MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF THE APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

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

(Before the Honourable Mr. Justice Berger, Commissioner)

Lac La Martre, N.W.T. August 12, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 73

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Lac La Martre, N.W.T. 1 2 August 12, 1976. 3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.) 4 5 (FRANCIS ZOE SWORN AS INTERPRETER.) 6 7 THE COMMISSIONER: Well. Ladies and Gentlemen, I'll call our hearing to order. 8 I am Judge Berger, and I am here to find out what you 9 think about the pipeline and the changes that it will 10 bring with it. Do you want me to continue, or do you 11 want to do that? 12 Now, the oil and gas industry 13 wants to build a pipeline along the Mackenzie Valley 14 that will carry natural gas from the Arctic Ocean to 15 southern Canada and the United States. After that, the 16 Government expects that an oil pipeline would be built. 17 So I am here to find out what you think about the idea 18 of building a gas pipeline along the Mackenzie Valley, 19 and then building an oil pipeline along the Mackenzie 20 Valley after that. 21 22 Now, I'm not here to tell you 23 that a pipeline would be a good thing, and I'm not here to tell you it would be a bad thing. I'm here to 24 25 listen to you tell me what you think about it. For many months now I have 26 been listening to people who live here in the North, 27 28 Indian people, Metis people, Inuit people and White people, tell me what they think about the pipeline. 29 I've been to thirty communities so far, and I'm here

because I want to know what you have to say about it, because you are the people who live here in the North, this is your home, and whatever decision is made about a pipeline is a decision that you will have to live with. That's why I want to know what you think about it.

I think I should tell you that if the gas pipeline is built, it would take three years to build it, and six thousand men would be needed to build it. Its clear that an awful lot of those men would be brought in from the South here in to the North to build the pipeline, but it's also clear that there would be a lot of jobs in the pipeline for Northern people who wanted to work on the pipeline. If a pipeline is built, we are told that there will be increased exploration for oil and gas all along the route of the pipeline, and that would mean that all along the Mackenzie Valley there would be increased seismic exploration activity and, of course, wherever oil and gas were found there would be drilling rigs established.

Now, I want to make sure that all the people who live here in the North will have a chance to tell me what they think about all of this, and I want to know something about the way you live now, and the way you want your children to live, the way -- I want you to tell me something about this village today, and about what kind of a future you, the people who live in this village desire for yourselves.

Let me just tell you that -- you may have noticed that I didn't come all by myself,

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and these two young people here who have this mask over their face, they're just repeating everything that is said here so it can be written down, its recorded on tape, and then written down and typed up, and it will mean that I can read it and remember all that you say here in Lac La Martre to me, and we will send a copy of the written record to Chief Beaulieu and the Council so that you, the people of Lac La Martre, will have a written record of all that is said here today.

The CBC's Northern

broadcasting crew are with us today as well, and they are the people you hear on the radio every night. Tobie, who broadcasts in Dogrib; Louis Blondin who broadcasts in Slavey; Jim Sittichinli who broadcasts in Loucheux; Abe Ookpik who broadcasts in Eskimo, and Whit Fraser who broadcasts in English. And in addition to them, there are other people here from newspapers and magazines in Southern Canada, because people throughout Canada are anxious to know what is going to happen here in the North, and are anxious to know what you, the people of the North, think about it all. So that's why these other people are here today, and I told them to come, and we also have representatives of the pipeline I asked them to come so that they companies here. could listen to you, hear what you had to say, and later on, if you want to, you can ask them questions.

Now, I won't -- its not up to me to decide whether a pipeline should be built, that's for the Government of Canada in Ottawa to decide. But they have said that they will not make up their minds

about whether to build a pipeline or not until I have 1 completed my work here in the North, until I have given 2 everybody in the North a chance to be heard. So that's 3 why I am here today to listen to you and then to make 4 my report to the Government of Canada. 5 6 I've talked enough, so I'll 7 ask you people to proceed. Chief Beaulieu. 8 (INTERPRETER INTERPRETS ABOVE) CHIEF LOUIS BEAULIEU resumed: 9 THE INTERPRETER: First of 10 all, he would like to say thank you that you people have 11 come out here to discuss the pipeline with the people, 12 and he said we're here to do things to help each other, 13 he said, and to get things straightened out, and that he 14 wishes that the meeting, or the -- the meeting with 15 you will turn out the way it should, he said. 16 Now, he would like to -- also 17 mentions that you may be aware of the first treaty that 18 they have, the people have with the Government, but now 19 he is not going to say anything about this treaty. But 20 he would like to say something about the people, the 21 22 poor people that we live in this North, and how they lived up to date, from the past and then up to date. 23 And he also mentions that in 24 the past, he said that we were poor people. We depend 25 highly on the land, he said, for the fishing, trapping, 26 27 and hunting, and that the people had to help each other to survive. 28 29 He would also like to say that this is what happened. This is how they lived, he said,

until now, he said. It's not going to be up until now he said, it's going to be done in the future too, he said. This is the way we live, and this is the way we are going to live, in. the past and in the future, he said.

Okay, he also mentions that we the Denes, that we depend on our land, since what he had mentioned just recently. He said we depend on our land for the fishing and the trapping and the hunting. It doesn't only effect this community, but it also includes other communities where people are helping each other, the Dene people are helping each other to hear that the pipeline hearing, the people are trying to help each other to do or to decide on what is good for the people in each community, he said.

He also mentions that when you swear the things that he is going to speak, like just before you speak you have to swear in that you are going to say something is the truth. Well, he said, we are talking the truth. We swear with the Bible, with the Bible in our hands, and what I am going to say is true, he says.

We depend on the land for survival. People have to do some fishing to live, he says, hunting, and that up until now they have been doing this for a living, he says, all the Dene people. And in the future they will still continue doing this, he says, hunting and trapping and fishing for their living.

Well, okay. He says, in the

North he says, where there's permafrost, four feet down, the ground at that time is about four feet in depth, he says, and that is pretty hard to grow anything like, and that the people here in the North depend on what exist on their land, and that they have to protect their land. He says, they depend on their land for survival, and that they have to protect their land, is what he says.

He would also like to mention that during their, the time they are trapping, he says they have a very tough time, he says. And during that period of the trapping, there is hardly anything that they can feed on, he says. The only thing that they could feed on is the fish that they could get, and a few birds that they can kill, and this is the reason why they depend on the land, he said.

Now, he would also like to mention that what he means by the poor people, he says, now, is that the people have no income. They couldn't get a plane in here from Yellowknife to Lac La Martre to buy groceries, he said. And you may be well aware that there is no all weather roads here. We do have the winter roads but not all weather roads. And if they don't make money, there is no way they can get any groceries from the store, he said.

He would also like to mention something about the education there. Most of the people in -- the young people in the community, he says did go to school, but didn't go any further than Grade Ten, he says. They can see a lot of young people here,

he says, but not every one of them has gone over the 1 2 grade of ten, he says. He would also like to mention 3 that the young people who don't speak the English 4 language, or rather I should say the foreign language, 5 which is difficult for them to understand, he says, nor 6 the ways of the White man, he said. 7 They've been living from the past up to date, they've been living 8 the way their ancient ancienters, or the way their 9 forefathers used to live, and they still live the way 10 they used they did a hundred years ago. 11 He also mentions that just 12 recently, he mentions that the reason that he is 13 talking today is that he would like to protect his land 14 What -- the reason that he is saying that is that they 15 depend on the land for survival, and the pipeline 16 destroy it, what exists on the land, they will have 17 nothing, he says, nothing for the new generation that 18 is coming, the future generations. 19 Like you see today that --20 in this community they do not have -- they depend on 21 22 the fishing a lot, since there is no caribou around 23 here. 24 THE COMMISSIONER: Since 25 there is no what? THE INTERPRETER: Caribou. 26 And the reason why he is speaking today is that he is 27 trying to protect what they have now for the new 28 generations and the future generations, he said. 29

the reason he is speaking now is that he is trying to

protect what he has on his land for the future 1 generations, and that what he is telling you, he's 2 asking you, is that for you to report back to the 3 Government so that perhaps you can help the people. 4 The things that he just 5 mentioned now are not something that he is just talking 6 7 about which is false. He is talking about something that is true, he says. This is the way they have lived 8 before, and this is the way they are going to live in 9 the future. This is what he is saying. 10 (WITNESS ASIDE) 11 JIMMY RABESCA resumed: 12 THE INTERPRETER: This is 13 Jimmy Rabesca who is speaking now. He would like to 14 say that now that you came to the community, that you 15 have been hired by the Government to get the reports or 16 17 the information from the people so that you can report back to the Government, he says. And he would like to 18 say a few things to you. 19 20 And he also says that we, he says, we Dene, we are poor, he says, and that we depend 21 22 on the land very much, he says, and whatever exists like -- the things that exist like animals that they 23 24 kill to feed on, he says, is the thing that they feed 25 So this is why they say that they depend on the land, and once these things are destroyed, they have 26 27 nothing to live on, he says. 28 He also says that we depend 29 on the things that exist in our land, he says, like

fish, caribou, rabbits, ptarmigan, and so forth.

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said our forefathers had to depend on these animals for survival he says. And we will still continue to depend on the animals that they depend on, that they feed on, like caribou and ptarmigan, which he just mentioned. And we are trying to protect our lands, he says, to protect these things that exist on our land, and this is the reason why they want to stop this pipeline from coming through across their land. The reason that he is speaking today and that he is -- the reason that he is speaking now is that -- to help their land, which is their life, he says. He also said that they haven't seen many -- any caribous for many years now, 15 he says, in this community, and if there is caribou 16 around, it is many miles away from here, he said. And 17 that the only way that they can go and get this caribou 18 meat is by plane, he says, and that they have to go 19 very far, many miles to get the caribou. 20 And that if there is going to 22 be a pipeline, and if anything goes wrong with the pipeline, or an oil spill happens, this will destroy 23 all the caribou which exists around this area, he says. 24 He can say that now, that we are getting our caribou many miles from here, about two 26 hundred miles, three hundred miles from here. And in 27 the future, that if they have any oil spills between 28 here and there, this will cause the caribou to go 29

further north, he says, and this will cause us a

problem. 1 Now that the caribou is so 2 many miles from here, and they will be more miles from 3 here, if there would be anything that goes wrong with 4 This is the reason why they 5 the pipeline, he says. want to protect their land from building the pipeline. 6 And he also mentions that we 7 are -- the thing that he just mentioned just recently, 8 is just one of the reasons why they want to protect 9 their land from the pipeline, and these are another 10 reason, he says. Like, for instance, most of the 11 Indians -- the Native people around the North depend 12 highly on the fishing too. Once the pipeline is put 13 through, and if anything went wrong with the pipeline, 14 if they had any oil spills near lakes, they will 15 destroy the fish, he says, and if a person who is 16 depending on the fishes is eating these fish which are 17 not very good, it will also destroy the humans, like a 18 person whoever is eating that fish. 19 So, this is another reason 20 why they are trying to protect their land from the 21 22 pipeline. 23 He also said that the animals that is living in the land depends on what exists in 24 the land, and that if they build a pipeline, it will 25 destroy all the animals that exist in the land like, 26 for instance, caribou, beaver, and so forth. And then 27 the people here who depend on -- who are resourceful 28 29 and depend on the land will have nothing to live on. 30 He said all the people -- all

the Treaty people that you visit in each community, he said, the thirty communities that you have mentioned that you visited, these people are human, he said. They have to consume food to survive, he says. And these people are always resourceful people, and they depend highly on their land for survival. This is why they are pleading for the right of the land. They are trying to protect whatever exists in their land, and this is the reason why they are saying they don't want a pipeline to go through their lands.

He also said that when we said the pipeline would destroy everything, he said we are not saying only one thing, it will destroy only one thing, it will destroy a lot of things, even the ground, he says. What he is trying to say is that it will also destroy the soil on the ground, and it will no longer grow anything.

We can take for instance a forest fire, where after a forest fire leaves nothing but ashes, and nothing can grow up on that land on which there was a forest fire. It will do the same thing to the land, he says; if the pipelines goes through.

The reason why they are saying they don't want a pipeline is that the people that are building these pipelines are taking chances sort of thing. It is cold -- you know, this country is cold, and if anything goes wrong with the pipeline, it would destroy a lot of things.

Now they are -- somebody else

is proposing a highway in the Mackenzie, a Mackenzie Highway, and that they can use that highway to transfer their oil, gas and oil.

He also said that we are not talking for the people -- he says that we are not talking for the people who exist now, he says, but we would like to talk about the future generation, he said, the people who will depend on the land will be the children. Himself, he said, he has children who be would like to speak for them, whereas he would like to speak for them so that he can protect the land for them. In the future if they are going to live the way he has lived, they will highly depend on the land, he says, and this is the reason why he is speaking today, he says.

He also would like to say that you, Mr. Berger, you are the person who is hired by the Government to go to the people to get -- to talk with the people and see what the people have to say about this pipeline, is the reason why you are hired, he says. And once that you report back to the Government in Ottawa, they will like to see that you help the people as best as you could, and they would appreciate very much if you would help them.

Now that he has said almost everything that he wanted to say, and that there is a lot of people waiting to make their speech, he would like to say thank you for listening to his speech.

