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)

Fort Smith, N. W. T.
April 30, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 48

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APPEARANCES:

DARRYL CARTER, ESQ., AND DOUG ROWE, ESQ.,	For Canadian Arctic Gas Limited
J0HN BURRELL, ESQ., AND JOHN ELLWOOD, ESQ.,	For Foothills Pipe Lines Ltd.

WITNESSES:

EXHIBITS:

Fort Smith, N.W.T..
April 30, 1976.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, I'll call our hearing to order today. You will remember that I was here in October last year and we held a hearing in this hall at that time, and we heard from the Mayor and the members of the Council and from a great many other people, and the representatives of the native people asked us to return at this time so they could present their views, and the Chamber of Commerce also asked us to return at this time so that we could hear from the Chamber. So that's why we're here today.

When I was here before I think I introduced the people from the C.B.C. and the media on my left, and the Inquiry staff on my right, who are simply taking down everything that is said on tape so that there will be a record of the views expressed here today. That's what a public Inquiry is all about. The things that are said are said in public and taken down so that I will be able to look at them again, and so that when I send in my report to the government they will have an opportunity of looking at what has been said.

I think I might just tell you that we've been to 28 towns and villages and settlements in the Northwest Territories and the Yukon, that might be affected by the impact of a pipeline and an energy corridor if the pipeline were established and

an energy corridor established. We've heard from more than 700 witnesses who have presented their views throughout the Mackenzie Valley, delta and the Northern Yukon, and this hearing today in Fort Smith is one of the last hearings we will be holding in communities.

After spending one more week here in the Territories we will be going to hold hearings in Southern Canada, and then returning to Yellowknife to complete our work during the summer.

So I'm here today to hear what you have to say about the social, economic and environmental impacts of the proposed pipeline and energy corridor, and to listen to what you have to say about it. I understand it's agreed that I should call on Chief Cheezie first, and then Mr. Applewhite for the Chamber of Commerce.

So if you'd like to go ahead, chief, we'll hear from you now.

CHIEF GERRY CHEEZIE resumed:

THE WITNESS: I've got a copy here I can read from if you would like a copy of it.

THE COMMISSIONER: No, you just go ahead and I'll get a copy afterwards.

THE WITNESS: The story of development of Fort Smith begins with the movement of Dene from Fort FitzGerald, Alberta, and Salt River, N.W.T. The movement of the Dene is the real story of development as seen by the Dene. The Dene have been subject to many hardships due to the massive push for

the development of non-renewable resources, the search for minerals, fossil fuels, the harnessing of hydro power energy, all for the sake of outside interests. The following story is the type of development that the Dene know is not in the best interests of the Dene and their way of life.

Since time immemorial, the Dene have lived off the land, this was the case in Fort FitzGerald, Alberta. The Dene community survived on the skill and knowledge of the hunters, trappers and fishermen, each family was independent and free to pursue their chosen lifestyle. The Dene were happy to live as they always had, free from outside influences, which would and has destroyed their way of life. The main form of wage earning was introduced by the Northern Transportation Company Ltd. (or N.T.C.L.) during the summer shipping season. The local men were employed as laborers, loading and unloading freight off barges, soon to be trucked to Bell Rock where the freight would continue its journey down the Mackenzie River. The only other form of employment was provided by the local sawmill, producing lumber and timber for southern markets.

In the long term, employment there was none, all the work to be done was seasonal. While this worked in well with the lifestyles of the Dene in Fort FitzGerald, they trapped and hunted for food, furs and for the satisfaction that this type of living brought them. The Hudson Bay Company provided the people with the necessary essential dry goods --

flour, tea, sugar, ammunition, etc. The goods were exchanged for money through the sale of furs to the Hudson Bay Company.

The only other outside form of influence was that of the Roman Catholic Church in the form of a church and a mission. These people provided the Dene with a means of communication with the Creator, and was tolerated. There was no large supply of alcohol in the community and the social life was good. The families still were very independent on themselves for their survival

But this was shortly to change for the worse, as the forward march of progress was again on the move in high places in the government. The road which linked it to Fort Smith, N.W.T., 16 miles away, was improved considerably making travel on it accessible in all types of weather. It thereby opened up the route for all kinds of change that the Dene did not expect or were able to cope with in so short a time. Liquor was easy to obtain, and was readily introduced by unscrupulous people who saw their chance at easy money at the expense of the Dene. As the liquor problem grew, the life in Fort FitzGerald changed, and the whole social life was disrupted by alcohol and alcoholic influences. During this time the children who were of school age were bused into Fort Smith, N.W.T. to attend school each day of the school year, 32 miles each day was extremely hard on the children and was a direct cause of the high dropout ratio. Dene most often travelled to Fort Smith for

different reasons, causing families to split up and destroy family unity. In the late 1950s the Roman Catholic Church moved away to Fort Smith. The priest returned every Sunday for mass but returned to Fort Smith. The biggest change was yet to come; during 1960 and '61 the Department of Indian Affairs offered the Dene of Fort FitzGerald relocation to Fort Smith. The Dene understood the offer for a better future, more work, free housing with modern utilities, electricity, water and sewer, better education for their children, more stores with a variety of goods, closer to the hospital and the government services. The Dene fully informed of the other changes that this type of relocation meant to their lifestyle. Also the N.T.C.L. freight barges no longer serviced Fort FitzGerald due to the construction of the Mackenzie Highway to Hay River, changing the river transportation importance of Fort FitzGerald, the N.T.C.L. used trucks to haul freight to Hay River and loaded freight on barges in Hay River for the journey down-river. All these developments caused the Dene untold hardships, indirectly by forcing the Dene to relocate to Fort Smith, N.W.T.

By 1965 all the Dene were relocated in Fort Smith, and the change was very visible in the way of life the Dene now lived. They were further away from their traditional hunting, fishing and trapping lands, making it more difficult than ever to get there.

The work that was promised

never materialized, and the Dene became frustrated, the availability of booze was causing the families to split up , causing the Dene to rely on welfare to survive. Because of alcohol, children were neglected, families were separated, and the old way of life was now changed forever by relocation. The situation now 20 years later is still not fully understood by the Dene. The Dene are now questioning the powers that be of the right to relocate people, thereby destroying them and their way of life.

The only means of ensuring that the generations to follow do not have to experience this type of development is through a just land claims settlement between the Dene and the Government of Canada. Any type of proposed development should firstly be fully explained and studied to understand all the undesirable effects that can cause only more despair and hardship for the Dene.

This brief here was presented on behalf of the Fitz-Smith Indian Band to the Inquiry. That's all I've got to the brief.

THE COMMISSIONER: Thank you very much. Would you pass that copy over to the secretary of the Inquiry and it will be marked an exhibit.

(SUBMISSION BY CHIEF GERRY CHEEZIE MARKED EXHIBIT C-271)

THE WITNESS: If the judge doesn't fully understand what I meant by "relocation from Fort FitzGerald to Fort Smith", maybe I could

explain it a bit more to him.

THE COMMISSIONER: Please do.

THE WITNESS: Fort FitzGerald was a community that was 16 miles into Alberta, just across the border here, Sand most of the Dene that live in Fort Smith now used to live in Fort FitzGerald up till about 1960. Then they were relocated here in Fort Smith and they all live here to this day, and there's maybe two or three families that live in Fort FitzGerald now, and the present other half, the majority of the Dene live here in Fort Smith.

There's no way that a lot of the people here still rely on hunting and trapping due to the things I said in the brief because a lot of them when they lived in Fort FitzGerald, had hunting lands which they traditionally used close by across the river and into the park and into the eastern part of the Territories. When they moved to Smith, it made it a lot more difficult for them to return to this type of living, and by that time a lot of their children had to be -- well, they were persuaded by the Department of Indian Affairs that they had to get education for their children, so they had really no choice in the matter, I don't think, and so a lot of them moved here just thinking for the best future for their children.

But as you know, there is really a high dropout ratio in Indian -- in education going to High School, and it's the case here in Fort Smith too. A lot of the young people that are grown

up, that I've grown up with haven't finished High School and a lot of them don't have the skills to work with the government or whoever they decided to work with because they don't ever fit the qualifications. So on one hand -in one way they've really lost out a great deal by relocating over here, and I'd just like to point out that this type of development I don't believe is in the best interests of the people here.

If the Mackenzie Pipeline or any other type of development doesn't look fully into all these aspects of development, I think we're all going to lose. The situation here in Fort Smith is just a prime example of the kind of things that the Dene have gone through in experiencing development. They moved away from places they lived before and they tried to relocate here, but as soon as they relocated into town they run into all kinds of different difficulties in terms of the town by-laws which control the type of buildings they want to live in because they don't fit the standards. These are all good things like I understand them ,but when you're trying to explain to the people why they're having to live this kind of life it's pretty hard for them to understand when you have to come into town and you have to follow all the by-laws; because in Fort FitzGerald there was never a Mayor, there was never an elected Council. The Dene lived, you know, very independently in each family unit and when they moved here they had to rely mostly on government assistance through welfare and other

types of government assistance which made them more dependent on the government rather than on themselves. I don't think this kind of development is in the best interests of the Dene, especially after looking at the kind of things that happened here and in FitzGerald

A lot of people, I think, didn't really realize what the difficulties would be encountered by relocating people. The generation that grew up after moving here are fully involved in the kind of things the town is trying to do, I guess, they understand the Mayor and the Council, are supposedly the recognized government body in this town and they're the ones that control and run things.

But I think in order that development of this nature ever happens again, people really have to look closely at all the aspects that relocation or any kind of development, whether it be the Mackenzie Valley Pipeline or the Slave River Hydro Dam would bring.

I think I'd just rather close with one final point, is that a development of this nature if it's going to be taking place in the Territories, especially in the communities in the north -- in the Mackenzie Valley where the pipeline is going to be, if this type of development from the example here, if that kind of development can cause that kind of hardship in communities down the Mackenzie Valley, I don't think this kind of development should go ahead. Thank you.

THE COMMISSIONER: Thank you,

chief.

(WITNESS ASIDE)

THE COMMISSIONER: Mr. Applewhite, why don't you come over here and offer us your remarks?

WILLIAM APPLEWHITE sworn:

THE WITNESS: I'll introduce myself. I'm Bill Applewhite and I'm the president of the Fort Smith Chamber of Commerce at this time, and our brief is very short.

I would like to say first, welcome again to our town.

When our committee met on three or four occasions, we had a number of people involved in preparing something for the Inquiry, and as time went on we seemed to have more and more to talk about, and some of it seemed less and less important. So time has taken its toll in some way. However, we have sit down as concisely as possible the things we want to say. Also, at a later date I understand the Northwest Territories Chamber of Commerce is making a very detailed presentation to the Inquiry and it, in a way, says what we would like to say, and so much of it might be a repeat if we were to attempt to enlarge any more on that.

However, I would say this, that what they have to say, I think, shows what investment private enterprise or the outside influence, what they have done in the north. What they have and what

they have brought to the north, and I'm not saying either it's good or it's bad.

At the present time in the Town of Fort Smith we're undergoing a period when things are pretty slack and the future looks rather uncertain. Fort Smith has survived before under similar circumstances, and it will again, we hope.

The present situation, that is what we find today and what looks like for the summer, is an example of the kind of development we are living with in the north. Here again I'm not criticizing it one way or the other. I have my own personal views, of course.

So perhaps we will lie down and be a while and we'll get up to fight again, but surely we need a transfusion this time. We must have something to go on. The Fort Smith Chamber of Commerce represents the business aspects of the northern community and is made up of responsible community members committed to the total welfare of the community. Our intent, to ensure a long-lasting benefit to present and future residents of Fort Smith.

Proposals for consideration before, during and after pipeline construction. At the present time some residents of the Northwest Territories are negotiating with the government as to the ownership of certain lands. If such residents have justifiable claims, let them be settled in fair fashion. The development of the north should not be held up because of these claims, nor should the building of a

pipeline go ahead under the guise of development unless it truly is.

Fort Smith, because of its distance from the Mackenzie valley and the proposed pipeline route, is not likely to be caught up in all the action. However, it could make a substantial contribution in those areas that may be neglected but necessary to the ongoing of life while the pipeline taxes our total resources. Here in Fort Smith we have to offer:

A stable local government

A developed townsite with expandable utilities and a stable building soil.

Hydro-electric power development on the outskirts

We have training facilities, A.V.T.C.

Two alternate transportation routes, Slave River and an all-weather road to Fort McMurray yet to be constructed.

Barge facilities at Fort FitzGerald, Alberta and Bell Rock, Northwest Territories.

Capable of servicing Fort Resolution, Rae, Edzo, Yellowknife, and points beyond.

Development in Fort Smith. The Mackenzie Highway and railway link to Hay River will be used by heavy traffic possibly sufficient to do extensive damage to roadbeds. An alternate route by road and river would ensure the City of Yellowknife, Rae, Edzo, Snowdrift, Fort Resolution and Fort Smith a vital link for supplies. Without some through service, Fort Smith could be without an adequate supply

line if it depends on existing highway route. The establishment of enlarged training facilities at A.V.T.C, could be the core base for a District Community College. Students could be trained in Fort Smith and where feasible, a training team could go out from the core resource centre in Fort Smith to teach in any accessible location on any subject.

While Fort Smith per se does not expect to be close enough to see the sparks from the welder torches, it can make a contribution by providing a training ground for every possible job of work you can think of. It is expected that the Northwest Territories local businesses, small and large will have a great need for reliable help to provide the services required for a pipeline construction job.

Development of hydro-electric on the Slave River would ensure Yellowknife, Pine Point, Hay River , Fort Smith, Fort Chipewyan and Fort McMurray an adequate power supply, as commerce generated by a gas-oil pipeline creates a demand for inexpensive power. While we in Fort Smith are concerned with our immediate area, we also recognize the needs of other communities who will be more directly affected by pipeline development, and as such we support in principle the following:

(1) Involvement of northern residents in planning, route selection, financing, and construction of the pipeline.

