



“When You Talk - We Listen!”



SAHTÚ RENEWABLE RESOURCES BOARD

ᐅEHᐃZO GOT'INEᐅ GOTS'E'NÁKEDI

SAHTÚ RAGÓᐅA

AND APPROACHES TO WILDLIFE HARVESTING

PUBLIC HEARING

Panel Members:

George Barnaby	Chairperson
Samuel Haché	Member
Camilla Tutcho	Member
Faye D'Eon-Eggertson	Member
Camilla Rabisca	Member
Keith Hickling	Member

HELD IN:

Colville Lake Arena, NT

January 21, 2020

Day 1 of 3

	APPEARANCES	
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3	Hannah Taneton)
4	Kirsten Jensen)
5	Leon Andrew)
6	Kyanna Dolphus-Lennie)
7	Lori Ann Lennie)
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9	Nick Sowsun) Legal counsel
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12	Gina Dolphus)
13	Alfred Taniton)
14	Leon Modeste)
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16	Hannah Taneton)
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18	John Cotchilly) Fort Good Hope
19	Chief Daniel Masuzumi)
20	Daniel Jackson)
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APPEARANCES (cont'd)

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Janet Winbourne) Harvest Study
) Presentation
Sam Bradd) Graphic Recorder

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1 --- Upon commencing

2

3 (OPENING PRAYER)

4

5 THE CHAIRPERSON: My name is George
6 Barnaby, like I said, and I am the Chair of the Sahtú
7 Renewable Resource Board, also known fondly as the
8 SRRB.

9 I'd like to start by thanking Behdzi
10 Ahda First Nation, or Dehlá Got'ıne for hosting us in
11 their homeland, and for partnering with us in
12 convening this public listening session.

13 I say to all of you we are here today
14 as Board members, parties, and community members. We
15 are here because we all care about caribou, and it's
16 good to see that people are willing to give their time
17 to work on these important issues.

18 This gathering is a chance for all of
19 us to be part of thinking about our relationship with
20 Caribou, and how we can protect and live with the
21 caribou in a way that ensures they will be there for
22 our people in the future.

23 All the parties bring different
24 experience, and knowledge, different evidence, and
25 different ideas. What needs to be -- different ideas,

1 I guess, about what needs to be done. This public
2 listening session is about working together,
3 respectfully, to share ideas and come up to a better
4 understanding.

5 This session is the first in the series
6 related to the topic of caribou. For these public
7 listening sessions, the Board taking a new approach.
8 In the past hearings -- in the past, hearings have
9 considered caribou through a herd by herd approach.
10 Our public listening sessions are going to take a hot
11 topics approach.

12 Each session will focus on one (1) hot
13 topic with respect to all three (3) kinds of that --
14 of caribou that live in our region, barren-ground
15 caribou, boreal caribou, and mountain caribou.

16 The focused approach will allow us to
17 have an in-depth exploration of each hot topic. We
18 will benefit from both science and the knowledge of
19 communities and their special relationship with
20 caribou.

21 The pub -- the public listening session
22 will consider topics such as Sahtú Ragóza, or hunting
23 law, knowledge about caribou, wildfire, climate
24 change, predators, and the Sahtú mixed-economy, all
25 addressing the question: what is the most effective

1 way to conserve caribou?

2 For this public listening session, we
3 are asking the question: What is the most effective
4 way to regulate the harvest of caribou? We are also -
5 - ask a number of related questions, including: What
6 the status of the different kinds of caribou? What
7 are Indigenous system for regulating and monitoring
8 harvest? How can harvesting be coordinated across
9 communities and regions?

10 The trigger for this hearing comes from
11 the Land Claim Agreement. Colville has brought
12 forward, a proposal for a different approach to
13 regulating the harvest of caribou. This proposal will
14 be considered along with evidence about harvesting
15 regulation presented by other Sahtú communities and
16 ENR.

17 The SRRB is holding these formal public
18 listening session because the Board has the
19 responsibility for dealing with Caribou use and
20 protection in the Sahtú region. We are a co-managed
21 Board established by the Sahtú Land Claim Agreement.
22 It's a collaborative Board. Members are nominated by
23 Dene communities and government, and work together to
24 use traditional knowledge and science as a basis for
25 making wise decision about wildlife and the landscape

1 they depend on.

2 We are set up this way so that Dene and
3 Metis hunting rights and then the way of life are
4 respected and supported. And so that Dene communities
5 can be directly involved in making decisions about
6 t̄ich'ádı́.

7 And then the SRRB is the main body that
8 deals with wildlife in this region. Under the terms
9 of the Land Claim Agreement, our Board must both
10 consider land claim objectives and act in the public
11 interest when we make decisions about wildlife.

12 Each Board member here brings their own
13 perspective and views, but when we come together as a
14 Board, we act as one. We think about what the public
15 needs, not just what we would like to see happen, and
16 most importantly, we think about how we can all serve
17 the caribou.

18 The hearing has been broadly advertised
19 and reported in the media. We have media present from
20 CBC North and from APTN. As well, a public registry
21 was established October 4th, 2019, and updated
22 regularly.

23 In these opening remarks, we will
24 provide a brief overview of key aspects of the public
25 listening session covering the following topics: an

1 introduction to the SRRB Team, overview of confirmed
2 parties and visiting observers recording the
3 proceeding, agenda for today, fairness and timing,
4 housekeeping items for this gather.

5 We did this already. I'll do this one.

6

7 (BRIEF PAUSE)

8

9 THE CHAIRPERSON: We have with us Nick
10 Sowsun, our legal counsel along with a staff support
11 team of six (6) that's sure they -- Deborah Simmons,
12 our executive director -- director, Kirsten Jensen,
13 Leon Andrew, Kyanna Dolphus-Lennie, Hannah Taneton,
14 and Lori Ann Lennie. They are all here playing
15 various roles to ensure that this hearing process runs
16 smoothly, and that the Board secures the information
17 that they needs to make a wise decision.

18 We also have a technical advisor for
19 this public listening session. The technical advisor
20 shares her expertise and help us think through issues.
21 The technical advisor is Janet Winbourne, who will be
22 joining by teleconference tomorrow to talk about the
23 Sahtú harvest study.

24 Confirmed parties and visiting
25 observer. There are seventeen (17) confirmed parties

1 for this proceeding, ten (10) Sahtú organizations,
2 ENR, the Indigenous Leadership Initiative, then five
3 (5) parties from other regions, the Acho Dene Koe
4 First Nation, Dehcho First Nation, the Inuvialuit Game
5 Council, the Kugluktuk Angoniatit Association and Ross
6 River Dene Council.

7 I would like to recognize delegates
8 from the Inuvialuit Game Council and thank them for
9 making the long trip here. The Tłı̨ch̨o has also sent a
10 delegation for which we are thankful Tłı̨ch̨o delegates
11 are here as observers.

12 More than one (1) party has been
13 confirmed from several of the Sahtú communities. For
14 these reasons, Sahtú community delegations are
15 recognized in the agenda as panels. The Sahtú Dene
16 Council has requested party status to support a space
17 for Elder delegates to contribute, and there is a
18 Sahtú Youth Network delegation.

19 Knowing that not all parties are able
20 to join us in Colville, we have offered opportunities
21 to participate in this event by teleconference.
22 Parties on the phone will be given opportunities to
23 ask questions and can contribute closing remarks. All
24 parties will also have a chance to contribute final
25 arguments after the session.

1 The SRRB has already received an
2 impressive number of written submission, all of which
3 are posted on the Board's public registry. There are
4 a total of twenty-two (22) documents now posted from
5 eight (8) parties and interested organizations. These
6 documents will be considered in the Board's decision,
7 along with material -- material ari -- arising from
8 the session this week, and final argument that can be
9 submitted until February the 10th.

10 These proceedings are being recorded by
11 the Pido Production sound team in Sahtú Dene language,
12 Tłı̨ch̨o language, and English. The English language
13 recording will be transcribed later by Digi-Tran legal
14 reporters.

15 Sahtú Dene and Tłı̨ch̨o language
16 recordings will be shared on the public registry for
17 this session. Therefore, I ask that when you speak,
18 please start by saying your name and who you
19 represent. Also, I ask that you please be mindful
20 that we have interpreters Laura Tutcho and Dora Duncan
21 (phonetic) for the Sahtú dialect, and two (2) Tłı̨ch̨o
22 interpreters. We have Jonas Lafferty, that's Tłı̨ch̨o,
23 and Francis Zoe.

24 These proceedings are being
25 simultaneously translated. We have scheduled time

1 each morning to talk about key terms and concepts so
2 there can be better understanding across cultures.
3 Please bring your main terms and concept to us before
4 your presentation so that we can review these
5 together. Please watch or listen to the interpreters
6 so you know when you need to slow down. I will signal
7 to speakers if they need to pause or allow
8 interpreters to catch up.

9 Sometimes we may need a lot of pause
10 when difficult concepts come up in Dene or English
11 languages to make sure everyone understand what it
12 means -- what is meant. If the speakers are moving
13 too fast, the interpreter will let our sound team
14 know, and the sound will cut off. This means you must
15 stop talking so the interpreters can catch up.

16 Another unique feature of this public
17 listening session is that we will have a graphic
18 recording to assist in understanding.

19 MS. DEBORAH SIMMONS: And with that
20 I'd like to introduce the man who's been quietly in
21 the background producing magic, Sam Bradd, who is here
22 in Colville for the first time, and he'll talk a
23 little bit right now -- you have to speak into a mic
24 though -- about the work that he's going to be doing
25 over the next few days. Máhsı.

1 MR. SAM BRADD: Máhsı.

2 MS. DEBORAH SIMMONS: Please turn off
3 your -- Roseanne, if you have -- if anybody has on
4 their hearing thing, they can't have it on and speak.

5

6 (BRIEF PAUSE)

7

8 MR. SAM BRADD: Good morning. Thank
9 you very much for the opportunity to be here. Thank
10 you, Chief, for inviting us. Grateful to be here on
11 your Territory. Thank you to the Board to be part of
12 this listening session in a visual way.

13 So my job is to be a graphic recorder,
14 and if you have never seen a graphic recorder before,
15 it's because we are very unusual, and my role is to
16 listen deeply and then to draw what is happening. I
17 draw what's happening because we think that when you
18 can see what you have said, it is valuable for people
19 to feel heard, and so what is important to me is that
20 these images accurately reflect you. It is important
21 for me that the communities have a chance to tell me
22 if I am drawing the right things and if I am working
23 in a good way.

24 I come from Vancouver and I do a lot of
25 work in communities all up and down the coast in

1 British Columbia, but it is my first time here to this
2 region, and if I can be of service, if I can help, my
3 job is to help. So also I am very friendly, and you
4 should come and talk to me if you would like and I
5 will make the images reflect what you need to have
6 reflected.

7 So thank you for the invitation to add
8 this type of translation services, this type of
9 drawing into the proceedings. Thank you.

10 MS. DEBORAH SIMMONS: Máhsı, Sam.

11 THE CHAIRPERSON: Okay. Public
12 listening agenda for today, there are printed copies
13 of the agenda for the three (3) days available, and
14 the agenda is also on the board's website.

15 Here is what is happening today. This
16 morning we will start by hearing from our host
17 community, Colville Lake, about their Dehlá Got'ıne
18 (phonetic) plan and Ts'ıduweh ʔədə ʔeɁa, and
19 there will be time for questions from the parties and
20 the Board.

21 This afternoon, panels -- other -- four
22 (4) -- panels from the other four (4) Sahtú
23 communities will present their evidence in response to
24 the central question for this session: what is the
25 most effective way to regulate the harvest of caribou.

1 After each of their presentation, the
2 other parties and the Board can ask each of them
3 questions. Tonight there are opportunities for caucus
4 sessions at 6:30 p.m., so any group that wish to
5 discuss any matter can meet together to do so.

6 The Sahtú Youth Network will be meeting
7 at the Youth Centre and the Renewable Resource Council
8 will meet at the -- that boardroom next door.

9 Any other such as communities, hunters
10 who might wish to meet together to discuss public
11 listening topics can talk with Deb or Kirsten to book
12 a space.

13 Afterward and every evening at 8:00
14 there will be social and cultural events hosted by
15 Colville. Tonight there will be a showing of the
16 excellent films by Dennis Allen featuring Dehlá Got'ıne,
17 The Hunt and The Walk.

18 There are people from the community who
19 are really interested in what is going on here at
20 these hearings. As Board Chair, I am really happy to
21 see that. If you are a community member and want to
22 say something to the Board, there are two (2) chances
23 for you to do that or to ask questions.

24 The first opportunity will be at the
25 public forum on Wednesday evening at 6:30, and there

1 will be a second opportunity on Thursday morning. If
2 we aren't able to hear from everyone during these
3 time, we will see if we can meet Thursday night.

4 Fairness, timing, and respect: We will
5 try to hear everyone who wants to say something, but
6 the most important thing is that we want to make sure
7 the Board has the chance to hear from the confirmed
8 parties in the hearing, the Sahtú community and
9 regional panels, Indigenous leadership initiative, and
10 Inuvialuit Game Council, as well as any confirmed
11 parties on the teleconference line.

12 There are a lot of parties that need to
13 present and ask questions, and we have only three (3)
14 days to work together, so it is a matter of respect
15 and fairness for all panels and parties that we ask
16 people to keep to the scheduled time. We will be
17 providing presenters with signals when they have ten
18 (10) minutes, five (5) minutes, and one (1) minute to
19 finish their presentation, and will regretfully have
20 to ask people to stop when their time is up.

21 We ask that people behave respectfully
22 and always there will be zero tolerance for people
23 under the influence of alcohol or drugs at this
24 hearing, or even in cultural and recreational events.
25 If anyone is under the influence, they will be asked

1 to leave.

2 With the space constraints, we are only
3 able to accommodate one (1) delegate per panel or
4 party at the main table. Presenting panels are asked
5 to use the table at the front for their presentation.
6 Parties or panels can switch delegates at the main
7 table during the preceding as they wish, depending on
8 who is designated as delegation lead during question
9 period.

10 Terms and concept: In the -- is that
11 you?

12 MS. DEBORAH SIMMONS: So already there
13 have been a few Dene language terms that George has
14 talked about in his remarks, and Colville has also
15 provided for key terms as they have Dene terms in the
16 title of their presentation and their plan and their
17 law, and all of these terms are going to be listed on
18 flip charts so that we can all begin to share a common
19 vocabulary for this proceeding.

20 And we ask that other parties that wish
21 to present, please provide your -- something like
22 three (3) to five (5) key terms, and they could be
23 English language technical terms that are hard words,
24 so that we're really communicating across cultures, so
25 every day we will be pausing to talk a little bit

1 about terminology.

2 And so Sahtú communities that are
3 presenting this afternoon, if at lunch hour you could
4 give me your key terms, that would be wonderful.
5 Máhsı.

6 THE CHAIRPERSON: In conclusion, I'd
7 like to say that SRRB Board members take their roles
8 very seriously. We all care about doing a good job as
9 Board members and serving the Sahtú region and serving
10 the wildlife.

11 We are glad you are all here. We hope
12 we can work with one (1) mind. We may have different
13 views on some issues, but we all care about one (1)
14 thing, the caribou. That is the most important thing,
15 respecting the caribou, caring about the caribou. We
16 are all here because we care.

17 Next we will turn to recognition of
18 written submissions and highlight of key terminology
19 be -- terminology.

20 UNIDENTIFIED SPEAKER: We already
21 recognized written submissions in an earlier section.
22 Sorry about that.

23 THE CHAIRPERSON: Housekeeping, you
24 want to do housekeeping?

25 MS. DEBORAH SIMMONS: So we really

1 hope -- this is a great gathering in a small community
2 and -- and Colville's done a lot of work to prepare
3 for this. We hope everyone is comfortable in your
4 accommodations.

5 You can speak to you -- the Chief has
6 mentioned a couple of names of people who can be
7 contacted if you have any concerns, and also Kirsten
8 from our staff team -- where are you, Kirsten? She's
9 probably -- oh, Kirsten back there can be contacted as
10 well, so please don't hesitate to talk to her if you
11 have any needs.

12 There's going to -- there are catered
13 meals and snacks over the next few days, and we're
14 really grateful to the Colville coordinator and cooks
15 and dish washers for all their work so that we will be
16 well fed, but please do allow visitors and Elders to
17 eat first. And the dishwashers are going to be
18 working really hard, so try to be helpful and use the
19 same cup every day. Kyanna and Hannah have erasable
20 markers and you can put your name on your cup, so
21 reuse your cup.

22 And if you want to take food home with
23 you, you can use disposable dishes, but otherwise
24 we're trying to prevent garbage and save money by
25 using this kind of dishes. So don't throw these ones

1 away. We need to use them again.

2 And we're hoping to keep people as
3 healthy as possible during this gathering. It's
4 really been a bad year for people getting sick, so we
5 remind you, please wash your hands with soap, and we -
6 - we have Lysol wipes around the building, so use them
7 often and be sure to drink lots of water.

8 We're going to have big containers of
9 water ready for people to use, so keep hydrated and
10 healthy and rested so that we can really be energetic
11 for this hearing, and enjoy your time in this lovely
12 community.

13 THE CHAIRPERSON: We are launching
14 this proceeding with a presentation by our hosting
15 community, Colville Lake, about their -- the Ragóza
16 Dene Plan and thank you. So --

17 MS. DEBORAH SIMMONS: Kirsten, I need
18 you. Urgently.

19 And can -- can the Colville Panel
20 please bring enough chairs for your delegation,
21 whoever's speaking, to the front of the room.

22 THE CHAIRPERSON: So, Colville with
23 their presentation.

24 MR. JOSEPH KOCHON: The staff are
25 going to do it, they know it by heart, but then they -

1 - they'll do it on paper. A lot of things that are
2 not written for us. We know it by heart, so. That's
3 the way you do things yourself.

4 Hello. So did he -- okay. It --

5

6 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

7

8 MR. JOSEPH KOCHON: Talking about our -
9 - we're talking about our caribou and for you to be
10 here we say thank you to you.

11 Me, I'm here from -- my name is Joseph
12 Kochon, Joseph Kochon and for the past twenty (20)
13 years, twenty-seven (27) years during the -- with that
14 the -- the -- the things we're going to be talking
15 about today is not just new from today, it's from our
16 Elders that talked years and years ago, that's what we
17 are walking with today. We want to bring it into the
18 future.

19 And that today, that's what we want to
20 talk to you a -- about. We're not talking to -- to
21 just only -- we're talking about people, why the cross
22 for them to listen and it's for us to -- to recognize
23 our ways.

24 Today we seem to be adopting into the
25 Caucasian way of living. But this today we have our

1 Elders that have left words for us and they bring --
2 they left their words for us is for use for us, is
3 useful for us.

4 It's not just for nothing that they
5 left words for us. We -- we'll be talking to you
6 about it today. Some of it. It's our words. We have
7 many words that we put into this with that.

8 We want you to listen good and we want
9 to tell you our story good. It's -- and that's why --
10 that's what we're going to be presenting you today.

11 First we're going to be talking a
12 little bit and then we'll be addressing the issues.

13

14 (TRANSLATION CONCLUDED)

15

16 MR. DAVID CODZI: My name is David
17 Codzi. (TRANSLATION SWITCH DELAY). I just want to
18 say that when we all started this, the Wildlife Act
19 was just meant to manage other people coming to our
20 part of the world and making sure that it was done
21 responsibly, all the hunting and stuff.

22 You know, we've been here such a long
23 time that we become part of the natural order of
24 things with the wildlife. We're part of nature.

25 And you know, we've been responsible

1 and been -- been respectful in how we deal with our --
2 with our -- with our wildlife around us.

3 We want to make sure that we keep that,
4 that mindset, as we go forward. That's the whole
5 reason we're doing these things. We have to be
6 responsible about what we do and respectful.

7 So that's just my introduction, I'm
8 just going to pass it on.

9 GRAND CHIEF WILBERT KOCHON: Supposed
10 to say it in Slavey, but that's okay. I'm going to
11 speak in my language.

12

13 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

14

15 GRAND CHIEF WILBERT KOCHON: Thank you
16 for being here. What Joseph said earlier with the --
17 about the ENR, the ENR seem to be pushing the tags and
18 we don't agree with that. And so that's why we
19 resorted to our own laws for always we've lived with
20 our laws we've -- we seem to be using it subtly.

21 And now we've always listened to our
22 Elders, we followed their advice, we've followed their
23 laws. And so for you sitting with us today, we're not
24 doing this for nothing -- with nothing. We know our
25 land, we've lived on our land and it's hard to live o

1 our land, but it's beautiful. It's good, it's
2 resourceful, and that's what my grandma said too.

3 At that time there's no more defending
4 you, there were not among us. We were left to
5 ourselves independently, but we've lived richly, we
6 had no money, but we've lived with the caribou, hand
7 in hand, and it's true.

8 We were -- we appeared to be poor at
9 that time, but when we go to the barren lands, we have
10 our tipis, we get -- gather caribou and that's where
11 our tipis. And so when the hides are well collected,
12 that's -- that made -- that harvest our material for
13 our tipis.

14 And so with you Elders, you've lived a
15 hard life, you've travelled with dog teams only. Me,
16 I lived and travelled with dogs, but you Elders, you
17 were tougher. You were tough.

18 Today we just seem like we're sitting
19 on chairs when we go on the land, which is like we
20 don't suffer and so this -- our -- that we fix this,
21 our law that we fix, if you want to question us about
22 it, you could and you could support us if you have
23 supportive words you can let us know.

24 We have our two lawyers here, we have
25 Jennifer and Larry here with us. They're the ones

1 that are working with us. And Alvin is here, Richard
2 is here.

3 And so that's -- we're knowledgeable in
4 -- with it, that's how -- that's where we're working
5 with our -- my words are fast, so I'd better stop for
6 a moment.

7 My name is Joseph Kochon with BAFN. We
8 put a lot of our -- our language into this document.

9 MS. DEBORAH SIMMONS: Sorry, we've
10 realized that we hadn't reminded David and Wilbert to
11 say their names. So could -- okay.

12 Chief, can you say -- make sure to put
13 your -- say your name into the speaker.

14 GRAND CHIEF WILBERT KOCHON:
15 (INDIGENOUS LANGUAGE SPOKEN).

16 MS. DEBORAH SIMMONS: Máhsı.
17

18 PRESENTATION BY COLVILLE:

19 MR. JOSEPH KOCHON: Okay, thank you
20 Mr. Chair. Joseph Kochon, BAFN. Some of the -- some
21 of the -- our versions we -- were put in there. We
22 took a joint approach with the SRRB and we put in our
23 language there because we don't know if caribou is the
24 actual name for a caribou. Somebody must have made it
25 up.

1 But in our history, it is what we -- we
2 used to call our caribou. And one (1) of the names
3 that we took for ourselves is -- we used the ts'ı̄duweh
4 because everything that have evolved from
5 the past, it's who we are today.

6 Like, there's a lot of different
7 terminologies as to who you are and we arrived at the
8 word 'ts'ı̄duweh'. So that's where we come from and that's
9 where we're bringing in to the forefronts.

10 So "Dehlá Got'ı̄ne" means the most
11 northerly people, so we're kind of the most northerly,
12 edge of the people, so that's -- that's who we are.
13 That's our traditional name.

14 So as I mentioned, "ɛ̄d̄e " means
15 caribou. As I mentioned, "ts'ı̄duweh," it's our
16 ancient language from the beginning of time. That's
17 the thing that was used from far, far, way beyond our
18 time.

19 So ɛ̄d̄e means -- or ɛ̄ɛ̄á means law. So,
20 some of the things we're still learning ourselves on
21 how to pronounce it, so, ɛ̄ɛ̄á.

22 So, it's a most small community. We
23 follow our -- our traditional way of -- traditional
24 laws that are -- have been put by our people, and
25 that's some of the things we'll put it inside this

1 presentation.

2

3

(BRIEF PAUSE)

4

5 MR. JOSEPH KOCHON: Why -- why we are
6 here? So, once we go through it, you know, you'll
7 have an idea of why we are here, just to make sure
8 that you clearly understand what is happening here.

9 From the time you start talking about
10 decline of caribou heard, Colville Lake have always
11 said we -- we don't agree with what has been presented
12 to us.

13 We've always participated in some of
14 the -- the surveys. And in our hearts, we know that
15 we're not wrong because we spend a lot of time on the
16 land. Right to this day, a lot of us, we spend time
17 on the land with the caribou.

18 If the caribou was in trouble, somehow
19 they'll communicate with us. So, that's why we hang
20 onto our way of life, our traditional way of doing
21 things; very important. The next picture.

22

23

(BRIEF PAUSE)

24

25

MR. DAVID CODZI: Hello. Dehlá Got'ıne

1 Got'ıne -- are today. I'm just going to read it
2 as verbatim. And then I'm going to go and talk about
3 those things. The question before the SRRB -- a nd
4 this listening session is what is the most effective
5 way to regulate the harvest of the -- the ɾədə .

6 For the Dehlá Got'ıne harvesting --
7 I've got to put on my glasses. Right there. Okay.

8 "It is integral to our existence.
9 Our culture is built on the
10 relationship that we have with the
11 land and the animals. Our history
12 tells us how does it do."

13 Ancient laws we made and we have many
14 stories about why it is important to keep our ɾədə up.
15 We are -- we are passing the ɾədə on to our
16 grandchildren. A lot of the things and the
17 methodologies that we -- that we have -- oh, yeah,
18 I'll slow down.

19 But a lot of the things that we
20 practice, we -- you know, we think everybody else does
21 it, but it's only unique to ourselves. And until
22 recently, we started looking at, you know, our way of
23 life and how it respects what we -- what we eat and
24 our relationship with the caribou, not just caribou,
25 but with all wildlife around us.

1 There's methods that people have taken
2 on to count them, to watch them, to study, to talk
3 about it with one another. And, you know, we've been
4 doing the monitoring and our -- you know, the
5 monitoring and information gathering and bringing it
6 back and talk to it amongst our families and our
7 people for a long time.

8 As a small child, I would see a couple
9 of the people that are not here anymore going out and
10 counting the caribou and talking about how they looked
11 and all these things.

12 Nowadays, I see, you know, scientists,
13 biologists doing the same thing. So, you know, it
14 tells me that we had this pattern set already that's
15 been going for a long time. We don't -- we can't give
16 that up. We can't give that up and give it to
17 somebody else to manage for us because it's -- you
18 know, it takes it out of our hands.

19 And our stories and, you know, our way
20 of life tells us we can't do that. It always has to
21 be a part of our life. And, you know, we've been
22 against us, you know, just leaving it to somebody else
23 for the longest time because, you know, as a people,
24 it's our -- you know, it's our right.

25 All the children every fall, you know,

1 we used to take them to Horton Lake and they're taught
2 how to hunt, how to survive, and not just Horton Lake.
3 Every wintertime, families bring their children out,
4 and they learn the same thing, how to hunt, how to
5 survive.

6 Even the pattern behind what we -- how
7 we skin, how we take our -- our caribou, everything is
8 for the resource. Every cut, every hide that's taken
9 is for the most -- the most that you can take out of
10 it; there's nothing left behind, and that's what we
11 expect.

12

13 (BRIEF PAUSE)

14

15 MR. DAVID CODZI: Jeez. We also know
16 that the Crown government are making laws. For many
17 years, they thought that only their laws mattered.
18 The Constitution, the Sahtú land claims, and the
19 courts have made it clear that we all have to work
20 together.