(WITNESS ASIDE)

JOE ROAMIE sworn: 1 2 THE INTERPRETER: The fellow speaking is Joe Roamie, and he would like to take the 3 time in saying this here. 4 He said, I have lived on my 5 land up to my age now, he says; up to my age now, he 6 says, and that he would like to say a message to the 7 Government with this speech, he says. 8 He is not only talking for 9 the people who do exist now, he said. He is talking --10 he is speaking for the people that -- a future 11 generation who will also depend on the land, and that 12 the people, the Dene people who are Treaty, all the 13 Treaty people depend highly on the land, he said. 14 He also says that the people 15 16 that are living on the land now, he says, we people who are living on our land now are poor people, he says. 17 He says during the past they have been brought up very 18 poor, he says. They depend highly on the land, and the 19 animals that they kill, which they use as food, and 20 they have been brought up through their past life up to 21 22 their age, this is how poor they were, and that they depended highly on their land. This is the reason why 23 they are pleading for their right to say that they 24 don't want the gas pipeline or the pipeline. 25 why they are trying to protect their land. When they 26 make a speech, these are the words that they have to 27 28 mention to protect their land, he says. 29 He said, these are a few things that the old generation used to live -- this is how they

used to live, he said, the old people. Through cold, he said, through cold they have been brought up, and their mothers had to breast feed them. During that time there were no such things as cans of milk, nor any goods from the store, he said. They had to get things from the land And this is how the old generation brought their children up. The reason it is done that way is that they love their children and their land. And I believe that they love their children and they want their children to live, and also they love their land for survival for their children to live, he says.

These are the reasons why we want to protect what he have now is the land, he says. He also took the time to say that this our land, he says, and we would like to protect it.

He said that through the past all the peoples, that the Dene people used the land, he says, just not one part of the land but all in the North, he said, even through cold. The old generation you don't know how many frostbite they went through to reach today, he said.

The people depended on the things that exist on the land, like, for instance, the animal, the caribou, and the fishes -- the fish, and that most of the people have to travel so many miles to get the things like caribou. And that the old generation did -- the old people did travel a lot, many miles, he said, they must have. He said the old people did go all over the North, he said. Like what he is trying to say is this, to give you an example, that the

old people, they used to travel so many miles, they said -- most of the people said that there is caribou here, and then so many miles, but they would still travel to it, to get this caribou. But before they reached this area, there had been people there before them, he said. This is how it is in the North, he said, and this is the reason why they say this is our land.

The old generation have searched all the areas in the North for survival. This is our land. We love our land. We do not try to destroy what exists in our land that we depend highly on, he says.

But he sees -- nowadays, he says, he sees a lot of exploration activities. They see a lot of White people from outside doing -- who are working on exploration which -- who are spoiling their land, the good hunting area, and these White people, which is not their land, go ahead and use the land, and which spoils most part of the land, he said, and it also spoils a good hunting area, or fishing area.

He also mentions that not only exploration is hurting the people, also there is fishing, he said. He sees a lot of lakes where fishermen from outside were using lakes. They didn't give a go-ahead, or they didn't give a notice to the people in that area, the Dene people in that area, and that they just went ahead and used the lake. Most lakes is in the area like a trapping area, where the people do depend on the fishing on lakes, where outside

fishermen are taking the fishes from the lake and leaving nothing for the trappers, and that these people didn't know that these fishermen from outside were taking the fish out of the lakes from them, which is not very good, he said. This is spoiling the trapping area, he says, or rather we should say destroying the trapping area.

These are a few examples of how these people of the old generation used to bring their children up, he said. During the cold, the cold season in the North, he said, in the north territory, most parts of the north territory, the temperature would go up to 60 degrees, he said, cold. Still the old generation struggled for to bring their children up, he said.

The people had to be resourceful, he said. During that time there was no fish nets, he said, and these people had to make their own nets. They had to dig five to six feet of ice before they can set a net. And this is how tough it was for the old generation. And this is how poor they used to be -- this is how poor they brought up their children, the old generation, he said.

He also would like to say that the old generation had to struggle, had to suffer and struggle to bring their children up through the cold, and that they had to be resourceful, he said. And that these people were aware of the cold winter. They had to do most of their things during the summer. They used to make -- they didn't have any store boughten type of nets,

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and they had to make their own nets to do their fishing, 1 which is one part of being resourceful. 2 He also said now that he is 3 living on his land. He said we, the Dene people, we 4 love our land, he said, we love our children. 5 the Treaty people, he said. And we don't want to 6 7 destroy what we have existing in our land, he said. He also mentions that through 8 the past we do not depend on the pipeline, and now why 9 should the White people build the pipeline now, he said 10 since in the past we did not depend on the pipeline, he 11 said. 12 It is not only him who is 13 much concerned about the pipeline. Other people are 14 also struggling and trying to help to stop the 15 pipeline. He would like to ask you -- ask your 16 17 assistance -assistance from you to talk with the Government for him so that there will not be a pipeline 18 going through our land. 19 He said he loves his children 20 and that he is also speaking on behalf of these new 21 22 generation, the future generations, and that he only 23 wish and hope that the Government will take pity on 24 him. They are pleading so that 25 they don't have the pipeline going through their land. 26 I am trying to mention a lot of things which will be -27 which will effect the Dene people if there is a 28

He is trying to say that we

pipeline going through their land.

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are poor people, who were brought up poor, up to date, and that we depend on our land, and this is why we are pleading that the Government will take pity on the Dene people, and to help the Dene people to struggle for their right.

He also said that you may have visited all the communities, he said, all the Treaty communities, he said. From this end, from this community, he said, you may have visited other communities where people made speeches. They wouldn't know what they have talked about, he said. Nor the Mackenzie, wherever you were visiting the people, like Mackenzie. They wouldn't know what we are talking about today, he said. This is the way the situation is, he said. In each community the people don't know what other communities are talking about. And this seems not so right, he says, since you are getting information from every individual communities. And you don't know what's been said in this community, and then the next community, this is what has been said, we don't know.

Perhaps the whole -- he said there is -- like you mentioned that there is thirty communities that you visited. We don't know if the people all agreed to the one thing. It would have been better, he said, if we only had the whole -- officials of each community together and then discussed things together before giving you any information. This should have been done, he said, and this should have been the right way for this to be done.

1	So, they are pleading for
2	their right, and they hope that you will take pity on
3	them, and that you would help them to struggle for
4	their rights. And I .believe that you are going to
5	report this to the Government. He only hopes that the
6	Government also will take pity on them.
7	He also mentions that they
8	are pleading to protect their land. They do not want
9	to destroy what exists on their land.
10	They would like to ask you,
11	Mr. Berger, for they would like to ask for
12	assistance from you in helping the Dene people, and
13	that and help the people, assist the people, and
14	that you will take pity on the people, and help them
15	with whatever they are asking for, which is to stop the
16	pipeline. They believe that you are in between the
17	Government and the people, the Dene people, is the
18	reason why he is asking for assistance from you, to
19	help the people with whatever you could do, or whatever
20	you can help with. He would appreciate your help.
21	He is not trying to take
22	advantage of anybody, he said. He is only saying this
23	to protect the people, the land, and to help the future
24	generations. Thank you.
25	(WITNESS ASIDE)
26	
27	JOHNNY TSATCHIA sworn:
28	THE INTERPRETER: This is
29	Johnny Tsatchia. He said, now I am here and I would
30	like to make a speech.
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These are a few things that 1 2 he would like to say. These are a few things that he would like to mention how his forefather has brought 3 him up, and now that he is 44 years old, he understand 4 and he is saying how his father has brought him up. 5 He also mentions that the 6 people that made a speech before him, he said, he 7 understood the speech and he believes they were the 8 9 right speeches, he said. He would also like to mention 10 that he has eight children, who he would like to speak 11 12 for. 13 He also mentions that the pipeline that we are talking about affects all the 14 Treaty people, he said. There's a lot of money going 15 with the pipeline. If the pipeline is going to be 16 built, there's going to be a lot of money involved, he 17 said. All that money will not be worth it to us Dene 18 people, he said, or Treaty Dene people. And the 19 pipeline is not worth it, he said. They will only 20 destroy what we have on our land, he said. 21 22 He is talking about the past. He said, during the past, he said his forefather used 23 to -- they didn't have any income such as the income 24 today which are Family Allowance, employment income -25 income from employment, Old Age Security Pensions, 26 which didn't exist during the time that his forefather 27 lived. 28 He said his father used to 29 feed him whatever they had, fish, meat, the things --30

the animals that they can kill to be as food for the 1 family, he said. During that time these kind of food 2 were the things that exist now, he said. 3 The store bought food, they didn't have those before, and they 4 didn't need them before. And this is the reason why 5 they say they depend on the land for survival. 6 Who doesn't want the 7 8 pipeline? It is every Dene people, every Dene Treaty people who doesn't want the pipeline, he says. 9 Just before he mention about 10 facts regarding the Government pipeline. If anything 11 goes wrong with the pipeline, he said, the White people 12 who are building the pipeline are taking chances. 13 anything goes wrong with the pipeline, it will destroy 14 a lot of things; even the ground will be destroyed, the 15 soil will be destroyed. 16 17 He said, as far as he is concerned, not one of the Treaty Dene Indian would 18 agree with the pipeline itself. He is saying that 19 every Treaty, Dene Treaty would disagree with the 20 21 pipeline. 22 The White people who are --23 or the company, the gas company or the oil company who are constructing this pipeline can find other ways of 24 transferring their gas and oil, he says. 25 There is other ways of transferring these things. They can do 26 it by railroad or by truck, he said. But as far as the 27 pipeline goes, the people will not agree with it. 28 29 There is a few old people in

here, he said, who knew the ways of the old people, he

1	said. They have been living in the Northwest
2	Territories for ever since they exist, and they have
3	been travelling from north, west, south and west up to
4	the north, and that they have searched almost every
5	part of the north territory for survival which are
6	hunting, fishing and trapping. They have travelled so
7	many miles just to survive.
8	And now that there is a few
9	old people here, he said I am sure that they would like
10	to make a speech themselves, so this is all that he is
11	going to say for now, he said.
12	The old people that are here
13	knew the ways of the old generation, and will probably
14	give you a few facts about the old ways, he said, like
15	building birch bark canoes, which were familiar to
16	them, and perhaps they will say more on the old ways,
17	he said.
18	So for now he would like to
19	say this, and that's all.
20	(WITNESS ASIDE)
21	THE COMMISSIONER: It is
22	getting close to supper-time. Do you want to stop now
23	and we could come back after supper, or whatever you
24	think. Do you want to carry on?
25	(INTERPRETER INTERPRETS ABOVE.)
26	MR. ZOE: It is getting close
27	to supper-time and we could have more hours after
28	supper.
29	THE COMMISSIONER: Okay.
30	MR. ZOE: From 7:00 to 12:00,

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and we will leave it at that for now.
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                              THE COMMISSIONER:
                                                 Okay, so
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   we want to stop now.
                              MR. ZOE:
                                        We want supper now,
4
5
   yes.
6
                              THE COMMISSIONER: And come
7
   back at 7:00?
                              MR. ZOE:
                                        Yes.
8
                              THE COMMISSIONER:
9
                                                 Well,
   Ladies and Gentlemen, I gather that the Chief and all
10
   of you think it would be a good idea to stop now and
11
   come back after supper, so we'll just stop now and have
12
   supper, and come back here, and I certainly invite you
13
   all back here at 7:00 o'clock. Do you want them to sit
14
   at 7:00, or --
15
    (INTERPRETER INTERPRETS ABOVE.)
16
17
                              THE COMMISSIONER:
                                                 Okav, well
   then, we'll all come back at 7:00 o'clock and you can
18
   collect your thoughts in the meantime and we'll hear
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   all of you that wish to speak at 7:00, and we are
20
   staying here tonight, so we're not going anywhere.
21
22
   We'll stay as long as you want tonight.
23
    (INTERPRETER INTERPRETS ABOVE.)
    (PROCEEDINGS ADJOURNED TO 7 P.M.)
24
    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
25
    (MIKE NITSIZA SWORN AS INTERPRETER.)
26
    (FRANCIS ZOE RESUMED AS INTERPRETER.)
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28
                              THE COMMISSIONER:
                                                 Well.
29 Ladies and Gentlemen, we begin again this evening, and
    I think that many of you were here this afternoon, so
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all I to say is that I want you to feel free to just come forward and tell me what you think about the pipeline and the changes that it will bring with it, about your community, and your way of life, and about the future as you see it, and I'm sure we will get on very well this evening. JOE ZOE FISH sworn: INTERPRETER ZOE: This is Joe Zoe Fish speaking. First of all he mentions that since -- now that we are here to talk about the pipeline, he would like to say a few things regarding the pipeline. The speaker says that as far as we people -- as far as discussing about the pipeline, that we people, we are aware of ourself. know how we live, he said. We are people who don't have a steady income, he said, and there is no such thing as we people having money in the bank, he said. We all know how the people, the old people used to live, he said, and that's not only talking for ourself, but the future generation.

why we are all making our speech today, he said.

He also says that we people are highly dependent on our -- the things that is on our land, he said, such as the animal that we use for food, and the things we have an income from, he said. We have to go so many miles to get these things, he said. Like for instance, trapping and -- just take for

We are trying to protect something that is worthwhile for the people here, he said. And this is the reason

instance trapping furs. Most of the people around here go many miles, like Fort Simpson, Fort Providence, to do their trapping, and they have to go a long distance. And some people from Franklin have to do their trapping to Lac La Martre. They don't reach Lac La Martre but they almost reach Lac La Martre.

We are struggling, and that we are trying to get our rights in speaking -- and that we are speaking to get our right for what we want to get.

