



Canada Energy
Regulator

Régie de l'énergie
du Canada

CANADA ENERGY REGULATOR RÉGIE DE L'ÉNERGIE DU CANADA

Imperial Oil Resources N.W.T. Limited
Variance Application for Operations Authorization OA 1210-001
and Application for Line 490 Replacement Activities
Hearing OH-001-2023

Imperial Oil Resources N.W.T. Limited
Demande de modification pour l'autorisation d'opérations OA 1210-001
et demande concernant des activités de remplacement de la canalisation 490
Audience OH-001-2023

VOLUME 1

Oral Indigenous Knowledge Hearing held at
L'audience de la présentation orale des connaissances autochtones tenue à

K'asho Got'ine Charter Community Hall
Fort Good Hope, Northwest Territories

May 15, 2024
Le 15 mai 2024



IN THE MATTER OF Imperial Oil Resources N.W.T. Limited
Variance Application for Operations Authorization OA 1210-001 and Application for Line 490
Replacement Activities
Hearing OH-001-2023

CONCERNANT Imperial Oil Resources N.W.T. Limited
Demande de modification pour l'autorisation d'opérations OA 1210-001
et demande concernant des activités de remplacement de la canalisation 490
Audience OH-001-2023

HEARING LOCATION / LIEU DE L'AUDIENCE

Hearing held in Fort Good Hope, Northwest Territories, Wednesday, May 15, 2024
Audience tenue à Fort Good Hope (Territoires du Nord-Ouest), mercredi le 15 mai 2024

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| Printed in Canada | Imprimé au Canada |



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| Mark Watton | Commissioner / Commissaire |
| Sandor Sajnovics | Commissioner / Commissaire |

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Canada Energy Regulator/Régie de l'énergie du Canada

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Fort Good Hope, N.W.T.

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(COMMENCED ON WEDNESDAY, MAY 15, 2024 at 9:34 A.M.)

CHIEF COLLIN PIERROT: Good morning. Before we start our meeting or our session here, we will start this and open it up with the way we start our meetings and everything with a traditional drum song prayer. Thank you.

MR. MITCHELL SHAE: Good morning, everybody. We will start this morning off with a morning prayer song.

Welcome, everybody, that's travelled here to Fort Good Hope for this meeting and everybody that's here.

During our prayer song, I'd ask that everybody pray for their loved ones and for the people that are going to be travelling back home after this is done.

I'd also ask that everybody keep Ralph Bolio in mind while you're saying your prayers. He's from Yellowknife. Apparently, he's been missing the last few days, and they have investigators looking for him and they're finding signs that he has been -- or is gone for now.

1 With that, we'll get on with the morning
2 prayer. Proceed.

3

4 (Morning prayer)

5 (Drumming)

6

7 CHIEF COLLIN PIERROT: Mahsi. Just a quick message
8 for everybody out there. During the session here
9 we're having, when you're coming into the
10 meeting, can you turn your phones off, turn your
11 ringers off so we're not interrupted during when
12 we have our witnesses speaking. Mahsi.

13 I guess this morning we will do an
14 introduction as to who we are, what we're doing
15 here, who we represent, and who we work for.

16 I would like to welcome you guys to our
17 community. In our language, our communities, our
18 tribe is called the K'asho Got'ine People. Our
19 community and our language is called Radeyilikoe,
20 or the rapids, about the rapids.

21 I don't know if you guys want to start, if
22 you want to start your introduction. Maybe we'll
23 start on this side and move along. Thank you.

24 PRESIDING COMMISSIONER LUCIUK: Thank you, Chief
25 Pierrot.

1 And I would like to say first, even before
2 we get to the introductions, on behalf of all of
3 us at the CER, thank you for starting us this
4 morning with the Prayer Song, and indeed for
5 giving us an opportunity to start the day with
6 you with a spirit of gratitude and for love and
7 care for those that have travelled here and are
8 here and to start with an open mind. So thank
9 you for that opportunity to join you in prayer
10 this morning.

11 We would like to do some introductions. I
12 will start with perhaps my Panel colleagues. I
13 know you've met a couple of us today. And then I
14 will also do some introductions of our CER staff
15 and invite Imperial Oil to also do some
16 introductions.

17 For my part, my name is Stephania Luciuk. I
18 am a Commissioner of the Canada Energy Regulator
19 and I'm the Chair of the Panel that has been
20 appointed to hear the applications.

21 As I shared with you yesterday, I'm from
22 Calgary, originally from Saskatchewan. My name
23 is a little different. I'm Ukrainian by
24 background, and appreciate hearing the prayers
25 and the opportunity to hear people speak as well

1 in your language here in Fort Good Hope.

2 To my left, we have Commissioner Mark
3 Watton. I will let him introduce himself.

4 COMMISSIONER WATTON: Good morning, Chief Pierrot.

5 Good morning to everyone in the room. My name is
6 Mark Watton, I'm the lead Commissioner of the CER
7 and a Member of this Panel.

8 I'm very happy to be here. This is the
9 first time I've been this far north, so I'm very,
10 very happy to be in your community and to see it.
11 I had to travel through Vancouver to get here and
12 then next week I have to go visit my family. I'm
13 originally from Newfoundland. So on weeks like
14 this, you really realize what a big country this
15 is and how privileged we are to see so much of
16 it. So I want to thank you again for welcoming
17 us into your to our community.

18 PRESIDING COMMISSIONER LUCIUK: To my right is
19 Commissioner Sandor Sajnovics.

20 COMMISSIONER SAJNOVICS: Good morning. My name is
21 Sandor Sajnovics. Thank you for having us here
22 to listen. I'm originally from Winnipeg,
23 Manitoba. I live in Calgary now. Also have an
24 interesting name, it's a Hungarian heritage.
25 Thank you.

1 PRESIDING COMMISSIONER LUCIUK: I will just introduce
2 our staff who are with us as well. Not everybody
3 is at a microphone. But let me start by
4 introducing Christy Wickenheiser, who is our
5 Hearing Manager. Anne-Marie Hesse is our
6 Technical Specialist. Carol Vats in the middle
7 of the table to my right is our legal counsel.
8 Karine Johnson is our Process Advisor. Many of
9 you have met her, she is in the back and without
10 a microphone. You may have also spoken to Tony
11 F. in the past. He wasn't able to join us but
12 Karine is stepping in for him. We also have two
13 Regulatory Officers supporting us, Danielle Comte
14 and Carrie Randall.

15 And we have on site with us Mohammed
16 Benabdelmalek, who is supporting us on IT
17 matters. Please feel free to approach our staff
18 if you have questions or need help with anything.
19 So I think most of them are usually wearing
20 nametags, but you have met them all here today.

21 So with that I'd also like to give an
22 opportunity to Imperial Oil to introduce
23 themselves here this morning.

24 MS. MAEVE O'NEILL SANGER: Good morning, Chief
25 Pierrot. Good morning, Madam Chair and

1 Commissioners.

2 Maeve O'Neill Sanger from the law firm Osler
3 and I'm appearing on behalf of Imperial today.
4 With me is Nathan Baines, supervising counsel for
5 Imperial. And to my left is Jessica Snelgrove,
6 who is our Socio-economic Advisor from Imperial.

7 So thank you for making us welcome here
8 today

9 PRESIDING COMMISSIONER LUCIUK: I have a few
10 housekeeping matters that I have to go through
11 every time we start a proceeding, and I will get
12 to those. But let me again just reiterate how
13 happy we are to be joining you here in the
14 community hall in Fort Good Hope.

15 I know there are people listening in from
16 away, so I wanted to let them know that is where
17 we are. For those of us that are joining us in
18 person, welcome and thank you for being here.
19 And for those of us who may be listening in to
20 the audio or video feed that's being broadcast,
21 thank you for joining us virtually as well.

22 We are so pleased to be able to join you and
23 to have been invited to gather with you on K'asho
24 Got'ine and the beautiful Sahtu region of the
25 Northwest Territories, and we have -- most of us

1 have been here for a couple of days and are very
2 glad to be here with you.

3 Chief Pierrot?

4 CHIEF COLLIN PIERROT: Sorry to interrupt you. But
5 while you guys are talking, can you guys slow it
6 down a little bit? We have interpreters back
7 there. Thank you.

8 PRESIDING COMMISSIONER LUCIUK: I always appreciate
9 that reminder. If there is a need to slow down
10 at any time, we welcome that interruption, to
11 make sure that we do slow down and go at the
12 right pace.

13 In terms of the housekeeping issues, in
14 terms of safety, regarding the venue that we are
15 in -- and those of you from the community are
16 obviously familiar with it -- but in the event of
17 an emergency, I will just remind all of us, we
18 hear a building alarm or there is an emergency,
19 please exit through the same doors that you
20 entered in at the back of the room or at one of
21 the exits to my right or behind me, wherever is
22 fastest and safest. That is of course unlikely.
23 But if that happens, we want everybody to be
24 safe.

25 We will resume the session as soon as we can

1 do so, as quickly as possible. I will be in
2 contact with the parties' representatives.

3 And just as an additional security
4 observation, we also ask that you not leave bags
5 or personal belongings in the room unattended.

6 And Chief Pierrot, I have a note that was
7 passed to me. In case you were wondering what
8 it's saying, we haven't finished the
9 introductions, and I know we haven't, but we want
10 to leave you all the time to begin introductions
11 momentarily and we'll turn the room over to you
12 in the morning.

13 So I didn't mean to skip over you for
14 introductions. I just want to get these
15 housekeeping matters out of the way first.

16 Regarding the interpretation, I know we have
17 interpreters at the back. Should anybody prefer
18 to have interpreters at the table with you, that
19 is fine also. Whatever is the most convenient
20 and preferred way of presenting. And like you,
21 Chief Pierrot, I would just remind everybody, out
22 of respect for the presenters, to try to turn off
23 any audio devices and to allow the space to be
24 quiet and attentive. And if you do have any
25 devices that take photos or videos, once we start

1 the presentations, I'd ask that we not take any
2 audio or video recordings.

3 So with that and the housekeeping, I would
4 like to turn the presentations this morning over
5 to our presenters. I know that we are going to
6 hear from presenters from the K'asho Got'ine
7 Charter Community/Fort Good Hope Dene Band, from
8 the Foundation, from the Yamoga Land Corporation,
9 Fort Good Hope Renewable Resources Council and
10 the Fort Good Hope Métis Local 54 Land
11 Corporation.

12 We are grateful that all of you over the
13 next three days have chosen to be here with us
14 and share aspects of your Indigenous knowledge
15 with us and to tell us about your relationships
16 to the land that we are on, and we wanted to say
17 thank you again for taking the time to do that,
18 to share with us how you are impacted by the
19 applications before us.

20 We think it's a privilege to be here with
21 you, and so thank you again for that and also
22 thank you for the opportunity to go with you,
23 Chief Pierrot, and others to see the water
24 reservoir, the intake site, Rabbitskin River, and
25 other sites with you. That has really set the

1 context for us, I think, to receive the
2 information that you're going to share with us
3 over the next few days.

4 So with that long detour in the
5 introductions, Chief Pierrot, I now invite you,
6 Ceilidh Stubbs and Chief Pierrot, to take us
7 through the introductions and to lead us through
8 the session this morning.

9 I understand we have a few presenters this
10 morning and others joining us in the afternoon.
11 We will break at about noon when we need a break.
12 Please just let us know when that's natural and
13 when that's needed. But that's how the morning
14 looks.

15 We look forward to listening to you now.

16 Thank you.

17 CHIEF COLLIN PIERROT: Thank you. I know we said
18 start at 9 o'clock. Usually around here we do
19 Dene time, but you guys really took the Dene
20 time. Maybe what I will do is introduce who we
21 have here, the leadership here with me.

22 We have our Yamoga lawyer here with us that
23 represents not only Yamoga, but the whole
24 community itself, so I'll start off with her and
25 then we'll work to ...

1 MS. CEILIDH STUBBS: There we go. I'm seeing a red
2 button now.

3 Hi, everyone. My name is Ceilidh Stubbs. I
4 am here as legal counsel for all of the
5 organizations here today and I'm going to be
6 sitting up here at the front. I think we
7 discussed earlier that for some folks I might be
8 asking a few open-ended questions. I think most
9 of the folks I've talked to today have materials
10 prepared, so that might not happen this morning,
11 but just here as support.

12 CHIEF COLLIN PIERROT: Thank you, Ceilidh.

13 I'm Chief Collin Pierrot, for the community
14 here of K'asho Got'ine people, for all of our
15 members out there that we represent here.

16 MS. AURORA McNEELY: Good morning. I'm Aurora
17 McNeely, President of the Fort Good Hope Métis
18 Land Corporation. Welcome to our community, and
19 look forward to a positive turnout here. Thank
20 you.

21 MR. EDWIN ERUTSE: Good morning. My name is Edwin
22 Erutse, President of Yamoga Lands Corporation
23 here in Fort Good Hope. Welcome to community,
24 and I look forward to the presentation over the
25 next few days. Mahsi.

1 MR. DANIEL T'SELEIE: Good morning. I'm Daniel
2 T'Seleie. I'm K'ahsho Got'ine chief negotiator
3 and an advisor to some of the leadership.

4 CHIEF COLLIN PIERROT: Thank you.

5 I know I've asked that the whole hearing
6 panel and everybody introduce theirself, who they
7 are and what they're doing here. I know you've
8 introduced yourself to us, but I think it's best
9 that you introduce yourself to the community.
10 That way the witnesses or the people know who
11 they're talking to. It's always customary in our
12 meetings that we introduce ourselves to whoever
13 we're sitting down with.

14 I know that you've took a different
15 approach, but this is how we do our meetings and
16 how we run things around here. That's just the
17 way we're comfortable doing stuff. Thank you.

18 So okay. Maybe we will -- you already did
19 the introduction for them, so we will skip right
20 over into that.

21 Again, I welcome you guys to our community.
22 It's been a long time coming that we have a
23 sit-down with Imperial Oil, and it's the first
24 time that we're sitting down with Canada Energy
25 Regulator Board.

1 It's going to be, I believe, three days of
2 hearing. It's going to be a long three days. We
3 have some young people and then we have a lot of
4 Elders that are speaking, and we have a lot of
5 former leaders that are speaking to this.

6 Unfortunately, some of our Elders are
7 travelling away on medical, so we will have
8 people in there that'll fill their spots. It's
9 only fair that my people get heard into this
10 matter regarding our water, our land, the very
11 reason why we're sitting at this table with you
12 guys.

13 I've raised the issue to many of my people
14 before, telling them that before our time, right
15 from the beginning of time right where we had our
16 very first Chief -- his name was Chief T'Seleie.
17 From there on, we had other Chiefs sitting and
18 leading these people and fighting for the very
19 same principles we're fighting for, water and the
20 land.

21 But to point out to you guys, never once has
22 any of our leaders ever sat down and took money
23 for a piece of water or a piece of land. This is
24 the way they have, and we will continue to keep
25 our tradition and our culture strong.

1 This is how we live. It's how we go every
2 day in the morning and the afternoon and the
3 evening with our kids, our grandchildren to carry
4 on these traditions and we use the same very
5 principles of the land and the water to teach
6 them, to learn them how to survive, how to live,
7 and how to respect the water and the land.

8 Over the years, we've sat quiet and waited
9 and waited to see how much this land and this
10 water and everything that you see around you that
11 we showed you yesterday means to us. You spoke
12 about it, you talked about the reservoir, the
13 Rabbitskin River and the Mackenzie River south.