21 The Saht -- the Sahtú land claims says
22 that the GNWT, the SRRB, and our local RRC all have
23 roles to play in -- in regulating the Ɂəðə harvest.

24 5. Sharing responsibility for
25 conservation and management of the Ɂəðə harvest is

1 good for us and good for Ɂədə.

2 Dehlá Got'Ɂne ʔədə Plan and Dehlá Got'Ɂne
3 Ts'Ɂduweh ʔədə ʔeɁa plan provides an opportunity to
4 collaborate for each party to play a role and assume its
5 responsibilities for ensuring that things are done in
6 a good way. We want to work in partnership with the
7 other parties.

8 A lot of times, we're left out of the
9 things that are being written up. You know, just
10 recently, we started getting more involved because,
11 you know, we took on the mentality that's your way and
12 this is our way.

13 Because since the 8 -- the 19 -- the
14 early 1900s, we were excluded from the Wildlife Act
15 and, you know, we just did our -- the things for
16 ourselves. You know, we monitored our own people. We
17 monitored what we were doing and that's what we did.

18 And there's taboos on what's being
19 done, what's harming, and what's wrong. Those taboos
20 are in place today. You know, it's as part of our,
21 you know, self-management, self-monitoring. Our
22 responsibilities all flow from our history. And this
23 is what we do today.

24 So, this is the time, you know, we
25 started doing the monitoring, watching what other

1 people are doing, you know, taking -- making sure that
2 we're there and watching what people are doing, taking
3 pictures of after, you know, kill sites that people
4 have gone.

5 We've hired our own monitors to go out
6 and do those sort of things and, you know, make sure
7 that we talk to people that are not -- not taking
8 everything, and that's important.

9 And, you know, there's stories that we
10 have with caribou that we have a relationship. And
11 leaving parts behind is -- you know, that's -- that's
12 not a good relationship. You're not taking the
13 sacrifice that's have given to you, right? And you're
14 not being respectful of what you take into yourself.

15 So, right now, you know, we have
16 existing agreements that we've just made up with ENR.
17 You know, we're trying to find a way to -- to make
18 sure our way of life is there. That's not just
19 sitting off to the side and not doing nothing. But we
20 do have a role to play. We have an integral role to
21 play in this.

22 All right. So, as we -- we're going
23 through these, we're saying, okay, these are the
24 things that we're going to do. We're going to
25 monitor. We're going to watch what people are doing,

1 but then we -- we don't have the -- the jurisdiction
2 to enforce, so, you know, we have to make sure that
3 we're -- we have a balance.

4 Colville RRC has approved the Dehlá Got'íne
5 ʔədə Plan and Dehlá Got'íne Ts'íduweh ʔədə ʔeʔá 2019 and
6 developed Dehlá Got'íne ʔədə plan to establish rules
7 and provide directions on how to harvest the ʔədə in
8 the Colville Lake area in accordance with section
9 13.9.4(b) of the Sahtú Land Claims.

10 We will also share information with
11 ʔədə in the Colville Lake area with ENR and the SRRB
12 in accordance with section 13.9.6 of the land claims.
13 We are seeking recognition of the Dehlá Got'íne ʔədə
14 ʔeʔá 2019 approval of the Dehlá Got'íne ʔədə Plan and
15 Dehlá Got'íne Ts'íduweh ʔədə ʔeʔá Plan for the SRRB under
16 13.8.23(c) of the Sahtú Land Claims.

17

18 (BRIEF PAUSE)

19

20 MR. DAVID CODZI: We had the land
21 claims for how long, and this is the first time we're
22 doing this. And, you know, under those things, we
23 didn't have the money or anything like that. All the
24 money goes to the government to carry on things, so a
25 lot of these things we have to fight for, you know, to

1 make sure those things are there.

2 Our land claims were signed in 1993,
3 but this is what, 2020. Our communities have managed
4 and started doing these things ourselves, but we've
5 never written them up.

6 A lot of our oral history is unwritten;
7 it's talked about. And it's not just in fairytales
8 and whatnot, it's -- it's actual life.

9 You know, when we did this plan, we --
10 we made sure that we just stuck to, you know, the main
11 points. We didn't want to fill this paper right up
12 with everything that we do and all our -- all our --
13 the mind set behind it.

14 So, having the plan and our laws in
15 place out there, then we want to, you know, at least
16 things enforced and people know what to do when they
17 come to our area and tell us what they're going to do
18 and where they're going to go. And if they don't,
19 then there's other ways we could -- there's things
20 that we could do, so when we get that -- that
21 approval...

22

23 (BRIEF PAUSE)

24

25 MR. DAVID CODZI: My name is David

1 Codzi.

2 GRAND CHIEF WILBERT KOCHON: Wilbert
3 Kochon. Chief -- the one (1) thing that...

4

5 (BRIEF PAUSE)

6

7 GRAND CHIEF WILBERT KOCHON: The one
8 (1) that -- when it's this close I can't see. When
9 I'm hunting, I can see really good. The one (1) thing
10 that really do is respect ɹədə. A lot of young people
11 think '?eda' is a little word, but it means a lot,
12 animal that takes care of itself, animal that feeds
13 itself, animal that heals itself.

14 Remember that word, one (1) little
15 word. It's not -- we don't say 'ɹekwə'. ɹekwə'
16 means a piece of meat, not -- it's not that
17 for us.

18 And the Elders have always said that.
19 That's why we really respect the caribou, ɹədə, an
20 animal that take care of itself. That's where all the
21 healing comes from. Our -- a lot of our people could
22 go, and the Dehlá Got'ɪne of our (INDIGENOUS LANGUAGE
23 SPOKEN) are based on respect.

24 There are many more things that people
25 should know about the harvest every day, and we can

1 write down in a modern law today. Pretty hard to do
2 that, but Elders and experience -- the Dehlá
3 harvesters can teach younger or less-experienced
4 hunters about our laws and sharing specialized
5 knowledge about how to properly harvest Ɂəðə.

6 I think some hunters think they shoot a
7 whole bunch of things as a good hunter. That's not a
8 very good hunter. That's wastage. A good hunter is -
9 - you just take what you need and what you can manage.

10 A lot of times, we see a lot of caribou
11 this time between -- this -- kept right around where
12 we just take what we need. That's all we need. And
13 we've been doing that a lot -- that's why you call it
14 respect. Right around -- the caribou respect you
15 right back.

16 Sometimes, when other young peoples
17 meet the caribou, looks -- they ran too hard. They
18 think we don't know it, but when it runs too hard, it
19 doesn't taste very good. We call it kwíde
20 (INDIGENOUS LANGUAGE SPOKEN). That means they overran
21 the caribou. That's not very -- that's not showing
22 respect.

23 If my nephew told me this fall that, Oh
24 -- I said -- I told him you ran your caribou? He said
25 no, but I ate his meat the day before. I told him,

1 Don't lie to me. And then he just said -- put his
2 head down and said, Yeah, I ran it too long, he said.
3 I told him, Don't ever do that again, and don't ever
4 lie to me, because I know the taste of the meat.

5 So that's how Elders have always taught
6 us. Chasing caribou, if it runs, let it run. And the
7 way we hunt is the caribou never really run away from
8 us. That's because the caribou knows us. A certain
9 people, the caribou just takes off. It's because
10 they're not showing respect for the ɹədə and the land.

11 So young people, really listen to this.
12 Want ɹədə to respect you? Respect it.

13 I'm going to go on. Next one. Go to
14 'E', Joseph.

15

16 (BRIEF PAUSE)

17

18 MR. JOSEPH KOCHON: Joseph Kochon,
19 BAFN RRC. We'll try to meet your one (1) hour
20 request, so I'll just fire through away. So if we
21 need an extension, we'll ask Mr. Chair.

22 This is our -- our plan. It -- it was
23 submitted to the Board in October 21st, 2019.
24 Colville Lake RRC agrees with the findings of the SRRB
25 in 2016 that self-regulation in accordance with

1 community conservation plans is the more effective
2 means of -- effective means than the Wildlife Act
3 regulations and enforcement.

4 For quite some time, you know, we've
5 been watching what's happening in areas of -- where
6 they -- they have a Total Allowable Harvest, and we
7 really don't agree what -- with what's happening in
8 those areas. And for us, it's really hard to let
9 somebody else manage and oversee something that you
10 live on on a daily basis. As you hear from Wolverine
11 David (phonetic) that caribou is a part of us, it's in
12 our blood. It goes back a long way.

13 So -- so today, what we're saying here
14 is we're giving the message to you. You could take
15 that responsibility on.

16 The next bullet -- the SRRB recommended
17 that the Sahtú RRC develop and implement community-
18 based *zəde* plan as the primary mechanism for
19 management, *zəde* harvesting, and meeting obligations
20 under the Sahtú land claims.

21 So as I mentioned, we each have a
22 responsibility within our own area, whether it's
23 barrenland caribou, or *tədzı*, any wildlife, it's the
24 right thing to do for you to take on that
25 responsibility.

1 If you don't take on that
2 responsibility, then somebody else is going to do it,
3 and in most cases, you won't like -- you won't like
4 some of the -- the rules that are put in place for
5 you. So that goes back to some of our Elders'
6 comments that we can't be under any regulations that's
7 going to take away our -- our food. So, very
8 important.

9 The Dehlá Got'ıne ɁdɛPlan is built on
10 the recognition of the Sahtú Dene and Metis wildlife
11 harvesting rights set out in the land claims,
12 including the rights to participate in decision-making
13 concerning wildlife harvesting and management.
14 Depending on where you are, there's some really good
15 information, really good laws that are in your land
16 claims. You have to read it. You can't let somebody
17 else interpret that for you. You have to read some of
18 the fine prints.

19 I see under many of the -- the
20 different land claiming area, there's some really good
21 words in some of your agreements, and I encourage each
22 region, each territory, to -- to really look at some
23 of the -- the contents of what's in your land claim.

24 I guess why I'm saying this is that if
25 you don't pay much attention, somebody really creates

1 a path for you. The Dehlá Got'ıne 2dē Plan reflects
2 on our harvesting and wildlife management customs
3 while providing the basis for collaboration with ENR,
4 SRRB, other wildlife management managers, and
5 harvesters.

6 For the -- from the time when the --
7 they start talking about decline of caribou, we were
8 just kind of observer role, you know. Although we
9 mentioned that we don't quite agree, they just went
10 ahead and made all their presentation, making their
11 case to the -- to the NWT. And even though we've
12 participated in the hearing, I think in 2006, all the
13 information that was given by the Sahtú communities
14 was not even -- it didn't even make it onto the final
15 print.

16 So today, we ask the SRRB to really
17 listen to our story to ensure that our story gets onto
18 the final transcripts, and we don't want that to
19 happen again. So we're working in partnership with it
20 -- with you, the SRRB and ENR. We made sure we sign
21 agreements with you to ensure that we have that
22 partnership. Partnership is good, because if you work
23 in isolation, you'll always get challenged. That's
24 the way we do things around here.

25

1 (BRIEF PAUSE)

2

3 MR. DAVID CODZI: My name is David
4 Codzi. We're just passing when our mouth gets dry,
5 so.

6 Principles -- our plan is based on the
7 following principles: the Dehlá Got'ıne have a deep
8 and profound relationship with Ɂəde and hold in hand
9 the right to protect wildlife and the land according
10 to the Dehlá Got'ıne customs. We've always had
11 questions against what was happening from outside to
12 come in and managing how we're doing.

13 A lot of things that we challenge is
14 because we see them going outside the things from our
15 history. And if they were way wrong, then, you know,
16 we'd voice that and we say that, you know, the pattern
17 is within what's been happening before. So it's not
18 way off.

19 I'm going to start going a little bit
20 faster because we only got, like, twenty (20) minutes
21 now. So Dehlá Got'ıne principles -- Dehlá Got'ıne
22 traditional knowledge is the baseline knowledge that
23 is required as a leading edge to guide all efforts
24 towards Ɂəde conservation, including harvesting.
25 Conservation decisions are to be guided by the Dehlá

1 Got'ine traditional knowledge and the advice of Dehlá
2 Got'ine Elders and the land stewards.

3 We are -- I've always, you know, taken
4 care of our area to the best of our abilities, and
5 I've always watched people coming into this area, made
6 sure that they were safe and that they were doing the
7 right things. There's -- our people are all over this
8 land. You know, they see the fingerprints of outside
9 people coming in and doing stuff, and we talk about
10 it.

11 Our history is all conservation. If
12 we're not cons -- you know, if we didn't have that
13 mindset, we would hunt ourselves out of existence. To
14 this day, we're still here. You see, we're doing the
15 right thing.

16 We say our traditional knowledge is a
17 baseline because as -- it's more longer than what the
18 government has in place today. The GNWT, the Canadian
19 or the federal government, is just a short time. Our
20 own governments have been in place for millennias, and
21 we've had our own way of life. And then we signed
22 treaties saying that we're going to do things
23 together, so that's what we're trying to do today.

24 We're trying to make sure that our --
25 our way of life is relevant. Just because they've

1 been written up by somebody else doesn't mean that
2 it's -- you know, it's going to be right. We've been
3 doing this for too long to say that it's wrong. And
4 our culture is related to this. Everything that we do
5 is related to this. How we survive is related to --
6 to this.

7 Our research will be undertaken only if
8 compliant with ethical standards of research and in
9 cor -- in accordance with the Dehlá Got'ıne Ɂəðə ɁəɁá.
10 Harvesting practices that are contrary to
11 Dehlá Got'ıne Ɂəðə ɁəɁá are prohibit -- prohibited.
12 Local harvest will be self-regulated according to the
13 local conservation plans, as prescribed by the Sahtú
14 Renewable Resources Board in 2016 and entrenched in
15 this Dehlá -- in the draft Dehlá Got'ıne Ɂəðə ɁəɁá
16 2019."

17 Self-regulating is what we have been
18 practising all our lives. What we take, how we take
19 it has been all we -- we know. And a lot of things
20 that we talk about right now, we thought everybody
21 else did them, everybody else had the same mindset.
22 We thought everybody else was the same, but it's not,
23 you know.

24 Ourselves and other Aboriginal groups
25 across this land practice these things, but, you know,

1 we thought they were normal to everybody and everybody
2 had the same mindset, but it's not. It's, you know,
3 unique to ourselves.

4 So, you know, having said those things,
5 it's important that we keep on doing what we're doing,
6 you know, having that respect and that responsibility
7 because we can't just leave it into the hands of the
8 government. There's just too few people that are out
9 there to monitor all these things.

10 We, the people, are out there all the
11 time. We see what's going on; we feel what's going
12 on, you know. We -- we have more of a say in what's
13 going on out there than most people. It's just just
14 recreation; it's a way of life. It's not just sports.

15 So, you know, we want to make sure that
16 everything that is happening out there, the research
17 is respectful, you know. If we can't do it to
18 ourselves, we shouldn't be doing it out there to them.
19 You know, we could only regulate what we do to -- to
20 people. We can't regulate what the caribou do, you
21 know. They have their own way.

22 You know, one (1) of the main arguments
23 against this, you know, the government allows
24 petroleum mining companies to self-regulate. They
25 allow them to do all these things out there, you know.

1 So, you know, it shouldn't be too far of a stretch for
2 us to do these things.

3 "Policies, programs, and decisions in
4 regard to ɾəðə conversation will be
5 developed and acted upon
6 collaboratively, recognizing that
7 sharing responsibility for the
8 conversation and management of ɾəðə is
9 mutually beneficial. Conservation
10 partners in that conser --
11 conservation partners will address
12 all potential impacts on
13 ɾəðə, including the effects of climate
14 change and industrial activities.
15 Conservation must adopt a balanced
16 approach that accommodates Dehlá
17 Got'ɪne traditional customs and
18 practices including Dehlá Got'ɪne
19 harvesting."

20 Kind of hard to read without my
21 glasses. But, you know, we -- as we're doing this,
22 we're -- we're finding the balance between ourselves
23 and where government could fall into place. You know,
24 there's things that we can't do. You know, there's --
25 we monitor, we share the information, but we also were

1 watching what people are doing mostly.

2 Now as people, you know, we could
3 understand. We -- we take on other things, we learn.
4 A lot of the things that we -- we do is to make sure
5 that it's always going to be there all the time, you
6 know.

7 We don't kill everything that we see in
8 front of our gun, you know. We make a decision, okay,
9 we're going to take this. The rest are going to
10 survive. The rest are going to be, you know, feeding
11 my children down the road. That's the mindset that
12 goes into this.

13 We were against the tagging system
14 because it didn't allow for people to make decisions
15 upon themselves. You know, you have to go there to
16 get the tag and do all these other things that
17 somebody else wants you to do. But there's too much
18 ways for somebody to break the rules and not feel bad
19 about it because it's somebody else's rules.

20 You know, we have to make sure
21 something that -- like this comes from the heart, it
22 comes from your history. There's a moral obligation
23 for us to do these things. My mouth is getting dry.

24

25

(BRIEF PAUSE)

1

2 CHIEF KOCHON WILBERT: Chief Kochon
3 Wilbert. Everybody's got a copy if we don't finish
4 our presentation, but you're here for four (4) days,
5 so our plan has to follow six (6) goals: revitalize
6 Dehlá Got'ıne ts'ıduweh ʔezá and cultural traditions
7 as they relate to wildlife.

8 We're not conservationists. That's not
9 -- young people think we're conservationists, but
10 that's just a word that's in there, so -- and
11 formalize our existing committee-based conservation
12 approach in recognition of our rights to meaningfully
13 participate in the conservation if ɹədə.

14 The way the Elders say this is way
15 different. This includes direct involvement in
16 collecting an assessment of information and being a
17 key participate -- participant in decision-making
18 process consistent with Sahtú land claims.

19 The way Elders say is -- they always
20 tell us in Slavey (INDIGENOUS LANGUAGE SPOKEN). And
21 the conservation kind of seems a little different like
22 yours. So I don't really like using that word, but I
23 have to use it, I guess. It's in the -- it's in that
24 presentation.

25 So -- but just the way Elders say it,

1 when you're -- when you're trying to translate what
2 they say and what they really mean, and the only way
3 you can translate is your limit. And that's what I do
4 every day or every time I go out on the land, and --
5 and it's beautiful.

6 It's a good life, and that's the reason
7 why they always tell us to -- to do certain things.
8 Monitor and assess the local harvest of ɛəɔ. In
9 accordance with Dehlá Got'ɪne ts'ɪduweh ɛɛɛá 2019
10 document (INDIGENOUS LANGUAGE SPOKEN).

11 Traditional knowledge about ɛəɔ and
12 their habitat and other parts of the ecosystem using
13 local knowledge and appropriate science as agreed to
14 by the Colville RRC who want to obtain information
15 from the Dehlá Got'ɪne and conservation partners about
16 the impact of industrial activities of ɛəɔ, and use
17 all of this information to help the Dehlá Got'ɪne make
18 decisions to protect ɛəɔ, Especially when they're
19
20 in calving grounds. That's -- that really concerns us, and
21 on the mining stuff that are -- exploration that are
22 done on the calving grounds.

23 In our history, our Elders have never,
24 ever hunt in calving grounds. It's kind of a sacred
25 ground and it's the reason why caribous always have

1 their calving there. Even I haven't even stepped in
2 the calving ground. That's very disrespectful.

3 Even when ENR does their count, they go
4 to the calving grounds, disturbing caribou. It's very
5 disrespectful. If you have biologists, I tell you
6 that now. I've never heard of my Elder ever being in
7 a calving ground.

8 And the reason why they have calves
9 there is it's a special place for them, for the young,
10 even though there's predators. But they only grab the
11 sick, and then there's -- they let -- they allow
12 industry to go and do exploration along those. So I
13 just wanted to say that, too. Okay. Next. My mouth
14 is dry.

15

16 (BRIEF PAUSE)

17

18 MR. DAVID CODZI: We're just trying to
19 speed it up, but just for the listeners who are trying
20 to make sure that you clearly understand some of the
21 things that we -- we write down, so we do this almost
22 on a regular basis. So, for us, it's -- it's
23 understandable, but for some of the listeners,
24 sometimes you might really not understand, so bear
25 with us.

1 Number 5: Education Dehlá Got'íne
2 youth about the old ways and the new ways and involve
3 the Dehlá Got'íne youth in conservation of ɔdɔ"

4 So this is really important for all
5 parents, any hunter, that you have to -- you have that
6 responsibility to hang -- to hand down to your -- your
7 children 'cause that's the way we were taught from our
8 parents, from our grandparents because what we're
9 talking about today is really important. It's our
10 survival, so very important one.

11 Number 6: Adopt a communications
12 strategy to share knowledge, involve the community,
13 and keep the community informed of discussions and
14 decisions about ɔdɔ conservation."

15 So the only way things could work is
16 that you have your community behind you because
17 today's age, things are changing. A lot of our youth
18 are kind of distracted one way or another, and we all
19 have a responsibility as parents and -- and
20 grandparents that we -- we pass on really important
21 knowledge to -- to our youth.

22 "Interim management and sharing
23 harvest and information."

24 We'll try to speed it up a bit.
25 Colville Lake RRC and ENR have agreed to work together

1 on an interim basis to share responsibility for
2 conservation and management of Colville Lake and
3 the Colville Lake area zone S/VC/01."

4 Because ENR stated that Colville Lake
5 is under a total of allowable harvest, or the Sahtú is
6 under a Total Allowable Harvest to ensure that we
7 protect our members of the Behdzi Ahda, Colville Lake.
8 This is an agreement made between Colville Lake and
9 ENR that -- to ensure that until such time we arrive
10 at an -- an agreement where there's no Total Allowable
11 Harvest.

12 So the next -- after all this Hearing
13 and everything we're hoping to -- to make a -- a more
14 long-term agreement. So this is just an interim
15 agreement that we're -- we're going over.

16 The Sahtú Land Claims and Wildlife Act
17 both promote a coordinated, collaborative and integre
18 -- integrated approach to conservation and management.

19 So as I -- as I mentioned earlier,
20 sometimes we don't really pay attention, so now it's a
21 -- they're talking about your food in your area. So
22 we want you to pay attention, read your Land Claim
23 Agreement. Read what the Government is presenting in
24 the -- the new Wildlife Acts. You have your own legal
25 counsels. Make sure that they -- they clearly explain

1 some of the -- the new Acts that are -- are coming up
2 -- coming about.

3 The Interim Management Agreement allows
4 us to work with ENR and SRRB and other parties while
5 we move towards a fully implementing our day, a -- ɹɛɹá
6 and ɹɛdɛ plan."

7 So like I say, we -- we had to do this
8 in order to protect our members. We didn't want any
9 of our members to be going to Court if the shot
10 caribou are shot over that allowable harvest and that
11 type of stuff, so very important that -- that's why
12 you're here. As Sahtú, we want to make sure that we
13 educate you as much as we could to ensure that right
14 now you are under total allowabrel -- allowable
15 harvest and if you don't protect yourselves then the
16 -- somebody might just take your meat away.

17 The Sahtú Land Claims and the Wildlife
18 Act both promote and coord -- a coordinated,
19 collaborative and integrated approach to conservation
20 and management.

21 So a lot of these things are -- are
22 already written and it gives you some -- some room to
23 -- to work together with Government and so those --
24 this is what we're doing today. We're -- we're taking
25 a -- a joint approach.

1 Our Intermit -- Interim Management
2 Agreement allows us to work with ENR and SRRB -- Oh,
3 I think I went over this, so maybe you should take
4 over.

5

6 (BRIEF PAUSE)

7

8 MR. JOSEPH KOCHON: Okay. Under the
9 IMA, Colville RRC will establish interim guidelines
10 and provide directions to local harvesting,
11 harvesters, concerning the harvest of 2020.

12 ENR will recognize Colville RRC
13 authorizations issued to local harvesters of -- as
14 evidence of authorization to harvest in Colville Lake
15 area, pursuant to 13.4.8 of the Land Claims.

16 The Colville RRC and ENR will meet
17 regularly to discuss management issues. The SRRB is
18 invited to attend. If concerns arise, special
19 meetings can be called to resolve them.

20 As part of this we will, you know,
21 people will have to go to the Band office and get
22 permission or, you know, slips to say that they've
23 been allowed to go hunting here.

24 The whole reason for this is that
25 people have to be monitored now, and we're not saying

1 you can't do it, but you have to go there to make sure
2 that you're -- you're noted that you're there. You
3 can't be doing this to -- to make money. It's to feed
4 your family, to feed yourself, and to make sure once
5 you're going out there, you grab all the meat and
6 that's done responsibly and respectfully.

7 No, we can't be ensured that other
8 people are going to be having the same mindset and the
9 same respect that we have.

10 So I find myself at the time limit.

11 I'll just read really fast. You guys
12 all have the handout. If you guys want to ask
13 questions you guys could do that. I'm going to slip
14 my glasses on. Okay.

15 Sharing harvest information. The IMA
16 includes a traditional knowledge and limited licence
17 agreement. This will allow Colville RRC to share
18 traditional knowledge, local harvesting data and other
19 relevant observations.

20 Respecting a day with ENR and on their
21 terms and conditions, we have -- no, we want to make
22 sure that we have copyright and we have respect and
23 responsibility of the information that we're giving
24 out our traditional way of life. Our traditional
25 knowledge will have to be held to ourselves.

1 You could only give it out with our
2 express permission to ENRs permitted to use the
3 harvesting numbers provided by the Colville RRC to
4 informed discussions with the Sahtú Renewable
5 Resources Board, other wildlife managers as per the
6 Sahtú Land Claims.

7 ENR will also involve Colville RRC in
8 their research and monitoring work and support work
9 being done by Colville RRC. Dehlá Got'ıne ts'ıduweh ʔe•a
10 2019 R. Law (INDIGENOUS LANGUAGE SPOKEN)
11 authorizes Dehlá Got'ıne participants and
12 non-participants to harvest, by the Colville RRC
13 pursuant to 13.4.8 of the Land Claims.

14 2, we also want harvesters from other
15 Sahtú communities who are planning to harvest ɛəde for
16 personal and family food to seek authorization from
17 the Colville RRC before hunting in the Colville area.

18 We do not want harvesters who are not
19 beneficiaries of the Sahtú Land Claims Agreement or do
20 not have Treaty rights to harvest in our area, to take
21 a day without authorization from the Colville Lake
22 RRC.

23 We want visiting harvest who have been
24 authorized to harvest to be accompanied by the
25 Colville RRC wildlife monitor to ensure that they stay

1 safe and follow our community rules of harvesting."

2 MR. DAVID CODZI: I guess we're --
3 we're kind of out of time. So a lot of this
4 information, it's been put -- put -- posted on through
5 the -- the weblines. So and most of the information
6 that were here we already presented it. And it's just
7 information that we put in place based on what we do
8 on a regular basis.

9 So for the interest of time, I guess
10 we'll just have to -- I don't know if the Chair will
11 allow us to finish our presentation or we -- or we
12 just stop and take a break or I don't know.

13 THE CHAIRPERSON: Yeah. Let's take a
14 break and we'll see what we'll do about that time.

15 Wilbert...?

16 GRAND CHIEF WILBERT KOCHON: That guy
17 drawing forgot to put feathers on my head. Mashii..

18 MS. DEBORAH SIMMONS: So a ten --

19 THE CHAIRPERSON: Five (5) minutes.

20 MS. DEBORAH SIMMONS: Five-minute
21 break if people could be really quick because we want
22 to have lots of time for questions with Colville.
23 Máhsı.

