### MACKENZIE VALLEY PIPELINE INQUIRY

#### IN THE MATTER OF THE APPLICATIONS BY EACH OF

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

and

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

(Before the Honourable Mr. Justice Berger, Commissioner)

# July 10, 1975 Fort McPherson, N.W.T.

PROCEEDINGS AT COMMUNITY HEARING

## Volume 13

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### **APPEARANCES**

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Pipeline Inquiry;

Mr. Darryl Carter for Canadian Arctic Gas

Pipeline Limited;

Mr. Glen W. Bell for Northwest Territories,

Indian Brotherhood and
Metis Association of the
Northwest Territories;

Mr. Elwood for Foothills Pipelines

Ltd.;

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1	July 10, 1975
2	Fort McPherson, N.W.T.
3	(PROCEEDINGS RESUMED PURSUANT
4	TO ADJOURNMENT AT THE HOME OF LUCY VANELTSI)
5	LUCY VANELTSI sworn.
6	(Interpreter, JIM
7	SITTICHINLI, resumed.)
8	THE COMMISSIONER: you tell me
9	whatever is on your mind.
10	THE INTERPRETER: I am just
11	explaining to her about your visit, Judge, how you e
12	going about this Inquiry, that you are travelling all
13	over, especially the Mackenzie Valley, that you are
14	looking into what the people have to say about this
15	pipeline.
16	A She was born in
17	November 1902 and soon after she was born her mother
18	left her so she was raised by her grandmother. In
19	that way she never had no chance to go to school.
20	She said that she had two uncles and they had very
21	important jobs in the early days. They both worked
22	at the beginning of the police patrol that used to
23	come from Dawson to here and they both were very
24	important people.
25	She was married in 1919 and
26	she remembers very well in 1921 when the treaty was
27	signed. They put up a big tent right out on the mud
28	bar, there used to be a big mud bar right outside the
29	Hudson's Bay, that is where they put up a big tent
30	and everybody was gathered there with Mr.

1 | Conrad, and that is where the treaty was first signed 2 | in 1921.

She saw from in the back row that they had a big table there and they were crowded around the table and she saw there was a lot of money on the table. She said his uncle

Chief Julius was chief at that time and he knew that and seen so much money there he wanted to know why they were going to give them the money. He wanted to know first of all before he would take it.

The first thing Mr. Conrad done was to get up and shake hands with the Chief and he says this is what the Queen or the King is doing with you with this money, to shake hands with you with this money. By the Queen doing this you will never be lost. This was the agreement by shaking hands.

When he was shaking hands, while he was still holding hands with Mr. Conrad the Chief said he really wanted to know how it was going to be if he would receive the money. Mr. Conrad told him, "You see that big black mountain down there. It can't be moved, so that is the way that you and your people are going to be in the future." He said that is the agreement that was made at that time. After he came to understand a bit of what Mr. Conrad was doing with him, he finally agreed to take what was there for him so that is how he took the money and before then it was that the first missionary came.

1 They didn't understand too much at that time, but they 2 were beginning to get baptized that time.

This was quite a while before then, so after the missionary had come and the people believed in the missionary work, and then this is old Chief Julius, he also worked with the mission and at the same time he was a chief for the people.

Well, since then, because he done this good work with the people, he thought a lot of the people and during that time they used to -- people used to send their children to Hay River School. It was quite a distance from here and he didn't quite agree with that so he asked if the Government would put a school here for the people and he said it is through him that today we have a school here and that is the reason why they call the school Chief Julius School.

THE INTERPRETER: I am just trying to explain what she should say, because she wants to talk more about what happened in the past many years ago, and that is what she was telling her and we want to get more of what is going to come in the years to come. That is her daughter and she also has children now, so in that way we also look forward.

A Now she is in the past. she says we had lots out of this country. Every time people go out hunting or fishing, whatever they get they share with everybody and in that way everybody

is happy. Now today she says we hear about on this 1 pipeline, well, as older people we are beginning to 2 worry about it, how it is going to turn out -- Not for 3 us old people, but for our younger generation. 4 We worry about what is going to happen to our 5 6 land. 7 She says she always listens to the radio and she is following up the news of the 8 Inquiry and she also hears lots of names of the 9 country mentioned. She says she knows all about it 10 and today she think about it and what is going to 11 become of all the good country that was in the one 12 time. What is going to happen from now on in the 13 future. Is that the only place that a pipeline could 14 be put in 15 16 THE COMMISSIONER: Well, there are some other places that have been 17 suggested, so if you feel that it should go 18 somewhere else and not past McPherson under the 19 Peel River, you can say that. 20 21 Α She says last year 22 went out to Tuktoyaktuk for the Northern Games and on her way she seen a lot of good country, 23 a lot of empty country. She says why don't they put 24 the pipeline around in that part where there is 25 She says she don't like it to cross the 26 nobody. river too close to town here. She says she too 27 doesn't agree that the pipeline should be coming 28 in. She says she has a daughter around B.C. 29 went out there to visit last year, two years

ago and she seen a lot of people on that visit and 1 the people that she seen out there, the native 2 people, don't live the way they used to live one 3 time ago and she seen them that they don't feel too 4 happy about the way they live today. 5 6 That is the reason why these older people nowadays as they mentioned, many of them, 7 that they don't want the pipeline to come through, 8 that is the way they respect the land they have been 9 living in for many years and they are very happy the 10 way they live and because of the pipeline coming in 11 and many people coming in, they won't feel happy as 12 what they have been in the past. 13 Now she says that is about 14 all that I would like to let you know, Judge Berger, 15 and she says that she wants to thank you all very much 16 17 for your visit and for listening to the people of what they have to say to you. 18 19 THE COMMISSIONER: Well, thank you very much, Ma'am, and what you said has been 20 written down and I will be able to keep it so that I 21 22 can read it again and see that I won't forget what you 23 have told me. 24 (PROCEEDINGS ADJOURNED) (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 25 26 THE COMMISSIONER: We are in 27 session again, ladies and gentlemen, and Mrs. Simon is 28 continuing with her slide show. 29 SARAH SIMON resumed.

THE COMMISSIONER: Feel 1 2 free to move to the chairs in the front if you like, the people standing at the back, feel free to 3 come to the front. 4 This picture that Α 5 you see on that screen now is on New Year's Day, we 6 7 were dancing in the community hall. The first couple you see is Abraham Francis and myself. 8 next couple is James Simon and Laura Thompson and 9 the next one was Fred Firth and Mrs. Blake, but 10 they are behind and we couldn't see Fred, and this 11 is what we call duck dance, and, boy, we enjoy 12 ourself there. 13 This is in Aklavik, the 14 same year I think, and this house we used to call 15 the Peffers(?) a good restaurant, and Eskimo do 16 their dances there. You could see John dance with 17 Eskimo right there, and that woman is Margaret 18 Cognee(?) and maybe Victor Allen knows this other 19 20 woman. 21 This is in Aklavik in those 22 days, across the river there, where they called it the Hudson Bay Channel, there Eskimos used to land 23 24 there and pitch up their tents there, some houses 25 there too, and you see the Eskimos those days with all of their big boats with big motor in it and they 26 come up -- and they come up right after the ratting 27 and some of them remain there for the summer. 28 how nice Eskimo used to live too. 29 30 This is in Aklavik. This

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is the church and Austin's Cathedral used to be and this is how they used to go to church. This is an ordination service, I think, but I don't really remember, and you could see Jim Edward right there, Jim Sittichinli, Mr. Gibson, Reverend Gibson, and Bishop Marsh and Mr. Jones and Mr. Shepherd you could just see his bald head there, turn around, and again John Doe as he is the usher in the church and behind there is the choirs girls from here and girls from Eskimos.

 $$\operatorname{\mathtt{This}}$  is in the same building that they're still dancing.

And this is your old town, McPherson. All these buildings, the Indians, the men build them for themselves, it is their own buildings and all done away with now and used to be so good up this -- there's their church and there is their community hall, that white building there, and this is what they mean -that the Hudson Bay got the highest spot in the town yesterday, that's where they are way up there, and they start moving us and moving us and finally we - they moved us into Marsh Lake way up there where it is swampy and dirty place and so far for us to go to church and the same with store, we have to go walk to store and my people cannot even have taxi of their own and it is always hard. This morning I had a hard time packing my little groceries home, the way it is now.

That is in the same

community hall. This is in our community hail and the ones that are doing jig, as you seen yesterday, people jig, its Herbert Blake and that old lady is Harriet Stewart, they are dancing jig and you could see the people sitting around on the floor and that dance was on a such cold day, so they all have their parkas on, sitting on the floor watching.

And this is one of the community feasts. Everybody sat on the clean ground there as you see it and we are all enjoying our feast and the mens serving.

This is one of the barges that came when the channel is beginning to change. They had to land a little bit below down William Firth's place.

This is right down below from Hudson Bay, is right down below. There was a nice little creek running below here and you could see the hill is so different today and we used to land here right after the ratting, we used to land right here and right up here. Everybody packed their belongings up on their back, nobody bothered about truck or anything to help them, we just packed everything up to our houses and we are still very, very happy doing that, and then soon bulldozers came around and they made the road on the side of that hill and now you can see that hill is not the same anymore.

And this is in the winter our church, we have fire in it whenever we are

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going to have church service, we have fire, wood, we're burning wood in this church, and yet it is comfortable.

This is a day after Easter. We had a woman auxiliary meeting in the mission house and after we came out we done so well and we were very, very happy with all our older people here so we had the picture taken. This one standing first with pink parka on is Mrs. Elizabeth Kizzi. She is still here. The next one is Mrs. Anne Blake, she is gone, and the next one is Louisa Snowshoe and in behind her that woman laughing and smiling so hard, that is Lucy Vaneltsi, and then in front is of course, is Harriet Stewart, is so happy, she's laughing, then behind her is Mrs. Edith Kay. She is still living, and then there is that one smiling showing her teeth, that is Sarah and then the next, in the front, that nice looking old lady is Jim Edward's mother, Mrs. Edward, and the next one of course is me.

And this is one of the barge came in, I think, even in those days even how what time of the night boat arrived, everybody rushed there to watch and this is where the people are watching the boat.

Now, this is well-known people. This old lady is still living, but the old man is gone. This is old Robert -- old Robert George and Mrs. Robert, and that little girl way behind there that is Mary Kay. And this is their own house which

he built and they lived happily in there, the most 1 happiest couple that I remember is these old people, 2 and their daughters and their sons are sitting in here 3 watching them. 4 This is one of the barge 5 again, Pelican Rapids, land right here. This is the 6 7 beginning of a bad landing down here, so they're going further down land every time they come up. 8 And this is your old town 9 The same as the one we see before, I think. 10 again. And this is in our old 11 church, up in the chancel and that was the first 12 moosehide with beadwork on we had made for our 13 church, and those hangings also beadwork on it and 14 it is a moosehide given by one old woman that old 15 blind woman that you seen in the picture yesterday, 16 the top is that real nice, white, mooseskin she gave 17 -- or donated for this work and the background of 18 this beadwork was again the moosehide given by one 19 woman and all the beadwork done by the old womans -20 the womans of the womans auxiliary. Now these 21 22 days we call ourself A.C.W. Anglican Church Women, 23 and they -- this, everything, the beads, all the beads was given by Abraham Alexei, \$15.00 worth 24 of beads, those days beads don't cost very much, 25 and it took us long time to make it, but it is 26 there and now since Aklavik lost their church, 27 everything was lost there, we gave it to our 28 bishop, retirement gift, we gave it to him 29 to do what he pleased with it. He's

given it to the new church that is to be built in 1 replace of that old one burnt down. So it's in 2 3 Aklavik now. We gave it away, but we have made another one just like it. It's in our church down 4 5 here. 6 And this is the grave of the Lost Patrol, 1911, that big cross, and the cement 7 covered on it, and the chain, that's four police and 8 this other grave is Mr. and Mrs. John Firth, have one 9 graveyard on them, and we used to keep our grave very 10 clean and tidy all the time, and it's not like that 11 12 anymore now. This is -- this woman 13 holding baby, that's Mrs. Spori, the game warden we 14 had here one time, Mrs. Spori, with her baby and the 15 next one is Mrs. Meet, Corporal Meet's wife, and the 16 17 next one is Barbara -- I forgot the name. And this is the school 18 19 children, the school children. You could see James Herbert over there amongst the children, and some o 20 them are Eskimo children, taken in Aklavik. 21 22 Now you see all these fishes right in town here, right behind my house. 23 One time one summer John Robert and Mr. Spori 24 I think, this they are killing so many fish/time of 25 year in July, and they asked me to make dry fish for 26 them, so they bring a big tub full of fish every 27 morning and I cut them behind here and I dry them and 28 after its dry they take them home, and they share it 29 up with me. This is how we used to live, making dry

fish even right in town here. Now we can't do that. 1 This is in the wintertime, 2 and this is a sled trail we have and that's Chief 3 Julius house. 4 And this is the picture, 5 you seen one of it, you seen yesterday, and this is 6 7 one of the two and this is on that lake back here and I'm teaching this girl how to set trap -- rat 8 trap. It's Effie Sebastian, I think, and myself 9 there. Maybe I was a good trapper training 10 somebody for trapping. 11 12 This is Laura Thompson cleaning fish. I think it is taken at mouth of the 13 Peel. 14 This is how we used to 15 issue the ration to the old people, just to the 16 needy people, whoever need it, and this is how we 17 used to do it. This little house is just half 18 broken down, and the banks is still standing up, 19 every time I see it I always remember those years. 20 This is Lucy Rat (?) Lucy Rat (?) she already got 21 22 her little ration which is that little piece of salt pork, bacon and a tin of baking powder, and 23 maybe few pound of lard -- tallow, not lard, but 24 tallow, and f don't know -- that little bag of 25 beans, that is what she got in her bag, but she 26 left her 24-pound flour in the house here and she 27 is going to come back and get it, and there is Mrs. 28 29 Blake coming for hers too. 30 And this is in Aklavik before

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they moved over to Inuvik, this is how it looks.
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                              That is the church with the
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   tower there and the other one is hospital, I think.
3
                              This is the same picture
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           This is the same barge as before.
5
   again.
                              Now, this is one classroom
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7
   day school. You seen the other time part of it.
                              The first girl sitting is
8
   Catherine Blake and the next one is Frank Firth, and
9
   the rest maybe you could just recognize yourself
10
   there, but this one was just lots of pretty hair
11
   barrette on is Florence Peterson, I think.
12
                              This is our teacher's small
13
   living room.
14
                              This one is some girls
15
16
   around from here with their teacher there. You could
17
   see Mary Effie Snowshoe there talking to teacher or
   friend, I don't know, and the next one is Minnie
18
   Francis, and then the other girl is I think it is
19
   Effie Robert. -- Maybe Mary Effie is not in here, but
20
   maybe Charlie Snowshoe sees his wife there.
21
22
                              This is that teacher's living
   room, that's her best chair, that is why she took the
23
24
   picture.
25
                              This is one of the planes.
   You see Mr. Devin there on the dock, leaving McPherson.
26
27
                              This is the same plane
28
   leaving.
29
                              This is Abraham Francis.
   He built this house. It is still standing up there
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in town. He built this house his own way, with just axe and saw, that is all he had and he built it here and then just when he moved in we took a picture of it and in those days when a man built his house, when it take him years and then when he finished completed, and the first day they move in they come and ask the minister to come and have prayers in his house so that his house will be peaceful, be a good home. So when he moved into here we had service in his house first before he stayed there. And this little boy you see is one of the Martin boys. Now they are not that small.

Now this is -- this picture is taken in Aklavik. One time we stayed one year in Aklavik in 1971 and on -- we had a Christmas party, just womans and without letting my womans know that I am going to do some dancing, I went into another room and I put these old costumes on and I came in and sing for myself, I don't know what song I sang, but I sang anyway and danced. It was so funny.

 $\label{eq:theta-def} \text{That is one of the teachers} \\$  there Mrs. Watson.

And this is up in the Yukon, from Old Crow -- from Dawson to Old Crow the boat named "Brainstorm" brings the freight every year. Some good years they make three trips, some good years they even make four trips and some bad year, low water and it's hard, they make two trips, and this is one of the trips that they're making. Somewhere up the Yukon River and there are beautiful rainbows. My friend took a picture

1	and later on she sent it to me.
2	THE COMMISSIONER: Thank you
3	very much, Mrs. Simon.
4	(APPLAUSE) (WITNESS ASIDE)
5	THE COMMISSIONER: Ladies
6	and gentlemen, I think some
7	others have things they want to say, so just go right
8	ahead.
9	Miss Hutchinson, there is a
10	lady here to give evidence.
11	ANNIE GEORGE sworn.
12	(Interpreter, Mr. Francis)
13	THE INTERPRETER: Mr. Berger.
14	I have a brief a very short note from this little
15	lady here.
16	"Mr. Berger.
17	I am now old and there is no one
18	older than me in Fort McPherson. Animals
19	that look after their young in dens or
20	nest are like me looking after her
21	children and grandchildren. I am scared
22	for my relations when I hear about the
23	pipeline coming through. I pray to God
24	every day so the pipeline won't come
25	through."
26	From Mrs. Annie George.
27	THE COMMISSIONER: Thank you
28	very much, ma'am. That statement will be marked as an
29	exhibit and form part of the permanent record of the
30	Inquiry.