14 What I mentioned to you guys yesterday that
15 we've always lived off the land. Well, before
16 our time, the people here used the land for fish
17 camps, harvesting fish and drinking water. Like
18 you guys, the people here, the K'asho Got'ine
19 People here, we have a right to clean drinking
20 water. We take notice right away when there's
21 stuff wrong. We notice stuff right away because
22 stuff has been brought to us and taught to us by
23 our Elders.

24 We look at the wildlife that roam around in
25 our territory. If there's no moose or anything

1 going to the Mackenzie River to drink water and
2 it's going inland away from the Mackenzie River,
3 then that's very concerning to us, to our people,
4 wondering why all of a sudden the animals are not
5 coming to the Mackenzie River anymore.

6 And that's very concerning to me because
7 last year I raised -- we didn't have a very
8 successful moose hunt last year. In the fall
9 time, all of our people go hunting for moose to
10 start harvesting and saving up on meat for
11 throughout the winter. Not only that, but to
12 help out our single mothers and our single
13 parents out there. But unfortunately, we didn't
14 get what we wanted. We didn't.

15 But the hunters and the people here are very
16 persistent and they wouldn't give up. They're
17 not going to stop until they make sure that
18 everybody's deep freezers and fridges and
19 everything is filled up.

20 I've had to reach out to the community below
21 us, Fort McPherson, call their Chief and ask them
22 if our people, our hunters, can go down there and
23 hunt on their land, hunt for caribou to make sure
24 that everybody in the community had meat.
25 Unfortunately, that didn't pan out because of the

1 wildfires and everything that took place in
2 N.W.T.

3 (PAUSE)

4 I've been a little introductory to you on
5 myself. I've been raised here and I was born
6 here in Fort Good Hope. I went to school in
7 Inuvik Residential School. Like a lot of our
8 community members, we had to leave the community
9 to go to school elsewhere to further our
10 education.

11 I sit here speaking to you guys as the Chief
12 of my community, and it's about half a year that
13 I sat in this position. The reason I speak to
14 you guys is to give you guys a brief history of
15 our land, our territory here, K'asho Got'ine
16 People hunt on, live on.

17 We've been here living on this land since
18 time of era, I believe. I talked to you guys
19 about how many times the stories we hear is we
20 moved our community because of high waters and
21 that. Everybody lived on the land. We have
22 people that lived in the mountains, people that
23 lived on the Mackenzie River, and people that
24 lived up in a protected area we have called the
25 Tuyeta.

1 These were all different tribes. Different
2 tribes just because of where they were situated,
3 but at the end of the day everybody recognizes
4 themselves as K'asho Got'ine People. We have
5 neighbours 164 kilometres from here, Colville
6 Lake. Their community in our language is called
7 K'áhbamítué. They speak the same language as us.
8 They hunt the same food as us. We're the very
9 same people. So our territory doesn't only
10 spread here, but it goes out that way, way out to
11 Colville, out to their lands.

12 Those are the very same people too that came
13 over to us. We hunt in their territory; they
14 come up here and they hunt in our territory.
15 They use our land and the very same drinking
16 water that we have on the Mackenzie River.

17 The very reason why we're fighting and
18 talking to save our land and our waters, I've
19 told you already that we use it for hunting and
20 fishing. A lot of our young people in the
21 community here today use the Mackenzie River to
22 fish and harvest and then sell that fish to make
23 money. Maybe I'll put a word out there if any of
24 our people have dry fish from the Mackenzie
25 River, and I'll give you guys a piece of dried

1 fish or give you guys some smoked dry geese.

2 The very same animals that swim and drink
3 water and use the Mackenzie River, to raise their
4 young. These are the very same animals that we
5 use to feed our young.

6 So now you know the Mackenzie River plays a
7 big part in our lives. We showed you our own
8 reservoir that is in the open. The drinking
9 water we use from there, that we get it filled up
10 twice a year.

11 For many years we've always been concerned
12 about the Mackenzie River because from 1990 and
13 so forth, there's years where we've lost three or
14 four lives due to cancer. The majority of our
15 leadership that we have in the community, each
16 one of us lost a family member to cancer. The
17 majority of the community members you see sitting
18 here today, each one of them lost a community
19 member to cancer to battle -- from battling
20 cancer. Today we're still battling the very same
21 issue.

22 When you have hunters that come off the land
23 and show you pictures of animals that are
24 deformed or show you machines that when they went
25 hunting, they come back and it's covered with

1 oil. We show you pictures of puddles of oil on
2 the Mackenzie River. This raises a lot of
3 concerns as to what's flowing down to us.

4 You guys heard, and I'm not sure, but
5 there's -- two years ago we had a spill in Norman
6 Wells. It was told to us that it was 50,000
7 cubes that was emptied into the Mackenzie River.
8 I seen a piece of paper that it showed five
9 o'clock in the morning. For me, I don't think
10 that was true. I don't think -- I don't think
11 they know how much cubes of -- how much cubes of
12 water, produced water that was dumped into the
13 Mackenzie River.

14 I say that because it wasn't their people
15 that discovered this leak. It was a tourist that
16 brought this to our attention, that brought this
17 to Imperial's attention that they had a leak.

18 Three or four days later, they finally
19 came -- we were finally notified that there was a
20 leak in the Mackenzie River. Three, four days
21 later, the bottom of the list, they finally
22 decided to let the community of Fort Good Hope
23 know that there was a leak in the Mackenzie River
24 between Bear Island and Goose Island. We've
25 asked for information of at what RPMs were they

1 pumping at, what kPa they were at. That's what
2 we got, was 50,000 cubes. No other information.

3 I've worked on Imperial Oil's lease for a
4 while there with other jobs before stepping into
5 leadership. Imperial Oil always had a -- coming
6 out to all the sites and telling -- one cup of
7 water is considered a spill. We take very
8 serious into this matter, but when they said
9 50,000 cubes, that is all we heard. We didn't
10 see or hear anything else. No -- just that. It
11 was -- and then they come back to us and tell us
12 that, "We're going to fix this and we're going to
13 repair the line and replace the line".

14 I keep hearing that, but today -- yesterday
15 afternoon we had a email and phone call sent to
16 us, leadership, myself, Edwin and them, that MTS
17 has cancelled their barge for the summer because
18 of low waters, yet the ice is still on the
19 Mackenzie River. At this time when the Mackenzie
20 River flows and it's jammed up, we call that the
21 big ice. It's the whole Mackenzie River flowing
22 down. The water rises maybe 10 times its normal
23 level. And if that big ice is still sitting on
24 the Mackenzie River and MTS has already cancelled
25 their barge for coming down the Mackenzie River,

1 then that raises more concerns with me because
2 when you see from Norman Wells going on to Goose
3 Island, all to the artificial islands, they have
4 lines that run across the Mackenzie River that
5 they use to extract and get oil on to Norman
6 Wells. Water levels are low.

7 The ice is going to dredge the bottom of the
8 Mackenzie River. All these lines are going to
9 get bust open. I don't know if Imperial thought
10 of shutting down their operation during ice
11 break-up. If they haven't, then the big ice
12 comes through and dredges and busts open these
13 pipes, it's going to be catastrophic.

14 We lose our drinking water. We lose our
15 hunting lands. We'll never know when is it going
16 to be safe to drink the water again. We'll never
17 know what kind of chemicals are in these waters.

18 I know for a fact that the waters they use
19 to extract the oil, very oil that's in the bottom
20 of these islands, artificial islands and Goose
21 Island and Bear Island, are not very good for a
22 human body. I say that because I was the very
23 one who was pumping chemicals down these lines to
24 extract oil. Had I known what I'd been doing,
25 then I would have stopped and quit my job.

1 When I was working there, we were using 35
2 percent raw acid to pump down the wells to
3 extract the oil. The reason I couldn't bring it
4 up right away was because, like Imperial, every
5 other oil company has a clause where you're not
6 allowed to talk for a couple of years. So my
7 hands were bound after I signed a piece of paper
8 with the company I was hired on.

9 Every summer and fall we would be
10 there -- Norman Wells, every artificial island
11 that's there, Norman Wells, on Goose, on Bear, on
12 the Mackenzie River, we were using the very same
13 chemical to extract oil, help them extract oil.

14 You'd be able to tell when it got through
15 because when it got through, the column of smoke
16 that you see from their flare stack would light
17 up, would be black, cover the whole sky. You
18 knew that it got through. We'd move on to the
19 next island, do the same thing. Pump it through
20 and you'd see it.

21 The reason I bring this up to you is because
22 that very same method we used to pump down acid,
23 that was called fracking. We pump at high RPMs,
24 high kPa, to make sure that this got down there.

25 So today -- I'm wondering what kind of

1 materials today do they use to make sure that
2 this oil is extracted and coming out and flowing
3 into Norman Wells its very self. The last time I
4 worked in Norman Wells for the company was in
5 2016. Today I'm not sure what they use now.

6 What scares me is because when you
7 see -- when you go to Norman Wells on your own
8 personal boat and you see a line of oil slick
9 coming down the Mackenzie River and you raise it,
10 and Imperial tells you that's natural seepage.
11 Anybody and everybody knows that's involved in
12 the oilfield that if you're fracking, something's
13 going to come out somewhere, right.

14 We're cracking the land open to make sure
15 that something comes out someplace. It's just
16 that we're only hoping that it comes out of this
17 pipe right here, not worrying about the outside
18 where it's leaking out.

19 The very same reason I bring it to our
20 attention, to my people's attention and to you
21 guys is because there's a line there that's
22 called F31. F31 is where Imperial puts all their
23 waste. And that line's been there since Lord
24 knows when.

25 That's the very same line we used to pump

1 down our waste that we didn't need after pumping
2 acid. We used, again, very high RPMs and very
3 high kPa to pump this stuff down, to make sure it
4 got down there. We need to find out that we have
5 what Imperial Oil calls "natural seepage".

6 Now we have this -- when you drive up, like
7 I said, on a personal boat, you drive up the
8 Mackenzie River, you could start seeing the line
9 of oil slick that's on top of the water and you
10 could start smelling it. This is the very reason
11 why I'm sitting here in front of you guys telling
12 you that the water that my people are drinking,
13 the water that the hunters use, the very same
14 water our kids swim in down at the Rabbitskin, I
15 was wondering what are they swimming in. Is it
16 safe water?

17 Only 30 years ago, there was no kids with
18 eczema, a rash that's been going around through
19 our kids today. Some kids, the pain for them is
20 unbearable because of this skin rash. If that's
21 caused by that water...

22 Today our people here in the community have
23 a high number of also H. pylori. The numbers are
24 shooting up alongside with the numbers that we
25 have with cancer. All this is caused by bacteria

1 that's in the water, the materials that are
2 coming out of Imperial.

3 Maybe 40, 50 years ago we used to
4 be -- Elders here in the community that are over
5 80, 90 years old. Today, a majority of our old
6 people are gone. And these old people, they all
7 passed away, a natural death. But today we have
8 Elders that are battling cancer that are 80, 90
9 years old. I speak to you guys because of this
10 because I had a father that I lost to cancer
11 also. My mother that's sitting behind me also
12 battled cancer. We lost her for a few minutes
13 there while she was in Edmonton with her cancer,
14 but she came back fighting and we're grateful for
15 that.

16 But to some of the community members that we
17 lost didn't have a very good fighting chance,
18 some of them were one week after they found out
19 they had cancer and they're gone. Some of them
20 never came home. So by the time they get tested,
21 sent out, some of them never came home because
22 the cancer all spread through their bodies. Too
23 late, Stage Four.

24 I've told you guys that the majority of our
25 leadership, or all our leadership here in the

1 community have lost somebody to cancer. To some
2 of our people, it's still fresh in their mind.
3 Unfortunately, parents that passed away left
4 their young kids at a very young age. Probably
5 some of the young people just know their parents
6 by their name; they didn't get a chance to really
7 be with them. This is all from our water, I
8 believe. If it wasn't from our water, I'm sure
9 you guys wouldn't have those bottles of water up
10 there in front of you; right?

11 I'm going to shut off for now. But later on
12 I'm going to come back and speak again at the
13 end, after my people talk again, and give them a
14 chance to speak. I know that we had a late start
15 so --

16 MS. CEILIDH STUBBS: Thank you, Chief. I just have
17 one or two questions. I'm wondering if you can
18 speak to the Panel about K'asho Got'ine
19 governance and decision-making in K'asho Got'ine
20 territory, just as we start here?

21 CHIEF COLLIN PIERROT: The governance we have in our
22 community, we're K'asho Got'ine People. We're
23 not Sahtu Dene. The reason why they use Sahtu
24 Dene was because the Sahtu Dene and Métis
25 comprehensive land claims agreement that was

1 entered into with several distinct Indigenous
2 nations and what now is the Sahtu Settlement
3 Area.

4 We're all not the same nation. We have
5 Tulita, we have Deline, we have Colville Lake,
6 and Fort Good Hope. We're here in our region, in
7 our territory here, we're called the K'asho
8 Got'ine People.

9 The SSI plays an important role in the land
10 claims implementation, but they are not -- and I
11 want to give this to you guys straight -- they
12 are not our government. They are seven different
13 land corporations put together as a board of
14 directors. SSI has no governance body in the
15 Fort Good Hope, in our K'asho Got'ine place, and
16 cannot speak on behalf of our land or our rights.

17 When we talk to you guys, we talk to you
18 guys as K'asho Got'ine People, for our community,
19 our territory here. The reason why we all
20 participate in this hearing is because we want to
21 protect our water and our wildlife. That's the
22 very same reason we're here.

23 MS. CEILIDH STUBBS: Do you also want to talk a little
24 bit about how you make decisions here for K'asho
25 Got'ine People and K'asho Got'ine territory?

1 CHIEF COLLIN PIERROT: As you guys can see right now,
2 we have our Land Corporation President Edwin
3 Erutse and our Métis President of Fort Good Hope
4 Aurora McNeely. These are the very same
5 leadership that come into play when it comes time
6 to deal with our territory, our land.

7 I sit as a Chief, but I also have them sit
8 beside me because these are the very same people
9 we have elected and watch and protect our land.
10 The very same leadership that we have to work
11 hand in hand to make sure that the Mackenzie
12 River that's flowing by us is not contaminated,
13 or the hunting grounds that we have in front of
14 us in our backyard is not destroyed or touched by
15 anything else or any contaminants.

16 But we are decision makers in our territory,
17 and we should be the ones making decisions on
18 these questions, not Canada. The very same
19 people here in the community that should be
20 making these decisions as to who gets to use our
21 drinking water. Not Canada. I don't think
22 Canada has any say over which fish comes down
23 this way or which fish goes up the river, which
24 animal gets to drink from the Mackenzie River.
25 Just like they don't have say on which of my

1 people or our community members get to drink out
2 of the Mackenzie River.

3 This is our very same drinking water that
4 we've been using for 100 years, more than 100
5 years, and we're going to continue to use it with
6 or without your help, for drinking clean water
7 and raising our young people in the fish camps we
8 always use on the Mackenzie River, teaching our
9 young people out on the land to hunt and continue
10 practising our culture and our tradition.

11 The very same people that you see behind us
12 this morning opening our meeting with a Prayer
13 Song, with our traditional drums, those drums are
14 the very same animals and material that we get
15 off our land. This is what we practice and carry
16 on our culture and our tradition with. This is
17 what has been brought down to us for many
18 generations, and we still continue to practise
19 these methods.