24

25 --- Upon recessing

1 --- Upon resuming

2

3 MS. DEBORAH SIMMONS: Okay. We're
4 going to get started now with questions, and just a
5 reminder to everyone here, as part of the protocol for
6 respect in this meeting, to please turn your -- the
7 ringer off on your cell phones. Please turn the
8 ringer off on your cell phones. That's going to
9 disturb the proceeding.

10

11 (BRIEF PAUSE)

12

13 MS. DEBORAH SIMMONS: Another
14 important thing is Hannah is in charge -- Hannah --
15 right -- can you wave? Hannah is in charge of the
16 sign-up sheet, and we need everyone who's here to sign
17 in. So please help her out and make sure that your
18 name is on the list. We really want to recognize
19 everybody who's participated. Máhsı.

20

21 (BRIEF PAUSE)

22

23 QUESTION PERIOD:

24 THE CHAIRPERSON: Okay. So that was
25 Colville's presentation, most of it, I hope, and now

1 we are down to any questions from the...

2 MS. DEBORAH SIMMONS: Is the
3 interpreter at the booth? Calling the --

4 THE CHAIRPERSON: Are the interpreters
5 there?

6 MS. DEBORAH SIMMONS: Okay. We're
7 looking for the Sahtú interpreter. Do we have the
8 Sahtú interpreter? Okay, good. And we've got the
9 Tłı̨chǫ? Okay, good.

10 THE CHAIRPERSON: Okay. So we'll get
11 right to questions from any of the panels around the
12 table, starting with Déliṇę Panel. Walter...?

13

14 (BRIEF PAUSE)

15

16 MR. WALTER BEZHA: Hi. Yeah. We have
17 -- I guess we have the presentation done by -- by
18 Colville Lake, and now the Chair is asking us if we
19 have any questions.

20 We -- I -- I wrote a whole bunch --
21 remember I -- at the beginning, the introduction, I
22 said, Déliṇę has -- has quite a big panel, and I hope
23 before -- I hope they're all listening. I -- I can
24 say it in my own language, but I know it's a -- it's a
25 process, so it -- it gets really difficult.

1 So I'll stick to the English, and I'll
2 probably try to -- when we get to those terminology, I
3 want to make sure that when we use terminology -- and
4 one of them just came up. I think Wilbert brought it
5 up. It was ekwé. Another one (1) was conservation.

6 Anyway, for the purposes of our panel,
7 and I advised them that they all can bring up
8 questions or things that they want clarified. And you
9 have to remember that Délı̨nę has their own plan as
10 well, and they've gone through a long process. And I
11 think that the -- the big thing there is -- and -- and
12 these leads to the questions, is that Délı̨nę
13 leadership took on that whole process of -- of trying
14 to get away from the system that were imposed on -- on
15 Sahtú Got'ine.

16 So we have to confirm again to -- we
17 have half an hour, George, right? Okay. So --

18 MS. DEBORAH SIMMONS: So that's this
19 afternoon.

20 MR. WALTER BEZHA: Okay.

21 MS. DEBORAH SIMMONS: So you have a --
22 you can pose a question for Colville right now.

23 MR. WALTER BEZHA: Okay. Yeah.

24 MS. DEBORAH SIMMONS: Yeah. So just
25 questions focussed on the topic of the hearing, Sahtú

1 Ragóza, Hunting Law.

2 MR. WALTER BEZHA: Okay. Thank you,
3 Chair. I will -- I -- then -- okay, I'll pose my
4 question, and I'll gather my panel to make sure that
5 they agree on some of those questions, or sometimes
6 they may ask their own. We have that time this
7 afternoon. Máhsı, Chair.

8 I have one (1) that is always quite a -
9 - quite something that, really, for many years, is
10 very daunting because you're dealing with the land
11 claims. And the land claims is a document that we all
12 are bound by, the whole of Sahtú.

13 So for clarification, I've got the
14 first question is about the first hearing. There was
15 comments from Joseph on the first hearing. I want to
16 make it clear that was the first hearing in Sahtú.
17 Follow -- the procedures there are basically -- a lot
18 of the basics are spelled out in the land claims. And
19 everybody knows it's -- it's a proceeding of a -- a
20 public board.

21 So that's still there, and that's what
22 Joseph is referring to. There is a allowable harvest
23 that's the Bluenose West herd as of this time, and
24 that's where it came from.

25 One (1) of the other things that's very

1 daunting -- and these are questions that I don't know
2 if Col -- Colville Lake would be able to shed light
3 on, but I need -- I need to bring it into the hearing
4 so that it's there.

5 I mean, everybody by now has an idea
6 that we've done what they call a Harvest Study. We
7 had to find out what the needs level were in Sahtú
8 according to the Sahtú land claims. And you'll see
9 that the results -- finally, we got the results that
10 are synthesized and -- and into a report.

11 So you ask yourself. We try to get
12 away from the -- and I think you have to look at it
13 very carefully that way. It's not so much they're
14 trying to get away from the Total Allowable Harvest,
15 but it's -- it's actually doing -- the communities
16 want to do their own harvesting the way they always
17 have, to make their own decisions.

18 So here you have a land claims. Joseph
19 framed it very well. He said 1993, and I -- I think
20 he -- also David mentioned this. Finally, we're doing
21 things that the -- the land claims has it written.

22 In 1993, they start off with the Total
23 Allowable Harvest as a basis of management. They
24 don't spell it out very clearly, but it's there. This
25 is the reason for the first hearing, when they

1 capitalized on the Total Allowable Harvest. That's
2 all they had.

3 And in the land claims, it says,
4 Whenever you limit -- when you're limiting wildlife
5 harvest by Aboriginal people, you have to have a
6 hearing.

7 And this is where we are today. And I
8 think I -- I want to mention that it is our land
9 claims. It doesn't matter how you look at it. And I
10 think we -- we try very hard not only to follow it,
11 but also do it in a way that -- that the -- our co-
12 managed board can make decisions.

13 And I'm really glad. I'm really glad,
14 and I'm going to state that today. The -- the hearing
15 -- you compare the hearing -- or the -- the first
16 hearing to today's hearing. There was tremendous
17 changes. We don't even call it hearing anymore. We
18 call it public listening. And I think that really
19 owes to our board the -- the kind of decisions they've
20 made to really -- you have Sahtú make their own
21 decisions, the way they always have.

22 So that question is there. That
23 question is saying, here we are today. And this is a
24 huge one for all of us in Sahtú. We want to deal with
25 the land claims, but in a lot of cases, when it comes

1 to wildlife management, we can't. We can't absolutely
2 follow the things that's in the land claims. So we
3 are dependent on the Sahtú Renew Resources Board to
4 make those changes. And I think it's started already.

5 But I think the question I have is:
6 How do we -- how do we proceed without -- you know, we
7 have political bodies, leadership in Sahtú? And I'll
8 tell you what I'm talking about. I just talked to one
9 (1) of the panels -- one (1) of the panels I have, you
10 know, an Elder that's been around many years, and he
11 quietly tells me today, where is our leader ʔehkw'ahtıde'
12 and his deputy?

13 He's still under the pat -- the -- the
14 notion that we're a Band Council. We're not. Déliṇę
15 has gotten rid of Band Council two (2) years ago. So
16 I think we have a huge job to do in terms of relating
17 what's in the land claims, relating what the Board
18 here is doing today.

19 You talk about communication. I -- I
20 love that part of it. I love the part about
21 terminology, our terminology as Dene people, and
22 sharing those knowledge. And I like to point out the
23 fact that we have the first Conservation Plan in the
24 world, Déliṇę does. And your Conservation Plan is
25 very similar.

1 So I think those -- those two
2 questions: How do we proceed -- go forward today in
3 relation to our political leadership, because we're
4 always bound by the land claims, and how -- how it --
5 I think eventually, you know, when we get to our turn,
6 I'll -- I'll talk about some of the ways that the --
7 we're going to monitor and do the -- do the -- well, I
8 hate to use the word enforcement, but how
9 traditionally things -- people abided by the -- the
10 laws -- you call it *rezá* there today.

11 So those two (2) questions. Máhsı.

12 THE CHAIRPERSON: Okay. Thank you,
13 Walter.

14

15 (BRIEF PAUSE)

16

17 THE CHAIRPERSON: Go ahead, David.

18 MR. DAVID CODZI: Hi. My name is

19 David Codzi. Just a response from all that.

20 No, our understanding is Colville and

21 the SRRB agree there is no Total Allowable Harvest.

22 ENR disagrees about the Total Allowable Harvest, and

23 then we are all here to get on the same page regarding

24 all that.

25 So, no -- we -- in the beginning we

1 were -- all the communities got together in saying
2 that they didn't want a total allow -- allowable
3 harvest. As we go through the land claims, we see
4 Total Allowable Harvest is the last thing that you
5 could do to manage the caribou. There's a whole bunch
6 of -- range of things that we could have done before
7 that that hasn't been done, so these are the things
8 that we're starting to do now.

9 We can't start from the end and then
10 start working our way back. It -- there has to be --
11 there has to be other things that we could do, and
12 this is one (1) of them. We have to be self-
13 regulating as other things have been given.

14 It seems like only the people that
15 could be self-regulating are the really rich things,
16 people bringing in money and all that kind of stuff,
17 but this is our way of life and this is the things
18 that -- that we do to make sure that we're managing
19 our systems in our area.

20 And, you know, we don't want to stop
21 and say, okay, well this is only what you could shoot,
22 because the mentality behind that is I'm going to
23 shoot everything, like, up to that number.

24 What we're saying is that we take what
25 we need, we don't need to get to that number.

1 Whatever is left would go on to survive and that
2 allowable harvest won't be taken into another area and
3 say, well, this is what was left from that other area;
4 you could take that.

5 But that's not what we want. We never
6 wanted something like that. We want to make sure that
7 whatever we don't take is going on to survive, is
8 going on to be alive for somebody else down the road.
9 So this is why we're doing this.

10 THE CHAIRPERSON: Okay. Thank you,
11 David. Oh, Joseph...?

12 MR. JOSEPH KOCHON: Joseph Kochon,
13 BAFN. Thank you, Walter.

14 For our community here, we -- we take
15 this caribou issue really seriously and make sure that
16 we have a say on whatever happens in the future. We
17 are very well aware of the -- the new Wildlife Act.
18 The way we're involved in there is through the -- the
19 SSI.

20 We have our -- our legal counsel that
21 participates in most of the discussions there, so at
22 the regional table we work together and work
23 collaboratively to ensure that whatever -- whatever is
24 going to affect our area, we -- we have a say in
25 there. So -- so that's how we're -- we're working on

1 this -- this thing with -- on the new Wildlife Act,
2 and -- máhsı.

3 THE CHAIRPERSON: Okay. Thank you,
4 Joseph. Wilbert...?

5 GRAND CHIEF WILBERT KOCHON: Just want
6 to throw one (1) thing in there, and -- mentioned
7 before 1993. Lawyers ask, well, what about ENR, and
8 there's a reason why RRC was created was to take on a
9 lot of the stuff that ENR was already doing, but then
10 when they wrote it down, it kind of changed a little
11 bit and -- but then RRCs do have lot of power.

12 They do have other things that they're
13 responsible to do, and the Elders at that time were
14 thinking that RRCs are going to be the ENR, but when
15 you look at the land claim it's a little bit
16 different.

17 And I was there, because I signed it
18 before. I was there -- involved before that. I was
19 involved since I was fifteen (15) years old, when the
20 first Metis and Dene were included all together, and a
21 lot of things that was negotiated in the time was
22 already negotiated before us, and we just kind of took
23 it on and -- but a lot of things in there still have
24 to be done by our -- ourselves, a lot of -- lot of
25 homework.

1 I'm not going to argue about certain
2 things that happened, but got to move forward on a new
3 page and start doing things for ourselves, no matter
4 what happened in the past, mistakes that were made.
5 Maybe there was mistakes; maybe they're not.

6 And as leaders, like, there's a lot of
7 work but we have good staff. There's more -- more --
8 there's another guy that works with -- but he's --
9 he's a biologist. He hurt his ankle, so he couldn't
10 make it.

11 That's how serious we are about our
12 stuff. That's the reason why we have lawyers. Make
13 sure we're going through the legal -- legal stuff as
14 written in the land claim, to Wildlife Act.

15 We don't agree with certain things on
16 Wildlife Act but we still have to work with it. When
17 they first, before they even renewed the Wildlife Act,
18 we -- we said clearly in the Sahtú -- in here, that we
19 don't want the Minister to have the last say. Now
20 with the Wildlife Act, the Minister has the last say.

21 It was very clear, I remember that, the
22 panel came around presenting the Wildlife Act. I
23 can't remember how many years back but -- but we're
24 living with it and that's the tools we're using now.
25 A lot of good tools, the Elders have left us, and the

1 land claim too. And sometimes, a lot of times, the
2 intent is not there but -- that's all I have to say.
3 Máhsı.

4

5

(BRIEF PAUSE)

6

7

8

THE CHAIRPERSON: Okay, thank you,
9 Wilbert. Next, Fort Good Hope Panel, any questions?

10

CHIEF DANIEL MASUZUMI: Hello. I
11 don't really know who's sitting on the panel for Fort
12 Good Hope, but I'll expect to say a few words. My
13 name is Danny Masuzumi. I'm the Chief of Fort Good
14 Hope. I just came in this morning.

15

But for me this is very important --
16 important item we're talking about, and it kind of
17 reminds me of the Berger Inquiry as to where we have
18 to kind of justify where we stand and how we're going
19 to make a stand and how we're going to do it.

20

But -- but -- but for us, in our
21 community there -- we have a very close relationship
22 with Colville Lake. We shares -- we share the same --
23 same values and stuff like that, and it always -- it
24 boils right down to your culture, your values,
25 whatever, as to how you want to protect the land, and

1 so those things we kind of live by.

2 Those principle are -- sometimes are
3 not written up. That's how it's passed on from tradi
4 -- from -- from generation to generation, but on the
5 other hand there, we have people that have them all
6 written down and those people that pass it on is our
7 Elders. They're the ones with all the knowledge, that
8 pass it on to the younger generation that can keep up
9 the values, and this is where we're at today. We're
10 trying to keep up their values, as to how we do things
11 in our -- on the land.

12 I was kind of thinking about it, about,
13 you know, what's been going on and what's been said,
14 and, you know, you take away the land from the person,
15 you kind of lose a certain percentage of your
16 identity. You take away the food from the person, you
17 kind of lose another certain per -- percentage of your
18 identity. You take away the -- the language, you lose
19 a certain per -- percentage of your identity. And --
20 and where -- where does your culture fit in?

21 I mean, for me it's like all these
22 things is -- it just boil right down to -- as to how
23 we're going to do this right, but from my community,
24 we support Colville Lake's plan, and whatever they
25 say, I'm backing them up. That's where I stand.

1 Thank you very much.

2 THE CHAIRPERSON: Okay. Thank you,
3 Danny. We'll carry on with question. Next is the
4 Tuli't'a Panel.

5 MR. GORDON YAKELEYA: Máhsı.

6

7 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

8

9 MR. GORDON YAKELEYA: When we live
10 along the Sahtú, we are like one (1) family; that is
11 what the Elders have said.

12 When I speak, I have to do it in my own
13 language. I work with Elders and when I think about
14 them, there is a lot of Elders that have gone.

15 When we talk about this, it is
16 something that is very important and essential, and
17 they made this information through the words of our
18 Elders. They are the ones that have lived with
19 caribou for thousands of years. We have never heard
20 once -- they never said that it's gone. So that is --
21 they know that what it means, that it is important
22 that is...

23 And when you think about in the past,
24 when you go out on the land, they talk to each other
25 and how they go about things, and that's how they've

1 worked. Ever since I was young they do that.

2 When you talk about something to
3 respect, when you respect each other, we have to work
4 each other, my people. It is very important, a lot of
5 people talk about it, and now it is not really like
6 that. It is up to you to decide.

7 I can't really say anything, and I am
8 very thankful that you've done this, and for the
9 future and all protected the caribou, we will thank
10 you. And so I wanted to say thank you very much.

11

12 (INTERPRETATION CONCLUDED)

13

14 THE CHAIRPERSON: Thank you, Gordon.
15 We'll carry on with Norman Wells Panel.

16 MR. STUART POPE: Hello. My name is
17 Stuart Pope. I'm the Vice-President of the Norman
18 Wells Renewable Resource Council. I don't really have
19 any questions for Colville Lake at this time.

20 I'd just like to thank them for letting
21 us all invade their community, once again, and sharing
22 their knowledge and the work that they've put in so
23 far on this management plan. Thank you.

24 THE CHAIRPERSON: Okay. Thank you,
25 Stuart. And next, the Inuvialuit Game Council.

1 MR. DOUG ESAGOK: Good morning,
2 everyone. Thank you, Mr. Chair. I have a couple of
3 questions for the Colville Lake Panel.

4 One (1) of the questions I have is
5 harvest ratios between female and male, how do you
6 guys control that?

7 GRAND CHIEF WILBERT KOCHON: We don't
8 really control it, it's just kind of natural the way
9 it comes in the fall time. We never shoot female with
10 a calf. We're always trying to shoot dry cows or
11 young bulls.

12 And because the older bulls are in rut,
13 and so we always the -- this not, like, I didn't know
14 I was doing that, but it's just natural for me is that
15 a lot of hunters don't shoot the cow with a calf.

16 And we always look for dry cows. As a
17 good hunter, you can see that. But a lot of young
18 people still got to learn that. They just shoot like
19 crazy and -- and -- and -- but there's a certain -- in
20 the fall and then in the springtime we shoot only
21 bulls.

22 And we don't shoot cows. Maybe one odd
23 one for an Elder, because the Elders like the -- the
24 young -- the babies when they're in the stomach, so
25 once in a while you would shoot one.

1 And the best time -- right now the
2 bulls are really good right now. February. The meat
3 is good, tender, the fat is right in the -- in the
4 meat. So right now the bulls are the closest right
5 now.

6 And -- and that's how we kind of keep
7 track of it and we always stress to young people that
8 should keep that on and the -- and -- and to keeps the
9 car -- caribou herd healthy.

10 MR. DOUG ESAGOK: Also, another
11 question that I have is how does Colville determine
12 your harvest numbers are being kept within the Total
13 Allowable Harvest?

14 I heard in one (1) of the presentations
15 where the Colville Lake community doesn't believe in
16 the Total Allowable Harvest, one of you mentioned
17 before, so I guess that's my question, is how do you
18 keep within the Total Allowable Harvest allocation
19 between the communities. Thank you.

20 MR. DAVID CODZI: We keep a running
21 estimate on what people are taking in. But we give a
22 high limit so that we stay underneath it. And no --
23 we're -- we'll give you an estimate, that's what we've
24 been giving out the last couple years, but we know
25 that we're underneath that threshold.

1 MR. JOSEPH KOCHON: Thank you for your
2 question. Joseph Kochon, BAFN RC.

3 As we mentioned from the start, we've
4 been doing this for a long time and some of the
5 things, our methodology of doing things, a lot of you
6 may not understand.

7 Wilbert mentioned that we've been doing
8 this since we're little kids. A lot of knowledge that
9 was passed on from our Elders, our parents, is to just
10 take what you need. And we've gave an estimate in the
11 -- in the -- one of the presentations that were --
12 were made.

13 We can't really say that that's a
14 number, but that's just an estimate. So whenever we
15 see something wrong, then we -- we have to do
16 something about it, and we can't let somebody else
17 take that responsibility on, because it's our food and
18 that's why we -- we take a really serious approach to
19 this.

20 What we presented today is -- is
21 exactly what we do to ensure that what -- what we
22 harvest on a regular basis is just take what you need.

23 We don't have no overkills around here,
24 because we -- those are -- it's not allowed in our --
25 in our traditional customs, so. Thank you for your

1 question.

2 MR. JOSEPH KOCHON: You didn't mention
3 your name, but we're trying to guess your name.

4 MR. DOUG ESAGOK: Doug Esagok, from
5 Inuvialuit. Douglas Esagok, from Inuvialuit.

6 GRAND CHIEF WILBERT KOCHON: Just a
7 little bit of history. Back in 1980 around July
8 porcupine and caribou used to come here in July and --
9 and in the fall time we get the other herd and the --
10 but we already did most of the hunting, but we don't
11 take too much and -- and it was really good. In the
12 summer time caribou come right to us.

13 But even then there was more hunters
14 then. Now it's not the same anymore, like before, in
15 the 80s, we had a lot of hunters.

16 Now you don't see nobody out there.
17 Just some of us. And the big difference is that when
18 you're talking about numbers is that Elders always
19 said don't talk about yourself and what you shoot.
20 Real strict rule, and it's just like you're bragging.

21 So I always keep that in here and --
22 and -- and Elders said they'll tell the story.
23 They'll tell your story, and it's true. But if
24 somebody was talking about themselves and say oh, I
25 killed this much, killed this much, but that's just

1 them themselves. That's not a very good hunter.

2 But that -- so respect the Elders will
3 tell your story and how people eat from one (1)
4 person, that's a good story. Never waste it and that
5 Total Allowable Harvest that, you know, everybody
6 likes to use that word, but you can change that word
7 yourself and do things yourself.

8 That's a -- (INDIGENOUS LANGUAGE
9 SPOKEN) towards Paulatuk. I ran to the Paulatuk and
10 living the same as us, and they were glad to meet me
11 and we were glad to meet out there, and we never talk
12 about nothing. We never talk about the caribou or
13 nothing. We just -- it's like regular, just like we
14 already know each other, what we're doing already, so,
15 it was really good.

16 So that's how we should live all the
17 time, with sharing and work among each others as -- as
18 ourselves, we would love to work with Inuvialuits,
19 because they're closer, the herd is right in Paulatuk.

20 And we have -- we have -- last year
21 they were going to meet us half-way but it didn't
22 happen because they had -- the time line didn't -- we
23 didn't meet. We were going to meet out in the land.

24 So, hopefully we can do that again.

25 So, máhsı.

1 THE CHAIRPERSON: Okay, thank you for
2 all that, good questions. Next is ENR.

3 MS. HEATHER SAYINE-CRAWFORD: Thank
4 you, Mr. Chair. It's Heather Sayine-Crawford with
5 ENR.

6 Thank you to Colville Lake for your
7 presentation. Every time we talk I -- I learn a
8 little bit more about your plan and about the law and
9 about the -- the goals and the principles of the law.
10 And -- and I look forward to continuing to work with
11 Colville Lake.

12 So I -- people in this room know me and
13 we've met lots and they know -- I think people know
14 that I always ask a lot of questions. So I have a few
15 questions for Colville today.

16 The first one is Joseph, at the
17 beginning of the presentation you mentioned that --
18 that caribou is -- is not your word. And ɛəde is what
19 you call caribou.

20 So in working with Sahtú communities
21 I've heard tɔdzı and ɛəde. So for someone who doesn't
22 speak Slavey, can -- can Colville Lake please
23 translate ɛəde to English as this is barrenland
24 caribou or is this caribou? Thank you.

25 MR. JOSEPH KOCHON: Joseph Kochon,

1 BAFN RRC. Thank you, Heather.

2 As we mentioned in our opening
3 comments, that we're using a lot of our -- our own
4 words and how we -- we refer some of the -- the
5 original -- original names for our animals.

6 ɹədə is the caribou that we -- we
7 normally harvest that comes from the -- the
8 barrenlands on an annual basis.

9 Tɔdzɪ is caribou that is bigger. It
10 hangs out along the -- the -- in the tree lines and
11 around the mountains.

12 There's a big difference between tɔdzɪ
13 and the -- our -- our caribou. So that's the best
14 version I can give.

15 MS. HEATHER SAYINE-CRAWFORD: Máhsɪ.
16 Okay, so I -- I've gone through Colville Lake's plan
17 and I have a -- a couple of questions for
18 clarification.

19 So one (1) of the things on -- on page
20 20, section 4.2.3, that's the section on establishing
21 research protocols and developing a data management
22 system.

23 The first -- so that first sentence
24 states that any new research proposed will require
25 permits from the Colville Lake RRC, and so I'm just

1 wondering from the Colville Lake, is this referring to
2 all research? Is this research on wildlife, or just
3 research on ɾədə? Thank you.

4 MR. JOSEPH KOCHON: Joseph Kochon,
5 BAFN. Heather, máhsı for your question.

6 The -- the research that we're
7 referring to is just the Bluenose West, so anything to
8 do with the Bluenose West, that's what we're talking
9 about today.

10 MR. DAVID CODZI: David Codzi. I
11 think, you know, we're establishing these rules and
12 this is just the first implementation of part of the
13 Wildlife Act, part of the Wildlife Act says that we
14 could put, you know, we put the community plans in
15 place.

16 But then I can see in the future years
17 we're going to expand these things to include other
18 animals in our area.

19 I just want to make sure I get some
20 clarifications out there regarding just --
21 jurisdiction and enforcement.

22 We appreciate that we have entered into
23 an interim agreement with ENR to use or own
24 authorization for our local harvesters, but we still
25 have a lot of work to do to implement our ɾədə plan.

1 For example, our jurisdiction to
2 enforce is not yet recognized. We are looking forward
3 to building a system of enforcement with the Sahtú
4 Renewable Resources Board and ENR, while we also
5 understand that implementing our *æde* will take time.

6 We also don't have any mechanism to
7 authorize our harvesters in our area. This is still
8 something we need to discuss with all of you as we
9 come to this -- to agreements between RRC, SRRB, and
10 ENR.

11 A lot of this is going to be -- you
12 know, we -- we have to integrate our system. In the
13 land claims it says all the funding is going to come
14 from the governments. But a lot of times, we have to
15 keep on asking and, you know, putting plans in place.

16 But then somebody else is the one that
17 says that we -- we're -- we're good enough. But then,
18 you know, we want to make sure that the funding are
19 just there. ENR doesn't -- or the RRCs don't really
20 have that much money.

21 But then over time, we've taken on --
22 you know, all these things are, you know, just done as
23 a way of life. We want to make sure all these things
24 are -- are costed out and they're done to the best,
25 you know, for everybody else, you know, not just, you

1 know, ourselves, but we want to make sure that we're
2 integrated in the whole thing, that we have our
3 monitoring systems in place, everything is there.

4 The things I see from other places that
5 total are -- allowable harvest is not making any
6 changes. And we want to make sure that we're doing
7 there -- everything is integrated; it can't be just
8 held in the hands of the government. The people have
9 to be included. Our way of life has always been here.

10 You know, we've always done all these
11 things, but it just never really made it to -- as part
12 of the mechanism. You know, we're consulted, but
13 that's about it. And, you know, we want to make sure
14 that we move beyond those sort of things, yeah.

15 MS. HEATHER SAYINE-CRAWFORD: Thank
16 you, David. So, just one (1) more question on
17 research. And I know that we've -- we've had a little
18 bit of discussion and a little bit of collaboration so
19 far on -- on research on ~~2000~~ in Colville Lake area,
20 and I look forward to more discussions and more
21 collaboration between Colville Lake and ENR and -- and
22 SRRB.

23 So, one (1) of the requirements in the
24 plan states that Colville RRC will -- will permit
25 research in their area. And I was just wondering if

1 that's pulled from a section of the land claim
2 agreement or is -- is there -- is there a specific
3 section that -- that has that requirement?

4

5 (BRIEF PAUSE)

6

7 MR. LARRY INNES: Thanks, Heather.
8 That sounds like a law question. So, Larry Innes,
9 legal counsel of Colville Lake.

