeline companies. 3 It has to begin now. If no 4 preparations are made, then we are set on a path of 5 total disaster for the Dene. Preparations have to 6 be made so at least we have a controlled disaster. 7 A pipeline has not even been laid on N.W.T. soil yet 8 and already development has affected the people in 9 the Rae area. 10 This is one of the reasons 11 that the people of Rae have recently voted for 12 prohibition. With three dams on Strutt Lake, the 13 effects are all around you. The water level in 14 Marion Lake is still low One can walk from Rae to 15 Edzo through the water. There are islands all 16 17 around Marion Lake that were not there three years 18 ago. 19 When I say prepare, I mean prepare for the control over education, economics, 20 21 and political control. We should have a say on all 22 development. Also, there should be several large portions of the land set aside, not reserves, set 23 aside for people who know no other trade than to 24 25 hunt, fish and trap. We have to prepare now for once the agreement is signed, the wheels of 26 27 development will not stop for anyone. 28 There have been many 29 discussions between Dene people and government about programs along this line for the preparation in

little rooms in Ottawa and in Yellowknife. 1 2 answer has always been the same. There is no 3 money. It is a shame for that 4 reason that it will be a ruin of many good people 5 and it'd be a shame even worse that after it is all 6 7 over, that nothing could be done about it for it would be illegal slaughter. The pipeline means 8 money. It means money to the oil companies, to the 9 businessmen of the North and it means many jobs for 10 the people of the North. We cannot have a disaster 11 that has happened in Glenallen in Alaska where 12 natives had low paid jobs and outsiders had high 13 paid jobs. Because there was a lot of money around, 14 businessmen boost up prices in which natives could 15 not keep up with. Therefore, had to turn to crime, 16 17 welfare and whatever. We cannot sit by and watch our people turn into little children and the White 18 man's society. 19 When the government sits 20 down with the Dene to discuss land claims, we 21 22 cannot deal, we cannot deal for a way of life which has set itself on a path for the future of 23 24 the Dene. If the government feels that we are 25 asking too much, it is not so. It is the other way around. The government of Canada is asking 26 27 the Indian people to deal with their way of life and that is too much to ask. 28 29 It is for this reason that we're not going to deal. We are going to demand.



And the Government of Canada and the oil companies 1 are going to pay and they are going to pay to the 2 rightful owners of this land, the Dene. 3 In closing, I would like to 4 thank you, Mr. Berger, for giving me a chance to 5 make my presentation and giving me the opportunity 6 to open the eyes of the Government of Canada, the 7 oil companies and the people of Canada, which has 8 been closed to the struggle of the survival of the 9 Thank you, Mr. Berger. 10 Dene. 11 THE COMMISSIONER: Thank you, Mr. Blondin. 12 13 (WITNESS ASIDE) (SUBMISSION OF TED BLONDIN MARKED AS EXHIBIT C-644) 14 We have THE COMMISSIONER: 15 the written statement that you used, Mr. Blondin. 16 Maybe we should stop for five minutes and stretch our 17 legs and Chief, you and the members of the Band Council 18 might consider how long you think we should carry on 19 this afternoon. It's fine with me, whatever you want to 20 do, but it's getting late and I think we'll just-take 21 about a five minute break and then we'll start again, if 22 that's all right. But you people let me know then how 23 long you want to go this afternoon. 24 25 (PROCEEDINGS ADJOURNED FOR A FEW MINUTES) (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 26 THE COMMISSIONER: We'll 27 start again. We'll hear one or two people before 28 supper and then well come back after supper and then 29 we'll come back again tomorrow morning. So, we'll

try to give everybody a chance to be heard, 2 (JIM RABESCA RESUMED AS INTERPRETER) ANTOINE LISK, sworn: 3 INTERPRETER: Well, I am 4 Antoine Lisk, he says. I come from Yellowknife. At 5 the present time, I think he's the Yellowknife Band 6 Chief over there. I remember since the first White 7 people came into Yellowknife when the first mine 8 started back in 1934, I know how those people, the 9 white people destroyed the land within the native 10 territory. 11 Then not only the 12 destroying or polluting surrounding Yellowknife, 13 other than that they sort of spoiled the traplines, 14 all the good hunting grounds and now, they come 15 around with the forest fires again. They kept 16 17 saying there's no money to put it out and then they let all that good hunting ground burn out. 18 19 Now, there's no way that the people are able to go out hunting because there 20 21 is all the good hunting grounds are all burned out 22 or still burning it. People are kind of restless, tired of seeing things like that on and on. 23 about forest fires, supposing if the pipeline went 24 through and then there's no doubt that there'll be a 25 There's going to be fire for sure and 26 supposing if it did get around to the pipeline and 27 then might destroy the pipeline. 28 29 But by all means, the way we look at it, I think those white people are sort

of looking for trouble for the people instead of helping native people in Northwest Territories. I used to remember in the past when you talk about the White people spoiling and polluting our lands.

When you talk about mining in Yellowknife that has something to do with the prospectors that did spoil our land. They led the way without consulting native people and they went ahead and mined the country out and then they sort of polluted the lake and they were the people that polluted our lakes and all around the Yellowknife Bay.

Not only that, but now came the pipeline people. They come around again and tear up all the lands and they will do the same thing again. They are spoiling everything on the land. I don't think that's fair enough for the native people, he says, but on top of all these things, he said, those white people never had any time to sit down and talk things over with native people before they go ahead and construct anything on the native land.

I don't see why they have to come around and consult with us just to convince us to have the pipeline go or make a report saying that the native people agree with us. So, now you've got a chance to go ahead with the pipeline. Maybe that's the kind of report we might end up receiving or that's the kind of report you might report about us.

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Just last year, he says, I had the opportunity to go and visit Alaska where the pipelines are under way right now. Then I have a chance to talk to the people and how effective it is and I've seen a lot of the people. I even went down to see the cookhouse or something like that. told those people, how many people are employed over there? How much money is involved just to feed the people? Something like two million dollars, something like that, he says. So, there was about at least a few thousand of those white people working there on the construction site, he says. It's about thirty miles out of the Eskimo community. Then they are cutting lines -- I don't know what they're doing but they're burning something over there. big stack of smoke along the road. I'm pretty positive that they are burning all the trees and everything right down, he says, during wintertime. Yes, after what I saw over there, he says, I don't like to see anything similar happen this end of Northwest Territories. So, after all that, I happened to talk to some people down the river and then I have a chance to talk to the people over here and told them about what I saw over there and they all agreed with me. Those people down the river that I spoke to and then some people over here too, they said something like the land over here is not similar to some other lands over there because the soil is not the same. This end of the Territory

is nothing but rocks. 1 During wintertime, even 2 rock splits. Sometimes it's so cold that even rocks 3 split. Suppose that happened that the pipe was 4 laying on a rock and then those things have got to 5 break too. I understand there is a lot of native 6 people in the Northwest Territories, not only in Ft. 7 Rae community, that might be affected. 8 There is a lot of people down the river and there's a lot of 9 communities that are involved where the pipeline so 10 happens to be going through. 11 They are the people that 12 13 are going to end up suffering. So are we. They are just like our brothers and sisters and we like them 14 all. We don't want to see them suffer and that's 15 the reason why we are trying to protect them. 16 sort of agree with all of what these other people 17 had to say about the pipeline, how effective it is, 18 how it's going to destroy the land and how the 19 livelihood of native people right around the route. 20 21 Right now we are talking 22 education on sane occasions. Now, there is a lot of young people going to school right now and I think 23 they are only going to school just to get a decent 24 education for themselves. But yet, some old people 25 are going to live with the young people alike and 26 then they're going to share everything that's in the 27 land. It doesn't matter just because if he's an 28 Indian and goes outside to university and all that, 29

that doesn't mean that we are going to turn him out

of the Territories. We will pretty well have to 1 need him and share all these education backgrounds. 2 On the same token, those 3 people that are going to be living here in the future 4 anyway using Northwest Territories. We don't want to 5 see the pipeline come through and spoil everything for 6 Supposing the pipeline ever broke and it's 7 them. going to be quite a disaster. You might have to blow 8 up the whole Northwest Territories and then you'll 9 really be looking for trouble. 10 Something like that is in the 11 forecast. Probably twenty years from now things will 12 probably be different but yet, twenty years from now 13 doesn't mean we are going to change our minds. 14 After what we heard about the 15 16 pipelines -- we have a lot of communications back and forth from the people down the river and had a lot of 17 good discussions and yet it doesn't mean that we have to 18 agree with the Inquiry people or the gas people. 19 The people with the 20 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 take our message across so that you convince him not 24 to have the pipeline go through Northwest 25 Territories. Supposing if you want to hire some 26 people on the construction sites, any construction 27 that's going on in Northwest Territories, they 28 always hired a few local people to make it look 29 nice, to say that they employed native people.