20 I seen at the start where you guys wanted to
21 have a swearing-in and an affirmation every time
22 somebody talked, but that's not how our people
23 here, the K'asho Got'ine People, do it. If you
24 go to an Elder today and you tell them that
25 you're going to bring them some meat later,

1 you're going to have to come back with that meat
2 later. You're not going to be able to walk away
3 and say, "Maybe I'll do it next week." That
4 Elder is going to come to you and say, "Where is
5 my meat you said you promised you were going to
6 bring later?" Without using the word "promise"
7 when you speak to an Elder and you say you're
8 going to bring something later, you bring it.
9 The words that you use are very, very sacred to
10 Elders. They use the same words right back at
11 you. They're going to wait there for your meat.
12 They're going to wait there for what you're going
13 to bring them.

14 So using the Prayer Song and that this
15 morning, I told you that we use this method for
16 hundreds of years where we're going to sit down
17 with people, we open it up with a traditional
18 Prayer Song. Whether it's here or the K'asho
19 Got'ine people or it might be with the Tlicho, or
20 the Dehcho, everybody uses this same method.

21 We have respect for way you guys's way of
22 using the Bible to swear, but to all our Elders
23 here, using the drum song and speaking the truth
24 is the real way we do it. Thank you.

25 MS. CEILIDH STUBBS: Thank you, Chief.

1 I'm looking to the Chief because I know
2 there's been a bit of a change in the schedule.
3 I think -- are we going to Lucy or Joseph next?

4 CHIEF COLLIN PIERROT: Joseph Tobac.

5 MR. JOSEPH TOBAC: Good morning, welcome. I'll
6 introduce myself in my language.

7 (Dene Kedə Spoken]

8 I am K'asho Got'ine.

9 Hello. My name is Joseph Tobac. I am of
10 K'asho Got'ine descent and have lived in Fort
11 Good Hope for most of my life.

12 I wear a few hats in the community. I am
13 the Sub-Chief to Chief Collin Pierrot for the
14 Charter Community of Fort Good Hope. I am a land
15 guardian with the K'asho Got'ine Foundation which
16 manages the Indigenous protected area of Ts'udé
17 Nilḡné Tuyeta. I also sit on the management
18 board for the protected area. The eastern border
19 of the IPCA is the Mackenzie River.

20 I live here in the community of Fort Good
21 Hope. I grew up learning to hunt, fish and trap
22 from my father and other community members,
23 skills that have helped me provide for my family.

24 Our lifestyle depends heavily on the land
25 and its resources. It is a way of life that's

1 been passed generation to generation since time
2 immemorial. I am currently learning the language
3 and the knowledge that lies within and the other
4 traditional practices to ensure that our culture
5 carries on.

6 Dehcho, the river, is a big part of that
7 culture. We do everything on the river. We
8 hunt, fish, trap and travel using the river.

9 If there were any damage to the quality of
10 the water in the river, it would severely impact
11 my ability to carry out these traditions. Any
12 damage done to the water impacts my whole
13 lifestyle and me as a provider to my family. Our
14 well-being as a people depends on a healthy
15 river.

16 I have a camp that is located 20 kilometres
17 up river from Fort Good Hope at Blue Fish Creek,
18 just above the rapids, an area that was used by
19 my grandfather, Dominic Tobac, and his brother,
20 Theodore Tobac. The location of the camp was
21 traditionally used as a fish camp because of the
22 rich fishing and variety of fish that was found
23 there., fish such as Coney, whitefish, loche and
24 herring. Today the area is still rich in these
25 fish with the exception of herring.

1 I am hesitant to eat any fish that comes out
2 of the river today. I am worried about the
3 effects of possible contaminants on the fish,
4 water and moose that we consume.

5 I am also connected to my Gwich'in heritage
6 through my mother's people. My mother is
7 originally from Aklavik, Northwest Territories,
8 which is also located down river from Imperial
9 Oil's operations. Damage to the water quality in
10 the river has terrible implication to both of my
11 inherent lands and communities.

12 I feel that I am already living with the
13 impacts of damage to the river. Herring was
14 plentiful in the past, but there are no herring
15 around today. I have not seen any herring come
16 out of the Mackenzie River in my lifetime. I
17 hear stories of the river full of herring.

18 Our communities depended on these fish for
19 our dogs, for us to eat, and for us to trade at
20 the trade posts. Full bales of dried herring at
21 1,000 fish per bale. Now, nothing.

22 I am not confident to drink any water except
23 what I can buy at the stores. It is important
24 for our community to have our own water and fish
25 monitoring. As a K'asho Got'ine Guardian, I am

1 working on this with our team. We are not
2 comfortable relying on the reports from Imperial
3 Oil's contractors.

4 I am a leader and a role model in the
5 community in my roles as Sub-Chief and Guardian.
6 It is my responsibility to advocate for my
7 people, for our rights, our land and our river.

8 As a young person, I am part of the younger
9 generations who will be impacted by these
10 critical decisions. We make our decisions with
11 our future generations in mind, according to the
12 ways of our ancestors.

13 With that, I want to thank you for
14 listening. Thank you.

15 CHIEF COLLIN PIERROT: Thank you, Joseph.

16 I know that we had a late start, but it's
17 kind of stuffy in here and kind of hot, so maybe
18 we'll have a five-minute break? Is that okay
19 with you guys?

20 PRESIDING COMMISSIONER LUCIUK: Why don't we take ten
21 minutes and come back at 11 o'clock.

22 CHIEF COLLIN PIERROT: Sounds good. Thank you.

23

24 (RECESSED AT 10:50 A.M.)

25 (RESUMED AT 11:15 A.M.)

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PRESIDING COMMISSIONER LUCIUK: Good morning again, everyone, and welcome back to our Oral Indigenous Knowledge sessions in Fort Good Hope. Chief Pierrot, Ceilidh Stubbs, I will turn matters back over to you to continue with your presenters.

I will just share, that as a Panel we were happy to pause when it's appropriate for lunch. If that is right at noon, that's fine, if it's longer -- so I will leave that in your hands to tell us when we're going to pause.

And with that, please go ahead whenever you are ready to do so.

CHIEF COLLIN PIERROT: Thank you. Next, we're going to have our Elder Edward Kelly speak, and he has translator, Bella T'Seleie translate with him. Thank you.

ELDER EDWARD KELLY: (Dene Kedə Spoken)

MS. BELLA T'SELEIE: He said his name is Edward Kelly and he was born 1936. He made his living on the land.

ELDER EDWARD KELLY: (Dene Kedə Spoken)

MS. BELLA T'SELEIE: He said he was born on the land and he was raised the old traditional way. He

1 said that the Elders in the past didn't like the
2 food cooked too hard, so they liked their food
3 like half-done sort of thing, and he said that's
4 what he really liked, and so he liked his life on
5 the land.

6 ELDER EDWARD KELLY: (Dene Kedə Spoken)

7 MS. BELLA T'SELEIE: He said he participated in -- I'm
8 thinking he's talking about geophysical oil
9 exploration. He said he participated for a
10 while, and he observed a lot of things that were
11 going on. He said that they would dig big
12 trenches into the ground and a lot of disturbance
13 on the land. And he said he figures a lot of
14 that activity diminished a lot of the wildlife.

15 MR. EDWARD KELLY: (Dene Kedə Spoken)

16 MS. BELLA T'SELEIE: He said the oil company he worked
17 with was like for three years and he observed a
18 lot, and now too he said he's observing the
19 activity with Norman Wells. He said no matter
20 how careful you are, when it rains, there's a lot
21 of seepage. He said whatever is caught on the
22 ground, it's going to find its way to the river.
23 And he said we're talking about contaminants in
24 the river. There is contaminants there. And he
25 said no matter how careful the oil companies are,

1 the seepage and contaminants are going into the
2 Mackenzie River at a steady pace.

3 ELDER EDWARD KELLY: (Dene Kedə Spoken)

4 MS. BELLA T'SELEIE: He said their feelings toward the
5 fish, a lot of things are happening. The herring
6 has disappeared. And he said slowly as time is
7 going by, they know that there's contaminants.
8 Our feelings towards eating the fish is quite
9 different now. He said we're more resistant to
10 eat it.

11 And he said life started to change back in
12 the days when the oil companies, well, Esso, put
13 in 11 islands. He didn't say how much they put
14 in, but like we were aware of one in the
15 beginning, but then in all I'm pretty sure
16 there's about 1.

17 ELDER EDWARD KELLY: (Dene Kedə Spoken)

18 MS. BELLA T'SELEIE: He said there is less moose now.
19 There's different reasons for that,
20 but -- there's a little bit more caribou, but we
21 had a difficult time last summer. There was
22 hardly no moose at all. We weren't even prepared
23 for winter because there's no moose. We need
24 moose for a lot of our clothing.

25 ELDER EDWARD KELLY: (Dene Kedə Spoken)

1 MS. BELLA T'SELEIE: He said life is quite different
2 now. In the past, we used dog teams and we
3 needed resources for our dogs, too. We had to
4 have a lot of fish. People didn't really feed
5 meat and things unless it's bones for their dogs,
6 but fish was a very valuable resource for the dog
7 team.

8 And he said now life has changed. We have
9 skidoos and we need gas and oil for our skidoos
10 and he said it does have importance, gas and all
11 that kind of resources, but he said life has
12 changed.

13 ELDER EDWARD KELLY: (Dene Kedə Spoken)

14 MS. BELLA T'SELEIE: He said a lot -- there's a lot of
15 changes. In the past there was extreme cold,
16 too. We went through extreme cold weather.

17 He said he observed his dad, Antoine Kelly,
18 visiting nets in minus 60 or something, he said.
19 His hands would just be icy. And he told
20 him -- he asked him, "How could you do that? How
21 could you just check the nets?".

22 These are long, long nets. And he would
23 check it all with his bare hands with ice on his
24 hands. And he asked him, "How can you do that
25 and not freeze?".

1 And he said his dad told him, "We don't
2 drink tea, we drink broth. Everything we cook,
3 we drink the broth". And he said, "That makes
4 you really nice and warm". And so that's the
5 kind of answers he was getting.

6 He said that's a hard thing to do, check
7 nets with your bare hands, and yet everybody did
8 that.

9 ELDER EDWARD KELLY: (Dene Kedə Spoken)

10 MS. BELLA T'SELEIE: He's talking about the barge.

11 It's hard to believe, but the barge would come
12 down once a year and their little trading post
13 would be stocked, restocked until the next barge
14 the next year.

15 And he said it was a really big thing when
16 we heard -- he said we heard the plane was coming
17 and we never seen a plane in our life. He said
18 everyone was gathered and it was really
19 unbelievable when the plane came flying in.
20 Everybody was screaming, he said, yelling because
21 it was such a sight.

22 ELDER EDWARD KELLY: (Dene Kedə Spoken)

23 MS. BELLA T'SELEIE: He said the services at that time
24 were quite different. We have the winter road.
25 That's a long route. And then we also have a

1 shorter version that goes up the Bear River, and
2 I heard it's like 40, 50 miles and then they come
3 through the mountains over this way towards Lost
4 Lake, so that's a really short distance for the
5 mail carriers. And once a year the mail was
6 carried by dog team.

7 It's a short distance when you look at it.
8 And he said people would -- mail carriers would
9 go right to the delta and once the planes started
10 flying, too, he said it was quite different for
11 the mail carriers. They didn't work any more.
12 But the plane took over and delivered mail once a
13 year.

14 ELDER EDWARD KELLY: (Dene Kedə Spoken)

15 MS. BELLA T'SELEIE: He's talking about the real old
16 days where -- when there was barges that ran with
17 steam, and so the energy you needed for the
18 steamboat was cords and cords of wood. So they
19 would employ -- they employed people in Norman
20 Wells. Actually, my grandparents, they stocked
21 wood for the steamboat and then there's somebody
22 else he said by the name of (Dene Kedə Spoken)
23 that provided wood for the steamboat.

24 So from the Wells, it would stop around here
25 for its wood for its engines. And I think that's

1 interesting to know, different things, you could
2 run different machinery with without gas, fuel.

3 ELDER EDWARD KELLY: (Dene Kedə Spoken)

4 MS. BELLA T'SELEIE: So he said the planes, too,
5 started operating differently. It went from once
6 a year to once a month. Once a month to bring
7 the mail and to carry people around, and he said
8 it's quite different now. Now we have planes
9 just about every day now.

10 ELDER EDWARD KELLY: (Dene Kedə Spoken)

11 MS. BELLA T'SELEIE: He said he has a lot of
12 traditional knowledge that extends far back, but
13 he said his breath is really short and he has a
14 hard time talking for a long time.

15 So he said that's about all he has to say.

16 Thank you very much. Mahsi.

17 CHIEF COLLIN PIERROT: Thank you, mahsi. Next, we
18 will have our former Chief, Lucy Jackson, who now
19 sits as a Band Councillor and is a long-time
20 leader of the community.

21 ELDER LUCY JACKSON: Hello, ladies and gentlemen.

22 When we had the original hearing, it wasn't
23 this formal. So I think this formality really, I
24 felt it. So I --

25 I am Lucy Jackson. I was born in Loon Lake

1 northwest of here on the land. Midwives were
2 available in those days. It was common to have
3 midwives, and I am treaty. I am a residential
4 school survivor, big time, ladies and gentlemen.

5 When I was probably in my thirties I
6 thought, I cannot stay here. Later on, I
7 realized we had nobody to look after us. So
8 residential school was home for me for years,
9 without coming home in the summertime. Like
10 other students who went home for the summer, we
11 stayed there, my siblings and I.

12 I'm going to dedicate this to the grannies
13 who are blind, massive land users peoples. There
14 was always a young man assigned to them when they
15 were going to travel on the land. They had -- in
16 those days you didn't have strings, you had (Dene
17 Kedə spoken), which is the same thing but it's
18 from the moose hide. So they tied it to the
19 young man and they tied it to grannie, so they
20 would travel on land. When they were going to
21 cross creeks, he went on all fours to get to the
22 other side. The patience of that young man,
23 awesome.

24 To my step-uncle who was totally disabled.
25 I know him. Oh my God. He was totally

1 dependent. In the winter he had dog teams of his
2 own. Today I think about him, the way he
3 harnessed those dogs and unharnessed them.
4 Awesome peoples.

5 So I dedicate this to the grannies and to my
6 uncle.

7 Speaking to the Norman Wells, the Proven
8 Area. We lived in Norman Wells for six years
9 when I was younger, when my husband and I were
10 young couples for six years. I witnessed
11 beavers, oil totally. There was ducks on shore,
12 geese. Wow. Oil.

13 So it's that I want to start at. You know
14 when we come to speak on these issues as
15 Indigenous Peoples, we know the truth, and yet we
16 always tippy toe around because of the teachings
17 we received from churches, residential schools,
18 government. So we tippy toe around it and
19 we -- it's totally full -- a lot. A lot.

20 Land use by Imperial Oil. You know, it's
21 been a huge undertaking, since 1921. Over 100
22 years, peoples. Had a huge hydro impact on land,
23 air, the atmosphere, wildlife, and we the peoples
24 that live under -- below, as Indigenous peoples.
25 Over 100 years. Supposedly to be educated.

1 Well -knowing resource peoples, it took us this
2 year to finally address our concerns. Big-time
3 hydro impact, hydro impact.

4 They never had the courtesy to even
5 acknowledge us. Nothing. We existed in those
6 years, more population than today. I say this
7 because I travelled with my father to Norman
8 Wells at the age of 14. He wondered, I
9 guess -- he must have been totally proud of his
10 young daughter because she came back educated and
11 could speak English. So he brought me there and
12 we talked up the hill to the office. It was a
13 little office at that time. And I interpreted
14 for my father to this man sitting in front of his
15 office. My father wants to buy gas, and that was
16 it.