What he is trying to say is this. They don't want the pipeline, and they are struggling for their right to get what they are saying now.

He mentions that now that we are talking about this community, now that -- you see a lot of people in here but perhaps none of them have any money here, and they have to depend on the land. They have to do some fishing and hunting to live, he said, which is -the animal that they kill -- most of the animals that they kill are the main source of food that they have. So this is why we say the people are dependent on their land.

He also says that the old generation, he said, they used to do hunting, trapping and fishing for their life, he said. This is the same way that it's happening today. It's a traditional thing for the people here, he said. And they live in the traditional way. They still live in the traditional way, and they have their own culture.

When they say they depend on

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the land, exists -- what really exists on their lands, they depend on it very much, like the animals, which they use for food and the money. What I mean by using that animal for money, that when they do the trapping, they receive the money, that's an income. And the people here don't have a steady income, so therefore they have to depend on the land. This is what I am trying to say. The animals that they kill are used for either food or to get the money.

We are talking about the pipeline, he said. The White people are taking a chance. It is cold in this country. The pipeline could become a disaster. What I mean by a disaster is this. If anything goes wrong with the pipeline such as a pipe breaking, or other cause, there is other ways the pipeline could break such as -- they are taking a chance -- what I mean is that there is a lot of forest fires. And these pipelines are not well -- well, they couldn't be always protected and watched. Well, even though they -- the people who are working on the pipeline would constantly watch these pipes I believe, but they won't do it all the time, and they could become a disaster. The oil could spill; the pipeline could break, because it's too cold, or a forest fire could destroy it too. Once the pipeline is broken, or something happens with the pipeline, they could destroy a great part of our land. It could be the part, the land where fishing is very good, and hunting is very good, including trapping.

When he said that the

pipeline being -- pipelines destroying the land, the 1 good hunting area, it's going to be -- the animal that 2 exist in the land depends on the food that exists in 3 the land such as vegetation and so forth. 4 Caribous depend on the moss. This will destroy that. 5 And there will be no food for the animals, so the 6 animals will be scarce there. And another thing, they 7 8 may also destroy the animals, which means the animals is perhaps grazing on the moss, and that this moss is 9 destroyed by the gas or oil, which will destroy the 10 animal. 11 These are the things that 12 they are worried about, and they feel that the White 13 people are taking the chance of building this pipeline. 14 This is the reason why they say it will destroy the 15 land. So it will not only destroy the land, it will 16 destroy their life too for the people here. 17 He also mentions that we are 18 not talking just for the people that exist today, he 19 said, we are talking about the new generation that's to 20 come, the future generation. We are trying to make 21 22 things better for the people that's coming, and that the new generation will depend on the land too. 23 So this is -- and we are asking 24 the Government to help us with what we are asking for. 25 The thing that we are asking for is that we disagree with 26 the pipeline. And that's all he has to say. 27 28 THE COMMISSIONER: Thank you 29 very much, sir. 30 (WITNESS ASIDE)

JIMMY NITSIZA Sr, sworn: 1 2 INTERPRETER ZOE: This speaker is Jimmy Nitsiza, senior. First of all he 3 mentions that -- well, the people that just made a 4 speech before me, he said, they are telling the truth, 5 This is exactly the way that we people feel, 6 7 he said. This is exactly how we feel about the gas pipeline, he said. 8 He said, we love our land, 9 and we like to struggle for this, for this way we have, 10 to oppose against the pipeline, he said. 11 He said today that he is 67 12 I know from the past and from the years old, he said. 13 fact that I went through life trapping and hunting, I 14 know exactly how things are, he said. He remembers way 15 back, he says, when they used to -well, he grew up the 16 17 traditional way. He remembers that a long time ago there used to be a lot of animals for hunting, trapping 18 and fishing, he says. But now he can see the 19 difference, he said, from the past to this day, that 20 things are getting scarce. The animals are getting 21 22 less in numbers, and he can simply see the difference 23 he says. He also mentions that before, 24 25 he says, there used to be less number in forest fires. There was less forest fires and there was more animals. 26 Now, the White people arrived 27 in our country, he said. It simply shows that there is 28 more things destroyed now today than it was before, he 29 There is more fire, more forest fire. 30

He sees a lot of people, 1 2 White people, doing research, exploration, research, et cetera, which are destroying the good area of the 3 hunting, fishing and trapping, and it's simple to show 4 the difference, he said. Ever since the White people 5 started to move in to our country, it's been bad for 6 7 the people, he said. Now, today, he said, they can 8 see that a lot of things are destroyed on our land with 9 the forest fire, by the forest fire, and now they are 10 talking about the pipeline going through, he said. 11 it goes through, it will simply make things worse for 12 the people here, he said, especially when he told these 13 people, now that he is 67 years old and he knows the 14 facts, they can see the difference over the years. And 15 if you put a pipeline through, it will make it no 16 17 better for the people here, he said. The people here now who are 18 19 present in this hail, not everyone has a regular income or a steady income, he says. So therefore we have to 20 depend on the animal that exists on the land which we 21 22 use for clothing, food, and money, he said. And once you put a -- and once these things are destroyed, the 23 animals are destroyed, we will have nothing, he said, 24 for the present people and the future people. 25 He also mentions that just 26 before a recent, when he made a recent speech there, he 27 said -- when he said that the animals being destroyed 28 for the present people and the future people, he also 29 said that we would definitely have to oppose the

pipeline. 1 And now that he mentioned 2 that -- when he talked about the employment that's 3 going to come out of the pipeline, he said, even though 4 you hire Native people, he said, they would get incomes 5 from that, they would be employed, and they would get 6 incomes from the pipeline, but how long would it last, 7 the money would last. It would last no longer than two 8 months or three months. And once the pipeline is put 9 through, it would only make things worse for the people 10 here, he said. If they would -- if they don't put the 11 pipeline in, -- if they do put the pipeline in, they 12 would get income but it would only last two months. 13 But if they save their -- the 14 animals that exist on their land, if they save it, they 15 can live on it for so many many years, he said 16 He also mentions that whoever 17 is responsible for building that pipeline must be a 18 money greedy person. This is the way he mentioned it. 19 He's not taking the Dene 20 21 people into consideration, he says. He's destroying a 22 lot of people, he says. He's making things worse for the people. It is simple that whoever's idea this 23 pipeline is, whoever the person is, is a money greedy 24 25 person. 26 Dene people who oppose of this pipeline is right, he said. It's simple that they 27 have to oppose of this pipeline, since the Dene people 28 depend on their land. They simply depend on their 29 land, highly depend on their land. 30

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As far as I'm concerned, he said, as far as for myself, he said, I like to see that I will I definitely don't want the pipeline, he said. And those people who oppose of the pipeline, he said, I think they're right, he said. And for myself I think it's right, too, he said, that we definitely don't want the pipeline. The pipeline won't do any good for the people here, he said. And it's simple to see that we don't want the pipeline. And that's all he has to say. (WITNESS ASIDE) 10 PIERRE BEAVERHO sworn: INTERPRETER ZOE: The fellow 12 speaking -- the person speaking now is Pierre Beaverho. 13 He would like to say that he appreciate you coming here 14 to listen to the Pipeline Hearing. He said he would 15 like to mention a few things that would cause problems 16 17 if there is a pipeline. He said, we people, we the 18 Dene people of the North, we depend on the animals that 19 exist in our land, he said. We have to do fishing 20 there, hunting and trapping, he said. Fishing is one 21 part of our food for the people, he said, hunting --22 including hunting. And then there is trapping. 23 Trapping and hunting which they depend on for clothing, 24 25 and then there is money. He said, now talking about 26 the pipeline. If they build a pipeline and anything 27 went wrong, it could break, it's cold, he said. 28 temperature in this country is bold, he said. And if 29 somehow the pipe would break, if it breaks, and oil 30

spilled in, and it would probably -- it would destroy 1 the lake, he said. If it goes on a lake, it will 2 destroy the lake. And if it goes on the land, it will 3 destroy all the animals that is on the land, he says. 4 Once you have this pipeline 5 going through, he said, things are going to be no better 6 for the people, he said. It will make it worse, he said. 7 Nothing good will probably come out of the pipeline, he 8 Things are just coming to worse, he said. 9 The individual making 10 speeches are not just talking for ourselves, he said. 11 We are talking for everybody in here, he said, all the 12 Dene people, all the Treaty people, the future 13 generations. We are not just talking -- if we say the 14 new generation, generation to come -- not just the 15 16 generation to come but the generation after another one, and he said we definitely know that the pipeline 17 will cause problems for the Dene people. This is the 18 reason why we oppose the pipeline, he says. 19 people who agrees with not having the pipeline is 20 right, he said. And I am sure everybody feels this 21 22 way, he said, all the people that's in here, the Dene people, the local Dene people. 23 Somebody was talking about 24 the subject about -- regarding the forest fire. I 25 would like to say a few things on that too, he said. 26 He would like to say this, 27 that the forest fire that we have, he said, it has 28 destroyed a lot of things, animals, the animals of all 29 sorts, he said, hunting which they depend on. 30

animals that they depend on are like the ones that they 1 trap, hunt and fish for. It's destroying all these 2 3 things for them. He also mentions that during 4 the summer season, there's a lot of forest fires, and 5 if they put their gas -- the gas or the oil pipeline 6 7 through, he said, it will become a problem for the people, he said. 8 The pipeline -- well, he 9 feels that the White people are taking a chance of 10 building a pipeline when they know that a forest fire 11 could destroy the pipeline, but still the White people 12 are taking a chance. That's what he says. 13 He's aware that the other 14 people are sitting here waiting to make a speech, so 15 therefore these are a few things that he wanted to 16 17 mention. As far as he is concerned, he doesn't want the pipeline. So that's all I have to say for now, he 18 says. 19 20 (WITNESS ASIDE) 21 LOUIS WEDEWIN sworn: 22 INTERPRETER ZOE: The person speaking is Louis Wedewin. I would like to take the 23 time to say this, the people that just made a speech 24 before me said they are already talking about their 25 land, he said. To protect their land they are saying 26 things that is correct, he said, which is right for me 27 too, he said. 28 29 He also says this is our land, we love our land, we are born on our land, he 30

said. And the things that exists on our land like an animal, caribou, ducks, the furs, these are the things that we depend highly on, he said.

He says, we are not only talking for ourselves, but we are talking about the future generations, he said. He understands that the young generation will still live in the traditional way, and they will depend on the land, he said. And this is the reason why we oppose of the pipeline, and that we are trying to struggle to get our right, he said.

And as far as the, pipeline going through, he said, what we see against the pipeline is true, he said. We definitely are trying to support ourselves, the Dene people, so that we don't have the pipeline going through our land, he said.

They were talking about the pipeline that the White people are building, he said. If it breaks, the chance of breaking is pretty simple, he said. And this means that it would destroy the things that lives, that exists in the land, he said, like the animal, not only animals, but the soil. It would destroy that too, he said.

And that what the people are saying now, who are talking against the pipeline, all the things that they have said against the pipeline is true, he said. And this is exactly how I feel, and that he feels that he is willing to struggle against this pipeline, he said.

And he also mentions that the

people that's here now do not have a permanent employment, he said, and they don't have a steady income. And the people now here definitely depend on the land, and the animal that exists in their land. They have to do hunting, fishing, to enable them to feed their families, to enable them to feed their families.

People who are making speech and struggling to oppose the pipeline are doing the right thing, he said. Since we love our land, we like to help the people, the Treaty people, he said, the Dene people, and we definitely have to help each other to oppose the pipeline, he said.

Before the pipeline could cause any problems -- before the pipeline would create any problems for the people here, he said, the Dene people, we are trying to struggle for our right, he said, and that we definitely have to help each other to oppose against the pipeline, he said.

And that the future generation -- we are trying to support the future generation, he said. We are trying to make things better for ourself, he said, before it could become a problem to our people he said. He is talking about the pipeline.

We Dene people, the local Dene people, are trying to get a message across to the Government, he said, the Government of Canada. And we would -- Mr. Berger, we would appreciate it if you would take kindly to your people and assist them and help them to go through whatever the people wishes here

1	today.
2	He said, we, the Native
3	people of the North, he said, we depend highly on the
4	animals that exist in our land, he said, and we
5	definitely don't want the pipeline, he said. And he
6	said, I'll support that, he said. And since other
7	people are waiting to make a speech, this is all I have
8	to say for now, he said.
9	THE COMMISSIONER: Thank you.
10	(WITNESS ASIDE)
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12	ANDRE ZOE sworn:
13	INTERPRETER ZOE: The person
14	speaking here now is Andre Zoe, First of all, I would
15	like to mention a few things that he has in mind.
16	In the old days, he said,
17	there was no cotton material for clothing, he said.
18	They used to have no clothing such as the things that
19	you wear today, he said. We used to wear clothes from
20	animals, he said. The furs that we get we use as
21	clothes. He knows from a fact, he said, that he used
22	to wear one too himself. And this is how they used to
23	clothe before, he said.
24	And now today, he said, the
25	White man, they came and then White man came around.
26	We didn't hardly see the White man nor got too
27	acquainted with them, he said, before they caused
28	problems for us, he said.
29	He also mentions that we, the
30	Dene people of the North, depend on the land, the

animal that exists on the land. We live on it, he said. The land is something that we highly depend on, that we can call it a father. I say depend on the father. The land is almost the same thing which we depend on, he said.