10 So, we -- we anticipate that right now,
11 as you know, research authorizations are regulated by
12 the GNWT. As part of that regulation, the Aurora
13 Research Institute consults with and seeks the
14 approval of local communities affected by the
15 research. We want to make that much more formal.

16 And, as you know, the SRRB under the
17 land claim, 13.5 -- or 13.4, I can pull up the
18 numbers, has a broad range of powers relating to in --
19 an including research.

20 So, we feel that, through the approval
21 of the plan, it provides direction to other parties,
22 whether it's ENR or GNWT, that when they're carrying
23 out research in this area in relation to matters under
24 the approved plan, they have to follow the directives
25 of the SRRB in accordance with the land claim and seek

1 that consent from the Colville SR -- or from the
2 Colville RRC.

3 MS. HEATHER SAYINE-CRAWFORD: Thank
4 you, Larry. I have one (1) more question, and this
5 one's a little bit longer. Well, it's -- I have a
6 longer preamble.

7 So, in the plan, the eighth principle
8 reads that:

9 "Conservation partners will address
10 all impacts on rædæ."

11 And then on page 13, bullet C under the
12 GNWT's list states that:

13 "GNWT will consult with the Colville
14 RRC prior to permitting."

15 And then, furthermore, on that same
16 page, bullet 'E' seeks to restrict or prohibit
17 disturbances on calving grounds and calving migration
18 routes which you also spoke to in your presentation
19 earlier.

20 The Sahtú Land and Water Board is the
21 decision maker on any activity that requires a land
22 use permit or a water licence unless that project has
23 the potential to impact areas outside the Sahtú.

24 But the Sahtú Land and Water Board and
25 the Mackenzie Land and Water Board consult and provide

1 opportunity for Indigenous governments to advise the
2 Board of their concerns in relation to any proposed
3 developments before them. And that could result in a
4 proposed development being sent to environmental
5 assessment.

6 In addition to -- to that, the Sahtú
7 land use plan was a process that took over a decade to
8 complete and involved substantial input from every
9 commu -- Sahtú community.

10 And within that plan, there's
11 conformity requirement number 7 which requires that
12 land use activities that impact wildlife, their
13 habitat, or migration patterns, or com -- important
14 community are -- harvesting areas be prevented or --
15 must be prevented or mitigated to the extent possible.

16 So, I just wanted to re -- saying all
17 of that, do you -- Colville Lake, do you believe that
18 those measures are sufficient or is more required?

19

20 (BRIEF PAUSE)

21

22 MS. DEBORAH SIMMONS: While -- while
23 they're conferring, I wonder if maybe you could make a
24 summary version of that question just so the whole
25 group fully understands what the question is.

1 MS. HEATHER SAYINE-CRAWFORD: Sorry.
2 Okay, so, in -- Colville Lake has -- has spoke to the
3 importance of making sure that any disturbance on
4 calving -- well, any disturbance that might affect
5 caribou, and more -- more specifically, calving
6 grounds or the migration routes to -- to and from
7 calving grounds be mitigated.

8 I'm just saying that there is currently
9 the Sahtú Land and Water Board who is the decision
10 maker here in the Sahtú. They are a Sahtú board under
11 the claim, under Chapter 25 of the claim. They
12 provide opportunity for input from everybody in the
13 Sahtú.

14 There's also the Sahtú Land Use Plan
15 which has specific provisions in there about
16 protecting caribou and ensuring that any development
17 does not have -- or any development does -- mitigates
18 -- or any --

19 MS. DEBORAH SIMMONS: Can you explain
20 that word 'mitigate'?

21 MS. HEATHER SAYINE-CRAWFORD: Yeah.
22 I'm sorry, I keep -- okay. So, any effect that a
23 proposed development would have on wildlife or their
24 habitat is lessened or -- or completely nullified,
25 according to that -- to that plan.

1 So, I'm just asking if -- if that is
2 sufficient or if there's more that Colville Lake would
3 like to see implemented?

4 MR. DAVID CODZI: David Codzi,
5 President of the Land Corporation, Yellowknife Land
6 Corporation (sic).

7 At this time, we're -- you know, we
8 seem to be -- we're in 2020. We're also waiting for
9 UNDRIP to be passed, to be talked about. Free prior
10 or informed consent is one (1) of the issues that
11 we're waiting for the GNWT to -- to discuss, and
12 Canada is already doing that.

13 What we see at this time, we see
14 exploration companies going into the calving grounds.
15 And they only have exploration in the summertime when
16 the calving grounds are being used by the caribou, so
17 there's disturbance there.

18 There's also long-term goals by the
19 government to build a road through those areas to go
20 to the -- the coast, so that's there. You know, we
21 see a number of things that the government is doing,
22 but then, you know, they're enforcing us to slow our -
23 - you know, to -- to manage our own way and slow what
24 we're doing down when all these things are happening.

25 Sure, they're mitigated, but they're

1 still a disturbance. There are still these things
2 that are happening. Wildlife are there. You know,
3 there's predators there that are disturbing them. As
4 well, there's a lot of stressors that -- that seems to
5 be in that area in the summertime.

6 When we brought this up in 2014 in
7 Déline, nobody knew that it was happening there. You
8 know, so, you know, we need to make sure that we're --
9 all these information is out there. It's outside of
10 our area, so it means that somebody else is, you know,
11 allowing these things to happen.

12 So, you know, we need all those things
13 to be in place. I think UNDRIP is an important thing
14 for ourselves. We're -- in this day and age, that we
15 -- we're starting -- our say is more important now.
16 We're not just having people that -- that manage us.
17 You know, we're self-managing as we always were. We
18 just never made it onto the public stuff, but, you
19 know, that -- that's where we are.

20 I think I answered the question.

21 GRAND CHIEF WILBERT KOCHON: I'm not
22 speaking back to you, but I just wanted to make one
23 (1) clarification, that today I'm wearing my President
24 of RRC hat, so I'm really the chief now.

25 That's -- that's what I forgot to

1 mention, that the band is the RRC. And the council
2 are the Board, so the President RRC, and it just makes
3 more sense for us, for our band. That's the reason
4 why we have it that way.

5 And I wanted to answer Heather's
6 question, but it's a long question, so I'll -- I'll
7 talk about it later.

8 THE CHAIRPERSON: Okay, one (1) more.

9 MS. HEATHER SAYINE-CRAWFORD: I'm
10 sorry, I lied. I have one (1) more. So -- I said I
11 have a few. Okay. So, the last question, I promise,
12 is, is Colville Lake seeking to have the SRRB, and
13 then ultimately the minister, approve the -- their
14 law, their e'a?

15

16 (BRIEF PAUSE)

17

18 MR. JOSEPH KOCHON: We just got our --
19 our plan approved, the law. We're still working on
20 the tweaks as we go, and that's something that we
21 still have to -- to pass through the community.

22 MS. DEBORAH SIMMONS: Don't forget
23 your name.

24 MR. JOSEPH KOCHON: Joseph Kochon,
25 BAFN RRC.

1

2

(BRIEF PAUSE)

3

4

MS. DEBORAH SIMMONS: Your name?

5

MR. DAVID CODZI: David Codzi. Up
6 until 2014, we were -- you know, as a people, we were
7 pretty well excluded from the Wildlife Act. Before
8 that, we were meant to do all these. We were, you
9 know, a conservationist or, you know, we watched what
10 we did when it was related to wildlife, so we were
11 excluded from all those sort of things.

12

You know, we could hunt all year, go
13 out when we wanted. But after 2014, the new Wildlife
14 Act put us inside there, so we have to make sure that
15 we do all these things.

16

Part of the new Wildlife Act -- and it
17 talks about the community plans and, you know, our own
18 things that we're going to do. Right now, we're
19 putting our plan in plan, and that's what we're going
20 to be approving.

21

But then later on, you know, once we
22 start doing this and it becomes regular for these
23 things to happen, you know, maybe we could include
24 some laws that are related to those.

25

So, if we're going to regulate and

1 we're going to do those sort of things, then there has
2 to be those sort of things happening. It can't be
3 just left and, you know, there's an argument saying,
4 well, this is our responsibility, that's a
5 responsibility.

6 That responsibility should be brought
7 home and be brought -- be done from here, not from
8 someplace else where, you know, we have to bring it to
9 somebody to say, okay, well, we have to approve of
10 this, it has to be done.

11 GRAND CHIEF WILBERT KOCHON: They're
12 asking about -- the Dene law and mǫ́la law
13 are different, the way Elders explain it. And we need
14 to speak to our Dene lawyers. They'll explain it to
15 you. And we got our white lawyers here, but -- but
16 then the way -- the way -- the things about Dene law,
17 it's way different than mǫ́la law.

18 And I can't explain it because I have
19 to talk to them and get permission from them to speak
20 about it and -- big difference.

21 It's all about respect. Their law,
22 it's just about respect, number 1, not to punish
23 anybody for doing anything wrong, but they would speak
24 to a young person if they were to do something to a
25 wildlife and didn't -- they didn't like what they did,

1 they'll talk to them right away. They'll put them on
2 the side right away. They won't wait for the courts
3 or anything. They'll just -- the corner and talk to
4 him. Tell him, This is wrong. Next time, you should
5 do it this way, or to tell him a story.

6 And so just remember the law's a little
7 different than the way -- they say Dene law, it's a
8 lot different than what you're taught in school. And
9 these are not taught in school; these are all right up
10 here. So this one's -- explained that. Máhsı.

11 THE CHAIRPERSON: Oh, that's it?
12 Okay, thank you. And we'll carry on to Indigenous
13 Leadership Initiative.

14 MS. ETHEL BLONDIN-ANDREW: Hi. It's
15 Ethel Blondin-Andrew. I want to thank the leadership
16 and the users of the land in K'áhbamı́túé for their
17 work and also for the way in which they approach this
18 issue. I find it very compatible with my thinking on
19 how we work with the animals, how we live with them,
20 and the relationship we have.

21 My question is not to trick you or find
22 a -- a trick question. My question is to ask, How can
23 we make it easier for you to have the resources, be it
24 money or people, to do the work that you need done on
25 the land -- the resources for that, like training?

1 And how can we look at the government
2 and some of the things that they have for laws, like
3 the one (1) year residency -- how can we look at that
4 and help you if there is going to be a need to repeal
5 some of the stuff that doesn't work for us that we
6 didn't want. We didn't want it. We told them we
7 didn't want it, and they still put it in there.

8 I see this as a breath of fresh air. I
9 see what -- what's happening here, and I think it's a
10 really good approach. So I want to ask you, What can
11 we do? ILI has the responsibility for looking at
12 animal habitat, lands, and the way in which we live
13 with both the land, the water, and the animals, and
14 conservation also, looking at the whole issue of
15 Indigenous protected areas.

16 So my question is to do -- to you is:
17 What can an organization like ours do to help you?

18 THE CHAIRPERSON: Joseph...?

19 MR. JOSEPH KOCHON: Joseph Kochon,
20 BAFN RRC. Thank you, Ethel. Very good question. For
21 the longest time, we've always been struggling, you
22 know. When we signed the land claims, we thought
23 everything's going to be okay. We thought we would
24 have all the resources.

25 But there's a responsibility. It's --

1 you know, we're -- we just kind of thought somebody
2 else was responsible for it, but our Elders were
3 really always consistent that you have to do these
4 things yourself. Nobody's going to do it for you.

5 And the amount of money that we got on
6 a regular basis, it was not even enough to hire a
7 lawyer. So over the years, you know, we've brought it
8 up to the RRC, and we ha -- we got a good boost in --
9 in all the Sahtú communities. But even that is just a
10 -- a limited amount of money.

11 In order to tackle on -- the RRCs can't
12 just deal with this one (1) issue. They have a big
13 responsibility. If they have to res -- respond to
14 industry or whoever -- whatever research, they going
15 to have to have a legal counsel or somebody that have
16 knowledge in some of those -- whatever's been
17 presented.

18 So as we go forward, you know, we're
19 still begging for money. You ha -- we need funding to
20 start educating some of our -- our youth to ensure
21 that our school is presenting some of these things
22 that we're -- we're developing. We need funding to --
23 for our lawyers to help draft up some of our
24 traditional laws, because some of these things are
25 oral history. Put it into modern times.

1 We don't want to infringe on anybody's
2 rights. The modern-day laws are there. Everything we
3 do, we're doing with respect. We don't just trample
4 on somebody else's laws or regulations. Our life is
5 simple.

6 Some of the things that we're
7 presenting today is just our everyday thing. But to
8 interpret that into modern-day law, it's very
9 complicated. Today, we -- we kind of have to get
10 interpreter between government and ourselves because
11 some of the things that we bring forward. Our
12 traditional laws are not drafted up or anything. Your
13 traditional laws are embedded in each person, wherever
14 you are from. Your ancestors have given you that.
15 It's a gift that you carry within yourself.

16 So to bring that forward, it takes a
17 lot of time and energy. For us, we do a lot of
18 discussions, what kind of words that we're going to
19 bring into the forefront.

20 So yes, we do need some really good
21 funding help. If we have to, we can create our -- our
22 budgets going forward, how to ensure that whatever
23 laws that we put into place for our -- our people are
24 respected and -- and carried on.

25 So a lot of these things, we're doing

1 with whatever we have. So that's kind of the -- a
2 short answer to you, Ethel. So máhsı.

3 THE CHAIRPERSON: Wilbert...?

4 GRAND CHIEF WILBERT KOCHON: Chie --
5 or president of land corp, la -- RRC. The residency
6 that -- for one (1) year, you said, it's -- us, for
7 new people, we always try to invite them out on our
8 hunts and just teach them the culture a little bit.
9 Some of them -- the stuff here in the store costs too
10 much. So just to help them out sometimes, we offer
11 them meat, and the -- the Newfies love meat. Wow,
12 they love caribou, so we can't stop them from that,
13 but we always share with them, and they share back
14 with us.

15 So Colville, the way we -- we do things
16 is we always like to share what we have. And when
17 you're talking about residency is that some of the
18 teachers here are first year, but they're really
19 respectful. That's what I see in some of the people
20 that come up here.

21 And just the ones that are not
22 respectful, we probably won't even help them. That's
23 the kind of people we look up, but the people that are
24 respectful and really respect our culture, we're going
25 to share with them.

1 And that's how -- that's what we come
2 from. If other people are struggling, we have to help
3 them, and it's always in -- in me. Like right now, I
4 wish that I could help everybody that is hungry right
5 now for caribou. But then some of the boards have
6 signed different agreements and deals that kind of
7 doesn't make you do that, things like that.

8 And in the past, we have always shared.
9 Déliṇḡ , they used to come here with skidoo to go
10 hunting, and the Elders are just happy for them to
11 come around and that -- and they just take what they
12 need back.

13 And I hope that would continue on, and
14 -- and that's what we're working towards, for
15 everybody else to come around, but just to come to us
16 and respect the way we're doing things, and even mǫ́la.
17 Grandpa always said, Respect, no matter what colour
18 they are. Don't matter who they are.

19 And that's the way we work through our
20 community too. We're not going to leave anybody on
21 the street. We're going to -- we're going to help
22 them.

23 So I said number 1, respect. I think
24 it's almost lunchtime, so I'm going -- is done.
25 Máhs1.

1 THE CHAIRPERSON: Okay, that's it,
2 Ethel? Yeah. Oh, okay.

3 MS. ETHEL BLONDIN-ANDREW: I -- I
4 wanted to touch on food security, but I'm going to get
5 a chance to talk tomorrow. But I just want to say, at
6 the root of everything that I think about, I think
7 about the food security of our -- our Dene people. We
8 depend on that.

9 Unemployment's really high, food's
10 really expensive, and I can't imagine our people going
11 without ede. I can't imagine that people think
12 because they know how many they are, that they have
13 the numbers and they have the biological information,
14 that it's going to make a difference in how many
15 caribou are around next year.

16 For years, people have known that, but
17 maybe that project's been taken by the people
18 themselves, the users, is the answer, because they
19 have to live with the consequences. People don't
20 understand, our people need this food. It's their
21 food security. Máhsı.

22 THE CHAIRPERSON: Joseph...?

23 MR. JOSEPH KOCHON: Joseph Kochon,
24 BAFN RRC. Our Elders before our time, they were
25 really protective of who came around. They always

1 told one another, Make sure nobody comes around here,
2 because we have to keep track of them.

3 So we had people all over on the land.
4 Whenever somebody new ca -- came, they knew, because
5 they know that the wildlife is what they -- they live
6 off on the -- in the year-round basis. And I guess,
7 over the years, there's -- where there's a government
8 or researchers used the poison, that type of stuff, to
9 kill off wolves, that kind of stuff. So -- so the
10 history kind of really laid out kind of the
11 precautionaries for -- or for our Elders to make sure
12 they keep track of everything.

13 And so what we're doing today is just
14 making sure we carry on that tradition into the
15 forefront so that we know exactly what's happening and
16 what's happening to our animals.

17 So everywhere we see a lot of our --
18 our people are dying from cancer, all diabetes, and
19 everything. So a lot of areas, you know, if you're
20 not eating your traditional food, then something's
21 happened to your body.

22 A lot of our -- our people don't know
23 what some of the -- the animals eat on the farms. We
24 know they -- they use some things to make animals fat,
25 and a lot of these things our -- our people don't

1 know.

2 As some of our people get older, you
3 know, they like to eat soft food, and so making sure
4 our -- our wildlife is healthy into their future, we
5 always keep that close eye on whose on our area. And
6 if there's going to be any research, we're involved.
7 We can't just let researchers do things themselves.

8 You know, we -- for the longest time,
9 we held off on any research in Colville Lake because
10 we couldn't get ENR to sit down with us. So now it
11 seems it worked, so we're at the table. We're having
12 a good discussion. We're hoping to kind of walk
13 together to ensure that some of our -- our traditional
14 laws and rules are respected going forward.

15 So this message is to the whole NWT,
16 that you have a responsibility, and just don't let the
17 modern-day law scare you away from your
18 responsibility. It is your duty to make sure that
19 your food is safe.

20 Just a short little thing. At one of
21 the -- one of the discussions we had with SRRB over
22 the years, one of our -- our late Elders grabbed the -
23 - he told me to buy some steak from the store.

24 So I bought a steak, and he cut it --
25 he -- he tore it open and he told, here, would you --

1 would you buy or would you eat that food if it's like
2 this on the shelf? And one of the biologists said,
3 no, I can't buy it 'cause you touched it.

4 Well, that's the same thing with our --
5 our caribou. Really sensitive. Really sensitive. So
6 thank you for your question. I hope it clears it up
7 really good. Máhsı.

8 THE CHAIRPERSON: Okay. We have one
9 (1) more before lunch. That's the Youth -- Sahtú
10 Youth Network.

11

12 (BRIEF PAUSE)

13

14 MS. SHAYLYNN MACKEINZO: Hello. My
15 name is Shaylynn Mackeinzo, and I'm from Déliñę , and
16 I'm on the Sahtú Youth Network. I wanted to ask you a
17 question regarding your saying earlier about parents -
18 - it's parents' responsibility to teach them the
19 traditional ways as a community.

20 And -- but how will you teach and
21 involved youth, especially the ones who don't have
22 parents and didn't grow up in traditional homes?
23 Máhsı.

24 MR. JOSEPH KOCHON: Thank you. Joseph
25 Kochon, BAFN RRC. Very good question to think about

1 this.

2 The -- we're hoping to integrate some
3 of this stuff into the schools to ensure that I guess
4 one of us will be presenting to them. We want to try
5 to find a way to include it into the curriculum so
6 that it's not just a teacher presenting these things.

7 So those are some of the ways to -- to
8 ensure that our kids are understanding what we're --
9 we're talking about today, so very good question.

10 Máhsı.

11 THE CHAIRPERSON: David...?

12 MR. DAVID CODZI: Right now we're
13 trying to get away -- my name is David Codzi. One (1)
14 of the things that we're trying to get away with now -
15 - get away from now is that we're -- you know, we --
16 we want to get away from paying one (1) person to grab
17 a whole bunch of kids and bring them out.

18 It's the parents' responsibility to
19 teach their way of life to their children. In the
20 past, it just went to a few people to do, and then the
21 parent is sitting off to the side without any
22 responsibility for those things. And we're going to
23 make sure that is brought back to the house and it's -
24 - it's a part of the household.

25 Right now, when people are going

1 hunting, they bring other kids along. You know, they
2 teach them those ways. In Colville, mostly all that
3 is inclusive. Everybody's doing things together. You
4 know, the community goes and does a lot of things
5 together that saves cost.

6 But, you know, it's hard to do with
7 anybody that's living outside. We try to involve
8 everybody that's under our -- our membership to come
9 out with us to do these things.

10 I know we're bringing back things from
11 our custom. You know, we used to have family
12 alliances in the past with areas that they -- they
13 used to monitor for themselves. So, you know, people
14 used to ask permission to go to one another's areas to
15 go hunting. We're bringing that back now.

16 It's things that -- that is part of our
17 monitoring system from our history, and we need to
18 make sure that those are relevant today. We can't
19 just rely on somebody else that doesn't know the area
20 to try to enforce those sort of things.

21 But as we put these more into
22 mainstream, the history will be taught to the -- the
23 youth because right now the only thing that's being
24 taught to them is whatever's written in the book and
25 whatever's on the internet.

1 And a lot of our history is not
2 available that way. You have to go and engage. And
3 sometimes, the history is disconnected because of the
4 language. And so, you know, those are the things that
5 we have to do, you know, not just one time. It has to
6 be ongoing.

7 THE CHAIRPERSON: Wilbert...?

8 GRAND CHIEF WILBERT KOCHON: Just -- I
9 thought about something. Maybe we could put it on
10 Google 'cause a lot of young people always seem to
11 Google. Like nowadays you look for something, you
12 just Google it, so -- but it's -- it's a learning
13 thing.

14 And when I go out, I always ask a young
15 person to come along, or if they want to come along,
16 to allow. And it's hard. In different areas, they
17 hunt differently. Even on my -- amongst ourselves,
18 like my brothers, we hunt differently, but it's just
19 the way we were taught. And really up to the parents
20 if they want their kids really to learn to survive.

21 Sometimes we just -- we just don't go
22 out there just to hunt, but it's survival. It's all
23 about survival. That's what we were taught. And
24 number 1 is survival, and then your food. And -- and
25 once you're -- once you're secure, then you go out

1 hunting.

2 But those kids learn all that. They
3 can't just go out there and just expect the animals to
4 be waiting for them. Sometimes we go out for two (2)
5 or three (3) days, and -- and bring some kids along.

6 We used to bring a lot of kids along,
7 but then the -- now we don't really do it because I
8 think we want their parents to be involved more, and
9 we're taking away responsibility.

10 It was a lot of fun when we were doing
11 that, and a lot of the kids from here, they're all
12 grown up. One who brought the mother. It's like
13 army, they know what to do. But when we brought kids
14 from other places, they were standing around, and it's
15 just the way we taught the kids from here that they
16 know already. It's engrained into them. Other kids,
17 we had to learn them. So this -- thank you for your
18 question, and any more questions?

19 THE CHAIRPERSON: Go ahead. Some more.

20 MS. SHAYLYNN MACKKEINZO: Shaylynn
21 Mackeinzo. I just wanted to say that a lot of young
22 youth struggle with anxiety, depression, suicidal
23 thoughts. So I think that's why some like go to like
24 alcohol, drugs.

25 Youth -- youth nowadays really needs

1 help. I spoke about that in the meetings I did in
2 Déline , and I was actually really surprised how much
3 youth came up to me and, you know, some of them shed
4 tears to me. And I felt so, like, proud because I got
5 so much criticism from it to speaking to my own people
6 and then they -- they taught about youth this and
7 youth that but once I spoke right after, I got
8 criticized and I got put down. So I went to another
9 meeting and then another one and then I talked about
10 it more.

11 And, you know, I honestly just -- I
12 just looked at the -- I looked at the people that came
13 up to me and, you know, rewarded me and they hugged
14 me. Even the Elders gave me like respect and that's
15 such an amazing feeling. So, I'd rather focus on that
16 than the criticism. The criticism doesn't mean
17 nothing right now.

18 And I just wanted to say thank you.
19 Thank you for having me here and, yeah, it's a
20 beautiful community. I just wanted to say, máhsı.

21 THE CHAIRPERSON: Okay, Joseph then
22 we're going to do some housekeeping stuff.

23 MR. JOSEPH KOCHON: Joseph Kochon,
24 BAFN, RRC. Thank you so much for -- for your
25 question. You know, sometimes we tend to overlook

1 some of the things for our youth.

2 A long time ago we made a decision to
3 leadership that we have to involve everybody. And we
4 give our Youth the voice to speak anytime and speak
5 for yourself. So we have to 'cause they're going to
6 be the next leaders. And so we do everything we can
7 to try to work with them.

8 You know, we understand sometimes
9 people say things that -- that may put you off, but
10 that's the fact of life. Sometimes it's good to -- to
11 hear some rough stuff that -- that, you know, the
12 world is not really peaceful. It's -- you can't
13 always walk through your tippy-toes through life but
14 that's what makes you a better person.

15 We all go through a trend in life. We
16 were young once. We did a lot of bad stuff, but
17 that's just to get attention. And like, you know,
18 you look on the track records of all people in the
19 North, you all have to go through that. And when we
20 growing up our Elders were always really respectful,
21 especially when you spoke your language.

22 So I thank you for your -- your
23 question, you know? Just keep doing what you're
24 doing, you know, it's a -- it's a good thing to speak
25 up for -- for some of the youth. Like even ourselves,

1 we're still trying to find a way to communicate with
2 some of our youth. It's a -- I guess they've been
3 pushed aside for -- for too long and sometimes
4 leadership has so much responsibilities and
5 everything, they forget about that. So we'll try to
6 do whatever we could to try to work with our youth and
7 give them more voice. So máhsı.

8 THE CHAIRPERSON: Okay. Thanks to
9 everybody. We're going to -- oh, Wilbert, go ahead.

10 GRAND CHIEF WILBERT KOCHON: I just
11 want to say máhsı to the youth. And to get into
12 leadership you're always going to get criticized, not
13 matter what, but that's how you learn. And real
14 thick-skin ladies, you say, sort of like bulletproof
15 towards the end, so.

16 But that is the reason why sometimes in
17 leadership there's a reason for it. I've been in
18 there a long time but -- and -- and there is -- is a
19 reason for it 'cause I care about my people, and you
20 care about youth, and I do the same thing. And our
21 Elders, as they all seem to be falling through the
22 cracks and...

23 But thank you for sharing. And I think
24 you need more young people to share, if you could feel
25 that, that what we know, if we don't know we're not

1 going to ever know. So let us know. Máhsı.

2 THE CHAIRPERSON: Okay. Now, thanks to
3 everybody. Yeah, we're -- what?

4 UNIDENTIFIED SPEAKER: David.

5 THE CHAIRPERSON: You want to have the
6 last say. Okay.

7 MR. DAVID CODZI: I like having the
8 last say. I just want to say, you know, my name is
9 David Codzi.

10 All of us around here we had to fight
11 to change the rules, you know, we had to rebel against
12 a system that was against us. So we're all vocal. We
13 had to do this in order for the life that we have now.

14 One (1) way or another we had to go do
15 that, you know, and sometimes because of that
16 mentality, we expect our youth to be like that. But
17 then the system that we have in place is that what we
18 put in place. You know, you want to have things go
19 good you have to say something. You know, you see
20 something wrong and you have to say something. You
21 can't just wait for somebody else to say it for you.