1	(LETTER OF ANNIE GEORGE MARKED EXHIBIT C-46)
2	(WITNESS ASIDE)
3	THE COMMISSIONER: Thank you
4	very much, ma'am.
5	There is another lady I think
6	who is ready to proceed with her statement.
7	MARY FRANCIS sworn.
8	(Interpreter, Mr. Charlie)
9	THE INTERPRETER: Her name is
10	Mary Francis.
11	A First of all I would
12	like to say how glad I am to see you sitting here with
13	us to discuss our concern with you. The chief and the
14	council and all who are on one side here.
15	I am happy that they are all
16	here too.
17	I was born in the Yukon and
18	from there I came into McPherson. This is where my
19	mother-in-law stayed with me.
20	In 1926 at that time she said
21	she was sixteen years old. From that time, she says, I
22	have been living in McPherson. She remembers the time
23	when the Queen - I mean, the Chief told the my
24	mother, that time when the chief spoke to my mother, he
25	told her that we're going to accept treaty money and we
26	want you to take treaty money too.
27	At that time when they
28	said treaty money "she didn't even understand what
29	treaty meant. After they received the treaty money
30	they used to have an Indian agent come down and

pay out treaty at that time. She was married before and her husband was interpreter for this Indian agent.

Mt that time I remember my husband was interpreter for his people. At that time that Indian agent told the people, never give up your land. There is a time coming and always that your younger children will be living off the land and how long he sat there all the time She said her husband was interpreter and many years. It was long time, this was set and I still remember that. At that time she remembers the Indian agent told her husband that the white people will be coming and they will be cutting timber off your land. And now today we see a white person come into this country and it is not long he takes off which way he wants to go, around there, he do what he likes.

But it's forty years since her husband died, and since that time -- during that time she puts her house there and she has to pay for that land. If there is white people around and if there is no room, they are going to take it away from you. And she is having a little part time job and little money she's earning, she said, how much they want me to pay for it, that much I pay for it. And how many made a speech since the Inquiry started and how many said I don't want pipeline. She said she agree with that and she is one that don't want to see that come.

After they make that 1 2 pipeline, she said,. what we going to have from that? This is one reason why I really don't want 3 pipeline come through my land, and some of the 4 words that I remember and this is what we were 5 told, a treaty Indian would be looked after and 6 7 would not be chased around any place where he don't want to go. 8 9 Now today has come we see all what is done on our land. Long ago at that 10 time, she says, it's about from hostel on that main 11 road, down that way, is where the people used to 12 live and that was real nice ground, she says, and 13 afterwards they start giving us houses, they put us 14 further south this way and it was pretty mushy over 15 there and muskeg and it is wet ground and she said, 16 17 putting houses there she figures she was about the first one - that they put her house there. 18 ground was so wet, she said she had to hire one 19 person who had a tractor and something to haul 20 gravel with. She hired him and she hauled gravel. 21 22 She said she altogether got seven loads of shell for that place, and she said she kind of sympathize 23 24 me so she charged me only \$5.00 a load. 25 where my house was put, and she says that she is still paying for that lot yet. 26 27 And this is how we are ill -28 treated, now it is that way all the time. 29 Now, one other thing she said the time and after she was married, around that

1	time she said she remembers some of these young boys
2	and girls who are here today, they were small little
3	children and they are grown up now and they are chief
4	and council and they're talking for their people like
5	they used to do.
6	Some of the speeches that
7	were presented to you, she said, people told you about
8	how the game is and how it will be and all this, she
9	said. You already heard enough on that so I wouldn't
10	say nothing about that.
11	This is all I have to say and
12	thank you very much.
13	THE COMMISSIONER: Thank you
14	very much, ma'am.
15	(WITNESS ASIDE)
16	CHIEF CHARLIE: Mr.
17	Berger, I have one old man
18	given me a letter here, does he have to be sworn in?
19	THE COMMISSIONER: Yes.
20	GEORGE VITTREKA sworn.
21	CHIEF CHARLIE: The letter
22	reads:
23	"My name is George Vittreka, senior. I am
24	very happy to see you here in our town and I
25	would like to say a few words myself what I've
26	got on my mind. I don't want to see our land
27	go like I put a handful of
28	dry mud one side and a handful of money on the
29	other side and count it and we will
30	know how much it will be if we put fire to the
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It will never burn, but the money will burn, Mr. Berger. We live on our land that's why we live. We hunt for fine fur, caribou, moose, fish. If they happen to put the pipeline through is it everything won't be the same. I don't think so when they were through with bunch of tractor and bulldozer one time it sure spoil lots of land, creeks and lakes. If the pipeline comes through we could tell if the water is clean or dirty. We really make a good use of our caribou, we use the meat to eat and the skin and the leg part we use for mukluks. We wear it when it is 60 or 70 below. So for this please help us and we are going to hear you sometimes through the radio like we hear what went before you. Come down here, this is all I say to you. Out on the preserve there is one lake named Neyendo Lake, that is named after my mother father, and about 25 miles up the Peel River, one creek named eider my father named Vittrewka Creek. This Neyendo Lake we use it for fish and Vittrewka Creek good many people move through that place to trap for fine fur and also for caribou hunt. So this is all I can say to you so goodbye and good luck to your trip to Old Crow and wherever you go with your staff." From George Vittrewka, senior. THE COMMISSIONER: Thank you

29

very much, sir. That statement will be marked as an

1	exhibit and form a part of the permanent record of the
2	Inquiry.
3	(STATEMENT OF GEORGE VITTREWKA MARKED AS EXHIBIT C-47)
4	(WITNESS ASIDE)
5	MR. CHARLIE: The letter here
6	was handed to us yesterday morning, it was sent to us,
7	and the person who sent it he said that he had, his
8	throat was pretty sore so he couldn't read it, so he
9	sent it to us and we have to swear him in before we can
10	do it and he is not here.
11	THE COMMISSIONER: He is in
12	town though?
13	MR. CHARLIE: Yes, he lives
14	in town.
15	THE COMMISSIONER: But he is
16	just home not feeling well?
17	MR. CHARLIE: Oh, I think he
18	is walking around, so
19	THE COMMISSIONER: Well,
20	whenever he comes along and you se him, we will swear
21	him in and then we can read that.
22	Oh, yes, Mr. Simpson.
23	MR. SIMPSON: I Have a
24	statement by Mary Effie Snowshoe and she is right here
25	if you could swear her in.
26	MARY SNOWSHOE, sworn.
27	MR. SIMPSON:
28	"Mr. Justice Berger.
29	We would like first to welcome you
30	to the settlement of Fort McPherson. Young

 and old people of this community have expressed their views and after two days they have opposed the construction of the pipeline. During the 1950's the DEW line was constructed. This DEW line was constructed for the security of the people of North America. Although the Government of Canada and the Government of the United States jointly built the DEW line financially, they both ignored the security of the Native people of the North both economically and socially.

During the starting phase of this construction of the various DEW line sites, the Native people were employed after which highly technical trained personnel were brought in from the south. At the time of this brief we question you. Mr. Justice Berger and the representatives of the pipeline consortium, what is progress? You will realize that progress in the white man's definition is not necessarily of the Native people.

We will now go back to the DEW line After the completion of the DEW line the majority of the Native people were laid off. Today the major oil companies are talking of major construction of the pipeline where 500 employees will be involved and after the construction of the first phase they will

bring in again the highly technical trained 1 2 staff to take over. We ask these companies are they prepared 3 to compensate the Native people. 4 heard of drinking problems and crime 5 rate. Are we to sit back and let this 6 7 happen to us? What has happened to our brothers in the south and our Eskimo 8 brothers. We believe that development or 9 progress is when the people decide on 10 their own future and for their children's 11 12 future. We now question the validity of the 13 Is it another of the Government's hearing. 14 window dressings, or is it an era when the 15 democratic system will come back to the 16 17 people? In conclusion, sir, although all 18 19 the views of the Natives may seem on the negative attitude, those same views are 20 very positive towards the protection of 21 22 our culture, environment, and most of all 23 our rights to govern development of our 24 lives. 25 Thank you." THE COMMISSIONER: Thank 26 27 you very much, ma'am. That statement should be 28 marked. 29 (STATEMENT OF MARY SNOWSHOE MARKED AS EXHIBIT C-48) 30 (WITNESS ASIDE)

THE COMMISSIONER: I take it 1 2 that you will let me know when you think that you want to interpret something, is that all right? 3 We have a witness to swear. 4 PETER THOMPSON sworn. 5 (Interpreter, Mr. Charlie) 6 7 THE INTERPRETER: Mr. Berger, this is Peter Thompson. 8 9 Α He says, I am an old man and I lived from way back. This month his age 10 is 82 years old. What is showing on the wall to our 11 left here how big a country you see us older people 12 long ago when we go around there we made our living 13 on that. At that time, he says, people, old people 14 like me, they used to live in McPherson while the 15 younger people go in the bush, he said, they were 16 17 very poor. At that time they never 18 19 get much help. The year 1921 was when the people signed treaty. From that time it is now 54 years. 20 At that time the man's name was Mr. Conrad and he 21 laid down some rules which were a promise to us. 22 And before the Chief signed treaty the Chief asked 23 him, "You're going to give us that money means you 24 are going to take this land away from us?" and he 25 told him, "No," and he said the way you have been 26 making a living on it before, that is the way you 27 are going to still carry on. 28 29 And wherever it is a good hunting ground and good place for fishing, he said 30

he told him, they can set up a post and put a 1 marking on it, I.D., that Mr. Conrad told him 2 straight from now on you people will be well looked 3 after. You will get free hospital and he said that 4 the Government will look after you good and you 5 people will never get stuck. 6 And now us older people 7 we're all pensioner now. We are all very thankful 8 for that, and this land here, we understood it was 9 our land, but still most of us, we didn't 10 understand. We were never told that it was our 11 land. Now, with schooling and our younger children 12 are getting a little education, they beginning to 13 understand that this is their land. And it is only 14 now that we are clearly understanding that it is 15 our land. 16 17 And he said, before I was going to make a speech, I was sworn in and I can't 18 tell a lie. And after, when it is finished, he 19 says, we will have to swear you in too so you don't 20 tell lies to us. 21 22 Since 1921 he says we were looked after a little bit and more he says, 23 when he got pension he says, he is getting a lot of 24 25 help that way and he says I am very thankful for that. 26 And we hear about this 27 28 l pipeline and he says the way we have been carrying on is the way that we want to see our younger children make a 29

living on it, and we don't want to see it destroyed.

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One time long ago, he said, from mouth of Peel up as far south as Snake River, he said this was named preserve and he said that was the land that they understood was given to them. And he said that somehow somebody supposed to seen oil or gas -- it must be oil or something like that on surface and they kind of have the understanding that there is oil around there, with all exploration and drilling and everything, they figure somewhere they must have found gas or oil but nobody told them anything about it. After treaty was signed and with all the rules laid down by signing treaty, he said that one Indian agent came and told hut that all those original papers that were signed were lost. At that time what he told them, that this land is yours, and with that afterwards they were told that those papers were lost and he said he still thinks that this land is their land. Another thing I hear about the pipeline is the crossing will be about four or five miles down the river, and that pipeline is going to come over and cross our land. The thing that I think about the pipeline even if we don't want it and if it still comes across, what I want from it is that we get compensation and, if we don't get that, they should give us oil from

that pipeline, gas in other words.

1	Another Indian agent came
2	here and told me that if there is any gas
3	discovered on this, your land, your people will get
4	free gas, free oil.
5	One other thing is how
6	it's been carried on. He says I'd like to see
7	everything carried on this way and this is what I
8	am looking forward for the younger generation.
9	Thank you very much and,
10	that is all I have to say.
11	THE COMMISSIONER: Thank
12	you, Mr. Thompson.
13	(WITNESS ASIDE)
14	THE COMMISSIONER: I
15	think that we will just take a five minute break
16	now and stretch our legs for a few minutes and then
17	we will start again.
18	(PROCEEDINGS ADJOURNED)
19	(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
20	THE COMMISSIONER: Ladies
21	and gentlemen, we will come to order again and
22	carry on with the people who want to make
23	statements this afternoon.
24	There is a witness here
25	to be sworn, Miss Hutchinson.
26	NELLIE MITCHELL sworn.
27	THE INTERPRETER: Judge Berger,
28	we have one letter here that has come before us and it is
29	dated Fort McPherson, N.W.T., July 10, 1975.
30	"My name is Mrs. Nellie Mitchell. Before I

talk I would like to say I am very happy to see you and all the people that came with you.

First of all I want to say when my Great-Grandfather was living, them days we never did seen anything like now days. What we see in the store we never had, axe or knife or matches or guns. Lots of time in cold weather wherever people move so hard to make fire, we use something that could strike to make fire with them day we never seen no white peoples.

After that about four white mens came because they seen fire one place so they stopped. Where he stay them days nobody understand English, just by sign they understand one another. When they stop, they seen this man had a duck, and bow arrow and his hair was long so they cut his hair. So these white mens threw his bow and arrow into the river and they cut his hair and they threw that in the river too and this man said he just about cried.

After that they gave him a gun and they made sign to him and said they will white people will come in about two or three years time.

After two or three years time some white peoples came with canoe with those big flat paddles. And that were the Hudson Bay

1	Company that was the first H.B.C. built up
2	here. That time they brought axe, but it was
3	not like the axe we got now. But his son
4	carried on after he died. The man put Hudson
5	Bay so the way people get little things that
6	they could get and live out in the bush.
7	Still today we make a living out of it. We
8	don't want to give up our land the way
9	peoples found it wouldn't affect anything on
10	the land. We don't believe it, even that
11	dynamite that they bust it will sure spoil a
12	big place, never see any rabbits or any kind,
13	of animals so in that case we don't want the
14	pipeline come through. That is all I could
15	say, whatever I got on my mind.
16	Goodbye, good luck on your trip, you
17	and your party."
18	This is Nellie Mitchell.
19	THE COMMISSIONER: Thank
20	you very much, Mrs. Mitchell. That statement be
21	marked as an exhibit and constitute a part of the
22	permanent record of the Inquiry.
23	(STATEMENT OF NELLIE MITCHELL MARKED EXHIBIT C-49)
24	(WITNESS ASIDE)
25	NEIL COLIN resumed
26	
27	A Judge Berger,
28	Chief, Band Council, and ladies and gentlemen,
29	thank
30	you again for me to talk. I would like to talk

about the north and south. I have been through 1 a good many small communities in the Northwest 2 Territories and big cities like Edmonton, 3 Alberta; Regina, Saskatchewan; Winnipeg, 4 Manitoba. In the Yukon, I've been to Dawson, 5 also a small community in Old Crow. I also been 6 7 to Anchorage, Alaska, by travelling down south to Edmonton to Winnipeg, it is like the shape of 8 checkerboard by looking from airplane when you 9 look down. 10 It is not like that in 11 the Northwest Territories. People down south 12 especially government officials in Ottawa don't 13 understand when we Native people in N.W.T. 14 own this land in N.W.T. 15 16 They did come down to each small community down the Mackenzie River in 1921 to 17 force, to sign treaty with the Native people. 18 of those chiefs don't even know how to write their 19 name, so they put down their shaky hands to put "N" 20 in 1921, "N" is the letter "X", not name. Even today 21 22 Government don't know what is treaty. Our country is not like checkers like down south. It is quiet, it 23 is bush, the country we love, that is our land in the 24 Northwest Territories. 25 The pipeline is like a 26 monster coming into N.W.T., that is why, Mr. 27 Berger, when you finish the pipeline tour in N.W.T. 28 29 our hope will be with you. 30 We're not against our big

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brother, U.S.A., but we don't want to spoil our
1
   beautiful country that we love.
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                              Now, Native people in
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   N.W.T. are claiming for 450,000 square miles of
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   land, this land we are going to get it first before
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   anything else happens from Government. Government
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   did what he likes to us in 1921. He did what he
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   liked to Indians across Canada and every province,
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   in James Bay, Alaska, and Yukon, but not us here in
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   N.W.T.
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                              The pipeline will affect
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   the land, animals of all sorts, fish, water and the
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   people. Indians know how to set trap, fish and
13
   hunt. When Indians set up trap for animal he has
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   to figure it out how to catch it. When he catch
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   animal he know what to do with it. We did set a
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   trap for Government long ago and we caught them.
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   But still today they won't listen to us. Pipeline
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   will bring money, damage and headache for Native
19
   people. Also the pipeline is only America's
20
   energy.
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                              Mr. Berger, thank you
   for listening to me, and God bless you.
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24
   you.
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                              THE COMMISSIONER:
                                                 Thank
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   you very much, Mr. Collin.
                              Mr. Colin's statement
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   will be marked as an exhibit to form a part of the
28 l
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   permanent record of the Inquiry.
    (STATEMENT OF NEIL COLIN MARKED EXHIBIT C-50)
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(WITNESS ASIDE) 1 2 PIET VAN LOON, sworn. 3 Α Mr. Berger, I have a short write-up of what I am going to speak of, and 4 which I have given to the interpreter and I'll try 5 and expound on it. 6 7 My name is Piet Van Loon. I have been a resident of McPherson for a little 8 over six years and I have had with me for many 9 years the writings of a man called Henry David 10 Thoreau, which you are probably familiar with, and 11 I find in his writings many things that were 12 written a hundred years ago that seem to be 13 pertinent to things today and a few weeks ago I 14 read one sentence which kind of struck me and I'd 15 like to sort of expound on that theme tonight or 16 this afternoon. 17 He said, "The world is 18 out of doors and we duck but behind a panel," and 19 it kind of got me thinking because how true that 20 is, the whole world is outdoors. I thought that we 21 22 could probably divide the people of the world into two broad categories: those who make their living 23 behind doors and those who make their living out of 24 It so happens that I was raised as a 25 member of the indoor culture, which I'll call it, 26 which seems to be predominantly white, and in 27 Canada as in many other countries, the outdoor 28 culture seems to be predominantly Native. 29 30 Now, we, the indoor

culture have a disastrous record with regard to the outdoors, a record of ruin, spoilage, waste and pollution and I think the world is just becoming aware of that recently, and we have left in our wake over 3,000 years of rubble. It seems it is our weakness, it is our vice.