And he says now that the pipeline, the White people are talking about -- now that the White people are talking about the pipeline, that they want to construct a pipeline, he said, we are asking not to have a pipeline, he said. The speeches that we are making, he said, doesn't have to be very long, but he only wish that he can get his message across to the Government of Canada. And that's all he has to say for now.

(WITNESS ASIDE)

ISADORE NITSIZA sworn:

INTERPRETER ZOE: The person

speaking is Isadore Nitsiza, and I would like to make a short speech here, he said. And I think that he would like to speak about, talk about all the things that he has seen in the past, he said.

In the past, he said, looking back on Fort Rae, he said, in the past there was no wooden boats, he said. He is talking about the modern boats that they have today like canoes and so forth. There used to be none of that in Rae, he said. And during that time they used to have no motor — outboard motors, nor those modern type of canoes, he said.

At that time they used to 1 2 live in tents made out of moose hide. Looking back in the past, he said, during the time when they still used 3 the hides for tents, he said, they were poor people, he 4 5 said. And they depended on the 6 hunting, he said. At times it was tough, he said. 7 They would hunt all day, he said. They would hunt 8 daily, and at times they would hunt all day, morning 9 until dawn, I think, they would hunt. And during all 10 this time they would sometimes kill nothing. And they 11 would sleep with no food and no blankets, and it was 12 pretty tough, he said, looking back. 13 During that time, he said, 14 people used to help each other, he said. A person who 15 can kill something for a meal, like a person who can 16 17 kill a moose, would help each and other, he said. These are things that they -- like the animal, the 18 caribou that they kill, were the food that the -were 19 meant as food for them, he said. 20 He also mentions that -- at 21 22 times, he said, people would kill something, moose, caribou, and the hunter, whoever he is, is aware that 23 his family has to be fed, even in darkness and in cold, 24 25 they had to get back to their family, bring the things that they have killed home. 26 27 He is trying to say that 28 during that time people that lived were poor. And they 29 had to struggle through cold, struggle for their lives, he said. During that time there was no such things as 30

luxury. During that time they used to wear those 1 caribou or a hide, hides for clothing, he said. And he 2 knows from a fact, he wore one too. 3 Talking about the pipeline, 4 he said, we are saying we don't want the pipeline, and 5 we are struggling to get what we ask for, he said. 6 pipeline, he said, will probably effects -- taken --7 involves me too, he said. But not only me, but the 8 future generations, he said. 9 We have to look at these 10 people, he said. We have to somehow try to make it 11 better for the people that -- the new generation, so 12 that when that new generation do exist, they will have 13 things -- they will have things that they depend on 14 from the land, he said. 15 16 This is the reason why we are 17 trying to -- that we are struggling for the -- we are struggling against the pipeline, he said. 18 19 So, we are simply saying we don't want the pipeline, and I'm sure that everyone in 20 here, the Dene people, everyone of them, have the same 21 22 thing in mind, he said, that they don't want the 23 pipeline. 24 And that you are taking this information from the people -- you are getting 25 information from the people on how the people feel, you 26 will -- after you complete this Pipeline Hearing, he 27 said, you will go back to the Government. 28 appreciate any assistance from you, if you could plead 29 to the Government for us, he said.

1	Since other people are
2	waiting to make a speech, this is all I have to say, he
3	said.
4	(WITNESS ASIDE)
5	PHILIP NITSIZA sworn:
6	INTERPRETER ZOE: I would
7	like to make a short speech. This is Philip Nitsiza.
8	Now, we are talking about the
9	pipeline going through our land, he said. The people
10	that are against the pipeline, and who are talking
11	against the pipeline are saying the right thing for us
12	Dene people, he said.
13	He said, we are trying to get
14	a message across to the Government of Canada of the
15	situation that we are in, and in our country, he said.
16	We are depending on or land, and we love our land, he
17	said, and the things that we do in our land. These are
18	the kind of messages we are trying to get across to the
19	Government of Canada, he says.
20	I am talking about the
21	pipeline. He believes that the White people are taking
22	a chance of building this pipeline, he said. We just
23	recently mentioned things like pipelines being broken,
24	causing disaster for the people, and in the land.
25	What he is trying to say is
26	that we are scared, he said. We Dene people are scared
27	they will destroy the land for us.
28	And he said, when you mention
29	just recently mentioned that if the pipeline goes
30	through and if it breaks if the oil would spill on the
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-- on a hunting area, or a trapping area, or a fishing area, it will destroy whatever exists on the land. Like some part of the country, he said, there is a good area where most hunters do go for hunting, he said. In these area if these area are destroyed, he said, there will be nothing left for the people here, he said.

And the animal that exists in our land is somehow sacred to us, he said. We depend highly -- on it highly, he said, for clothing, for food, for the money. We depend on these things very much, he said. It is somehow sacred to us. And this is the reason why we are struggling against the pipeline he said.

And thus we people, the Dene people who are resourceful, and depend highly on the land and the things on the land, is that there is some part of our country where there is a lot of caribous and there is a lot of fish, good fishing, and areas like this where if a pipeline is put through, and if there is any — if there was any oil spill, this will destroy a good hunting area, fishing, or trapping area. This would create a problem for the people here, he said.

Like, for an example, let's say we had -- in Lac La Martre we can go for caribou for 200 miles from here, and if that good area is destroyed, the caribou will no longer exist there. It will go further north. And this means we will have to travel further, and this would create a problem for the

people. This is exactly what he is trying to say. 1 And now presently at this 2 session here, in the Hearing, he can see a lot of young 3 people, he said. They are the future generation, he 4 These new generation, this future generation we 5 are talking about, we are trying to support these 6 7 people too, he said. We definitely have to support them too, he said. 8 He said he would definitely 9 go against the pipeline, he said. It could create 10 disaster, not only for the Dene people, but also the 11 people who are in the area of the pipeline, he said. 12 Why he is saying that is, there's a lot of people, he 13 said, involved in this pipeline. And if anything goes 14 wrong with the pipeline, if there would be any fire 15 there, in that area, and the people can simply make 16 17 mistakes like lighting a match near the pipeline, this could erupt into a disaster. It is simple to be done, 18 he said. This is the reason why they are going against 19 this pipeline. 20 21 Now, these are a few things 22 that he wanted to mention, and now that he has mentioned it, he hopes that it will get across to the 23 Government of Canada. And that is all he wants to 24 25 say. (WITNESS ASIDE) 26 THE COMMISSIONER: 27 Maybe, Ladies and Gentlemen, we will take about a five minute 28| break and just stand up and stretch our legs, and after 29 that we will start again, and those of you who wish to

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speak can do so then.
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    (INTERPRETER INTERPRETS ABOVE)
    (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)
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    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)
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                              THE COMMISSIONER:
   Ladies and Gentlemen, we will call the hearing to order
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   again, and we will hear from those who still wish to
   speak now.
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                              MRS. MARIA BEAVERHO sworn:
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                              INTERPRETER ZOE:
                                                This is
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   Mrs. Maria Dell Beaverho. She said she would like to
12
   make a short speech.
13
                              She mentions that people who
14
   made speeches before are talking about the pipeline and
15
   how it is going to take effect with the people, for the
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17
   present people in the new generation, she says.
                              She agree with all the people
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   who have opposed against the pipeline, and what they
19
   have said is true, she said. This is the way we feel.
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   These are the things that we have mentioned, and this
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22
   is the way we feel about the pipeline, against the
   pipeline, she said.
23
                              She said, she mentions that
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   -- she also said that we definitely don't want the
25
   pipeline, she said, on our land. And we are supporting
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27
   each other as the Dene people, and that we definitely
   don't want the pipeline.
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                              She mentions that she is the
   mother of twelve children, and that she is speaking on
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behalf of these children, and she definitely supports 1 the other people who makes speeches, that she would 2 definitely oppose of the -- against the pipeline, since 3 it will effect the future generations, and the people 4 5 that exist today. And she also mentions that 6 the speeches that have been made by these people here 7 8 beforehand, she said, these are the kind of messages that should go through to the Canadian Government, and 9 if it does go to the Government, she will appreciate 10 that, because this way, if the message goes through to 11 the Canadian Government, the Government will know what 12 the situation is like with the Native people, and the 13 pipeline. 14 It is simple that she was 15 against the pipeline, and that is all that she has to 16 17 say. 18 (WITNESS ASIDE) 19 ISADORE ZOE sworn: 20 MR. ISADORE ZOE: First of 21 22 all, I would like to sort of introduce myself as of being the Settlement Council Chairman of Lac La Martre. 23 My position is to go between 24 25 the young and the old. It is the sort of the thing like you compare from the old to the young generation 26 to see what is suitable for both, and to create what 27 sort of a development such as the job would be the 28 29 best. 30 We young people are the ear

of the old people, to listen to what has been said. 1 2 hear what the politicians say, to pass it on to the old people, in order for them to support and to make 3 decisions. 4 5 We young people are the eyes of the old people, to see what is happening down in the 6 7 South, what we read, and can compare what is the best for the Dene people. 8 9 We young people are the tongue of the old people, to see and to say what they 10 11 have to say. Since the old people have 12 told us, and seen us, and also show us the old way of 13 life, and we young people brought this yesterday's 14 generation back to the future, with this future 15 development pipeline, and compare it. 16 17 Now, we will not accept it, accept this pipeline in the North, for the old 18 generation and the way of life which we cannot let go. 19 To us Dene people the 20 resource means the land, a life on the land, by getting 21 22 the meat from the big game such as the moose, caribou, bear, et cetera, money from the fur pelts, waters, and 23 the fish from the lakes. The land and the earth which 24 is our mother. Our father is the spirit of what comes 25 to protect our mother earth, because the mother earth 26 and us Dene people are the natural things together. 27 28 Therefore, when we do not say 29 something or do anything to protect it, it will bring us destruction. Therefore, this is the only hearing 30

which we bring our views to it. To this Berger Hearing we bring our words and our hope to stop this pipeline development.

In the past, in the history, how many Dene people have froze to death and how many Dene people have drowned themselves, and how many Dene people has lost their lives in order to survive, to live the traditional way of life for this generation. We believe this sort of death is better than getting the people drunk and be drowning.

And how many of people -how many more of the people have to keep on pushing and do something in order to stop, in order for the Government of Canada to help us to stop this development.

Uneducated people, the government cannot give us. money for more education which we young people require.

Education departments, such as the big high people in education departments, will not let us Dene people control our own education in our own community. In the past all our children have learned in school is cutting up the papers and looking at the movies. And we would like to have the control of this education in Lac La Martre in order to show them what is the best for them. We would like them being taught in two ways, from our generation like which the White people have learned in school and also in the Dene ways of life.

The reason the young people cannot go out for the job, or train on the job such

as the pipeline, they have fear of what happened in a place like Alaska, where the South people have moved in for the job, some make money, some have been robbed. And how many White people will move in from the South? If the pipeline was to go through, there is no escape to it. From there -- if the White people come and take over the job and doesn't leave the Dene people nothing, and thus holds the job and the money.

And down in the Mackenzie Valley where they have all sorts of liquor stores, which will bring the same thing as destruction to the land. Probably they will bring a great sort of unfriendship between the White and the Native people for the jobs.

For example, we, the Settlement Councillor, have -- sort of not enough power to make any changes in the policies, like the way the Government have written the policies about the educations. And we have refused it, the N.C.P.C., to putting up the dam which they wanted to put it up at the Lac La Martre River, We refused it because we see what happened down in the South.

For many years this Lac La Martre, ever since its been established, the people from different settlements have come in to Lac La Martre to depend on the caribou. That was 22 years ago. Since that time they have never seen no caribou in this Lac La Martre area again. And since that time we have depended on fish. The fish for the people for themselves and

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also for their dogs. For the whole year around, it's
1
   millions of fish have been taken out of this lake, and
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   what will happen to all this area if we have a dam, the
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   trapping ground, and the fishing. For this reason we
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5
   said no to the N.C.P.C. to put up the dam.
                              And I wonder if the dam will be
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7
   built, if they will go ahead and put up the pipeline.
                              The last four years ago we had
8
   this commercial fishing here in Lac La Martre. That is
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   for an example of the reason why myself and many of the
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   people of Lac La Martre have refused a development of a
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   pipeline. This fishing, the commercial fishing had
12
   brought us a little bit of help for the first year.
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   Then on the third year the limit of the fish went down
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   and the prices of the fish went down. On the fifth year
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   we stopped fishing. Only about last year the fish have
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17
   regained a little.
                             Okay, I will do my
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   translations, and this is all I got to say, and thanks
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   a lot for this Court, for this Hearing, Mr.
   Commissioner.
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                              THE COMMISSIONER:
                                                 Thank you,
   Mr. Zoe, and I hope, if you don't mind, you will let us
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   keep the written statement that you have prepared in
24
25
   English. Could you let us keep that?
                             MR. ISADORE ZOE:
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                                                 Okay. It's
27
   not been really sort of written good.
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                              THE COMMISSIONER:
                                                 That
29
   doesn't matter.
30
                             MR. ISADORE ZOE:
                                                 Okay.
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1	THE COMMISSIONER: We would
2	like to keep it as an exhibit
3	MR. ISADORE ZOE: Okay.
4	THE COMMISSIONER: and
5	part of formal record of the Inquiry.
6	MR. ISADORE ZOE: Okay.
7	THE COMMISSIONER: Thank you
8	very much.
9	MR. ISADORE ZOE: Thank you.
10	(SUBMISSION OF ISADORE ZOE
11	MARKED EXHIBIT C-651)
12	(WITNESS ASIDE)
13	JIMMY NITSIZA Jr, sworn:
14	INTERPRETER ZOE: His name is
15	Jimmy Nitsiza, Junior. And he would like to mention
16	that he is not going to make a lengthy speech, but a
17	short speech.
18	He said that the things that
19	people mentioned before him, the people that made a
20	speech before him, he says that what they are saying
21	against the pipeline is true, he said. They are all
22	speaking the true words against the pipeline, he said.
23	The reason why the people are
24	talking against the pipeline is very simple to explain,
25	he said. We love our land. We love our country, he
26	said.
27	And he also mentions that we
28	depend on the land, he said. We are resourceful and we
29	depend on the land, he said. We depend on the big
30	games and the small games, he said, for the food. And
•	

we depend on the fur, which is the pelts, for the 1 2 money, he said. 3 First of all, he has mentioned that the things that we depend on, we cannot 4 destroy it, he said. And also we are not speaking just 5 for the people who exist today, but also the generation 6 7 to come, he said. And the thing that he just 8 mentioned, if the message will go to the Canadian 9 Government, he only wish that the Government would take 10 kindly to the people, and with the message this would 11 give probably give the kind of view -- would get the 12 view across to the Government so he would perhaps 13 understand the situation with the people, and how they 14 feel against the pipeline. And he only hope that the 15 message get to the Government. 16 17 So, he explains that he oppose against the pipeline. And as far as he is 18 concerned, all the Treaty people will definitely go 19 against the pipeline, and he is supporting them to go 20 against the construction of a pipeline. 21 22 And he also mentions that people are waiting to make a speech, there's a lot of 23 people waiting, so for now he'll say just this much. 24 25 (WITNESS ASIDE) 26 27 JIMMY MOOSENOSE, sworn: 28 INTERPRETER ZOE: The things that the people just mentioned, he said, they are 29 They are the truth, the true words of our 30

people, he said. We are struggling arid supporting each other against this pipeline, he said. And the guest speaking is Jimmy Moosenose.