(2) Protection of the environment with minimum disturbance to wildlife and to those persons who live

off the land.
(3) Compensation to persons and communities adversely affected directly by pipeline construction.
(4) Employment of northerners during all phases of pipeline development.
(5) That the Northwest Territories could become economically self-sufficient over a period of the next few years if a proper climate for a financial and a petroleum resource development is created. This would enhance our chance of getting out from under the present welfare system (state).
(6) Establish a business liaison office within the pipeline company to maintain contact with every northern resident business so that all businesses have an opportunity to provide goods and services with or without bidding.
(7) That contacts be broken down so that contractors could manage the portion that his physical and financial abilities will allow. Example: Road-building, building construction.

As a final word, we hope to see a steady, strictly managed growth leading up to the construction of gas-oil pipeline. We are not in favor of the boom and bust method. We believe that it behooves every resident to play his part, supported by the Federal and Territorial Governments, who can provide the legislation for the orderly conduct and control of this major catalyst of development.

Let us be responsible citizens now, but let us also be accountable to future generations.

Thank you, sir.

THE COMMISSIONER: Thank you very much, Mr. Applewhite. Perhaps you'd leave a copy with us so that it can become a part of the record of the Inquiry,

(SUBMISSION OF FORT SMITH CHAMBER OF COMMERCE MARKED EXHIBIT C-272)

(WITNESS ASIDE)

GEORGE KURSZEWSKI resumed:

THE WITNESS: My name is George Kurszewski. I'm the president of the FitzSmith Metis Community, which is made up of approximately 1,200 people in this community, and which includes the families in Fort FitzGerald.

The position of the Fitz-Smith Metis Council is the same as other communities have taken up and down the Mackenzie River. We have taken the stand that there must be no development projects that are allowed to go-ahead before land claims settlement is reached. We believe that land claims settlement is of prime importance to all residents of the Territories, because it will answer a lot of questions that are unanswered at this present time and will show clear direction as to how developmental projects can go ahead, who will have the say as to what happens to the communities in the Mackenzie Valley, who will have the say as to what happens in our whole land claim area, and basically who will have the say about deciding our future.

Before any pipeline is allowed to go ahead and before any type of development like the different projects that are proposed around Fort Smith; I know the Mayor and his Council have supported the idea of a road to Fort McMurray, an all-weather road, and a dam on the Slave River, and different developmental projects like that.

First of all, we believe that projects such as this -- and I'm relating the road to McMurray and the dam on the Slave River to the Mackenzie Valley Pipeline -- projects such as this cannot be allowed to go ahead because of the wishes of a few people. Before anything like this happens, the whole community has to be involved in it, and if anything happens within a community we believe that it should be the community that decides it, the whole community, not a few business men, not a few people that have been elected for two-year terms and are only answerable at the polling stations, but the whole community, native people involved should be involved in deciding the future of a community.

In Fort Smith here there's been all kinds of things happening and there's all kinds of things proposed and the native people have never been involved in many of these things. We've tried to take part in certain things. We've made briefs and presentations and talked about how we feel about proposed developmental projects, and we've said time and time again that we have to reach a land settlement agreement first before any of these things

happen, before anything goes any further because we have certain rights that aren't being respected right now. There's no question in our minds that we have aboriginal title to this land and there's no question in our minds that we are the people who should decide our own future.

There seems to be some question in the Federal Government's mind and this is why there has to be a land settlement agreement reached, this is why there has to be negotiations between both parties to reach an agreement as to, well, all the different aspects of life in the Northwest Territories.

Projects such as the road to Fort McMurray and the dam on the Slave River, if not handled in the right way could destroy all the type of things that people here believe in, especially if they are allowed to go ahead without the consultation o: involvement of the native community, and which in this case here in Fort Smith makes up the majority at this time. All these different type of things that are labelled as development are, in my mind, I have trouble with the term "development" because, well it seems to be in the Territories now that developmental -- the word "development" is, I think, sometimes used as a swear word now. The term "development" has taken on a new context. I'm not sure whether it's so new, but the meaning of "development" has become more and more apparent to northerners that development is never in the interests of people in the north.

In Fort Smith here, like

Chief Gerry Cheezie outlined, the development that people have experienced, at least the major development that people have experienced has been the relocation from Fort FitzGerald to Fort Smith, and it hasn't improved anything. It hasn't improved, the lifestyle of people. What it has done is it has destroyed the lifestyle that people had in the past, the independency that people had has been taken away and dependency created to different levels of government and different government departments, and all these type of things that are labelled as "development" have taken on a context of being not in the interest of native people, the aboriginal people of the north, but have always been in the interests of a few people from elsewhere who in most cases will never live their life in: the north and just has a negative effect to the people in the north.

In Fort Smith here the development that has happened such as the relocation to Fort Smith has proved to be a bad thing for native people in this community, and the way in which these type of things happen also has to be changed. Up until now and even right now the way things are decided is through, the Town Council, which made up of one Mayor and eight councillors and even in this fashion people have a hard time to relate to the type of institution like the Town Council which goes ahead and does things without consulting the people in the community, without talking to the people that it's going to affect. It's usually done in the interests of the business men or a

very few people.

This type of thing -- we can't allow this to go on any further. Before anything of this nature happens again the native people have to be recognized as people who have a right to decide things for themselves, and have a say in their own community. At one time Fort Smith was a real community type of community. People related to one another and when things happened there was a community feeling about it. This was the same in Fort FitzGerald before the relocation, but nowadays people have been disillusioned by the type of things that have happened here, by the relocation of Fort Smith from FitzGerald, and all these type of things have broken community spirit and have changed things so much that people just don't want to even try any more, have been frustrated so much by trying to take part in these things and try to be involved in deciding things about the community and have been frustrated every effort.

When the Northern Roads Fact-Finding Tour came around last September in Fort Smith, the Fort Smith Town Council presented a paper that stated that the people t Fort Smith were all in favor of building a road to Fort McMurray, and the people of Fort Smith were in favor of building a darn on the Slave River; and because the Town Council is recognized as the legitimate governing body, these type of things are taken into that context. The Northern Roads Fact-Finding Tour, when it hears things like that coming from Town Council, it believes that

this is what the residents of Fort Smith want. But we believe different. These type of things that are proposed and so on aren't done by the residents of the community, and this isn't the way that things should be allowed to go ahead any more. We have -- now is the time that we have to look at the way things are set up and try to do something about changing things so that people are once again in control of their own lives instead of being dependent on someone else or not even bother to --

I guess what I'm saying here is basically the type of things that people are trying to strive for in a land claims settlement and this is why the stand of no development before a land claim settlement has been taken, because we have t rely on a land claim settlement in order to get in a position where we are the people who decide our own future. We have to rely on a land claims settlement to take part in deciding our own future, and this is the only avenue we've had open to us, so this is the reason why we're involved in a land settlement issue right now. If things were -- if native people in the Territories had been consulted from the beginning and had been involved in the future of the Territories from the beginning, this situation that exists today with the land claims settlement issue up in the air right now wouldn't exist at all. If people from the beginning had been involved in deciding their own future, were involved in deciding the future of their community and their homelands, this situation wouldn't exist and there wouldn't be any

claim for recognition of the ownership that native people have to this land. There wouldn't be any claim to recognize the people as people who should decide their own future, and not from have it handed down from anywhere else.

That's the reason why this land claim settlement to us is most important, is because it's the only avenue that we have left for us in which we can regain control over our own lives. Well, it explains itself why it is the most important issue, and I think that white people in the Northwest Territories can play a part in this, too. People from Southern Canada have moved up to the Territories and have been accepted, in a lot of cases people have come up here to make this place their home, some people have come here just to make money and leave again; but I think especially the people from Southern Canada who have decided to make the Northwest Territories their home can play a part in the whole situation in the Territories today by supporting the northern people, the Dene of the Territories in achieving justice that they should have, that they presently don't have.

What native people are asking for in the Territories today is nothing different from what people in Southern Canada have. People in Southern Canada have the right to decide their own future. They elect their own governments. They choose the type of government they want. They choose the way in which they can go about doing things. It's their choice, if they want to make it. Up here we don't have that choice; we

can't choose the type of government we want to have in our own community. That has been handed down through the Municipal Ordinance and things like that that have been drafted up by government bureaucrats. The Municipal ordinance was never drafted up by the native people. The Town of Fort Smith, the structure that was set up was not developed by the people in Fort Smith, and the structures that are set up and recognized as governing bodies in other communities -Settlement Councils, Hamlet Councils and so on -- were not developed by the people in the communities. These type of things have all been imposed from the outside and have never had the involvement of the people of the north in setting up these type of institutions that are labelled as the legitimate governing body.

So what we're saying today is "Hold on a minute, we don't want to go any further with this type of thing. Our right to decide our own future through our own political institutions has to be respected."

The Dene way of deciding things for themselves is different than the way the Municipal Ordinance has been set up. People don't believe that eight or nine people should decide the future of their community. People believe that the whole community should be involved in this process.

Under the Municipal Ordinance and under the present structures this can't happen. The Town Council is not tied to answering to the people. At the last Town Council election there was a lot of

discussion at the public meetings before the elections and one of the strongest things, I think, that came out of it that was raised by the native people was if a governing body is going to be representing people, then people should be consulted by that governing body to make sure the direction that this governing body is taking is the right one. At the time of the public meetings before Town Council elections all the people were running for positions more or less agreed that more public meetings should be held than one a year. People should be consulted more, and involved in deciding the future of the community, and when things are decided it should be a community decision. This was basically agreed on. All the people who ran for these positions agreed on that.

But this type of thing hasn't happened and I don't think will ever be able to happen unless the people in the community develop their own structure designed to meet their own needs instead of being designed to meet the needs of a government agency or a government department of some kind.

Before anything else happens in the Territories, I think that a very basic governing structure has to be looked at, and looked at carefully because up until now -- and it's been our experience that these governing structures that are set up do not represent the interests of the native people of the north and just don't represent the interests of northern people. So before anything goes ahead, these things have to be looked at and structures have to be

set up that are designed by northern people for the benefit of the people who live here and not for the benefit of a government department or for the benefit of people from Southern Canada who might be moving up here in the future. These type of things that are set up are important. The governing structures that are set up in a community are a real important part of the community. The future of the community lies in the hands of the governing structure, and in Fort Smith here the way the governing structure has been set up I don't think is right. People in the community here did not develop this type of governing structure, so before things are allowed to go ahead in Fort Smith and around the area, before any developmental projects go ahead the people who have -- the native people who have a right to decide their future in the way that they want have to be recognized and have the rights that people have up here to be recognized, not only by the Federal Government but by the people who come to live up here. There is no question in our minds at all that we have aboriginal rights, that this our homeland. There's no question in our minds at all that we should decide our own future, and there shouldn't be any question in the white people's minds who have moved up here that we do have these rights.

I think that people from Southern Canada who have moved up here should be supporting the Dene in their fight for justice, self determination, equality. What the native people here are fighting for is, if anyone looked at it, I don't

think there is any people would disagree with the type of things that we're going for. I know of multi-national corporations who disagree with it, and some big government bodies that disagree with it, but they don't disagree with it because it's not in the interests of the people here. They disagree with it because it's not in their interests. What we're after is our own interest. We want our views and our way of doing things to be respected. Up until now this hasn't happened, especially Fort Smith here is a real good example. Native people have not been involved in deciding things that go on here. This has to change, otherwise it will just lead to some real undesirable situations.

I can't see anything good happening in the north if the rights of native people to decide their own future aren't recognized. More and more it's becoming apparent that the rights that native people have and believe that the government respected, it's becoming more and more apparent that the governments don't respect these rights that native people have, and well, we've been forced into making a land claim because of this fact.

A lot of native people here do 't understand the way things are carried on, the way things are decided and so on. People out in the bush hunting or trapping, and game wardens come along and let them know that you can't do certain things; all the e type of things, these laws that have been made. People haven't been involved in making those laws. All

these laws have been drafted up by people from the south, people in Winnipeg, people in Ottawa, people in Yellowknife, and these laws are hard to understand. How could people who don't understand, how could these things be law to us if we weren't involved in setting them up, especially here in our own homeland? Why are our rights to hunt, why are they being eroded? Why are they being taken away? Our rights to trap and fish, why are those rights being eroded? Who has the right to take away those rights? This is what the average native person on the street asks. How come we're running into problems with game wardens? Why are we running into problems with park wardens? Why are we going to Court over hunting? We have a right to hunt in our own homeland. How come we're fined if we hunt without a licence or so on? Why do we have to go and get a licence to hunt or fish or trap when we have been doing this all along, and when our parents have done it all along?

These are really simple questions that people are asking that haven't been answered, and it seems like the only way we can get them answered is through a land claim settlement. I think that white people in the Northwest Territories should be supporting our land claims settlement and trying to ensure that the native people are treated fairly and dealt with justly. We have certain rights that aren't being respected and I think white people in the Northwest Territories should be supporting the native people in their efforts to get what's rightfully

theirs.

I don't know if there's too much more I can add. All I've been trying to do is emphasize that before any type of things happen, before this Mackenzie Valley Pipeline is allowed to go ahead or before the question of, should it be allowed to go ahead even comes up, there are certain other questions that haven't been answered that have existed up here ever since the coming of Hudson's Bay Company and R.C.M.P. and all the rest of the things that have been introduced in the Territories. There's questions that have been unanswered ever since people started moving up here from the south, and these questions have to be answered first before a consortium asks for the right to build a pipeline or any other company or government institution wants to go ahead with anything. There are real simple basic questions that have to be answered first and these questions have existed up here and are becoming more and more apparent and more and more important every day.

Finally, well in the past few years it's become so important that we had to make certain stands, we've come out with the Dene Declaration statement of rights, we've been called all kinds of names and different things by the Minister of Indian Affairs, Judd Buchanan, and we've been forced into all kinds of situations because of these unanswered questions. So before a pipeline is built, before a dam is built on the Slave River, before a road is built between Fort Smith and McMurray before any

other of so-called development happens in the Territories, these basic questions have to be answered. We have to -- the native people who are saying, "Why are our hunting, fishing and trapping rights being eroded? Who gave the government the right to take away our licences and so on?" All these questions have to be answered first.