We know a lot of youngsters 1 2 that go to work working under some supervision, makes a few thousand dollars and go home. Send him 3 back into Yellowknife or probably back to Inuvik, 4 Whitehorse down south. What do they do? 5 and get drunk and destroy themselves. Since 6 Yellowknife started back in 1934, like I said, he 7 said, there's at least twenty-six people have died 8 on that occasion, on that manner. 9 You know that this is just 10 a city like in Yellowknife but that's how effective 11 it was just for the mining purposes, a city like 12 that. How about the construction that's going to 13 be? Take in a lot of people. Probably might have 14 to employ a few native people, make friends with 15 some other White people and then they have a big 16 party and then they get into some disastrous area 17 and using firearms or something like that and then 18 they probably might lose a lot, of lives. 19 There were a lot of 20 21 discussions and things like that around any community that attended meetings to he says, and there was a lot 22 23 of thoughts about it too and a lot of discussions amongst the parents of young people that might be 24 employed. I understand some old people come around and 25 say well, maybe -- I got some young boys and they have 26 never been employed for a long time. And supposing 27 they get hired? They might end up destroying all their 28 lives. We don't want those white people to go and 29 destroy our young people, he says, because there is a

lot of good people and they have got good parents, good 1 They have got respect for their old parents and 2 those old parents, they do got respect for their 3 youngsters too. 4 In Alaska, visiting those 5 people that I have visited at these seven 6 communities, I had a talk with those Eskimo people 7 down there, he says. I exchange ideas with them 8 about how the pipeline did affect their communities 9 and how the White people when they first landed over 10 there, how did it spoil the livelihood of native 11 people and they sure told me something about all the 12 life and the land and everything. 13 It's not the same as it 14 used to be at one time before the white people came. 15 For exchange, I told them the same thing too, he 16 In Northwest Territories where I come from, 17 before white people, we had a peaceful life. 18 used to share everything amongst ourselves. Right 19 now, those white people came around and destroy 20 everything for us and the life and everything is not 21 22 as it used to be at one time, he says. 23 Yes, I attended a lot of meetings and a lot of discussions. I have been at a 24 lot of meetings with the young and old people 25 involved. I've heard a lot of young people speak 26 too, he says. I've got respect for young people and 27 I certainly got respect for old people since they 28 29 spoke a lot of times on a lot of occasions. 30 Everyone of them said some

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thing about our native land. They like to live off
1
   the land as much as possible. They live off the
2
   land and use the country food out of it.
3
                                              They don't
   want the White people to exploit things anymore than
4
5
   what they've done.
6
                             But yet, they are doing it
   or intending to do it. Now, they come around with
7
8
   something so-called pipeline came around again with
   promises such as employment. Nobody can agree with
9
   anything just because of employment. There was a
10
   lot of promises on a lot of occasions.
11
   lived up with it. The same thing is going to come
12
   back in that manner for sure, he says.
13
                             Thank you very much for
14
   listening to me, he says.
15
16
                              (WITNESS ASIDE)
17
                             THE COMMISSIONER:
                                                We'll
   adjourn now for supper and then come back maybe as soon
18
   after seven o'clock as we can all be here.
19
   okay? Okay, we'll come back at seven and we'll carry
20
   on this evening and hear as many people as we can.
21
22
    (PROCEEDINGS ADJOURNED TO 7 P.M.)
23
    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
                             THE COMMISSIONER: All
24
25
   right ladies and gentlemen, are we are set?
   almost seven o'clock, so we better get started.
26
                             THE INTERPRETER:
27
                                                The first
28
   speaker on our agenda is Father Pochat.
29
                             FATHER POCHAT sworn:
30
                             FATHER POCKAT: Judge Berger,
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Chiefs and members of the Council, my name is John 1 2 Pochat. 3 I have been asked by the Dene Council of this town to testify before you and 4 5 because there are so many people more qualified and with more knowledge who want to speak up, I will be 6 7 very brief. First of all, I would like 8 to speak in the language of the people, if you don't 9 mind. Even though I have spent twenty-two years of 10 my life in the North, I believe that I cannot speak 11 of this land like those people who are born and 12 raised up here and will die on this land. 13 It's their country and 14 their land. I came here to teach and in many ways I 15 was taught and I learn from the peoples Travelling 16 17 quite extensively throughout the Mackenzie District and even more extensively in the Dogrib Territory, I 18 have learned what people mean and feel when they 19 talk about their land, about water and rivers, about 20 fur and moose and caribou, about fish and birds. 21 22 For the last fifteen or 23 seventeen thousand years or more they have lived on this land and they have survived. In all the 24 25 changes brought by your modern time, I understand their concern for the future and the future of their 26 people and their land. I could have talked at 27 length on what is happening in Fort Rae, Rae/Edzo 28 and Lac La Marti and Rae Lakes but as I said before, 29 there are people more qualified and outspoken who

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will tell you how they feel in all of those changes.
1
                              I am in no way qualified to
2
   talk about a pipeline.
                            It is not my field but I
3
   fully support the leaders of this community when
4
   they asked to be recognized as people, to be given
5
   the chance to determine their future, to have a
6
7
   voice to be heard when they talk about their
   country, about their land, about their people.
8
                              Wisdom and patience have
9
   taught them how to survive in this hard country.
10
   The same wisdom and patience will guide them in the
11
                    Judge Berger, kindly listen to their
12
   years to come.
   voice. Thank you very much. (WITNESS ASIDE)
13
                              THE COMMISSIONER:
14
                                                 May I
   have your written statement so that it may become
15
   part of the permanent record of the Inquiry.
16
17
    (SUBMISSION OF FATHER POCHAT MARKED EXHIBIT C644)
                              MRS. ELIZABETH MACKENZIE, sworn:
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19
                              THE WITNESS: Mr. Thomas R.
   Berger, Mackenzie Valley Pipeline Inquiry held in
20
   Fort Rae, Northwest Territories.
21
22
                              I'm pleased to present my
   views concerning the hearing which are being conducted
23
   on the right-of-way of the proposed Mackenzie Valley
24
   Gas Pipeline. On matters of common interest and great
25
   importance to all native people of the Northwest,
26
   Territories and especially the people of Fort Rae, I
27
   have decided to speak and have you understand.
28
                              In common with other native
29
   people of the Northwest Territories, I believe that
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land claims which are presently being pressed by us 1 through our organization, the Indian Brotherhood of 2 the Northwest Territories, should be settled first, 3 as said by other native people in the Delta and in 4 the South Mackenzie and again to you here today. 5 We are the descendants of 6 the original inhabitants of this country and reports 7 from the CBC, Time Magazine and others, an example 8 which I have here dated June 2, 1975, this is what I 9 see about the pipeline; this man is a welder but 10 he's not from the Northwest Territories, he comes 11 from the South, and this is how the ground is 12 destroyed by the pipeline. 13 THE COMMISSIONER: In Alaska. 14 THE WITNESS: In Alaska, 15 Alaska Pipeline and this is really on the sea and 16 17 more people from the South come and more people are waiting for a job. This big city is getting bigger 18 by night and this is a drilling that is so big that 19 destroys the land, all the land. 20 And this is a night that 21 22 makes the shows, that spends money with our people. 23 Its so very cold in this The land is so cold. country. I'd like to show you that. Now, reports 24 of President Ford of the United States who looks 25 into the problems and because of bad works on the 26 pipeline, I do not want this in our land. 27 We want to know why the 28 29 government has never listened to the native people

of Canada. Many times we have suffered and hoped

for help but to no one who could hear our plea. 1 do hope Justice Berger that you will tell them for 2 us in your report. I also hope you have looked at 3 our town and saw for yourself what I mean, The kids 4 and the young men of this town need schools where 5 they may learn about things like this and so they 6 7 will be able to work at home and still go back on the land as they wish. 8 I love this land and still 9 go back from time to time, in spring and fall, but 10 still I would like my kids to be better educated and 11 Thank you very much for your time, 12 better schools. Justice Berger. (WITNESS ASIDE) 13 (JIM RABESCA TRANSLATES ABOVE INTO DOGRIB) 14 THE COMMISSIONER: Can we 15 have the statement you read and the magazine too, if 16 17 you would be willing to let us keep them. (SUBMISSION OF ELIZABETH MACKENZIE MARKED AS C645) 18 19 RICHARD WHITFORD sworn: THE INTERPRETER: Our next 20 speaker on our agenda is Richard Whitford if he's --21 22 MR. WHITFORD: Justice Thomas Berger, Chief and Band Council, members of the public, I 23 am pleased to be here tonight to be able to partake in 24 the Mackenzie Valley Pipeline Inquiry and the topic that 25 I've chosen is the development, economic development; not 26 the economic development of the pipeline, but rather the 27 economic development that we have in the community at 28 29 present. 30 I think you will find, Mr. Justice Berger, that

what I have to say tonight relates to the community as a whole in having to live and to be in this community for seven years, to try to understand something that is so far away when your own community, at the moment, is in total disarray.