However, our scientists have difficulty finding a few traces of the Indians past, and I hear awhile back that they dug up some bones and arrowheads north of Old Crow and that they have determined these to be 30,000 years old. Those relics that they found there could probably

be used today just as well as they were 30,000
years ago by the Indians today. But the indo
culture will choose to put them on a shelf behind
doors.

The indoor culture on the other hand has made many notable advances in technology through its complex system of sciences. Many of the products of this technology are appreciated by the outdoor culture, as you can see for yourself here in the north.

I hear people talk about one -third of this country being wilderness, but I would like to emphasize that three-thirds of our country is outdoors, and I guess that maybe only one-third could be said to be unspoiled.

Therefore, I propose, Mr. Berger, through you, to the indoor society, that we cannot afford anymore to leave the world of the

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great outdoors to the whim, speculation and greed of the indoor society. The ruin has to stop. I just think of something else. I was in the U.S. earlier on in the year and some people were telling me that they have groups who are trying to set up wilderness areas, completely untouched areas, and with no concessions at all to anybody. Because they found out they first let backpackers in to wilderness areas, and they found out that backpackers would spoil it but their problem was that they couldn't find anybody to volunteer to make sure that nobody got concessions to it. couldn't find anybody to look after the wilderness and there is societies and groups who have an affinity or a love for the outdoors who have volunteered their services for these things. And in my proposition I think I have a better solution. I think we should instead leave our outdoors in the complete custody of the people whose record reveals harmony with the world: the experts, the outdoorsmen, the Native people of our country. We owe this to ourselves and to our children. The indoor society has decided that they want or need gas and therefore a pipeline, but they are not qualified to determine the cost to the outdoors, not with \$3 1/2 million, not with double that amount, not with any amount. Only the outdoor society can help us there, and we must leave the decision with them and wait behind our

panels for their advice and their guidance until we 1 come to the realization that the whole world is 2 3 outdoors. Thank you very much. 4 THE COMMISSIONER: 5 Thank 6 you, Mr. Van Loon. wonder if you could, 7 I. Mr. Van Loon, if we could have your statement. 8 Van Loon's statement will be marked as an exhibit. 9 (STATEMENT OF PIET VAN LOON MARKED EXHIBIT C-51) 10 (WITNESS ASIDE) 11 12 RICHARD NERYSOO, sworn. 13 Α Mr. Berger, my name is Richard Nerysoo and I am a member of Fort 14 McPherson Indian Band and presently the vice-15 president of the Indian Brotherhood of the 16 Northwest Territories. I am sure it is becoming 17 clear to you, Mr. Berger as it is very clear to me 18 that it is an important and special thing to be an 19 Indian. Being an Indian means being able to 20 understand and live with this world in a very 21 22 special way. It means living with the land, with the animals, birds and fish as though they were 23 your sisters and brother. It means saying the 24 land is an old friend and an old friend that your 25 father knew, your grandfather knew, indeed your 26 people have always known. 27 28 I am sure, Mr. Berger, 29 that as you hear from the Indian people, from all along the Mackenzie Valley talk to you about their

land, you are beginning to understand that we see 1 our land as much, much more than the white man 2 sees it. To the Indian people our land really is 3 our life. Without our land we cannot or we could 4 no longer exist as people. If our land is 5 destroyed, we too are destroyed. If your people 6 ever take our land you will be taking our life. 7 About the only way that I can explain to you how 8 we people see ourselves is to say that we are a 9 nation. We are the last free Indian nation of 10 North America. We are a nation, we have a 11 language, our own culture, our own economic system 12 and political system and more important we have 13 our own land. 14 Bit by bit the white man 15 has tried to take these things away from us. 16 the time is here that we must say "no more". 17 stake is the survival of our Indian nation. 18 have to fight for our survival we will. 19 exactly what my people are doing when they talk to 20 you, Mr. Berger. They are fighting for their 21 22 survival, their survival as a free people, as a 23 nation. When I went to school in 24 Fort McPherson I can remember being taught that 25 the Indians were savages. We were violent, cruel 26 and uncivilized. I remember reading history books 27 that glorified the white man who slaughtered whole 28 nations of Indian people. No one called the 29 white man savages, they were heroes who explored new

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horizons or conquered new frontiers. Why wasn't it 1 the white men who were called cruel savages? It 2 wasn't the Indian people who invented the gun or the 3 atomic bomb to kill millions of human beings, it 4 isn't the Indian people who are destroying this land; 5 yet we are called "savages" because we are willing to 6 fight to defend our homeland and nation. 7 That kind of thinking is still going on today, Mr. Berger. 8 Federal Government has told the McPherson people that 9 they want to create a national historic site here. 10 They propose to put up a plaque telling some of the 11 important history of this area. As you know, my 12 people have lived here in this area for thousands of 13 years and there are many events that are worthy of 14 recognition. There are many Indian heroes and many 15 examples of courage and dedication to the people. We 16 have a rich and proud history. 17

But what events does the Federal Government consider history? Let me read you the text that they propose for the plaque. It is in both English and French, but I will read the English. This is what the Federal Government sees as important about this area.

"In 1840 John Bell of the Hudson Bay Company built the first Fort McPherson four miles upriver from here. Moved to this site in 1848, it was for over fifty years the principal trading post in the Mackenzie Delta region and, after 1860, a centre of missionary activity. In

1903 Inspector Charles Constantine 1 2 established the first R.N.W.M.P. post in the Western Arctic here. In the winter of 1898-3 99 a number of overlanders tried to use Fort 4 McPherson as a base to reach the Klondike." 5 Where are we mentioned on 6 7 this plaque, Mr. Berger? Where is there mention 8 of any of our history? The history of the Peel River people did not begin in 1840. We have been 9 here for a long, long time before that, yet we get 10 no mention. Does the Federal Government not 11 consider us to be human too? Do they think that we 12 don't make history? 13 This plaque follows from 14 exactly the same thinking that called us "savages" 15 16 and called the white man "heroes." The date on this proposed text, Mr. Berger, is July 3, 1975.W-- not 17 1875, but 1975, today. Our history and culture has 18 been ignored and shoved aside. 19 In the summer of 1970, Mr. 20 21 Berger, I was lucky to work with a biologist who was 22 studying the environment between here and Old Crow. During that summer, I saw many, many examples of 23 damage being done to our land. I saw trailers, oil 24 drums, and all kinds of waste scattered across our 25 land. I saw seismic trails that had eroded into 26 This land is important to me too, Mr. 27 Berger. Don't believe the pipeline companies, when 28 centre of missionary activity. In 1903 Inspector 29 they say that the land is no longer valuable to the

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younger people. That is simply not true. This land has been given to me and my generation to care for and to pass on to my children and my grandchildren. And we will care for it and protect it, just as we want to care for and protect the ways of thinking, the language, the traditions that make us part of the Indian people. Our struggle may be a different way to protect and defend our land and our ways, but we will carry out that struggle in whatever way we have to. We will not allow our land to be destroyed and taken away, for it is our heritage, and we have a right to it. The oil companies and the pipeline companies would like you to think and would like us to think that we have only one choice. do not live with the land the way our grandfathers did before the white man came, then, they say, our only choice is to get jobs and work on the pipeline and become essentially brown whitemen. Do not be fooled by this false choice, Mr. Berger. We are a nation, a special group of people with our own land. Our Indian nation will evolve and developing its own way, in the way we Indian People choose. We do not have to become brown white-men to survive. Indians and we are proud to be Indians. All the education, all the schooling that you have given us cannot destroy that in us. We are Indian People and we

will survive as Indian People and we will develop our

own ways based on the strength and traditions of the old ways. We will always see ourselves as part of nature. Whether we use outboard motors or plywood for our cabins does not make us any less Indian, as the pipeline companies would like you to believe. The young people from Fort McPherson hunt and fish and get out to the bush whenever they can. We are Indians just like our fathers and grandfathers, and just like our children and grandchildren will be.

When you are making your recommendation to the Federal Government, please remember this, Mr. Berger, that we too want to survive in our own way, on our own land. That is why we are saying to this pipeline because it does not fit into our own plans for our nation. In fact, it is exactly opposite to the kind of development we are choosing for our future. We do not want to develop as Lastly and as quickly as the white peoples society want to. Asking an Indian to work for the pipeline company is like asking your son to tear down your own house. I don't think you would like that, Mr. Berger, and neither would we.

We are often told that we have to accept the pipeline because that is "progress." I have heard people here say they feel that your "progress" cannot be stopped, no matter what we say.

Mr. Berger, what do you mean by "progress" anyway? What do you white people call progress The pipeline companies admit that the pipeline will cause social problems, alcoholism, family

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breakdown, high prices -- just look at Alaska. Do you really believe that is progress? Has your civilization advanced so far that progress only means destruction? I do not believe that you or any other Southern Canadian can really believe that it is progress to destroy my people and our land. Progress to us means becoming a It means respecting and protecting the wiser person. land and the people. It means living with the land and nature as close as possible. can you really believe that the alternatives Gas Arctic and Foothills offer is progress? It is the Indian People, Mr. Berger, that stand for true progress. I do not hear the white people concerned about their children or their grandchildren in the same way my people are concerned. Yet white people say that Indians live only for today, and that we cannot plan for the future. What are you planing for the future, Mr. Berger? What is Gas Arctic proposing for your children? Are you making plans that you can pass on to your people with pride 500 years from now? Before any decision is made bout the pipeline, Mr. Berger, find out what it would mean for our land in a hundred years time. We want a world pretty much like we have right now. We want a world where our grandchilren can like and value the same things we value. We don't want big cities or paved parking lots or neon lights. We want wide open spaces where we can live in freedom. We want lonely rivers and lakes where we can go

and be alone and not see another person in any

1	direction.
2	We want to be able to
3	hunt caribou and fish and trap muskrats. That is
4	what we want for our children. We do not want our
5	grandchildren to say that we gave their birthright
6	away.
7	The pipeline means more to
8	white men who will be followed by even more white
9	people. White people bring their language, their
10	political system, their economy, their schools, their
11	culture. They push the Indian aside and take over
12	everything. Their "progress" means the end of Indian
13	freedom, the end of the Indian nation.
14	Unless we get a land
15	settlement which protects our nation, this pipeline
16	will surely destroy us. But we will not let this
17	happen. Not without a fight.
18	Thank you, Mr. Berger.
19	THE COMMISSIONER: Thank
20	you very much, Mr. Nerysoo.
21	That statement, I'd like
22	that marked as an exhibit.
23	(STATEMENT OF RICHARD NERYSOO MARKED EXHIBIT C-52)
24	(WITNESS ASIDE)
25	ANNIE ROBERTS Sworn.
26	THE INTERPRETER: Mr.
27	Berger, it is dated July 10, 1975.
28	"I was glad to see you here with us and by God's
29	help you come to us and that makes you more
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1	strong to help us. I hear all what the people
2	say, even that I am wishing that the way the
3	people talk, that I could talk like that.
4	Even I am old I still like to go to
5	the mountains to hunt. Even my girls tell me
6	not to go, I go. As I like to get good food.
7	If they build the pipeline how will
8	I be able to go over it? I think about it and
9	I hope by God's help that they don't give us
10	a hard time to make a living.
11	When I was in the Yukon I stayed
12	alone 2 1/2 months while my husband was. out
13	trapping. While that I had three children
14	with me. That time I had a 22 rifle and I
15	seen a big bunch of wolves come around me and
16	I didn't even know how to use the gun and I
17	think of God and I wasn't scared after that.
18	So I don't like pipeline myself.
19	Thank you.
20	Mrs. Annie B. Roberts."
21	THE COMMISSIONER: Thank you
22	very much, ma'am.
23	I think that statement should
24	be marked too.
25	(STATEMENT OF ANNIE B. ROBERTS MARKED EXHIBIT C-53)
26	(WITNESS ASIDE)
27	THE COMMISSIONER: I think we
28	have another witness.
29	THE INTERPRETER: I think he
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1	has been sworn in already.
2	THE COMMISSIONER: Oh,
3	sorry.
4	JOHN KAY, resumed.
5	THE INTERPRETER: This is
6	John Kay and he would like to say a few words, and he
7	mentioned that with everybody talking, opposing the
8	pipeline and he is the one who lives down there.
9	Anybody who don't like that pipeline he says that he is
10	the one who is more against that pipeline.
11	THE COMMISSIONER: You live
12	down by the crossing?
13	A Yes.
14	THE INTERPRETER: He heard
15	that there was going to be a big camp set up down there
16	and he said he don't know how many hundred people, but
17	he say he don't like it because that much people put
18	around there he said really is going to chase the
19	caribou away.
20	He said whenever there are a
21	few people staying down the river, and he said when
22	the caribou is up there, he says all who stay down
23	that way, he says they go and they depend on that
24	caribou.
25	He says he is not a very
26	young man now and he say he's got grandchildren and
27	this is one reason why he say he's looking to the
28	future for his younger children.
29	He say that since the
30	Inquiry started he says everybody is talking against

1	the pipeline and he say the map across there shows the
2	drawing on it and he says its not explained to the people
3	and he say it still I don't know why, he says, it's
4	there.
5	One other thing about the
6	pipeline is he says he doesn't want to see the pipeline
7	if it is coming. He don't want to have it cross
8	through the Mackenzie Delta.
9	This drawing, he says some of
10	it, it's on the land and the one that is coming through
11	here is right along the edge of delta and it is
12	crossing below McPherson. I think if they change that
13	plan and have it go along with the other pipeline which
14	is crossing down around by Shallow Bay, I guess that
15	would be much better.
16	Then he says everybody will
17	be happy.
18	THE COMMISSIONER: Until we
19	get to Tuktoyaktuk.
20	A That is all I have to
21	say for the pipeline.
22	THE COMMISSIONER: Thank
23	you, Mr. Kay.
24	(WITNESS ASIDE)
25	WILLIAM McDONALD sworn.
26	A Mr. Berger, Ladies and
27	Gentlemen, my name is William McDonald. I am a
28	trapper. I have been a trapper all my life. I am
29	glad to say that I have been living off the land.
30	Now I am going to switch

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a little bit to something else. Judge Berger,
1
   you have been in Hay River Indian village.
2
   left this territory. I been in school there for four
3
4
   years --
5
                             THE COMMISSIONER:
                                                At Hay
6
   River --
7
                             Α
                                   Yes, Indian village.
   And in 1921, 1 know it was 1921 because we seen the
8
   last part of the treaty party at Red River and we
9
   went to Aklavik. I didn't know that I was going to
10
   a hunter's paradise or a trapper's paradise that
11
          The people were plentiful in the delta and
12
   there was everything to live on. I stayed there a
13
   couple years and I came to McPherson and since
14
   then I made my life here. I am not leaving, I am
15
   going to live here, and I think to myself now, why
16
   are we facing the judge? Are we disturbed? We must
17
   be disturbed. Disturbed for our land.
18
                                            I have lots
   to talk about but I am going to cut it as short as
19
   I could. I hear people talking about the land being
20
   destroyed.
               I agree with all that. I see it.
21
22
   I am very much concerned about it and they talk
   about the pipeline coming through. I don't
23
   want the pipeline and I agree with everybody else
24
   that don't want it, but that part, it's been quite
25
   well explained by the people , But I am not going
26
   back too many years, but I'm going to go back to
27
   about 1945 when the Alaska Highway was built.
28
29
   Our country was in the war. So it was wartime
   measure to put that highway through, so it was
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put through, and in a few years they put the Canol project, which was in the national interest of all Canada to put it through, and when they put the DEW line, it was in the national interest of all Canada and the United States that it was done.

But today we are supposed to be living in a peaceful country and we're supposed to be living peacefully, but when the people say their land has been torn up and destroyed, all you have to do is take a plane and look around. It shows, it speaks for itself, so I don't see why in the last fifteen years our land has been invaded, for the interest of who? Judge Berger, I can't see why the peaceful people that live and making their living off this land should be disturbed, and as I said before, to look from an airplane it explains itself. All over the land has been cut and torn.