Native people are saying that we have a right to decide our own future and through our own political institutions. Well, this is something that people believe as their right, and the way that things are decided now don't seem to be right in the eyes of native people. So before any of these type of things like the Mackenzie Valley Pipeline and these other developmental projects are allowed to go ahead, all these unanswered questions have to be answered. Otherwise it can only lead to undesirable type of situations.

There's no way that a community can develop and grow in a way that it wants to while all these questions are unanswered. The only way that a community can develop and grow is if it's done by the whole community, not by a handful of people or done by business men, or done by anybody. The whole community has to be involved in the development and growth of a community and this is what is trying to be achieved in the land claims settlement. What we're trying to achieve is a situation where, when a community develops or grows, it's done with the approval of the community, not by the approval of somebody that hasn't

even been to the Northwest Territories, or by someone else from I don't know where.

But before any of these things are allowed to ahead we have to reach an understanding between ourselves and the Federal Government as to where we stand, and where everybody stands. So I think it's important that everybody in the Northwest Territories, everyone who lives up here gets behind the movement that native people are in right now. It's important that everybody gets behind native people to ensure that justice is done in the Northwest Territories, instead of the way things have been happening up until now. Thank you.

THE COMMISSIONER: Thank you, Mr. Kurszewski.

(WITNESS ASIDE)

FRANCOIS PAULETTE resumed:

THE WITNESS: I'd just like to suggest, Mr. Berger, that the people from the pipeline or Gas Arctic can explain their positions.

THE COMMISSIONER: Sure. We have Mr. Carter from Gas Arctic and Mr. Ellwood and Mr. Burrell as well from Foothills, so maybe you'd like to step over here, Mr. Carter, and --

MR. CARTER: Mr. Rowe is supposed to be here shortly.

THE COMMISSIONER: I see. Mr. Rowe, take a seat with Mr. Burrell. This is Mr. Burrell on my left in brown and he's with Foothills Pipe Lines;

and Mr. Rowe in blue is with Arctic Gas. So Mr. Burrell, if you'd like to start off and just say something about the Foothills Pipe Lines project?

THE WITNESS: Maybe you could just put more of your focus on what the impact would have on Smith -- not the kinds of impact, but what opportunities are for Smith.

MR. BURRELL: Fine, Perhaps I could give just a brief overview of the project and then I can deal with the point you made.

Well, very briefly, Foothills Pipe Lines is a northern pipeline which runs essentially from Richards Island to the Alberta border. It's a total distance of about 817 miles. The pipeline is 42 inches in diameter and at the Alberta border it will connect with extended facilities of the existing pipeline systems which will then transport the gas to markets in the south, The Foothills system does not include a pipeline to connect Prudhoe Bay gas reserves. This means that there will be no need for a pipeline across the North Slope or across the Mackenzie Delta.

Our system also includes a distribution of natural gas to 11 communities in the Northwest Territories, and the users of natural gas will have reduced heating bills as a result of that.

Ours is a smaller, more manageable project with a capital cost in Canada of about one-half of the alternative proposal.

All our operating facilities will be located in the Northwest Territories, and we

are sponsored by two of the largest operating natural gas companies in Canada, Alberta Gas Trunk Line and Westcoast Transmission. These two companies transport over 90% of the gas which is transported in Canada and have been doing so for about 20 years. So we have the advantage of drawing upon this experience in the design, construction and operation of a pipeline.

The Foothills project will be Canadian owned and the cost of delivering gas to the markets is shown in the filings of the two companies, shows that we are as competitive at moving gas as the alternate proposal.

Our construction camps will be located well away from the communities, which has been a concern expressed at a number of the community hearings. The closest camp to any community will be about six miles, and the majority of them are well over that.

I think probably the area that -- where Fort Smith could get involved with the pipeline development (and I think we have to realize that Fort Smith is located well away from where the pipeline will be installed, and as a result of that, its involvement or perhaps the opportunities for Fort Smith will not be as great as those in the area in which the pipeline passes through), but certainly there will be opportunities for wage employment on the pipeline and Foothills is one of the sponsoring companies of Nortran, which is an industry training program which provides training to northern people to

give them the opportunity to get the experience which will enable them to take meaningful jobs during the operation phase of the pipeline. There will be, just on our pipeline alone, just over 250 jobs, and of course there will be other jobs available with associated facilities at the gas plants and development of the gas fields.

We realize that all northerner will not want to work on the pipeline, and many of them will want to be in business for themselves. But what is necessary for the people to take advantage of these opportunities is that they must become aware of what these opportunities are and what is necessary for them to get involved and how they can get involved. And in order to facilitate that we have sponsored what we call the Mackenzie Pipeline Business Opportunities Board and that's chaired by Mr. Dick Hill in Inuvik, and it has on it about four other northern business men who we expect to get from them guidance as to how to structure our project so that the northern business men can benefit the most from the opportunities that this pipeline can create.

Another major issue of concern is environmental matters, and the minimizing of environmental disturbance is of much concern to the pipeline company as it is to local people , and to operate a pipeline consistently it must be properly installed. This means that following good environmental procedures is a must. For example, the pipeline company cannot afford to have a slope failure where the pipeline

will be out of service. Foothills intends to maintain well-qualified environmental inspection teams during both the construction and operation phase to ensure that proper environmental procedure is adhered to.

I think that I was asked to comment on what would be available for the people of Fort Smith. I think the two areas that I touched on are probably the most significant, and that's the job opportunities and the business opportunities.

THE COMMISSIONER: Mr. Rowe?

MR. ROWE: Well, perhaps rather than repeating much of what John has said, I'll highlight the differences between the Arctic Gas' project and Foothills, though many of the design concepts and so on are similar.

The Arctic Gas project is conceived as a project that would transport both Alaskan and Canadian gas to markets. The Alaskan gas would be picked up at Prudhoe Bay in Alaska, piped across the North Slope of Alaska and the Yukon to the Mackenzie Delta, where it would join up with Canadian gas supplies originating in the Mackenzie Delta, at least at the moment, and the two gas supplies would then be transmitted down the east side of the Mackenzie River to the -- through Alberta to the border of the United States to go to American markets, the Prudhoe Bay gas go to American markets; the Canadian gas to go to Canadian markets.

The Arctic Gas project has proposed a 48-inch diameter pipeline operating at

pressures of 1,600 pounds roughly, with a compressor station about every 50 miles to pump the gas, recompress it. It would be a chilled, buried line, that means it would be totally underground, except at compressor stations and perhaps the odd river crossing. The gas would be refrigerated to below freezing in the areas where there is continuous and detrimental permafrost conditions; in the south it would just be cooled.

The operating staff, as proposed by Canadian Arctic Gas; the northern sections would be based in Inuvik, Norman Wells, and Fort Simpson, at the full-powered conditions, that is when all the compressor stations have been built and are operating, there would be around 200 men required to operate this system.

As far as the employment or the impact -- I think the question was on the Fort Smith area, John mentioned both pipeline systems are a considerable distance away from Port Smith, and so there would be probably very little direct impact upon the community or the area surrounding it. The job as John has already mentioned would be a big factor, as well as the probable use of the school -- the A.V.T.C. facilities in Fort Smith.

As you're aware, both Arctic Gas and Foothills, plus the producers, are sponsoring a program called Nortran for the training of northerners They use this facility extensively at the moment, also the facility has a capacity for construction-related

trades -- welders, heavy equipment operators, mechanics and so on -- which I would assume would be expanded or at least it would be fully utilized, should the development occur.

I think that probably highlights the differences in the two systems.

THE WITNESS: There's a question I have for both of you. First of all Foothills, would you insist that you be granted the right to build a the Foothills Pipe Lines before' land claims settlement is reached?

MR. BURRELL: Well, we've certainly taken a pretty strong position on that, and we fully support the position of the northern people that there is. s. just and equitable settlement of land claims before the pipeline goes forward. We, I think, also say on top of that, though, that one has to recognize that there is a need for this gas in Southern Canada and that the impact of that has to be weighed on the decision, but we certainly believe that with the development in the regulatory process that there is sufficient time available for a proper land claims settlement, and we certainly support as I said before a just and equitable settlement.

THE WITNESS: Thank you; and the question to Arctic Gas, would you insist that you go ahead and get the right to build your Arctic Gas Pipeline through the Mackenzie Valley before a land claims settlement is reached?

MR. ROWE: It has been the

stated policy of Arctic Gas that the development of the pipeline would not prejudice the land claims either way, and that Arctic Gas' position was that they felt the pipeline could be built whether the land claims had been settled or not, and that once the ownership of the land was decided, then the pipeline company would deal with whoever it was that controlled the land.

THE WITNESS: In other words, you're saying that if the land claim settlement isn't reached, you'd still go ahead with constructing a pipeline, eh?

MR. ROWE: If the government were to so issue a permit, that is the position of Arctic Gas at this time.

THE COMMISSIONER: Any questions?

THE WITNESS: You just indicate that your program with A.V.T.C. that you're both combined under the name Nortran, and your established office is in Calgary. Are you both people working together? I mean the both --

MR. ROWE: No, not really. In Nortran the Nortran program is sponsored by a combined industry group which Arctic Gas, the company that I represent, and Foothills, the company that John represents, as well as some of the producer companies -- Shell, Gulf, Imperial, and some of the other pipeline companies, TransCanada Pipelines and so on -- are all involved in this Nortran together.

It's a joint effort, but that is one of the few places that we agree, I think.

MR. BURRELL: Certainly we're competitive applications, there's no doubt about that. But certainly in the area of hiring and training of northern people to take advantage of the opportunity, which we believe the pipeline will offer, we have a combined effort here and it's, I must admit it's worked out extremely well and I think if you were in Yellowknife in the last two weeks ago, I guess, there was a Nortran panel on and they represented or spoke for both Arctic Gas and Foothills.

THE WITNESS: I also -- you people must have spent a lot of money on, just going through this whole --

MR. BURRELL: It's a very costly procedure, yes.

THE WITNESS: Would you sort of indicate how much money you've already spent?

MR. ROWE: My guess is that at the end of this year Arctic Gas will be something around $130 million or something. That's a rough guess but it's close enough.

MR. BURRELL: Well, first of all our sponsor company, one of our sponsor companies Alberta Gas Trunk Line, has been in the business of looking at northern pipelines for five or six years now and spent considerable funds when they were part of what they called the Gas Arctic Systems and then I think in 1973 there was a merger of our Gas Arctic

systems and Northwest project to form Gas Arctic, and Alberta Gas Trunk Line was in that and shared in the cost that Doug was talking about. For reasons, we split from the Gas Arctic consortium and formed our own project about a year and a half ago now, so we have spent or our sponsor companies have spent money and a portion of the money, their fair share of what Arctic Gas has expended, plus what they spent prior to that and as what they have with Foothills. I don't have a number on that, but it is a considerable sum.

THE WITNESS: What alternatives would you have if either one of you lost the competition and one was discarded. What are the alternatives that you are looking for, because you'd be losing a lot of money.

MR. BURRELL: Well, that's certainly the business and that's the risk you get into when you decide to make an application for a project like this or any other project; but you have to weigh those advantages and disadvantages. In our case, we have a Foothills system and if we were not fortunate to get a permit, then Foothills would no longer exist as a company.

THE WITNESS: Mr. Berger, 1 understand if the gas pipeline is built there will be a possible oil pipeline that will follow.

THE COMMISSIONER: Well, the Government of Canada, when they laid down their policy on northern pipelines, said that they were going to look at northern pipelines on this basis. If they

allowed one pipeline then they would go on the assumption that there would be another pipeline alongside the first one. So what they've said is these two companies want to build a gas pipeline. So they say in planning for the gas pipeline we will assume that an oil pipeline will be built along the Mackenzie Valley in the same pipeline corridor, the same energy corridor, and Imperial, Gulf and Shell have already announced they want to build an oil pipeline south from the delta along the Mackenzie Valley and as far as the pipeline corridor across the Northern Yukon is concerned, the pipeline guidelines say we are to proceed on the same assumption there, that is that with a gas pipeline, an oil pipeline will follow.

So these two companies are interested in building a gas pipeline. They're not coming along and saying, "We want to build an oil pipeline." But the Federal Government has said to the Inquiry, "Don't just look at their project, look at the oil pipeline project that will come after it as well, so we can make a decision now about the whole pipeline and energy corridor."

So that's where we're at. The group that Imperial, Gulf. and Shell have formed to build an oil pipeline is called Beaufort-Delta and they have announced that they want to build an oil pipeline by 1983, and we will be hearing evidence from the Beaufort-Delta group at the Inquiry after the southern hearings sometime, I think, in June or July. That remains to be scheduled, but we'll be hearing more

about that.

THE WITNESS: Well, I assume that the assumption is inevitable that this whole hearing with regards to this pipeline is going to go through and that it is inevitable that another pipeline will follow after this particular pipeline.

THE COMMISSIONER: Well, the government has said that they won't make up their minds whether they will let these people build a pipeline until they have heard from me, until they get my report, and until they get the report of the National Energy Board, The job that I have to do is to tell the government what the impact will be here in the north if they go ahead with the gas pipeline and then the oil pipeline, what it will mean to the environment and the people and the economy of the north. The National Energy Board has to look at what volumes of gas they have got at Prudhoe Bay and in the Mackenzie Delta and then they have to look at the cost that there would be in transporting it to Southern Canada and United States. They have to decide whether it makes economic sense. That's their job, and they're specialists in that field, and then the government with my report that says what the impact will be here in the north, with the Energy Board's report which tells them what the economics are in terms of Canada's gas requirements, then the government has to decide.

But the members of the government, Ministers in the government, Mr. McDonald, Mr. Buchanan, Mr. Gillespie, have all said that the

government won't make any decision until this Inquiry has submitted its report and the National Energy Board has submitted its report. So the government says it isn't inevitable, they say that they have an open mind and that's the assumption -- that's the basis on which the Inquiry is established and upon which it's proceeding.