17 There's no acknowledgment of any kind to my
18 father, a professor in his own field. A massive
19 land user with his wife, my mother. That was our
20 whole life. Born on the land, we lived on the
21 land year-round, north, east, south, west. Every
22 season we had a different area to go to because
23 that was how they managed wildlife. They managed
24 the land so well. They knew.

25 It took us over -- it has taken us over 100

1 years to finally address our issues. Beyond
2 repairable. That's how I see it now. Beyond
3 repairable.

4 This dark history, turmoil on our land. To
5 our river, the Mackenzie. When I'm talking about
6 this massive land use, I address the Proven Area,
7 massive land use, massive aquatic water use.
8 In-depth.

9 Stop surface and surface -- our massive
10 Mackenzie River. We live by it. I live on it
11 with my husband, with my parents. We travel on
12 the lands with foot. We walk to country with our
13 parents. Dog teams, as children we
14 were -- because we had a load on a sleigh, we
15 walked the country with them.

16 When the Elders say they know the country by
17 the palm of their hands, I couldn't understand
18 it. But once I travelled with the dog teams, I
19 understood. Every corner had a place name.

20 There's a little bush in that point. You go
21 behind there and you go to the main trail. Those
22 kinds of serve as intellectual property. Wow,
23 awesome.

24 The in-depth and surface land use around
25 this major aquatic land. Pipelines underneath?

1 We were there for six years in the early
2 sixties -- in the early sixties, and we left
3 after six years. Under water, old machines by
4 the thousands.

5 Probably some of the old machineries are
6 still used today. I don't know. But is it
7 stable? The rust component. The chemicals.
8 It's a deplorable slum situation on sediment,
9 underground, and the water. Heavy metals.
10 Underground for decades.

11 The encroachment on our lands without
12 question was taken. Therefore, the length of
13 this time and it's taken us over 100 years to
14 finally address our concerns, could be beyond
15 recovery. I don't know. Triple, triple,
16 trillions, underground contaminants, toxic
17 chemicals.

18 Benzene is the carcinogen agent. Probably
19 most -- and most of them are probably beyond
20 that, too. I don't know, but.

21 It is encrusted and -- encrusted. We should
22 know. We receive teachings from our peoples,
23 from our unilingual parents, professors in their
24 own field, doctors in their own field.

25 The company serviced that major proven

1 field, land and water, the atmosphere, the whole
2 thing, was it for the Indigenous comfort? No.
3 It led us into extreme poverty.

4 When we were born, we were in extreme
5 poverty, but we were in our land wealthy, food.
6 We went through famine as children because of the
7 wildlife that was decreasing a lot because other
8 foreigner peoples were on our land. Hunting,
9 trapping. So it decreased a lot of that
10 fur-bearing animal.

11 It never leaves a person at ease knowing
12 what we're doing just below. It never eases.
13 It's a hydro stress, like I said, we endure. Not
14 knowing what we're eating, what we're drinking
15 because some of us still drink from the Mackenzie
16 River. We do.

17 Living on the land, you can't do anybody.
18 Drain the water from the river when there's fish
19 camps right along the river from the camps down
20 to Loon River. Fish camps both sides of the
21 river. Tents. Probably 15 tents to every camp.
22 There's a camp down here, they called it. It's a
23 big long sandbar.

24 My mother told me one time, she said with
25 the population they had 50 tents in that sandbar

1 in the summer for fishing.

2 If it wasn't for that one person coming in
3 to tell the community that something happened to
4 the pipeline, we wouldn't have known. I was a
5 leader at that time. Was it up to me to phone
6 them and ask them, "Did something happen to the
7 pipeline?".

8 No, they had the courtesy to phone us
9 immediately. But no, it took days and days. Was
10 it the truth? I don't know. I don't think so.

11 What caused it? Safety should be the
12 utmost, firmest foundation they should have in
13 this laxation on jobs by resource peoples. Does
14 not leave myself in ease knowing who's over
15 there, or over there in Norman Wells. What
16 caused that leak?

17 Resource -- we know other resource peoples
18 as Indigenous peoples, how they look and talk and
19 talk and talk, without realizing they have a
20 responsibility to do. I don't know if it was a
21 valve that was left open or what happened. If it
22 was another -- other, you know, split second,
23 serious accident could happen in an instant. And
24 there were Sahtu that would feel that impact.
25 The Proven Area is a big massive land use,

1 in-depth.

2 Rock formation. Different rock formations
3 and there's a difference in between some of the
4 rocks. Some have the used toxic chemicals
5 through. Either break the rocks.

6 Birds and other wildlife, sanctuaries,
7 unique species we haven't seen for decades now.
8 The fish. The birds. (Dene Kedə Spoken).
9 Haven't seen that for years. (Dene Kedə Spoken).
10 Haven't seen that for years. They live on the
11 shoreline. The other one lives in a spring in
12 the area.

13 Fish spawning areas. Fragile areas. Water,
14 lakes, lands. Mineral licks. Holy people,
15 mineral licks is so essential for all wildlife.
16 There are parts of it in our countries, and how
17 much of that is in that part of the country, the
18 rock formation that wildlife depends on.

19 Because our ancient peoples knew that, so
20 they taught us how to look after those areas, to
21 manage it. Awesome, awesome teachings, peoples.
22 They forecasted that something of this nature
23 would happen. And it has happened.

24 I'm going to go to the other different areas
25 then.

1 Restitution is ultimate. Restitution is a
2 precondition to reconciliation, but the world is
3 so caught up in reconciliation. It's
4 restitution.

5 Internal negotiations cannot or should not
6 be used by leaders to make internal decisions on
7 our lands and our lives. We have to be there to
8 ensure that the future generations until time
9 immemorial. No execution of decision making
10 without our approval, without us knowing what it
11 is.

12 We need the world-renowned specialized
13 resources to help us, to help this nation. We
14 need more knowledge to know -- I want to know
15 more. It's on a global, we have those. It is
16 essentially important that we, as Indigenous
17 Peoples, have our own Indigenous lawyer or other
18 lawyers who will have the will to help us.

19 Residential school and churches. Even if
20 they weren't in residential schools, the churches
21 were already in our community, 1860, or even
22 before 1861. They learned us so well. We
23 sacrificed, made sacrifices. Today we still make
24 sacrifices. To suffer? No. No.

25 It's engrained -- when they start teaching

1 you colonial system, they engrained it. So we
2 need good counsellors, specialized counsellors.
3 I speak my language because I had two awesome
4 unilingual parents, and they gave all that up for
5 our children. (Dene Kedə spoken)

6 Not to have any dirt on it, nothing, because
7 we were brought up that way. We lived in tents
8 on the land. I didn't grow up in a house. I
9 grew up in a tent with my parents. But the
10 teachings that were received from them were
11 awesome, awesome.

12 When we leave our tent areas, in those days,
13 there were no papers, nothing. There was
14 literally nothing, but we had to pick up the
15 bones and whatever dogs had eaten, we had to pick
16 it up, clean up. We didn't leave the poles on
17 the ground. We had to leave it leaning.
18 Anything poles for tents because other peoples
19 would come and use that resource. Awesome,
20 awesome peoples.

21 Civil servants that come into our community.
22 They have their jobs to do. But that's it, they
23 can't go beyond that and start teaching their
24 system of ideology, different ideology. And
25 we're caught in that system today within our

1 Indigenous system because there were so much of
2 them that it's mixed in with our Indigenous.

3 The Creator.

4 They taught us legendary stories for a
5 reason. Ancient, ancient, legendary stories.
6 Awesome, awesome.

7 To the 10-year extension. No. To repair
8 the pipeline underwater, horizontally? No.

9 We live in extreme poverty. Checking that
10 one side is not enough. You ultimately see the
11 poverty that our young peoples are in. They
12 didn't have the beauty of being on the land.
13 Young couples, children growing up in this kind
14 of system which we didn't have. We slept on the
15 ground.

16 Restitution is ultimate right now before we
17 sign up for other projects done by other
18 regulators and other land use, major big-times
19 from across the country. Regulation should be
20 instituted to have a firm foundation. Safety has
21 to be included. Firm foundation.

22 This is not my agenda, peoples, because we
23 were taught by our ancient teachings by our
24 parents. By non-Indigenous people who were on
25 our lands years, my mother used to tell me what

1 they used to say. Some odd priest once would
2 talk to us.

3 But the children of today who are going to
4 school, not knowing that there was all this new
5 sickness we're already in. It causes huge
6 fundings to restore one of them. And this is for
7 them. This is for the future generations, for
8 the young couples, for the single parents. No
9 income some of them. With a limited income that
10 they have to use black markets, sweat shops to
11 cook country food and to sell it? Peoples,
12 peoples.

13 Until time immemorial. Is that what the
14 Treaty says? For the comfort and for the peace
15 of Indigenous Peoples. Wow. And yet they
16 breached that Treaty from day one. Genocide
17 right across the country. More so in the north
18 because we didn't have the -- we didn't have the
19 resources peoples in this part of the country.
20 No hospitals. No health care system.

21 I want to repeat this too. We need the
22 assistance of world-renowned specialized
23 resources for this, period. You know, I wasn't
24 ready because when -- I've been in the courts
25 too. And when I saw this, you have to kiss the

1 Bible? Holy, you have witness to the sites?

2 Mm-hmm. We camped out, we lived on the
3 land. Tents. Whole land was covered with
4 peoples when I was young, and the Rampart River.
5 We lived in these camps by ourselves. There was
6 camps, you know in one camp the dog started
7 barking. You could hear the dogs. Awesome
8 peoples.

9 How do we protect our river? I don't know.
10 I am limited in that area. But I know what our
11 peoples told us. But that's why I'm saying, we
12 need world renowned specialized peoples. It's
13 going to cost you money, the Government of
14 Canada, and the Territory and Provincial. Yeah,
15 but who is living on our resources? We're so
16 generous, we allow them to use resource money to
17 make them wealthy. And then we don't give
18 ourselves nothing. And then they tell us, "We
19 gave you this." A few cents to do something.
20 Peoples. Look at our health system. Look at our
21 education. Budget cutbacks. Budget cutbacks.

22 Yes, I've noticed changes in the Mackenzie
23 River. We all do. Our spawning site for the
24 herrings is all just blown to pieces. Dredging
25 it. For what?

1 So thank you for your attention, peoples.

2 Mahsi.

3 CHIEF COLLIN PIERROT: Thank you, Lucy, for that.

4 The morning has been a long morning. It's
5 12 minutes after 12:00 right now. We'll break
6 for lunch and then we'll continue, maybe about
7 1:30? Thank you.

8 While Lucy's still standing, we'll ask her
9 if she an Opening Prayer for lunch here.

10 ELDER LUCY JACKSON: For blessings?

11 CHIEF COLLIN PIERROT: Yeah.

12 [No audio]

13 CHIEF COLLIN PIERROT: We'll have lunch. Maybe we'll
14 start with the Elders getting food first, and
15 then from there, we will follow.

16

17 (RECESSED AT 12:14 P.M.)

18 (RESUMED AT 1:37 P.M.)

19

20 CHIEF COLLIN PIERROT: Good afternoon. A little bit
21 after 1:30. I know we said we were going to
22 start at 1:30. Again, we're running on Dene
23 time, so.

24 We're going to have a proper introduction
25 with the panel and their team that they brought,

1 and I know we were supposed to do that this
2 morning, but we went a little bit off track, so
3 we'll do that properly now and then from there we
4 will get on to our next speaker, John T'Seleie,
5 our former MLA or former Chief. He's one of the
6 leaders in the community still today.

7 Thank you.

8 PRESIDING COMMISSIONER LUCIUK: Thank you, Chief
9 Pierrot.

10 I'm going to just give an opportunity to
11 everyone as we go around the room to introduce
12 themselves and their roles here. I know that we
13 don't have all the same people this morning and
14 this gives us another opportunity just to
15 introduce ourselves and say hello before we begin
16 with the actual presentation.

17 So I'm going to start over on my right with
18 our hearing management team and we'll just go
19 around.

20 MS. ANNE-MARIE HESSE: Hi. Thank you for having me.
21 My name is Anne-Marie Hess and I'm on the hearing
22 management team, and I'm working as a technical
23 specialist with the CER. So thank you very much
24 for having us.

25 MS. CHRISTY WICKENHEISER: Hi, my name is Christy

1 Wickenheiser. I was born in Medicine Hat and I
2 live in Calgary right now. And thank you very
3 much for the warm welcome.

4 MS. CAROL VATS: Hello, good afternoon, everyone. My
5 name is Carol Vats. I'm legal counsel with the
6 CER. I'm currently living in Ottawa but have
7 been back and forth from Calgary and Ottawa the
8 last few years and very happy to be here.
9 Thanks.

10 MS. KARINE JOHNSON: Good afternoon, everyone. My
11 name is Karine Johnson. I live in Calgary as
12 well, but I'm formerly from Northern Quebec, and
13 I'm part of the Hearing Management team, but I'm
14 working as Process Advisor here to -- if you have
15 any questions about process and all that I'm here
16 to help you. Thank you for having us.

17 MS. CARRIE RANDALL: Hello, my name is Carrie Randall.
18 Thank you for the warm welcome. I am a
19 Regulatory Officer which just means I'm here to
20 help with logistics and anything you need
21 regarding that. Thank you.

22 MS. DANIELLE COMTE: Good morning, I'm Danielle Comte.
23 I'm also a Regulatory Officer at the CER. And
24 thank you for having us here. Thank you.

25 COMMISSIONER SAJNOVICS: Good afternoon. Sandor

1 Sajnovics, Commissioner at the CER. Thank you.

2 PRESIDING COMMISSIONER LUCIUK: Good afternoon and
3 welcome back to everybody who is joining us again
4 this afternoon, that were here this morning or
5 are new. We are grateful to be here with you.

6 My name is Stephania Luciuk, and I am the
7 Commissioner appointed to chair the Panel, to
8 hear the two Imperial applications. Thank you
9 again.

10 COMMISSIONER WATTON: My name is Mark Watton, I'm the
11 lead Commissioner at the CER and a Member of the
12 Panel. I just thought that given you said we
13 should say what we do, just by way of background
14 for those who are quite new. We don't usually
15 come to Fort Good Hope and have hearings every
16 day.

17 So there are seven CER Commissioners. When
18 we get an application, we usually -- to make a
19 decision, we usually sit as a Panel of three or
20 in this case we're actually four members. Our
21 fourth member, Deputy Lead Commissioner Kathy
22 Penney, is not able to travel with us this week.
23 We generally sit as a quorum of three or more.

24 So when applications come in such as the
25 ones that we have before us from Imperial, it

1 requires a group of at least three of us to make
2 a decision. That's why there's three of us here
3 with you today.

4 PRESIDING COMMISSIONER LUCIUK: And I'll invite
5 Imperial as well to take the opportunity to
6 introduce yourselves again this afternoon.

7 MR. NATHAN BAINES: Good afternoon. My name is Nathan
8 Baines, and I am legal counsel with Imperial Oil
9 and happy to be here. Thank you.

10 MS. MAEVE O'NEILL SANGER: I'm Maeve O'Neill Sanger.
11 I work for the law firm Osler, Hoskin & Harcourt.
12 I grew up in Ottawa and I live now with my family
13 in Calgary. So thanks to the community for
14 hosting us here.

15 MS. JESSICA SNELGROVE: Hello, I'm Jessica Snelgrove,
16 also with Imperial, as the Socio-economic
17 Advisor. I'm based out of Calgary but work
18 closely with Lisa and Wendy in Norman Wells.