I am from the North, born lived and raised in Fort Smith, Again, sir, we meet in Rae and how pleased I am that first you have been able to be here. Second, to be able to hear everyone who has something to say in order that you may be able to write a report on the Pipeline Inquiry to hand to the Canadian Government.

To speak of pipelines or other major projects of this sort at this time here in this community, one first has to take a look at what is presently in this community in terms of economic, social and living conditions. I hope I may be of some help in telling you or even showing you parts of this town which are very important for you to see and may be of some help to your report.

Number one, economic development. It makes it very hard at this time to understand economic development because some of the blunders its caused and how we have very little input into them from both the government and the outside controllers, Examples:

- A. most of the houses built in the past few years were built with very little help hired from Fort Rae.
- 29 B. the bridge at Frank's Channel has been built
- 30 backwards. The highest part of the bridge is over the

shallowest part of the river and the lowest part of the 1 bridge is over the deepest part of the river. So, boats 2 3 stopped coming years ago. C. the road from the Junction to town has not been 4 gravelled for years now. When it rains, the road 5 turns to clay and people cannot go to town or the 6 7 kids cannot even go to school until this road dries 8 up. D. the waterplant and pump house have old equipment 9 to both treat and filter the water and has no 10 settling tank to clear the dirt away. 11 very deep gray and the lake is very, very shallow. 12 Two people have died in most recent months, partly 13 because of the water problems. 14 Number two, social 15 We have no recreation facilities here to 16 17 speak of, such as indoor skating rinks or swimming pools in order to avoid swimming in this lake. 18 Also, we do not have a good gym where we can all go 19 and play sports or bingo or even shower after we 20 have done sports. The pool and gym are too far away 21 from Rae and are closed in the summer. We have very 22 little to do here except watch shows, play bingo or 23 play ball. In winter, just shows and bingo. 24 25 Three, living conditions. The homes here in Fort Rae are very over-crowded between 26 ten, twelve, fourteen and sixteen people in some of 27 these homes with no running water or showers, but 28 rather big stoves or furnaces in the living rooms. 29

Very little repairs are done to these houses.

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:
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(JIM RABESCA RESUMED AS INTERPRETER) 1 2 THE INTERPRETER: Eddie Paul Rabesca is presently one of the Band Council members 3 who just recently got elected and he said, I 4 understand that the Inquiry people are here now, so I, 5 at least, might have an opportunity to speak to you. 6 7 The history of the first 8 signing of the Treaty, we all know or heard about what happened in the past. There was a good 9 agreement amongst the White people whoever it was 10 that was representing the Government of Canada, and 11 they made all kinds of promises and agreements and I 12 understand that I don't believe that that was the 13 proper conduct of the meeting that they had. 14 15 They made all kinds of 16 promises nowadays that everything has changed. 17 Something like that, you know, the Government of Canada never lives up to. I've seen a lot of 18 government people visiting our communities a lot of 19 times. We have a lot of meetings amongst ourselves 20 in order to express our concern to the people, the 21 22 government people. There is all kinds of government people coming in from the South, either that could 23 be Government of Canada's people, Territorial 24 Government, They come here and meet with the people 25 and then they write down all kinds of problems that 26 we think we are facing at the moment. 27 28 The next thing we know 29 there no report coming back to us, at least a definite answer. There's nothing that has come back

to the native people at all. He says, after all, 1 what happened with the Government of Canada as 2 promises and all that and including Territorial 3 Governments and various companies throughout Canada 4 and then came the pipeline people. 5 I understand they are going 6 to bring in a flock of people and what's going to 7 8 happen to the native people? Are they going to over-crowd the people in Northwest Territories. 9 Supposing if more people come in from the South 10 happened to be over-crowded in the Northwest 11 Territories, there probably might be a need for 12 doctors to control the over-crowded people in the 13 Territory. 14 At the present time, we are 15 16 even short of doctors over here in the Northwest Territories, We need more police force to control 17 even local people here in the Northwest Territories 18 and supposing they pretty well have to provide their 19 own doctors, provide their own police force. Since 20 all the people that are coming in from the South, 21 22 supposing if the pipeline came through with all the people that are supposedly coming into Northwest 23 Territories, over-crowd every community there is in 24 Northwest Territories, I would imagine that those 25 people are going to take all the jobs away from the 26 native people because they are all trained and 27 28 prepared for a job. There is all kinds of 29 construction going on in the Northwest Territories 30

at the present time. There is some construction, 1 building houses, building roads and oil companies 2 down the eastern Arctic are all the way down the 3 Mackenzie. Not only but everyone of them is, he 4 says, all the people that I've just mentioned. 5 always have to leave behind their dumps and garbage. 6 Some of their road equipment is lying around. 7 countryside doesn't look like it used to be at one 8 time. 9 We go so-called Territorial 10 Government and Government of Canada making all kinds of 11 laws that govern Canada and Territories . They have 12 got all kinds of people making game laws, giving the 13 opportunity for White people to hunt and fish within 14 the Northwest Territories. I don't really like the 15 people coming in from the South, taking over our land, 16 exploiting. We have got enough people at the present 17 time. we have got enough of them. We don't like to 18 see them around anymore. 19 Yet, you're saying 20 21 something like you're going to have to need more 22 people in the Territories, at least six thousand. we don't need them. They are pretty sure they are 23 going to be up here just to exploit our land. 24 Things like that, we don't want to see happen. 25 would like to retain our land as much as possible 26 for the young people for the future. 27 I'm pretty sure, supposing 28 29 if we happen to go down South, we people live in the

Northwest Territories, we native people, and

crowded over there, I wonder how they would like it. 1 Knock down their trees, knock down their 2 countryside, tear their landscaping or something 3 like that; I don't think they'll like it. 4 5 In return, those people, that's what they want to do with us over here in 6 Northwest Territories. After all what you have 7 listened to our remarks, I'm pretty sure I'm not the 8 only one that mentioned this to you in your times, 9 while you are conducting the Inquiry. I hope it 10 least if you had a heart enough to listen to the 11 native people and bring the message back to the 12 Federal Government or the Government of Canada and 13 have a good report about our native people in the 14 Northwest Territories. 15 16 Just while you're here, just for a couple of days or so, listening to young 17 and old, we have got some little students over here 18 that present their briefs to you, in order to listen 19 to us, to make sure that everything is all heard and 20 sent or transpired to the Government of Canada, 21 22 through you, just so that they don't spoil our land for the future use of native peoples 23 That is all I would like to 24 say but I hope--I don't want to see the pipeline 25 come through unless--we are still in the process of 26 going for our land claims, so I hope that you take 27 everything into consideration. 28 29 THE COMMISSIONER: Thank you. 30 Thank you, sir. Your statement was written out

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I believe. If we could have that, we would like to
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   have it marked as an exhibit and Mr. Whitford had a
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   written statement that I think is still on the table.
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   If we haven't got that yet, that statement of Mr.
4
   Whitford's, I'd like that too.
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    (SUBMISSION OF E.P. RABESCA MARKED AS EXHIBIT C-647)
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                              (WITNESS ASIDE)
                              THE INTERPRETER: We've got
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   Joe Migwi to speak.
                         Joe?
                              JOE MIGWI resumed:
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    (JIM RABESCA RESUMED AS INTERPRETER)
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                              INTERPRETER:
                                            Joe Migwi is
   one of the former Band Councillors and then he just
13
   recently got re-elected to this present Council and the
14
   Band Council and he'd like to address to the Inquiry
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   saying that he was quite happy to see Mr. Berger and
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   all his staff thinking that you are going to bring a
17
   good message from the Government of Canada to us.
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                              On the same token, as
   having the opportunity to speak, since I am just
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   elected with the present Council and we give the
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22
   opportunity for the general public to express their
             In summary of that, we would like to add
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   to what we think it's probably 'necessary for the
24
   Inquiry and to support our fellow Canadians.
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                              I fully believe that we were
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   here before the White man came.
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                                     If you wanted to prove
   it, he says, we were even here before you arrive over
28
   here. Yet, even before Columbus ever sailed to America
29
           The coming of the white people or on their
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arrival during the 21st met with the native people in the Territories. Those days it wasn't easy to get around but somehow, one way or another, if it wasn't for the native people in Northwest Territories, I don't think those people would ever have survived without native people.