THE WITNESS: Last year I was travelling around down south and I was in Calgary, and I come to this exhibition, all kinds of machines, modified machines like typewriters, name it, you know, all the electronic computers and so forth, and it was held at the Four Seasons.

THE COMMISSIONER: Right.

THE WITNESS: And I was there, I was just snooping around. I was talking to some people that were involved in this particular building of the Mackenzie Valley Pipeline and just by questioning them they have indicated to me that the compressors and the machines that are going to be used in the Mackenzie Valley Pipeline are already being built, and they're built already. They said the government has asked them to go ahead and build the machines, you know, already.

THE COMMISSIONER: Well, do you know who it was you were talking to?

THE WITNESS: The fellow that was talking about the machines and this and so forth

THE COMMISSIONER: Well --

THE WITNESS: -- he was the

instructor, I guess..

THE COMMISSIONER: -- he may have been from the industry's point of view an optimist, I don't know. I don't think that either company has bought the compressors or the pipe. They may be optimists but I don't know that they're that optimistic.

MR. BURRELL: Foothills has not issued any purchase orders, I can assure you.

THE WITNESS: Well, he was pointing out that this machine was going to be involved in the pipeline at the compressor. Well, this machine is going to be used for this.

THE COMMISSIONER: Well, he was selling them, he wanted to sell you one.

(LAUGHTER)

THE WITNESS: Yeah, I think this was what he was trying to get at, he was trying to sign me up for a big fancy machine that was sitting around.

MR. ROWE: Perhaps what he may have been referring to were the units that they use to compress the gas in a compressor station and that many of the same types of units would be used in the north are being used in the south in various pipelines down there, and he may have just been illustrating the fact that that type of equipment might be the same kind that would be used in the north. Certainly Arctic Gas hasn't bought any of that stuff either.

THE WITNESS: Well, what I'm

trying to get at is it's inevitable to me, anyway, that's my own opinion, that it's going to go through. All the system, whenever they give the O.K. it's going.

THE COMMISSIONER: What?

THE WITNESS: That your report will tell the government will just recommend whether the pipeline should go and the impact and so forth. But in my opinion it's going to go and it's going to be built.

THE COMMISSIONER: Well, maybe it will, maybe it won't.

THE WITNESS: And sometimes I question, you know, I question why, you know, because a lot of people, you know, your whole hearing, many people have spoke and at the end if the pipeline goes through its going to be slap in their face. It's going to really hurt the people.

THE COMMISSIONER: Well, the government has full knowledge of the things that the people of the Mackenzie Valley and the delta have been saying at these hearings, and I have no doubt they will bear those things in mind along with whatever recommendations I make and what the Energy Board makes and when it comes right down to it they will have to make the choice. That's why they're there. That's why they were elected, and I think for you and I to speculate on what they may do isn't the purpose this afternoon.

THE WITNESS: I don't think I have any other questions, unless someone else has.

(WITNESS ASIDE)

THE COMMISSIONER: Well, does anyone else want to ask any questions of these gentlemen or say anything else this afternoon?

A VOICE: Judge Berger, are you going to meet again tonight?

THE COMMISSIONER: Yes, we've been asked to be here tonight. We'll come back at eight o'clock tonight and --

A VOICE: I have a presentation as well, but it's quite lengthy and it's getting kind of late so maybe it would be better to leave it until later.

THE COMMISSIONER: O.K., sure, we'll wait till tonight. Well, you said it's getting quite late. I don't use a watch so I just wait till my stomach rumbles; but is it getting on to five?

MR. PAULETTE: We just have to apologize, today is a very bad day for talk.

THE COMMISSIONER: Well, don't apologize, we were here in October and we heard from a lot of people, white and native, and we said we'd come back to hear from the Chamber of Commerce and from the native organizations, and that's why we're here. We 11 come back at eight o'clock tonight and give the people one further crack at this thing.

MR. PAULETTE: O.K.

THE COMMISSIONER: O.K., we'll come back at eight o'clock tonight.

(PROCEEDINGS ADJOURNED TO 8 P.M.)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, let me begin by saying that I've received a letter from Mr. Bob Stevenson, that I've been asked to read here tonight, so I will begin by reading this letter. It's from Mr. Stevenson to Justice Thomas Berger, April 30, 1976, Inquiry at Roaring Rapids Hall, Fort Smith.

"Dear Sir:

I am sorry that I am unable to present the written report to you today as I had promised during your last visit to Fort Smith. However, I hope you will, for the benefit of the people that know me at this Inquiry, please read this letter, about my feelings at this time. The written report that I am to give to you will come in June at the Fort Providence hearings. I now work in that area, that is why I am unable to attend today. Our district housing office is in Hay River and I am unable to make it to the Fort Smith hearing on time. In the report I include my feelings on

(1) Support for land claims before major development;

(2) Southern people and development in the north;

(3) Pipeline projects;

(4) Fort Fitz, Alberta;

(5) Fort Smith, N.W.T.

(6) Housing, past present and future;

(7) Native organizations, past, present and future;
(8) DIAND, the Minister, N.W.T. offices, etc.;
(9) Government of the N.W.T.
(10) Recommendations.
I hope this is satisfactory to you at this time.
Yours truly.
'BOB STEVENSON'"

I take it those are the subjects he intends to cover in the brief that he will present to the Inquiry when it is in Fort Providence in June.

All right, well we are giving you here in Fort Smith a final chance to say anything you wish to say to the Inquiry, so I think there were one or two who signified this afternoon that they would like to speak this evening, and we're at your service now.

ROGER M. BRUNT, sworn:

THE WITNESS: Welcome back again. What I have here is dynamite. It is so bad that I'm still very hesitant to present it, but it's important. It affects not only us but Alaska, the Yukon and everybody else in the Northwest Territories, as well. There's a copy for you and a copy for me.

What happened here is kind of a curious thing. First of all I'll introduce myself. My name is Roger Brunt. I own the only tanning and

Taxidermy business in the Northwest Territories. The success of my business depends on knowing about two things: (1) is the wildlife and related industries like tourism and fur markets, etc. Another equally important factor is the Game Department. They are presently having their rules, regulations and laws brought in under review, and for my benefit a special section on taxidermy. So I watch those guys fairly closely.

Now my reasons for coming before you are twofold: One is to try to protect my business from impending doom caused indirectly by the pipeline; the other reason is to warn everyone in the N.W.T. we are about to open our doors to a horde of outsiders. This brief shows what can and does happen when outsiders fool around with our land and our wildlife.

I believe what we have here could be very valuable to our future. It shows how the government reacts to citizens groups. In this case the Game Department and Parks Canada is giving the Town of Fort Smith, the local Chamber of Commerce, and the people of the N.W.T. a first-class snow job. If I may, to illustrate this, I'll quote you from two letters that were recently received.

Now we had a problem, that we felt --

THE COMMISSIONER: Do you have one of these for me?

A Yes.

Q Just let me follow along with you.

A Yes, this first part of the letters is sort of private so you don't have copies of them, but all the rest is there.

Now here we have a letter from Mr. Parker for Mr. Hodgson, the Assistant Commissioner. He says about -- I don't think we have to go into the whole thing here, but he says:

> "The following steps are being taken expeditiously."

Now as far as I know, "expeditiously" means yesterday or the day before.

A letter to me from Mr. Symonds, Superintendent of Fish & Game, says:

> "Since March 17th, members of our service have met among themselves with Parks Canada to plan what is an expensive and major change in our operational plans for the fiscal year. Dr. Calef is in Yellowknife now for such a strategy meeting. What we did decide not to do is carry out a rushed , ill-equipped, hastily-conceived wolf- tagging program in march. We will decide to conduct or not to conduct a wolf-bison study after careful consideration of all factors. Our final decision will come as soon as funds and manpower are identified, and that should be this month. Once a decision is made, we will inform you. Meanwhile, monitoring

surveys will continue as promised."

Now it seems to me that right there we have a completely different answer from the same government granted, but from two different people. One to the Chamber of Commerce here was very polite and saying that something would be done immediately; the other to me saying that, "When we get around to it, we'll do it." That's basically about it.

Now I was at the Game Office yesterday and I asked them what -- "Have you done anything since our meeting of March 17th?"

They said, "No."

"Do you intend to do anything in the immediate future?"

"No."

Mr. Calef, he did something. He went out to the buffalo area and boarded up his cabin, and took off to Hudson's Bay to study caribou. But anyway, I shall return to my subject here.

Our problem also shows that the attitude of the Game Office. is to do nothing in the face of a crisis. I believe they are incapable of any action. They are damned if they do and damned if they don't. Now there is a survey or an article from the governments own magazine that concerns us, a very very similar problem they're having with the caribou in Alaska. There used to be 240,000 caribou in Alaska. I don't know if this is one herd or the whole population, but anyway 240,000 in 1970. Now there's only 100,000 left, and every year the people are

hunting less and less and the trappers are hunting less and less and they have fewer and fewer dog teams. so that it seems unreasonable that with the people taking only 125,000 there should be a drop. The drop has to be something else, and this when they don't even look at the North Slope operation or pipeline operation.

However, when I say they're damned if they do and damned if they don't, I mean this. A cut-back in subsistence hunting could bring down the wrath of the Eskimo residents of the North Slope, while wolf hunts could rekindle the bitter dispute with environmental and conservation groups throughout Alaska and the lower 48 states. That's what I mean by that. When the people in say Pickering want build a great big airport, they don't come rushing over to Fort Smith and ask us what we think of it. Yet if we want to do a little bit of game management in our own back yard, what the people in the States and Southern Canada say, seems to be more important than what our own people say, and tome it doesn't seem right. It seems to me that the Game Office should be standing up to everyone. They're the experts, they're getting paid to administer wildlife. If they tell me, "You're crazy," O.K. If they tell those guys they're crazy, O.K., that's fair. That's what they' re there for, but they never say that They kind of weasel around and never seem to do anything.

So what if a pipeline were built and upset the caribou just enough that their numbers started to decline? What would the Game Office

do? Would it kill some wolves or take the remaining caribou away from the people? Already they are starting this and have reduced the caribou quota from five down to two for sports hunters. Why should this be necessary? In the old days there were many times the number of trappers as there are now, as well as all the dogs that had to be fed. If there is a need to reduce the hunting of caribou now, it is not because man is killing too many, but because the Game Office stopped poisoning wolves four years ago on the caribou range. They poisoned 1,400 wolves in one four-year period in the '50s. The same wolf-caribou problem that is developing all over the north now, has already happened on the buffalo range. If we want to see our game animals turned into wolf bait, we do not have to pay a bunch of high-priced experts to tell us all about it after it happens. Game management is just that Management. In the past there has often been more mismanagement than good management. If we cannot trust our own government and its departments like the Game Department and the Canadian Wildlife Service to look after our interests, who can we trust? We are currently worried about pipeline's environmental damage and that kind of stuff. From this report it would appear that the people we put our faith in to monitor these type of operations possibly do more damage than the operations themselves. The best hunter I ever knew said that the biggest enemy of the wildlife in Canada is not the pipeline, is not the hunters, but the

Canadian Wildlife Service. The following report is true, as far as I know. I just this minute came from a trapper's house, a man who lived there all his life, and we were arguing about which part of this is true and which part of it isn't true. It's a very, very controversial issue.

THE COMMISSIONER: So that I can follow you, your point is, I take it, that the game management people are really allowing the wolves to manage the caribou and the buffalo instead of themselves exterminating a certain number of wolves, and thus maintaining caribou and buffalo populations. Is that the point you're getting at?

A Very basically, yes, but it's much more complicated and much more --

Q O.K., at least I'm with you so far.

A Well, yes. We don't particularly ask anyone even to agree with us. That's what a bunch of us feel. All we ask is at least they could look at it. Definitely they had a man here until last week, a biologist, Dr. Calef, he was contracted to the government to study the buffalo. Now the reason that we feel this is worthy of being brought to your attention is that he left here a week ago today to study the caribou on the proposed eastern Arctic Gas Pipeline.

Q Polar Gas Pipeline.

A Yes, You see --

Q Dr. Calef has been a

witness about caribou before the Inquiry.

A Yes.

Q About the Porcupine caribou herd in the Northern Yukon.

A M-hm,

Q And he's now gone to the Eastern Arctic to study the caribou in the path of the Polar Gas Pipeline. So you say that this is an impact game that pipelines are having on management here.

A All over. All over the N.W.T., it's changing priorities. My little introduction here will show that.

Now the following report is all true to the best of my knowledge. I requested information from the Park and Canadian Wildlife and Game in my search for what really happened. The Canadian Wildlife was fairly helpful in a general sort of way. I'm still waiting for the Parks to call me back. As I requested this information over a month ago, I don't expect they had any intention of helping me in the first place. In this report you will discover why.

Now my introduction. On March 17, 1976, a public meeting was held in Fort Smith at the Roaring Rapids Hall. A group of --

Q We 're now into the -- what you gave me --

A Right.

Q -- the report on the decline and fall of the last free-roaming buffalo herds

in the world in Wood Buffalo National Park.

A Yes.

Q O.K., fine.

A A group of concerned citizens headed by myself attempted to establish if there was a problem with the buffalo population in this area, as we felt there might be. This meeting was well-attended with representatives of the Canadian Wildlife Service, Game Department, Parks Canada, the Metis Association, Fitz-Smith Indian Band, the Game Advisory Board, business men and citizen;, in all over 100 people. Before the evening was over we had established that there was indeed a problem and the problem was even more severe than we had suspected.

In a series of meetings to try to get the government to try to treat this problem with the seriousness we thought it deserved, we discovered that the pipeline proposals were directly responsible for our local administration being unable to act on this matter. Further meetings were held, letters were written, and the C.B.C. and local newspaper were used to try to change the government's priorities. These attempts failed, and so I'm here to try and show how these pipelines are already having a tremendous effect on the N.W.T., even though they are not yet built.