22 And right now, you know, we're getting
23 older and we're expecting other people to -- to fill
24 those places behind us because we've built something,
25 and the tools are in place for them to grab and make

1 something better.

2 Now every youth out there should --
3 should really take that to heart. You can't be quiet,
4 you can't just sit back and wait for things to come to
5 you. You have to get up and you have to go there, you
6 have to make sure that it's done for yourself. If you
7 see the issues that are there that you're going to be
8 living with in your time, you got to make sure that
9 you're vocal about it. Because we all did that as
10 youth when we were growing and we started doing these
11 things; we saw the issues. We had to make sure that
12 they were done.

13 And that's just the way of life, you
14 know? In my time growing up things were a little
15 rough. But they're not like that anymore, it's all
16 mental. 'Cause it was physical and all that kind of
17 stuff when we were growing up, but it's mental and
18 it's kind of -- that's where the area that you have to
19 work on is right now. And so, yeah.

20

21 (BRIEF PAUSE)

22

23 THE CHAIRPERSON: Okay. Some
24 housekeeping things, then we'll break for lunch.

25 MS. DEBORAH SIMMONS: So the Chair

1 asked me to say, I don't know why me, but he asked me
2 to say how happy he is to see so many youth in this
3 room. So it's really wonderful to have the inclusion
4 of the Sahtú Youth Network as a party. Máhsı.
5 Thanks.

6 And -- and so also, just so you know,
7 Kyana is Vanna White there with the Lysol wipes, so
8 please feel free to use them before you eat. But we
9 want to keep well here. And there -- there's soap in
10 the bathroom, too.

11 And so the other one is, with the
12 dishes, there's going to be a tub that you can put
13 dishes in so that then you're helping the dishwashers
14 quite a bit. If you -- when you're done put the
15 dishes in the tub. And enjoy your lunch. We'll meet
16 again at one o'clock. Thank you.

17 Elders -- Elders first, Elders and
18 visitors first. Máhsı.

19

20 --- Upon recessing

21 --- Upon resuming

22

23 QUESTION PERIOD CONTINUED:

24 THE CHAIRPERSON: Okay. Order, order.

25 Order, order. Order.

1 Okay. We're just about ready to start
2 again. The next -- the next item on our agenda is
3 questions from the Sahtú Land -- or Sahtú Renewable
4 Resource Board, so we'll start with --

5 MS. DEBORAH SIMMONS: Okay, everybody.
6 Could you please be quiet, because we need to be able
7 to hear in the room. Thank you very much. Máhsı.

8 And we have a question to start with
9 from Samuel Haché of the ehdzo Got'ıne Gots'é Nąkedı.

10 BOARD MEMBER Haché: Okay. Yes. Yes.
11 Samuel Haché, here. So maybe unlike Heather, you guys
12 don't know me that much yet, but all -- I also have a
13 lot of questions.

14 So first off, I just want to maybe
15 build a little bit on -- on what Walter mentioned this
16 morning about the Déliņe plan, for example, and I
17 think maybe I'm missing something. Maybe to get some
18 clarification on that would be super useful is that
19 you guys are talking a lot about Colville Lake leading
20 in collaboration with SRRB and with ENR within the
21 harvested area that you guys are practising. But what
22 about the fact that the caribou -- like, we're not
23 going on a herd by herd basis anymore, but the reality
24 is that the caribou will be moving around.

25 So do you guys have, like, a plan in

1 term of integrating, collaborating, and working with
2 other communities that are sharing -- sharing the same
3 animal?

4 THE CHAIRPERSON: Joseph...?

5 MR. JOSEPH KOCHON: Thank you. So
6 far, we had one (1) -- probably almost a second
7 regional meeting. The one before Christmas, we sat
8 down with each of the communities and SRRB and
9 presenting our -- our plan.

10 So what that's going to do is give each
11 of the community the ability to work on their own plan
12 within their area. So I guess the next step would be
13 to find a way to collaborate. So -- but first, we
14 need to ensure that each community pick up their tools
15 and start working on -- on their plan, so.

16

17 (BRIEF PAUSE)

18

19 BOARD MEMBER Haché: Okay, so maybe
20 also a follow-up question, maybe a little bit on what
21 Douglas asked this morning about you've been
22 mentioning using words such as, What does Colville
23 Lake need to take, and also some thresholds that were
24 a little bit high, and you guys were always below. So
25 that was a little bit on the precautionary approach.

1 But -- and -- and I get that there's
2 going to be some years where there's going to be more
3 cari -- caribou around, and access, and stuff, but
4 let's say in the normal or good year, in term of
5 there's caribou accessible, you guys had like a rough
6 number.

7 Would that be something that could be
8 shared or clarify about how many that number of
9 caribou that Colville Lake might need?

10 MR. JOSEPH KOCHON: Right now, we have
11 entered into an agreement with the ENR and SRRB (sic)
12 to start working on sharing some information and
13 actual numbers.

14 So, you know, we couldn't really give
15 you a clear estimate. When we post a question to ENR,
16 you know, your, numbers they never really give us a
17 clear answer. So from here on, based on a collective
18 approach, we'll start developing some of these numbers
19 that -- as we go forward.

20 MR. DAVID CODZI: Also, you know,
21 times are changing. There's more other animals around
22 then there was back then. You know, food staple,
23 there's more moose around then previous years, so
24 yeah. There's more woodland caribou. We had woodland
25 caribou up on the hill all summer long. You know, so

1 we're starting to see more other animals, therefore,
2 you know, the caribou we will take would be probably
3 less than previous years, when we were solely relying
4 on that.

5 Say, you know fifty (50), seventy (70)
6 years ago, caribou was everything. It was our
7 shelter, our food, our tools, everything. You know,
8 we don't -- we don't need all that much as the food,
9 you know, some clothing, but I don't think we'll be
10 able to get all -- like, we'll be going to those
11 numbers as much.

12 GRAND CHIEF WILBERT KOCHON: One (1)
13 of our -- your -- Chief Wilbert Kochon. A question
14 about a good year. Every year is a good year for us
15 all the time. And other people have struggled, I
16 don't know why, but when you see the porcupine,
17 they're up to about -- they say two hundred and
18 eighteen (218), but we look at about three hundred
19 thousand (300,000). A lot of caribou move to
20 different area. It's all in Alaska. So we keep track
21 of other herds, too. We know of other herds.

22 That's why we always say one (1) herd,
23 and the caribou moves around all the time to cycle,
24 and for us, every year is a good year. And whenever
25 you struggled in hunting or anything like that, so

1 when you're saying what's a good year, one (1) good
2 year was when there were a lot of snow, they came
3 right outside Joseph's house. You just had to go
4 outside and right on his doorstep, there's caribou.
5 That's a good year.

6

7

(BRIEF PAUSE)

8

9 BOARD MEMBER Haché: Okay, Samuel
10 again. Last one, promise, and I forgot to -- to thank
11 you for the presentation this morning as well. It was
12 really, really enlightening.

13 And it's maybe falling on Ethel's
14 question a little bit about, like, how we can help,
15 and support, and whatnot. And -- and Joseph, you kind
16 of mentioned the idea of, like, looking into budget,
17 so -- and I guess we all know that money will not
18 solve everything, for sure, in term of making it
19 doable.

20 So -- and based on my limited
21 experience working in the North, I hear a lot about
22 capacity. So we're talking about monitoring,
23 harvesting, doing some studies, and working. So the
24 plan is laid out, but in term of capacity, to be able
25 to kind of implement it, you guys are confident with

1 that, that you have the manpower to resource, like --
2 yeah, manpower, labour?

3 MR. JOSEPH KOCHON: Thank you. It's
4 Joseph Kochon, BAFN RRC.

5 Even though we're a small community, we
6 have the -- the manpower to do anything, what --
7 whether it's monitoring our wildlife, or whether it's
8 building a road. So we could develop a -- a budget.
9 Like, everything has to go hand-in-hand.

10 As we work on our law, and bring it to
11 the community, and give it approval, it -- it takes
12 time, and just not going to be done over time, because
13 a lot of these things were developed from the ancient
14 times, and we want to get it right. We don't want to
15 be going back to the pen every time.

16 So while just a few of our Elders are
17 still alive who want to take advantage of that. Over
18 the last ten (10) years, we've lost quite a bit --
19 quite a few Elders. So that's what I mean by we want
20 to get it right.

21 And to -- to present it -- find a way
22 to integrate it into the schools, that, you know,
23 that's going to be done by our leadership, so that's
24 to take some time to -- to integrate into the -- the
25 schools. We know it's the right thing to do, because

1 today's day and age, that's one (1) tool available to
2 us is to educate our young people and make sure that -
3 - that they respect our -- our way of life, and -- and
4 know it inside out. And -- thank you.

5 THE CHAIRPERSON: David...? (sic)

6 MR. JOSEPH KOCHON: I believe that this
7 time, it's not that hard of a stretch to do. We have
8 people that are going out there already that practice
9 our way of life and -- and they understand what
10 they're doing. People are out there surviving and
11 providing for their families.

12 What we're just doing now is we're just
13 putting in the structure to make sure that they're
14 compensated for their actions. Because before, they
15 were just doing it just, you know, give people or one
16 another information, you know, the hazards that are in
17 place now, things that are changing, you know, the
18 roots that were there before are not as they were.
19 Climate change is playing a factor in the things that
20 we have now. And those things need to be voiced out,
21 you know, how our patterns are changing because of
22 that. That has to be voiced out, so, you know,
23 compensating people to bring back those sort of
24 information.

25 And then, you know, as we -- we go, we

1 want to make sure that we're more flexible, so people
2 can come up with the answers then instead of waiting
3 for somebody to figure out for them. I think as a
4 people, we've adapted this long -- this -- this far.
5 You know, I think we have everything in place, that it
6 wouldn't be so far to do.

7 Right now, even our land claims is not
8 even in the school. So, you know, we -- we've got to
9 make sure that as a government, or as a people, we're
10 pushing those things in place. If we don't, then it's
11 going to be -- keep on having to be a struggle to get
12 people to understand what we're -- where we're coming
13 from.

14 When it comes to these sort of things,
15 our say is very relevant. You know, it -- it's very
16 important. It can't be just, you know, somebody going
17 to school for seven (7) years, and then having all the
18 answers. It's lifetimes upon lifetimes that we're
19 talking, here. So we've got to make sure that it's
20 all done and is relevant, and, you know.

21 THE CHAIRPERSON: Okay. Carry on.
22 Any question? Camilla...?

23 MS. DEBORAH SIMMONS: Camilla Rabisca,
24 would you --

25 THE CHAIRPERSON: Do you have any

1 questions?

2 MS. DEBORAH SIMMONS: -- do you have
3 any questions for the party?

4 THE CHAIRPERSON: The other Camilla?

5 MS. DEBORAH SIMMONS: Camilla Tutcho?

6 THE CHAIRPERSON: Do you have any
7 question?

8

9 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

10

11 BOARD MEMBER TUTCHO: Thank you. Those
12 people from -- come from the community, and -- and
13 things that are -- are very important is the caribou.
14 We know that it's becoming less and less, and that --
15 how are we going to work on it? In -- in which way
16 can we help?

17 Elders have said -- and asked Dene
18 people, and our Elders have said that we are -- we
19 have grown up with it. It is our food. When our
20 Elders go out on the land, when they see there is no
21 fish, no caribou, they go somewhere else. When they
22 find where they can hunt, then they go there. Every
23 now and then, they -- they go there. They don't go
24 constantly.

25 So that's why there was a lot of

1 caribou. Now, there's a lot of -- they are
2 exploration, and there's all kinds of outfitters,
3 people that -- non-Aboriginal people go out on our
4 land, and it has changed a lot. And those are the
5 things that I want to ask you the question about.

6 It's -- it's not -- it's not only
7 caribou. There's a whole bunch of other animals.
8 We've been talking and talking about it. We want to
9 work together. How are we going to -- did it?

10 And we go in the one (1) direction that
11 we want. We -- we may think that there would be a
12 light at the end. And we -- we all come from
13 different parts of this -- this area. If we all have
14 a -- one (1) thought and -- and one (1) idea, if
15 there's another person that has a different idea,
16 let's work with that person and collaborate, and think
17 about that.

18 As Elders, there's not enough Elders.
19 We know that. We know that there is getting less and
20 less Elder -- for us, that sit on the Board in
21 different -- in areas. We have to think about in the
22 future our -- our children, our children, their
23 grandchildren. We want to -- do we want to make
24 things better for them?

25 So we want to work really hard on this,

1 and do really well. Our -- our wildlife, our water,
2 it is all on this land. This is how we survive. I've
3 been in residential schools, or -- and I've been
4 eating -- eating residential school, eating rotten
5 food. I cried. I think about it, and I just -- I --
6 I can't -- I -- I cannot go there. I'm not the only
7 one. As I'm -- there are other people that had been
8 to residential school had suffered.

9 Even though we have -- we were raised
10 very poor, and very get-by, but we are never, ever fed
11 rotten food. What -- and sometimes, they would put us
12 to sleep without no food. And when -- when I got
13 home, and when I -- I eat as much as I want, because
14 it was there, my -- I'm seventy-five (75) years old.
15 I am grateful, because I am grateful to have that
16 food.

17 When we talk about caribou, it is
18 something that we have to be very, very strong about.
19 How are we going to fix this? How are we going to
20 work together to do the right thing? And those are
21 the -- all the things that I want to ask you.

22 If we all collaborate, and work
23 together, and help each other, we would be grateful
24 and be respectable with each other. If somebody says
25 something else, you -- you can't be disagreeing with

1 the person. You have to talk with them good, and so
2 that we can work together and respect each other. I
3 would be very, very grateful.

4 Even though we are from different parts
5 of the Sahtú, and from different parts of the country,
6 we are like brothers and sisters. We are not the only
7 one that's thinking about ourselves. We are thinking
8 about the future generation. We want to do it now.

9 That is all I'm going to say. Thank
10 you.

11

12 (INTERPRETATION CONCLUDED)

13

14 THE CHAIRPERSON: Thank you.

15 Joseph...?

16 MR. JOSEPH KOCHON: Joseph Kochon,
17 BAFN RRC. (INDIGENOUS LANGUAGE SPOKEN).

18 Thank you, Camilla, for your -- your
19 comments. I guess why we -- in our presentation, we
20 mentioned why are we here? We -- we can't really
21 blame anything for why caribou move around here and
22 there. There may be a big crowd in another region,
23 other parts. The only way we can find the answer
24 ourselves is just look within ourselves.

25 The caribou is like us. Our ancestors,

1 they lived all parts of this land. Wherever there was
2 good food, that's where they will follow. Where
3 there's fish, or any -- the different types of food
4 that they -- they crave for.

5 So we find that the *æde* is almost the
6 same thing. Like, today, you know, we -- even
7 ourselves, we migrate here and there. If you have too
8 much family in one (1) area, you're going to have to
9 find a wife somewhere else. That's what we all did in
10 Colville Lake.

11 Caribou, almost the same. If there's
12 too much in the one (1) family, they'll migrate
13 somewhere else, maybe stay there for a while, bring
14 their wife home, or whatever.

15 You know, today we hear a lot about
16 climate change. So our best approach to this is just
17 educational, what we know when we go out there,
18 because where we normally go, it's not the same
19 anymore, even on the Mackenzie, around here, some of
20 the areas are changing. Where it used to be safe is
21 not no longer safe any more. So the only way we can
22 make sure our young people are safe, we have to find a
23 way to get that communication with them.

24 So even if scientists, biologists do
25 research here and there, they will never find the

1 answer. The answer is within each of your
2 communities. Since you were a child, you grew up with
3 the animals. That's what you ate. That's what went
4 through your blood, so you know how they think.

5 If the animal is sick, then you're
6 going to get sick. If the animal is in trouble, he'll
7 let us know.

8 During the last big -- big gathering we
9 had at Sahtú Region, when everybody left, out of
10 nowhere a caribou came up at the airport and run ahead
11 of me all the way down -- from the airport all the way
12 down. And there's a lake behind my house. It ran
13 across there, stood behind my house, and it was
14 digging in the ground there. So I watched it.

15 After that, it went back where it came
16 from, back up the road, right to by the airport, and
17 then it took off.

18 It's really hard to interpret that, but
19 it's a -- it's some -- it's a really special animal.

20 Our Elders always said don't talk too
21 much about the caribou. It's sacred to us. So that's
22 how we kind of look at this. We have a really hard
23 time agreeing with scientists and everything that
24 there's a huge decline, to tell you the truth, and
25 we've -- from day one we've asked to be recognized and

1 be at the table to ensure whatever data is developed,
2 we do it together.

3 We can't always be observers. Wherever
4 you are, in this region, other regions, you have to be
5 involved. Your voice have to be in the final
6 document, because some of these things, they make laws
7 with them just from listening to you.

8 So this hearing is to kind of get this
9 out into the mainstream, that we've been doing
10 something for -- since we're kids, something that was
11 passed on to -- from generations to generations. So
12 that's what we want to bring into the mainstream, that
13 each community have a really big responsibility.

14 You see, over the years some of the --
15 some of the regions that have Total Allowable Harvest,
16 there was people getting charged. We hear of caribous
17 getting slaughtered. We hear of court cases, and not
18 only we watch the NWT one, but we watch the one in the
19 east coast, where they're actually just taking caribou
20 away from people. We are watching these cases very
21 closely.

22 So there's no really short answer.
23 There's so many different obstacles. You can't really
24 blame anything for why caribou move around, but only
25 thing is that -- only thing is that if you have a too

1 big family, you can't really produce any more. You
2 have to go outside of your -- outside of your chain.
3 That's -- that's the only way I think I can under -- I
4 can understand it.

5 If you mistreat caribou, it's not going
6 to come around. It's just like you. If you're
7 treated really badly here, why are you going to come
8 back? You're going to be hurting here.

9 So that's how we kind of look at
10 things. We -- we put ourselves inside the -- if you -
11 - if you look at that point past the store, if you
12 look at the aerial photo, you'll see a caribou head.
13 You'll see the eyes, the ears, and the mouth, the
14 nose. One time -- or there was years ago we wanted
15 name for ourselves -- one of the Elders that passed
16 away said, well, our point is called 'Behdzi Ahda', so
17 we said -- so we turned our Band name into Behdzi
18 Ahda. And that's one (1) of the good thing one of our
19 Elder left with us, is that Behdzi Ahda First Nation.

20 Thank you for your question -- or your
21 comments. Máhsı.

22 THE CHAIRPERSON: Okay. Any question?
23 Oh, go ahead, Wilbert.

24 GRAND CHIEF WILBERT KOCHON: Máhsı for
25 -- speaking about it, I just wanted to share something

1 that I think this -- something was bothering me.

2 Once I was asked, like -- people are
3 always saying there's decline and where the caribou
4 are. Kind of bother me. I went to sleep and I was
5 dreaming and then end up underground and there's
6 caribou underground, and I said, oh, this is where you
7 are, I said, in my dream.

8 So this came clear to me that the way
9 the way the Elders speak, sometimes they go back in
10 the ground when they're not happy and not treated
11 well, and so I really believe that.

12 It's a spirit animal, so -- that was
13 pretty powerful, the dream I had, because it was
14 bothering me, bothering me, and then I dreamed about
15 it and I'm walking through them, walking through them,
16 pushed them through, always in the ground. And that -
17 - that was my answer there.

18 That's all I can explain to scientists
19 when they say they're all gone or going to some other
20 place. This balt -- when I went to the barrenland, I
21 was on top of a big high hill, and you could see
22 everywhere. You could see everywhere down -- go no
23 caribou saw. This is where I ran down the hill. The
24 caribou just came up to me, just right there, and I
25 just -- I just couldn't believe it. Where did they

1 come out from? The ground was just flat there. I was
2 on top of the highest hill, and I had to lay down.
3 Caribou came right up to me and then I got one and
4 that's all I needed.

5 But this thing -- it's -- some -- some
6 things are really mind-boggling on how they think and
7 how -- how -- how it lives. It kind of reads your
8 mind in certain ways.

9 And it was -- it was really good to be
10 out there. And it's just like -- like Elders always
11 said when they go down there, it's like heaven, being
12 in heaven, and that's how it was, because a long time
13 ago they won't get anything around here. They used to
14 walk all the way down to the barren lands, walk a long
15 ways to feed themselves and their families, and -- but
16 they said it was the most beautiful place they ever
17 went.

18 And this -- this fall and winter, and
19 my brother and some other young boys and -- curious
20 and really -- it really hit home for me because all
21 the stories that were told to me, to myself I think,
22 oh, this is what they're talking about.

23 Certain animals will respect you right
24 back like the bears. Grizzlies were there but they
25 didn't bother me, didn't bother my brothers. So this

1 kind of things that all animals seem to know certain
2 people.

3 But Elders always ask -- and that's why
4 we said we don't really believe in what the numbers
5 are and -- until the Elder or somebody tells us
6 caribou is in trouble or they'll come to us in a dream
7 or somehow.

8 Every year we've been going to Horton
9 Lake for over twenty (20) years. Caribou is always
10 fat. To say that food never grows back for how many
11 years, but where do they get fat from? We've been
12 hunting the same ground for over twenty (20) years.
13 Every year you get fat like that.

14 So that's another story you got -- we
15 got to tell, and when they say the habitat destroyed
16 for certain caribou that they don't come back to the
17 same area, but we've been hunting there, and it really
18 shows us where our Elders hunted, and there are little
19 corrals that are out there, that's their sign for they
20 were there before.

21 And when you look around, there's no
22 trees. Where did all those trees come from when they
23 build that corral? It's about two (2) miles long when
24 you walk in the entrance, two (2) miles long, from
25 there when it goes out, it goes apart, it's big, huge

1 -- maybe 50 kilometres or something that -- around,
2 and -- and you look -- you're looking. Where -- where
3 did all the trees come from? That's how hard they
4 work to feed their family.

5 So that's another story. It goes on
6 and on, so I just wanted to share that and -- good
7 question. Máhsı.

8 THE CHAIRPERSON: Okay. Keith, do you
9 have a question?

10 BOARD MEMBER HICKLING: Thank you, Mr.
11 Chair. Keith Hickling, with Sahtú Renewable Resource
12 Board.

13 David, I've got a question for you,
14 more for clarity, with regards to a comment you made
15 about roads to the highway being developed north. I'm
16 not sure if you're talking about highway from Inuvik
17 to Tuk or the Bathurst Inlet Road or --

18 MR. DAVID CODZI: I was talking about
19 the road there were -- the road to riches, I guess.
20 There was a road that's being proposed to go from
21 Yellowknife up to the -- that geological, then out to
22 the ocean that's being proposed, and that was, I don't
23 know, a couple of years ago that it was on the books.

24 And so when we're talking about the
25 Mackenzie Valley Road and then we have to compete with

1 these other roads, that's one of them. And so, you
2 know, we're -- we're questioning why are these things
3 being put in place when this is a huge concern.

4 That's --

5 BOARD MEMBER HICKLING: Good. Thank
6 you, David. The -- the road that's here from Fort
7 Good Hope, does it have any hunting restrictions on it
8 or what they call -- like a border or -- or
9 restriction along the side? Is there anything like
10 that on this road?

11 MR. DAVID CODZI: You can't shoot
12 nothing from the road.

13 BOARD MEMBER HICKLING: And just for
14 clarity, that's an ENR regulation?

15 MR. DAVID CODZI: We asked for that to
16 be put in place when we first built the road.

17 THE CHAIRPERSON: Joe...?

18 MR. JOSEPH KOCHON: Not only that,
19 it's just for safety purposes. We want people to
20 travel back and forth without getting shot, so if
21 there was caribou then they will notify ENR that --
22 they patrol the road just for safety purposes.

23 BOARD MEMBER HICKLING: Thank you,
24 Joseph. Thank you, Mr. Chair, and thank you for your
25 presentation.

1 (BRIEF PAUSE)

2

3 THE CHAIRPERSON: Okay. So we finish
4 with our questions. We'll rush right into
5 presentations by Sahtú community, and then we'll have
6 questions. The first presentation is by the Déliṇę
7 Panel.

8 MS. DEBORAH SIMMONS: Does Déliṇę need
9 slides or are you -- it's an oral presentation only?

10

11 (BRIEF PAUSE)

12

13 MS. DEBORAH SIMMONS: Máhsı cho. And
14 Déliṇę , you could go up to the front. That way you
15 get to see your group.

16 Kirsten, we need your help.

17

18 (BRIEF PAUSE)

19

20 MS. DEBORAH SIMMONS: And I'm glad
21 that Colville folks and others are starting to look at
22 the beautiful graphic recording that's now on the
23 wall, thanks to Sam Bradd.

24 And so Colville and other parties will
25 have a chance to talk with Kirsten and Sam about their

1 graphic recordings after the proceeding, sort of
2 around -- after - before supper, after supper, when --
3 when you are interested, and that way you can make
4 corrections. You're allowed to make corrections and
5 make it your own.

6

7 (BRIEF PAUSE)

8

9 MS. DEBORAH SIMMONS: Walter, do you
10 have a slide presentation?

11

12 (BRIEF PAUSE)

13

14 THE CHAIRPERSON: Okay. We get back
15 to order and carry on with our business.

16 MS. DEBORAH SIMMONS: If people could
17 be as quiet as possible because it makes it easier for
18 people to hear and focus. Thank you very much.

19

20 (BRIEF PAUSE)

21

22 PRESENTATION BY Deline :

23 MR. WALTER BEZHA: I'm -- our panel is
24 from Deline. We have -- my name is Walter Bezha, and
25 actually on this panel I represent the Elders Council,

1 but I also sit on the Déline Got'ine -- Déline Got'ine
2 Government.

3 I also have Gina to my right here and
4 she's also a member of Déline Got'ine Government.
5 I've got Alfred here and Déline -- Alfred is a Déline
6 Elder, and it's his choice, whatever -- wherever he
7 wants to sit, he's part of all of our organizations.
8 And then we also have Hannah. She can -- she's a
9 youth representative on here, I think.

10 Anyway, the -- like I said before, I'm
11 listening very carefully and this morning I started
12 off with some -- some pretty technical questions, and
13 I think I'm going to get away from that. I really
14 tried to help the -- I'm going to tell my leadership
15 that I tried, because they deal with that, in Déline ,
16 probably almost like a daily basis, and we've had our
17 Déline conservation plan, or Belare Wile Gots'é Pekwé
18 Plan since we started on it in 2020, or 2015,
19 a huge endeavour and huge task that we took on, and we
20 have a plan now. I'm not going to go through the plan
21 because the website has it. It's been there for a
22 long time.

23 And I'm really glad that, you know, we
24 -- Colville Lake has done excellent work on going
25 through their plan. It's not that different from

1 ours.

2 One (1) of the biggest ones, like
3 everything else that you see happening today, Dene
4 people and Sahtú Dene want to make their own plans,
5 their own decisions, and these are -- these pretty
6 straightforward. It's not asking for too much.

7 So Délinᑭ has all kinds of things going
8 for them. We got the biosphere reserve. We have our
9 own government, and make its own laws, and I think we
10 -- we're at a stage where we're really moving fast on
11 taking on responsibilities, other responsibilities
12 like -- like any government.

13 At this stage, you know, I hear Joseph
14 talk about resources. Because we're a government now,
15 we are competing at the federal level, competing with
16 the Government of Northwest Territories for funding.
17 So we're at that stage where we find out a lot of
18 things about -- but one (1) of the things that's a big
19 blessing in Délinᑭ for us at this time, we do have the
20 funding, a lot more than we had when we were -- we
21 weren't a government.