Now, we talk -- I look at it as another bigger invasion than that is going to come to our land. We follow the radio and we hear about hundreds -- I don't know, I don't keep track of it -- of different kinds of material that is going to be used to cut up that ground for the pipeline and we hear about the big N.T. which is Government barges, tugs, gearing up for to come and invade our land. I don't think the people are prepared for that kind of big invasion,, And another thing I would like to say is that from the beginning when the pipeline people were starting to plan their routes, why didn't they come to the grass roots people

and say we want to do this and this is where we want 1 to put the pipeline, after they made all their big 2 proposals and they're real big, all at once they're 3 here. "We're going to do this." 4 So I don't think we could 5 accept that just by lying down and taking it while we 6 have a chance to stand on our feet I think we should 7 say what we don't like. I don't see or hear any place 8 they are going to leave something good with the 9 pipeline. I know they talk about Native people are 10 going to get employment. Native people employ 11 themselves a lot because they have the land, and we 12 have not the system of being brought up that we have 13 to work twelve hours a day, seven days of the week. 14 If we don't like it we have a choice. We have a 15 choice because we have the land. So we feel 16 independent. Without the land to live on, would we be 17 independent? We lose all our independence. 18 19 And then I call it an "invasion," yes, I believe it is an invasion which the 20 21 north is going to see that we've never seen before, 22 and then they are going to destroy the land. We hear feedback from pipeline in Alaska. We don't hear too 23 good news about what effects it has on the people and 24 we believe that the Mackenzie Pipeline is going to be 25 way bigger than the Alaska project. 26 So, I have some figures 27 that -- I don't know if I could quote out of a 28 29 magazine 30 THE COMMISSIONER: Sure,

after, but  THE COMMISSIONER: All  right.  A Another thing too, I  got something that's been puzzling me since the other  day and I like somebody to explain it. It's a from  this magazine.  THE COMMISSIONER: Oh,  yes.  A And I see your picture  on there and this little part, I mean, I got marked  out about the pipeline, maybe they'll be looping it  with an oil pipeline?  THE COMMISSIONER: Could I  see the Miss Hutchinson, would you pass that over  to me and I'll just take a look at what  A This is the part.  THE COMMISSIONER: Well,  I'll just tell you what has been said to me at the  hearings in Yellowknife.  Mr. Horte, who is the  President of Arctic Gas has told me at the hearings  that after the pipeline is built they expect that they  will then build a second pipeline and the second  pipeline would be built when the first pipeline is  completed.  Now, Mr. Forte made it clear  that the second pipeline would be from Travaillant	1	go ahead.
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will then build a second pipeline and the second pipeline would be built when the first pipeline is completed. Now, Mr. Forte made it clear	24	President of Arctic Gas has told me at the hearings
pipeline would be built when the first pipeline is completed.  Now, Mr. Forte made it clear	25	that after the pipeline is built they expect that they
28 completed. 29 Now, Mr. Forte made it clear	26	will then build a second pipeline and the second
Now, Mr. Forte made it clear	27	pipeline would be built when the first pipeline is
	28	completed.
30 that the second pipeline would be from Travaillant	29	Now, Mr. Forte made it clear
	30	that the second pipeline would be from Travaillant

Lake south to the Alberta border. He didn't say that 1 they would be building a second pipeline from Prudhoe 2 Bay, along the coast, around the delta, across the 3 Peel and to Travaillant Lake. I should say though, 4 that the Federal Government in giving me my mandate 5 has said that the pipeline, the gas pipeline if it is 6 built will have an influence on development in the 7 future, and they have asked me to consider the impact 8 not only of an gas pipeline, but of an oil pipeline as 9 well, along the same route as the gas pipeline. 10 what they -- what it comes down to is that I have been 11 asked by the Federal Government not simply to look at 12 the gas pipeline, but to consider what other 13 developments, in particular an oil pipeline, may come 14 afterward. 15 16 That's, I'm afraid, not a 17 very complete answer, but those are the things that the Federal Government in sending me here has asked me 18 to consider. At any rate, I hope that -I don't say it 19 helps, but I hope you understand --20 21 Α But it's not for the 22 west side there, though. 23 THE COMMISSIONER: Well, Mr. Horte, the president of Arctic Gas says that 24 the second pipeline that they expect they will want 25 to build will be from Travaillant Lake south. 26 on the west side of the delta, but the Federal 27 Government has said that I should consider not only 28 the impact of a gas pipeline along the same route 29 as the oil pipeline, along the route that we are

considering now, but that I should examine the 1 impact of an oil pipeline along, that same route 2 and we intend to do that in the fall and we will be 3 holding hearings for that purpose. 4 The question of the route 5 an oil pipeline would follow is one that I look at 6 in this way: we will have to consider the impact 7 of an oil pipeline following the same route as the 8 proposed gas pipeline is to follow. That of course 9 would include a route along the west side of the 10 delta and across the Peel. 11 12 Now, I don't think that I can say any more than that, Mr. McDonald, to you. 13 Well, then I would 14 like to ask the -- somebody from Canadian Arctic 15 Gas is here? 16 17 THE COMMISSIONER: Mr. Carter is here from Arctic Gas and Mr. Elwood 18 is here from Foothills, so fire away. 19 You gentlemen might move 20 over to that microphone. -- And Mr. Carter, if I 21 22 have not fairly reproduced what Mr. Horte told us in Yellowknife, you feel free to add to it. 23 24 Yes, they're right behind 25 you, so you can --I don't have to repeat 26 Α it again, you know how much everybody is concerned 27 about the caribou and fish and I see by that map 28 there that the pipeline route right where the 29 caribou breeding ground is. I wonder if they took

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much consideration what harm it would cause the people if that changed the route of the caribou some way, or damaged the caribou some way to all the people that depend on it.

THE COMMISSIONER: Mr.

Carter, Mr. Ellwood?

MR. CARTER: The first part of your question I believe refers to the area where the caribou are breeding. Now, you'll note that the route from Prudhoe Bay comes along the coast and that is along an area where the caribou calve, however the time set for construction of part of the pipeline is to be in the winter when the caribou are not there.

So far as the rest of the route is concerned, the timing for construction as well, is planned and they made these plans following a number of years of study of the caribou migration, so that the construction men will not be in the area when the caribou are there. There are also plans, however, for the situation that might arise that the caribou or some part of the caribou herd could be in the area at the time, and in that case they have contingency plans to move the pipe if the pipe is laid out alongside of the ditch and to permit the caribou to cross if the ditch is open or if the pipeline, as I say, is laid out interfering with the migration so that there have been extensive studies made by the pipeline company of the caribou and their migration routes and there are plans of

1	taking it into account.
2	A Well, I don't
3	understand what you mean when you say the caribou
4	is not there in the winter because people live
5	around Firth River, get caribou in the winter,
6	people that live around Point Barrow, not far from
7	there, they live on caribou in the winter.
8	THE COMMISSIONER: If you
9	wish to add anything, you may, Mr. Carter.
10	MR. CARTER: I don't know
11	if I can add anything to that. The studies showed
12	that there were few if any caribou, I suppose and
13	we'll take into consideration what you tell us, that
14	there are caribou there and if that is the case
15	we'll have to certainly take that into account. I
16	am talking about the route right along the coast.
17	A Well, did you know
18	that caribou existed there in the winter?
19	MR. CARTER: Not
20	personally. I am just relying on what the people
21	who have studied these have told us.
22	A Did you ever see a
23	caribou?
24	MR. CARTER: Yes, I have
25	seen caribou, sir.
26	A Do you know how much
27	value it is for the people?
28	MR. CARTER: Yes, sir.
29	A I don't know if you know
30	it, but there is a walk-in refer here in McPherson,

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there's tons of meat in it and there's other deep
1
   freezes with meat in it which the people work for and
2
   they use it all summer because the price of meat.
3
   so high in the winter. If you look at that, I don't
4
   know if the Town Council or anyone of them would be
5
   willing to let you see what the meat means to the
6
   people. After seeing the people, the way they live,
7
   and how much they depend on it, maybe you people might
8
   think more of the humans than of the pipeline.
9
                              THE COMMISSIONER: Do you
10
   wish to add anything, Mr. Ellwood, to what Mr.
11
   Carter has said?
12
13
                             MR. ELLWOOD:
                                            If I may,
   Mr. Commissioner, I would like to add for Mr.
14
   McDonald that the route which Foothills pipeline is
15
   proposing to bring gas from the delta to southern
16
   Canada is on the east side of the delta, to the
17
   east of Inuvik, east of Travaillant Lake and does
18
   not cross the area used by the porcupine caribou
19
   herd.
20
21
                             Α
                                   Well, maybe I am
22
   talking to the wrong man. I want to-talk to the
   man that put this pipeline on the west side there.
23
24
                             MR. ELLWOOD:
                                            That was
   the gentleman who was speaking just before me. We
25
   represent different companies here.
26
                              THE COMMISSIONER:
27
   McDonald, this isn't entirely fair to you because
28
   these gentlemen are sitting behind you and they
29
   really shouldn't be. Maybe you'd come over here?
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There are two pipeline companies, Arctic Gas wants
1
   to build the line that you see on that map up
2
   there. Foothills wants to bring gas from the
3
   Mackenzie Delta along the east side of the delta,
4
   the east side of Travaillant Lake, and then south
5
   along the valley, and Mr. Ellwood said yesterday
6
   that the Foothills proposal would not come within
7
    100 miles of Fort McPherson and I think-he is right
8
   in saying that the Foothills proposal would not
9
   cross the breeding grounds nor the migratory routes
10
   of the Porcupine River caribou herd.
11
12
                                   Judge Berger, could
   I go to that map and maybe I could explain it
13
   better.
14
                              THE COMMISSIONER:
15
   ahead. A This is the part I mean, this pipeline
16
   going down here. I am not talking about this so
17
   much, but this one here.
18
19
                              THE COMMISSIONER:
                                                 Well,
   that is the Arctic Gas proposal.
20
                                   Arctic Gas, Well,
21
   then another thing while I am at it, I might as
22
   well bring up is, I understand these to be
23
   compressor stations, these marks here.
24
25
                              THE COMMISSIONER:
                                                 That's right.
                                   And then them is one
26
                              Α
27
   here.
28
                              THE COMMISSIONER:
                                                 That
29
   is CA-09 on this one.
                           I am just describing it for
   the record, go ahead.
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Α The people here say 1 2 this is a vital place. There is already a cabin there, built there to be made use by trappers and 3 hunters, so it must be vital. It's been there -a 4 compressor station right there doesn't look too 5 good. Could any changes be made there? 6 7 MR. CARTER: We were in Fort McPherson a couple of months ago and we were 8 advised that the people were using that area, near 9 the mouth of the Rat River, is that the area you 10 are talking about? 11 12 Α Yes. MR. CARTER: And we took 13 that back to the engineers in Calgary who are 14 designing this pipeline and the various sites for 15 compressor stations and they said that it was 16 possible to move it a limited length either way up 17 or down the pipeline from that site It depends upon 18 whether or not any of the other compressor 19 stations, for example the one lower down, CA-09 or 20 CA-010 should be moved as well and whether any of 21 22 the people here feel that those should be moved. But it is possible for CA-09 to be moved either 23 way, although it is limited. It would be about a 24 mile, either or a mile and a half either way, I 25 believe, and it would be helpful if the people here 26 said which direction they would prefer it to be 27 moved from the present location of CA-09. 28 29 Another place here, Α I don't think it needs any explanation, that is too 30

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close to our settlement. Do you agree with that? MR. CARTER: I appreciate the point you're making, that the river crossing is too close from your point of view to Fort McPherson. I don't know whether I can say I agree with you or not. I agree with you that from your point of view the further away from Fort McPherson, the better you'd like to see it. Some of the evidence that our engineers have given is that the river crossing is such that it doesn't have an effect because it goes underneath the banks on either side of the river bed and underneath the bank on the other side again, but I appreciate that what you are telling me is that you would like to see the river crossing as far away from Fort McPherson as possible. Α Well, I hope you don't take it as -- I am talking as an individual, for myself. It's not only the river crossing -how close to town, four miles? What's going to be there? Storages of high explosives and everything? MR. CARTER: Not at the river crossing. Α I mean at the hank -- I know it cannot be at the river, sir. It's got to be on the bank. You'll have no explosives stored there? MR. CARTER: No. But anyway I know -- I Α know the people are concerned about the pipeline. 29 heard, but that is too close to town. The impact

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on the social - the impact it is going to have on
2
   the people.
                              THE COMMISSIONER:
3
   there anything else you want to point out? I think
4
   that y backed Mr. Carter into a corner.
5
                                   One thing that I
6
   would like to point out quite clearly, the people
7
   don't want the pipeline, as much as I said I don't
8
   want it and the further it is away from our
9
   settlement the better.
10
11
                              THE COMMISSIONER:
                                                 Carry
12
   on, Mr. McDonald.
13
                              Α
                                   One thing more I
   might as well -* while I am here.
                                        "Social
14
   Earthquake" it calls it in this.
15
16
                              THE COMMISSIONER:
                                                 That
17
   is Alaska, is it?
                                   Well, could I use
18
                              Α
19
   it?
20
                              THE COMMISSIONER:
                                                 Yes,
21
   go ahead, yes, yes.
22
                              Α
                                       Joe E.
                                               Roho who
23
   is in a position to know says that "prostitution
   has risen by 70%" -- I repeat, 700% between 1973
24
   and 1974. That greatly alarms us, Judge Berger.
25
   And then juvenile crime increased in Fairbanks by
26
   114% by 360%, in the 11-12 age group. I guess by
27
   looking around you can see the majority of our
28
29
   people in McPherson are young people. We already
   have problems. What's this going to mean to Fort
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McPherson? Its not hard to predict. Some of it
1
   will be bigger institutions, sent away from their
2
   homes, and what do they learn there? They learn
3
   more of it.
4
5
                              THE COMMISSIONER:
                                                 Excuse
6
   me, they learn more what?
7
                              Α
                                   They learn more of
   what they are put there for, I mean.
8
                              THE COMMISSIONER:
9
                                                 Oh, in
   institutions when you commit some offense, some
10
11
   crime, yes.
12
                               Α
                                   Yes
13
                              THE COMMISSIONER:
                                                 Ι
   follow you.
14
                                   And then by that
15
                              Α
   time, them young people are going to be older, and
16
   there's going to be a pipeline. Offenses caused by
17
   our young people, will they be blamed? It is forced
18
   on them, it will be forced on them. Who is going
19
   to feel it? Its us people, the parents. Everything
20
   looks good by drawing it here over the land for a
21
22
   pipeline. We have seen some pictures of it in the
   magazines, always we see pipeline laid on smooth
23
24
   ground. They don't show us pictures of pipeline
25
   going up the side of a hill or -- we know the
   country, we know it's rough, so it's pretty hard
26
   for us to swallow all that pleasant talk about
27
   pipeline not harming our land.
28
29
                              Judge Berger, if I kept
   on, you'd be tired of listening, so thanks for
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listening. 1 2 THE COMMISSIONER: Well, I am not tired of listening and I thank you for 3 your statement, Mr. McDonald. 4 5 Mr. McDonald mentioned the meat and the fish in the community reefer and 6 the hostel reefers and I should say for the record 7 that yesterday morning the Chief took me down to 8 the hostel reefer and the community reefer and I 9 saw the people's lockers overflowing with caribou 10 meat, so I did see that evidence of the extent to 11 which the people rely upon the caribou and the 12 fish, Mr. McDonald. 13 (WITNESS ASIDE) 14 THE COMMISSIONER: 15 I think it is 5 o'clock. Maybe we should adjourn 16 until 8 o'clock. We will adjourn now then until 8 17 o'clock tonight, so we'll all come back at 8 18 o'clock tonight and bear in mind that I really have 19 to go to Old Crow tomorrow morning, so tonight 20 those people who want to speak should come down and 21 22 be here and we'll start off at 8 o'clock tonight, 23 so thank you. 24 25 (PROCEEDINGS ADJOURNED) (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 26 27 28 THE COMMISSIONER: Well, 29 ladies and gentlemen, we'll call our meeting to order this evening and those of you who still have not been

heard from will have an opportunity to speak this 1 evening. Professor Ritter? 2 3 JOHN RITTER sworn, Thank you. Mr. 4 Justice Berger, in the last three days here you 5 have heard from many people. Old and young alike, 6 speak about what their land means to them. 7 evening my friends want to speak some more on the 8 subject and bring in some new evidence to support 9 the kinds of things that Neil Colin talked about in 10 his presentation yesterday. 11 The focus, the main idea 12 that they will be talking about concerns place 13 names, Loucheux names far the lakes, mountains, 14 creeks, and other features of Peel River country. 15 16 I will start off by talking just a little bit about how we have 17 collected and written down these names and also a 18 little about what we hope to do with the material 19 we have collected. I will then turn the discussion 20 over to Ruth Carroll and Andrew Kunizzi and William 21 22 Nerysoo, and they will tell you something about the names of certain places, whet they mean in English, 23 what they mean in Loucheux and how the people have 24 25 used the land. I began my language work here 26 in Fort, McPherson just about three years ago. Part of 27 my job was to devise a new alphabet for the Loucheux 28 language and we are now ready to print up two new 29 Loucheux dictionaries: an illustrated dictionary for

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the children and a general reference dictionary for the adults. In the course of learning about the language and story of Peel River, I found that the people have a fantastic number of names for places in their country, and just about every name has a story or a of set stories behind it. After talking with the people here we decoded to try and write down each and every one of the names. This work has been going on now for just about two years and as of now we have 350 Loucheux names written down. Most of the information we have comes from William Nerysoo and Andrew Kunnizzi, but we have also been helped by Charles Koe, Chief Johnny Kay, and a number of other people as well, and we'd like to thank them here for all their help. Now, the maps have been checked and checked again , and I think that they are about as accurate as they can be. The first results of our work you can see on on the maps hanging on the wall here to the left and also up in The art work on the maps was done by Piet Van Loon and we'd like to thank him for his assistance. Each Loucheux name has been given a number on the map. In most cases the names are too long to write directly on the map and of course the maps are fairly small anyway.

master list of the names with English translations

Along with the maps is a

just like the preliminary draft I showed you yesterday 1 and well soon be submitting a full write-up to the 2 Inquiry, along of course with a copy of the 3 maps. 4 5 Let me note right now that very, very few names of native origin appear 6 7 on official maps, the maps that are produced by the Department of Energy, Mines and Resources. Now, 8 some people outside when they look at those maps 9 might. well get the idea that most of Peel River 10 country hasn't been used or has been uninhabited. 11 That's true not just of Peel River, but of the 12 North in general. 13 Of course, the Native 14 place names however, prove just the opposite. 15 We hope to change the situation and we'll be 16 17 sending Ottawa to a group of people there called the Canadian Permanent Committee on Geographical 18 Names. These are the people responsible or 19 approving or allowing new names to be put on 20 official maps. 21 22 Eventually we also to produce a set of maps with the names written in 23 to Loucheux, rather than in English and that will 24 have to come later once we find the funds to do 25 it with. 26 27 We think that the young 28 people of Fort McPherson can learn a great deal about the history of their people from the place 29

names and the stories that go with them, and so

we will also be making this work available to the 1 school so that hopefully it might be used in 2 teaching Social Studies. I think that I have said 3 enough now just to give you a little bit of 4 background on what we have done, and so I'll turn 5 the discussion over to Ruth Carroll. 6 7 RUTH CARROLL sworn. Α Mr. Berger, for 8 centuries my people have lived on this land 9 without much interference from anyone. 10 Hunting, fishing and trapping was and still is 11 our way of life. Before the coming of the 12 whiteman, we lived off the resources of our 13 land, which at that time were plentiful. 14 although the number of game has decreased in 15 great number, we are still continuing to use it 16 at our pleasure and many of us still continue 17 to maintain hunting and fishing sites that are 18 centuries old. 19 Virtually every lake, 20 river, stream and mountain bears a name given by my 21 22 people and our ancestors. All and all, it is a huge area of land extending from the headwaters of 23 the Blackstone River, Hart River, Wind River and 24 Bunklin (?) River south to Mackenzie delta. 25 names tell where people have lived and how they 26 have lived. They tell of game, fish, birds, burial 27 grounds, legendary figures, encounters with the 28 29 Eskimos, plus many many more. 30 Here are some examples:

1	Game. We have Sheep
2	Creek, and Black Bear Creek or no, Bear Creek.
3	Sheep Creed in Loucheux is Divil Daaghoo Njik.
4	Bear Creek in Loucheux is Shok Diidhal Khail
5	Chik.
6	Fish. We have Sucker Creek
7	and Crooked Back Lakes. Sucker Creek, Daat'sat
8	Chiivaa, Crooked Back Lakes: Daalt'an Jithinuu;
9	Birds. Eagle River and
10	Loon Lake. Eagle River: Izhin N'jik. Loon Lake;
11	Daazail Van.
12	Burial grounds. We have
13	only one, Shakey Heads Grave: Dittchi Daathuk
14	Vitthunk'it.
15	Legendary figures.
16	Shiltii Shiltii means to sit in fear and I don't
17	think I should tell anything about this right now -
18	- maybe one of these guys here could say something
19	about it later on.
20	Encounters with the
21	Eskimos. Taa'aii Khanjilnaii. Now, years ago when
22	the Indian and the Indian used to fight, I know
23	there were some Eskimos on their way up river to
24	fight with the Indians and their paddles broke at
25	this I don't know how many miles up the river it
26	is, but when their paddles broke they had to land
27	there and make new ones and this is why the place
28	is called Paddle Creek today.
29	Some names are very, very
30	old, so old in fact that their original meaning,

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has become lost in the course of time.
                                            This is
1
   good proof that the people have known such places
2
3
   for generations and generations. One example we
   have is Edeh njik for which we don't have any good
4
   translation.
5
                              Now, we have William
6
   Nerysoo and Andrew Kunnizzi with more examples in
7
   Loucheux. The first one we have here is Hart
8
   River. Hart River up here and this is what he is
9
   going to tell you about.
10
11
                              THE COMMISSIONER: Where
12
   is McPherson, just for my --
13
                              Α
                                   I think it is up
14
   here some place. we are talking about Hart River
   right here.
15
16
                              Now, we have William
17
   Nerysoo to talk about three other places.
                              ANDREW KUNNIZZI, resumed.
18
19
                              MR. RITTER:
                                            Maybe we
   could have Mr. Charlie summarize for us.
20
21
                              MR. CHARLIE (Interpreter): Mr.
22
   Berger, as Andrew Kunnizzi was speaking here referring to
   where people used to live and where they go and what they
23
   did and many years ago, and I'd like to find where is
24
   Bonnet Plume River. Like Hart River, in that area here,
25
   all through in here is -- people used to travel all
26
   through here like in the summertime and then in the
27
   wintertime the same, so after they're through there
28
   around in the winter they come down to Bonnet Plume
29
   River and Peel River Junction and from there they make
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skin boat and then they come through the canyon, which we call Lower Canyon and this is a pretty rough water, so sometimes they make a skin boat, it takes about fourteen mooseskin as they hear about it, I've been around in this area myself and I know this area and they come into the canyon, they pass half of it and then they land and then the natives and the children, they have to walk across the portage and the mens come through with the boat from there all the way right down to McPherson they travel with this skin boat. So he is referring to around headwater of Ogilvie, that's part of the Peel River and all through Blackstone and Bonnet Plume River and up in the headwater of Bonnet Plume River and all through on the west side of Richardson is where most of their hunting and trapping and they lived there for some time and this is where most of the time they have been living off the country. So this is taking about all that he said and it gives you an idea about how they used to go away from here and where they and they sometime leave here in the fall and they stay up there all winter, until next spring they come back. So now I think I made it 28 you know, took up as much as I could on it and now we will let William Nerysoo take on and then we'll translate that again.

THE COMMISSIONER: Fine. 1 2 3 MR. CHARLIE: So thank 4 you. 5 MR. RITTER: We are going to ask William Nerysoo to talk about three places 6 and I think we'll ask Ruth to point on the map 7 where they are. These are for a different area of 8 the River, on the other side of the Richardson 9 The first of these is a place called Viak 10 it gwin jhjk(?) sometimes called Snare River. 11 Another there is a place called Kloft dithii(?) 12 which has to do with the old caribou fences, it is 13 the site of those. So I wonder if we could ask 14 William to speak in Loucheux about those places. 15 WILLIAM NERYSOO resumed. 16 17 Α Mr. Berger, I would really like to make a brief presentation in the 18 19 area of Road River. He would like to tell you a few things about Road River. It is approximately 20 45 miles up from McPherson up the Peel River. 21 22 has a Loucheux name and it has a history behind it. The reason it is called that, he says, that in a 23 Loucheux name is Vheeklon jhik(?) 24 25 Long before the white man was here the Native people were very primitive. 26 got no matches that's why we are just giving you a 27 demonstration there of two stones and the little thing 28 he had in the middle is birch bark, and the Native 29 people found that they could do this, there is a

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certain kind of stone at the head of this Road River and this is where they found it, and as a result the people lived there -- about fifty families, twenty families lived at the headwaters of this river for many years, for a long time during summer because of these stones, they make fire, they lived there, they made fire with this. Then they would go over the mountains to the west side and there they hit another river that flows the other way 10 and that river call Snare River. In Loucheux, that, he calls Viak it guyn jhik(?) in 12 Loucheux. He says the reason they call that, 13 that time it was very steep river and the 14 caribou crossed this and the only means of 15 killing the caribou, way they had of killing 16 17 those caribou was bow and arrow. These people would get these caribou in this river and it 18 was an easy way of killing caribou. 19 the reason that they call that Snare River. 20 Now, up in this particular 21 22 area they have Kioft di thii(?) That means they used to make some sort of corral for the caribou and 23 there's a mountain in front of it and there was no 24 way these caribou would go past so they had them 25 head on into this sort of corral that they built and 26 this is another way of killing caribou. 27 28 Now, these are just three 29 l different illustrations I talked about to show you

that these names are hundreds of years old and these

1	names will apply to these various places long before
2	the white man ever came here, to show you that they
3	lived there and they used that land.
4	So, Mr. Berger, I hope
5	that you are happy to hear that story.
6	THE COMMISSIONER: Yes, I
7	am. Could I just see those rocks, stones
8	MR. RITTER: I was just
9	going to say that the examples which Andrew and
10	William have talked about have to do with the
11	upriver country and there are many more names,
12	especially
13	THE COMMISSIONER: You
14	mean the upper Peel?
15	MR. RITTER: The upper
16	Peel and the upper Eagle River.
17	THE COMMISSIONER: The
18	upper what river?
19	MR. RITTER: The Eagle.
20	THE COMMISSIONER: The
21	Eagle, yes
22	MR. RITTER: Across the
23	mountains there. Of course there are a great many
24	more names, and especially down around McPherson here
25	and on into the Delta and I just wonder if we might
26	ask Charles Koe to take one of the which you might
27	call the most famous name in the delta and tell just a
28	little bit about how it came to be that and I have in
29	mind Lucy Rat's place Vhin dey gwah chik (?)
30	CHARLES KOE resumed.

Α It is hard for me to 1 2 know everything about this Peel River, but I have known that Peel River area since I was born and I 3 know all the Loucheux names around the whole delta, 4 not only one name, but I know hundreds of them and 5 it is just about twelve miles down here they call 6 Husky River and they call it in Loucheux, Dhoe kuh 7 toochik (?) that means there is just a lot of 8 driftwood in that river, you know, that's what it 9 means, and these places people have been using it 10 for, oh, the last 300 years maybe, then the next 11 place they call Rotton Eye and in Loucheux they call 12 it Vhin Dey gwah Chik(?) because this name, the 13 Loucheux name that is way before the white people, 14 and then the old people living. I know one old lady 15 lived, she spent all her life with family and she 16 still own that place, but she is living right in 17 McPherson and she can go down with her daughter and 18 relations and they are still there and they are 19 still making a living the same as in the olden days 20 -- a little bit different but they are still making 21 22 use of that country, they know what to do to that place that they usually do for all their life. 23 24 The next place they call it, Ehday koi chik oii(?) Well, I don't know what 25 that means, I think that just only God could move one 26 place to the other, but the Indian people they said, 27 this place, it means that this place has moved to 28 the other place, probably there was a little island 29 one time there, maybe it just disappeared, this

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is what is the name of that place, and this place they usually make a living there way before the white people come there because I heard a story about these places, it was very, very old, some of these people in this community here, they made living from one place here which is good place to move and we all moved from different directions to a different place again and, this one I think it's -- everybody made use out of this country. That doesn't mean people that stays one place. Believe me, you know 10 they have moved from different place to the different 11 direction and different way of moving and all these 12 things is done for their living. You better 13 remember my friend, them days there was no way to 14 make living except for wild animal. Everywhere you 15 looked for different direction, you are always 16 looking, for this wild animal too, to make a living 17 out of. 18 19 So these things people talk about not only one person done. They all made he 20 21 same move and same living and you see the population 22 of McPherson here, if you think just one person done that, they all done the same things. You see some 23 people that talking about what they have done and 24 where they have been, but remember, you might as 25 well say we all done it. This is the way that I 26 think about it and you see how old these two, three 27 different places that people made living, but that 28 is just a touch of it, you know, just a little piece 29

that we are talking about. And you know a person --

a person asks one another, you know this fellow 1 named old John Dry Meat, and he is a very old 2 resident of the delta, and a person ask him, "Did 3 you know that lake?" "Oh, yes," he says. 4 made one lake here, that is the only one I don't 5 know.' You say that is here the people is, and 6 across these people look 11 over direction, they say 7 delta. You know it is just like "A,B,C" to 8 everybody, you know, this is how good. It looks 9 kind of brushy, but, boy, I tell Out they can just 10 go right out from country to any lace in the delta, 11 they can take you without losing themselves. 12 Because they made living out of 13 Thank you very much. 14 MR. RITTER: Thank you 15 I think Ruth has a few general comments to 16 make on this material and with that we will conclude. 17 RUTH CARROLL resumed. 18 19 Α You see from what have shown you on the map, from what the two 20 oldtimers here have told you -- three old timers 21 22 here, at most of the real Peel River country lies within e Yukon Territory. Seen through the history 23 of and use by the people, the border is fiction and 24 is never recognized by the people as anything but 25 an artificial line drawn by outsiders. 26 Many of the younger people 27 28 have seen only parts of this up-river country, es-29 pecially since they have been going to school and living in the hostel. Still they hear about that country 30

from their parents and they continue to consider all 1 that land theirs. 2 3 Right now the Dempster Highway is cutting through, through the heart of 4 the Peel River country without the people being 5 asked whether it should be built or not. 6 7 Okay, this is bad enough so this is one of the reasons we don't want any other 8 developments before our land claims are settled. 9 hope that what we have presented here will give you 10 a better understanding of how my people feel about 11 our country. Our people feel that you can't talk of 12 development without talking about our land. 13 Thank you very much. 14 THE COMMISSIONER: 15 Thank you. Thank you, Professor. 16 17 (WITNESS ASIDE) THE INTERPRETER: Mr. Berger, 18 we have one old man here who wanted to speak the very 19 first day when you opened up and ever since. I think he 20 never had, the chance and he is still looking forward to 21 22 giving his presentation. I now bring him beside me and I'll get him to speak. 23 24 JOHNNY SEMPLE sworn. 25 THE COMMISSIONER: Go ahead, sir. 26 27 THE INTERPRETER: Mr. Berger, he says, I have lived quite a long time now and I am 28 an old man now and he says I am about pretty near one 29 of the few that are oldest in McPherson.

He says that he is now 87 1 2 years old. During my time, and part of the time I have been happy an other part of the time I wasn't 3 4 happy too. He says that many years 5 ago, he says, I lived in Dawson City, and at that 6 7 time he says he went down the river and he seen different things there and he says there he seen 8 four big stern wheeler operating from Nome up to 9 Dawson. When they fueling the boat they were 10 burning fuel there in those boilers and he says 11 whenever they were fueling up they spill lots oil, 12 and he says an eddy is where a strong current and 13 then the water sort of a whirling, and he says them 14 eddies are just full of oil. 15 16 At that time he says 17 those Indians around there they said we wouldn't see any more King Salmon coming up this river. 18 19 THE COMMISSIONER: The 20 Yukon River, is it? 21 Α Yes, and this is 22 about 50 years ago. And last winter he said he went back to Dawson and visiting that place he said 23 he still see the people are killing fish. He said 24 25 he making this story, he say, it's something worthwhile-it is a worthwhile story that I am 26 27 making right now, he says. He said he got married over 28 29 there and he said that he's living over there and his wife came to school and she was either Grade 10 or

and she really know and he says they're living right 1 in town and he says they get newspaper every morning. 2 Russian people they made newspaper, they put an 3 article in the newspaper is what we seen in there. 4 At that time the article 5 read and it says, one time ago Alaska -- we owned 6 1 Alaska, and he said we sold it to the United 7 States. You didn't pay us enough so give us little 8 more money for it. So the president of the United 9 States told him no. The United States told him and 10 said no, and the Russian people said if you don't 11 pay us anymore on it, he says, someday, he says, 12 we're going to have war over it. 13 That is one short story 14 of mine. 15 16 1914, 15, 16, around that time he says that the United States and the Canadian 17 people, they made an article in the paper. 18 they wanted to give the Yukon Territory and the 19 Northwest Territories for debt. So he says they were 20 given too much debt, so this is why they wanted to give 21 it away. So the United States told Canadians that they 22 had land big enough. He said it is hard to change the 23 people and their ways, and during the time that I was 24 25 living in Dawson, he says, I didn't know what was taking place and what was the activity in the Northwest 26 Territory and the Yukon, part of it, I didn't know. 27 He said afterwards him and his 28 29 family, they came over here to visit the people. 1928. 30 There was one Indian agent who used to come here,

his name is Harry and he say he was interpreter for 1 And at that time he said he asked him and he asked 2 him if he was treaty Indian and he told him no. 3 me, "Why don't you accept that treaty money?" He said 4 that time he told him, he said, "When I work I earn 5 \$5.00 very quickly. You want me to wait \$5.00 one whole 6 7 year?" At that time he said he 8 told him, "As long as you live it's for that he says, 9 "you're getting \$5.00." He said he told him that he 10 was going to go back home and ask his wife what she 11 thought about it. He said he went and seen her and 12 she told him, "Take it, you're not going to be lucky 13 all the time, accept that treaty money for our 14 children." And he says he went back to Yukon, around 15 Dawson and he say he stayed there many years again 16 and then came back here afterwards. 17 He says a pipeline is 18 19 going to come and people are talking on this Inquiry think about it and he says what they all 20 say, he says, me I don't think that. 21 22 If this pipeline comes, he says, our children, he says, will get a lot of 23 help from it. A lot of people think the pipeline 24 is going to kill animal or game, but he says 25 pipeline is not a poison. He said all the children 26 are going to school, and he says they're getting 27 high in grades and he says he is referring to his 28 29 grandchildren that are now living in Aklavik. 30 He said after, he says,

the older people pass away like, and then he says the younger children they're educated, he says, 2 they can make their living like white people. 3 He says if they want the 4 pipeline now they can bring it and he says if they 5 don't bring it now he says that one time to come, 6 7 he says it would have come. That time he says if they don't bring it now and he says when the time 8 comes they're going to put the pipeline through, he 9 says, I wouldn't be around anyways, he says. 10 This is all I have to 11 12 say, Mr. Berger, and thank you. THE COMMISSIONER: Thank 13 you? very much, sir. 14 15 (WITNESS ASIDE) KAREN GRAHAM sworn. 16 17 THE COMMISSIONER: 18 go ahead, ma'am. 19 Α My name is Karen Graham and I am one of the nurses in this 20 community. The paper that I have was not prepared 21 22 for the pipeline Inquiry. We presented it at the 23 AA workshop in June. Elizabeth and Neil Colin 24 have requested that I read this again to illustrate 25 the problem caused by alcohol in this community and 26 his fears that these will increase during the 27 construction of a pipeline. 28 29 The nursing station sees a wide variety of problems, due directly and indirectly

to the excess use of alcohol.

The most obvious use and the one most people think of immediately is due to the fights that alcohol starts. We have to stitch up cuts from fist blows, knives and falls. Blows to the head may cause concussion and unconsciousness. The trouble with this kind of injury is that alcohol masks all our danger signs. Alcohol affects the pupils of the eyes, speech, reflexes and coordination. These are the very things we want to watch in a head injury. It makes a concussed drunk a dangerous and worrisome patient to have around, because his symptoms are not necessarily an accurate view of brain damage, but may be due to the alcohol.

The number of people we see varies with the time of year and how many people are in town. From the middle of last December to the end of April, we rarely saw less than three people a week needing sutures, and sometimes as many as six. This 156 in half a year does not include those who never come for treatment. We know that there are quite a few who never do because often people ask if we saw so and so, if we stitched up so and so, because they saw them in a fight with a big long cut.

During the summer and early fall, during spring ratting when a lot of people are in the bush our numbers decrease quite sharply. We can notice an increase when everybody in town comes in, such as for the Berger Inquiry, we have had an

increase already because during this last week there are more people in town and you can notice a definite difference, we are much busier.