This issue also demonstrates that the government can and does make serious mistakes in game management. We could substitute buffalo for muskox or polar bears in the way this matter has been

handled. The buffalo are an extremely valuable resource in this area. If we could put a dollar value on the number that have disappeared in the past 14 years alone, the figure would be astronomical.

Since 1962 approximately 8,000 buffalo disappeared from this area. At 1963 prices in the U.S.A. live buffalo were worth, $3,868 each. This puts the loss at over $30 million. As well this area is becoming more and more dependent on tourism and related businesses. If the buffalo keep on declining, it can only mean economic hardship for the town.

Dr. George Calef, the one man most able to look into this problem, was pulled away from his buffalo study just a few weeks ago. He was pulled away to study caribou on the proposed gas pipeline right-of-ways in the Eastern Arctic, and we are extremely worried about how priorities have changed since talk of these pipelines started.

The pipeline could quite conceivably cause the buffalo to disappear from this area without ever being built. Just by shifting interest away from this situation until it is too late to repair the damage, in the N.W.T. most money and manpower is tied to pipelines. Some of them will never be started, let alone completed, and. yet the Fort Smith area is going to hell in the meantime.

To understand the current crisis in the buffalo population in this area we must go back in time to the 1800s. Prior to the coming of

the white man, part of this area was inhabited by the wood buffalo. It was quite a different animal than the plains buffalo, being a shy, secretive animal, spread thinly over a vast area, difficult to reach and hard to hunt. Casper Whitney, 'a sportsman of some renown, passed through here in 1895 and he gives the following report:

> "Bison are not being killed in large numbers nor shot frequently as individuals. They range over a country too large and too difficult to reach, and require more skill in hunting than the average Indian is capable of. When I was in the country in the winter of 1894-95,"

he reports,

> "not even a bison track had been seen prior to our hunt. The extermination of the wood buffalo through the hunting by Indians is not to be apprehended, and yet at about the same time Royal assent was given to an Act for the Preservation of Game in the unorganized portions of the N.W.T."

Section 4 of this Act read:

> "Bison or buffalo shall not be hunted, taken, killed, shot at, wounded, injured or molested."

This became law January 1, 1896. It was to be in effect until January 1, 1900, then extended until 1912, and was eventually in effect until 1957.

The Indians of the day generally agreed to this law, as buffalo hunting was

not an important part of their livelihood and in those days they trusted the government.

By 1914 the wood buffalo population had increased to approximately 00, and by 1922 there were 1,500 to 2,000 in the Athabasca and Mackenzie Districts The old-timers say there was a time when the wood buffalo were many, but this was before the coming of the white man and now is almost a memory of anyone living. From a book called.

"The New North"

by A.G. Cameron.

"In 1871 two travellers making a portage to Hay River in their entrance into Great Slave Lake, saw countless numbers of buffalo skulls piled on the ground two or three feet thick. The terrible loss of life as indicated by these bones was attributed to a 14-foot snow-fall in the winter of 1820. In 1921 the N.W.T. Branch began planning for a Buffalo Park which eventually became Wood Buffalo National Park. The Indians of the area were naturally concerned that they would lose their rights to hunt and trap in the new park. Re-assurances were given. In order that-the matter of creating a park be no longer delayed, the Department acceded to the requests of the natives and their request was granted to both treaty Indians who had hunted north of the Peace River prior to the passing of the order-in-council, the continuation of their right to

hunt and trap there during the time hunting was legal in the Province of Alberta. Then a curious thing happened and our problem begins. Between 1925 and 1928 a total of 6,673 young buffalo were transported by rail and barge from Wainright, Alberta, to release points on the Slave River near Hay Camp in the new park. It was son evident that the park was not large enough an it was extended to its present size of 17,300 square miles. Again the Indians expressed their concern for their rights in the--now larger buffalo preserve. At Fort Chipewyan the Indians Wrote to the Superintendent General of Indian Affairs on May 6, 1926, expressing their worst fears. An answer received June 25th reassured them and in part it read:

'It is not the intention, or the desire of the department to prohibit any person whether white, Indian or half-breed who formerly legally trapped and hunted in this area, from continuing to do so.'

Quite different plans had been expressed to the Superintendent General of Indian Affairs two months earlier, however, by a local government man. 'In the time to come, hope we may be able to make the park a sanctuary and that no person will be permitted to hunt or trap therein.'"

The seeds of distrust were planted and a story springs to mind to illustrate the feelings of the Indians in the early days.

It said that one man put his treaty money in a box in his cabin and left it there. When asked by a friend why he did that, he replied, "I heard one white man tell another that money grows, and I wanted to see if they lie to each other like they lie to us."

Thus we have the foundation of our present problem. The new buffalo gradually extended their range, protected by the R.C.M.P., the buffalo rangers and the government, they did fairly well. Considering the immense hardship and suffering that the native people were going through by this time, it's a wonder that the buffalo were not hunted more, but the penalties for killing one were severe. One man from Fort Chipewyan was sent to prison in the Fort Saskatchewan Penitentiary, and that wasn't enough punishment, he was banished forever from the buffalo range -- his land where his people had hunted for centuries.

Other people were banished from in the park for various reasons. Mr. Beaver, who it is said was the best trapper in the Northwest Territories, is still not allowed in the park. He lives in Fort Smith.

With the beaver hunting outlawed, the muskrats protected for most of the year, the ducks and geese protected, the people were in desperate straits, yet still the buffalo carried on. The government sent more rangers, game wardens and veterinarians to the Buffalo Park after 1923 than there were Indian agents or doctors in the entire Northwest

Territories. The only telephone wire in the Territories extended through 97 miles of the park. The R.C.M.P. had constructed a 9-hole golf course and not to be outdone, the Territorial Government had its own tennis court. But the native people of the area were slowly being starved off the land.

Between 1930 and 1945 we had only one huge buffalo range. The extent of this range can be illustrated by a remarkable journey, undertaken by a buffalo ranger named Mike Dempsey. Travelling by dog team he set out to see how far the buffalo were ranging. Mike Dempsey's journey seems completely impossible in this day and age of planes and trucks. He left this area and travelled along the Peace River through pretty well uninhabited country, breaking trail most of the way. He travelled west of Fort Liard, up the Liard River to the Mackenzie, up the Mackenzie to Great Slave Lake, along the south shore of the lake, up the Slave River back to Fort Smith, a journey of roughly 2,500 miles, lasting several months, just to have a look around. If we had men like him today in the government, our problem would not exist.

The first reliable buffalo census started coming in around 1949, and scientists like Novokowski, Sloper and Fuller, to name a few, started supplying statistics and studies. As the airplane was used more and more, the information gradually improved in quality. After nearly 25 years the buffalo had stabilized their range and herd size at around 11 to 13,000 in the park, and between 2,000 and

3,000 north of the park. Any stragglers that wandered away from this area gradually died off. Over these years some taking of buffalo was allowed, even in the park. Some sports hunting was allowed to internationally famous big-game hunters. This was carefully watched, and all the meat was given to the people in need, as they were still not allowed to hunt the buffalo themselves.

The missions and hospitals of Fort Smith and Fort Chipewyan took buffalo for their needs, but this was never more than 65, and usually from to 30. This went on from 1928, until 1944.

As well, the people of Fort Chipewyan were allowed to organize hunts when times were hard, and the last one was just a few years ago about when about 100 were taken. There was also an abattoir in the park and several thousand buffalo were slaughtered though there for commercial purposes, certainly not to make money. Some of the meat, if not all, was sold to Canada Packers and Burns in Edmonton for a pound, while the gut bags were for sale to the natives at $2. each.

In order to maintain a stable herd size, predator control was carried on at a tremendous pace for nearly 40 years, almost without letup. In order to understand how important this is, we must realize that probably by the early 30s the buffalo had reached a stable, no-growth situation. This is extremely unusual, as the growth potential for the original 7,000 head is seven million over a 50-year

period. We would at least expect to see the carrying capacity of the range reached. This was estimated to be 19,800 head, but this figure was never reached.

It's obvious that some outside force must have been limiting the herd growth and there are several possibilities. Man, disease, accidents or wolves. It seems unlikely that man was the trouble as not only did he never take very many buffalo, but he always put some back by poisoning wolves. Accidents accounted for large numbers dying in floods that swept through the winter ranges in the spring, but doesn't appear to have made a very large impact. The scientists of the '40s and '50s had two theories. Mr. Sloper believed the controlling factor was the timber wolf. Most of the other scientists felt the factor was T.B. and brucellosis, diseases the buffalo brought north with them probably picked up from the cattle grazing area where they were kept at Wainright. I am forced to side with the timber wolf theory when we look at the behavior of this herd both in and out of the park. The Wainright herd was bought by the Canadian Government, and it was not long before they were overgrazing the Wainright Park because they were breeding so fast. Yet when these same buffalo were brought to Wood Buffalo Park they survived but only marginally. They increased by only 0% in 50 years when they should have been increasing by 100% every five or six years.

In 1957 a herd of what was

thought to be the last pure wood buffalo in the world was found in the northwest corner of the park. They were studied and some of them were captured and brought to an area near Fort Smith in 1962, They were studied some more and checked for disease and eventually taker to the Horn River Country and released. In just these few short years this herd of eighteen has grown to 300, and has a calf production rate of 24%.

Because of the fear that this epidemic might wipe out one herd, another were captured in 1965, and another 23 were transplanted, this time to Elk Island Park near Edmonton. This herd did well and has already grown too large and has had to be culled for disease as well as size. It would seem that the limiting factor in the buffalo herd growth is not in the buffalo but in the area where they live. Its true that the transplanted buffalo were hand picked and thought to be disease-free although this proved falser but there still remains a difference. Even with high disease rates of 2,9% T.B, and 39.3% brucellosis, it doesn't account for why the Wood Buffalo Park herd did not increase after 1935 or thereabouts.

The difference would seem to be in the land or something in the land. The one outstanding difference between the four areas is that there were few wolves, if any, at Wainright; few at Fort Providence; none at all at Elk Island Park, In Wood Buffalo Park, on the other hand, we have the largest type of wolf in numbers as large as there are anywhere in the world, not

only are they numerous but they are big and strong and have had 50 years' experience hunting buffalo. They are so good at it that they appear to hunt almost nothing but buffalo. Out of wolves poisoned in the park in 1951-52, a sampling indicated their diet as follows: Rabbit, %; fox %; raven %; vegetation %; wolf %; caribou 2%; porcupine 2%; buffalo 76%.

Wolf populations are on the increase all over western North America, but they still have wilderness areas in which to live and they had an extra boost here during the terrible years from 1960 until 1974. In the early '60s anthrax broke out in both the park and the area north of the park known as Hook Lake-Grande Detour area. Canadian Wildlife Service reported at least 850 dead from anthrax from 1962 to 1964. This provided an increased food supply for the wolves who were able to eat diseased animals without themselves becoming diseased. The anthrax would have been bad enough itself, but the government embarked on a program that if it had been carried out, would have wiped out all the buffalo in this whole area. It was the government's intention to shoot every buffalo in Wood Buffalo Park and the Slave River lowlands. This was 17 to 14,000 animals) and then reintroduce healthy animals from somewhere else when it was felt safe. How this could have been done is a mystery, as anthrax lives in the ground as well as the buffalo, and surely would have come again.

The stories of the huge

number of bones of the dead wood buffalo in the 1800s could well have been an anthrax outbreak back then, as it occurred in very close proximity both times. In any event, a meeting was called of both the Indian people and white people who opposed this idea so strongly as the buffalo season had finally been opened just a few years before, after being closed for 60 years. The government had progressed so far with this extermination plan that the right-of-way for the corrals to be used in the slaughter were already under way. There was such opposition to this plan that the idea was banned in part, although not completely. This original idea is still alive and surfaces from time to time from unexpected quarters.

Rather an inoculation program for anthrax was started, and a whole series of bizarre and horrible events took place. In the winter of 1964 the government decided to drive the buffalo out of the Hay Hook Lake-Grande Detour area back to Camp where facilities existed for inoculating and slaughtering buffalo. Helicopters were used in the drive and cats were used to build the road 100 miles from Hook Lake to the Fox Holes The buffalo were driven down this road with the helicopters until they couldn't run any more. Hundreds died along the way, hooves split from running on the frozen ground, they froze their lungs, broke their legs, and were literally driver into the ground. Many people of Fort Smith saw buffalo staggering along, the blood pouring out of their frozen mouths to fall along the way. There were cow buffalo lying all along

the road, dead, some with calves sticking half-way out of them. Estimates vary considerably as o how many died on this drive. Maybe 300, maybe 600; but not very many ever made it to Hay Camp.

About this same time a plan evolved to make the park herds and the Hook Lake herds separate so the anthrax couldn't travel back and forth if it started again. To do this, the government went to the Grande Detour country and killed 77 buffalo, their own figures, C.W.S. Report, 1966. Some estimates more than double this figure. Witnesses report that this was done by using fixed wing aircraft to fly the government people to Grande Detour, where there were helicopters waiting to take them to the buffalo. They would drop off people with guns and chase buffalo to them with the helicopters. In some places there were as many as 83 dead buffalo on one prairie that never had a knife stuck into them. In the 1966 Canadian. Wildlife Services Report it states that the meat was salvaged for the people of Fort Smith. They use the figure 80,000 pounds. The people who hauled the meat to town estimate that about 0 buffalo were brought in. The meat was hauled on stone boats and then brought into town in trucks. It was reported in the C.W.S. publication that a high number of buffalo were diseased and couldn't be used. How could they know if the buffalo were diseased? They were never checked. Even at a disease rate of 50%, you would think that half the buffalo could have been used. 80,000 pounds represents about 100 buffalo. What happened to the 477?

The skinners said that they had no hope of keeping up with the shooters. Finally they were only taking off the back quarters, and still they could not keep up. Government people kept flying out of Fort Smith, some at lunch hour, some at coffee time, and kept right on killing buffalo. For the most part the meat was left to rot, while the Indian people in Fort Smith had no meat and no way to get to Grande Detour.