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

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

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

native people so that they could lose their lives. 1 Talk about spoiling our 2 land, he says. It is not only land that the 3 government spoils, and they introduce some alcohol 4 to the communities, brought it amongst the native 5 people. Certainly a lot of time native people or 6 7 there were a few loss of lives. My greatest concern is that 8 we as a Band Council weren't consulted when there 9 were some decisions or construction to take place 10 within the Northwest Territories, We have the Snare 11 Hydra. When the development came into being, I 12 donut think the native people over here that might 13 be affected or ever consulted before the 14 construction went. Some of these things like that, 15 I really don't like. 16 17 For example, since the Snare Hydro went into effect, for some reason or another 18 they went ahead without consulting native people and 19 yet, at least the power generating plant over there 20 is, it seems to us, is right in front of our doorstep. 21 22 Yet, we have to pay the fuel, not the fuel, but the power rate's, something which is too damn great. 23 you people come around and say that you are going to 24 get cheap fuel from the pipeline. I don't think 25 you'll ever be any better than what the Snare Hydro 26 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 his own land or his surrounding land and we don't want

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to see the land spoiled or buggered up. We like to live off the land and be nice and peaceful and living amongst one another because we know that the land is important for us. We know and hear a lot of stories about the Alaska Pipeline which is under way and there's lots of hazardous things that are coming with it surrounding the pipelines. After what we learned over there through experiencing it, which we don't want to see it happening within the Northwest 10 Territories, Since we are in a process of having the 11 land settlement with Government of Canada ourselves, 12 and we decided a lot of times saying that we don't 13 want any development to be created within Northwest 14 Territories, not until after the land claim is 15 I'm not saying that even though it's been 16 settled with the native people, I'm not saying that 17 the pipeline should go, because I pretty have to 18 consult with other people before it's been approved. 19 Well, we really appreciate 20 having you to listen to us because you are hired to 21 22 listen to people, he says. After you have been over here in Northwest Territories, visiting every 23 settlement and hearing the same thing as what we are 24 saying right now, probably down in the Delta, 25 wherever the pipeline people are destroying the 26 27 land, we don't want to see anymore of the land spoiled again. 28 29 So, with all due respect, there is no doubt in everybody's mind that's the way

they feel at the moment, he says. I understand that all the native people that do live and survive off the land before the white man came, and they somehow managed to have firewood for their own heat purposes and now you come in telling us that you need fuel for oil or something like that. Something like that, native people don't want. They have got all kinds of wood to burn. They don't need fuel to have heat in their homes.

We know that there is all kinds of land that has been spoiled, not only by the oil companies, but all kinds of the people, the mining people like in Yellowknife. We understand there is some arsenic in the water and there is fish or it doesn't even taste like it used to be at one time, if you want to go fishing.

Now, you come around and tell us that there was all kinds of expertise over there, experts and where are they Why didn't they tell us a long time ago there was some arsenic in the water and polluting that little bay over there they got out of Yellowknife Bay? You call some scientists to look for the forecast and now there's all kinds of fish being fished out of the Great Slave Lake, Something like that could have been used for the native people or at least preserved for them for the future use.

Yes, I've seen that the construction sites sometimes I go and visit or happen to take a look at the construction sites,

even just the road construction. I've seen the 1 bulldozers using all kinds of diesel fuel, oil 2 spills, and then there was some prairie-chickens, 3 rabbits and they go through them things and then 4 they go and die off. All of those people that work 5 out in the bush tearing up the land and I see it of 6 7 my both eyes. Yes, we do talk about something 8 that we believe and see for ourselves with our both eyes. 9 Just talking about the bulldozers tearing up the land 10 just to build roads and leave us the oil spills and 11 things like that and then they spoil the lands for the 12 game. Supposing if you are going to build a pipeline, 13 you probably might need a lot of bulldozers and lots of 14 oil, diesel fuel. You are going to kill more than one 15 little road that is being constructed. 16 17 Yes, we native people, we trust one another when we. want to make some deals and 18 talk to one another. We do trust one another. On that 19 same token, we would like to trust you to come up with a 20 good report to the Government of Canada on behalf of 21 22 native people in Northwest Territories and saying that the native people don't want a pipeline. 23 Yes, I really appreciate 24 having you listening to my views and taking the 25 message back to the Government of Canada and I hope 26 I could trust you again to make a good report. 27 That's about all I'd like to say. Thank you. 28 29 (WITNESS ASIDE) 30 SUSIE BRUNEAU resumed:

1 2 THE INTERPRETER: He is presently one of the Band Council. At one time he 3 was one of the Chiefs of this tribe. Since you are 4 5 here today, I'd like to express my concern too. Many of you are -- Mr. 6 Berger, you probably don't know who I come from. 7 dad was one of the famous Chiefs at one time and he 8 was the Chief for thirty-six years. Yes, my dad 9 used to have some visions or he was looking forward 10 for the people, for everybody's future. At one time 11 or another, he noticed that some of these children 12 are sent out to school to various residential 13 schools, right across the Great Slave Lake, They 14 pretty well have to be flown in and there's quite a 15 danger in having the motor fail on a plane. 16 decided to have his own residential school right--17 situated right in Fort Rae. 18 19 At the present time now, it end up over at Edzo. This is where you probably are 20 21 boarding all these nights, I suppose, he says. 22 really appreciate what he had to do for the people of Fort Rae at that time. I understand that there 23 is a lot of young children going to school over 24 there and having--and being able to write. 25 In those days hardly any people could read and write, in his 26 27 days. 28 But something like he hadn't forecast for the people and nowadays everybody seems 29 to be reading and writing. He handled a big tribe at

one time and not only the tribe itself, but he 1 happened to talk to government officials on many 2 occasions and yet, he went through a lot of promises 3 since the government -- was dealing with the 4 government and saying that he'd like to retain the 5 hunting grounds and trapping areas for native use. 6 7 Yes, since he has spoken and dealt with the government on a lot of occasions 8 and spoke the same native language and we listened 9 to one another and keep for our own use and whatever 10 he said to the Government of Canada at one time or 11 another, we still believe and we still retain what 12 he had mentioned or what he expected the natives to 13 do with what he said to the Government of Canada. 14 Having listened to my dad 15 16 at many occasions repeating what I said over and over He likes native people to use the land as much 17 as possible. You people are talking about 18 employment, hiring people on the pipelines or any 19 jobs on construction. If we believe you at any 20 occasions and then do away with our lands, I donut 21 think everyone of us will ever survive because we 22 probably might end up starving to death. 23 I appreciate having you 24 tonight and talking to you and bringing the message 25 back to the Government of Canada and hope that you 26 come up with a report that would just say exactly 27 what we said tonight, Yes, I understand what has 28 been said on many occasions at these hearings across 29 the Delta and people spoke strongly against the