Broken bones are a regular

occurrence, either because of a fight or because some one is so drunk that his co-ordination is completely gone. He can't walk and keeps falling down. May trip over something that he hits too hard.

Another danger becomes apparent in winter. If someone stumbles and L falls into the snow, he may well remain there and freeze to death. If it is not that serious or dramatic, we may just see him at the Nursing Station with I frozen cheeks or ears or hands or feet. Alcohol had made him so numb and unthinking that he did nothing to prevent this, and sometimes it would have been easily preventable.

This winter there were only three serious freezings, but when you consider that two were due to alcohol and could have been avoided, that is too many.

Alcohol also damages the body itself directly. It can cause ulcers by irritating the lining of the stomach, and we have a good many people in this community who if they do not actually have ulcers, have alcoholic gastritis, and we see them quite frequently. Alcohol can irritate the vocal chords so that one's voice is always harsh and rough and we say someone has a "whiskey throat".

Some people become so

nervous after drinking that they can't cope with 1 the slightest problem in their life. If anything 2 goes wrong, they cannot sit down and say I have a 3 problem, let's solve it. They panic or they try to 4 ignore it by drinking more. We have a fair number 5 of people in town with this problem. They are not 6 fulfilling their own potential as people and they 7 are not of any benefit to their community. 8 We have been quite lucky 9 in Fort McPherson in that we have not seen any 10 liver disease, but I would like to mention --11 12 THE COMMISSIONER: Any what disease? 13 Liver disease. Α 14 THE COMMISSIONER: Liver, 15 16 yes. Cirrhosis of the 17 Α But it is also damage to the body which is 18 aggravated by alcohol, and once the liver ceases to 19 O function, brain damage and death will follow. 20 A very dramatic and worrying 21 result of alcohol is the overdose. There have been 22 eight this winter since I came here in September. 23 Three children have been poisoned because their parents 24 were drinking and did not notice what their children 25 were into. All three of these children were extremely 26 lucky. They could have died very, very easily. 27 Accidental poisonings are bad enough, but easy enough 28 to understand when you think of how easily children get 29 into anything and everything, but it hurts more and

upsets me more when you know that the children had two 1 or three unsupervised hours to eat dangerous pills 2 because his parents were drinking. 3 Young girls who drink and 4 who are not getting the attention they wish may 5 sometimes take pills. Their brains are so 6 befuddled that they cant think of a good and 7 acceptable way to get attention and therefore take 8 pills. We have had three of these this winter. 9 Occasionally an alcoholic 10 overdose may simply be a mistake, something that 11 could be a tragic mistake, so far has not been. 12 Thinking to take an aspirin for a headache, a drunk 13 may just keep taking all the pills in the bottle, 14 forgetting that he has already taken one. 15 16 The most distressing effects of alcohol that nurses see are the problems it causes 17 in the family. The relationship between the husband 18 and the wife suffers almost immediately. There is no 19 real communication between them, and any irritations 20 which exist become greater when drinking. 21 22 quarrels, but no real attempt to salve a problem, neither of them will ever sit down and say, "Listen, 23 what -- when you do this it really, really bothers 24 me," It just builds up and builds up inside until 25 they're drinking and then a fight starts. Sometimes 26 a man will beat his wife, not because he hates her but 27 because he can't stand himself and his own failures, 28 and when he is sober and remembers what he's done, 29

he feels even more ashamed and guilty which

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28 29 often leads to more drinking. The wife who is always being beaten may come to believe that she is such a bad person, that maybe she deserves this beating, maybe she is really doing something wrong and she really deserves being beaten like this all the time. And if she feels like this she will never ever try to improve things or she may feel so helpless that she becomes convinced that there is nothing she can do to make her life better. She feels that she is not in control of her life in any way.

There can be no argument about who suffers most from alcoholism in a family, and that is the children. Parents who drink may simply neglect their children. This means inadequate food and clothing, no supervision to stop them from doing dangerous things or not bringing them for medical treatment until long after they become ill. Sometimes they arrive at the Nursing Station with something that might have been minor and easily attended to four days previously, but which has progressed to such a state that the child is very, very sick and sometimes you begin to wonder if a family is drinking, whether you can trust them to carry out the instructions that you give them with a sick child. And it is something that you worry about when you send a child home with someone, with a family who drinks quite a lot.

Once in a while a drinking parent will take out their frustrations on their children and manhandle and beat them.

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There is a much more subtle and important damage done to the children of alcoholics than physical neglect and beating. This damage is to the children's view of himself as a person of worth in his world. If a parent is too involved with alcohol he may be unable to love his child or provide him with a feeling of safety and security from which he can grow to be an independent adult. Since no one appears to love him, the, child may come to believe that he is not lovable or worthwhile as a person, so he begins to feel that there is no point in trying to learn anything or do anything because anything that he starts is doomed from the start because he isn't a worthwhile person. The stage is then set for him to become an alcoholic as well, because he has no goals in life, no belief in himself, he is not an independent person, he doesn't know what his potential is. Some of the children of

Some of the children of alcoholics learn neither the ways of the bush nor do they go to school. If their parents are drinking they don't make them go to school, often times it is difficult to make alcoholic parents understand the importance of school, but because they are so involved in alcohol, they do not teach their children how to live off the land. They cannot survive in the ways of their own people nor in the white man's way. That hope is there for them to grow up proud of themselves, their people and their way of life? They begin to show the affects fairly early by becoming behaviour problems by excessive shyness, by not communicating with

other people, by acting out by aggression, beating up 1 on other younger children. A lot of problems that the 2 school teachers come to us with are because the parents 3 are alcoholics. 4 Children are wise beyond 5 their years. You have only to witness their pride 6 and support of parents who have stopped drinking. 7 They are just bursting with it. No one is more 8 aware of the strength this shows and how the value 9 of their parents to themselves, their family and 10 their community has increased since they ceased to 11 depend on alcohol. The fact that children are 12 happy when their parents stop drinking is an 13 indication of hope for the future of their people. 14 The AA has made an 15 excellent beginning in McPherson. Its members are 16 a credit to their community. It has not been an 17 easy battle, it will continue for some time. 18 AA members are often bothered by people who still 19 drink, who are upset because these people have 20 control of their lives, they are jealous of their 21 22 sobriety, of the new way their lives are going and it, makes things very, very difficult for them. 23 Even if the decision is 24 in favour of the pipeline, I feel that every effort 25 must be made to minimize the problems that can be 26 foreseen as a result of its construction. 27 Thank you. 28 29 THE COMMISSIONER: Thank you very much, ma'am. We'd like to have your statement

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so it can be marked as an exhibit, if you would let us
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2
   have it, please.
    (STATEMENT OF KAREN GRAHAM MARKED AS EXHIBIT C-54)
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                              THE COMMISSIONER:
   me, that is your statement, but when you began you
6
7
   said that some people had asked you to read it?
                              Α
                                   Yes.
8
                              THE COMMISSIONER: I couldn't
9
   hear what you said. Do you mind repeating that?
10
                                   Well, I prepared
11
   this for the AA, and Neil and Elizabeth requested
12
   that I read it as an illustration of --
13
                              THE COMMISSIONER:
                                                 T see.
14
                                   the problems that
15
                              Α
   they were talking about. They thought it might
16
   have more bearing if I did it myself.
17
                              THE COMMISSIONER:
18
                                                 Fine,
19
   thank you then.
20
                              (WITNESS ASIDE)
21
                              CAROLINE CARMICHAEL sworn.
22
                              THE INTERPRETER: Mr. Judge
   Berger, my name is Caroline Carmichael. I'm 78 years
23
         I have lived in this land all of my life.
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   first married to an Indian, he died 1928, and then for
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   three years I lived around here and then was married
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   again when I moved down to Aklavik and been there
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28
   since.
                              I came here McPherson for the
29
   first of July and then heard you and your staff was
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coming here so I waited. I've prayed for you all so
1
   you will have a good visit with the people of Fort
2
   McPherson, I have seen and heard all what was said to
3
   you by the people here for which I was very happy to
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   hear.
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6
                              Me too, I would like to say a
   few words about the pipeline which everyone said
7
8
   something about, and I agree with them. I don't war
   pipeline. "No way" I don't believe it will do us any
9
   good, it will only spoil our good land and bring a lot
10
   of problems for our young and old people of this good
11
   north land.
12
13
                              This is all I have to say
   now, Judge Berger, and thank you very much for your
14
   nice visit to Fort McPherson, we will remember you in
15
   our prayers for all you are doing for us all because we
16
   want to live happy all the time.
17
                              Thank you and may God bless
18
19
   you.
                              THE COMMISSIONER:
20
                                                 Thank
21
   you very much, ma'am.
                           That statement will be
22
   marked.
23
    (STATEMENT OF CAROLINE CARMICHAEL MARKED EXHIBIT C55)
24
25
26
                              (WITNESS ASIDE)
27
                              THE INTERPRETER:
                                                   I have
   one here, Mr. Berger, and I would like to read
28
                              CHARLES KOE resumed.
29
30
                              Α
                                   This is Charles Koe
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talking. First I'd like to say hello to Judge 1 Berger's staff and all the people of Fort McPherson. 2 This land is the best thing 3 to the northern people in all the communities. 4 don't want pipeline to go over an area is something 5 that grows on it: animals, trees and others. 6 are all six kinds of berries, roots which are all on 7 the land which make it our food. We pick these berries 8 for special occasions. Christmas, Easter, and other 9 times which we are happy for. Sometimes we can use 10 this land to grow other vegetables for our young people 11 like what they do down south. Why we talk about this 12 land so much is because we can grow more animals. We 13 don't want all sorts of noise which can destroy our 14 country and people. I see some tough times in my days 15 to get food and other things to keep me alive. 16 300 miles which they call Hungry Lake area, Hart River, 17 Blackstone. I'm not talking about myself, but about 18 most of the people which been there also. I understand 19 the pipeline they put natural gas in - different areas 20 21 down south. Next thing is going to be real gasoline so 22 the pipeline is going to be three different kinds of 23 natural gasoline, and fuel. We did not fight for ourselves until today. I understand that we should 24 fight for ourselves. About time the people for the 25 Government and the Government itself, also the oil 26 companies, about time they should get tired of Indians 27 saying yes. Time for them to say yes to the Indians. 28 Quite a few times the Chief and the Council write 29 out to federal and territorial governments and the

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staff received this letter before the boss reads it, if
1
   anything is worthwhile against them they can throw it
2
   in the garbage. his way when you write out we don't
3
   receive an answer back. Did you hear from this meeting
4
   that most of the people here talk to you about it, this
5
   means they like their land, they were through with it
6
   during their young life. This means for everyone in
7
   Fort McPherson. Mr. Judge Berger, I really enjoy your
8
   visit, and I know you'll be -- do the right thing.
9
   also thank your staff and the Chief and Band Council
10
   and the CBC and translator. Thanks to all again.
11
   wish you in good health and during your travels to
12
   communities and God Bless all of you. Sign, Mr.
13
   Charles Koe.
14
                                                 Thank you.
15
                              THE COMMISSIONER:
   That will be marked too.
16
    (LETTER OF CHARLES KOE MARKED EXHIBIT C-56)
17
                              (WITNESS ASIDE)
18
19
                              THE COMMISSIONER: I think we
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   will just take maybe five or ten minutes to stretch our
21
22
   legs and have a cup of tea.
23
                              THE INTERPRETER:
                                                Thank you,
   Mr. Berger, I have one fairly long one in front of me
24
25
   and so I would be glad if we break.
                              THE COMMISSIONER: Okay.
26
27
28
    (PROCEEDINGS ADJOURNED)
29
    (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
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1	THE COMMISSIONER: Well,
2	ladies and gentlemen, I'll call, our meeting to order
3	now and we'll resume:
4	THE INTERPRETER: I have been
5	getting letters to read for other peoples, and at this
6	time I have one here which I would like to present to
7	you and it will be my own.
8	THE COMMISSIONER: Your
9	own?
10	THE INTERPRETER: Yes.
11	THE COMMISSIONER: Fine.
12	
13	JOHN CHARLIE resumed.
14	A This is dated July 10,
15	1975, and Mr. Berger, I would at this time like to take
16	the opportunity to say a few words and before I say
17	anything I would like to say it is indeed a pleasure to
18	have you here these three nights and on behalf of Fort
19	McPherson I say we are very, very happy to have you and
20	your party here and discussing all our problems with
21	you.
22	I would like now to proceed.
23	I was elected Chief 1960 and back in by two
24	acclamations and three years of that I was appointed
25	from Ottawa and all those years I have been concerned
26	with public affairs and I've been here, I came over
27	here, and since 1929 I have seen quite a lot of change.
28	1935 I came to McPherson and I stayed around here until
29	now and people Northwest Territory are very concerned
30	about this land.

And Mr. Berger, before I go 1 2 on I would like to say the land the people are concerned about, long time ago the Hudson's Bay was 3 supposed to have claimed this land and one time 4 afterwards they went and sold it to the Crown for a big 5 sum of money and this is how the Government claimed the 6 7 land and this is how we get to understand about our 8 land. Sometime afterwards then 9 we were given Treaty 11. Now since people travel 10 around a lot and have or getting to understand more 11 12 about it. And since exploration started 13 in the North we realized more about mineral right and 14 how many mines in the Yukon and the Northwest 15 Territories all controlled by government. This is 16 where people are thinking of aboriginal rights and land 17 claim and we the people are very concerned about 18 trapping, hunting and fishing. 19 Mr. Berger, everywhere you go 20 you seen a lot about the people living and how they go 21 22 about ways and means, like last summer while I was away you been to my fish camp and only my children were 23 24 there and this is -- I was very happy you were there, 25 but I am sorry too that I was away. Anyway, Mr. Berger, one time 26 I was in Yellowknife and we had a law teacher. knew --27 his name was Mr. Thompson -- either his first or last, 28 I don't know, but he was Mr. Thompson, anyway, --29 And he had a meeting with the people in

Yellowknife and he came to Yellowknife mainly to have a 1 meeting with the people about the park that they wanted 2 set on the east arm of Slave Lake, but the people in 3 Snowdrift was concerned about that land, it was their 4 trapping, hunting and fishing grounds, so they were 5 opposed to it and I don't know how it is but I think it 6 is still not a park. And this was how he read his 7 final point, He said the wealth and the riches of the 8 Northwest Territories is here for us Canadian people. 9 So after he finished and he sat down, I got up and 10 I introduced myself and I told him, I said, "Mr. 11 Thompson, " I said, "Referring to your final point," 12 I said, "I would like to ask you when you talk 13 about the wealth and the rich of the Territory 14 is here for us Canadian," I asked him, "Who is 15 Canadian?" 16 So he couldn't say a word 17 for awhile and so right away I got up again and I 18 told him that when you talk about Canadian, I said, 19 I was the one that was Canadian, and there was time 20 ago I understood there is a department in Ottawa, 21 22 it's Department of Citizenship and Immigration, I think it is, so I said, when you talk about 23 24 Canadian I say that you're quest immigrant Canadian. And referring to the wealth and the rich 25 in the Territory, this gives us an idea how to 26 learn about all these things. 27 Mr. Berger, another time in 28 1970 I went to Prince Albert with Land Claim Commis-29 sioner, Lloyd Barber, and we went to Prince Albert

and they had a meeting with him and this one Indian guy 1 came along and he said to Barber, he said that we 2 understand that Northwest Territories was a very rich 3 Territory, but we heard that the people there are very 4 poor During 1970 I was in Yellowknife, I seen two 5 Indian who came from Manitoba and they talked with me 6 about what changes took place when the white people 7 first came into their area, and they said white man 8 came killed all the game and all the fish. 9 When we hear talk like 10 this we learn a lot from it. Beside people didn't 11 understand much when they sign treaty, 1921, now 12 when they hear about pipeline, in each community 13 people got very concerned so everybody start 14 talking about their land. They talk about their 15 game and fur, fish, timber, are all very valuable 16 17 to them for many years back and many years from 18 now. 19 Mr. Berger, I must say that I am happy to hear pretty near all the people 20 21 here are talking showing they're interested. 22 I must delete this because the question I was going to ask about the 23 pipeline was asked today so we have a good answer 24 on that so I will not ask. 25 One of the things that I am 26 mainly concerned about is the game regulation. 27 time we get to find out there is some changes in the 28 29 game and trapping regulation and without consultation

with the people and I was thinking, if there is any

change in regulation should be made, I think that the people should be consulted and, they should make a new regulation to their satisfaction.

Now this town here is in some way no satisfaction to peoples. Some of the houses are on utilidor and others have none. These houses — the houses that haven't got the utility is the people who live in it they have a honey bucket and they put them by the sidewalk and this place when you're walking on the road you find out that these roads and the ground is getting polluted all from sewage, and I think this should be well under consideration for health's sake.

I would now like to say I am happy being here and you wanted to know we all agree -- we all agree and they pointed out the way now pipeline will destroy and do many harm.

We all like to talk about our young generation and they are the ones who are going to live with all that will be coming and this is where we look into the future, should be well planned and not make mistake.