22 One (1) of the things that's really
23 important for me, and I've been at this business for
24 many, many years, that the concepts and -- and Joseph
25 and certainly Wilbert and David touched on it, and

1 Wilbert talked about those stories in the last part of
2 his -- you know, his comments.

3 It is a challenge to understand that in
4 -- or explain it in the English language. I think one
5 (1) of the things I said to somebody here about the --
6 some of the concepts that we deal with today, and it's
7 really important that you understand that --
8 otherwise, our plan, including Colville Lake, you're
9 not going to understand. You're going to keep saying,
10 well, we need those numbers.

11 The numbers are only part of decision-
12 making. You can't base everything on numbers. So
13 anyway, Délı̄nę has been working, and I have for a long
14 time, about how we can do things in a way that -- not
15 only to satisfy the people that want to see numbers,
16 but also I'm gonna mention here that we're not the
17 only wildlife authority here.

18 There's a lot of wildlife authority.
19 The ultimate -- the sim -- decision making rests with
20 ENR. You don't believe me, look at your land claims,
21 it says that right in there. We gave it to them. So
22 now we have to live with it.

23 So well, how do we do that? One (1) of
24 the greatest things we have and the pa -- the Colville
25 Panel talked about it, we -- we have the greatest

1 definition of conservation. The one (1) that we lived
2 it. In fact, we have it so great that we don't say
3 it. We don't have a name for it. It's like respect.
4 It's just like all of the things that we do. It's
5 like safety, responsibility, we don't have any words
6 for it, because we live it. And if you have to
7 mention it to somebody, then there is an issue.

8 But anyway, conservation plan.
9 Conservation. There is a definition of 'conservation'
10 in your land claims. You can go look at it. And I've
11 seen those all my life. I've seen ones in BC and all
12 the schools that I went to.

13 And it's a huge word, means a lot. So
14 I asked myself, well what about our grandfathers?
15 What did my grandfathers do? I have a lot of
16 grandfathers. What do they say?

17 And one (1) of the things I know all my
18 life, they have never said there is decline in
19 caribou, or any animals.

20 So then you ask yourself, well, why?
21 The caribou numbers in the past have gone up and down.
22 I -- I remember that as a child.

23 So what -- and all my life my
24 grandfather has been telling me, all my grandfathers
25 have been telling me that -- and I -- and this is what

1 happens. They say it so often after a while you don't
2 listen.

3 Just like I wasn't listening to Alfred
4 and -- and the Elders when they say Dene Dene Ts'ı́ı́, Dene
5 Dene Ts'ı́ı́ (INDIGENOUS LANGUAGE SPOKEN). After a while I
6 -- I don't hear Dene ts'ı́ı́ anymore.

7 It's only very recent that I said I got
8 to listen, I got to -- I got to listen, I got to know
9 what that means, Dene ts'ı́ı́. What does that mean, to
10 be human, to be Dene?

11 I think those things people forget
12 because what we do is we -- we forget how our
13 grandfathers behaved, why they do certain things, why
14 do they pray so much? Why do they give offerings so
15 much all the time?

16 So anyway, the conservation, my
17 grandfather's definition -- and remember what I said,
18 my grandfather. Every one of your grandfathers have a
19 definition, they lived it.

20 My grandfather's definition of
21 conservation is ɹası́ı́ g óhı́ı́. If there is
22 a lot, you hunt. If not, then you don't. As
23 simple as that. And that's the basis of our
24 conservation plan in Délı́ı́ę .

25 One (1) of the biggest part of our

1 conservation plan in Déline is that we ask how do we
2 monitor, how do we make sure we stay under the TAH?

3 Because remember what I said, we --
4 we're one (1) wildlife authority here in Sahtú, which
5 is sitting here in front of you. There's a lot more
6 that make that decision before ENR makes a decision.

7 And then we ask again, how do our
8 grandfathers do it? They didn't send wildlife
9 officers out there and then force the -- the xede that
10 they're talking about here.

11 They taught conservation since you were
12 a child. And they hunted what's available. They
13 didn't go after caribou or animals that were far away
14 or they -- they didn't show up.

15 And then I asked myself, well why do
16 they talk like that? They harvested what mother earth
17 provides. And Déline we're happy, we're -- we're so
18 happy because we have the lake and the fish.

19 This year we have -- I probably ate
20 more fish, I'm going to ask my friend here too -- I
21 ate more fish than I probably did ever since I can
22 remember. I remember I lived on fish, but this year I
23 ate a lot of fish.

24 And I forgot about caribou. Besides, I
25 should anyway, I'm diabetic so I should be eating

1 fish, right?

2 So that's how you do it. You monitor
3 and do all those things by harvesting what's
4 available. And in Sahtú and Bear Lake, Sahtú Dene
5 doesn't have caribou because there isn't any caribou.
6 And like Joseph and his panel said, there's a lot of
7 other animals.

8 And one -- I'm going to let my -- the
9 rest of my panel speak, but I've got one (1) more.
10 One thing that we haven't done in Déliṇę yet is reward
11 and celebrate the harvesting of our wildlife.

12 To do that every year and celebrate and
13 -- and honour those people that are still hunting the
14 way their grandfathers had, and providing food for
15 everybody else.

16 Anyway, that's enough of my rhetoric.
17 Máhsı for providing me with the opportunity to -- to
18 speak to the -- to the panel and certainly to the --
19 to the Board.

20

21 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

22

23 MS. GINA DOLPHUS: I'm going to do it
24 in my own language. There are interpreters available.

25 My name is Gina Dolphus. Déliṇę

1 Got'ıñę and gov -- I'm sitting with the Délıñę Got'ıñę
2 government.

3 All those people that had spoken, I
4 would say thank you to you, you spoke very eloquently
5 and very well. And we have listened to everybody that
6 has spoken, not only here, but other communities and
7 where other people spoke and they talk about different
8 wildlife and -- and when we have no food, we won't be
9 here.

10 They look after us and we have to also
11 look after them. Sometimes it said -- I listen to
12 some messages and I -- when they don't -- when
13 somebody kills a caribou they don't take everything.
14 They leave some stuff, it's not right.

15 Elders talking about this at home. If
16 we kill an animal we have to work well with it and we
17 have to really respect it. And the Colville Lake
18 panel had spoken what -- what we need, that is all we
19 take.

20 Elders had -- had mentioned this before
21 in Délıñę and we -- we also teach the young people.

22 The DRC, we have this hunters and
23 trappers pretty deep, and those are the people that
24 are -- are teaching the young people and they teach
25 them how to do it, so that it is important for our

1 future and they tell them that this is how you should
2 go hunting.

3 And -- and our -- SRRB and -- for us,
4 you guys are also helpful and -- and our communities
5 you have to help each other. When you help anything
6 you have -- you are there to help us.

7 And so we want to work with you, and so
8 this is not the only one -- and when we are not
9 respecting the animal, we -- we want to also say to
10 help us and work together.

11 And my time is running out so there's -
12 - there's an Elder speaking and also -- and also a
13 youth, so this is all I'm going to say. Máhsı.

14 I can't speak because she called me
15 Elder. Thank you, my people.

16

17 (INTERPRETATION CONCLUDED)

18

19 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

20

21 MR. ALFRED TANITON: The -- this is
22 talking about our food and we are here to talk about
23 this. I thank you. Those people from Colville Lake
24 and your presentation was fantastic. I -- we have to
25 be very thankful to you.

1 Around the community and around -- and
2 we listen to you and hear you and we will pass this on
3 to our communities.

4 Our people, things that are on this
5 earth, it is something that is great. If it's gone,
6 there will be nobody left.

7 Our Elders, they have spoken to us
8 about our animals. I have ma -- I'm sitting here with
9 many years behind me, I'm 88 years old. That is how
10 old I am. And the -- the guidance of the Creator had
11 got me here.

12 And also, gave me a whole -- a bunch of
13 children. And all the animals that are there. I've
14 eaten their food, it has been my money, it had --
15 everything, it had brought it to here to me.

16 I've been -- many, many years I've been
17 thankful, I've been out on the land. I -- I do go out
18 once in a while.

19 Even though we do not have money, our
20 Elders have said, all of us here, and you all had
21 Elders. They never talk about money. All the things
22 that are on this land. They are very grateful for it.

23 And so the help us. They feed each
24 other. Some -- Elders and Elders are getting weak and
25 not -- and not feeling well, they help them.

1 And so -- and so our Elders and how
2 they have come to this earth and how they've been here
3 and how many have been. They talk about everything.
4 And all the animals that are on this land, we're not
5 the boss of it.

6 Land, water, every stick of wood on the
7 ground. They have to respect all it, and you have to
8 work with it quietly and work with each other quietly
9 and work with each other. And they would tell us
10 this.

11 When I'm talking to my bro -- my father
12 Louis Taniton. He had passed away 105. And my
13 mother, she have gone -- passed away when she was 86.
14 They've been -- that long they have survived on this
15 land.

16 Ever since then -- ever since then from
17 the time I was four they have given me messages and
18 information and they said all these things on the land
19 is not yours. Things that are not yours, don't talk
20 about it. Just be thankful and work with it. And
21 that is how they talked to me.

22 My mother is not the only one that
23 spoke to me. All the Elders here, look at the Elders
24 with white hair, the Elders and their parents have
25 spoken to them, that -- that is how they have spoken

1 to them. That is -- and that's how we had worked on
2 this land.

3 When we talk about caribou, when you're
4 talking about -- there are stories about caribou in
5 the past. One of them a story is when there's wolves,
6 when you're talking about wolf and the wolf had
7 gathered the -- and had gathered them so they can put
8 them away so that there will be no caribou, and -- and
9 there was a -- they were like giants so there's
10 messages to each other, that is what I wanted to say.

11 And the wolf -- and so -- so that the
12 caribou will not travel, so he had -- so they -- they
13 had made sort of a fence to guide them through so that
14 they will not go there.

15 So they -- so -- and then -- the Chief
16 said when he -- when he had a dream about a caribou in
17 the ground. That is the story. When you think about
18 them, when the caribou was thinking and -- and he said
19 I will have a meeting with a -- and us, caribou, and
20 we'll let us has -- have a gathering to talk.

21 If who wins that is how things are
22 going to go. And the caribou said the reason why I
23 want to talk to you is you're not the only one on this
24 earth that eats meat. There -- us animals, whatever -
25 - whoever eats meat, they feed on us, and that is why

1 we are these animal.

2 And so you have barriered us and so --
3 so it is all here and you are banning us from that and
4 it's not right, we told them.

5 And so -- so we are good animals, we
6 don't spoil anything. And when we are food, and we
7 are here for that. That is why we have to travel
8 around.

9 You are not the only one that have our
10 -- us for food. And so we are going to go. And when
11 we go, and when you go and think about it and when the
12 -- and the caribou start to travel, and so that way
13 they would have calves. And those are -- and the --
14 and that was the story between the wolf and the
15 caribou.

16 And so things that would not go spoil
17 and you have -- and you are buried -- had buried us
18 over on this side and now when you say yes, and then
19 every year we would go, we'll travel to you, we'll go
20 here and there.

21 And so our meat, it is very, very good.
22 And the wolf said -- he didn't say a word. He really
23 didn't -- he really wanted to say no. And the people
24 -- and his -- his subordinants behind him, and he
25 approached them and he said -- and he said what the

1 caribou said, he is right.

2 So -- and he -- he travels around and
3 has calves, so. And so I agree with this caribou.

4 And so all his subordinants stood up and so they --
5 it's going to be the -- we agree with the caribou.

6 So that is how the story came and the
7 caribou won.

8 And so it's still the same today,
9 that's why it travels. And so for now, when you talk
10 about caribou, we -- we don't want it to go away, we
11 don't want to say it's going to go -- be gone.

12 I want to talk to you about one (1) of
13 the -- what my grandfather had said. We, from the
14 Sahtú, you probably know all the story, and he's seen
15 it. He was passed away 1940. He predicted everything
16 that he had said. What's going to happen, how it's
17 going to -- what you're going to say, and he had
18 predicted it. And now when -- when -- when a -- so
19 said, we all follow it. It's all been predicted.

20 When the final day comes, it's going to
21 be really hard. There will be no water, there'll be
22 no animals, and all the food will be -- it will be
23 very difficult for you.

24 And so -- and we are getting to be
25 that, but for today we have to be grateful. We don't

1 want anything to change and so we have to be thankful
2 for that.

3 For us that are gathering here, we've
4 been listening and -- and telling each other stories
5 and listening to past. When we come up with a very
6 good strong statement, we will go from here.

7 It -- and now we have a new year, my
8 people. In the past, what happened, we leave it in
9 the past, just stand with -- together today, from your
10 heart, from your mind, let us think and help each
11 other.

12 And when -- think about what the wolf
13 and the caribou story was, and so think about that and
14 make that statement for yourself.

15 And Colville Lake is here already, they
16 have come to this point and we talk about this in the
17 Sahtú, it is something that we've -- we made a strong
18 statement about it and our children, our
19 grandchildren, our Elders, all -- we talk to each
20 other, and we want to talk about the caribou.

21 It is something that is very important
22 to us, that is why we are talking about it the
23 caribou.

24 It is something that is very important,
25 there are -- all those things that are on this land,

1 the wildlife, water, people, we have to respect each
2 other and we have to work with the wildlife really
3 well and, as people, we have respect each other.

4 And all from the Sahtú is here. We are
5 thankful, we shook each others hand, I've met my
6 Elders and our friends and we've shook each others
7 hand, we've seen each other and I'm happy for that.

8 And our Elders, our grandchildren -- my
9 grandchildren are -- my son Gordon's girls, they are
10 my grand -- grandchildren, granddaughters here.

11 They want to -- and every -- I talk to
12 them all the time for the future. So they really want
13 information. They want to know things.

14 When you gather information and you
15 gather it and you work with it, if you don't then it's
16 going to be hard for you.

17 And when we talk about the certain
18 wildlife, we all -- some people -- the Sahtú think
19 about all of this and -- and let us come up with
20 something, and we have a new year and -- and so we go
21 back up to our communities and then we talk among each
22 other. Be thankful. And also they are wildlife
23 officers and they -- so people are help -- going to
24 want to help us.

25 When we finish the land claims, it is

1 for all of the Sahtú. When -- and we took the -- we
2 appointed the Dehlá Got'ıne and -- and the Dehlá Got'ıne
3 to SRRB and everything -- and they are there
4 to help, we wanted them to help us with all of this.

5 And so -- and the people that are
6 sitting on the board, they have to be strong and we --
7 and let us help them to come to a decision.

8 Sometimes it's very difficult when they
9 have some -- when they have money this funding
10 problems and when -- when we also with -- help them
11 with certain things, then would be great.

12 I -- I didn't mean to speak too long,
13 but there's one (1) more person to speak. So I'm very
14 thankful to see my friends. I'm thankful.

15 When we gathered here and they have
16 talked to us, this morning this young -- the Colville
17 Lake panel, I had -- let's us help each other and let
18 us think about to the -- how we all have to be
19 thanking our land, our wildlife, and think about what
20 your Elders have said. And help each other. We will
21 be -- thank you.

22

23 (INTERPRETATION CONCLUDED)

24

25 THE CHAIRPERSON: Okay, next...?

1 MS. HANNAH TANETON: My name's Hannah
2 Taneton. I'm from Déline . And I'd just like to say
3 how grateful I am to be here to be representing the
4 youth for the Sahtú Youth Network, and also
5 representing as a Déline youth.

6 Just I've learned a lot about curious
7 and the stories through my grandpa, Alfred Taniton,
8 and also Jimmy Dillon, and also all the others in the
9 Déline community.

10 And working with the SRRB, I'm just,
11 like, thankful to learn a lot of the stories and,
12 like, how everyone wants to teach the youth how to
13 harvest and to take care of our animals, and also the
14 land. And, yeah, I'm just very thankful at being
15 here.

16 THE CHAIRPERSON: Okay. Take care.

17

18 (BRIEF PAUSE)

19

20 QUESTION PERIOD:

21 THE CHAIRPERSON: Any question for
22 the Déline panel? I will start with Colville. Any
23 questions?

24

25 (BRIEF PAUSE)

1 THE CHAIRPERSON: Joseph...?

2 MR. JOSEPH KOCHON: Joseph Kochon,
3 BAFN RRC. Thank you for your presentation. I'm just
4 curious about the -- your -- the -- what you call,
5 Belare Wíle Gots'ę'Ǿekwę' package that you guys
6 developed a couple of years ago.

7 I'm just wondering if there's any plan
8 to make it a law, something that can be presented to
9 the community that we'll adopt and something that
10 you'll use into their future?

11 MR. WALTER BEZHA: Belare Wíle Gots'ę'Ǿekwę'
12 I think that was coined by our former Chief
13 Leonard Kenny. Yes, I think, George, you can
14 probably answer that better than me. It is law. It
15 was approved by -- he's talking about Déliņę plan. It
16 is law. And it is approved by ENR, as well, so.

17 I think maybe what Joseph is talking,
18 you mean you -- you -- in your plan, you have an
19 actual law, right? You wrote it, like, say an act, so
20 I think that's what you're referring to.

21 But as far as I know, it -- it is law.
22 I think that's what -- how we're referring to it. I
23 hope I'm correct. George, you can correct me.

24 THE CHAIRPERSON: Yeah, that was
25 approved by the Board, so that's what Déliņę following

1 rather than -- what's the other process, Total
2 Allowable Harvest or TAH.

3 MR. WALTER BEZHA: Yes. And this is -
4 - you know, I was hoping George doesn't refer to the
5 TAH, but -- or the threshold, but, yes, we -- it's
6 still there.

7 I mean that's the thing. This is where
8 things get a little confusing with even the Colville
9 Lake because we're dealing with that. And we -- we
10 try everything we can to try to -- you know, and on
11 the one (1) side -- and, like, here, let me tell you
12 how we deal with it in Déline .

13 We don't talk about threshold, TAH,
14 okay. It's -- it's like talking about residential
15 school. It hurts our people. You just heard Camilla
16 talk about. She's talking about the same thing,
17 about, you know, those things are such a thorn in our
18 people's history.

19 So, what we do in Déline is we try to
20 do things, harvest other animals, concentrate on
21 harvesting other animals, going somewhere else. Like,
22 fish, we got tonnes of fish, so we go after that and
23 not pay too much attention to harvest ekwe because,
24 like I said, we don't really have any access to that.

25 But, Joseph, to answer your question,

1 yes, which our chair confirmed that, yes, it -- it is
2 law. It's not written the way -- like, say the
3 Wildlife Act, but it's still law of the land,
4 certainly law of Délı̄nę district. Máhsı.

5 THE CHAIRPERSON: Joseph...?

6 MR. JOSEPH KOCHON: Máhsı, Walter. I
7 understand the whole thing about Total Allowable
8 Harvest. It's -- it's with ENR, and it's managed by
9 them.

10 So, you know, when -- when you have a
11 management plan, then it's something that you monitor
12 and you take care of it. So, what you're saying is
13 that ENR is monitoring this, whatever is harvested in
14 your area or -- because what we're planning to do here
15 is that this management plan, we're going to present
16 it to the community and keep developing it so that it
17 become a law, something that is going to be there for
18 a lifetime.

19 You know, we -- we haven't -- because
20 it's -- oral history put an end to modern times, we
21 have to take our time to make sure it's going to be
22 something that our people are going to live by, and
23 the next generation to come, so that's why I'm asking.

24 If it's -- if your -- your management
25 plan -- you know, we know about the Total Allowable

1 Harvest. So, I'm just wondering if there's any plans
2 to -- you know, to -- to self-manage. Máhsı.

3 MR. WALTER BEZHA: Okay, the -- the --
4 and that's a -- and -- and you sort of have to put
5 things in the context and perspective here. The
6 decisions are made by Délinę , you know, pretty well
7 everybody there, all of the organizations, and
8 certainly the harvesters themselves.

9 How -- you know, one (1) of the things
10 you talk about here, and this is very important, the
11 way our own people, especially, you know, talking
12 about your families, you -- you want them to follow --
13 you -- and I'm going to keep using that phrase.

14 You want them to harvest the way your
15 grandfathers have all the time. Thank -- you know,
16 one (1) of the things that, you know, we don't have in
17 the Wildlife Act is we don't thank -- you shoot -- or
18 take an animal or a fish. You don't thank -- it
19 doesn't say you have to thank it. And that's where
20 the difference in our -- our dene laws.

21 Our laws are higher. And it -- it's --
22 the way you enforce is be example, by doing things
23 that -- the way our grandfathers have done.

24 And some people -- you know, one (1) of
25 the -- the hardest things to deal with today is when

1 people say, in my land claims, it says that I have
2 every right to harvest. Well, I'm going to deal with
3 that. I -- I didn't make the land claims and it's not
4 certainly part of my history.

5 My grandfather never talked about
6 rights. It's somebody else's thing and they can deal
7 with that.

8 How we deal with it, and we've got it
9 spelled out in our plan, we deal with the family
10 first; that's always been the case. If somebody
11 doesn't follow things in the community, in the family,
12 then, of course, you talk to him.

13 If that doesn't work, then you take it
14 to another level. If that doesn't work, you take it
15 to another level. Eventually, it's going to end up --
16 if -- if you can't do anything about it, eventually it
17 ends up in the Wildlife Act, somebody there can handle
18 that, and that's the way it's going to be.

19 And one (1) of the things that's so
20 important -- and remember that is a requirement of
21 ENR. We didn't put that in the plan. If you go
22 through our transcripts you'll see that.

23 The way our people have done, our
24 people don't punish people because they don't follow
25 e'a; they correct them. They show them the right way.

1 You just heard that from Wilbert.

2 If our people or our hunters or our
3 children are not doing the things that they should be
4 doing, then it's our fault. We go out and help them
5 do the right thing, and I think that is so beautiful.

6 You just heard Alfred talk about her
7 grandchildren, her granddaughters. And I think we --
8 we in a lot of ways -- and Joseph tho -- the panel
9 were talking about education.

10 I think we need to bring that back, and
11 Deline's really pushing that. We're trying to really
12 bring the -- a lot of our Elders with the young
13 people, including myself. I certainly have learned a
14 lot. I -- I know what my grandfathers have taught me.
15 So, those are very important.

16 And remember how, you know, all the
17 time we -- we -- whenever we -- whenever we think, we
18 think about the dominant society. We never think
19 about our grandfathers and how they do things.

20 And that is why I like that Debby (sic)
21 there. He puts those terminologies there and Dene
22 ts'ili, make sure that we know what that is. If we
23 don't know what that is, and then -- then we got a
24 problem.

25 Anyway, Joseph, your -- your questions

1 are wonderful. And if we had two (2) or three (3)
2 hours, we can make sure people can understand your
3 questions and the answers that we have, and make sure
4 the Board really understands us, too. Máhsı, Joseph.

5

6 (BRIEF PAUSE)

7

8

9 THE CHAIRPERSON: Okay, more
10 questions? Fort Good Hope, do you have any questions?

11 CHIEF DANIEL MASUZUMI: I got one (1)
12 question. Maybe with the President of RRC beside me,
13 I'll probably have another question.

14 But with your conver -- conservat --
15 conservation plan -- and -- and I know Colville Lake's
16 going through some -- a little bit -- they need a
17 little bit of clarity and stuff like that.

18 But I was just thinking, like, you
19 know, I was talking with you earlier, Walter. And
20 with the land claims and SSRB -- SRRB and ENR and the
21 Minister of -- yeah, the -- this Minister, I mean.

22 And so, with you trying to make the --
23 make SRRB clear, understand where you're coming from,
24 and ENR also, how -- maybe just tell us, how -- how
25 did that process go, I mean, just to -- just to be --

1 bring clarity to whoever's at the table here.

2 And -- and for myself, I want to make
3 sure that people understand, you know, people have
4 something to do when they walk away from here,
5 something to think about.

6 That, you know, these are some
7 outstanding issues that we have, so we -- you know, we
8 got to get back to the table here and start talking
9 about these things. That's it, Walter. Thank you.

10 THE CHAIRPERSON: Walter...?

11 MR. WALTER BEZHA: Máhsı, Daniel.

12 Máhsı, Dan. The -- I wish I could say it in my own
13 language. And -- and I know that, if I do that, three
14 quarters of you wouldn't know what I'm talking about,
15 so I have to stick to English. And that's a blessing
16 for our translators, as well.

17 You know, Daniel asked a question that
18 is always going to be there. It's always going to be
19 there. One day tell yourself that. The only way it's
20 going to change is if you change your land claims.

21 Daniel said it very clearly and I'm
22 going to say it here. The ultimate jurisdiction of
23 wildlife in Sahtú rests with the Minister of ENR. If
24 you don't believe me, go -- I'll dig up the land
25 claims and I'll show it to you. We can't get around

1 that.

2 So, you ask yourself, we, as Sahtú Dene
3 people, or Sahtú Dene, the people that signed the land
4 claims and us, we gave more power to the Minister than
5 he had ever had before.

6 So, now let's move on. Now you have a
7 Board. And maybe that was one (1) of the cont --
8 compromises in your land claims. They gave him a co-
9 management responsibility.

10 And the legal -- the legal way they
11 describe it is Sahtú Renewable Resources Board is the
12 main instrument of wildlife management in Sahtú. You
13 ask yourself, well, what does that mean. You ask
14 yourself what does 'instrument' mean.

15 So, from the history, from our history
16 here, it means that they have to approve everything.
17 But you have to remember that they can't -- they're
18 not end all with wildlife. They have to follow the
19 laws that are there. They have to follow the land
20 claims. They have to follow the la -- the laws of the
21 land. They have to follow jurisprudence that's put
22 there by courts, by cases. All of these, they're
23 bound by.

24 And we sit here asking them, please
25 follow the Dene laws. And we're slowly -- Colville

1 Lake -- Déline was the first one when we put the
2 conversation plan. (INDIGENOUS LANGUAGE SPOKEN) there
3 was Dene laws.

4 And Colville Lake is doing the same
5 thing now. We add some more Dene laws. Maybe one day
6 we have more and enough for our Board to make good
7 decisions about ourselves as Dene people.

8 You know, Debby one day puts it very
9 clearly in -- in a lot of the stuff that they write,
10 and he calls it community-based management. That's a
11 really artful way of saying that, let the Dene make
12 their own decisions. And that's what the ENR accepts.

13 But imagine that. We do -- we -- we
14 live on our land here. And do we have to -- we have
15 to be artful to do things the way we've always done on
16 our land. That is weird.

17 I'm going to add one (1) more thing.
18 I'm going to -- I -- I'm going to point to Keith over
19 there because he told me this morning that we were
20 doing the right thing. You know, when Jim Bourque was
21 our dep -- deputy minister, we -- we listened to the
22 Dene people.

23 And I said, we did, but we never
24 changed the laws, so that's the difference. And now
25 today we are changing the laws. And I tell you it's

1 beautiful because finally Sahtú Renewable Resources
2 Board is going to consider the true history of our own
3 people to make a decision.

4 And I know that's where they're going
5 to head because it's easier to go there than mumble
6 around in our land claims because I don't think we
7 could do very much there. Máhsı.

8 MS. DEBORAH SIMMONS: Thank you.

9 THE CHAIRPERSON: Daniel...?

10 MS. DEBORAH SIMMONS: Oh, wait.

11 Before -- before we go on, I'd just like to ask legal
12 counsel here to make one (1) point of clarification.
13 Thanks.