1	pipeline and I do agree with them wholeheartedly.
2	Supposing the pipeline went
3	through just by ignoring native people's voices and
4	there's no way that native people over here, especially
5	in Fort Rae, will ever begin to farm because the soil
6	isn't there. There is nothing but just bare rocks. In
7	order to listen to you, we are just wasting all our
8	times, good times. We could have been out on the
9	grounds, in the land, fishing or hunting; but in order
10	for us to present our case, that's the reason why we're
11	here today, just hoping that you bring our good stories,
12	good side of stories back to Government of Canada.
13	We know that you are not
14	here for very long but yet, we happen to take our
15	time off in order just to talk to you, to trust you
16	so that we could hear that you brought our message
17	to the Government of Canada. Thank you.
18	(WITNESS ASIDE)
19	THE INTERPRETER: Jim
20	Erasmus is one of the present elected Band
21	Councillor.
22	JIM ERASMUS resumed:
23	(JIM RABESCA RESUMED AS INTERPRETER)
24	THE INTERPRETER: Since you are
25	here, I really appreciate having you with us and hope
26	that you would appreciate having us speaking to you too.
27	Yes, since we have been
28	there is a lot of talks about a pipeline. I'm just
29	wondering what all the noise is all about. I'm
30	getting to know exactly what's happening or what's

coming with the pipeline. That's the reason why I'm 1 here today expressing my views and thinking that all 2 the native people that spoke against the pipeline, I 3 believe them all and I support them too. 4 Since the pipeline has been 5 talked about and yet we understand that there's lots 6 of things that are supposed to be coming in with it. 7 You said something like six thousand people are 8 coming in to work on a pipeline and yet there's all 9 kinds of mixed people might be involved. Yet 10 there's no doubt those people wouldn't even be 11 drinking or probably transporting drugs and alcohol 12 with them and surely we lost lots of lives in our 13 communities in a lot of occasions. That's the 14 reason why we don't want the pipeline. 15 16 Well, we understand a pipeline will probably be -- well, there's a lot of 17 talks about a pipeline. We are not in favor of 18 pipelines to begin with. What really is going to 19 happen when the pipeline went through, what you are 20 really saying at the moment is saying that we are 21 22 supposed to feast over any kind of game that is on the land right now. We sure don't like to see or I 23 don't think that you people would like it if you are 24 having a feast, a big turkey or something and we 25 take it away from your table. 26 That is exactly what you're 27 doing with us, taking away all kinds of animals like 28 29 game and big game too, he says. Talking about the

history of the first signing of the Treaty, well we as

a native people don't agree with the government. 1 only the native people, but at the present time, the 2 present Chief of those days, that the Chief didn't 3 agree with the Government of Canada right away. 4 So, they delayed it for two 5 It so happened that there was a bishop 6 days. amongst them and convinced the Chief to sign a 7 Treaty. When they first signed the Treaty, the 8 doctor was involved too and they told the government 9 that they are going to have a free medicines and 10 they got convinced by the bishop. When they made 11 some such agreement that the government decided that 12 there will be no restrictions on the games for any 13 Treaty Indians and free medicine and then they were 14 convinced by the bishop. 15 16 If it only was for the government, I don't think the native people will 17 ever agree with the government. Just because of the 18 bishop they were convinced and those days when they 19 sign a Treaty, there was no mention about giving up 20 the land to the Government of Canada. So, at the 21 22 moment, there is no way that the government have any 23 title to our lands The reason why they took the 24 Treaty was that they were convinced by the government 25 and as well as through the bishop in order to be 26 recognized by people coming into Northwest Territories. 27 If the Territories got over-crowded, we mind end up not 28 knowing who is who. In order to be recognized, that's 29 the reason why they took -- some way or another

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that's the way they got convinced. Yes, those days there was no such thing as recognition of the money for native people at all but only recognition they know was the land, because they are entitled to their own land. They don't want nobody to go and take over their land.

There were some agreements with the Government of Canada in those days too saying that if the white man is going to trespass your land, what would you do with him? We don't want them, The Chief told them. Supposing if they trespass. Supposing they were starving, what would you do with them? Or maybe give them a Caribou or one moose or something like that just to have him survive off the land and then get out of the Territory without having no White people to trap within the radius of the areas where they signed.

Yes, after of all the promises weren't kept and then the white man came and came the game wardens and having some poisons to kill off the animals surrounding the native communities. There were a few animals that died of it and then some native people do hunt off the land, they see a depressed animal laying down, they go and cut it up and want it for their own use

It so happens they, feed it to the dog team and the dog team happened to fade away. They all died of it, all poisoned up. Supposing those three human beings were there and ate out of that, they

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could have died a long time ago. Yes, all the poisons that they had laid down, they never picked it up and it probably sunk into any one of those lakes and died off a few fish off the lake and that's how bad they were to us at that time.

Then we don't know whoever did that after all the good promises have been made through the Treaties. Supposing one of the government staff, sends government representative that does that type of dirty work within our Territory and they call it a representative. are saying that I'm representing Government of Canada and now supposed to be go and talk to the Government of Canada themselves, what's happening with your staff? They are killing all our land and spoiling our lands. How do we know whether it's a true representative? If that's what they are going to be doing to be so-called representative of the Government of Canada, we don't seem to trust the government representative anymore, through just what I just mentioned.

Since the Government of Canada made the laws for native people and the minute that he made an agreement those days, that became law and that's what the law is that we still retain. Yet the government staff, they come around and break them laws. There's always some other construction that has to go through within our country without people being consulted and those companies that do create some construction within our Territory, there's no doubt in

my feeling that they go and consult with the 1 government before they go ahead or the government 2 gives them the right-of-way without consulting us. 3 After having listened to us, 4 speaking very strongly against the pipeline and 5 there's another few thousand of native people must 6 7 have spoke against the pipeline, we hope that the Government of Canada, if they did hear about us 8 through your report, that not to have the pipeline 9 come through within our Territory. 10 Thank you very much, if the 11 Government of Canada happens to listen to me, he says. 12 (WITNESS ASIDE) 13 MR. J. RABESCA: It seems 14 to me like--it sounds like it's a good idea. We have 15 got six more people to speak yet and this afternoon we 16 were talking about after ten this evening, we have a 17 hand game followed by a tea dance. So, I was asking 18 the people how they feel. 19 So, the answer from Nick 20 Black, he says, maybe we have these other six people 21 22 talk tomorrow. 23 THE COMMISSIONER: What about having the -- we have to go to Lac La Martre 24 tomorrow as you know, but maybe if we came here say at 25 ten in the morning and then tomorrow morning, those 26 six people could speak that still want to. Would that 27 be all right? Well, lets adjourn now then until ten 28 tomorrow and let me just say that I want to thank all 29 the people who spoke this afternoon and again this

evening and it was a most worthwhile day and even 1 though I don't say very much when I'm sitting here, I 2 want you to know that I'm paying attention and 3 listening carefully and the people who told me that 4 they wanted me to make sure the Government of Canada 5 knew how you felt, well I've been sitting here 6 7 listening and I think I have a pretty good idea of the way you feel. 8 So, we'll just adjourn then 9 Do you want to translate that, Mr. 10 until ten. 11 Rabesca? 12 MR. RABESCA: Yes, I think we've still got another spokesman yet, which is Nick 13 Black. He's sitting at the mike. 14 THE COMMISSIONER: Nick, I am 15 16 sorry. 17 MR. RABESCA: Before I translate what he just mentioned, I just picked up 18 some ideas from the audience saying that you don't 19 come up very often and they want you to stay all day 20 tomorrow and because it is not very easy to settle the 21 22 problem just over a few days. 23 THE COMMISSIONER: Well, we agreed to go to Lac La Martre tomorrow, so we'll be 24 going to Lac La Martre tomorrow and we agreed to go to 25 Rae Lakes on Friday, so we'll be going there Friday. 26 We'll be here tomorrow and we'll start at ten and 27 we'll hear from the people who still wish to speak but 28 this is a world where the Inquiry has to complete its 29 work and that means that we have only so much time to

go to each village and we will have been as long in 1 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 am working at the Edzo school and I have taken a half 5 a day off to read this paper to you and I didn't even 6 7 get a chance yet. I don't want to take another hour off to do this. Could you give me a chance to read 8 9 this paper to you? THE COMMISSIONER: 10 Okav. Maybe we should hear from you then sir and then from 11 Mr. Black before we adjourn tonight. Is that what 12 you'd like to do? 13 CHIEF CHARLO: I would like 14 to ask the people a question first. What we are 15 talking about here is the pipeline is very important 16 17 and a pipeline is more important than hand game and a tea dance. So, we have only six people to speak and 18 I'll ask the people that we finish up tonight and we 19 have a dance after. So, six people. That will take 20 up an hour and a half. 21 22 THE COMMISSIONER: Okay. 23 that's what you want to do, that's all right with me. 24 ALPHONSE ERONCHI sworn: 25 MR. ERONCHI: This paper is 26 written about the original Treaty 11. This brief on 27 the original meaty was written by Alphonse Eronchi 28 through witnesses, Chief Jimmy Bruneau, Henry Lafferty 29 and Ned Herron. On August 19, 1921, Mr. Conroy the 30

Treaty Commissioner arrived in Fort Rae to negotiate the first Treaty. There were two policemen and one White man with him, Bishop Breynag was there too. The next day, August 20, 1921, they put up a tent outside the Catholic Church and started a meeting.