Mr. Berger, I just took a short time to write this so I had a hard time to write it because I never -- I went to school same as Mr. McDonald up at Hay River. I was sent there for five years, but due to circumstances I was called back three years. I never even made it half way past Grade three, so this is where I learned a little bit, was when I stayed with the Territorial Council and I

heard a lot and seen a lot, I made it now and I must 1 stop and thank you very much. 2 3 THE COMMISSIONER: Thank you very much, and thank you not only for your 4 statement, but let me thank you for the hard work 5 that you have done interpreting here the last three 6 7 days. (LETTER FROM JOHN A. CHARLIE MARKED EXHIBIT C-57) 8 (WITNESS ASIDE) 9 MR. FRANCIS: We only 10 have two more briefs to do. JAMES MARTIN sworn. 11 12 MR. FRANCIS: Mr. Berger, I have a brief to present to you from the chap 13 here, but it's in two parts here. One was written 14 earlier in the year and I would like to read them 15 separately, since it is two separate parts. 16 17 "Mr. Berger, My name is James Martin. 18 I am 29 19 years of age. I was born and raised in Fort McPherson." This was written in Fort 20 McPherson in January of this past year. 21 22 The Native people are not fully 23 aware of the research carried out by Arctic Gas causing them to be in a state 24 of confusion. Although the Native people are 25 considered the real experts on the impact of 26 the pipeline on their land, 27 their experience on the development of 28 29 the pipeline is a problem. Right now 30 the trapping and hunting remains undisturbed.

Year round the trappers and hunters depend on the caribou, moose, furs and fish.

What effects did the Indians down south have with such thing as the pipeline? With pipeline related activities, for instance, seismic work, which have already taken place, the native people never was consulted about its effects on the land. We can remember as far back as the mid-50's when the oil exploration began to take place. Strange helicopters flew into McPherson. Tents with white people were scattered all over McPherson.

There was only one Band Council at the time and the chief was not familiar with Land Use Applications.

The people can give evidence concerning the specific areas of land which are used by them for hunting, trapping and fishing.

The studies done for Arctic Gas is only a white observation. It's not the native kind. They are not always complete or accurate.

It wasn't until 1955 when a liquor store was set up in Aklavik, in the Northwest Territories and then transported over to a place called East Three (Inuvik, now). The Indian people began to lose control of themselves up to the present time.

Alcohol is a serious problem in Fort 1 McPherson and this possibly could become worse 2 with the roads or highways coming into the 3 settlement. Roads are planned into McPherson 4 from the northwest of Compressor Camp proposed 5 23 miles northwest of McPherson.... The camp 6 7 is expected to remain in the area a minimum of 20 years. During this long period of time we 8 expect social problems to exist." 9 He has some social problems that he expects: 10 "1) The whites will get involved with the 11 native girls. 12 2) Indian employees will learn of drugs. 13 3) Native workers at the camp will bring in 14 their friends, 15 4) Some intelligent white will plan to set up 16 a business and make a killing of the drunken 17 Indians. (This is happening in Inuvik), 18 19 5) Teenagers will become a public nuisance. 6) More crime. 20 7) The trapping and hunting will die down. 21 22 'When the Dempster Highway is completed 23 within two years, Fort McPherson will no longer remain a settlement. It will expand 24 and its present social problem will become a 25 26 resume. Today hunting, trapping and fishing is 27 important to the native people of Fort McPherson 28 29 training for employment with Arctic Gas has 30 because of the very high increase in

food prices. It's cheaper living out in the bush.

The Fort McPherson Settlement
Council (an organization of six councillors
and one chairman) has control of the local
development in the communities. In the wage
economy, the majority of the hunters and
trappers in the settlement are in favour of
remaining self-employed because of their
families or parents. The federal government
has to recognize the needs of goals of the
native people.

As far as training for employment with Arctic Gas has gone, the situation doesn't look so good. Some younger men has already gone as far outside as Calgary, Alberta, to get training and are eventually returning back to their home communities. The feedback on that point of view is unknown and must be heard.

'Most important, the older people in Fort McPherson would like to see the federal government support them more in claiming for their land for the next younger generation.' Gemini North, a consultant for Arctic Gas, held a meeting with the people in Fort McPherson on October 11, 1973, at 8 p.m. in the Anglican Hostel.

1) The people would like to see construction camps located out of town and away from the

1	settlement.
2	2) Prohibit the movement of workers into the
3	community.
4	3) Give the people time to think about the
5	impact.
6	4) A recommendation to present to the
7	government along the pipeline route for
8	possible problems.
9	5) Natives need to understand development
10	planning.
11	6) Avoid tax on land.
12	7) Better housing conditions.
13	8) The pipeline is too close to Fort
14	McPherson.
15	9) Trappers be paid for damages in their
16	area.
17	10) A biologist to give information about his
18	study on the pipeline in the delta.
19	11)Trained people be given higher class jobs.
20	They require more practical work to become
21	qualified.
22	This was some feedback from the audience at
23	that meeting. Gemini North did not stay in
24	Fort McPherson long enough to understand it
25	as a community." That is number one.
26	THE COMMISSIONER: How long
27	were Gemini North in Fort McPherson?
28	MR. FRANCIS: Oh, you could
29	direct that question over to this particular guy.
30	A I think they were in

Fort McPherson for about seven days. 1 2 THE COMMISSIONER: Thank you. 3 Carry on. Oh, yes, that's 4 MR. COLIN: 5 the same James Martin here, he has a brief here he presents to you, it is dated July 9th, just written 6 7 yesterday. "Mr. Berger, I understand that part of Indian 8 affairs and Northern Development is a development 9 of the federal government. Mr. Buchanan is the 10 new minister responsible for Indian people in 11 the Northwest Territories. The federal government 12 is appealing the decision of Judge, Mr. 13 William Morrow, saying the Indian people have 14 rights to 400,000 acres of land in Northwest 15 Territories. 16 17 Since Mr. Buchanan being the new minister, we hear he is not making any efforts to 18 help the native people with their land claims. 19 Canadian Arctic Gas is a consortium 20 of approximately 22 different oil companies, 21 22 both from Canada and, the United States. want to take gas from Alaska to the United 23 States for billions of dollars. What will the 24 Indian people get from this project? 25 Mr. Berger, in recommending your decision 26 to the Minister of Indian Affairs and Northern 27 28 Development in Ottawa after this very important 29 inquiry I would like to predict what Father 30 Adams of Inuvik, that if the Indians do not

1	meet their demands there will be frustration
2	and hostility which could lead to riots when
3	the pipeline will become one big cloud of
4	smoke. James Martin."
5	Thank you.
6	THE COMMISSIONER: I'd like
7	this statement of Mr. Martin's marked and the second
8	statement that he wrote today marked "A" to the number
9	that you give to his first statement.
10	(STATEMENT OF JAMES MARTIN MARKED EXHIBIT C-58)
11	(STATEMENT OF JAMES MARTIN DATED JULY 10, 1975, MARKED
12	EXHIBIT C-58A)
13	THE COMMISSIONER: Thank you,
14	Mr. Martin.
15	CHIEF CHARLIE: I have one
16	short one here, Mr. Berger.
17	ROSIE STEWART senior, sworn.
18	CHIEF CHARLIE: And the
19	letter reads:
20	"Dear Berger,
21	I am very sorry that I can't
22	talk myself as I never come to meeting
23	often before this meeting, so I am just going
24	to thank you and your party,
25	also the chief and the councillors of
26	Fort McPherson. I really don't know what
27	to say, now I am going to tell you that my
28	dad died in 1946, after that me and my mom
29	and I started making our own living as my
30	brother and sister were small. At that time

1	my mom and I done our best on the trapline
2	and my dad left us behind with right up until
3	now. But today I'll tell you, it's not like
4	the years back since the road came through
5	the Delta each year to me. In our area
6	whatever we hunt and trap for as well as fish
7	is getting less each year. I'm pretty sure
8	that as I see it myself I remember in 1951
9	myself and my brother, one of my uncles went
10	out on our area two nights. Between three of
11	us we kill 279 rats. But now after the road
12	came four through, they made/bridges across
13	the creek. We go up by kicker and boat to
14	work for our living and this spring my
15	brother went up the creek to hunt, camped one
16	night, next day he come back with two rats.
17	You can see why peoples don't want pipeline
18	and I agree with everyone who don't want the
19	pipeline through. That's all I'll say and I
20	hope you have a pleasant journey and good
21	luck to you and your party. Thank you very
22	much for spending some time with the
23	community.
24	Rosie Stewart, Sr."
25	THE COMMISSIONER: Thank you.
26	(LETTER OF ROSIE STEWART SR. MARKED EXHIBIT C-59)
27	(WITNESS ASIDE)
28	JOHN SIMON resumed.
29	A Mr. Berger,
30	everything I seem to write down is brought up

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before I get a chance to bring my presentation to you, but this is the third one \*I wrote now and I am going to read it as it is written, even though some of the things have been mentioned already, I'll just read it through as it is. Mr. Berger, as a member -My name is John Simon and I was born and raised in Fort McPherson. Besides being a member of the band council, I am the Chairman for the Fort McPherson Settlement Council. Mr. Berger, as a member of the band council and Chairman for the Settlement Council I now present to you a summation of what was said to you during the past three days. We from the band council and from the Settlement Council which I now represent, are under the impression that from all the statements presented to you, Mr. Justice Berger, at this hearing, will understand the concerns of the people in this community on how the pipeline will affect our lives both socially and economically. And how much any major projects carried out in this part of the Northwest Territories will mean in the destruction of the livelihood of the Indian people. And we also hope that you understand that the people were trying to convey to you in 27 28 the best way they know how, to explain how the exploration carried out during the past years have already damaged a great part of their lives and livelihood.

And we also hope that you 1 2 understand how the people are trying to tell you how much say we have in decision making and planning for 3 the future of our children in the community and in the 4 Northwest Territories as a whole. 5 We also hope that you 6 understand that the people live in a different way 7 to the white man and that the food we eat is 8 different to the way the white man is used to. 9 And that this is part of 10 the reason why young people do not stay away from 11 the community to finish their training at Fort 12 Smith or at the Yellowknife School, and that this 13 is the reason why the men and women do not hang on 14 to their jobs out of town. 15 16 And we hope you 17 understand that we are requesting a part in the planning and building of the Northwest Territories, 18 such as the pipeline. 19 And that the consultation 20 of the government and other big companies to the 21 22 people before planning a project like the pipeline does not mean that our proposals will be accepted 23 24 by those involved. 25 And that the projects will be carried out regardless of any protest we 26 may raise against the effects of such projects that 27 will in any way interfere with our way of life, 28 29 such is the case in building the pipeline. 30 And we hope that you

understand that we are asking compensation for any 1 damage incurred from any major projects carried out 2 anywhere n the Northwest Territories that will 3 affect our hunting, trapping and fishing areas. 4 And we hope that you 5 understand that we do not want any projects such LS 6 7 pipeline or mining to be carried out before a satisfactory land claims, land settlement. 8 And we hope you understand 9 that our way of explaining our wants and likes are not 10 fully understood by the white man and vice versa. 11 And we hope you understand: 12 hat all we are asking for is a chance to prove that e 13 can handle our own affairs in our own way, and hat so 14 far the Government has been running our lives telling 15 us that we must change our lives and live like he white 16 17 man. And we hope you understand 18 that we cannot change our ways, some have tried but 19 20 they always came back to the old ways. We hope that you understand 21 22 that we tried to reason with the Government, but they 23 do not understand what we are saying -- trying to say, and they won't give into our demands only because it 24 25 does not fit in with their way of life. And we hope that you 26 understand that the government will be involved in 27 28 their own problems, that they will not have time or take the time to listen to us. It has always been this 29 way and it will always be unless we take it into our

own hands to change some of the policies of the 1 2 Government. 3 We hope that you understand that we do not want to live in government housing, and 4 we hope that you understand that we do not want to 5 live on welfare. Our fathers never did, so why should 6 7 we? We hope that you understand 8 that the land we are claiming is the only security we 9 will have as a starting point to regain our 10 independence and to regain our long lost pride. 11 And we want you to know that 12 if all we tried to convey to you at this hearing is not 13 fully understood, the hearing of the past three days 14 have been in vain and since this is the only 15 opportunity we have to present our concerns to 16 the government concerning all major projects carried 17 out in the Northwest territories, and the effects it 18 will have on our way of living and what danger and 19 destruction it will cause us both socially and 20 economically. Then we are no better off then we were 21 22 before. 23 What I have said and was said by the people of this community was said or will 24 be said by all other communities along the Mackenzie 25 River, since all Indian people live a life similar to 26 each other and it will take a long time to change them 27 if they are ever going to do so. 28 29 We want you to know, Mr. Justice Berger, that we have all heard and some of 30

1	us have seen what happened to Indian people down
2	south and we don't want that to happen to us here
3	in the Northwest Territories.
4	Maybe what we have to say
5	to you at this time does not fit in with the
6	pipeline as you understand it, but to us it has
7	everything to do with the building of the pipeline.
8	We understand that the
9	gas and oil has to be moved out of the north to be
10	used down south. We understand that it is
11	necessary to the white man, but what we are asking
12	is necessary to us as well.
13	The only solution is to
14	get together and seriously consider the problem
15	from both sides. I am sure that there is a
16	satisfactory answer to the problem.
17	What more can I say or
18	what more can we say, Mr. Justice Berger, and for
19	whatever you try to accomplish for us we know you
20	will handle everything without prejudice and that
21	you will not take sides. But will follow the
22	procedures of the law every step of the way.
23	That's all, thank
24	you.
25	THE COMMISSIONER: Thank
26	you very much, Mr. Simon.
27	
28	(SUMMARY OF JOHN SIMON MARKED EXHIBIT C-60)
29	(WITNESS ASIDE)
30	JANE CHARLIE sworn.

Α Mr. Berger, staff of 1 2 CBC, Chief , lady and gentlemen, I'm not from here and I missed the Berger Hearings in McPherson. 3 was really looking forward to it and I was thinking 4 to myself that I have to come through with it while 5 I'm here. 6 7 To start off with, Mr. Berger, this land is our land. We were on it long 8 before the white people and when I think of this 9 pipeline I just get so sick of it. That's how much 10 I don't want it to come through. 11 Sure we all know it going to 12 come through even though we don't want it to come 13 It's going to spoil our land and its people, through. 14 especially the young people. I say this because I see 15 things with my own eyes through the white people, Mr. 16 Berger. Some white people are real good and some are 17 I say this because I have girls too. 18 like dogs. see what it's done with my nieces in Inuvik, Mr. 19 Berger. My sister is right here in this meeting. 20 niece was nice girl until one day one white man came 21 22 along and told her that he was single. After she became an alcoholic and that white man is gone. 23 One day when I was with my sister in Inuvik, 24 she had a phone call from Vancouver and someone 25 asked her if she was Mrs. Greenland and she 26 said yes and this woman told her, "I heard 27 your daughter is going out with my husband." and my 28 sister told her, "I try so hard to talk to my girls to 29 be good and your white women's husbands 't go come

down north and say they're single. They don't go only 1 with my girls, they go with the Eskimo girls too. 2 don't you white women come with your husbands, don't 3 ever phone me again." 4 When the road came to 5 McPherson last year, the first taxi came to town. 6 The next day two girls were missing. My cousin was 7 looking for them and here they had taken off with the 8 taxi. All that makes me mad, that's why I don't like 9 the pipeline. These are my nieces, they're just like 10 my own girls. Now I worry about my own girls, how 11 they will grow up. When I hear that there's going to 12 be 800 people in every camp, I hope they make a law 13 that the white people will have to stay away from the 14 Town of McPherson. Like I said before the white 15 people are good but some are no good. 16 The same thing with the 17 If somebody reports to them about underage 18 RCMP. girls that drink and run around they don't do 19 anything, they just tell us it's your kids, you try 20 and make them good. This again, I see it. Some women 21 22 go to the RCMP and they ask me to go and interpret for them, that's how come I know. The Indians are not 23 stupid as they think we are. We just take one look at 24 them and if they don't like us we know it. 25 something can be done for us for this. 26 Another thing I hear the 27 white man say, "The younger generation don't go out in 28 the bush anyway so they can put the pipeline through," 29

and that's BS. Because right in McPherson there were

no rats in three years and this spring there were lots 1 of rats. And I've seen some Grade 12 students go out 2 and catch those rats. Sure, they still want to go in 3 the bush. When there's caribou, they all go out 4 there. You can't say those young people forgot what 5 to do in the bush. They can't get stuck in the bush, 6 7 they know what to do. And I'm the one that goes in 8 the bush, every year. We never miss and I don't 9 believe them saying they never spoil the land. 10 spring in April, I went out in the bush. 11 my husband every day to haul caribou and my husband 12 showed me where they had a camp and where they 13 dynamite. It was quite a big place, not one caribou 14 track was on that part. Outside of that part it was 15 just tramped-with caribou tracks. There used to be 16 lots of rabbits and ptarmigan, now there's nothing. 17 Fish is the same way. They spoil two good fish lakes 18 there. We used to get fish for a year from those two 19 lakes. Now, you're lucky if you get one. 20 21 They even spoil the creeks, 22 we never get fish at the mouth of that creek again. you see, this proves that they do spoil the land. 23 never ask us to come in the land before, they start 24 these things. Now they got us to the worst part, they 25 want us to say something. Why didn't they ask us when 26 they started to cut up the seismic lines. They never 27 28 think, they just go everywhere they want. 29 I have a lot more to say, but I think this is all I can say.