The proposal for the pipeline, he said, once this pipeline is built, it will just cause a destruction and create problems for the people, he said. And that there is no way that we can support the pipeline, he said. We simply have to go against it, against the pipeline, he said.

He also mentions that we simply are trying to support each other, he said. We are pleading for our right, he said.

This pipeline that we are talking about, he said, once this pipeline was built, he said, it can simply create problems, disasters.

And also he mentions that the people who are constructing this pipeline are taking chances. The chances is that -- well, the problem that it would perhaps cause is that -- as you people may be aware, that there is fire, forest fires, everywhere in the North. And a pipeline can easily be destroyed by fire, or any other accident. This is the reason why he sees the people who are constructing this pipeline are taking chances.

He also mentions that once a gas pipeline or the oil pipeline goes through, and if there is any accident such as an oil spill or a gas spill, they can destroy a lot of things that -- since we depend on this -- since we are a resourceful people, he said, we depend highly on the games. We depend

highly on the things that exist on our land, he said, 1 such as big games, small games, fishing for food, he 2 said, pelts for money. Once it is destroyed, there is 3 nothing left for the people to live on. 4 He remembers in the olden 5 days when there was an abundance of animals existing in 6 7 their land, he said. He didn't really have any problems. Now they can see the changes. The things 8 that lived on their -- the animals that lived on their 9 land are scarce today, he said. It's simple to see the 10 difference. 11 Since people feel. 12 everybody should get a chance to make a speech, he 13 doesn't want to -- he just wanted to make a short 14 speech, so for now he'll say this much. 15 16 THE COMMISSIONER: Thank you 17 very much, sir. (WITNESS ASIDE) 18 19 MANZIN MANTLA sworn: 20 INTERPRETER ZOE: 21 He says 22 thank you very much for coming here, and he said, thank you for the Berger Hearing. 23 I am also bringing -- for the 24 past sometimes they've been wishing to see one of the 25 representatives from the pipeline to discuss these 26 matters, the pipeline which involves the Native people 27 and they are willing to discuss this. The person 28 29 speaking is Manzin Mantla. 30 He said the people who

already made the speeches, they are speaking in the 1 right mind, with the right words. In other words, 2 these people who have made speeches are true. 3 They are trying to explain the situation now, and trying to get 4 5 the message across to the Government. He also mentions that his 6 father, he said, used to live poor. He thinks now that 7 -- during the past, when his father lived, they weren't 8 employed, he said, his father wasn't employed, and they 9 didn't get any special kind of income, he said. I 10 mean, they weren't employed. The only income that they 11 received were through trapping, pelts which are sold 12 for money, but they had no other income, he said. And 13 his father lived very poor, he said. 14 They were brought up by their 15 16 Their father lived poor, but he took them but he lived the way his father lived, the traditional way. 17 And he still continue living the traditional way. 18 he would like to see the young generation live the 19 traditional way too. 20 21 The people who just made speeches, he said, they are not talking individually 22 for themselves, but they are talking for the people, 23 all the Dene people who are here; he said. 24 25 For instance, like me, he said, I'm talking for my ten children that I have, he 26 27 said. We simply have to struggle against the pipeline, he said. 28 29 And that we agreed among ourselves, the Dene people, that we have to oppose

against the pipeline. We are simply saying no to the 1 pipeline. If the pipeline is built and anything 2 happens to the pipeline, it will destroy the animal, 3 the soil, everything that exists on the land, wherever 4 gas or oil is spilled. 5 They depend highly on their 6 land, and once this is destroyed, they cannot live. 7 They do not have the educations, and they cannot go. 8 out to places like Yellowknife to get a job. 9 can't speak for themselves. 10 They have no income, and what 11 they receive from this land are the things that they 12 are using like fish, small game, big game, for food, 13 pelts for money. This is the reason why they are 14 opposing against the pipeline. 15 16 As far as talking about a pipeline, laying the pipes, he said, they are digging 17 six feet of dirt and burying the pipes, he said. 18 are aware of that, he said. If this pipeline is built, 19 he said, it could simply -- the pipeline could be 20 simply destroyed, he said. 21 22 And if you are talking about gas, he said, the gas is flammable, as you may be 23 aware, and the oil is the same thing. 24 He said, it could become a 25 disaster, he said. People can create accidents. 26 People kind of create hassles. And the people that are 27 thinking of constructing this pipeline are taking 28 29 chances. 30 Now, what he is trying to say

is that people -- like, for instance, fugitives I think is what they call them -- that people who are wanted, for instance, these people that are -- if there is any around in the area, they can simply set fire to these pipes and destroy all the pipes, not only destroy the pipes, but the land, the animal that exists on the land, the soil.

And he also mentions that for myself, I do not speak English, he said, and I cannot speak the foreign language, nor understand what you people are saying, if you speak in English, that is. I am poor today, he said. I do not speak the English, the foreign language, and I cannot get employment from outside, nor within the community at times, he said. So what I do for income is trapping, he said. And if there was any disaster with the pipeline and destroyed my trapping areas, he said, it will also destroy my life, he said, since I depend highly on trapping, and the fishing, and hunting.

The people who have just made speeches, and for myself, I just made a speech, he said, we are trying to discuss things, discuss this matter, so to make it better for the people, he said, and to make it better for themselves before it could create problems for the people here, the Dene people. And now the proposal made for the pipeline, he said, be would like to say no to the pipeline, and that's all he has to say for now.

(WITNESS ASIDE)

1	HARRY ALEXIS sworn:
2	INTERPRETER ZOE: He would
3	like to make this speech briefly. The person speaking
4	is Harry Alexis.
5	The people who are making -
6	start making speeches and talking are right, he said,
7	about the pipeline, in discussing it and bringing our
8	ideas against the pipeline is the right thing to do, he
9	said.
10	Harry mentions that he is
11	pretty well aware of how the pipeline is. He is
12	familiar with most of the he is familiar with Norman
13	Wells, he said. I have been there, he said. I have
14	seen the oil, he said. I seen the drilling, he said.
15	And I believe he lived there before he moved to Lac La
16	Martre.
17	And he said he has witnessed
18	a few things that was bad, which is birds, like
19	rabbits, and bear. These type of animals which go near
20	the drilling, he said, where there is oil being drained
21	into a lake or something, and once these animal uses
22	this lake, they die, he said. They simply die. And he
23	has witnessed this.
24	And the people who are
25	opposing against the pipeline are definitely telling
26	you the right thing, the Dene people, he said.
27	That example, he said, let's
28	take the example of the birds and the ducks and the
29	rabbits and the bear which died of drinking from the
30	lake where the oil was spilled, he said. The same

thing with the pipeline, he said. If anything happened 1 to the pipeline and the oil would spill, or the gas 2 would spill, it would simply destroy all the 3 animals living near that area, he said. And it's 4 simple that we cannot take that kind of a chance, he 5 6 said. 7 And the people that are -made speeches, that are talking against the pipeline, were 8 simply trying to support each other and pleading --9 pleading the Government, the Canadian Government to 10 take kindly to the people. And we are trying to get 11 the message across to the Government so he can 12 understand the situation that the Dene people are in, 13 and how they are struggling against the pipeline. 14 And now, he said, the 15 16 pipeline we are talking about, if there was an oil spill anywhere near the hunting area or the fishing or 17 the trapping area, it would simply destroy the animal, 18 and that would mean simply destroying the food, the 19 clothes, and the money for the coming generation, he 20 21 said. 22 And he says I also agree against the pipeline, he said, And the people who are 23 supporting against the pipeline, he said, I appreciate 24 25 their support. With this kind of speech and 26 talk that they've made, he hopes the Government will 27 28 take consideration before constructing this pipeline 29 and that he only wish that what these people are asking

would happen. They do feel that they don't want a

pipeline, and they do not wish to see it. There are 1 2 other people waiting to make speeches, and that is all 3 he has to say now. THE COMMISSIONER: 4 Thank you 5 very much, sir. (WITNESS ASIDE) 6 7 CHARLIE PETER NITSIZA sworn: 8 INTERPRETER ZOE: The person 9 speaking is Charlie Peter Nitsiza. And he said he 10 would like to say a few things regarding the pipeline. 11 And the people that -- the 12 older people that make speech before him, he said 13 before me, he said, are saying the right thing, he 14 said. They are all struggling against the pipeline, 15 and he do feel that is the right thing to do. 16 And he also mentions that he 17 love his land, and once the pipeline is put through, 18 and the animal that exists that they depend highly on 19 are destroyed, they will have nothing left to live on. 20 And he also mentions that as 21 far as the construction of the pipeline, he said, no, 22 But he would approve if they would have a railroad or 23 some sort of a railway for transportation -- for 24 transferring of these gas and oil across the country to 25 the South, from the North to the South. 26 And the people that make 27 speech supporting against the pipeline, he appreciate 28 l those people very -- the speeches that the people made 29 very much, and that he also supports that. He simply

said, no pipeline. That's all he has to say. 1 2 (WITNESS ASIDE) 3 LOUIS MOOSENOSE sworn: 4 5 INTERPRETER ZOE: The person who is speaking is Louis Moosenose, First of all, he 6 mentions that he would like to make a short speech, and 7 he appreciate Mr. Berger coming to our community to 8 discuss the pipeline. 9 Now, the people that are 10 talking about the pipeline, he said, the people that 11 support against the pipeline, he said, I also support 12 that, and I thank the people, who are supporting, he 13 said, against the pipeline. 14 15 He said, we do not want a 16 pipeline, he said. And that mentioning things like destroying our land, the things on our land, the things 17 that we depend on so highly, if that is going to be 18 destroyed, there is no way that they can support the 19 pipeline. They simply have to say no against -- to the 20 21 pipeline. 22 And they are giving their 23 support not to only the present existing people, but 24 to the coming generation. And this is all he has to 25 say. He is just saying that there 26 is more people who are waiting to make speech, so this 27 28 is all he has to say. 29 (WITNESS ASIDE) 30

MARIA JEREMICHICA SIMPSON sworn: 1 2 INTERPRETER ZOE: The person 3 speaking is Maria Jeremichica Simpson, and she would like to make a speech. 4 She mentions that the people 5 that are talking against the pipeline, that she'll 6 7 support that. And that she will support the new generations, like her son's children. She has a son 8 who is married and he has -- who has children. 9 She'll support her grandsons. 10 She would like to say the 11 things that the people depend on for their -- for her 12 grandson, she would like to save it for this grandson. 13 She doesn't want that to be destroyed. 14 She said that presently that 15 16 she see the White people now in the stage of development. We can see a lot of White people working 17 here and there, doing exploration, doing research, 18 doing whatever they want, getting all the resource from 19 our land, without letting our people know, the Dene 20 people know. And they simply are taking all the 21 22 resource from our land, she said. 23 And talking about the pipeline she said, if there is no pipeline, we will save a lot of 24 things for the new generation, she said. If the new 25 generation will live in the traditional way and still 26 hold their culture, they would depend on the resources. 27 They would depend on the things that exist in their 28 This is the reason why we are trying to save what 29 we have, and not to let the pipeline destroy it.