As the anthrax control program was carried on, disaster after disaster took place. Many stories of the driving of the buffalo to the gunners are told both in and out of the park. One man said if he had to do that again, he'd quit. When asked what he was talking about, he replied, that he'd been flown to a prairie by the parks people, and a helicopter had chased buffalo to him. He had shot 300 and no one had skinned even one. They were left to rot.

After the anthrax faded away in the latter part of the '60s a program of inoculation against anthrax was continued and is carried on to the present date. It has only been in the last year or so the government has started to concede that it probably does more harm than good, but that does not bring back the thousands of buffalo that were killed for nothing. Even Mr. Diefenbaker heard of the terrible roundups and stampedes and wanted to know what was going on. One drive took place in June in the Lake Athabasca area for the annual spring roundup some

years ago. The buffalo were driven for 0 miles in one day in the hot sun. When the drivers in the helicopters saw that there were no longer any more little brown calves with the herd, they decided to hold the herd for one night to wait for the little ones to catch up. In the morning there were still no little calves. They were all dead back on the trail. Roundups, always done with helicopters and airplanes at both Hook Lake and in the park, saw buffalo chased for miles, driven into corrals and left for as long as three days with no water. Hundreds died not once but many, many times.

It seems that it was possible to drive the buffalo for meat without the same kind of horrible consequences when the meat was to be sold. In one drive at Hay Camp, 800 were herded for slaughter, with little damage being done, because had the meet been damaged it could not have been sold. During this drive the meat was being slaughtered for Canada Packers and Burns Meats. It was sold for between 3 and 7¢ a pound, and this included delivery to the Bristol aircraft that was used to fly the meat out. People in Fort Smith were not allowed to buy this meat and they were not allowed to hunt buffalo either. They had to buy their meat from the store at the going rate of over $1.00 per pound for beef, with one exception. There was a man who worked gutting the buffalo at the abattoir. His job was to sort through the gut piles in the stone boats and make little packs of the intestines of the buffalo and fill the gut bags, as they were

called, with the scraps of kidneys and guts. This was brought to town and sold to the natives for $2. a bag, while the meat was sold to the white men for 3 to 7¢ a pound for the fancy restaurants outside, It sold in Montreal for $5. a pound. During the slaughters, many mistakes were made. During one roundup the corral at Sweet Grass was broken down so rather than rebuild it, the government chased the buffalo into camp and shot them as they ran past the buildings. They were then dragged through the mud to the slaughter-house. The skinners report that they were so full of mud that they could hardly skin them.

Another time a film crew was filming the slaughter, so the government doctor told the men, "Don't shoot any of the injured buffalo until the camera crew is all gone." One little calf was trampled and the bone sticking out of its thigh right through the skin. One man took a rifle and shot the calf anyway. The doctor said nothing. Another time when the buffalo were left in the Sweet Grass corral for three days they had very little water and after they had stirred it all up it was full of mud. They drank that mud and they died, over 00 died with the muck coming out of their nose and throat like liquid cement. They were left to rot, and their bones are still at the corral at Sweet Grass.

Another time all the bosses went home early and left the men to finish up the work. There were 14 little calves left in the corral and they could not find their way out. After the men had spent

several hours trying to chase them out, they took power saws and cut holes in the corral so they could get out. By this time all their mothers were long gone and these little calves just wandered around until they finally starved in the bush because they could not find their mothers.

The last kill like this was to supply meat for Expo. I wonder if people from all over the world knew how these slaughters took place, if they would have enjoyed their buffalo-burger.

These operations in the park right up until last year were described to me as follows: It's just like there were two doctors in a hospital. Every so often they would fly over the town to see where everyone was staying. Then they would come roaring out with helicopters and drive everybody to one place , killing most of the kids along the way, and causing the pregnant women to lose their babies and die along the way. Then they would give everybody shots against a disease they probably wouldn't get anyway, and go back and hide in the hospital for another year and study the results. When we take a closer look at the buffalo roundup at Needle Lake to save the wood buffalo, we see more of the same.

The Needle Lake-Nyarling River operation. In 1962,77 buffalo were rounded up, and in 1965, were caught. Only 36 survived of the 124, and can what happened to them is unbelievable and cannot by any be stretch of the imagination be called "game management." Rather, it was a crime of horrible

cruelty. The wood buffalo were first rounded up with airplanes in February, 1962. They were run so hard that at least 16 out of the 77 were permanently crippled. Three were lucky, they died right away. 13 were not so lucky, they lived for a while. What; happened is that they were chased so hard their legs collapsed. The government doctor said this was due to a vitamin deficiency, but they were not cripples before they were chased. Their back legs collapsed at the knee joint, and they could not stand up. They could only pull themselves around like crabs with their back legs flat on the ground from the knee to the hoof. They were like this for so long that their legs froze from the knee down and gangrene set in. When the Needle Lake. Camp was shut down after the roundup, there was one buffalo that still could not move at all. She had been fed hay for a week by this time. When the men working there asked the government doctor what to do with her, he told them to leave the gate open. If she gets up, O.K., if not, too bad. The men knew she would starve when they left, so they drove the cat over so it was between the doctor and the buffalo so he could not see what they were doing. They killed that buffalo with an axe. The next year when the doctor went to have a look to see if there were any bones, he saw the skull with a big hole in it and didn't say anything when the men told him it was a mercy killing.

12 of these crippled buffalo were taken to Hay Camp to see if they could be made

well again. They still could not walk, only pull themselves around like horrible crabs. Gradually they got sicker and weaker and when they started to die one by one, the government doctor said he wanted their legs skinned so that he could see what was the matter with them. When the men tried to skin them they found a horrible thing. They had been lying on their legs for so long, two months some of them that their legs were frozen from the knee down to the hoof just like a piece of wood. From the knee up there was no flesh left, the flesh had turned to black pus. When the men touched the animals' legs, the skins wobbled as though it was full of water. When it was cut open they said the stench was so bad they could not stand it. When they saw all this, they wanted to shoot the other ones, but they were not allowed to do so. They died in agony one at a time until there was only one left.. This one was shot in May only because Hay Camp operation was being flooded out. Some of the buffalo lived like this for over three months.

After this happened it came time to move the few they had left from the Fox Hole area where they had been kept for two years, to their new home at Fort Providence. They were moved on the hottest day of the summer. Seven died in the first van-load from Fox Hole to Bell Rock, a distance of less than 30 miles, When they arrived at Fort Providence, three more were killed trying to get them off the barge onto the trucks. Besides that, three died on the barge trip over to Fort Providence.

By this time the government figured it had spent so much time and money on these buffalo they were worth $20,000 each. If this is so, then they had killed $260,000 worth in this one move. Years after this operation was finished, the Canadian Wildlife Service wrote up their 1974 pamphlet:

> "With careful management these magnificent animals survive as more than a symbol of a glorious past."

I asked what kind of people could do this? Always the same thing is said about government experts, doctors and researchers. They come from outside, often from outside Canada and will not listen to anybody. They think they are right, even though quite often they are straight out of school and have no experience with buffalo or the north. This is true even today, and it is no wonder that the local people who make this country their home have nothing but contempt for this kind of people.

What the experts did to the buffalo all these years should be considered a crime instead they get rich and famous at the buffalo's expense and now that there are almost none left, they are again going to take the buffalo away from the people. They could care less, and even the Superintendent of Game said if there are no buffalo it will not bother his pocketbook or take any meat off his table. It's always the same. The experts come into the area for a few years and ruin everything, and then go back where they came from. That is why we do not

want to see the pipelines come without very strong controls put on them first.

For nearly 15 years the government supplied the wolves with a tremendous amount of free meat. The wolf population was always strong in this area, but it began to skyrocket in the late '60s and early '70s. As well as the terrible herdings and roundups, other factors increased the free food supply. In '64 and '74 there were great floods in the Peace River. They swept right across the buffalo's spring range and killed thousands. It's reported that in the '64 flood the fishermen on the lakes around Peace-Delta had to have their drinking water supply flown in from the Birch Mountains as the river was full of dead buffalo and maggots around Lake Athabasca. In this flood it was estimated that 3,000 buffalo died. The park now seems to think it is reasonable to blame the huge drop in population in '74 to a flood as well. The important difference between these two floods is that after the '64 flood, there were dead and rotting buffalo all over the area, while after the '74 flood the parks could only find three to 00 dead ones by aerial survey. Could ,000 to 6,000 buffalo just vanish? No, they couldn't vanish, but 00 timber wolves could eat them.

Dr. Calef felt that in two years at Hook Lake, 1974 to 1976, it was entirely possible that only 100 wolves had eaten ,000 pounds of buffalo each for a grand total of 00,000 pounds of meat. This was not counting hair, hide, head, guts,

etc. just meat. At 2.50 per pound, the economic loss alone is terrible. In 1972 the largest number of buffalo to be actually counted was surveyed. This was a figure of 9,263. As they were counted in a part of the park only, it is safe to say that there were at least 10,000 buffalo in Wood Buffalo Park at this time. By their own surveys the park now gives figures of ,528 and 6,061 for the '75-'76 respectively. Where did those 5,000 buffalo go? It seems very convenient to write them all off in a flood when every indication is that the timber wolf is partially responsible at least.

When the poisoning program and was stopped in the park, and indeed pretty well all over in the '60s, it could have been expected that something like this would happen. When you poison a species for a long time, as was done for 40 years, you do two thing;.

(l) that you kill wolves all right;

(2) the other is that you change the type of population of wolves that you have left. You will in effect end up with a stronger, healthier, smarter wolf because all the ones that are weak or sick or stupid are gradually poisoned. It is only the smarter, stronger ones who do not have to take bait to continue eating. The other way that you change the population is that if you take away the animal's young or cause to die a higher proportion of young, the population will try to fill this gap.

Dr. Calef was surprised on his last buffalo survey to see so many wolf pups in

comparison to adults. This is an indication of what is happening. Another indication that there are an extremely high number of wolves in this area is that over 85% have mange. Mange is a skin disease canines gets when their numbers become too great in any area. It would be wonderful if this mange killed the wolves, but it doesn't seem to kill them as it did the coyotes. Some wolves have had very bad mange for three years in a row here, and are still going strong. In the Hook Lake area the situation is even worse. There are never any major floods, but the government issued so many hunting licences that they more than made up the difference. It seems incredible that in the Hook Lake area with a no-growth population of two to 3,000 buffalo, the government started allowing hunting without first attempting to stabilize the wolf population as they did in the park with poison. Every indication is that the wolves are responsible for the over-balancing they of this herd and are now completely out of control. It is unfortunate that both man and the wolf cannot hunt buffalo without the buffalo eventually disappearing. The situation is so bad now that even though many of the hunters are ready to give up hunting the buffalo, for a few years, to give them a chance to come back, they will never come back without protection from the wolves as well. It's so bad now that out of 200 calves born last May at Hook Lake, only 14 were left alive on March 10th, and by now even these 14 will be dead. The wolves killed them all.

Hunters do not kill small

calves, not when it costs a non-resident upwards of $2,000 to hunt buffalo. He wants a trophy. The buffalo population dropped from two to 3,000 in 1972 to 903 in four years at Hook Lake. In the park it dropped from 10,000 to ,000 during this same period, The wolf sightings at Hook Lake increased by 300%, and the trappers in the park report similar increases. The park officials deny that there is any increase in the wolf population, and yet at the same time they say one of the reasons that the bounty was taken off the wolf in this area is because too many park wolves were being bountied in the N.W.T. Wolf bounties issued out of the Fort Smith Game Office increased from two in 1968 to 115 in 1975. At Pine Point and Fort Resolution there is no substantial increase, so the wolves are concentrated right on the buffalo range.

The N.W.T. Superintendent of Fish & Game said at our meeting that the hunters were partly responsible for the increase in wolves because they leave gutpiles of wounded animals in the bush. He forgets that it was the government that left thousands of buffalo dead in the bush between 1961 and 1974, not the hunters. The government soon forgets that it was they who took the bounty off the wolves just at a time when every encouragement was needed to make killing a timber wolf worthwhile. How can you expect a trapper to spend an hour skinning a stinky timber wolf (which is worth $100) when a lynx can be caught much easier, skinned much faster, and is worth $400? It was the government that supported the poisoning of vast numbers

of wolves and now says it is economical, environmental and political suicide to poison wolves just when we need a poisoning program.

On the caribou range, seven trappers in four winters poisoned 1,400 wolves. I wonder if we would still have any caribou if they had not done so? Now they blame the hunter. There was one man in this area who could have made progress with this problem He has studied the buffalo here for the past year and is well-liked and respected by government and trapper alike. Now he has gone because of the pipeline. I would suggest that the pipelines, before they are ever constructed, will destroy our buffalo. The government has made so many mistakes in the past we wonder what guarantees we have that such mistakes will not be repeated. The above should give us warning.

Game management, by definition, is managing of land to produce game for the benefit of mankind. In the Hook Lake-Grande Detour area we are not talking about a park, refuge or sanctuary. We're talking about game management. We have come the full circle. That day in 1928 when the last buffalo from the south stepped off the barge, there were more buffalo in this whole area than there are today, years later. All that work for nothing. All that money spent for nothing. All those thousands of buffalo that died for nothing. The buffalo is right back where it started. It was brought here to save it from extinction, and it now must be saved all over again.

Thank you very much.
THE COMMISSIONER: Thank you, Mr. Brunt. The letter from Mr. Stevenson will be marked as an exhibit, and the buffalo report by Mr. Brunt that he just read will be marked as an exhibit too.
(LETTER FROM BOB STEVENSON MARKED EXHIBIT C-273),
(BUFFALO REPORT BY R.M. BRUNT MARKED EXHIBIT C-274)
(WITNESS ASIDE)
THE COMMISSIONER: Well, does anyone else wish to say anything this evening? Yes sir. You can be seated, sir, whatever you feel most comfortable.