14 MR. NICK SOWSUN: I'm Nick Sowsun.
15 I'm legal counsel for the Sahtú Renewable Resources
16 Board. And we just wanted to make a point, that
17 wildlife management in the Sahtú region, the Board is
18 able to recommend policies and to propose regulations,
19 and there's a dialogue that happens between ENR, the
20 GNWT, and the Board.

21 And while the final decision is made by
22 the Minister in that process, the Minister needs to
23 provide reasons to the Board. And there's -- there is
24 case law that talks about the need for those reasons
25 to be sufficient and to be based on evidence.

1 So, while ENR does have the final say,
2 it is a dialogue and it's -- it's not, you know,
3 unchecked through the land claim.

4 MS. DEBORAH SIMMONS: Yeah, just a
5 reminder of the land claim language, which is that the
6 Sahtú Renewable Resources Board is the main instrument
7 of wildlife management in the Sahtú region.

8 THE CHAIRPERSON: So, therefore, who's
9 next?

10 MS. DEBORAH SIMMONS: Daniel Jackson.

11 THE CHAIRPERSON: Oh, Daniel, go
12 ahead.

13 MR. DANIEL JACKSON: Good afternoon.
14 I'm Daniel Jackson, President of RRC in Fort Good
15 Hope. Just one (1) question about your lack of
16 harvesting for caribou.

17 Since the numbers have dropped, you
18 guys are adapting to more fish and any other animals
19 as you've seen a lot of changes in your community?

20

21 (BRIEF PAUSE)

22

23 MR. WALTER BEZHA: Oh, yes, lots.
24 There's -- and just like anything, I mean, how do --
25 you can't just go to people and said, you know, stop

1 hunting this, and they'll say okay. That's not --
2 it's not going to work.

3 So, we try to -- there's leadership in
4 Déliᓃᓃ . Remember we're a government. So, that
5 there's leadership that says let's do this, let's do
6 this, let's do that. It's in our people. You know,
7 they've always followed leadership. As long as you
8 have good leadership, they'll -- they'll follow it.

9 The latest one was -- there was a place
10 called Tuyeta. I think you guys have a place called
11 the ramparts. That's the same thing, Tuyeta. It's a
12 very productive place, lots of good fish.

13 And there was, I don't know, ten (10)
14 people went out, I think. Leeroy went with them.
15 That was in the middle of December. And they
16 harvested fish there, the best -- that's the one (1)
17 George Barnaby used to say that is the best har --
18 whitefish I ever tasted. And that -- and slowly
19 changing that again.

20 Like, you mentioned the changes. Yes,
21 there's huge changes. You know, all you have to do is
22 go back ten (10) years. Gosh. You know, like, my son
23 is thirty (30) years old. He's never har -- you know,
24 he grew up when we had caribou in Déliᓃᓃ for twenty
25 (20) years, so, yes, you know, Deli -- our youth, our

1 harvesters go through a lot, but the leadership is
2 making it a little easier for them.

3 We provide, you know, the fuel, the
4 transportation stuff. You know, this year we're going
5 to be providing a lot of stuff for them. And we
6 really want the young people -- we really -- the
7 leadership is really trying hard to help the
8 harvesters, you know, so that they can do the things
9 that they always done.

10 And, you know, we're going to go -- you
11 know, I wish -- we have a number of people that --
12 okay, the other thing is the moose harvest is going
13 up. I think we harvest more moose. We probably
14 harvested more fish this past year than we -- we have
15 say in the last ten (10) years.

16 I think this year we went -- we had
17 fish pretty well all summer. We -- we have huge --
18 you got to see it. Last year, we had this fishing
19 derby where -- what was that? In an eight (8) hour
20 period we caught over a hundred fish.

21 Or this -- when we did this -- this, I
22 was amazed myself. When -- when we did the -- the
23 fishing derby in the summer we should have put some
24 controls on how much fish people were taking.

25 So, we were going to weigh the fish and

1 we were going to say the longest fish, the heaviest
2 fish, all this stuff. And the fish started coming in,
3 you know, tubs after tubs. And I think there was
4 something, like, twenty-five (25) tubs. And I ended
5 up staying until nine o'clock weighing every fish.

6 I had a hundred and forty (140) fish
7 that we weighed. And then on top of that, the guys
8 came back and said what about my fish. I said didn't
9 we weigh that one. Anyway, we had a lot of fun.

10 And I think those things, celebrating,
11 appreciating the resource we have, at least makes it a
12 little easier for people to take their minds of
13 caribou, really it does, it helps. Máhsı.

14 THE CHAIRPERSON: Okay. Any more?
15 Okay, next is Tuli't'a Panel to ask questions.

16 MS. DEBORAH SIMMONS: Oh, wait.

17

18 (BRIEF PAUSE)

19

20 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

21

22 MR. ALFRED TANITON: I have already
23 spoken, but people from they're -- they want to --
24 they're talking about that -- their plan. And if we
25 all agree with them and for us that live in the Sahtú

1 so that we can have control.

2 And we have been -- we, us, have been
3 working for eighteen (18) years. And -- and for the -
4 - our Elders, they have -- they -- they did however --
5 whatever they wanted. That's what they did.

6 And so, that is how we had been -- we
7 are doing that right now. And so -- and all of the --
8 our children that live -- and -- and our children, so
9 that they can -- they are going to following us.

10 For us sitting around here, we won't be
11 sitting here forever. We are -- these young people
12 will be look -- will be next. So, they have to
13 remember how we did things, how the animal followed
14 and what the animals did and how we work on the land.
15 And we have to really think about those.

16 And -- and so, we want to also teach
17 our children, for us that live in Délı̄nę . And the guy
18 that's drawing things -- and we know that -- and out
19 on Bear Lake, that they -- they have worked along
20 those lakes.

21 And now we are teaching -- teaching the
22 young people where our people has hunted, where our --
23 our people are buried, where are the fish, where
24 animals travel. All those information, we are
25 teaching them through mapping.

1 And then once we finish the mapping
2 project, the teach -- it will go to the school. We
3 are going to give it to the school to teach it, and so
4 -- and so if they help us, so they -- we are -- our
5 kids are learning to go to school and constantly --
6 and constantly, they are not listening to their Elders
7 because it's mostly in English. And -- and ʔehtséó
8 had said that you are not going to even
9 have any control over your children if you don't
10 follow these.

11 And so Aboriginal people -- and -- and
12 so if we listen to each other. I -- I -- that -- that
13 we listen -- that when we -- when we are here and we
14 are out in the bush, we become really strong, but now
15 we are not like that. And for the -- it's going to be
16 very difficult for the future of our children now that
17 we still have time, and we teach our children, and
18 then teach them well, and then because they are going
19 to take over.

20 And I've -- I have already spoken, but
21 I wanted to say this to you so that -- about mapping,
22 then we should -- other community to think about it.
23 Máhsı.

24

25 (INTERPRETATION CONCLUDED)

1 (BRIEF PAUSE)

2

3 THE CHAIRPERSON: Okay, Tuli't'a panel.

4

5 (BRIEF PAUSE)

6

7 (INTERPRETATION OF INDIGENOUS LANGUAGE INTO ENGLISH)

8

9 MR. JOE BEERNARDE: I -- I am

10 thankful, and -- and they spoke very well, and so that

11 they can -- I've -- ever since I've -- I've come here

12 and -- and they -- they -- we came here -- like, we

13 came here when they -- they've done really well from

14 the south because on the winter road, it's like --

15 it's clear.

16 And so when we teach our children in --

17 out in the bush and also -- and they both -- learn

18 both ways, then they will be better for their future.

19 And when you're talking about -- about

20 caribou, and I'm very grateful. And then our Creator

21 had put it here for us, and those are people that eat

22 caribou. It is there for us so that it can be there

23 forever for us and so that it can be here on this --

24 on this Earth.

25 And when they say that there is no

1 caribou, there -- there can't be. It's -- there's --
2 there -- there are caribou. They -- they're -- it's
3 not true. And when we look for it, and they -- they
4 go a certain way, and then -- and they go -- they
5 don't go very far. And so that they say -- they say
6 that there is no caribou.

7 So -- so when we say something and when
8 they listen to us, what is our food, and we want to
9 work together. And if they -- if we are to work
10 together and do well with each other, then -- and then
11 -- and then in the end, and then...

12 And so there is a lot of people that
13 live here, and we can -- there's a lot of people here.
14 We can make a deci -- decision. And when we've pray -
15 - prayed to our Creator, we will be guided -- guided
16 well and have more strength.

17 And there -- it's everything there for
18 us. We eat this food, and also for beaver, and it's
19 all there for us. So it -- our -- and he wouldn't
20 even think about when -- and all the -- the animals
21 that are on this land.

22 And they also talked to me about
23 counting it, monitoring it. We can't do -- we can't
24 really do that. And you have to consider about forest
25 fire, and that's how they -- and then -- and when a

1 caribou food is gone, then you can't grow again, so
2 you have to -- and if there is fire near caribou
3 grounds, then they have to go there.

4 And there is a lot of people here, and
5 I am very grateful. And so I -- I came here, and I
6 got here, and I'm thankful. And my legs are sore, but
7 -- but I do -- I do -- sometimes, it's difficult for
8 me to walk around town, and -- but I got here. I am
9 so grateful.

10 And then we got here and I am -- I am
11 just happy. We sat here all day, and they feed us
12 well, and a -- a young people here, they are -- they
13 will be the one sitting at the table and gathering
14 information. And -- and my friend is sitting --
15 sitting over there. They can say what they want and
16 how they want to say it. And so we can really see,
17 and for the future, and we can talk about it, talk
18 about it, and you will gather the right information
19 for yourself.

20 And when we ask for something, and they
21 can -- they can't have other people speak for us. And
22 they keep talk -- talk to them and then tell them that
23 we will -- we want to be the boss of our own land.
24 Whatever you're going to say here, and we will be --
25 we will be talking to our people about what you have

1 said here, and we will support you.

2 I -- I was going to say something, but
3 it got away from me, so. So thank you, and George,
4 Debby, George, and George, and George.

5

6 (INTERPRETATION CONCLUDED)

7

8 THE CHAIRPERSON: Next panel -- to
9 question Norman Wells panel.

10 MR. STUART POPE: Stuart Pope, vice-
11 president, Norman Wells RRC. Again, I don't really
12 have any questions for Déline . I'd just like to thank
13 them for being here and sharing their presentation
14 with us. Máhsı.

15 THE CHAIRPERSON: Okay, thank you.
16 Inuvialuit Game Council...?

17

18 (BRIEF PAUSE)

19

20 MR. JIM ELIAS: I am Jim Elias. I'm
21 with the Inuvialuit Game Council. One of my questions
22 is more or less, like, not really a question, but,
23 like, Colville Lake and Déline talks about making
24 their own management plans and that, and I think all
25 our communities have management plans and that.

1 MR. WALTER BEZHA: I -- I like -- I
2 like your question. It's good. Those questions are
3 real. You know, that's -- it's always there, and it's
4 a huge challenge, like I said, for our leadership,
5 because here, we can make decisions here. We don't
6 make things that easy for them. You know, we can't
7 pass it up and say, Well, you deal with it, you know.

8 But ho -- hopefully here, we made good
9 decisions that they -- that support what you talk
10 about, shared resources. Caribou are migratory. And
11 I think a -- a lot of it would depend on -- because,
12 you know, the -- one (1) of the things that's a
13 challenge -- and remember, I -- I grew up in -- as a -
14 - as a Dene and a Sahtú Got'ı̨ę Dene, and it took me a
15 long time to understand the way my grandfathers -- the
16 way our people do things.

17 Because I'm -- I -- I don't know what
18 it is, but I think those are the challenges that we
19 have today, and certainly with Inuvialuit. I think
20 maybe the -- the solution towards a solution, it might
21 be to talk more, because I think, you know, you --
22 Game Council and WMAC, they follow the Wildlife Act.
23 They use, you know -- what do they call -- bylaws.

24 So yes, there has to be a lot more di -
25 - dialogue -- I like that term, 'dialogue' -- where

1 you come together and talk and try to get somewhere
2 where people are -- are at least comfortable, you
3 know. But the challenge is that when somebody brings
4 up laws from our land claims and rights, those -- you
5 know, you -- when that happens, you're dealing with
6 the leadership jurisdiction. We have no jurisdiction
7 on those things. That's somebody else.

8 But anyway, I hope that helps a little
9 bit, and we can talk a lot more, and you can come
10 fishing in Délinç , and we -- we'll make sure you can
11 go fishing.

12 THE CHAIRPERSON: Go ahead.

13 MR. JIM ELIZE: Yeah, another question
14 is, like, when Colville Lake mentioned earlier there,
15 like, the numbers, like, coming through ENR and our --
16 to the people there, it's coming. And they put the
17 numbers out there and what we have and stuff like
18 that, and I agree with Colville Lake on -- on that
19 level there.

20 But my -- one (1) of my things -- I
21 don't really have question or anything like that, but
22 I question ENR over and over. Like, when they see
23 numbers falling, I ask them, Well, where did you get
24 that -- where do you get your -- start your number
25 from? When it was zero, or when the herd was at its

1 peak? That number has to be when it was stable, not -
2 - not the peak of the herd, not the starting of zero.

3 Because what -- that -- that question I
4 bring up because as soon as something is falling down,
5 ENR and everybody's jumping -- jumping on it and
6 trying to put a -- put numbers on it and there and say
7 something is happening. But as soon as we tell them
8 there's an exotic species in our -- in our area, like
9 a -- a bug or a bird or something that could have
10 effect on our -- our regular animals, they let it --
11 they let it just flourish or bloom, and then we have -
12 - we have tons of everything, like, even the plants.

13 And so I think when we bring up stuff
14 like that, especially with the bugs that's coming into
15 our -- our area and that, it has some -- must have
16 some effect on there

17 --- Tara stops at 1:48 NEEDS TO GO TO 1:55:15

18 And so I think when we bring up stuff
19 like that, especially with the bugs that's coming into
20 our -- our area and that, it has some -- must have
21 some effect on there. They let them -- they let them
22 blossom or bloom, and then once they start
23 disappearing and they're become a -- become, like, a
24 legal, territorial bug, the next thing they're start
25 declining, the next thing they're going to put them on

1 an endangered list.

2 So that is something for ENR I brought
3 up over and over, and that had something to do with,
4 sometimes, with our animals, because, like, up in our
5 area, we -- back in the '60s and that, we didn't have
6 very many grizzly bears. Now we have more grizzly
7 bears than probably all of Alberta and BC.

8 And same with the wolverines. Back in
9 the day, when you got a wolverine, like, in the '60s
10 and '70s, that was a big news. But now you can go out
11 any day of the -- of the year, and you could bring
12 home two (2) or three (3) of them. There's so many of
13 them.

14 So that kind of stuff, it just comes in
15 one (1) ear, out the other ear in ENR, because that's
16 -- those animals are doing good, but they're -- they
17 weren't in our area, and those animals are predators
18 and preying on our -- our other -- our food. So
19 that's one (1) of the questions I had to bring up, and
20 my colleague here has a question after that.

21 THE CHAIRPERSON: Okay, no more from
22 there? ENR...?

23 MS. HEATHER SAYINE-CRAWFORD: Heather
24 Sayine-Crawford, with GNWT ENR. Wanted to thank
25 Délinç for their presentation today. I do want to

1 point out that we have had a lot of good meetings and
2 conversations with Déliᑎᑦ over the last year or so, I
3 think since last January, and we look forward to
4 continuing those meetings both with the Déliᑎᑦ RRC and
5 with Déliᑎᑦ Got'ᑎᑦ government. Máhsı.

6 THE CHAIRPERSON: Okay, next is
7 Indigenous Leadership Initiative.

8 MS. ETHEL BLONDIN-ANDREW: Máhsı.
9 We're dealing with some really pretty tricky politics
10 here and some issues of caribou and caribou habitat
11 and different legislation. They say in the world of
12 the animal kingdom, there's -- there's a threat, and
13 that in -- that threat can be industrial activity,
14 like development, mining, oil and gas, whatever.
15 Another threat could be climate change, what's
16 happening to the -- the earth, the water, and the sky,
17 and the weather in general.

18 And then the other threat could be
19 people, and invariably, it's the people that use that
20 species that get blamed. I find it's the people in a
21 region in an area where that animal species is
22 faltering or weakening or getting smaller in numbers
23 that the laws are designed so that it's punitive to
24 them. The responsibility lands at the door of the
25 users who depend on those species for food security,

1 like fish, the salmon. They're having problems with
2 the salmon. They have problems with animal species.

3 And it always ends up that it becomes
4 the fault of the users, and it becomes that the users
5 have to be the ones to fix the problem, okay? They're
6 told, You're killing too much. You're eating too
7 much. You're using too much. So now we have to set a
8 number so that you guys don't abuse that resource.
9 That's what it sounds like. It sounds like somebody's
10 saying, Well, it's not industrial activity. It's not
11 climate change. It's got to be you guys. You're
12 over-killing. You're over-using.

13 Does that sound like common sense? It
14 sounds like garbage. It sounds like people who want
15 to pretend they have the answer but don't have the
16 answer, and the responsibility lands at the door of
17 our people.

18 I'm wondering, in Deline's case, what
19 is it -- I heard Alfred say that the animals are not
20 going (INDIGENOUS LANGUAGE SPOKEN).

21

22 (NO TRANSLATION DUE TO SWITCH DELAY)

23

24 MS. ETHEL BLONDIN-ANDREW: Do you
25 know why we have to set a Total Allowable Harvest?

1 What happened? Do we know what happened? What caused
2 this? How can you fix something? If you have a cold,
3 you don't treat somebody for cancer. If you have
4 cancer, you don't treat somebody for a cold. So if
5 you don't know what the cause is, how do you know what
6 the treatment should be?

7 So what I'm asking is, Does Deline --
8 has Déligne , in all of their meetings and all of their
9 studies and that and the traditional knowledge -- what
10 is it that has put Déligne in a position to look at the
11 Total Allowable Harvest issue?

12

13 (BRIEF PAUSE)

14

15 THE CHAIRPERSON: Any response?

16 MR. WALTER BEZHA: Mr. Chair, I -- I
17 have a option to respond, right, or our panel? And I
18 know Ethel wants me to respond, so.

19 MS. ETHEL BLONDIN-ANDREW: To do what?

20 MR. WALTER BEZHA: I said you'd want --
21 probably want me to respond.

22 MS. ETHEL BLONDIN-ANDREW: Only
23 because you're the main person, aren't you?

24 MR. WALTER BEZHA: Okay.

25 MS. DEBORAH SIMMONS: You -- you can

1 decide that you need -- ask legal counsel on this
2 procedural question, but my understanding is, if you
3 feel like you need a little time to prepare your
4 response, you can take it as something like an
5 undertaking to respond to later on, right?

6 MR. NICK SOWSUN: That's right, yeah.

7 MS. DEBORAH SIMMONS: Holy. I got it.

8 MR. WALTER BEZHA: No, I -- I --
9 Ethel, you'd love that. We'll take the time -- we'll
10 make it an undertaking. And I want to really respond
11 to that because, you know, you're one of our greatest
12 leaders, and it's a huge challenge.

13 I mean, there's no simple answers. So
14 what we need is a -- is a good, you know -- you know,
15 we'll take -- we'll take that question and we'll try
16 to answer it with all of -- I'd love to see my own
17 people see that and see what they say. We'll put it
18 down.

19 Did the same with SRRB, even with, you
20 know, the Inuvialuit. I know that we have to do a lot
21 more with the Inuvialuit to -- to try to look ahead
22 'cause they're -- they're -- they have a system -- we
23 have systems that we use. And here, we're trying to,
24 you know, get our own people in the communities to
25 make their own decisions. That's a huge task.

1 So I think we -- if Ethel doesn't mind
2 this, we'll take it as an undertaking and answer. And
3 I -- I love your question, Ethel. I think it's --
4 it's a wonderful question. Máhs1.

5 MS. DEBORAH SIMMONS: So the -- the
6 thing that we need for the procedural kind of point is
7 the timing of your under -- response to the
8 undertaking, yeah, when.

9 MR. WALTER BEZHA: It's gotta be done
10 within the lifetime of the hearings here? Okay.

11 MS. DEBORAH SIMMONS: I'll get Nick to
12 help us out here.

13 MR. NICK SOWSUN: It would -- it would
14 certainly need to be before February 11th, which is
15 the --

16 MS. DEBORAH SIMMONS: 10th.

17 MR. NICK SOWSUN: -- sorry, February
18 10th which is the date of final submissions, but
19 sooner would probably be preferable for Ethel.

20 MS. DEBORAH SIMMONS: It helps the --
21 it helps the parties in preparing their final
22 submissions if you're able to do it by -- you know,
23 during this proceeding this week. So could you say by
24 Thursday? Is that agreeable?

25 MS. ETHEL BLONDIN-ANDREW: Yeah,

1 sounds good.

2 MS. DEBORAH SIMMONS: Okay.

3

4 --- UNDERTAKING NO. 1: Has Délinç , in all of
5 their meetings and all of
6 their studies and that
7 and the traditional
8 knowledge, what is it that
9 has put Délinç in a
10 position to look at the
11 Total Allowable Harvest
12 issue

13

14 CONTINUED QUESTION PERIOD:

15 MS. ETHEL BLONDIN-ANDREW: I have
16 another question.

17 THE CHAIRPERSON: Go ahead.

18 MS. ETHEL BLONDIN-ANDREW: I have one
19 (1) more question, same one I asked -- that I asked
20 Colville, because if you want to be a critic, you
21 should be able to be constructive. And I'm always
22 saying it's okay to be a person that digs up problems
23 or challenges. But you also have to try to dig up
24 answers.

25 I'm wondering what it -- what is there

1 that Déliṇḡ would like help with? Is it with
2 resources, training, expertise? What kinds of things
3 would help make this an easier endeavour?

4 MR. WALTER BEZHA: Máhs1, Ethel. And
5 I -- I love that question. It's such a -- it's such a
6 -- you know, it's -- we don't say that too often
7 enough, but anyway, vision. Déliṇḡ has a vision. I
8 mean, you have -- you've heard about the four (4) --
9 our four (4) grandfathers that are very big in our
10 past as being spiritual leaders.

11 And they have this huge vision about
12 how things -- they talk a lot about a lot of the
13 things that's going to change, but also the things
14 that are important to -- to Déliṇḡ. And probably one
15 of the biggest ones, Ethel, and you can probably
16 answer that yourself, is look at us, you know, as --
17 you know, do we say that we're successful?

18 I mean, many of us gone through
19 residential school, and you see the -- the issues that
20 a lot of people -- a lot of our own people, including
21 -- you know, Camilla just spoke about it. So we -- we
22 have this huge thing called -- I don't want to use the
23 word 'healing'.

24 You know, when you say -- there's
25 another one, Deb, we've got to put down that's called

1 nats'erı jú. Okay. Let's put that down. nats'erı jú
2 is as -- as close -- nats'erı jú, the term
3 nats'erı jú, is probably as close to healing as I
4 could get it.

5 But it doesn't mean healing like the
6 definition of healing. You can look it up in
7 Webster's dictionary. Heal -- nats'erı jú in our
8 language, what it means is re-connecting with the
9 land.

10 And again, I learned that from my
11 grandfather. What do they do when they get sick?
12 They go back to the land. So that's what it means.

13 So here we go, Ethel. We have a
14 challenge today. Let's say -- I know Colville Lake
15 talked about it, too, the days when you had families
16 all over the place. You couldn't go 10 miles without
17 running into a family that was living somewhere. And
18 that's the vision we have, Ethel.

19 And one of the things that you know
20 today is that the cost of fuel, the cost -- the way
21 you do things, Ski-Doos -- I just saw a Ski-Doo in --
22 in Good -- or in Good Hope or in Norman Wells,
23 fourteen thousand dollars (\$14,000).

24 So we have -- one (1) of the visions of
25 this administration we have called Délıne Got'ıne

1 government is to subsidize those kinds of things, to
2 make it a little easier for our people to buy those
3 equipment to be out.

4 You know, the -- and I'll tell you, I -
5 - I work. I worked most of my life and I have
6 pensions and all that -- that stuff. The other -- two
7 (2) -- two (2) weeks ago, my Ski-Doo crapped out on me
8 while I was fishing, at the worst time, too, as I'm
9 across the lake, and I couldn't get it started again.
10 I didn't know -- and I was cold.

11 And then I brought it in, and then some
12 of the -- one of the guys said, it might be your
13 starter. It's got this little starter. And then one
14 of the guys -- you should have seen it. There was
15 about five (5) people that come in as they're trying
16 to fix my Ski-Doo, and I didn't know what was wrong
17 with it.

18 And they looked at the starter, and I
19 said, well, how much would that cost? And you know
20 what he said? Six hundred dollars (\$600). I said
21 holy smokes. You know, that's more than the cost of
22 my starter on my truck.

23 But that's the challenge, Ethel, to
24 bring our people back out on the land with the
25 equipment that -- that they need to do that. And then

1 again, you can add the training, you can add -- you
2 know, Colville Lake talked about spending more time
3 with our own children, teaching them about our
4 grandfathers, teaching about being (INDIGENOUS
5 LANGUAGE SPOKEN).

6 I'm probably one (1) of the greatest
7 ones to -- to thank the Creator. And Alfred said how
8 many times "the Creator"? And we have to teach our
9 kids that.

10 And, you know, Ethel, I know that
11 sometimes you're probably thinking, you know,
12 spirituality? Well, that's their business. But I
13 think a lot of the -- you know, the -- the greatest
14 thing about the Dene people is it's always about
15 spirituality.

16 You can't get away from it. I used to
17 think I can when I was an officer. Well, you can't.
18 They live it. Everything they do has a relation with
19 that, and that's the challenge we have today, to bring
20 back our grandfathers' teaching.

21 I'm not talking about bringing all the
22 people -- the kids to church. I'm talking about a
23 simple thing as saying thank you when you catch a fish
24 and sharing it with your grandfather, and go running
25 to Alfred and say, grandpa, I caught a fish. I want

1 to give it to you. We've lost that.

2 Ethel, the days when -- when we catch
3 something -- you know, you probably can tell stories
4 about Charlie and Walter. They (INDIGENOUS LANGUAGE
5 SPOKEN). Whenever they catch something, they'd bring
6 it to an Elder, right? We lost that. We don't do
7 that. We don't share enough.

8 And I think we can do -- you know, have
9 programs where we implement these things, where we
10 appreciate not only the resources we have, especially
11 wildlife, but also each other, thanking each other and
12 celebrating the harvests that we have.

13 The greatest thing we -- how many times
14 -- when is the last time a child shot a moose or a
15 caribou the first time and we celebrated? He cooked
16 the head and brought it to everybody? We don't do
17 that anymore, so we've got to bring that back.

18 I hope I'm not too far off topic,
19 Ethel, because I try to -- to answer it the best way I
20 can. And those are the visions we have in Délı̄nę , and
21 their conservation plan or our Belare Wı̄le Gots'ę́'pekwe'
22 would say, a ʔekwe', it's only a small
23 part of it. Máhsı.

24 THE CHAIRPERSON: Okay. That's it.
25 Next, Sahtú Youth Network.

1 MS. ROSEANNE TANETON: Hi. Roseanne
2 Taneton, from Délı̨nę , youth rep for Sahtú Youth
3 Network. I have two (2) questions here. What is --
4 what is Dene Ts'ı̨lı going to do in the future in
5 Délı̨nę ?