1	A long time ago when she was
2	just a young girl, she said she used to help her father.
3	There used to be an abundance of fur animals, big games,
4	small games, fish. All the things that the people
5	depend on. There used to be an abundance of them. But
6	today you see the difference. Things are getting
7	scarce, she said.
8	She remembers a long time ago
9	when she used to help her father, she said. She helped
10	her father with the dogs. She even used to do the
11	trapping herself. And she mentions that she did a lot
12	of work with her father.
13	Her father lived the
14	traditional way and she lived the traditional way, and
15	that in her time she trapped a lot of fur. And she
16	still knows the traditional way of life.
17	She mentions that
18	regarding the pipeline, that we hear all the people who
19	have made speeches to support and struggle against the
20	pipeline. We are saying this for the new generation,
21	the coming generation, and the present existing people.
22	We hope that the Government
23	would approve not to have the pipeline, and that she
24	will go against the pipeline. And that's all she has
25	to say for now.
26	(WITNESS ASIDE)
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28	ROSALEE ZOE FISH sworn:
29	INTERPRETER ZOE: She would
30	like to make a short speech herself, Mrs. Rosalee Zoe

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people, if he could.

Fish. She would like to take the time to say that the 1 people that make speeches are the right way to speak 2 3 regarding the pipeline. The pipeline will effect the 4 new generation, and the present existing people. 5 this is the reason why we are giving the support 6 7 against the pipeline. Personally, I have ten 8 I love my children. 9 children, she said. I love my land. I like to save the resource for my children, she 10 said. 11 We depend highly on the 12 animal that exists on our land. And it is simple that 13 we have to give our support against the pipeline. We 14 do not want to destroy the resource existing in our 15 16 land. 17 It is simple for me to say no against the pipeline, she said. She also mentions, she 18 repeats the word "no pipeline" again. 19 She also wishes that the 20 Government would receive the message from the people 21 22 here, she said. Once he receives the message, perhaps we can make him aware of the situation that the Dene 23 people are in, and that each individual Dene people are 24 supporting each other against the pipeline. She only 25 knows that -she only wishes that the Government gets 26 this thing in his mind, and that she would appreciate 27 28 it if the Government would also give the support to the

She is saying no against the

1	pipeline, and that is all she has to say.
2	THE COMMISSIONER: Thank you
3	very much, ma'am.
4	(WITNESS ASIDE)
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6	MARIA ADELE RABESCA sworn:
7	INTERPRETER ZOE: This is
8	Maria Adele Rabesca. She would like to make a speech.
9	MRS. RABESCA: I would like
10	to make a speech to you tonight about our land and the
11	pipeline.
12	We people depend on the land.
13	When our husbands go hunting they go hunting, and
14	they go fishing, and trapping, us women, well, we stay
15	home. Sometimes we go with our husbands. And when our
16	husbands, they get meat or fish or furs, we are happy,
17	because we know that our kids are well fed. The: are
18	well clothed.
19	Last year, like, we had a lot
20	of money. Like the land is something that is most
21	precious to us. We are proud to live on our land, and
22	we do not wish our land should be destroyed.
23	If there is a pipeline goes
24	on, many people will be hurt and suffer. Our poor kids
25	will be suffering, and they will be hungry. And also
26	what we live on, the wildlife, will all be destroyed.
27	And we know that our land, and the soil, and everything
28	will be destroyed. This is why we do not want this
29	pipeline to go on.
30	Many people have made a
ı	

speech before me and I agree with them. So this again 1 I say, I hope they will not have a pipeline in our 2 3 land. Thank you. (MIKE NITSIZA TRANSLATES ABOVE TO DOGRIB) 4 5 (WITNESS ASIDE) 6 7 ANNIE SIMPSON sworn: INTERPRETER ZOE: They have 8 been looking forward to visiting you, Mr. Berger, and 9 they appreciate that you attend the hearing here, and 10 they appreciate discussing things with you. 11 person speaking is Annie Simpson. 12 She said the speech made by 13 the others are the true words, she said. It is simple 14 that we have to save the things that we depend on that 15 exist in our land. We have to save it for our 16 17 children, she said. For instance, our children 18 19 could not eat without having to do some fishing or 20 hunting or trapping, she said. 21 If the pipeline goes through 22 and these things are destroyed, the things that we depend on are destroyed, there is no way we can feed 23 our children, she said. The things that we depend on, 24 the animals for food, the games, small games, big 25 games, the hunting, like the furs, we depend on this, 26 she said. 27 28 We strongly feel and support 29 each other against the pipeline, she said. And that we 30 are aware that we depend, we know we depend on this

hunting and fishing and trapping, she said. We know 1 and we cannot destroy it, she said. With the person 2 with their right mind, what he lives on, he cannot 3 destroy it, she says. 4 And that -- she also mentions 5 that she has nine children. And what she is saying now 6 is to support her nine children. If her children are 7 to live the traditional way of life, they will simply 8 depend on fishing, trapping and hunting. 9 And if we look at the 10 pipeline it will mean only destroying what we depend 11 on, she said. And it is simple for me to say no to the 12 pipeline. This is what she said. And that is all she 13 has to say. Thank you, she said. 14 (WITNESS ASIDE) 15 16 MARY ADELE SIMPSON sworn: 17 INTERPRETER ZOE: This is 18 19 Mary Adele Simpson, and she would like to say a few things regarding the pipeline. 20 21 The other speakers gave me 22 the support against the pipeline. She thanks all the people who have given their support against the 23 24 pipeline. Presently she is living with 25 six of her children, and she has no husband to rely on. 26 She loves her land and she loves her children. 27 She would like to save the 28 existing things on her land such as small games, big 29 games, and the furs, which her children will depend on 30

in the future. 1 She also mentions that I am 2 poor, she said. I am a widow. During the cold 3 winters, she said, I have to support my children, she 4 said. Even during the cold you cannot see anything 5 because of the foq. I have to go out and get some 6 7 firewood, she said. We still live the traditional way and still use the fire, wood burning type of furnace 8 and we have to get the firewood, she said. And I still 9 do that, she said. I still get the wood myself, she 10 said. 11 Netting, which is fishing, 12 during the cold I know I have to support my children. 13 I have to check the nets. I love my children, I love 14 my land, she said. I love the land because of the 15 things that it has given me, she said, the things that 16 17 I need, like the food that I get, and the clothing I get is given me through the things that I have on the 18 land, she said. 19 And there is no doubts that I 20 would like to destroy this, she said, and I will give 21 22 my support against the pipeline, she says. 23 As I mentioned, I have six children, she said. And as far as I'm -- she says, I'm 24 quite aware that I will not live, that I will not exist 25 forever. Some day my life will come to an end, she 26 said. But I would not like to see my children 27 suffering because there is nothing in our land that 28 29 they could be depend on. 30 This is the reason why we are

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giving our support against the pipeline. We want to save what we have for the new generations. If the new generation are to live in the traditional way, they will depend on fishing, hunting and trapping. is the reason why we would like to give our support against the pipeline. And that she wishes that this message would come across to the Government, and that she hopes that the Government will consider this matter, and it is important for the people to get their message across to the Government with the help of Mr. Berger. She also mentions that if Mr. Berger would take kindly to the people and give his support to the people, she will appreciate that. And also again, if the Government will take consideration over the people that they are pleading for their right, and things that they can save for their generation, the things that they depend on, they will not want to destroy what they have. She definitely said -- she said, I definitely would support the people who are against the pipeline, and I would simply say no against it, to the pipeline, she said. That's all I have to say, she said. (WITNESS ASIDE) FRANCIS ZOE sworn: My name is Francis Zoe, and I am a C.E.S. Co-ordinator for the communities, which

means I am working for the people. 1 I would like to support the 2 people who have already made a speech. I appreciate 3 all the people who support against the pipeline. 4 As far as taking the pipeline 5 into consideration, the Dene people didn't have a 6 pipeline before, and they didn't depend on it before. 7 Now, the White people are proposing a pipeline. 8 will the Dene people want a pipeline? They still want 9 to live the traditional way. I know we are in the 10 stage of the development. They do not need the 11 pipeline. Why would they want a pipeline, especially 12 to people who want to live the traditional way of life. 13 When speaking about 14 employment that it would create, that the pipeline 15 would create they will not only hire the people in the 16 North, they will hire most of the people from outside. 17 They can't get the experts from the North. I'm sure of 18 that. When they look at a pipeline, it's a large 19 project. If I understand, it's a three year project. 20 21 I'd like to say a few things 22 regarding education. As far as education goes, we people, the people that exist in my community, I can 23 tell, you that they don't have, everyone of them don't 24 have Grade 10. I know from a fact. They can see in 25 this country the education, it's a competing thing. 26 They can see that we are -- even though we have Grade 27 12, this is pretty low, I think. They can see the 28 competition that they have with education. We have 29 different schools. The outside schools in U.S., the 30

U.S.A., you have different schools there. They are 1 quite competing. And the people out there have a 2 pretty high grade. I can tell you that. We are really 3 low graded people. Sooner or later, in the future, I 4 know that -- for sure that most of the people that have 5 a little education, that exists now, will not hold a 6 7 job at all. If you are looking at a 8 pipeline -- and as far as I believe, they are looking 9 at a pipeline, the gas pipeline first, and the oil 10 pipeline, then a highway perhaps. Once this is done, 11 who's going to get a job? The outside people is going 12 to get the job, not the people existing in the North. 13 When I say I'll give my 14 support to the -- against the pipeline, I'll give it to 15 them 100 percent. I don't want nothing else. 16 17 The people now, they still live the traditional way. They depend on trapping, 18 fishing, and hunting. Why should we just switch around 19 and adjust them. They do not understand the foreign 20 ways, which is the White man's ways. 21 22 Like for myself, I had a 23 little education. I do not know exactly the foreigner way, the White man's way, nor I speak correctly the 24 White man's way. This takes time developing. Like what 25 I mean, you just can't turn from one language to the 26 next language in one night, you just can't turn people 27 28 around. It is going to take time. We all, know that. And in the future I know for 29 30 sure that most of the people from the South will be

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employed. Most of them will get all the good jobs.
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   The other jobs like labour, and jobs which is not.
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   very good, is going to the Native people, the Northern
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   people for sure. And I wouldn't give my support to the
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   pipeline. I don't want the pipeline.
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                                           I know that
   after the pipeline is built, they are going to be
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7
   talking about the highway again. We can see all that.
   It's simple. It's development.
8
                              I would like to say more
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   but I think that other people are waiting to say
10
   something, so I'll say thank you.
                                       That's all I have to
11
12
   say.
    (MIKE NITSIZA TRANSLATES ABOVE TO DOGRIB)
13
                              THE COMMISSIONER:
                                                 Thank you
14
   very much.
15
                              (WITNESS ASIDE)
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                              MARY ANN JEREMICHICA sworn:
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                              INTERPRETER ZOE: The speaker
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   is Mary Ann Jeremichica.
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                              THE WITNESS:
                                            I am here to
22
   say a few things about the pipeline, which is going to
23
   go through the Mackenzie area.
                             We Dene people here in Lac La
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   Martre, we are talking against the people -- the
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   pipeline to protect our land. We have seen a lot of
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   damage done to our land and our lives. I have seen
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   what the White people have done to our life. Our old
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   people had depend on the land so much for us young
   people to make our living.
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White people have changed our 1 2 life and make us turn away from the old days. Education, for example, they brought -- which they 3 brought here and made us turn away from the old days. 4 Things like fur, hunting, and fishing were done mostly 5 all year round in the old days, but nowadays which we 6 live now, we are just like stuck to something which we 7 cant go anywhere for hunting, fishing and trapping, 8 like the old people did. 9 Young people nowadays are 10 going for jobs out of town here. They also take off 11 from the parents, who had support them. Their parents 12 have brought them in the poor hard way. Yet the White 13 people has changed the young people's lives. The White 14 people have made them turn against the parents. 15 White people have also done a lot to my people out 16 here, yet they are trying to make it worse for our 17 children in the future. 18 19 And you, Mr. -- whatever it is -- have said there will be about 6,000 men working 20 21 on the pipeline, and mostly of these men will be from 22 the South. If these men come from the South, what will it mean to us young people? It means, if these men 23 come, they will take our young womens away for a year 24 or two. Like the pipeline project will be going on for 25 They will take our young womens away, 26 three years. probably get shack up with them, make them pregnant, 27 and leave them alone after the job is done. What will 28 these young women do? They don't have education. 29 Where will they get the money to support their 30

children, and what will they do for a living? And how 1 will they feed their children to grow up? 2 3 This is all I want to say. THE COMMISSIONER: Thank you 4 5 very much. We would like to keep that as an exhibit. 6 INTERPRETER ZOE: I will give it to the Commissioner. 7 THE COMMISSIONER: We would 8 like to keep the document after it is interpreted. 9 Thank you very much. 10 That will be marked as an 11 12 exhibit and it will form a permanent part of the record. 13 (SUBMISSION OF MARY ANN JEREMICHICA MARKED EXHIBIT C-14 652) 15 16 (WITNESS ASIDE) THE COMMISSIONER: 17 We have got lots of time, I think. If anybody else wants to 18 speak, you are certainly welcome to do so. We'll just 19 sit here for a few minutes and let those people who 20 still wan to speak make up their minds about whether 21 22 they are going to come forward. 23 MARIE MOOSENOSE, sworn: 24 25 INTERPRETER ZOE: The speaker is Marie Moosenose, She would like to take the time to 26 27 mention that perhaps the Government may have hired a person to come out to each community to discuss the 28 pipeline matters with the people, she said. That's the 29 first thing she said.