GARY BEATTIE affirmed:
THE WITNESS: I prefer to stand, thank you. No offence intended, but I don't follow that.
THE COMMISSIONER: O.K.
THE WITNESS: One thing that I was wondering about, I assume these hearings are going to be over, they will be finished and I was wondering what then is going to happen? I think that you're going to give the report to the government. How do you do that, meaning do you give it to a certain person or to a certain department? Do you give it to the Prime Minister? The reason that I'm asking is that I was a bit disappointed about a week or so ago when the Minister of Northern Affairs, Judd Buchanan, I think spoke about something some of the native people

have put together called the Dene Declaration. I think he called it -- I'm not exactly sure -- a "bunch of gobblygook" or something like that. I wouldn't like to see all your work go to the same man with the chance that perhaps he may say the same thing to you. I was wondering, who do these reports go to? Is it going to go to perhaps some people other than Judd Buchanan?

THE COMMISSIONER: Well, under the order-in-council establishing the Inquiry the report goes to Mr. Buchanan; but no authorization for a pipeline right-of-way can be granted except by the Federal Cabinet. So I think it's safe to say (aid Mr. Buchanan has made this plain) the report will be considered by all of the members of the Cabinet and the Cabinet will reach a collective judgment on the matter.

The report goes to Mr. Buchanan and his colleagues in the Cabinet, and they decide when to make it public; but I think you can take it that they will give it serious consideration and that they will make it public, too. That, I think, would be in conformity with the practice that has been followed in the past.

THE WITNESS: Well, I for one anyways would like to recommend that some other copies go to some other people other than that Department, and that Minister. I, you know, I don't want to see you waste your time.

THE COMMISSIONER: Well, I don't think I'm wasting my time. The Minister has said

that the report will go to himself and his colleagues in the Cabinet. I think that they will then make it public. I think you'll all hear about it in due course.

(WITNESS ASIDE)

THE COMMISSIONER: Does anyone else wish to say anything? Yes sir.

MIKE BEAULIEU, resumed:

THE WITNESS: Good evening. Mr. Commissioner. I come from Fort Resolution and I made a trip out here to speak to the Inquiry and support the native people of the Community of Fort Smith.

We are --

THE COMMISSIONER: You might just give us your name for the record, sir.

THE WITNESS: I am -- my name is Mike Beaulieu. I'm from Fort Resolution.

Q And I think you were sworn in before.

A Yes. I spoke at the Inquiry --

Q All right, go ahead.

A -- at Resolution last fall.

Q I was pretty certain your name was Beaulieu.

A We're all over. There has been many things on my mind as to the role development has played in the Northwest Territories up to the

present time, and where it's likely to head from the past experiences.

The southern way of development has never ever been modified to accept the northern way or the Dene people's conception of development, or even had any consideration or foresight to even ask them how development should come into the land. There has been in Fort Resolution we live 0 miles away from Pine Point Mines, and without any consideration or consultation with the Dene people of Fort Resolution all of a sudden we got a big Pine Point Mines right 0 miles away that has brought in at the present time about 1,200 people, a total work force of 600 people, and along with them they have brought the problems of the south, problems such as environmental damage, social impact, political -- more political say, in the things that affect us, more so than ourselves, and I question whether the development of the proposed pipeline are going to be along those lines.

Eventually some day Pine Point Mines is going to run out of lead and zinc and even now it's quite a sad sight to see, and I fear for what's going to be left in the future. That is just one development project that is situated in a certain area. I hate to see what's going to happen with a proposed pipeline of the magnitude that's been expressed up till this time.

I'd just like to go into some of the history of the native people in Fort Resolution and basically it's been things that's been said all

along before; but it seems like we're going to have to keep saying these things before the government and the people in the south really do understand when we say that the native people of the Northwest Territories, the Dene people, want when they say they want a just land claims settlement.

The people of Fort Resolution as I've been told and understand, have been the oldest community in the north. It has been when the first white man has came up along the river routes, have established trading posts At one point it was the biggest place in the north, and through progress and time it has developed to be the smallest place in the north. The mission that one time had its centre there has pulled out. The government once had their centre there and has pulled out. The mine that's next door to us has not even considered hiring the unemployed people in the community. The economic basis of the community right now is the sawmill that is operating there at present, however the future of that sawmill is being questioned right now. There is a doubt that the sawmill will be functioning within a year, and because of that the government's involvement, the government's power or whatever they think they have that they can make things run, and when they pull out that's just going to run by itself.

The sawmill is not a thing that the native people have depended upon for centuries and centuries. However, the lifestyle it has provided cannot carry on unless there is considerable input from

both sides, being the government and the native people. What it all boils down to is whether the-project is it going to be still in operation within a year or whether the native people of Fort Resolution are going to be left again with high hopes of being adjusted to a working class society and then all of a sudden be left without a job when the mill closes down. I have been told just recently in the last couple of days that there's no future planning for that mill. There is no future planning for the economic future of the Dene people of Fort Resolution.

This is just a small version of development as seen by myself, and we all know that the pipeline, if it ever gets built, will come in and it will be gone again. What is it going to do to the Dene people, to the native people of this land who have survived here for thousands and thousands of years? The only way that we see possible that we are going to remain on this land is that we have a just land claim settlement. It has been expressed by various people already today at this hearing that there has been little involvement of the people of this land in development, in game management, in exploration, in the different political government institutions that are formed. Maybe that's why we have so many problems today. We are asking that the Federal Government, that we be given a chance, that we have a say in what happens on this land of ours. We have been here from time immemorial and we're still here today. But we are slowly being faced with what the government calls

development but what I would-call as destruction. We are slowly being faced with that.

This land is not going to last forever if the development as it's being pushed today, it will never be unless there is consideration from both parties, the government and the Dene people, the corporations, the exploration companies that want to come in here. We have managed this land for thousands and thousands of years, and we believe that what we have to say we'll keep managing this land from time on. It will be a sad day in history when our grandchildren and our great grandchildren and those vet unborn are left with the mess that we could have prevented by putting our minds together and our hearts together for what we believe in, not to see how much money we can put in our pockets, but to see what we can do with this land that we have kept for so long.

There are many other things that play an important part in the development -- in the lifestyle of the Dene people today. The government has made them practically totally dependent on their system, on their society, and we are asking now that we be given a chance to speak our minds and that the government listen to us.

There has been little, as you can see, little input from very few concerned people into even this Inquiry today, maybe because they do not understand what it is all about; maybe because they do not understand that somebody else could be so ignorant as to try to see this land be destroyed, that

they do not see that it is important that they should be here. I'll repeat again, it will be a sad day in history if we have no land left for our grandchildren and great grandchildren and those yet unborn.

So in concluding I would just say that I would like to see that there be a just land claim settlement before any more development comes into this land. The reasoning for that has obviously been brought out. There's game management, there's political institutions, there's no consideration of the land. Great Slave Lake is now being faced with pollution, a great threat of pollution, and because of that it's because of the big corporations like Cominco that are in there on both sides of the lake -- Pine Point Mines and Yellowknife Mine.

Through a just land claim settlement we believe that these things can be prevented Even now I am afraid to drink the water out of that lake. The fish that are being there the people are talking me now that they're not like they used to be. They're soft and they're no good.

So I know I'm repeating myself and I'm repeating what a lot of people have said before, but in closing I would just like to remind the Commissioner and the Commission that we do not want any more major development to come into this land until there is a just land claim settlement. That's all. Thank you.

THE COMMISSIONER: Thank you, Mr. Beaulieu. (WITNESS ASIDE)

FRANCOIS PAULETTE, resumed:

THE WITNESS: My name is Francois Paulette. I'm a Dene from this community, also from Alberta, Fort FitzGerald. I would like to talk on many things. I'd just like to start out by saying that I appreciated Roger Brunt's report. It has been emphasized in the past in studies by the Game Department and

Wildlife Service on concentration of the caribou, on . statistics of how much caribou are killed, of how much caribou migrate and a lot of the wildlife experts, the biologists and so forth study these manoeuvers of the caribou; and it's been said that through reports that so many caribou are killed each year by both native and non-native people. Then there is a community in particular (no names), that this one particular community with a population of about 150 native people killed over ,000 caribou a year, just this one community. So it's in the book now, statistics that this community kills ,000 caribou a year. This report has been there for a long time.

Then how they get these reports -- well, I call it native land treaty sessions and so forth, Well, when the biologists want to know how the Indians or the people in a community kill so much, they went to - - this guy went into the community and talked to individuals. These native people were not educated in the white man's way and through interviews I guess this biologist would come up to an Indian and say. "How many caribou did you kill this year?"

The Indian person would say, "I don't know," he can't speak English too well.

The biologist would say, "What do you think, you killed 25 this year?"

The Indian would say, "Maybe. Maybe more."

"Well maybe how about 50?"

"Yeah, maybe 50."

"Well, how about 75? Or 100?"

"Oh yeah, maybe 100, maybe more," the Indian would say.

And he'd just keep going, the biologist would just keep going, he'd say, "Well, how about 150, do you think you killed 150 this year?"

"Maybe. Maybe more,"

0.K., put down on the paper that the Indian killed 150 caribou. So counting up all the 150 Indian people gathered up, a little over 5,000 caribou are killed. So this guy in return comes back, this guy that was more concerned about the caribou than statistics would come back and say, "How can these Indian people kill 5,000 caribou when there's only 150?"

So this guy went back and through reports, treaty payments and so forth, how much ammunition they got and so forth. Then he figured out that this whole community got only over 2,000 rounds of ammunition and that's all they got for the whole year's supply. Coming up with reports like over 5,000 caribou when the ammunition is only over 2,000, but these kind of reports are -- in the past have been

brought out by the Game Department, Wildlife Service. I was just referring to what Roger Brunt was talking about.

What I was really going to say was that I was born in this country. I was born and lived and raised as a Dene. All through my young years I've seen a lot, I've experienced a lot to this day. I remember the day when my father and my brothers and my sisters, they got tuberculosis, they were sent away to the hospital, and I remember when the Indian agent, the R.C.M.P. would come into the village and that particular time when my father and my brother and my sister were sent away, my father left us with his supplies, with his equipment, with his dogs, with the carry-all, with the ammunition, with the guns and so forth and the R.C.M.P. come in and they shot the dogs, took the guns, told my mother that, "You have no need for these things now because your man has gone in the hospital."

That day was very -- from that day on I grew up bitter, not bitter against the white man but he had little concept of what the Dene, the red man is all about, and I lived hard those years.

As the Chief of Smith indicated the relocation of the Dene from across the border to Fort Smith, many changes have taken place. I remember those days when I was growing up that in the Community of Fitz people were good, clean, had a good life. Very little I seen booze come in there.

Through talks with my father

my grandparents, they gave me in pauses tradition, culture, and memories of the people; and to this day we survive as Indian people through all these things without putting things in the book. It's hard to live in a society that is foreign to the Dene.

My father would tell me, he said, "The Hudson's Bay come in, they pull in the barges'; they pay him 35 a day for hauling the barge. They portage the supplies over the rapids to Fort Smith and as machines came in, they built a road. The Hudson's Bay built a road.

As progress in the north was being established through the Territories, more supplies came and the Northern Transportation Company was established at that time, somewhere in those years. My father told me that white man cannot even get along together. So the Northern Transportation Company, Hudson's Bay said, "You cannot use my road. This road was built for the Hudson's Bay purposes to carry supplies over the portage, and the white man ought to build another road alongside their white brothers."

Through the years as progress developed they built a bigger highway with faster machines and so forth.

Then I seen my people, my people start to get affected by the establishment -- more booze start to come in, they start to travel Smith out of family problems. But still the Indian people went back to the bush in the trapping, hunting and fishing seasons to go back and live in the country. My

parents would take me back in the country. In the summertime we would live peacefully in the village. Then one year my father was a chief at the time, was asked "We're going to move you people to Fort Smith and we're going to give you good homes, good services, closer to hospital, closer to R.C.M.P., closer to everything. Then your children won't have to ride 16 miles a day by bus, they can go to school," This was done.

Also at the same time in 1950, in the later '50s, a survey crew come in and surveyed the Slave River from here to Fort FitzGerald, and these people didn't know what they were surveying for. What is the purpose? To them it was work, they get money, they get something. Today I look in in Smith. This is what to me that's genocide, cultural genocide, I would call it, political genocide. We as Indian people, as Dene people, as the red man, we have Dene law, we have laws o that are there. They're not written on paper, and we respect the white man's law. They have their laws; we have our laws. Today I feel sad inside when I see my people, the people that were so close together in the past 20 years or so, fragmented with booze, with the church. I don't consider them bad people. They're good people. Education is another thing that the white man has imposed upon us, we've had to learn their ways. That, too, everything seems to be one side. Nobody doesn't want to learn the Indian way or the values of the Dene people, and their spiritual and their religious aspect

of their way of life. Today I see all through the Territories highways coming in. Today we're sitting here talking about Mackenzie Valley Pipeline, follow up of pipelines after pipelines. Dams to be built. My H red brothers in the south, in the States and Southern Canada went through a lot of-hardships getting the same exposure that we are getting right now in the Territories. People talk of the Territories as the last frontier, the last grazing grounds for the big herds of wood buffalo, the last stand for the Dene people or for the Indian people of North America to make their biggest accomplishment in respect to their way of life, their governmental institutions and so forth. The park, the Wood Buffalo National Park, which has been set up to protect the buffalo, today regulations are imposed, laws that are foreign again to us, people in Smith, treaty people, the Dene, can no longer go trap in the park before someone pick up their trap and tell them, "You cannot trap in here you are illegally trapping."

One of the people killed a buffalo out of the Wood Buffalo Park, just on this side. They confiscated it, they took the buffalo away from him. They said, "You illegally shot that buffalo." Just 20 miles, 15 miles north of here or west of here, they call it Mission Farm.

Ten years ago buffalo used to graze in there and used to -- Indian people used to go over there close and go and hunt. Today farmers, so-called farmers, were given leases to this ground.

Today they have nothing to show there. They have one gas pump, I think. That land is all our land, it's leased land now, they fenced it. The little cattle or sheep or pigs they had in their venture died off 1, 11 or weren't properly taken care of. It wasn't economically feasible to -- and they're still there and today no longer the buffalo go there and -- so that the Indian people can go for their meat.