19 PRESIDING COMMISSIONER LUCIUK: Also Chief Pierrot, I
20 understand we have I think six or so individuals
21 we'll hear from, and I'd like to invite you to
22 take us through the rest of the afternoon and
23 introductions and however you would like to go
24 through the presenters.

25 We are here until about five o'clock, but we

1 are flexible in terms of when we take a break and
2 we're also available to sit later, if we need.
3 So I leave that to you to let us know when is a
4 good time to take a break and also when it's a
5 good time to stop at the end of the day.

6 CHIEF COLLIN PIERROT: Okay. Thank you. Thank you
7 for that.

8 I think we have about four more speakers to
9 go through -- five. Five speakers to go through
10 and then maybe we'll wrap it up for the day after
11 that. But right now we will have an Elder and,
12 like I said before, former leader John T'Seleie
13 who is a former MLA and a former Chief, speak.

14 Then we will go down the list then. As time
15 goes on, maybe we'll call maybe a break or two
16 and then we will wrap it up after that. Thank
17 you.

18 ELDER JOHN T'SELEIE: Good afternoon. My name is John
19 T'Seleie, and I live in the community.

20 I want to say welcome to the Commissioners
21 as well. You chose one of the best days to come
22 into the community. Today we've had -- up to now
23 we've had kind of a strange spring. There's been
24 sometimes snow, rain, cold. And those are all
25 climate change related.

1 I hope that the Commissioners will take
2 seriously the traditional knowledge that we have
3 to present in their final report because we are
4 the first community downstream of Norman Wells.

5 I was born at a fish camp about eight, nine
6 miles up the river, upstream of the river, where
7 the Ramparts narrows on the west shore of the
8 Mackenzie.

9 I recall as a very young boy at least 20
10 fish camps between here and where the river
11 starts to narrow at the Ramparts. The people
12 fished cisco, in Dene Kedə we call it tutsel. All
13 of these fish camps, traditional fish camps, all
14 have Dene names as well. Where I was born is
15 called Therazen(ph).

16 And at the time the people fished the cisco
17 by the thousands. One family might have five or
18 six nets because they had to turn the Cisco into
19 dried fish. The eggs were also kept for the
20 winter. The dried fish was used to supplement
21 dog feed for the winter, and also used as food.

22 There are many of us Dene. Before there was
23 any medical facilities, they built the nursing
24 station here in Fort Good Hope. In 1955, it was
25 opened. I was born in 1950. So those who were

1 born before the medical facilities were all
2 pretty much born on the land. That's something
3 that should be known as well.

4 So I talked about the fish in the Ramparts.
5 Today there's no more cisco there, and no one has
6 really explained to us what happened to the fish.
7 If you go back in history, if you want paper
8 dates about how important the Ramparts fishery
9 was, you could read Alexander Mackenzie's
10 journal. He mentioned in his journal that he met
11 people there basically in the same fish camps.
12 This is 1789.

13 Later, John Franklin, in 1825, made a trip
14 to the coast before he went to Great Bear Lake in
15 the summer of 1825. He also mentions that he met
16 people there and that they were very happy he
17 traded trinkets with them for things like
18 berries, fish.

19 So at least in the written record, it's been
20 a fishery for that long, and now it's no longer
21 there.

22 Last fall, myself and my nephew made a
23 couple of trips downstream from here down the
24 river. We noticed sandbars that were not there
25 before. And here I should mention a prophesy

1 that I heard a long time ago, about 50 years ago,
2 from my older stepbrother, Norbert. I recall him
3 mentioning that in former times, in the past,
4 there were people who were considered to be
5 visionaries who prophesized about the future and
6 they recognized these things through their
7 dreams. So this visionary man had at one point
8 said that eventually the Mackenzie River would
9 become something like a creek.

10 So we noticed a lot more sandbars. We also
11 are careful about drinking the river water. When
12 we go hunting, we sometimes try to take filtered
13 water with us where we take water from a river
14 tributary that we know is clean. So those are
15 the precautions we take today.

16 Several years ago, between 2016 and 2018,
17 the University of Waterloo School of Public
18 Health Services was here taking samples of
19 people's -- right here in this room, taking
20 samples of people's hair, urine and blood. And
21 they were funded by the Northern Contaminants
22 Program.

23 And I was a participant in that study as
24 well. Like I want to know if I'm contaminated or
25 I'm not, if there's a danger to my health.

1 But they did their sampling. They sent me
2 back a report in 2022. I still have it in my
3 papers. And other people took part in that study
4 as well, which I think should be done regularly.
5 You know, if we're serious about looking after
6 health, we need to do that kind of monitoring
7 regularly.

8 I want to also say a few things about
9 information-sharing by the big oil companies. As
10 a resident of this community, I have never felt
11 that information-sharing by the Norman Wells Oil
12 Company has been regular or good. Many times
13 there is too much technical jargon.

14 Today we really don't know what is released
15 into the water by Norman Wells, by the company,
16 whether it's toxic, whether it's harmful to human
17 health. Plain language and truth are useful
18 tools.

19 Norman Wells has been there for over 100
20 years now. If planning, et cetera for a big
21 project like that was done properly with the Dene
22 people properly considered, we should have had by
23 now several generations of oilfield workers.
24 This is not the case. I personally know of only
25 one person who has retired with a pension from

1 the oil company in the region.

2 Those are the points that I wanted to raise,
3 and I say thank you for listening.

4 CHIEF COLLIN PIERROT: Thank you, John. We'll take a
5 minute here and see if the Panel might have
6 questions or if there might be any questions for
7 you. Thank you.

8 COMMISSIONER WATTON: It's Mark Watton. I have one
9 which I think is rather short.

10 You referred to cisco. Is that the word for
11 "herring", what we would refer to as "herring" in
12 English, the fish, or is it a different species
13 of fish?

14 ELDER JOHN T'SELEIE: I don't know the scientific
15 name, but I believe it's called Northern Cisco.
16 Herring is another word you hear, yeah.

17 COMMISSIONER WATTON: Thank you.

18 ELDER JOHN T'SELEIE: It's a little bit bigger than a
19 herring, I guess, but classified as a herring,
20 yeah.

21 COMMISSIONER WATTON: Okay. Because we heard a fair
22 bit about herring also earlier this morning and I
23 just wondered if the observation that the stocks
24 are quite diminished, is that just here or, to
25 your knowledge, all the way downstream to the

1 river?

2 ELDER JOHN T'SELEIE: I believe the Ramparts, where
3 the rocks are up there, where the rapids are,
4 it's an area of spawning for those fish. There
5 are deep holes underground that are used by
6 the -- I mean under the water. And the problem
7 there is that it's also a waterway, so -- and
8 over the years they've blasted the boat channel,
9 and that would have affected that fishery.

10 The water is shallow there, so the federal
11 government who looks after the boat channel have
12 to blast it sometimes, dig it out, those types of
13 things, so.

14 I hope I answered the question.

15 COMMISSIONER WATTON: You did and then some. Thank
16 you very much.

17 PRESIDING COMMISSIONER LUCIUK: Thank you for the
18 opportunity to pose questions, Chief Pierrot.
19 Commissioner Sajnovics and I don't have any
20 questions. I know this morning we were a little
21 bit shorter on time, so thank you for that
22 opportunity.

23 CHIEF COLLIN PIERROT: Thank you. Thank you again,
24 John.

25 I'm going to point out something here a

1 little bit that, you know, when you guys are down
2 in Calgary, Medicine Hat, Lethbridge or wherever
3 it is, when you go to a gathering or a formal
4 workshop or something, you guys -- hundreds of
5 you guys gather in a room and bring up all these
6 professors and lawyers and doctorates to speak on
7 stuff that you guys need information on. Well,
8 when we K'asho Got'ine people here, we gather and
9 we want to speak on something, we want knowledge
10 on something, to us, when we take our doctors or
11 our professors or our lawyers, our Elders are the
12 very people that we turn to (stream lost) those
13 are who our doctors were then, to give us the
14 knowledge and information of where and what to
15 do, when to go there and what to look for.

16 So when we have our Elders speaking to you
17 guys, keep in the back of your mind that these
18 are our doctors, these are our lawyers, these are
19 our professors that are speaking to you. Thank
20 you.

21 Thank you, John, again.

22 Next, we will have John Tobac speaking.

23 MR. JOHN TOBAC: Mahsi. I want to thank all of you
24 for coming to Fort Good Hope, into our
25 traditional territory.

1 My name is John Tobac. I work with the
2 K'asho Got'ine Foundation. A lot of my knowledge
3 comes from people like my Elder John who just
4 spoke, and a lot of what I know comes from the
5 Elders, and it's that pride I keep. And so
6 that's one of the reasons I work with who I work
7 with today, really fine people, and we're a proud
8 nation for what we have.

9 I was born and raised here in Fort Good
10 Hope. I also attended school, that you say about
11 residential school. So we have before you is
12 what you see, but you've got to dig down deep
13 inside to know who I am. And a lot of what I
14 know comes from being on the land. A lot of my
15 knowledge is passed down from my grandparents, my
16 parents. I don't really know everything. So
17 like Chief mentioned, a lot of what we learn
18 today is from our Elders. And so, a great lot of
19 respect goes to the Elders.

20 We are using the land and water as a means
21 of survival, travel. Our Elders, our
22 grandparents, parents, have been using the land
23 since time immemorial. I follow that same path
24 today.

25 We're given the chance to show our youth the

1 very same knowledge that our Elders passed on to
2 us, we try to pass it on to our younger people.
3 And a lot of the issues we have today -- I do
4 travel around the territories a little bit and I
5 always pick up a few words from other people that
6 they pass along to me. They say not only do you
7 guys have these problems, but they also share the
8 same values that we have, you know, things on the
9 land, the Elders, and it's the waterways that
10 connect us.

11 I just came from Yellowknife yesterday and I
12 looked at the bay there and, you know, I sort of
13 felt I see what they mean. You know, things are
14 changing there as well.

15 So we rely solely on our Elders for their
16 guidance so we can safely travel on the river,
17 that we can hunt successfully and fish, so that
18 we can survive, and a lot of us native people, we
19 survive on what we have out here, and so we
20 become protectors of the land. We try to protect
21 the fish, the moose, caribou.

22 When Elders tell us, you know, we have to
23 take our work seriously because this is our
24 life -- you know, back when I was a kid, I can
25 happily say that I've travelled on the land with

1 Elders, with my parents, my uncles, my aunties.
2 I just have a handful right now who are still
3 with us. And so, we have to pay close attention
4 to what they say. We have to speak for the fish.
5 We have to speak for the moose. And most
6 importantly we have to speak for our
7 grandchildren, our children.

8 You know, on days in the summer, like last
9 year, the temperature was so high that kids, they
10 want to enjoy the summer (Dene Kedə spoken). They
11 go down to Rabbitskin, just a couple kilometres
12 down here, and swim.

13 And I have grandchildren right now. One
14 today is 6 years old. And every day he's always
15 keeping an eye on me so I don't leave him behind
16 when it comes to boat season. What do I tell him
17 when we can't set nets or we can't do the same
18 things as we used to do on the river? These
19 sorts of things we have to keep in the back of
20 our minds.

21 We do a lot of hunting and fishing. For as
22 far back as I can remember, you know, we had fish
23 camps here every summer. I know after I came
24 back from residential school, a lot of the
25 knowledge I had just growing up, I was learning,

1 I already forgot. And so, you get Elders that
2 tell you, how can you forget what you learned?
3 Back then you don't disrespect your Elders and
4 say what you want to say.

5 I spent a great deal of my life trying to
6 fit in. It's not education, but it's through the
7 way I lived that I came to work with what I have
8 and taking words from Elders, from other people,
9 and I use it in my life, and I guess that's
10 what's changed me.

11 There have been a lot of bad years, always
12 in the back of my mind that you know, I couldn't
13 get a decent job because of my lack of education.
14 But guess what? Elders, I had a little bit of
15 knowledge of how to work on the land, and it was
16 through that that I became who I am. And I use
17 that knowledge to the best of my ability, to
18 teach young people, to teach anybody that's
19 willing to learn what I know. If I don't know,
20 Elders are out there, and then again it's really
21 sad when we start losing our Elders. And those
22 are the encyclopedias we have.

23 You know, there's an Elder, I wish he was
24 here today, Thomas Manual, who once said we don't
25 have PhDs and everything. Everything we have,

1 the PhD is out there. So I'm glad to use that
2 and, again, with what I know is that we use the
3 river every day and this year is kind of one of
4 the -- really the changes I see is the low water
5 and the difference in the ice we have compared to
6 when I was young. You know, there's pictures of
7 people that are gone now, but there's pictures of
8 people that are on the point that ice used to be
9 about 10 feet thick. We don't have that any
10 more. We're lucky if it's around four feet.

11 And so that's the kind of difference we have
12 today. But we still have to use the river.
13 That's all we have. And I take great pride in
14 the river and I take pride in the people in our
15 community who can surely say we use the land. We
16 drink the water.

17 I'm also proud to be a Guardian. You know,
18 it's given me the opportunity to speak and people
19 could tell me things that I could pass on, the
20 knowledge they have.

21 And in closing, I would just like to say
22 thank you for coming to the community. You know,
23 part of our tradition is that we share not only
24 for what we have but, you know, we share
25 everything. So just a piece of what I know is

1 what I'm giving you. Thank you. Mahsi.

2 CHIEF COLLIN PIERROT: Thank you, John.

3 I don't know if the Panel has any words or
4 questions for John?

5 PRESIDING COMMISSIONER LUCIUK: We do not, but thank
6 you for being with us today, John Tobac. Thank
7 you.

8 CHIEF COLLIN PIERROT: Thank you for that.

9 I was listening to John speak and a lot of
10 his words go towards knowledge. There was a
11 poster up that back in the early eighties, it was
12 posted all over the N.W.T., and it had the Fort
13 Good Hope drummers on there. And there's a
14 little kid laying on the ground with his hands up
15 looking at them on the poster that read, "It
16 takes a whole community to raise a child". And
17 hearing John speak and using knowledge from
18 Elders and all that, that's the same information
19 that he just shared with us. It takes our whole
20 community here to raise a child using knowledge
21 that our Elders passed on. Thank you.

22 Next we will have Buddy Gully, James. Go
23 ahead, Buddy.

24 MR. BUDDY GULLY: Good afternoon. Buddy Gully. I'm
25 from Fort Good Hope.

1 I was born and raised here all my life. And
2 my role with K'asho Got'ine Foundation is I'm a
3 marine specialist. I was -- before I was
4 employed here, I was working with Imperial Oil
5 Resources subcontracting through Norman Wells
6 Land Corporation. I was a boat captain for about
7 14 years in Norman Wells.

8 And as I was working there, I learned a lot
9 on how the operation was worked, and I resigned
10 to work for our own people, which is downstream
11 from Norman Wells. The reason I resigned was
12 because I could see what was coming down the
13 Mackenzie River and it was like I was part of
14 hurting my own community. And I thought who
15 better to work for than our own people.

16 This position came up as a Guardian and they
17 made me the marine specialist, and I do a lot of
18 hunting and trapping as well.

19 My parents raised us up in tents on the
20 land, and my parents have both passed on, but
21 then we used to go fishing up at Therazen(ph).

22 And my grannie was still alive then. She
23 used to tell us, she said, "As the years go by",
24 she said, "When you make tea in your teapot,
25 later on it's going to be covered with a film of

1 oil on top of it". And I was just a little kid
2 and I was wondering what she was talking about.