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She says, we rely on what exists on our land, she said, like the things that we get from hunting, fishing and trapping. These are the things that they depend on. And they also depend on their husbands who do -- who have the chores of doing hunting, fishing and trapping. Without their husbands doing this, they cannot live without -- they couldn't live if their husbands did not do any fishing, or hunting, or trapping. She said at times it was tough, cold and tough for the wives. But when you find your childrens weeping because they need food and a shelter. The womens had to do a lot of fishing, she said, while their husbands were away on a trapline or on a hunting trip. She also mentions that we, the wives, had to do fishing to support our children, she said. And we also depend on our husbands to get -to do the hunting for us, she said, hunting, fishing and trapping. This is the reason why we are against the pipeline, she said. We cannot destroy the things that we have. She mentions that during the time their husbands are away for trapping, or hunting or on a long journey, or somewhere, while they're absent from -- well, they're not home, is what I mean. The wives have to -- the wives were the only people to support their children. Their children could not do

anything. But as far as -- the children need feeding

and heating to live, so the wives have to get the 1 firewood during the cold, and do the fishing, and then 2 do the cooking for the children. And this is the way 3 we were brought up, she said. It was a tough life, but 4 we love our children, and we love our land. 5 We love our land because we 6 7 survive with it. It gives us life, she said, the land gives us life. This is the reason why we give support 8 -- she says, this is the reason why I give my support 9 to the people who are against the pipeline. 10 During that time I suppose 11 that the Government didn't exist in this country, the 12 time she is speaking about. That is the time when she 13 was thinking about the Government, she said. 14 needed help, is what she said. She needed assistance, 15 because it was cold. She knew it was cold. 16 17 the work was hard, but she still struggled for her life. 18 19 She love her children. She love her land. The land gives her life. At the time 20 she wanted assistance from the Government, that was the 21 22 time when the Government didn't exist in this country. It was the time when her husband was away, and she had 23 to do the fishing, cooking, and then get in the 24 firewood to support her children. Since the husband 25 was away, these are the few things that she had to do. 26 She remembers her father who 27 didn't exist very long after she was born. 28 29 remember how her father used to live, the traditional way. And then her sister, the same thing, they lived

the traditional way. She remembers her father when 1 they used to do some fishing with the handmade nets. 2 These nets were made from the roots, I believe. 3 the North is a tough life, she said. 4 And now you find, just when 5 you didn't depend too much on the Government, he comes 6 around and bugs you about the land. They want the 7 land, she says. They keep bothering us about the land. 8 They want the land. They want the resource. 9 it's time that they don't rely on the Government that 10 much. Why do they do that? Why do they bother us 11 about the land, she said. 12 13 We people, the Dene people in this community, are religious, she said. We believe in 14 God, she said, and that's who we pray to, she said. 15 God doesn't want the world to exist no longer, it's His 16 doing, she said. And the Government is not God. 17 She also mentions that if her 18 father did exist today, her father lived the 19 traditional ways, and he would and her father, if her 20 father did exist today, he would give his support to 21 22 all the people who are supporting against the pipeline, she said. And that he would also support the people 23 against the Government asking, or repeatedly bugging 24 the people for their land, that the people have the 25 right to, which the land is theirs, she said, is ours, 26 she said. And the Government is bothering us for it, 27 she said. 28 29 And she says, I'll give my 30 support to the people who are against the pipeline, and

1	I will say no to the pipeline. And that's all that I
2	want to say, she said, that I wanted to mention to you
3	people.
4	THE COMMISSIONER: Thank you
5	very much.
6	INTERPRETER ZOE: And also
7	she would like to include this, the pipeline being -
8	destroying the land, the things existing in the lands.
9	They would become a problem to the people, she said.
10	And that she will not she would like she would
11	not want to see her land being destroyed, and whatever
12	exists on the land.
13	So, she will give her support
14	to the people who are struggling against the pipeline.
15	That's final, that's all she has to say.
16	THE COMMISSIONER: Thank you
17	very much.
18	(WITNESS ASIDE)
19	THE COMMISSIONER: Well,
20	Ladies and Gentlemen, is there anybody else who would
21	like to speak before we adjourn the hearing?
22	ALPHONSE SIMPSON sworn:
23	INTERPRETER ZOE: The
24	speaker is Alphonse Simpson. Alphonse just mentions
25	that he said that there are things that has been
26	discussed here are the right things to discuss, he
27	said.
28	People that make their
29	speeches before me, he said, these people are talking
30	the truth words, and I support them very much who are

strongly against the pipeline, he said. 1 Also from -- with other 2 thoughts, or there were some other people, they 3 mentioned these hearings. Without that -- with his own 4 mind, he had that in mind before the hearings, he said. 5 He simply wanted to support the people who are 6 7 struggling against the pipeline. This is what he is saying. 8 He's not here to make a 9 lengthy speech, but he would like to speak just to 10 11 support the people. He also would like to say that 12 -- when talking about the pipeline, he said, which is 13 not very good, he said. The pipeline will only cause 14 hassle to the people here, he said, and the people who -15 - the people who are involved in this pipeline. 16 could simply find other ways of transporting these gas 17 and oil to other countries, he said. It's simple for 18 the Government, or these gas companies, to build a 19 railroad to transport their gas and oil to the outside 20 country. If the road is built to transport the gas and 21 22 oil, it will be cheaper, he said. 23 He said, the people that made a speech before him have mentioned most of the things 24 that he wanted to say. So these are the few things 25 that he wanted to talk about, the railroad especially, 26 27 he said, he was talking about. 28 He didn't want a lengthy 29 speech, but he would like to say that he will give the support to the people who are struggling against the

pipeline, the people who are opposing against the 1 pipeline. He will give his support to them. And that 2 is all that he will say for now. 3 (WITNESS ASIDE) 4 5 CHARLIE JEREMICHICA sworn: 6 7 INTERPRETER ZOE: The person 8 speaking now is Charlie Jeremichica. CHARLIE JEREMICHICA: First 9 of all, I would like to introduce myself that I am the 10 Co-Op Manager here in Lac La Martre. This is my first 11 time speaking on this type of meeting. But, first of 12 all, I would like to say a few things about the 13 pipeline, land, and the people. 14 I would like to support my 15 16 people about the land. And I'm aware of the pipeline not to be built up across the Mackenzie area, so that 17 the land wouldn't have to be destroyed, and also the 18 animals the wildlife, and other things. A hundred 19 percent I agree with what the people have said about 20 the pipeline not to be built up in our land. 21 22 We are talking against the 23 pipeline because we want to protect our land and wildlife. A lot of things have destroyed -- a lot of 24 25 things are going to have to be destroyed if the pipeline has been built. 26 27 But, anyway, the people here have lived here long enough, but things haven't been 28 29 changed yet. But nowadays people live in the community, they don't move around like they used to in 30

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the old days.
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                              So then I wanted to say I
   agree with the people, what they have said before me,
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   and I was listening to them, which I was supposed to
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   say things, and this is the first time I've been
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   talking in this community and in this meeting. So I
6
   don't really have much to say, but I would like to give
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   thanks to all the people here, what they've said, and
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   what we heard.
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                              So, now, that's all I have to
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   say, but the main thing is the pipeline.
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                                              I am not
   interested in the pipeline to be built up.
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   all I have to say.
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                              THE COMMISSIONER:
                                                 Thank you.
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   I wonder if I could have your written statement, Mr.
15
   Jeremichica, and it will form part of the record of the
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17
   Inquiry.
              Thank you.
    (SUBMISSION OF CHARLIE JEREMICHICA MARKED EXHIBIT
18
19
   C - 653)
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                              (WITNESS ASIDE)
21
                              THE COMMISSIONER:
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   anyone else wish to say anything before we adjourn the
23
   hearing?
                              INTERPRETER ZOE:
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                                                 Mike
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   Nitsiza would like to make a speech.
                              THE COMMISSIONER:
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                                                 Yes, by
   all means.
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                              MIKE NITSIZA sworn:
                              MR. NITSIZA: Yes, Mr. Judge
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   Berger, I would like to make a speech.
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1	This page was skipped in the
2	page numbering of the original transcript. The
3	transcript goes from page 8232 to 8234 with nothing
4	missed.
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1	THE COMMISSIONER: Yes,
2	please, by all means.
3	MR. NITSIZA: First of all, I
4	would like to say thanks to Mr. Berger for coming in to
5	hear from the people of Lac La Martre here. And my
6	name is Mike Nitsiza.
7	I joined in the settlement
8	this year in February. I just moved back here in Lac
9	La Martre to do the maintenance here for the
10	settlements.
11	I am also support those
12	people that are against the pipelines going through the
13	North here in the Mackenzie District.
14	Why am I against the
15	pipeline? Why, it's simple, simple to know that our
16	land has been already been destroyed by fire and by
17	polluting our lakes, our clear water. This is why I am
18	against the pipeline.
19	I guess this is the reason
20	why all these people here are against the pipelines.
21	Those forest fires that I knew
22	from the past, last five years ago, when we had the
23	forest fire about five miles away from the settlement
24	here in Lac La Martre, and we phoned the Forestry, the
25	Fire Department, and asked them to control this fire.
26	And then what they said was that they wouldn't put the
27	fire out because we Dene people were careless about this
28	forest, fire, that's what they told us, but which is not
29	true. We care about out land.
30	Even the last couple of weeks

ago, there's been about -- a forest fire a little north 1 and from here, and it's been burning about hundreds of 2 acres lands, and it finally dies out by that rain we 3 4 had. 5 The Government don't care about our land. They let it burn. They let it burn by 6 itself. 7 And this is why they want all 8 the money, but money doesn't mean much to us Native 9 people. Our lives, we are dependent on our land. 10 And in Yellowknife, there is 11 a great danger of arsenic in Yellowknife. We Native 12 people, or I'm sure the Native people, us Dene from 13 Detah and Yellowknife have not polluted the lakes. And 14 what does the Government do about it, nothing. 15 just sit back and see what happens. And see if the 16 17 Native people make any movements out of it, but none has been done about it. 18 19 I have been working for the Indian Brotherhood as a field worker and I know what's 20 21 happening. And I have been to lots of communities, I 22 have been talking to lots of leaders in different I support all those leaders that are 23 communities. 24 against the community -- I mean they are against the 25 pipelines. And there is also, there is 26 another thing, during the last 15 or 20 years ago, I 27 28 hear from the older people, and they said they could see all those dogs there, and those cliffs there, there 29 used to be lots of water, -- lots of water. But now

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you.

every year, each year the water is going down. Where does it goes to? Where does it goes to -- it's easily can be, because it goes to the living things. drink them, animals, all the living creatures in the world, all the plants, and certainly you people know that, realize that. But the mine that they have and some old mines, in the gold mines, they dig up all, the holes, polluted all the lakes, and then it's filled with water. That's where all the water goes. And people who are born every years, new child's is born every years, and getting less water. That's where all this water is going to. And I support those Dene people in other communities that are against the pipeline. And also they have been destroyed, all the land, and yet they still want pipelines which will destroy, destroy our land, our life. There already has been too much, lives been taken for protecting us. They won't -- after destroying our land, they won't even give us back all the plants, and all the animals, that they have destroyed. They won't even give us back leader, which is American Indian Movement, the A.I.M. the great leader, Mr. Nelson Small Legs, Jr. back alive to us. And I thank you people for coming here and listening to me, and this is all I have to say.

(WITNESS ASIDE)

there anybody else that would like to speak tonight? MARIE TLOKKA sworn: INTERPRETER ZOE: The person speaking now is Marie Tlokka. She would like to make a speech briefly. First, I would like to say that if the pipeline goes through, and if anything happens to the pipeline, it will simply destroy the games that they depend on, the furs they depend on, and the wildlife. If these things are destroyed, there is nothing that they can live on, because they depend on the things that exists in the land. They are resourceful. They do not have any education, and they cannot ask for jobs. And so they rely on these things, And if they are destroyed, there is no chance that they can live. The reason that she supports the people that are against the pipeline is simple. They want to save the land and the life of others before it is destroyed. And you will say no to the pipelines. And that is all that she has to say. (WITNESS ASIDE) THE COMMISSIONER: Well, Ladies and Gentlemen, LLOYD SIMPSON sworn: INTERPRETER ZOE: The person speaking now is Lloyd Simpson.	1	THE COMMISSIONER: Well, is
INTERPRETER ZOE: The person speaking now is Marie Tlokka. She would like to make a speech briefly. First, I would like to say that if the pipeline goes through, and if anything happens to the pipeline, it will simply destroy the games that they depend on, the furs they depend on, and the wildlife. If these things are destroyed, there is nothing that they can live on, because they depend on the things that exists in the land. They are resourceful. They do not have any education, and they cannot ask for jobs. And so they rely on these things, And if they are destroyed, there is no chance that they can live. The reason that she supports the people that are against the pipeline is simple. They want to save the land and the life of others before it is destroyed. And you will say no to the pipelines. And that is all that she has to say. (WITNESS ASIDE) THE COMMISSIONER: Well, Ladies and Gentlemen, LLOYD SIMPSON sworn: INTERPRETER ZOE: The person speaking now is Lloyd Simpson.	2	there anybody else that would like to speak tonight?
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(WITNESS ASIDE) 24 THE COMMISSIONER: Well, 25 Ladies and Gentlemen, 26 LLOYD SIMPSON sworn: 27 INTERPRETER ZOE: The person 28 speaking now is Lloyd Simpson.	21	before it is destroyed. And you will say no to the
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25 Ladies and Gentlemen, 26 LLOYD SIMPSON sworn: 27 INTERPRETER ZOE: The person 28 speaking now is Lloyd Simpson.	23	(WITNESS ASIDE)
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27 INTERPRETER ZOE: The person speaking now is Lloyd Simpson.	25	Ladies and Gentlemen,
28 speaking now is Lloyd Simpson.	26	LLOYD SIMPSON sworn:
	27	INTERPRETER ZOE: The person
He mentions that he says	28	speaking now is Lloyd Simpson.
		-
30 that we have a beautiful country, and we love our	30	that we have a beautiful country, and we love our