Now they travel farther up north into the Hook Lake-Grande Detour area, today our Indian people are so down, they're so -- they have no way that their dignity, their pride, their identity, there's nothing here. Today a few young bucks are growing up today that are getting back to that way. When we stand up to speak in public we're called down, we are called radicals, leftists, Communists, socialists. Why is that? In the past when the Indian people fought for their land they were called pagans, savages, you know. "What are you fighting?" You know, today they are called militants. To me I don't understand these things. I don't understand sometimes the white man.

I don't like using the word "white man". I'd rather call them "my white brothers." But they haven't showed that respect for the Dene, for their red brothers. When I talk, I'm not talking of discrimination. I'm not a racist. I am proud of what I am. All these things have been going on.

As I said, we have a way, we have a religion, we have a spiritual way of life. It's there. Through education we like to set up programs so

that the Dene people can put in their own program in the curriculum of the white man's education so that we can uphold and upkeep and continue our culture, our tradition. I tell the teachers, I tell the principal some good idea. They don't do nothing about it.

These are the kind of things -- the land claims will determine that future for us. Social development also. Today we lost the contract with -- today we were trying to set up a contract for wood-cutting so that we can hire local Dene people. They said our bid was $3 too high, that's what they said. They move it aside, "You cannot have the contract." Instead, another white man has it.

These kind of things, every time we try to come up with something, we are pushed down. Many times, and people in this town here say that there is no discrimination, that there is no conflict between the white and the Dene. There is a conflict, there is a problem. They say "We are concerned about our native people." They are not concerned. It is a pity to see the way this society, this system is built on the church. Once they established some at Fort Smith, the white man that first came in here have to also remember that their red brothers helped them survive in this country. Today the church has a big church, they have lots of land, they have a big home there, they don't visit their Indian people now. The R.C.M.P. should be there not throwing them in jail, they should establish some kind of education so they can tell the Indian people about the white man's law,

instead they're thrown in the can for reasons that the Indian people don't even know themselves. This is cooperation if they do this. This is not happening.

Not only here, all through the Northwest Territory, that's happening in the south. It's the aboriginal people that have not are constantly pushed down; you call this a just society in Canada or in the States.

It is hard for me to accept this way of life of the white man. I have education. It's not wrong for me to live the way I want to live. Sometimes do I have to be accepted, do I have to cut my hair to be accepted in the white man's society? No longer can I sit down with the white brothers and have a good talk. When I talk they think I an insulting them or criticizing them or calling them down. These kind of things are happening and it's sad to see.

As I said, the land claims is going to determine the future of the Dene in the Territories. The Mackenzie Valley Pipeline, the development, I have no faith in. I don't have any hope of the white man's system, their society. Today Buchanan is rushing the Indian people to have a land settlement. They're even rushing the Berger Commission to settle this whole, get the hearings over. This earth is going to be here all the time, it's not going to be taken away. Why they rushing? These things I do not understand, These things, the oil, the minerals are going to be gone -- it's going to be there all the time. I don't think anything of this sort should be

rushed. It should be taken in detail and studied.

You know, I appreciate, I respect the white man's knowledge of their science, of their education and their ability to think differently and make things more easier for themselves. Today they look at the north and they want to rape the land and leave it that way. The white man has travelled to the moon and found nothing there so they left it, and they're talking of going to the stars. These things I do not understand sometimes.

Many times I've sat down and I've talked to a lot of white people. As I said, they call me a radical or a racist. It's sad, but again I also feel sad for the white man. They do not know what they're doing at times. This is why the Dene today is in such a bad position. The whole treaty sessions that were settled in the first treaties, these are indication that the government, the white establishment are not -- they don't have a heart, they don't have it, they're there for money.

So I'd like to say to you, Mr. Berger, that when you follow up with your report that the 0,000 square miles that the Dene people are talking about is what we want before a land settlement; that development, whether it be Mackenzie Valley Pipeline or highways, hydro, anything, it's destruction at the very end; that it is a social environmental impact both on the earth and also to the people -- the inhabitants of the earth; and that the Dene people of the Territories, as I said, we have alternate ways of

development, development in the north and that develop merit would be determined by the kind of land settlement that we have in the Northwest Territories. I feel ashamed of Buchanan's remark a week ago, a man with a big responsibility saying something stupid like what he said. I hope not only you but people who are sitting in this room think of many things not just of what we are talking about, but them as people, what kind of lives we're going to lead, not today but in the future. Thank you very much.

THE COMMISSIONER: Thank you, Mr. Paulette.

THE COMMISSIONER: Well, we've heard some very worthwhile statements tonight. Does anybody else wish to say anything?

THE WITNESS: I just forgot one thing. I have been -- from sources I've been hearing that the Mackenzie Forest Service or the lands and forests of the Territories are not going to put out certain fires, or they're going to let the fires burn in the Northwest Territories in the fire seasons, or -- and again that's, you know, that is one thing that you should consider that when there's a fire you're not only burning trees, it's killing a lot of animals.

Even to that, I hear also

that if there are fires in the Territory that they are going to bring southern experts on fire-fighting when there are a lot of young bucks in the Territories that can fire-fight just as good. You know, these are the kind of things that are happening with government people, and many things like this should be looked into. You know, game regulations, social development, you know. But this whole thing about the Mackenzie forests, the lands and forests, they're going to let the fires burn this summer because they don't have money or it's land that is not used and it's a wasteland, let it burn, and to a lot of Dene people it's land that they hunt and fish and trap on. I think that the Lands and Forests should review their recommendations or whatever they have in mind.

(WITNESS ASIDE)

MIKE BEAULIEU, resumed:

THE WITNESS: Mr. Commissioner, I understand that this Inquiry is to determine if -- well, to determine how a pipeline should be built if it is decided when and how it should be built. I have a question for you. Is that correct, that you are here to hear statements as to how it should be built, not whether it should be built or not?

THE COMMISSIONER: Well, I don't decide anything. The Government of Canada decides whether there will be a pipeline and where it is to be built and when it is to be built and who is to build it,

build it, if indeed it is to be built. But in order to make an intelligent judgment they have sent me to the north to tell them what will happen if we build a gas pipeline and then an oil pipeline, what will that mean to the people, the environment, and the economy of the north. On the basis of that, and as I said earlier the Energy Board's Report, they will decide whether there is to be a pipeline. Then presumably they'll look at my report and consider where it ought to be built and when it ought to be built and who ought to build it, and how it ought to be built. So I'm dealing with all of those questions and people are entitled to tell me and they have, the companies and the environmentalists have been arguing before me for quite a few months about where it should be built and where it shouldn't be built and what time of year it should be built, and what time of year it shouldn't be built, and all of these things because if the government decides that they're going to build it, then they want the benefit of my recommendations as to how it should be built.

Maybe it's getting late, I don't know whether I'm making any sense to you.

THE WITNESS: Yes. Just to carry on further with what I wanted to ask you, you've heard evidence or briefs on the offshore drilling in the Beaufort Sea. Your report hasn't gone in yet, has it? I understand also that the Federal Government has granted the permission to the oil companies to start drilling in the Beaufort Sea this summer. Is that correct?

THE COMMISSIONER: Yes.

THE WITNESS: It raises a question in my mind whether all what we're saying here or have said up to this time and the time that you present your report, whether it will all be a waste of time if you're going to hear evidence and briefs on offshore the drilling in the Beaufort Sea, that the government is still going ahead and grants permission before you send in your report, then all your Inquiry and your Commission has been a waste of time. It brings a doubt to my mind.

THE COMMISSIONER: Well, let me say something about that. That's a point that I'm sure leaves people in some con fusion. The government has said to Dome Petroleum that they want them to go ahead and drill two wells in the deep water of the Beaufort Sea this summer. The government wants Dome to do that so that the government will know whether there is any oil or gas underneath the deep waters of the Beaufort Sea. They want to know if there is oil and gas there.

Now the government in fact decided two or three years ago that they would let Dome drill those wells, and only recently they felt that they should take another look at it, and after they had taken another look they still went ahead with it. But their concern is to find out if there is any oil and gas underneath the Beaufort Sea.

I heard evidence at Inuvik a period of several weeks and in the Inuit villages on

the perimeter of the Beaufort Sea about the consequences of offshore drilling in the Beaufort Sea and the reason was this. We had been told by the pipeline company that if you establish gas and oil pipelines then you've got to keep gas and oil running through them. Once you build the pipelines, then you have a great incentive to keep on exploring into the future, So that you will continue to be able to have gas and oil flow into the south.

So I said, "If you have a gas pipeline and an oil pipeline running from the Arctic to the mid-continent, you're going to have L3 greatly expanded exploration in. the Beaufort Sea, and I want to know what the risks-are-that we may be running if we drill not two wells, but 100 wells in the Beaufort Sea." That is a risk obviously of a different order of magnitude than the risk entailed LB in drilling two wells.

The government had decided two or three years ago that they were going to drill two wells this summer to see if there was oil and gas there. My concern is, if you build a pipeline and you expand your drilling activities in the Beaufort then Sea, and you drill say 100 wells, what is the risk that you're running, and that's a risk that has to be taken into account when the government decides whether to build a gas pipeline and then an oil pipeline. I say 100 wells because in the past ten years there have been about 100 wells drilled in the Mackenzie Delta. So 30 just putting it in a rough way, if we did build gas and oil

pipelines, we might very well have 100 wells drilled in the deep waters of the Beaufort Sea in the next or 15 years and we as intelligent human beings, weighing the future of the north, should bear that risk in mind, so the Inquiry has been looking into that long-term risk. The government has assessed the short-term risk as of two wells and decided that that is an acceptable risk. The Inquiry is looking at the long-term risk of a proliferation of wells, 100 wells in the deep waters of the Beaufort Sea and it will in due course be for the government, on the basis of my report, to determine whether that risk is acceptable or not.

That's a long-winded answer and I understand it isn't easy to see where the government decision already made leaves off and the work of the Inquiry carries on, but I've done the best I can.

Bear in mind that this Inquiry is a thing that we're doing for the first time in Canada, so you have to make sure that you're doing the job properly and assessing all the risks that should be taken into account as you go along.

THE WITNESS: Thank you.

(WITNESS ASIDE)

FRANCOIS PAULETTE resumed:

THE WITNESS: There was -- I was at the hearing in Fort Simpson, September 6th or sometime. A fellow from Gas Arctic who was a consultant was talking about the Mackenzie valley Pipeline, it

would be like a thread across a football field and that's as far as he went and it wouldn't touch anything because -- just a thread across a large vast of space. But not realizing or indicating like, I understand there would be connections or about, you know, other connecting smaller gas pipelines into the big one.

THE COMMISSIONER: Well, the gas pipeline, once it is built and in the ground, buried in the ground, may well be like a string across a football field, but the only trouble is you have to build it first and that means that you have to bring six or 7,000 men to build it; you have to establish spreads; you have to build hundreds of miles of connecting roads over the snow and ice; you have to build wharves; you have to double the capacity of the fleet of tugs and barges on the Mackenzie; you have to bring in hundreds and hundreds of pieces of equipment and it may take you three years, maybe four, maybe five, and I don't really think that that phrase which was no doubt dreamed up by a public relations man who had 1 never seen the north, I don't think that any responsible spokesman for the industry still talks that way. I think they've learned a lot during the Inquiry, and I haven't heard that phrase since Fort Simpson.

THE WITNESS: Well, I just thought of it because it was interesting because if you are looking at it for a long range, you know, instead of just a thread across a football field it will look more like a spider web With one man or with one guy with all the controls, with anyone interfering

with these lines are going to be.

THE COMMISSIONER: Well, I don't know how far you can take these metaphors.

THE WITNESS: Well, this is just something on this pipeline. He probably never had it in mind before he said that, looking like a thread across a football field.

THE COMMISSIONER: Well, let me say I'm not impressed by that particular catch phrase, so I think it's a little more complicated than that.

THE WITNESS: O.K., that's all.

(WITNESS ASIDE)

GEORGE KURSZEWSKI, resumed:

THE WITNESS: I understand one of the native people at Fort Good Hope said it was more like a slash across the Mona Lisa.

THE COMMISSIONER: I think that I am interested in the evidence and the facts and these are very worthwhile flourishes to conclude a speech, but that's -- O.K., anybody else?

(WITNESS ASIDE)

THE COMMISSIONER: Well, I want to thank all of you for your contributions when we were here in October when there were so many of you wanted to speak that you were -- you kept us here until quite late, and I want to thank you equally for your contributions today, because they have been thoughtful

and helpful to me. I have said before that the Inquiry is proceeding on the footing that the people of the north are to be consulted about their future, that's why the Inquiry is here. It's my job and now that I've had a chance of hearing your views it helps me to formulate my report to the government and to make my recommendations to the government.

We will be returning to Yellowknife tomorrow and we'll be starting our formal hearings there again on Monday and then we'll be going to Southern Canada a week Monday to begin the hearings in the major centres in Southern Canada, and we're going to Southern Canada because what happens here in the north is a matter of concern to all Canadians, and the interest that has been shown by people in Southern Canada is quite remarkable. There are a multitude of letters and briefs and we are not able to go to all the centres in Southern Canada that want us to visit them, but we are visiting as many as we can within the month we've set aside for this purpose.

I should say that when I was here informally by myself before the hearings had ever begun, the Mayor was good enough to show me around ,the town and tomorrow morning Mr. Kurszewski and Chief Cheezie, I understand, are going to show me around FitzGerald, and so I'll simply say that it's been very enjoyable for me to be here on two occasions now, and to hear from you and let me just thank you for your contributions and to say that we still have to visit Fort Providence, Fort Rae, and after that we will have

been to every community in the Mackenzie Valley, the Mackenzie Delta, the perimeter of the Beaufort Sea and the Northern Yukon and will have heard from everyone who has something to say about this.

We'll adjourn the hearing then. Thank you very much.

(PROCEEDINGS ADJOURNED TO MAY 10, 1976)