Thank you very much, I 1 2 wish you all the luck. And with the strength of God, you will help us Indians. Thanks again. 3 (WITNESS ASIDE) 4 JOHN ITSI, Resumed 5 Good evening ladies 6 and gentlemen, Mr. Justice Berger, you heard the 7 Department of National Health nurse there and the 8 group were very concerned about alcohol. 9 Alcoholism in the community. 10 I wonder if you could 11 recommend to the Territorial Government if we could 12 have a recreation-hall. Like here in the community 13 we have no place -- like the young people have no 14 place to go -- especial) yin the winter time. 15 have no place to go, the only thing they have to do 16 is drink, and I know it myself because I take part 17 in many of the sports and like we have no place to 18 go, just the gym here, but you know you have to go 19 through the principal and sometimes the principal 20 is not in and then what else you have to do but go 21 home and visit your friend and start drinking and 22 the next day you have a little hangover and you 23 drink some more and this is the truth and every 24 25 jack one of us knows that. 26 In 1966 I remember we had a dance, prior to 1966 we had our own community hall, up 27 beside where the new Bay is now and I believe that the 28 Department of National Health and Welfare tore it down 29 and the Government, if I am correct in saying this, 30

said that they were going to build another one, and we 1 never seen it yet, and six 2 years ago when the Settlement Council first started, I 3 was on the council and John Simon was there and some 4 other teachers and a couple other businessmen were on 5 the council. We put in a proposal to the Territorial 6 Government for a recreation hail and since then we have 7 -- there has been no feedback from the Government, they 8 said you guys fix up your own plans and like when you 9 fill in your plans it's got to go to the D.P.W. 10 course, we're not that capable of making our own --11 drawing up blueprints, and if you sent to D.P.W. 12 they look at it as fire regulations and they throw it 13 back to you and say it is no good, do it over again, 14 and this is going to continue and they've been giving 15 grants away for say, they give Fort Rae six or to ten 16 thousand dollars for their community activities, and 17 why cant they just give us money to build our own 18 recreation hail? That way you solve all the problems 19 and drinking, and there is no way out of it. These 20 groups and nurse, and myself, we talk about 21 alcoholism, you hear it on the radios, you hear it all 22 over Canada that the natives are drinking, and the 23 whites, they're no different, and what we need is 24 someplace where we could go even now. Like when the 25 Chief on July 1st wanted to make feast, you got to 26 phone the Superintendent of Education in Inuvik to get 27 permission to use this place and permission to dance in 28 here, just like we've got no say in the community, we 29 are all governed by somebody, somebody is on top of us,

somebody is on top of education, somebody is on top of 1 trapping -- like we can't make our own decisions: we 2 do make them, we request them to the Government, they 3 take it and I don't know, we never hear no answer, and 4 you ask any one of Trapper's Association or anyone of 5 the groups, that this is a true fact. 6 7 I'd like you to recommend 8 to the Territorial Government that they do something about a recreation hail in McPherson 9 before it is too late. You could come back about 10 five years again and you'll still hear how much 11 money we spend on alcohol, how much guys got picked 12 up, how many canoes somebody could have bought if 13 they weren't drinking -- we've got to have a place 14 to go. There is no way out of it. 15 16 I know a lot of the young people, even -- there is a guy here who is a 17 carpenter, and he is a good carpenter, he told me 18 that there is no place for him to go so he's got to 19 drink and he gets drunk and he stays drunk for 20 about four days, never goes to work and then, you 21 22 know, things like that, you have to have some place to go, and if that's the truth I could ask -- Neil 23 Colin could either nod his head or disagree with me 24 25 -- is that true Neil? MR. COLIN: I agree with 26 27 you that there has to be some place for young 28 people to go. Okay, that is all I 29 Α have to say and I hope you recommend that to the

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Territorial Government, for, like we put in pro-
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   posal to send out people on the land too, like what
2
   they done in Good Hope last year -- they call it --
3
   Territorial government call "outpost policy" and
4
   they gave Fort Good Hope Trapper's Association
5
   $10,000 to send them out on the land and it was a
6
   success, and then we put in a proposal and we never
7
   heard about it yet. Johnny is the president of the
8
   Trapper's Association and he never heard nothing
9
   about it. You see we get tired of writing letters,
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   we get the settlement secretary piled up with
11
   letters and then she ships them out and then there
12
   is nothing, no feedback. Maybe it should be a
13
   different government -- maybe Indian Affairs should
14
   take over.
15
16
                              Okay, thank you.
                              THE COMMISSIONER:
17
                                                 Thank
                    Thanks very much.
18
   you, Mr. Itsi.
19
                             Well, that may well be
   all of the people who wish to speak. Do you wish
20
   to say anything, chief?
21
22
                              CHIEF CHARLIE:
                                              Yes, I
23
   was just waiting.
                              CHIEF JOHNNIE CHARLIE resumed
24
25
                             Α
                                   Mr. Berger, sitting
   here listening to my peoples talking to you about
26
   how they feel about the pipeline coming through in
27
   their land, you have heard 62 peoples now telling
28
   you what they think of their land and I agree with
29
   everyone I of them peoples who present to you.
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We live in this north. We 1 2 were born here and we were raised here and we make our living in the trapping and hunting and fishing, but 3 most of us, we don't have steady jobs. 4 When trapping season opens 5 in November we have to start working for our dollar, 6 7 which means if the temperature drops to 50 or 60 below you still have to be on your lines. 8 when you are on that line, you want to warm up, you 9 have to make a fire, melt some snow and make a cap of 10 tea, and you sit there shivering drinking your tea 11 when the steady employed persons they can go in and 12 out of the building and have their coffee sitting at 13 the table. 14 At one time, Mr. Berger, we 15 had a lake northwest of here -- which is named Husky 16 17 The reason they call this Husky Lake, the name of it, is just the shape of a "H", and there used to 18 be lots of fish on that lake. I remember in 1963 19 Imperial Oil started working in this area, they 20 passing that lake and they done some blasting on the 21 22 edge and the next fall, there was a couple of guys, they went to freeze in there, they're going to kill 23 lots of fish. They were up there for about a week. 24 25 They had to come back. The lake was no good. It was not good because they 26 had nets on it and the fish wasn't there. So everybody 27 talking about these oil companies ruining the country. 28 It's right clean around McPherson and Arctic Red, 29 Inuvik and Aklavik, and you heard from Aklavik peoples, 30

complaining about the oil exploration. 1 2 When we peoples go hunting across the mountain by Skidoos or dog team, we have 3 lots of creeks to cross ahead of us. Now, you could 4 see some of these exploration seismic lines, are 5 putting out creeks themselves. 6 7 I looking at a picture like that, Mr. Berger, the peoples are scared to 8 see the pipeline came through, that it'll do 9 more damage to their country. Talking about 10 Husky Lake, no more fish on it. A few years ago 11 I had one guy with me. We were setting on one 12 lake down in my area. When we looked at his net 13 there were two or three big holes in these nets. 14 At the time my dad was living, I told him and he 15 said there is some northern pike in that lake, 16 17 maybe five or six feet long. Now, that's the one that was tearing up the nets. 18 19 Thinking about it was thinking of put a fishing lodge there, its a good 20 21 lake for plane, and I caught one of that fish in That same winter there was a seismic 22 camp right on the edge of that lake, when I was 23 looking at my traps. I stopped at that camp and 24 the crew all came out. They asked me what I was 25 I told them I was looking at my traps, 26 this was my line, there's few lynx that year, 27 and the bulldozer been dozing over four of my 28 29 traps, on the edge of the road there there was a

half a link which they had been cutting in half

with a blade. Can't find the traps so I never 1 bothered it. 2 So I tell him I don't 3 mind about the four traps, I told him I could 4 buy them four traps, but I tell him that the 5 fish that you're losing for me on this lake, I 6 7 said, maybe they'll never come back. I asked him if he had done any blasting on that lake, he 8 said, no there were three holes we blast. Well, 9 I told him three is enough to kill off the fish 10 in that lake. 11 The next fall I set two 12 net on that lake and three days I got one little 13 jackfish. 14 Looking back at all this 15 makes the fellow trapper or hunter think more of 16 the pipeline that's going to come through. Mr. 17 Berger, as I said, you have been listening to 62 18 peoples all against this pipeline. They are all 19 against it because it is going to ruin their 20 country and where do we go to hunt? Where are we 21 22 going to teach our kids to live off the |and. Peoples are complaining that the pipeline is too 23 close to our town. We complain over and over, 24 still we have never been heard. Mr. Berger, I hope 25 that you are not just sitting with us and listening 26 27 to us. I hope that you can back us up on this. 28 The pipeline that is down here about four miles, even if it was ten to 29 fifteen miles away, we will all be still chicken

but it is about four miles from here where we can 1 just about see them working with it. 2 3 Should anything happen four miles down here, what is going to happen to 4 the Mackenzie Delta? We have two communities below 5 us, Aklavik and Inuvik, and then they'll go right 6 7 down to the coast. Some people are saying, 8 and I agree with them, that they say the pipeline 9 should be put across the Shallow Bay over to the 10 other side, but there you have Tuk peoples too and 11 they won't go for that, but if anything happens 12 there, it will be down below the Mackenzie Delta. 13 We've heard already that 14 there is one down in Alaska. Maybe they could put 15 it down there. 16 17 But three weeks ago, they were having a meeting right here and in that 18 meeting they said that they had some information 19 saying that tie Gas Arctic wants 16,000 pilings 20 from the McPherson area. We have that piling in 21 22 our area. Who is going to replace them after we cut them? Once you cut a tree down it won't grow 23 again, the stump dies and we lose that much. We 24 get money for it, but the money don't go far with 25 the price of stuff that is in the store now. 26 27 So Mr. Berger, on 28 listening and seeing the slides of Mrs. Simon reminds of us of the way that McPherson used to be, 29 ten, fifteen, or twenty years ago, that McPherson

will never again look like that. 1 The 16,000 pilings that 2 Gas Arctic want,: its going to leave a lot of 3 damage behind. What -- even you disturb the 4 permafrost little, that start giving, and the brush 5 that's going to be left behind is going to be a 6 7 fire hazard. And if the pipeline come through and anything happened to the brush piles, start a fire, 8 the pipeline will be in danger of fire and it will 9 get worse. 10 Before anything happens 11 you've heard from the trappers and the hunters and the 12 peoples of Fort McPherson, how they are all against the 13 pipeline. 14 Last winter, peoples had a 15 good time here with lots of caribou, but that 16 17 caribou is all down where that proposed gas line is now. I stay about four miles from the mountain, 18 that's where I got my cabin, and there's one oil 19 outfit that drilled a hole there about four years 20 ago, and I have worked on the rig and I know what 21 22 the place looks like after they've finished and that one area last winter there was lots of caribou, but 23 the caribou never went there. I don't know if they 24 smell that stuff under the snow or -- things like 25 The blasting that they are going to do for 26 this. the pipeline will kill and scare more animals out of 27 this country and where will we be? We will be still 28 29 here. 30 We are trying to teach

 our kids to live off the land. There is lots of kids are interested, they like going to the bush, but after our land is being destroyed there will be nothing to take them out there for, so before all this happens, that's why we are fighting.

The delta is the bank to the trappers and hunters. On the 15th of June the ratting season closed, but everybody quit before the 15th to leave a little for next year. So by leaving it for next year, and then next year the oil companies come blasting around the edge of them lakes and then the trapper loses all of them rats. The trapper is trying to do good for himself, but there's oil outfit that doesn't care for the trappers and they just kill off their fur.

In 1971 in three weeks me and my son we got 1,180 rats. A year after that seismic line went through there, we never even got 700 rats. It is going down worse this spring. The lines the seismic lines put through the delta, they dam creeks with logs, mud, they never take it away and then this builds up with mud and then it is like a beaver dam.

I had a friend of mine went working with me down on that area where I was shooting rats and we were going to make short cut down this creek, I told him to go down this creek. We started down, there was too big log jam, we couldn't go through, that oil outfit left the bridge there.

Sometimes they blast by

1 l	beaver house, well, they kill them beavers off too.
2	So all this is making the
3	peoples talk, but we just can't seem to get any help
4	any place. Mr. Berger, I know that you are sitting
5	there listening, and I hope you could help us, back us
6	up on our complaints about the pipeline. I have a
7	piece written right here which John Itsi just mentioned
8	to you, that you seen for yourself last night where we
9	danced. If we had a place to dance or a hail of our
10	own, we'd never bothered this place last night. That
11	is why we have to borrow this place to dance.
12	Alcohol is a problem in
13	this town, as people say, it is true. Our young
14	peoples got no place to go, nothing to do. This is
15	why the drinking is a problem. So by listening to
16	us, Mr. Berger, and I think you have a few more to
17	listen to.
18	With this I will close for
19	
_	now, thank you.
20	THE COMMISSIONER: Thank you
21	very much, Chief.
22	(STATEMENT OF CHIEF JOHNNIE CHARLIE MARKED EXHIBIT C-61)
23	(STATEMENT OF JANE CHARLIE MARKED. EXHIBIT C-61A)
24	(WITNESS ASIDE)
25	AND DELL CORPUS DEL
26	ANDREW STEWART, sworn.
27	A Mr. Berger, I want to
28	talk a little about the pipeline.
29	Last year when these people
30	that were going around with maps about the pipeline

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we asked them to put the pipeline along -- if it's going to come through -- along the coast and across the Shallow Water Bay and across the rivers down in that part of the country, so that the delta wouldn't be bothered.

You have seen and heard -I think you heard how valuable this delta is to the people, and I myself have never been working for the last six years since I got hurt and yet I agree with the people. I don't like to see that pipeline come up into the delta at all. Years ago when I used to travel with the police and the game warden I see all the cabins along the river, especially like along the foothill here, the Husky River, there are cabins all the way down and these people, they hunt for caribou and trap into the hills as well out into the delta for -- they trap into the hill as well as out into the delta, and if this pipeline was to come through, and all these stations are along the foothills, they're going to interfere with the wildlife of the country, and this is why I don't like to see it coming through there.

And then another thing, I don't think we'll get no benefit from this gas anyway, because all these houses around here are government rental house that the people are in and I doubt very much when they could get oil they are going to change to this gas, so that way I think that it is better that the pipeline goes down below. The water is not strong there and the ice

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don't bother like it does up here and it is a low country and whatever company puts in the pipeline, I'd like to see them put it down there because you heard how valuable this delta is to the people. There's Indians and the Eskimos are all trapping in this and making a living out of this delta, and as a lot of these boys said, before, they say when they work in the delta, they cross the creek, they dam it and they don't take the dam away and this is very bad because in the springtime these boys got to go around hunting and boy, when you spend a night and a day working hard and have to make portages like this it is very hard on, people, And not only that, once if it is put down across the mouth, right next to the coast there, the country is flat and I think if they buried it good it won't affect nothing and once they go across on the east side and it is still on the height of the land, it won't affect no river at all. No fish, no nothing and there will be very few places that the pipe will have to cross the river that way. So, I hope that you see that the companies that's going to put this in, pipe in, that it goes across this way, and this way a lot of the settlements wouldn't see this outfit coming around near the town. They say they don't want them around -- well, this will prevent that too, and not only that, all this side, the fowl rats, caribou, won't be affected. Once it crosses that side of the

1	country it will be on the height of the ground and
2	there's not many trappers that go in there for a
3	long ways up. So I hope that the pipeline does this
4	for us and this way it will help us a lot, we won't
5	be losing animals that the people are scared of
6	losing because in this country there are no jobs
7	along the river, very few. YOU don't see hardly any
8	boys working around here in this town while you was
9	here. There are very few that work, so this is why
10	we rely on the, wildlife? the caribou and everything
11	like this. With little money you can get the
12	ammunition and you can get your caribous, whatever
13	you need.
14	So this is all that I have to
15	say and thank you.
16	THE COMMISSIONER: Thank you.
17	(WITNESS ASIDE)
18	CHIEF CHARLIE: Anybody else
19	want to talk?
20	THE COMMISSIONER: Well is
21	there anyone else who still wishes to say anything?
22	We've heard from many people and all of the statements
23	have been very, very helpful to me.
24	Well, I think then, Chief, if
25	there is no one else who wishes to be heard, I'll
26	conclude our hearing in Fort McPherson. I don't want to
27	stop before we've heard from everybody, but it looks as
28	if we have. Is there anything else, chief?
29	CHIEF CHARLIE: No, just
30	before you close there we'd like to give you a little

present from Fort McPherson, so you go ahead and finish 1 2 your --THE COMMISSIONER: 3 Well, should just close our hearing. I wonder if you 4 5 would interpret what I say, Mr. Charlie. I want to thank all of you, Chief and Chairmen of the 6 settlement Council, members of the council and I 7 want to thank our interpreters, Mr. John Charlie and 8 Mr. Tadit Francis for being so helpful in 9 translating from English into Loucheux and Loucheux 10 into English. 11 Everything that you have 12 said has been written down and I will be able to 13 read it and re-read it as I go along with my work 14 in this Inquiry and I will see that copies of what 15 has been said here today are sent to the Chief and 16 to the chairmen of the Settlement Council and we 17 will also send them copies of all of the 18 statements that were handed in today so that you 19 will have those here in Fort McPherson for your 20 own purposes. 21 22 My job is to listen and to learn and I have listened to each one of you 23 and I have learned from each one of you, and I 24 will be thinking about all that you have told me. 25 And I want to thank you 26 for your hospitality, and my staff and I, and of 27 course the members of the CBC team, and the 28 press, we've all enjoyed our stay here in Fort 29 McPherson and enjoyed meeting all of you and we

1	will remember our visit here for a long time.
2	I think that is all that I
3	have got to say.
4	CHIEF CHARLIE: Thank you,
5	Mr. Berger. We didn't know what to get for you, Mr.
6	Berger, just a little present to take home and you
7	could probably hang it on your wall went down to
8	handicraft but we couldn't buy a necklace for you
9	because necklace won't look good on your neck, so
10	So we bought you a little
11	MR. CHARLIE: On behalf of
12	the Chief and the people of Fort McPherson, we now
13	present to you a gift as a token that your visit to
14	Fort McPherson will not be forgotten.
15	CHIEF CHARLIE: Open it.
16	THE COMMISSIONER: Thank you
17	very much. It's a very nice gift, chief, and Mr.
18	Charlie, and I want to thank all of you. This wallet
19	will be a memory that I'll always be able to carry with
20	me so that I will not forget Fort McPherson whenever I
21	have to take it out and spend any money, and you chose
22	a gift that makes it pretty certain that I'll be
23	thinking of you often.
24	So thanks very much, Chief
25	and thank you all.
26	(PROCEEDINGS CONCLUDED)
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