3 Later on, to this day, we make -- we always
4 go hunting on the Mackenzie River and I see that
5 what she said is true now. We make tea with the
6 water of the Mackenzie River. And she said,
7 "Later on you guys are going to see what I'm
8 talking about".

9 And I see it now. We make tea with the
10 Mackenzie River water, and she told me, she said,
11 "You're going to see these peoples. Make that
12 tea for them. Put it in front of them because
13 they should drink that same tea. Give them a
14 cup. Ask them if they could drink it".

15 I never understood what she was talking
16 about. Now I see what she meant after all these
17 years.

18 I could make a pot of tea and if I was to
19 give you guys a cup, would you drink it? Because
20 us, we do. Everybody else does here, too.

21 I was so grateful to have Elders. And every
22 time they would tell me, they said, "Every time
23 an Elder passes away, to us it's like a piece of
24 our library is passing away".

25 Our library is them, our Elders, that are

1 passed on. So we try to do as much recordings
2 and videos from our Elders because that's our
3 library to us. Without a library, nobody is
4 going to know who we are.

5 I was thinking about that as I was just a
6 teenager, not knowing what she was talking about,
7 and she was right. To this day, we don't -- we
8 try not to drink that water from the Mackenzie
9 River, but we have no choice. There's no other
10 water.

11 Nobody can fly water into us. They always
12 try to tell us they use ice or snow. But the
13 Elder about -- in the springtime, last spring,
14 this Elder came to me and told me, "Take a chunk
15 of the ice with that black stuff on it and show
16 it to them and tell them how come that ice is all
17 black".

18 And I said, "Okay, well, what are you
19 telling me?". He said, "Do ice sampling" and
20 another English word, I guess, "ice sampling to
21 see what's captured in the ice". We do water
22 sampling.

23 And I said, "Okay, I'll bring it up". We're
24 going to -- we want to -- we're going to try to
25 get this ice sampling thing going. And I felt so

1 overwhelmed by the information that they always
2 come to us. They ask us everything. There's
3 four Guardians and we all have a role, but we all
4 work together. If one of us can't have the
5 answer or a question, we'd go to our Elders and
6 they would correct us on what we should do and
7 what they want us to do. So everything we do is
8 because of what they want done.

9 I'm so grateful that I got to tell you guys
10 about where we stand below Norman Wells and we're
11 the first community that's below Norman Wells
12 that gets all the junk that comes down the river,
13 which is garbage. It's getting us sick.

14 My grandkids used to go swimming at
15 Rabbitskin, and I tell them, "Don't go in the
16 water no more". They start getting sores,
17 eczema. They got all these sores on them.
18 Before that, kids never got sick from the water,
19 but now they just get all kind of sores on them,
20 their fingernails, their skin.

21 So I try not to let my grandkids go swimming
22 in the water no more, but they've got no place to
23 go. We've got no swimming pool.

24 If the oil company wants to do something for
25 us, I think they should put all these things in

1 place for our young generation. Without the
2 young generation, there's going to be no more of
3 us left.

4 There's a lot more things I could say, but I
5 think that's enough. Mahsi. Thank you.

6 CHIEF COLLIN PIERROT: Thank you, Buddy.

7 Do you guys have any questions, or...?

8 PRESIDING COMMISSIONER LUCIUK: Thank you, Chief
9 Pierrot. I actually do have a question because
10 yesterday the Guardians were pointed out to us as
11 we were visiting where the Rabbitskin meets the
12 Mackenzie River and we started to talk a little
13 bit about the role, but just a little bit, and I
14 was wondering, because we have John Tobac and
15 Buddy Gully -- I don't know who should answer the
16 question, but I would be interested to hear more
17 about the role and what it involves, just to hear
18 more.

19 CHIEF COLLIN PIERROT: To fill in that question, we'll
20 get the Executive Director, Danny Erutse (sic),
21 who sits for the KGF, will fill in that.

22 One moment.

23 MS. CEILIDH STUBBS: Just for the record, that's Danny
24 Masuzumi. He'll be speaking later this week as
25 well.

1 MR. DANNY MASUZUMI: Okay. Thank you for giving me
2 this time to speak. My name is Danny Masuzumi.
3 I'm the Executive Director for the K'asho Got'ine
4 Foundation.

5 Beside me are the two Guardians who work
6 underneath me. And their role here in the
7 community is we work in the Indigenous protected
8 area, that's in a protected area, so in
9 there -- in that area they do like water
10 sampling, permafrost, soil sampling, and also too
11 we're trying to get into fish sampling, and even
12 geese, taking samples of geese.

13 So with that, like, every summer the
14 guardians go out on the river there to take water
15 samples of certain points in the river, and even
16 in the protected area, and that protected area
17 too it's from the Elders that made that protected
18 area. It's because of who we are.

19 We're trying to preserve this area to save
20 our identity because of the beaver, muskrats,
21 ducks, moose, caribou, they're all in that area.
22 So they protected that area just for us, for the
23 Guardians to monitor that area, to take data
24 samples. And so at the end of the day so we'll
25 have a long-term data that will tell the story,

1 we can tell you the story of what's happening in
2 that area, and also in the river.

3 And also, with what they know, they also get
4 advice from the Elders as to where they should go
5 and where they should check. Sometimes we have
6 maps laid out. They tell a story on a map there
7 and, you know, like lakes and stuff like that.
8 But now those lakes are not there anymore.
9 They're just a dried-out lake. And they used to
10 point out areas as to where they used to live.
11 But right now they go there. It's burnt. And
12 lakes are gone.

13 So those kind of things, that's what the
14 Guardians do. They try to preserve those, or
15 they keep that kind of data to tell a story to
16 people like you. And that story is for our
17 people to help them make a statement, help them
18 make a statement that they're telling the truth
19 when they speak.

20 So right now, we see climate change is
21 happening. The river is changing. The channels
22 are not what they used to be. Rabbits used to be
23 on the islands. They're not there anymore.
24 Geese used to be wherever, you know, like the
25 Elders predicted, they're not there anymore.

1 People, where they used to pick berries, they're
2 not there anymore. Water level is low, so we've
3 got to make alternative choices.

4 So these kind of things, that's what the
5 Guardians do. They kind of keep the data and
6 keep stories from the Elders. So that way at the
7 end of the day, when they are in a setting like
8 this, they can tell that story to you, to help
9 you understand where we're coming from and the
10 job that they do.

11 So I'll just leave it at that for now and
12 thank you for listening.

13 MS. CEILIDH STUBBS: Before you go, does one of
14 you -- maybe John, you're on the edge there, do
15 you want to point out on the map where the
16 protected area is so that folks know? There's a
17 map right beside you there.

18 MR. JOHN TOBAC: I don't have the actual map, but this
19 one shows the surrounding community west of Fort
20 Good Hope, Fort Good Hope being here. It's on
21 the west side of the Mackenzie, where in the area
22 here, 10,300 square kilometres. It's shrunken to
23 that size, whereas before it was a lot larger.
24 But this whole area here would be the protected
25 area and some off the map. So just to give you

1 an idea of where we stand. If we had it up on
2 the --

3 PRESIDING COMMISSIONER LUCIUK: Let's just take a
4 minute and we'll make sure that we have the right
5 map pulled up as well so we can all see it.

6 MR. JOHN TOBAC: Yeah, okay, thank you. This doesn't
7 show the actual border of all the protected area,
8 but this gives you an idea of where it is.

9 (PAUSE)

10 Holy smokes. Anyway, I think this is where
11 my uncle John T'Seleie said he was born. That
12 would be on the protected area, all this side of
13 it, right into close to the mountain -- mountain
14 river on the west side of Tsinsu, that being on
15 this side (indicating). If we had a border on
16 this one.

17 But it gives you an idea where the protected
18 area is. This would be the Rampart River. So it
19 goes right off the map here, so just to let you
20 know.

21 MR. DANNY MASUZUMI: If I may? We have a map of the
22 protected area. Maybe later on today we can
23 present it to you. That will give you a good
24 idea as to where the protected area is.

25 PRESIDING COMMISSIONER LUCIUK: Thank you. That would

1 be great. But thank you for showing us on this
2 projection as well.

3 CHIEF COLLIN PIERROT: Thank you for that, guys.

4 I believe that you just heard Danny mention
5 that they're going to be bringing up a map later
6 on or maybe tomorrow, and I think there's some
7 more other maps that are going to be brought
8 forward.

9 Just to give you guys an idea of where fish
10 camps and that were used alongside the Mackenzie
11 River, upstream and downstream from our community
12 and below Norman Wells. So the maps will come.

13 Do you guys have any more other questions
14 or --?

15 PRESIDING COMMISSIONER LUCIUK: No. Thank you for
16 bringing an additional speaker and helping us
17 with the maps this afternoon. Thank you for
18 those presentations. We'll stay tuned for more
19 maps. Thank you.

20 CHIEF COLLIN PIERROT: All right. For some of you
21 that missed lunch, we brought some stew and
22 Bannock and that. So maybe we'll take 10 or 15
23 minutes or so and grab a bite and then we'll
24 continue on.

25 PRESIDING COMMISSIONER LUCIUK: That sounds great.

1 Thank you, Chief Pierrot.

2 CHIEF COLLIN PIERROT: Thank you.

3

4 (RECESSED AT 2:34 P.M.)

5 (RESUMED AT 3:01 P.M.)

6

7 CHIEF COLLIN PIERROT: Good afternoon. Maybe we'll
8 continue on with our hearing.

9 Just a little more insight to when we hear
10 stories, stories from our Elders or from who we
11 call the next generation. When we say the next
12 generation, that's people from 35 to 70, the gap
13 there that was missed because of residential
14 school. So now we call them the next generation.
15 And the next generation, they always use
16 knowledge that was passed on from Elders.

17 We heard John Tobac speak and use a lot of
18 wisdom from Elders. And Elder John T'Seleie
19 spoke. Some people will speak using prophecies
20 from Elders.

21 Sometimes the prophecy is not meant to be
22 shared amongst anybody else but our community
23 members. So when they talk to you and they use
24 this as a prophecy or they're telling you a
25 story, maybe that was meant to be shared to you

1 and to the outside world, but sometimes we keep
2 it to our community members and we share it with
3 the outside communities just so that each
4 other -- each other communities, that, is
5 alongside the Mackenzie River or alongside with
6 Fort Good Hope, the K'asho Got'ine people. We
7 share the same knowledge so that it's passed on
8 from generation to generation, from our people to
9 our kids, our grandchildren, and it's shared onto
10 other communities just in the same pattern.

11 Sometimes we don't question -- we don't
12 question where they heard it from or what was
13 heard because it was meant for our people, to be
14 shared amongst our people. Just to let you know
15 that, cover a little bit of that.

16 Next we'll continue on and we will have a
17 young gentleman, Paul T'Seleie, who's our -- you
18 guys met him yesterday at the water reservoir.

19 Paul?

20 MR. PAUL T'SELEIE: Thank you. My name is Paul
21 T'Seleie. I guess I met some of you guys. I'm
22 the water plant operator. I've been working
23 there since 2017. I believe the water plant was
24 built in 2014, but I could be wrong.

25 The capacity for the reservoir is 51,000

1 cubic metres, according to our licence, and the
2 infrastructure is aging. I believe -- I could be
3 wrong, too. I know the reservoir is a lot older
4 than me, so I think it was built like '80-ish or
5 maybe earlier. At that time, I guess it has the
6 capacity to accommodate the community at that
7 time, but I think now it's far exceeded that. It
8 can't accommodate the community now.

9 I mean, we're using a lot more water. I
10 believe I told some of you guys that we pump two
11 times a year, mid-November, always the first,
12 second week of November when we get enough ice on
13 the shoreline to bring our pumphouse down there.
14 We pump again like -- just recently we did it on
15 the third week of April, so that's twice a year.

16 We use roughly over 2.5 million litres every
17 six months, so that works out to over six million
18 litres in a 12-month period. Even that is not
19 enough.

20 And I told you guys that we string our lines
21 down to the Mackenzie River. And I guess you
22 heard a lot of concerns from the people with -- I
23 guess their concerns with drinking water and
24 Imperial Oil's activity upstream.

25 You've heard that Imperial Oil's operation's

1 been there since the 1920s, maybe earlier. So I
2 guess that tells you how old the infrastructure
3 is there in Norman Wells that runs underneath the
4 river. So those are pretty old.

5 So holistically, if you think about it, it's
6 like if you have plumbing in your house and it's
7 old and after a while the wear and tear sets in
8 and then it starts leaking. So just think of the
9 operations like that.

10 And the concerns, not only Imperial Oil's
11 operations, but further upstream into the
12 Athabasca.

13 I believe Northwest Territories and Alberta
14 government have a transboundary agreement what's
15 allowable inside the water, what chemicals are
16 allowed in the water. I believe there's
17 benchmarks for arsenic, benzene. And to think
18 about it, like my 4-year-old and many kids that
19 drink the water, how much arsenic is good enough
20 for a toddler when you have it as a benchmark? I
21 believe it's raising now. They have it a higher,
22 how much parts per million inside the water, but
23 the contaminants are there.

24 What's allowable between -- I guess the
25 agreements they made between each and other -- I

1 believe it stems from the tar sands and further
2 upstream in the Athabasca River.

3 So we have our concerns with our drinking
4 water. I mean, I could tell you -- you heard a
5 lot from low water levels, like how long
6 is -- our drinking water from the Mackenzie, how
7 long is that going to be sustainable for. I
8 don't know if you could look at it from a 10-year
9 to a 15-year period. Maybe it's not going to be
10 sustainable.

11 I noticed in our water plant now there's
12 more magnesium in the water. I clean out the
13 pipes like every six months after -- and then it
14 just gets yellow again. So it tells you how much
15 magnesium is in the water already.

16 Our system is a build from Corix and GE.
17 It's the two companies combined for our water
18 plant. I mean, our water plant is not designed
19 to filter out any kind of petroleum products
20 that's in the water. You'd be a billionaire if
21 you had a water plant that could do that type of
22 stuff, but ours is not. It's more like for a
23 smaller system. It's not -- to be honest, I
24 don't even think drinking from the Mackenzie
25 River will be sustainable in 10 years just from

1 the impacts that we're creating in our country,
2 what Canada is creating.

3 So I think about stuff like that. I think
4 it's -- in the future I think that we need a
5 different drinking water source. We're the only
6 ones that pump out of the Mackenzie River now.
7 And further upstream, I don't know where they get
8 their source of water. But living below Imperial
9 Oil's operation, that's just a piece of it. Now
10 it's -- I just wrote something here, like I just
11 wanted to share with you guys here.

12 For the record, Imperial Oil is the only
13 petroleum company that operates in the Northwest
14 Territories since the 1920s. Imperial Oil's
15 activity and its aging infrastructure will
16 continue to have an impact through oil leakage in
17 the Mackenzie River for years to come. But a new
18 impact and threat emerges that would affect the
19 waters in the Northwest Territories, including
20 Imperial Oil's operations.

21 BC Dams operations would be the downfall to
22 drought and a huge impact to rivers in the
23 Northwest Territories. Canada and the world is
24 going beyond a threshold of impacts that would
25 jeopardize our kids' future across the country.

1 Is this future what we want for our kids? "Our
2 kids" meaning all of us. You have grandchildren,
3 you have kids. This is the kind of impacts that
4 we're creating for our country.

5 Our kids are not going to have the same
6 future that we had when we were coming up like in
7 the '90s, the '80s, the '70s. Their future is
8 going to be unpredictable. We're creating that
9 for them for the benefit of profit and companies
10 that are infringing in our country and creating
11 wealth for their own personal gain.