There Mr. Conroy told the people that they have to choose one man for their Chief and some others for head men, Mr. Conroy then informed the people that he come to Fort Rae from Ottawa on the order of His Majesty the King to give a Peace Treaty. As provided in the Act, the Chief of the band will receive twenty-five dollars and a head man gets twenty-two dollars and the rest of the tribes will each get twelve dollars.

Aside from that, the Indian will receive a fish net, ammunition, tools, flour, tea, bacon and matches. The sick will get--will also be cared for. In the future, there will be lots of white people coming into this country. They will come for the minerals and not to take away the land, nor games, hunting and-trapping.

Eventually when the mine will start several jobs opening will give way for the Indians to work and make money. Actually the Treaty was designed for the white, for the white man and Indian to live together peacefully but not -- but at that time the Indians were still living a very primitive life. Not one could understand the English language.

For this reason, Chief 1 2 Murphy doubted very much the truth about the provisions contained in the Treaty. He then refused 3 to take the Treaty. Later in the afternoon, the Chief 4 asked the Commissioner if he could have the paper to 5 verify what he said, to see the map with the mark on 6 it, showing the land boundaries, but the Commissioner 7 refused to give the paper to the Chief. This made the 8 Indians doubtful. 9 The meeting was adjourned 10 without assurance that they will accept the Treaty. 11 The following day the whole crowd came again to 12 participate in the meeting. Mr. Conroy said that to 13 the people, to need not worry. As long as the sun 14 rises in the East and sets in the West, and the river 15 flows down the Mackenzie River, the Indians could 16 fish, hunt and trap as long as they wished to. 17 Bishop Breynag came and told 18 the tribe, My dear people, whatever Mr. Conroy said is 19 true. Don't worry and take the Treaty." Since the 20 people regarded the Bishop as a holy man, they took 21 his words but the thief asked Commissioner again for 22 the paper and said, before he signs the Treaty, this 23 time the Commissioner handed the paper to Chief Murphy 24 and showed him the marks on the map and said, you sign 25 the paper, you keep a copy of it and I will keep the 26 27 copy of it too. The Treaty was signed but 28 never mentioned that there will be such things as 29 reserve in the future, nor the Treaty against the land.

All this time the Indian 1 2 believed that the Treaty was negotiated to bring the White man and native people together so that they 3 could enjoy peaceful life in the country and share 4 whatever wealth there is in it. This Declaration is 5 hereby signed by the three witnesses, Chief Jimmy 6 7 Bruneau, Henry Lafferty and Ned Herron. Thanks very much, Mr. 8 Berger for this opportunity for me to say a few 9 words that according to this paper, even though at 10 that time these people were still leading a 11 traditional life, they still know what might happen 12 in the future. So, therefore, they have spoke for 13 us and they. have done such things for us, for 14 their children for the future. 15 16 Today, we would like to do the same thing. The pipeline must be very important 17 for Canada, for the people in Canada, but in other 18 words, if you have built the pipeline and if you 19 have built the oil pipeline, there might not be 20 nothing happen within the year or two years or three 21 22 years or four years, but in this country, it's a very cold country. According to the weather, in the 23 wintertime it freezes and the summertime it thaws 24 out and it's shifting gradually. It might burst 25 someday and if it does burst someday, the pipeline 26 is--what I heard is four feet in diameter. 27 very great big pipeline and if it does burst, it's 28 29 going to affect a big area. I understand the majority of 30

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people in the North disagree with this pipeline and I
1
   also disagree with the pipeline too. It's getting
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   pretty late. I don't want to give a long talk, so
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   this is all I can tell you. Thank you very much.
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                              THE COMMISSIONER:
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                              (WITNESS ASIDE)
   you.
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                             MR. ERONCHI: I would like
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   to translate this in native language.
     (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)
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    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
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                              THE COMMISSIONER: I wonder
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   sir, if we could have your written statement so that it
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   could be part of the permanent record of the inquiry.
13
    (SUBMISSION OF A. ERONCHI MARKED AS EXHIBIT C648)
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                             NICK BLACK resumed:
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    (JIM RABESCA RESUMED AS INTERPRETER)
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                              THE INTERPRETER: Well, his
   name is Nick Black and he reappeared after having
18
   adjournment overnight for reconsidering what he's
19
   going to say for today.
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                              Just mentioning that I have
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   talked yesterday and then I thought of having talk
                  Then I understand that we got our
23
   again today.
   government representative with us today and we're not
24
   too sure whether the Government of Canada will ever
25
   receive our final words, but we got representative
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27
   here just to listen to us, he says.
                              When we say this land is our
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29
   land, well we are the original people.
                                            We were here
   before the white man came. This is where we
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understood it through our old folks and we still retain the title of our land. Before the white people came, the native people survived somehow living off the land, strictly off the land.

There was no such thing as laws, anything imposed upon them. There's no such thing as anything has been made by white people or didn't even have to see a white man, but yet they survived through the winter. In order to kill anything, they managed to make some bow and arrows, birch bark canoes. They made their own gill nets somehow to survive through the winter.

overseas to hit the ground in America, I suppose, Now, who did he see? Land, a few Indians. That's the way it was. That's where the Indian people come from. When the first white man stepped on land, on native land, and he appeared to face the native people and somehow or another native people got their own system of governing. There wasn't anything as shit to share the land. But the native people at that time, supposing they never knew that the white people were going to take over their land.

Yes, we understand that the native people down in this part of the Territories, they survive long time ago without white people, but after the white people came, then the traders came first. They are the people that wanted to trade for the fur of this land and so the native people try hard to kill some fur in order to get some supplies from

the white people to trade and the poor native people had to work hard in order to kill some fur and there were a lot of lives—native people lost a few lives in order just to get the fur for the white people.

Since then, there wasn't any trust amongst the white people and the native people because they always cheated the native people just for fur. Up until now, we had all kinds of leaders that did a lot of impossible things and then came our great Dogrib leader which is called Edzo and those people, they were always fighting amongst themselves with different tribes and some occasions with the White people. There seems to be no peace whenever the people met.

For some reason or another Edzo decided there must be such thing as peace, so he go and found out about how to go about it and decided to make peace amongst the people that did fight amongst themselves and then that's how the peace being created amongst the native people and various tribes and amongst the government of them all.

The original landing of the white people happened to be situated around Fort Rae was the old Fort Rae Point, That's the first original site of Fort Rae and then far some reason or another the trader happened to move at this site and then came along the present Chief at those days, move along with him, and then the Bay moved and then this is the

original site now. 1 In those days when the first 2 traders that arrived over here, I used to remember 3 they used to have the gunpowder and everything. 4 wasn't anything as fancy or modern stuff that you've 5 got nowadays. Even the white people have to suffer 6 7 through those days. Yes, those days there wasn't very much of a transportation available. 8 The white people when they 9 first landed over here, they used the native people 10 from here as the slaves and stand ahead of dogs to go 11 all the way down right across Great Slave Lake, down 12 to Ft. Resolution, just to transport mail for them. 13 We understand that the native people did work hard for 14 the white people when they first arrived in the 15 Northwest Territories, all the way down Mackenzie 16 17 River, up and down, All the way down to Fort Chip or either further south yet by working for them. 18 19 If it wasn't for native people, I don't think those people ever get around. 20 All the history that I have been repeating about, how 21 22 the native people have worked hard for the white people; those people, the native people used to go 23 down to Snare Lake all the way down to Coppermine 24 River just by pulling a little sled. 25 There was no dog teams in those days. They have to pull their own 26 sleds just to have some dry meat for those white 27 people and come back all the-way back over here to 28 Coppermine River, to Snare Lake, and all the way down 29 to Ft. Simpson over land just to work for the white

people, not, to earn anything.
After

After doing so, they come back with their bare hands but nothing in their pockets. What I'm talking about is that the people used to work pretty hard for the white explorers when they first arrived. They have to go to work all the way down the Mackenzie River, all the way up to probably around—pretty close to Coppermine River and all the way down to Snowdrift, all the way down the Mackenzie River and up all the way down to the Fort Chip area.