country. He only wish not to see the pipeline 1 destroying it. He doesn't want to see the pipeline 2 destroying what the Dene people have. He will also say 3 no to the pipeline. He will give his support to the 4 people who are against this pipeline. And that's all 5 he has to say. 6 7 THE COMMISSIONER: Thank you 8 very much, sir. 9 (WITNESS ASIDE) 10 THE COMMISSIONER: 11 We have been here since this afternoon, and we have heard from 12 thirty-one of you older people and younger people, men 13 and women, who live here in Lac La Martre, and that 14 certainly has helped me to understand the way you live 15 and what your hopes are and your fears are for the 16 17 future, and those are the things that I have to know, and those are the things that it is important that the 18 Government should know. 19 So, I ant glad that you all 20 21 came today. I'm glad that you were prepared to sit 22 here in public and tell me, and tell your friends and neighbours, and through me the Government of Canada, 23 how you feel about the proposed pipeline and the energy 24 corridor, and the changes that they may bring. 25 Now, leaders of the Native 26 people of the North, leaders of the Dene people, come 27 28 to Yellowknife to tell me there what the Dene people, what they think, about the proposed pipeline and energy 29

corridor, and of course I listen to them and I give

great weight to what they say. But let me tell you 1 that it helps me to understand how you feel, and how 2 you think about these things, when I have the chance to 3 come to your villages, just as I have come to Lac La 4 Martre today, because when you see the village, when 5 you have a chance to hear from the people themselves, 6 it gives you a deeper understanding of why you feel the 7 way you do, than I would ever get if I just sat in 8 Yellowknife listening to the people who come there to 9 talk to me. 10 I will finish my hearings in 11 the North at the end of September, and then I will 12 write my report, and hand it to the Government of 13 Canada, and after that it will be laid before 14 Parliament and you will hear about it then. Remember, 15 all that I can do is make recommendations to the 16 Government of Canada. It is the Government of Canada 17 in Ottawa that must decide whether a pipeline will be 18 built, but you can rest assured that they will be told 19 how you feel about it, that they will be told the 20 thoughts that you have expressed here today about the 21 22 pipeline and the energy corridor. 23 Lac La Martre is a beautiful place and I and all of those who came with me today are 24 glad that we had a chance to come and to be here, and I 25 want to thank all of you who attended the hearing 26 27 today, and those of you who spoke. And it is 1:00 o'clock and I 28 guess I should adjourn the hearing until we reconvene 29

at Rae Lakes tomorrow. But thank you all again.

JIM GREEN sworn: 1 2 MR. GREEN: Okay, I am sorry 3 for this interruption. I just wanted to --THE COMMISSIONER: 4 Right, 5 fine, go ahead, Mr. Green. MR. GREEN: I wanted to wait 6 until everyone else had spoken, and I don't know why it 7 was, but I have been kind of afraid all night to say 8 what I wanted to say, and I don't know why. 9 maybe it's because -- it may be a couple of things, 10 maybe I was going to be the only white guy talking here 11 tonight, or that I was going to be speaking against 12 something that Southern people, where I come from, have 13 devised and made up and were trying to do in the 14 country, in this northern country. 15 16 But I've been -- I've been vacillating about it all night. I've been going back 17 I've been afraid of what I was going to and forth. 18 say, and I suppose that's why I messed things up, and 19 didn't say it until after everything had closed, or 20 didn't, you know, say I wanted to say anything, because 21 I was sort of afraid to come out. 22 23 But I had some things I wanted to say, and I wrote them down last night, and I 24 wrote them down before anybody said anything tonight, 25 and 'I just felt that I had to say these things for 26 myself, as well as anybody else, so that I can look at 27 myself tomorrow, And I'm sorry for causing a -- for not 28 doing it when everybody else was talking, but I would 29 like --30

1	THE COMMISSIONER: Just take
2	your time, because we've got lots of time. I just
3	thought no one else wanted to speak.
4	MR. GREEN: Okay; I would
5	just like to take this time.
6	THE COMMISSIONER: We are all
7	right where we were twenty minutes ago, so carry on.
8	MR. GREEN: Really, okay.
9	THE COMMISSIONER: Carry on.
10	MR. GREEN: I am obviously
11	not Dene. I don't have a Dene language, a Dene mind,
12	or a Dene education.
13	When I was a young boy, I
14	used to wish I was an Indian, and I saw myself riding a
15	horse and shooting lots of buffalo, and being a real
16	big guy. I don't do that anymore.
17	I am a White man, and I found
18	that I can live with being a White man, and I can
19	accept that. I am a White man. I am a transplanted
20	European White man, but I was born in this country. My
21	father was born in this country, and my father's father
22	was born in this country. Canada is my home; no place
23	else. This is my home.
24	And we are here today to talk
25	about a pipeline. We are also here to talk about
26	people. And I think one of the reasons that I have
27	been able to and I don't know why I was so afraid to
28	talk now that I've started talking but I think one
29	of the reasons that I've been able to talk is because
30	I've heard so many people tonight talking that I've

30

never heard talk before, and talking from their hearts, 1 and talking what they really feel about something that 2 is very important. And so I am talking about my home 3 too. Canada is my home. 4 This pipeline we are talking 5 about is the latest example, I think, of a long series 6 7 of mistakes that new people in this country have made, because they are thinking more about money than they 8 are about people. I think this pipeline is an another 9 example of a mistake that could be made, that could 10 destroy what little is left of the country that I call 11 12 my country, and the country that I call my home. And I know -- I know that I 13 don't feel as close to it, I don't know why, but I know 14 that I haven't got the closeness or the attachment to 15 it as Native people who have lived with it for 16 thousands of years, but it's still my home, and I don't 17 want to see it destroyed. I don't want to see things 18 go on and on and on until we've got nothing left, 19 because, like, these people are thinking about their 20 children. I'm thinking about mine. And I think all of 21 22 us in the South should think about ours as well. 23 I guess the whole thing began a long time ago with our ancestors coming to this 24 They took the cream off the European 25 continent then they came to this country, and they took 26 the top off of this country, and they made money as 27 fast as they could, and the whole process of manifest 28 destiny, and it just went on and on and on until today, 29

and look what's left in North America. Not very much.

And all the time we were 1 2 right, we were right the whole way. God was on our side. We were right. The Indians didn't have the 3 technology to develop the land, to develop the 4 resources, so we did it. And we put all the profits in 5 the bank. 6 7 Looking back on it, as far as I can see, the White North American's reaction to this 8 They were afraid of starving. 9 country was fear. were afraid of the savage Natives that were roaming in 10 the country, and they were afraid of the unknown 11 wilderness. And it looks like this same reaction is 12 carried on right to today, that we still want to 13 control the world, the weather, the earth, all the 14 living things on it. It seems like we see it as a 15 triumph to conquer the wilderness and control 16 17 everything that lives in it. And I know this isn't a very 18 19 popular thing to say, but I think we've been wrong, right from the start, I think we've been wrong. 20 think we should have been learning to live with things, 21 22 like in harmony with everything else. We should have been developing a lifestyle that would complement 23 everything else, that would complement all other living 24 people, and all other living things on the earth. 25 I think in that way we could have had some hope of 26 survival. But I think we blew it. 27 Looking back on it, it looks 28 29 like we had to conquer it, we had to take over control, and get some gain from that control. And it looks like

our gain meant piling up of material things and money, 1 things that we recognize as a source of power, power to 2 determine the direction of affairs of things on earth, 3 of other people, and all living things on the earth. 4 Well, even right now it is going into space. 5 And it's happened. Look what 6 we've done on the North American continent in two 7 hundred years. And look how it was, when Europeans 8 first came to this country, and people had been living 9 there on this continent for thousands and thousands of 10 years. And, sure, it might have been tough, but they 11 had been making it, and it might have been desperate 12 sometimes, and some people might have starved 13 sometimes, but they were living with the things the way 14 the things were, and they were making it. And sure, 15 they might have had intertribal wars and all those 16 things that we know about, but they didn't write it 17 off. And it looks like that we might be doing it. 18 19 So, we came along and in only two hundred years, and 20 21 they've been here for thousands and thousands of years, 22 so we conquered the wilderness, we overpowered the people who were living here; we fenced it in; we grazed 23 it; we logged it off; we dug holes in it; we blew holes 24 in it; we levelled it off; we cemented it over; and it 25 got to the point where we had to create National Parks 26 -National Parks -- so that we had something left to 27 look at. Something to remind us of how it used to be, 28 or maybe how it could have been. 29 30 And all this time we had so

much trouble with the Indians. They didn't give up. 1 They kept coming back. The vanishing race we called 2 The vanishing race that kept not vanishing. 3 Now, we tried; we declared them savages, heathens, non-4 citizens, wards of the governments we pushed them aide, 5 and we developed the hell out of this country. 6 7 So, now, it looks like we have to finish the job. It looks like there's to be no 8 end to this madness. There'll be no end until we die 9 of lack of food, lack of water, lack of air, under 10 garbage heaps that we make ourselves. 11 I don't think that anything 12 the Dene people have to say will stop the pipeline. 13 What they have to say might 14 stop it, but not for the right reasons. I think that 15 politically it might have some influence and it might 16 17 stop it because of politics. But it should be stopped in the name of sanity, in the name of their children, 18 and our children, and your children. 19 20 I got a quote from Aquisoni Notes, which is our Native newspaper from the States. 21 22 It says: 23 "An Indian woman once sent this message to the leaders of the European people. 24 25 She said, 'When you have polluted the last river and have caught the last fish and have cut the last tree, 26 it's too bad that then and only then you will realize 27 that you cannot eat all the money that you have in the 28 bank.' " 29 30 Now, it's kind of a flat

statement, and everybody has heard that kind of things 1 before, but it's pertinent. I mean, why make a 2 pipeline when it could wipe out what little is left. 3 So, the question is not whether the western world would 4 continue without the Indian people. The question is, 5 will the Indian people be able to carry on living and 6 survive on this land, whether their world may very well 7 be the only world left. And I don't say that 8 romantically or unrealistically. I think it's very 9 possible, the direction we are going. 10 I began by saying that I am a 11 White man, and so I had to speak about the pipeline as 12 a White man. And then I went on to support the Dene 13 people, who have been speaking to you about the 14 pipeline. They have been speaking to you about the 15 pipeline for months. 16 And I found that I had to say 17 this tonight because what they've been saying -- what 18 they've been saying -- what I've been hearing they've 19 been saying, and what I've been reading they've been 20 saying to you for months, it just makes sense. 21 makes so much sense that I just can't see it any other 22 way. They're thinking about their children. And I 23 think about my children. And when I hear what they're 24 saying about -- what they think about -- what they're 25 afraid about the future of their children, I'm afraid 26 of the same things. Rather than my children grow up in 27 the North, as they are now, or in the South, or 28 anywhere in North America, or anywhere in the world, 29 I've got the same fears for them. And so I have to

agree with what they're saying. 1 They are thinking about the 2 future of the whole people. Now, when they talk about 3 that, they are talking about the future of the whole 4 Dene people. Well, I am thinking about the future of 5 all people, and if we carry on this craziness I really 6 can't see how we got much chance. I just can' see that 7 It's not money, they could be wrong. They're right. 8 or oil, or gas that we should be thinking about. 9 should all be thinking about our children. 10 Well, I am thinking about my 11 children when I ask you, and the Government, and the 12 people of this country to stop and think awhile. 13 we don't need this pipeline next year. Maybe we don't 14 need it in five years. Possibly we don't need it at 15 all. And it's what these people have been saying all 16 17 along, and I just have to agree with them. should just stop while there is something left. 18 it could save us all. 19 And that's all I have to say 20 21 is that I hope that you and the Government of this 22 country listen to them well, because for some funny reason, they seem to be the only people that are making 23 sense, and they are talking about our ultimate 24 survival, and the survival of my children, as well as 25 their children, instead of talking about dollars. 26 I support their position. 27 Thank you. THE COMMISSIONER: 28 I would like Mr. Green's statement marked as an exhibit. 29 30 (SUBMISSION OF MR. JIM GREEN MARKED EXHIBIT C-654.)

1	THE COMMISSIONER: Thank you,
2	Mr. Green.
3	(WITNESS ASIDE)
4	INTERPRETER ZOE: Chief
5	Beaulieu would like to say something.
6	CHIEF BEAULIEU.: Okay.
7	THE INTERPRETER: Chief
8	Louis Beaulieu would like to take the time to say that
9	he would like to say thank you to you, Mr. Berger, and
10	the people, all the people who attended the meeting
11	here.
12	It is good to have you here
13	to listen to what the people have to say, and the
14	feeling that they have against the pipeline.
15	Now that you have listened to
16	the people, the speeches the people has made, from this
17	you can perhaps see or understand how the people feel
18	about this pipeline, which will effect all the Dene
19	people.
20	Our people, they are
21	pleading, he said. And they are trying to say things
22	with their own heart, he said. And the people wishes
23	that you will also support them when you present the
24	papers to their Government.
25	So, he would like to say
26	thank you for everybody that attended the meeting, and
27	that the meeting is now adjourned.
28	THE COMMISSIONER: Thank you,
29	Chief.
30	(PROCEEDINGS ADJOURNED TO AUGUST 13, 1976)