12 I talked about the BC Dams. You can see low
13 water levels, BC Dam, the Bennett Dam, Site C Dam
14 that controls water within their province. It's
15 affecting our waters in the Northwest
16 Territories.

17 So there should be policies. Those policies
18 should be changed amongst governments. And you
19 as regulators have that suggestion -- to make
20 that suggestion to the government to release
21 water so waters can continue to flow through our
22 country, not withhold it in the province so they
23 can enjoy it for their wealth or for their
24 personal gain.

25 We're becoming like the rest of the world

1 when it comes to impacts in their own country.
2 The Canada we know shouldn't be like that. We
3 come from a broad country. It's a beautiful
4 country. Now we're creating impacts like what
5 the world is doing already.

6 So I just wanted to share that with you
7 guys. I think you heard the prophecies before
8 with the waters. I think water should flow
9 freely throughout our country, and I think those
10 messages of G.N.W.T. and leaders should take that
11 message, and it's a serious impact that we're
12 going to be faced with in the future if we
13 continue to operate dams in that fashion where it
14 affects those streams that flow into the
15 Territory.

16 I believe you guys -- maybe some of you guys
17 are from Yellowknife. Have you seen the bay area
18 in Yellowknife? If you guys go to Yellowknife,
19 go down to Old Town and look at the bay area.
20 The people that live in that area will tell you
21 the change. It's just ground now. So it would
22 be good to understand where those impacts are
23 coming from. It's the impacts that are created
24 from Alberta and B.C. Those are the only two
25 provinces that are next to us, above us or below

1 us.

2 So I want to leave you guys with something
3 else at the end of it here.

4 This is for all of us as parents and as
5 grandchildren and this is for -- think about our
6 kids. Manmade activity for the benefit of profit
7 will be the destruction of our kids' future, and
8 I believe we're heading in that threshold when it
9 comes to impacts. Climate change, manmade
10 activity are the cause of those impacts, and it
11 will jeopardize the future of our country as
12 Canadians, as people that are Native.

13 It don't matter with what part of the
14 country we live in. We're becoming like the
15 United States. They're extinguishing all their
16 resources, their water. You can already see it
17 in the circumpolar parts of the country, the
18 Scandinavian countries, Sweden.

19 Things are changing. There are a lot of
20 people, like oxygen levels are changing in water
21 already. It's affecting the aquatic life. We
22 see changes in the aquifers where aquifers are
23 becoming dry. So water is becoming scarce when
24 you have too much people on a planet. For
25 example, if all of us want to grab a cup of

1 water, we're going to drain that tank.

2 So just think of the world in that context
3 when we're extinguishing all the resources of our
4 planet.

5 For example, I don't know if you guys
6 remember when kids, when they make collages, they
7 have a balloon in mid school and they use clay.
8 They're making a planet. They use clay and water
9 and the newspapers. So at first when you make
10 that planet, it's heavy, right. It's heavy.

11 So just think of those resources, the weight
12 of that, and then after it dries, it becomes
13 light. So just think of we're extinguishing
14 those resources, it's the weight of our planet.
15 I know scientists will say, "Oh, no, that's not
16 true. Everything is gravity and space. Well,
17 you need weight and space".

18 So maybe that explains why it's getting hot
19 water. Maybe we're like going -- they call it
20 Goldilocks zone. When you're in space, you're in
21 a Goldilocks zone, so where life is habitable, so
22 you're not going too far out because it's too
23 cold. You're not going too far in because
24 it's -- it would be too hot. So you're right in
25 the middle.

1 So people believe that the more we use
2 resources throughout the world and extinguishing
3 it, we're losing the weight of it. That sort of
4 explains more earthquakes, more volcanoes going,
5 all that kind of stuff, and maybe the cause of
6 stuff like that. Either we're going this way or
7 that way.

8 We're affecting the nature of our planet and
9 its species, kind of way.

10 I just wanted to throw that in there as
11 just -- so that's way off topic, but then getting
12 back to our water.

13 I think we need the water. I think it might
14 affect Imperial's operations, too, in the future.
15 I mean, like their boats, their infrastructure is
16 under water. what if there's no shoreline and
17 what are they going to do about their operations?

18 So a lot of that stems from BC Dams in their
19 area withholding water that flows into the Liard,
20 to the Nahanni. So we depend on those streams
21 to -- I guess barging season when we get products
22 in from Hay River. I don't think -- to be
23 honest, I don't even think that's going to be an
24 option in the next five years. There won't be no
25 barge.

1 So I'll just leave it at that there. Thank
2 you.

3 CHIEF COLLIN PIERROT: Thank you, Paul.

4 Do you guys have any questions?

5 PRESIDING COMMISSIONER LUCIUK: We do have a question
6 from my colleague on the right.

7 COMMISSIONER SAJNOVICS: Thank you, Paul. Just a
8 question.

9 You mentioned you take water in April and
10 November. I kind of wanted to understand, when
11 you do take the water, what are you looking for
12 in the river? Are you looking for the ice to
13 break up?

14 I just want to -- can you kind of walk me
15 through how you decide when to take water and
16 what conditions you need?

17 MR. PAUL T'SELEIE: Yes, thank you.

18 Mainly, we look for turbidity, the drop,
19 like the sediments in water. So that's all we
20 check for. And we do send samples out. We do it
21 prior. But then that takes some times, so we
22 have to do it earlier. But mainly is we look for
23 turbidity. We're not getting as much turbidity
24 in our reservoir.

25 The only chemicals we use in our water plant

1 is sodium hypochloride (*sic*), that's chlorine, and
2 coagulation to smash the turbidity particles, the
3 more dirt before it runs through a membrane
4 system, and then we treat it that way.

5 COMMISSIONER SAJNOVICS: Thank you, Paul.

6 PRESIDING COMMISSIONER LUCIUK: Thank you. I don't
7 see any other questions. But thank you for the
8 presentation today and thank you also from us for
9 showing us around the reservoir and the areas
10 around it that you use yesterday. We appreciated
11 that time at the site visit.

12 Thank you very much.

13 CHIEF COLLIN PIERROT: Thank you, Paul.

14 Next we will have Joe Grandjambe speak.

15 MR. JOE GRANDJAMBE: Welcome to our community. I know
16 you guys went on a short tour yesterday. I'm
17 always glad that you did because I'm proud of the
18 community I come from.

19 But before I start, I just want to point out
20 to your map there. You got
21 additional -- additional four islands missing.

22 Anyway, my name is Joe Grandjambe, and my
23 traditional name is (Dene Kedə Spoken).

24 And that's from the Elders from the early
25 1900s and 1800s.

1 Except for residential school, I've been in
2 Fort Good Hope. It is my hometown.

3 Being a residential school student, that's
4 my generation, so.

5 I'm proud to be a K'asho Got'ine member from
6 here, hunter, trapper. I've worked in oilfields.
7 I've initiated a lot of different programs here.
8 I've given a good percentage of my life to the
9 well-being of this community. And with this
10 item, this application for licence for 409 and
11 water licence, it's important enough for me to
12 come and support our leaders. Fort Good Hope is
13 the most affected community with the two
14 applications.

15 My presentation will be based on K'asho
16 Got'ine principles: land protection, air
17 protection, water, people, fish and wildlife
18 protection, sharing our life, resources, and
19 history with all newcomers.

20 And now before I start, I want to go to your
21 map and I want to show you where my grandparents
22 came. My grandparents are -- my grandparents are
23 Ernie McDonald and Cecille McDonald, last name is
24 Cargagee. My dad is Michel and my mom's Rosie.
25 My dad is a stepbrother to the T'Seleie clan.

1 (Phone rings)

2 Just wait. I'm sorry about that.

3 I left off with my dad being a stepbrother
4 to the T'Seleie clan. And so because the
5 McDonalds and the T'Seleie clan and I have nine
6 other siblings, so we're related to a whole bunch
7 of other people. Half of the Sahtu.

8 Just give me a second.

9 (On phone)

10 So we're related to half of the Sahtu region
11 here.

12 I wanted to point out some things on your
13 map. This works?

14 Your islands are missing, but there's going
15 to be a couple of people that I talk about are
16 going to be the Barnabys and the Lacuse. My
17 grandparents had their houses and tents here and
18 we had fish nets here and we had our snares and
19 traps in this area.

20 I think Imperial Oil told us to leave, so we
21 had to go. They took all our things away.

22 And on this corner there's -- we fish,
23 hunted and trapped from here. And then we also
24 had other neighbours here. There's about one,
25 two, three, four -- four log houses that were

1 bulldozed over.

2 Those are the people that also used this and
3 they used these islands here for -- this is
4 wildlife abundant, moose, fish, caribou on this
5 side, and then there's moose, ducks, geese,
6 everything.

7 And then on this side of the least corner is
8 where the Barnabys had their cabin. And all the
9 history that I'm giving you here is from our
10 previous Chief, the longest serving Chief in Fort
11 Good Hope, Charlie Barnaby. He was the one that
12 was telling me the history of here.

13 So we lost that, those houses there. We
14 lost this. We lost all this fishing area. And
15 here was where the garbage collected.

16 I don't know, you guys took a tour. The
17 garbage was just as large as the one we have
18 here, and it is all along the shore here. When
19 it gets too much up here, all they do is bulldoze
20 it down to the river.

21 So that's your map. I'm done with that.
22 Thank you.

23 The land. The land that's in question was,
24 is, and still K'ahsho Got'ine land. The only
25 reason we don't have title to it or anything at

1 all, it's because of World War I and II. That's
2 when they started developing it.

3 We have our own language, customs, and
4 learned to live in harmony with the land. We are
5 guardians of this land. It's only when the
6 Europeans came that we had that cultural clash,
7 and your culture was based on money. So that's a
8 little part of that.

9 But it was in 1920 that the discovery of
10 Imperial Oil -- Imperial Oil's first discovery
11 well.

12 I'm trying to time it so that the
13 interpreter keeps up with me.

14 In 1939, a refinery opened. Production
15 started in 1943. In case you question it, it's
16 off articles from the library.

17 So production started in 1943. That's 81
18 years ago. Oil production was five to six
19 million barrels of oil per year, valued at 330
20 million to 400 million a year. That's just an
21 estimated. Again, it's out of the library.

22 And then to give you an idea of how much the
23 lower figure, \$330 million a year, comes out to
24 \$26,730,000,000. And if it's estimated at 400
25 million a year, we're looking at \$32,400,000 a

1 year of which we don't get nothing anywhere.

2 There was no such thing as Norman Wells
3 community. Like I said before, it's K'asho
4 Got'ine land. Claim settlement and everything
5 else and that.

6 So in 1992 is when they finally became a
7 claim after the Sahtu comprehensive agreement was
8 settled.

9 As I was saying, some of the things that we
10 had that, along with that, it was people like
11 Alexander Mackenzie that came along and took all
12 the credit for not knowing that our own people
13 used that area to exist on.

14 Even Bosworth Creek is named after an
15 American shareholder. Bosworth Creek had its
16 traditional name, but that's also lost because my
17 Chief is gone and no longer -- that information
18 is no longer available to me.

19 A long time ago, we used that oil seepage
20 for sleigh runners, heat, canoe sealant. We had
21 many uses for it.

22 Now I'll just carry on to the health impact
23 of that development of Norman Wells oilfield.

24 There's natural seepages, oil and gas, that
25 we saw all throughout the centuries. Nothing

1 wrong with that. We learned to live with it.

2 The only time that things went wrong was
3 when we started drilling for oil and gas. We
4 started -- we started putting different chemicals
5 into the ground, and that came out along with the
6 natural seepages. And this procedure is called
7 fracking. And when you frack, you -- fracking is
8 something that was never regulated until the
9 early 2000s. And the proponents were never
10 obligated to disclose what kind of chemicals they
11 use.

12 Those were the arguments that the community
13 had in pipeline -- the first pipeline hearing,
14 the second pipeline hearing. Those are the same
15 arguments and those are the things that still
16 continue to exist. So we've got to fix that.

17 Fracking causes toxic air pollution, water
18 contamination. And the symptoms of fracking, if
19 you live near it or even below it, like we do,
20 childhood leukemia, birth defects, headaches,
21 other forms of cancer, low birth weight,
22 nosebleeds, nausea, weight gain.

23 I guess at our worst time -- if I can
24 recall, Fort Good Hope's worst time, we buried
25 nine people that have passed on with cancer in

1 December, the coldest month. And cancer wasn't a
2 common thing to our people.

3 The first sign of cancer was in 1974. At
4 the same time, we're wondering why because our
5 fish were -- our fish were getting soft flesh and
6 there's some fish that had no tails and then
7 there's some beaver that had two tails.
8 Deformity of wildlife.

9 I told you before that one of the K'asho
10 Got'ine principles is taking care of wildlife,
11 fish and animals. We weren't doing that, so
12 we're asking questions.

13 The only thing common among all those
14 individuals that had cancer, there's some that
15 drank, some were vegetarian, some were completely
16 alcohol and drug free, all different ages. The
17 only common thing among them, water. And we get
18 our water from the Mackenzie River.

19 It settled down after Land Corporation put
20 that reverse osmosis machine here and over there,
21 and then the rate of cancer went down.

22 Natural -- like I said, natural seepages are
23 normal. What's not normal is the fracking that
24 takes place where we're putting chemicals down
25 hole. It's what seeps out because there's a lot

1 of natural seepages. And even though we wish the
2 flow of water was the other way, it's coming our
3 way. So Good Hope is the most impacted
4 community.

5 And then when you drill -- I heard a
6 consultant say yesterday, when you drill you
7 use -- most of the time you use bentonite.
8 Bentonite is the powdery stuff, cement-like.

9 And the drilling crew from the '90s -- I was
10 talking to one of them yesterday. He said he
11 used a mask. He masked up. His partner never
12 masked up. His partner is the one that passed
13 on. So the chemicals that they use are pretty
14 harmful to people.

15 I'm trying to share as much information as I
16 could. Canol Trail, it was the American that
17 gave that big push for the pipeline to go from
18 Whitehorse to Norman Wells. The Americans didn't
19 know the way, but our people knew the way. They
20 guided them through. We're that kind of sharing
21 kind of people.

22 It's on our traditional trail. It's not
23 Canol Pipeline trail. It's one of our K'asho
24 Got'ine trails.

25 Now, just a thought on why we're here. It's

1 an application for water, application for line
2 109 -- or 409, they call it. If we don't come to
3 agreement and leave it as is, our river, our
4 people will suffer more. But to support those
5 two applications, this time before that licence
6 is approved, I think the community and our
7 elected leaders should get together and try to
8 work out the differences and under what
9 conditions that we could get the two applications
10 approved.

11 I know there's -- I've worked all my life
12 trying to help my people, live a stress-free
13 life, and my family and I, we help the community
14 try to achieve that. We always push for a better
15 education, better health practices, the right to
16 clean air and water, live in harmony with the
17 different people and the wildlife that we always
18 depend on.

19 So given all this, I'm asking all the
20 parties to take it seriously and consider all the
21 different options that we have. We know that the
22 water licence is going to be approved sooner or
23 later, but let's not forget we've never -- I
24 mentioned the amount of dollars that went from
25 Norman Wells south. We haven't had our share.

1 When I told you guys before at the beginning
2 that I was glad you guys went on a tour, what
3 kind of recreation infrastructure was in the
4 community? Nothing.

5 We have an arena that doesn't work any more,
6 and that's it. We have a baseball field that's
7 full of mud. Our kids have to swim at
8 Rabbitsskin. The water is contaminated. There's
9 no swimming pool.