There's no such thing as working overtime for they weren't petting paid by months or years. They just go there for one summer long working just for the people, just for sixty dollars. Well, that's the sad story that we heard about the history of our Dogrib people, not only Dobrib people but the people down the river the Delta, We don't come from very rich people but somehow we managed to survive and work for those rich people.

Yes, those days when the native people worked pretty hard for the White people just in order to do some trading with them. Then there's no such thing as money involved per pelt as such in those days as a trader when they first arrived. They brought in big tall rifle and then what they asked for the rifle was no money involved but just a stack of fur up to the rim of the barrel. But there's no money involved but I don't know how many

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

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

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

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

When we first signed the Treaty with the Government of Canada, we didn't expect to tell us or to tell them to make a pipeline or something like that, or to make some construction, because we native people need them. Certainly wasn't involved when the first Treaty was signed.

Yes, all the old people that left everything for us to use, trapping grounds, hunting grounds, possible fishing grounds. At this site over here in Rae, the reason why those people chose it was because it was a good fishing spot and yet, people got nets in the water everyday and they get some fish off the lake everyday.

Certainly some other people, some other native people, they're in the same shoe, probably doing the same ideas. The old folks must have left everything for them to use. There wasn't anything mentioned on the Treaty that a white man should spoil their hunting grounds and their fishing grounds. Yes, we native people have our own sites where all our old people that used to live from the grounds, they still got some grounds where it shows. They used to have their celebrations and some sites where they must have had a gathering, good fishing grounds and hunting grounds.

We still keep them and preserve it for the future use of our native people and we don't expect the government or anybody to have the pipeline go through our land because we native people use our land for anything that swims

like fish and anything that flies like a bird, animals living on the land. That's what we like to retain.

Certainly we are not going to live off the pipeline because or the money, probably it's good but there's no way that you are going to convince us because we are not going to share your money, the money that you make out of all the resources. Certainly we are not going to share your money. We are not going to share your gas. That's the reason why we don't want the pipeline. We like to live the way we are, without being bothered by any companies at all.

We heard lots about the Alaska Pipeline, which is under way, and then everything that's surrounding with it and we believe the same thing is going to happen over here in the Northwest Territories, There wouldn't be any difference at all. We feel kind of sorry for those people that their pipeline went through, whether they had any consultation before the pipeline went through but we certainly don't want to see it happen here in the Northwest Territories.

We appreciate having you to listen to us and everybody else must appreciate you listening to us because you probably might be the one that's supposed to be making a recommendation to the Government of Canada. We don't know for sure what type of government you are talking about when you say the Government of Canada. Could he be a fellow that

has a good heart for everybody or he is another 1 ignorant fellow that don't want to listen to people of 2 Canada. For some reason or another, he must have a 3 heart, to give the people some pensions, family 4 allowance and some other assistance. 5 Certainly when we see some 6 government representative that they takes notes, 7 thinking that native people will believe them, that 8 they bring the message back to the Government of 9 Canada but yet, weave never seen any report come out 10 Never at all. You know, since the government 11 had supplied a few people in the Northwest Territories 12 with some homes and some homes are falling apart. 13 Prefab houses, something that is not very capable 14 enough to stand for the winter and yet they look fancy 15 from outside, painted, fancy and skirted probably and 16 yet maybe there's some families living in the homes 17 that haven't got anything to eat. 18 19 You probably must have went to the Delta and visited various communities and never 20 seen the clean landscapes or at least a garden or 21 22 people growing potatoes And vegetables. No, there isn't such thing as that. Yet, the people depend on 23 one another. Whenever they've got something to eat, 24 25 fish or game or moose or anything, they like to share. That's the type of people they are. 26 Yes, we understand that the 27 28 people coming from the South, going through universities and all that and then we got enough 29 people over here without being employed or there is an

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employment shortage over here in the Northwest Territories. We don't like to see the white people coming from outside and taking over their jobs, the job that could easily have been done by local people over here. But yet those people come in from the South and take over their jobs all the time. The government representative must at least tell the people about how things could have ran or consulted with the people before. I wouldn't doubt or I wouldn't imagine that 10 there could have been that much talks. We don't like 11 to see the people exploiting our lands. We had that 12 I think we've had enough. We don't want situation. 13 anymore people coming in and exploiting our land. 14 It's probably good for them and the government as well 15 but certainly it isn't good for the native people. 16 17 That's the reason why those people are complaining over the same problem, over 18 and over again. Supposing if we tore up all the 19 lands that the white people got and then I wonder 20 what would happen. We wouldn't even escape. 21 22 wouldn't take us no longer than half an hour or so before we would get caught and put in jail for it 23 because we haven't consulted the owner of the land. 24 The same goes with the white people that are 25 exploiting over our lands. 26 27 If the pipeline went through, I don't think the people would ever like it. 28 29 That's the reason why we've been repeating things over and over again. I think with all the speeches that 30

we've made and all the speeches you must have heard throughout Northwest Territories, maybe it's a pile of book by now. So, at that occasions, maybe I should just sum up everything now, he says.

Since we know the history of our Dogrib nation and throughout the Northwest
Territories and if we are going to be talking, I guess there will be no end to it, but I would like to say the pipeline will never feed me. That's the reason why I don't want the pipeline to go through now. On that occasion, I really appreciate taking your time off to listen to me.

(WITNESS ASIDE)

NICK FOOTBALL resumed:

(JIM RABESCA RESUMED AS INTERPRETER)

THE INTERPRETER: His name is Nick Football and he's the present Band Councillor and at least I have the opportunity to speak to you and I'd like to say a few words on my behalf. We had a meeting for the last three days. We covered a fair amount of grounds that we think it's important for you to bring back to the Government of Canada.

Not only the Band Council had the opportunity to speak to you, but there's some young people that spoke and old and some women and the general public. The way I understand it, I gather from all the people that spoke, the majority of them that are in favor of not having a pipeline coming through. I do agree with them too.

We know and we understand 1 2 what the pipeline is all about and we know it's going to do some harm. By just saying the pipeline, it's 3 hurting a lot of people already. But when it is 4 originally planned and done on the ground, I think 5 it's going to do more harm than just the plain word. 6 But living off the land, 7 I've decided that won't hurt nobody's feelings at all. 8 It wouldn't hurt your feeling. It wouldn't hurt 9 nobody's feelings and yet it's going to do some good 10 for the native people because they live off the land. 11 We know that money is important but we got our own 12 resources to depend on, something like living off the 13 land. Certainly money is probably involved for you 14 people to build a pipeline but we native people were 15 quite positive that we are not going to end up living 16 17 off the pipeline. Just because we work for a 18 19 few years on a pipeline doesn't mean that is going to do us any good for the remaining years and future 20 generations of native people. Well, we heard enough 21 22 of what harm the pipeline is going to do for us. kind of harmless. You are talking about natural gas 23 which easily could be caught on fire and you're 24 talking about oil again and the pipeline is going to 25 remain on top of the ground and once it leaked out of 26 the pipe. 27 28 That's got nothing to do for 29 the native people to live. The native people have to live off the land all right but there's no way -- it's

going to hurt the environment pretty bad. We got all 1 kinds of forest fires are located in Northwest 2 Territories and I don't know how many thousands of 3 acres are burning at the present time. Nobody seems 4 to be involved or want to take it out of the Northwest 5 Territories but yet, they're talking about something 6 7 which is pretty hazardous, which is gas. Supposing the fire is 8 closing over the land and putting a pipeline in and 9 supposing it broke, even now nobody is paying 10 attention to the land that's burning. 11 that anybody will ever protect the land for the pipe. 12 Then if the forest fire took over the pipe and there's 13 no way that anybody in the Northwest Territories will 14 ever survive that. 15 16 If the pipeline catches on fire and then you might lose the pipeline itself. 17 might lose lots of lives. That's something that 18 pretty well has to be considered nice and clear before 19 the pipeline goes through but I don't where you found 20 the idea of bypassing that. Thank you for listening 21 22 to me and I hope that you bring the message right across Canada up to Government of Canada. That's my 23 sincere thanks, he says. 24 25 (WITNESS ASIDE) 26 HARRY KOYINA resumed: 27 THE INTERPRETER: His name 28 is Harry Koyina and he is one of the longtime member 29 of the Band Council and yet he came back to the Band

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

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

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

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

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

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

today. Let me put it this way. Under the 1 Constitutional law of our country, there is an 2 underlying interest in all land that is held by the 3 sovereign and that means in the name of the Queen. 4 have a house in Vancouver. It belongs to me but there 5 is an underlying interest in the sovereign and that 6 7 means that there is an underlying interest in the name of the Queen. 8 I don't know whether I'm 9 answering this question in a way that is helpful but 10 under the Constitutional law of every nation, the 11 nation itself has an underlying interest in all of the 12 land that comprises the country. In Canada, the 13 sovereign interest that underlies all land titles is 14 held in the name of the Queen. 15 16 Having said that and having said it as simply as 'I can, let me repeat that the 17 Government of Canada has acknowledged that the native 18 people of the North have an interest in the land here 19 in the North and that they have an obligation to 20 settle the claim of the native people. Now, do the 21 22 best that you can with that, Mr. Rabesca, because I did the best I could. 23 24 MR. RABESCA: Well, I'll 25 transpire it back to my government. (INTERPRETER TRANSLATES THE ABOVE) 26 27 THE INTERPRETER: Anybody that owns land, he travels on it quite often, periodically or 28 29 something like that. Supposing if it's the government's land, why don't the government travel on it? 30

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We native people travel and cover our own land, we don't go and disturb the government's land. We travel on our own lands. that's his land, he could have been travelling on it a long time ago, quite often. It looks to me that when we first signed a Treaty saying that the land belongs to the native people and which they agreed and now it seems to me they are telling us and any company representative or government representative come around to our settlement saying that belongs to the Government of Canada. To me, I don't think it's true, he says. Since everybody got their own interests, especially the native people have got their rights to make their own decision whether they should have a pipeline go through or not, but in order to define who owns the land, we still have to renegotiate with the Government of Canada. Until the land claim is settled, we don't want to see any development come up within the Northwest Territories, anything as such so-called pipeline either too. We know that the pipeline might be important to the Government of Canada and maybe oil companies that want td sell our gas but we, the native people over here, we know that it's going to spoil the land pretty bad and it's going to hurt the land pretty bad as well as the native people within the Territories. That goes for the younger generations and for future generations too. We want

to retain the good ownership of the land and no

disaster things to appear within our native lands.

The original history of my old folks that I understand that the original founders of the two people, so-called. Indians and White man, the Indian people, they are the people that found the white man. In turn, they don't recognize it. They kept saying that they want to do something -- whatever they want to do with the development of the Territories, they'd like to go ahead. By rights, it shouldn't be like that.

When the first fur traders came and the white people came to Northwest Territories, they don't know what the hell to buy off in order to trade off for the goods from the native people. They want to trade but they didn't know what to trade with or they want to buy some fur maybe but what they did, they bought some scalps off the native people.

Yet, native people have to work for their own scalp to sell it back to them, Well, I understand that they were buying some scalps all right and then everybody got a scalp. Even the white people, they had one. Then supposing if they were smart enough, I don't think they would ever buy one—their own scalp maybe. Yet, I heard you the other day saying that some experts—supposing there weren't any experts involved in order to define what scalp was.

Nowadays, he says, after all

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

In order that all that hardship those days, nowadays, he says, in return,

we've got nothing. The poor native people still have to live off the land, go out to go and visit their nets in the morning in order to feed their families and there's no return from the white people. I don't know why we. sold our scalp for it, for the amount of

12 money.

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

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

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

companies. The oil companies must have done a lot of research in order to find out how effective it is for native people and so did the native people. They did their own research in such a way to know how effective it is. All that time we hear the people complain about their own side, how effective the pipeline is going to be to them.

We never did once hear of the oil companies saying that under our research, this is how effective the pipeline is going to be to you people in the future. I heard enough of all the things that the native people had to say about their land. I really appreciate having you listening to them too to share their thoughts about the people within the Northwest Territories, as well as our own community over here too.

But since I'm talking up too much time myself and all the speakers that did, it's kind of getting late. I'd sooner quit. I just might as well quit for now because I just haven't got time since the time is running out.

1 sure appreciate listening to the rest of the people and since the land belongs to the native people, and they've had enough to say about their land but in other words, the government representative feels or the oil companies feel that every land belongs to the government.

So, there's not very much to say but I hope whenever you make your report to the Government of Canada, I hope you make the best report

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-fire 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.

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We like to hunt and trap because that is the way we are
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   brought up. That's why we are talking against the
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   pipeline, which they want to put on our land.
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   really inflict us. I would like to say something else,
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   too. It is about forest fires, which I do not like.
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                             There was no forest fires in
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   t older days. There weren't any forest fires. Why is
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   there always forest fires in the land? Somebody has
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   got to be building the fire. It does not start by
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   itself. Forestry or the fire fighters should know
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   they are burning our money, our land and our food,
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   which we get in the bush. That is all I would like to
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   say today. By the way, my name is Peter Huskey. I am
13
   twelve years old.
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                             THE COMMISSIONER:
                                                 Thank
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   you, Peter.
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                             THE WITNESS:
                                           Thank you.
                             THE COMMISSIONER:
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                                                Thank you
   very much. I'd like Peter's statement to keep as part
19
   of the formal record of the Inquiry.
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21
    (SUBMISSION BY PETER HUSKEY MARKED AS EXHIBIT C649)
22
                              (WITNESS ASIDE)
23
                             THE COMMISSIONER: I don't
   speak Dogrib but I think I understood that.
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                             THE INTERPRETER: I'd like
   to translate what Alex Charlo had to say about that
26
   little fellow there. He says, I really appreciate
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   what he had to say. In his remarks, he says I forgot
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   to mention something that is very important to the
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    land that is still affecting us right now at the
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moment, he says. Something that we really don't like to see within our Territory was the pipeline to begin with and then the forestry. Forest fires, we don't like to see that in our land and there's another thing, pollution or either that or poison stuff, whatever the pollute the country with. That's three main things I really don't want to see within my Territory. He says, I really appreciate that little fellow's remarks and from this day on, he's going to be my friend, he says. THE COMMISSIONER: then thank all of you for coming to this hearing these last three days. Chief Charlo said that this is serious business and it is, especially serious for you, the people who live here in the North, who make the North your home because whatever decision is made, is a decision that you will have to live with. I am conscious of that and I will not forget it and I will not forget what all of you have said here these past three days. That's why I came, so you could tell me, you the people that live here, could tell me what was in your minds, could tell me what you would say to the Government of Canada if they, the Prime Minister and all of his colleagues 27 ware here tonight instead of me. I want to thank the Chief and the members of the Band Council. I want to thank 29 l

the former Chiefs who spoke. I want to thank the

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elders and I want to thank the young people and to thank all of you who told me what was in your minds. We have a written record of everything that has been said these past three days and that written record will be sent to the Chief and the Band Council so that you in Rae will have a permanent record of what was said here these past three days and I will have it too so that I will be able to go back to it and read again what you've told me at this hearing in Rae. Now, not everybody got a chance to speak but I think that those of you who didn't get a chance to speak will agree that many of the things you wished to say were said by others who 13 spoke. The main things that the people of Rae wanted 14 me to know and through me, the government and the people of Canada, have indeed been said these past three days. So, let me just thank you all again and we will be leaving tomorrow to go to Lac 19 La Martre and then the day after that on Friday, we 20 will be going to Rae Lakes to hear what the Dogrib people who live in those communities have to say to the Inquiry. So, thank you again. I will be finishing the hearings in the North at the end of September and 25 after that I will report to the Government of Canada 26 and after that, my report will be laid before 27 Parliament and you will hear about it. So, thank you 28

CHIEF CHARLO: In closing,

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   I'd like to thank Mr. Berger and the staff that is
   travelling with you. You've heard all the different
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   ages from eleven years old, older people, eighty-four
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   years old and all the different opinions and concerns,
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   it comes from their heart. This thing that is a major
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   project that is coming up is the Mackenzie Valley
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   Pipeline and they are against it and we not in favor.
                              So, in closing, Id like to
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   thank you for coming into our community and listening
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   to my people.
                   Thank you.
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    (SUBMISSION OF P.W. SETON MARKED AS EXHIBIT C-650)
    (PROCEEDINGS ADJOURNED TO AUGUST 12, 1976)
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