10 During the wintertime, all my -- the
11 community goes south to pick up groceries and
12 stuff like that, but when we get to the Wells, we
13 have to go -- it's half an hour drive to go
14 around to get into the community.

15 And I've talked to some of the Esso people
16 on using that bridge, that Bosworth Creek bridge,
17 for the community of Good Hope. They were
18 talking about it, but I think that should also be
19 on the table.

20 I've also brought it up in one of the SSI
21 assembly meetings that -- and the meeting here
22 that we should save two islands. I know
23 everybody's talking about reclamation and trying
24 to make money out of those islands.

25 I'm saying that we should ask for the two

1 islands, to let it be for hunters. The less we
2 disturb them, the less contamination on the river
3 we have. But our duck hunters -- duck hunters
4 need a safe place to go to when water comes up
5 unexpectedly. And two islands haven't been
6 designated yet, but that's what I brought up
7 before at different meetings. And that's for
8 line 401, 409.

9 I think both parties should look at having
10 an independent monitor, preferably all from Good
11 Hope, and independent water and fish studies,
12 nothing sanctioned by Imperial or bought and paid
13 for.

14 And that's -- I've given you -- I checked
15 into your position and how you're funded, and
16 you're industry funded. And the trust between an
17 old leader like myself and you three sitting
18 across there stops right here. So because you
19 get paid from industry, you work with money
20 donated by industry, so.

21 But anyway, I heard about produced water.
22 And produced water is -- it's sometimes called
23 fallback water. I want people to understand that
24 when you have produced water, it's not clean
25 water. It's whatever chemicals that you've added

1 that come back up.

2 And then somebody also mentioned that while
3 we're here, we should at least -- the reason that
4 I talked about benefit is that we got very little
5 for the amount of money, the lower figure and the
6 high figure. We've had very little benefit.
7 Even your Esso pamphlet there states \$175 million
8 that were spent on a Sahtu Indigenous Company.
9 Well, there's no company from Good Hope that
10 benefitted.

11 So that's the reasons why I talked about
12 that money and what kind of benefits that the
13 community should be getting.

14 And then sooner or later we're going to have
15 to -- or not us -- you guys have to agree on what
16 kind of workforce that's going to come in to
17 complete the work. If we should really try
18 for -- because we're the most affected, we should
19 try for Good Hope workers. But if we do get
20 foreigners, we should keep them separate, work
21 them, ship them right back out of the country. I
22 prefer always championing my own people, my own
23 voice and the contribution of K'asho Got'ine
24 people.

25 Being K'asho Got'ine, that means a lot to

1 me, but the thing that I identify as, as a
2 nation, is our language. Nothing -- no where
3 else in the world is K'asho Got'ine dialect
4 spoken. So that says we are a nation.

5 So I'm trying to find a halfway ground. I'm
6 not going to expand further on anything else, but
7 I'm glad you took the time to listen to me, and
8 I'm trying to find a way for both parties, and I
9 appreciate you guys being here.

10 Thank you very much for your time.

11 CHIEF COLLIN PIERROT: Thank you, Joe. Does the Panel
12 have any questions for Joe?

13 PRESIDING COMMISSIONER LUCIUK: Just one comment and
14 then a question. I wanted to say thank you for
15 showing us on the map, because I know some people
16 were listening by audio, maybe some by video, but
17 thank you for showing us on the map so that we
18 could see where your relatives or the Barnaby
19 relatives were and fishing areas and had
20 buildings, how the islands were used.

21 I appreciated being able to see that on the
22 map that we've been looking at all day today
23 within the area that is now marked as the Norman
24 Wells Proven Area, but what the uses were and how
25 that was being used by your family before, so

1 thank you for that.

2 My question was just -- I understand you
3 mentioned a bridge, I think that you had asked
4 about using, and I wanted to hear more about
5 that.

6 MR. JOE GRANDJAMBE: The bridge was -- the bridge is
7 on the lease, coming from the refinery down to
8 town, down to downtown. It's built across that
9 Bosworth Creek, and that's the one I'm asking for
10 our people to use. It will save them time and
11 it's an eight-hour drive from Simpson to Norman
12 Wells, but then you add that additional extra
13 half-hour, 45 minutes. But if you just go right
14 through town, that will save you that 45 minutes
15 and it's two and a half to three hours to here.
16 It saves us time and that. That's all I'm asking
17 for, is for the use of that for our people.

18 PRESIDING COMMISSIONER LUCIUK: I think that's it for
19 questions. But thank you very much for sharing
20 that with us.

21 CHIEF COLLIN PIERROT: Thank you, Joe.

22 Before we carry on to the next one, Joe
23 pointed out a pretty good point here. You know,
24 for -- we're in 2024. We have satellites all
25 over. Up there, we even got flat screen TVs

1 today where we're showing maps. But could Esso,
2 Imperial, please update their maps? This thing
3 is from 1983. We're in 2024. You've got it
4 written all over your map right there.

5 We're going to show something to the Panel
6 and to the community here, bring us something
7 updated, not outdated. You've got two islands
8 there. There's 10 man-made islands up in Norman
9 Wells, on Goose Island and on the Mackenzie
10 River. We are not showing everything here.

11 Thank you.

12 CHIEF COLLIN PIERROT: Next speaker is Brenda T'Seleie
13 Pierrot.

14 MS. BRENDA T'SELEIE PIERROT: Hello. I wasn't
15 supposed to speak till tomorrow, but I guess I'm
16 here.

17 I really like a lot of this stuff that our
18 residents have been bringing up, so it cuts my
19 list shorter, I guess.

20 My name is Brenda T'Seleie Pierrot, it's
21 T'Seleie in English, but our Dene name is
22 T'Seleie, which is groundhog Catholic people.

23 I'm in my early 50s. I was born here in
24 Fort Good Hope. I'm a K'asho Got'ine descendant.
25 I come from a long background of leaders. My

1 uncles were chiefs of this community, so were my
2 grandfather and great grandfather.

3 I don't know why I'm nervous. It's been a
4 while since I talked in front of people, and this
5 is a big thing to our people.

6 I've lived out on the land for 18 years of
7 my life. We were the Rampart people, the Rampart
8 group our people, the Tuyeta Ts'udé Niljné People.
9 Now it's a protected area, which I'm very
10 grateful for.

11 I had stuff written down, but I remember it.
12 I'm just going to keep looking at it so that I
13 don't go way off. I'll be here for an hour or
14 two if I do.

15 Like I said, I grew up out on the land. I'm
16 the only girl in my family. I have two older
17 brothers. We've lived out on the land with my
18 grandparents, my uncles, so -- we did a lot of
19 walking on the land, especially in the springtime
20 because it was too dangerous to drive on it with
21 like skidoos and whatever, so we did a lot of our
22 hunting and whatever walking. Before that it was
23 with dog teams, which was much safer.

24 My father and my brothers trapped for a
25 living. My father did anyway. So we did a lot

1 of travelling up to the mountains, setting traps,
2 two, three days to check traps. So that was my
3 father's way of making a living and providing for
4 his family.

5 So we left in the fall time, August,
6 September, and we left by boat. In the earlier
7 years, they used to have a Bombardier that used
8 to bring us back out on the land, and that was a
9 long ride, but it was a ride. It wasn't out in
10 the cold.

11 After that they started flying us out in
12 planes in the fall time, which made it much
13 easier. And then we would stay there until
14 December and come back for Christmas and New
15 Year's. Go back after like maybe end of January
16 and don't come back to our community until June.

17 In July and August, we used to go out with
18 our grandparents to fish camp. I asked for a
19 map, it's on -- I don't know, on here. But up
20 the river by the rapids, if you're looking up
21 this way, on your right side there's a place
22 called Baka. That's where our family used to
23 stay to fish and then us, we stayed at
24 Therizen(ph).

25 That may be where my Uncle John said my

1 grandparents stayed. The McLeod family stayed
2 there. And then on this side at -- John? Oh,
3 Willow Point.

4 So I remember all those families staying
5 there and fishing. We used to get a lot of fish.
6 We used to stay there with my grandparents, Marie
7 and Louis Caesar. And we used to stay there with
8 Mr. and Mrs. Joe Boniface, and they used to make
9 bales and bales of dried fish.

10 They made -- I remember a time when they
11 used to dig this big, maybe a 10 by 10 cube thing
12 in the ground so they could store their dried
13 fish, and they never wasted anything, not even
14 the fish bones. They used to put those so that
15 they could use it for bait in the wintertime.

16 They stored stuff like that for dogs, and
17 the bales were in fifties. So all the dry fish,
18 everything -- fish sticks. And my grandmother
19 Marie, we used to all go up, all of us
20 granddaughters and grandsons, I guess, some of
21 them, and we used to have to pick berries all
22 day. And we never used to get to eat it.

23 So we used to pick blueberries and
24 cranberries, and then they used to make us
25 mix -- make pemican out of the dried fish and

1 we'd mix that in the blueberries and that's what
2 they used to store. They used to keep it and
3 then -- like for Christmas and big days like
4 that.

5 So I learned a lot from my grandparents.
6 And we used to -- sometimes all the dirt that
7 goes onto the shore, but most of the time we used
8 to have to get it from inland. And so -- and
9 Sundays we used to visit the other camps just to
10 visit and talk and lots of storytelling from the
11 Elders.

12 I speak my language, I understand my
13 language, and I'm today a teacher of my
14 traditional ways, I guess. Like I teach -- I sew
15 a lot, I work on hides, beaver skins, whatever.
16 So I do a lot of sewing, too.

17 And I shared this with somebody that when I
18 first learned how to sew, I used to watch my
19 grandmother sew, and she had perfect sewing. It
20 was not -- and I found out like why it looks so
21 just the same, and she used to count her beads on
22 every leaf. And that's how I learned. And she
23 uses it with two needles, one to pin down. I
24 never learned that way because I had to count the
25 beads, so I used to sew with one needle. I used

1 to put the thing so I knew it was going to fit.
2 So that was my first experience sewing.

3 So I'm going to go from there so you just
4 have a little bit of a background of my story.

5 I have a lot of respect for water, fire and
6 our land. It's a living thing to me. We don't
7 ever disrespect the water or fire or the land
8 because this is our main source of life. We take
9 care of our water, we take care of our land
10 because that's where we get our food from.
11 That's where we eat fish from. That's where our
12 animals drink from. The river means a
13 big -- it's a big issue to us.

14 Today I would not pick driftwood from the
15 shore to smoke my fish. Why? 'Cause there may
16 be oil on it.

17 Like how do we know all these things? So I
18 would not use driftwood from the shores any more.
19 Like somebody mentioned, we used to have lots of
20 herring. There's nothing.

21 We're told not to eat fish from the river.
22 If we do, eat one -- one fish a month. So when
23 we have a chance to, we ask Colville Lake to
24 bring in fish or send fish with somebody so that
25 our Elders could have fish and we don't have to

1 worry about them eating fish from the river.

2 A lot of people don't have the necessity,
3 like a boat and motor, to go up the creeks to set
4 a net. We're lucky we come from a giving
5 community because when people fish they share
6 that with each other.

7 As Wally said, we lost a lot of people to
8 cancer, and we lost -- I lost my father to cancer
9 in 1991. He was only 51 years old.

10 It was a hard thing to deal with because it
11 took me 11 years to get over my father. Being
12 the only girl and always followed my father, it
13 was hard. And like Wally said, cancer -- I think
14 my dad was probably the third person. That was
15 after my cousin, JoJo, passed away. And after my
16 father, it was a lot more.

17 I'm not going to -- there could have been a
18 lot of things. Like I said, water is a big issue
19 to us. And like Joe said, our kids swim at
20 Rabbitskin. In the last maybe few years, we have
21 a lot of children that have skin problems, and
22 it'd be so nice to have a swimming pool or a
23 multiplex where they could play and swim and do
24 other activities.

25 And he also mentioned the money part, how

1 much Imperial Oil takes out of our -- out of
2 their refinery or whatever. A few thousand
3 dollars here and there throughout the year to our
4 community events or where we're asking for
5 donations is so sad.

6 In the last 100 years, how much have you
7 guys pulled out of our region? And it's so
8 pitiful what we get back, and it's us that
9 suffer. Our kids are going to suffer. If we
10 don't help them now, what are we going to do?
11 I'm glad my people and my leaders are taking a
12 stand today.

13 I want to share something with you guys that
14 when you make your decision, keep in the back of
15 your mind that water, fire are a living thing.

16 Money means nothing to our people. It
17 doesn't. Human life and our children and our
18 grandchildren matter to us. You disrespect
19 water, it'll take you. You disrespect fire,
20 it'll take you. So what I say, when you make
21 your decision, make sure human life matters, not
22 money.

23 I've lived out at Rampart River for 18
24 years. I saw trees grow. When we left there in
25 1991, that spring -- my father passed away

1 February 27th. That was our last spring up there
2 with my uncles. And we -- I didn't go back up
3 there. Like I said, I had a hard time dealing
4 with my father's death.

5 I went back up 13 years later. Where we
6 stayed for 18 years was no longer there. All the
7 trees fell. The lake was drained out. Like
8 nobody lived there.

9 My brother has a cabin not far from there.
10 He visits there yearly. He goes out there,
11 checks on the cabin. Those trees are still
12 standing. The lake is still there. So our land
13 and our water do feel abandoned, too.

14 Thank you for coming and thank you for
15 listening to my story. Mahsi.

16 CHIEF COLLIN PIERROT: Thank you, Brenda. Do you guys
17 have any questions?

18 PRESIDING COMMISSIONER LUCIUK: I just checked and we
19 do not. Thank you.

20 CHIEF COLLIN PIERROT: Okay. Even though we started
21 late, we're finished early. I don't know what
22 happened here. Somebody turned the time back on
23 us.

24 But it's been a long day. We had a lot of
25 good speakers come out and share their stories in

1 regards to the K'asho Got'ine land, and the
2 peoples, and our Elders.

3 I think maybe it might be a good time we'll
4 shut her down and then absorb what we heard and
5 then we'll have a good early start in the
6 morning. Does that sound good?

7 PRESIDING COMMISSIONER LUCIUK: That sounds very good.

8 Tomorrow morning we'll plan to start at 9:00
9 a.m., a good and early start?

10 CHIEF COLLIN PIERROT: Yeah. We will shoot for 9:00.

11 Can't guarantee it, but we will try.

12 (LAUGHTER)

13 PRESIDING COMMISSIONER LUCIUK: I wanted to say thank
14 you again to everybody who presented today.

15 Thank you for the extra -- the food has been
16 excellent all along, but this afternoon in
17 particular, thank you for the stew and for the
18 soup that was shared with us.

19 We are looking forward to being with you all
20 again tomorrow and we hope that everybody has a
21 restful evening this evening. Thank you very
22 much and we will see you tomorrow.

23 CHIEF COLLIN PIERROT: Okay. Mahsi for that and we
24 will close it out for the day. Maybe we will say
25 a closing prayer and tomorrow morning we will

1 start fresh again.

2 We will say a closing prayer. It's been a
3 long day. Positive words said to one another.
4 We go home leaving whatever we said here at the
5 meeting, not carrying no anger out or anything.

6 We'll start off with the Lord's Prayer.

7 (PRAYER)

8 CHIEF COLLIN PIERROT: Mahsi.

9

10 (ADJOURNED AT 4:16 P.M.)

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CERTIFICATION

WE HEREBY CERTIFY that the foregoing has been
reported and transcribed to the best of
our skill and ability.



A handwritten signature in blue ink, appearing to be 'CB', written over a horizontal line.

Chris Brower



A handwritten signature in blue ink, appearing to be 'B. Denton', written over a horizontal line.

Brian Denton