6

7 (BRIEF PAUSE)

8

9 MR. WALTER BEZHA: (INDIGENOUS
10 LANGUAGE SPOKEN) I love that. You know why I love
11 that? Because it gives me a chance to tell you what
12 Dene Ts'ı̨lı is.

13 There was -- and -- and to remember
14 that, there's a story that -- that I try to remember
15 how I explain this. And it might be in each of us,
16 our grandfathers, it may be a little different. But
17 if you put all of the information together, common
18 things come out that become the basis of what Dene
19 Ts'ı̨lı means at the time.

20 And we're talking about -- I talk about
21 the time before contact as before the priests, as
22 before residential schools. That's before the RCMP.
23 That's before the -- the Canadian Government.

24 But anyway, one day my grandfather said
25 like this about one (1) of his -- his nieces (sic).

1 He said (INDIGENOUS LANGUAGE SPOKEN). That was when I
2 was maybe sixteen (16) years old. And I was in
3 school, just coming out of school, you know, high
4 school, you know, sixteen (16).

5 And I said to my -- I was thinking like
6 this: boy, you know, why didn't he just say he's a bad
7 person? Well, he didn't say that. He's not a Dene.
8 That's why he's doing that. He said that. He didn't
9 say anything about being bad. They have no concept of
10 what bad is.

11 Remember I just told you that about
12 punishment. They don't punish people. They correct
13 them.

14 So my grandfather -- so -- so forty
15 (40) years later I asked the right question:
16 (INDIGENOUS LANGUAGE SPOKEN) myself. I said, well, if
17 he's not a Dene, who's a Dene? What makes him a Dene
18 and him not a Dene? And this leads to your future.

19 Well, a Dene to my grandfather is
20 somebody that believes in the Creator. Every time he
21 shoots something, he prays all the time. And my
22 grandfather prays all the time. All of our
23 grandfathers pray all the time. Our grandfathers
24 teach us as Dene people to take care of the
25 environment.

1 And then one (1) of the other big ones
2 is you heard that, with Colville Lake, they talk about
3 eza. We talk about ɛɛzá all the time. We got rules --
4 more rules and more ɛɛzá than you could ever think
5 about.

6 So you put those three (3) together and
7 you -- you try to be a Dene, true Dene, hopefully the
8 future is brighter for you.

9 You know, one (1) of the things -- one
10 (1) of the things that Colville Lake said -- and I'm
11 not trying to correct Colville Lake either, and this
12 is the -- this is what we have to think that way.

13 But my grandfather, he's part of the
14 environment, not master. So this -- this Dene T s'ɪlɪ,
15 this is where it -- it -- if you can do that, then --
16 then you're going to be in tune with the environment,
17 and George and Debby would really like you, right? My
18 -- my ancestors, good enough? Máhsɪ. (INDIGENOUS
19 LANGUAGE SPOKEN).

20 MS. ROSEANNE TANETON: I have one (1)
21 more question: Is Déliŋɛ going to involve the guardian
22 programs and what they decide to do in the -- in the
23 plan?

24 MR. WALTER BEZHA: (INDIGENOUS
25 LANGUAGE SPOKEN). You know, ENR is sitting here, and

1 one (1) day I see Déliḡe's vision, the government.
2 They want their guardians out there. They want their
3 guardians and say, you know, we're going to be old and
4 we're going to ask the guardians, hey, what -- what do
5 you see out there? The caribou doing good, the
6 fishing? Who's out there? Take lots of pictures.

7 Yes, yes, definitely, you'll be the
8 guardians, and you can do -- you can do as your
9 grandfathers and your ancestor and be out on the land
10 and tell us old folks as a government that things are
11 okay or the recommendations that you would be making
12 to us. Máhsı.

13 THE CHAIRPERSON: Okay. Thank you for
14 all that. We'll continue on with -- oh.

15

16 (INTERPRETED FROM INDIGENOUS LANGUAGE TO ENGLISH)

17

18 MR. ALFRED TANETON: This is Alfred
19 Taneton, and when we talk about caribou, we can't
20 really say that they -- our caribou is disappearing.
21 So I've said this already, and how -- we should find
22 out about how is it happening.

23 And I'm thinking about the wolf. And
24 when the -- sometimes, the wolf would come and eat all
25 the caribou, and then, because they said not to shoot

1 wolf. So that is -- so -- so there is a lot more
2 wolves because we -- we are not allowed to kill them.

3 So maybe we should discuss a little --
4 a little bit about -- I was wondering if we can make
5 some kind of decision on that issue because when we --
6 we work with -- we work on them, it's really hard. So
7 if there is a way to work on this, I was thinking it
8 would be better for us.

9 And then the díga has a lot of -- a lot
10 of -- and unhealthy for us, that the -- the dígas are
11 -- and so maybe we can come up with something and
12 maybe something would come out from it.

13 When there is something wrong, there is
14 a -- we listen in the -- when there is something wrong
15 among us, we have to discuss this among ourselves so
16 that we can help each other in that way and so that
17 our future can -- and so that our future generation
18 can have a better and clearer road to go on. Máhsı.
19 So that is all I am going to say.

20

21 (INTERPRETATION CONCLUDED)

22

23 MS. DEBORAH SIMMONS: And máhsı,
24 Alfred. That -- that's a really good point, and ...

25

1 (TRANSLATION SWITCH DELAY)

2

3 MS. DEBORAH SIMMONS: ...a three (3)
4 day session in the future to talk just about that kind
5 of question around the relationships between wolf,
6 bear, other predators, and caribou. Máhsı.

7 THE CHAIRPERSON: Okay. Thanks to the
8 Délıne panel. That's it, I guess.

9 MS. DEBORAH SIMMONS: No. The SRRB.

10 THE CHAIRPERSON: Oh. Okay. Okay.

11 Any question from the Board? Sam -- Samuel?

12 BOARD MEMBER Haché: Yes, I have one
13 indeed. Thanks, Mr. Chair. Samuel Hache, SRRB. Two
14 (2) quick questions. I guess I'm going to start with
15 the one that Deb might not be happy that I'll be
16 asking, but I'll anyways because it's wolf related a
17 little bit.

18 So just a quick question about -- you
19 guys touch on moose and that you're harvesting more
20 moose. And I was wondering, is it related to more
21 availability, that there are more of them on the land
22 lately, or is it just the idea of giving a bit of a
23 break to the caribou and that moose population as
24 always could have been the same?

25 So, yeah, have you been observing any

1 kind of changes on the landscape in term of moose
2 abundance?

3

4 (BRIEF PAUSE)

5

6 THE CHAIRPERSON: Walter...?

7 MR. WALTER BEZHA: Yeah. Thanks,
8 George. Yes, Samuel, all -- all of those factors are
9 in play. I think -- where's Dave? I think they just
10 saw two (2) moose just coming out of -- on the road on
11 Délinç. So we have a -- we have a lot of moose. The
12 population is up.

13 There's places that we -- we've --
14 there's a place called Trailee (phonetic) in my area
15 that we've -- gosh, the last time we harvest moose was
16 -- I can't even think of. So the population of moose
17 is -- well, remember what I told you, that the hunters
18 themselves -- like my -- my son grew up all of his
19 life with caribou in Délinç.

20 So here we are. Maybe we have to train
21 our people to hunt moose again, just like we had to
22 train our people to hunt muskox. There's muskox right
23 there in our backyards, and yet it's not as easy as
24 just saying they're available for people to harvest.

25 So this is why I said the leadership is

1 leading, doing the training and doing -- paying for
2 the trips and doing all of these things to help re-
3 establish the -- the hunting patterns that our
4 grandfathers had.

5 But we have a lot of moose. In fact,
6 there's so much moose that -- who was that --
7 Kugluktuk was telling me they're harvesting moose up
8 there, and they haven't done in my time when I was an
9 officer. Máhsı.

10 THE CHAIRPERSON: Another one?

11 BOARD MEMBER Haché: So yeah. First
12 off, I -- I'll always forget to say thank you for the
13 -- for the presentation and the detailed answers, but
14 that kind of answer kind of leads in my follow-up
15 question.

16 And I was wondering about the
17 management plan and what was the status about the
18 review process of the plan, and I guess review process
19 of the plan and whether the Board should be expected
20 to review -- review -- or that kind of review, have,
21 yeah, some kind of documentation to review at our end.

22 MR. WALTER BEZHA: Thanks for the
23 question. The -- I -- I'm -- there was an interview
24 on -- or what did we call it? -- Information Request.
25 I don't know if you've read it, but that was one (1)

1 of the questions. And I think I -- I stated it as
2 clear as I can.

3 You know, one (1) of the things that --
4 of course, you know, we'll have some sort of numbers.
5 It's always going to be there. That's part of
6 decision making, so you're going to have that. You
7 want the numbers, you want the -- the condition of
8 animals, where, who hunted what. And of course the
9 community wants to share it because, like I said, they
10 want to celebrate these things in the harvest.

11 But one (1) of the things that's --
12 that's really important, I stepped back and I said,
13 okay, since we had this plan, since Délı̄nę started
14 this plan in 2015, have we made a difference? You
15 know, that's a huge question.

16 And I look at it and I said, yes. We
17 haven't harvested last year. We har -- we harvested I
18 think that was almost zilch. I don't know where we
19 are this year, but I don't think we're even hitting
20 twenty (20) this year.

21 So it's a huge success in terms of --
22 in terms of getting our people to cut down on
23 harvesting that species. And I think that's -- that's
24 -- well, let me put it another way: that is a huge
25 step for Délı̄nę. That's a wonderful step for them

1 because, you know, whenever you see people make their
2 own decisions, they -- they are happy.

3 And -- and why not? We've got lots of
4 fish, you know. Gosh, we would trade. Bye. Máhsı.

5 BOARD MEMBER TUTCHO: So just a
6 follow-up question again. Is Del -- does Délinę have
7 a revised Belare Wı́le Gots'ę'pekwe'plan? And if
8 so, is it willing to provide that for the public
9 registry and for consideration by the parties?

10 MR. WALTER BEZHA: As far as I know,
11 Kevin sent the latest one, and I think that's the one
12 -- that should be the latest one. And I don't know if
13 you want to use 'revised'. One (1) of the things that
14 may be better to use is a living document.

15 You know, you have to update it, the
16 changes to how much you harvest. Like say if ENR is
17 really interested in -- you know, they want to deal
18 with numbers, fine because we're -- we're not
19 harvesting.

20 So that means that -- and I like it
21 when Colville Lake mentioned that -- and I think this
22 is the things that we have to do: really understand
23 how our grandfathers hunted, how they lived. Why did
24 they harvest in the fall time?

25 You -- you harvest caribou in the fall

1 time, I guarantee you you're not going to harvest
2 cows. You want to harvest cows, you do it in the
3 spring, in April, March, because all you see is cows.

4 And if you look at that history, we
5 have -- ENR has a lot to do with it. We promoted
6 that. Go back in your history. The biggest harvests
7 prior to ENR was the fall harvests, and that's the
8 bulls because they had the most meat and they were the
9 fattest. And then we switch -- over the years we
10 switch to the April, March harvest, which is the
11 pregnant cows.

12 But anyway, I think I'm -- I'm losing
13 my train of thought here. But the -- that -- that is
14 good enough.

15 THE CHAIRPERSON: Any questions,
16 Camilla?

17 BOARD MEMBER RABISCA: Camilla
18 Rabisca, SRRB Board.

19 I wanted to acknowledge the -- the
20 young people, the youth. I see so much young people
21 today. I've been to a lot of meetings, but today I
22 think I seen the most students in here, all the stud
23 -- school students came out, I think. So I want to
24 acknowledge all the students that came out today.

25 And I had a question for Walter, but

1 some seem to have taken my question away. Like I
2 wanted to ask him: You har -- harvest lot of fish,
3 and you said you harvest moose. But what about the
4 muskox, rabbits, beaver, ptarmigans? Do you harvest
5 other ducks?

6 MR. WALTER BEZHA: I don't want to
7 mislead you. Yes, we -- all of those are part of --
8 this year our ptarmigan is -- boy, I -- I think saw
9 two (2) on the road for the first time. But yes, the
10 -- all of those othe -- the small game, we certainly
11 harvest, migratory birds. We're really trying hard
12 this year to harvest the -- or get the beaver.

13 Remember, it wasn't that long ago -- a
14 Chief is nodding there -- how long ago was that we
15 used to have these big spring hunts? Remember that?
16 And we had these tags. Remember that? That wasn't
17 that long ago.

18 But anyway, this year we -- we have a
19 challenge, so whenever we get the beaver meat, a lot
20 of our young people don't want to taste it. So what
21 I'm saying, what I'm -- what we're doing, and I -- we
22 do the same thing, and I shouldn't tell you that right
23 now -- but I -- I have a son that likes tuna
24 sandwiches. And I said, Well, eat Lake trout, they're
25 the same. He said, No, I want tuna sandwiches.

1 So I -- I cook -- boil it and I mean,
2 you can't tell the difference. They're both like
3 salmon. So he eats it and he said he likes it. And I
4 tell him it's tuna sandwich.

5 So that's what we're going to do with
6 beaver. We're going to cook it the way they like it
7 and because that's what you have to do sometimes.
8 Like I might go back to the days when you were a
9 little child. Your mother would grab you and feed
10 you, didn't matter what it was, as long as they're
11 feeding you you'll eat it. So I think we have to do
12 that.

13 And then we'll go as far as packaging
14 them, you know, making it look like the ones that you
15 sell in Northern store. Packaged, oh, yeah, I'll buy
16 it. Because that's -- that's what our people are
17 doing now. That's what happened to them. That's --
18 that's how they are. They're not going to...

19 I got a sister that's a -- a year older
20 than me. If I give him a -- a hind quarter of a -- a
21 moose or caribou meat, he's going to look at it and
22 he's going to say, What do you want me to do with
23 that? But if I cut it all up and give it to her, and
24 then she doesn't say anything.

25 So I think that's where we are and we

1 need to change those things so that we can eat it like
2 that.

3 You know, Camilla, I would love it, you
4 know, next year I told my Board that -- or my
5 Government and Elders, I said, Why don't we eat the
6 geese instead of turkey? You know? Do you know how
7 many turkeys and ham we get out this year?

8 BOARD MEMBER RABISCA: Yes. But you
9 know, hundreds.

10 MR. WALTER BEZHA: She said, Hundreds.
11 And ham. I'd love to do -- I like to harvest geese,
12 have two hundred (200) geese, you know, we'll pay for
13 it and we'll give it to our people. And they would
14 enjoy that. Anyway, máhsı.

15 THE CHAIRPERSON: Anything else,
16 Camilla?

17 BOARD MEMBER RABISCA: Nothing.

18 THE CHAIRPERSON: No? Nothing.

19 The other Camilla.

20

21 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

22

23 BOARD MEMBER TUTCHO: New question,
24 Walter.

25 When -- when I was sitting with ENR

1 with you when you were working, we have -- we kept
2 talking about food, fish, and when we get fish we make
3 dry fish, and when the people have meats and we -- we
4 have said that with a -- exchange food and then -- and
5 are you guy -- are you still working on that?

6 And last summer and the summer before
7 we had -- we had taken the kids out on the land and
8 there are tons and tons of food. We checked on it in
9 the morning and they have -- there are about four (4)
10 or five (5) barrels of tubs of fish. And they keep
11 making dry fish and make fish sticks.

12 And -- and young girls and those young
13 girls over there, they were all there. They -- they
14 know how to make dry fish and they know how to make
15 fish sticks, and how to cut up their fish and clean it
16 and cook it on this fire. And they ate pork chops and
17 none of -- and we have spent a lot of money on
18 store-bought food and they brought it with us. But we
19 brought it all back to Déline.

20 So they've eating -- have eaten a lot
21 of traditional food and they had make traditional
22 pancakes. And -- and so the young people, they --
23 they have -- they love traditional food, especially
24 out there for the -- and ten (10) -- ten (10) days was
25 not long enough.

1 That is what I'm trying to say to our
2 Colville Lake people, and a lot of people know me
3 here. I have went to Horton Lake with them. I was
4 extremely happy and there was a lot of Elders, too.
5 And when they go hunting they -- they fix a cari --
6 the hides, made dry fish and ribs are hanging, heads
7 are -- there are moose head, caribou head, it's just
8 tasteful.

9 And we -- oh, and when we go hunting we
10 won't be able to buy this from the store. And it is
11 just amazing out on the land. And when we live out on
12 the land it is a -- I -- we've went Horton Lake so
13 many times, I was happy.

14 And Joseph Kochon has said and when
15 they come -- and when they -- they travel together,
16 the -- well, I travel with them because I, for five
17 (5) years I probably had a boyfriend by then. But I
18 didn't do that for the month. I -- I was grateful.

19 And let us give us those information
20 and tell them stories about our travels. They'd love
21 being out in the bush. And there's no television,
22 there's no anything electronics, there's no radio.

23 When they get up in 6:00 in the morning
24 and they stay up and that's for two o'clock in the
25 morning, and they still are doing things. And they

1 want to learn a lot. We've done -- we've done this
2 and I've taught my -- young people in my own
3 community for twen -- about twenty (20) years. I
4 really enjoy doing that.

5 When there's things, they do something,
6 I respect them and then tell them, This is how you do
7 it. And then they do it again. And even though they
8 may not do it correctly, they -- in the end, like the
9 third (3rd) or four (4) -- four (4) or fifth (5th)
10 time, they do it, they do it really. And they are
11 very proud of themselves for doing something.

12 Our children, they're like our hearts.
13 We have to teach them really and we have to speak to
14 them well. When we get food we are not allowed to buy
15 it. We have to help each other. When there is
16 somebody that doesn't have anything, we have to help
17 them. And that is how they -- we were taught from our
18 Elders.

19 Even Water. And our water is
20 fantastic. And we don't want it to be destroyed or we
21 don't want our land to be disturbed. And also
22 wildlife. And -- and also fish. And we have to be
23 very, very grateful that we know -- we look after our
24 fish.

25 And -- and Walter and I, we have been

1 sitting on the -- the Board at that time when there's
2 -- they -- they would bring a fish and -- and do an
3 exchange with food. I was wondering if I would ask
4 you about that.

5 Thank you, Walter.

6

7 (INTERPRETATION CONCLUDED)

8

9 MR. WALTER BEZHA: (INDIGENOUS LANGUAGE
10 SPOKEN) Máhsı.

11

12 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

13

14 BOARD MEMBER TUTCHO: When Camilla had
15 -- we have written it down and -- and it is cor -- you
16 are right. And -- and sometimes we get that's very
17 difficult. And on the different area they have
18 abundance of something. And we have a lot of fish, we
19 have Bear Lake. And they...

20

21 (INTERPRETATION CONCLUDED)

22

23 (TRANSLATION SWITCH DELAY)

24

25 MR. WALTER BEZHA: ...one (1) of the

1 focus groups, and where we talked about trading,
2 trading fish for caribou or other resources. And that
3 was a huge traditional industry that we don't do very
4 much of it anymore.

5 And then the other thing that is so
6 important and that's a -- I don't know if you were
7 seeing Camilla, but she is so happy talking about
8 eating good food.

9 See, in Déline we don't have very much
10 caribou and we said, Why don't we talk about eating
11 it, all the good parts that's there. And at least we
12 talk about it and we'll -- we'll be happy just talking
13 about it 'cause we're -- we're not going to get any.

14 And that's a huge one (1) I should've,
15 you know, Ethel should've told me to talk about that.
16 That's the part of women. You know, Gina was here and
17 when she's talking about the money, and I said, Gina,
18 what about making caribou meat, you know, and dried
19 fish and all that stuff?

20 And that's what Camilla is talking
21 about, how happy, you should see -- knowing that the
22 young people are learning how to make dried fish. We
23 got so much fish, she said that ten (10) times. We
24 got more fish in the summertime than you -- you can
25 just look at it.

1 And the young people are there making
2 dried fish and eating it. And they said they brought
3 all the pork chop back to Déliņę, because they didn't
4 eat it.

5 But I think that's a big one. And I'm
6 going stress it. We -- if we're going to -- if, you
7 know, a good way to get funding or -- or where we can
8 spend it is to tea -- we got to re-teach our people to
9 make dried meat, our young people. It takes a lot of
10 time.

11 And we're experimenting with a lot of
12 other things, that dehydration of -- but I mean,
13 there's a lot of people that still want -- that still
14 want to do the traditional way. And that takes a lot
15 of labour, time, and we need to spend time and the
16 resources to get that done.

17 And that's as far as I'm going to take
18 it. And I love your -- I hope they recorded that
19 stuff you said, Camilla. I -- I love -- I can listen
20 to that all day. Máhsı.

21 MS. DEBORAH SIMMONS: Yeah. I would
22 just like to make a point of clarification, a
23 procedural point here.

24 So it's complicated being a Board
25 member, esp -- for each -- for each of the Board

1 members, I have a kind of a big responsibility. And
2 they're very aware that they're, you know, sometimes
3 they are changing hats. We should have brought some
4 hats.

5 So, in this case, I just checked with
6 Camilla and she confirmed that she had taken off her
7 Board hat and put on her Déligne Got'ine hat. And when
8 she's making decisions, as a Board member, she will be
9 putting on her Board hat.

10 So we have really clear rules about
11 that in a conflict of interest and biased policy. So
12 we're trying to be really conscious when we're doing
13 that and also disclose to the group.

14 I'd also like to know that we're way
15 over time right now. I -- and we understand that
16 there's a lot -- people really care. But it's -- for
17 fairness to the other parties, I think, unless there's
18 some kind of other urgent question from a Board
19 member?

20 Urgent question?

21 UNIDENTIFIED SPEAKER: (INDISCERNIBLE)?

22 MS. DEBORAH SIMMONS: Okay, we need to
23 -- we actually need to take a break for very important
24 reasons: One (1), a battery's going to run out over
25 there at the soundboard there for the phone system;

1 and I'm pretty sure the interpreters are exhausted.
2 So we need to take a -- a five (5) minute break. And
3 if the SRRB Board members could caucus over here in
4 the corner, that would be good.

5

6

7 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

8

9 UNIDENTIFIED SPEAKER: Hey, hey, hey.

10 Camilla has spoken this -- and she -- I know she has a
11 boyfriend here, that's why she's...

12

13 (INTERPRETATION CONCLUDED)

14

15 --- Upon recessing

16 --- Upon resuming

17

18 THE CHAIRPERSON: Order. Let's get
19 back to order.

20

21 (BRIEF PAUSE)

22

23 THE CHAIRPERSON: Order, order.

24

25 (BRIEF PAUSE)

1

2 MS. DEBORAH SIMMONS: David Codzi has
3 a question for Délinç.

4 THE CHAIRPERSON: Okay. The next
5 panel up is the Fort Good Hope Panel.

6 MS. DEBORAH SIMMONS: No.

7 THE CHAIRPERSON: What?

8 MS. DEBORAH SIMMONS: Before the
9 that, before -- before Fort Good Hope, David has one
10 (1) more question, David Codzi, of Colville Lake has
11 one (1) more question for Délinç.

12 If both of you could keep it very
13 brief, because we're really, really concerned about
14 fairness to the other parties, since it's taken so
15 long to -- I know that people are super interested in
16 the Délinç Plan, because it's been the one (1) that's
17 longest in place, since 2016.

18 So I understand that it's taken a while
19 to do this work with -- and to have the discussion,
20 but -- so we'll allow right here one (1) more question
21 from David Codzi, and then a brief response from --
22 from Délinç.

23 THE CHAIRPERSON: Okay. Go ahead,
24 David.

25 MS. DEBORAH SIMMONS: Is Walter

1 around? Wait.

2 MR. DAVID CODZI: I -- I just want to
3 -- it's not really a question. I just want to make
4 sure that -- (TRANSLATION SWITCHED - NO ENGLISH) --
5 put on -- on the back burners for -- for too long,
6 when all information that we could provide is -- is
7 important in this day and age. The land claim says
8 that, you know, in the beginning, we never gave up no
9 rights. Aboriginal rights -- Aboriginal title is a
10 right.

11 You know, ENR has, like, the authority,
12 but it doesn't say that they have to keep it. You
13 know, we could agree to disagree, but at the end of
14 the day, when we're all working together, the wildlife
15 are the ones that are -- are being kept.

16 You know, we're a part of this nature.
17 We're part of the natural environment, and therefore,
18 you know, we need to make sure all our people are --
19 are there doing the same thing, not just officers
20 going out there and trying to keep the -- the
21 authority. It can't be done. There's just too few
22 people.

23 But our way of life teaches us that we
24 all have a responsibility. And then when a buddy
25 there asked a question about the numbers, and you

1 know, sometimes when somebody gets a job, and they
2 have a training, that becomes important to NWT, you
3 know, it -- there's vocation.

4 But I just want to say that, you know,
5 make sure that, yes, the land claim says stuff, but
6 that was 1993. The Wildlife Act was different. We're
7 now -- you know, we need to discuss on how we're going
8 to collaborate a lot of different things.

9 So I just wanted to say that. I know
10 that our plans are a little bit different. We're
11 taking on the structures. And then with the other
12 ones, it leaves it with ENR, unless we just want to
13 make sure that everybody is working on it, all the
14 people, all the Dene people in this area are working
15 on it instead of just a few people.

16 I just want to say that.

17 THE CHAIRPERSON: Walter...?

18 MS. DEBORAH SIMMONS: No, we don't
19 need --

20 THE CHAIRPERSON: Nothing? Okay. The
21 next panel up is the Fort Good Hope Panel. Go ahead.

22

23 PRESENTATION BY FORT GOOD HOPE:

24 MR. DANIEL JACKSON: Good afternoon.

25 I am Daniel Jackson, president of RRC in Fort Good

1 Hope. The talk on caribou in -- here in Colville
2 Lake. I wanted to talk about the adaptation of Fort
3 Good Hope in our area.

4 We haven't seen caribou in our area for
5 numerous years, so we had -- we had to adapt to
6 different species of harvesting, which is moose, and
7 we've done that fairly -- in a good way, I guess,
8 because everybody has adapted fine, and -- but we're
9 still -- got some concerns along with, like -- like --
10 back end of Colville Lake on this, we're in full
11 support of Colville Lake.

12 And apparently, there's some rumours on
13 -- about Fort Good Hope taking tags, so I want to
14 clarify that, that we didn't take any tags. This is
15 going to be a little process that we've got to deal
16 with. So -- so it's -- just to clarify that.

17 And yeah. About apt -- adaptation, and
18 we're -- we're doing a lot of adapting to climate
19 change also. The Mackenzie River is one (1) of our
20 main food source -- food sources that we're dealing
21 with right now, and the ice thickness in the
22 springtime is what we're monitoring.

23 There's a lot of everything in our
24 everyday life that we're monitoring as harvesters.
25 And we're coming along pretty good with the hazards

1 that we're dealing with. And I really wanted to talk
2 about adaptation and -- but I got to run, and the
3 Elders of Fort Good Hope are going to be talking --
4 taking the questions on the caribou that's been the
5 issue here for Colville Lake. Thank you.

6 THE CHAIRPERSON: Okay. Thank you,
7 Daniel, and we'll go right away to questions, and
8 follow the same list. First is Colville. Any
9 questions?

10 MS. DEBORAH SIMMONS: I believe the
11 other panel members had something to say. Is that
12 correct? Were -- was -- were other panel members
13 planning to say something, Daniel? Okay.

14 MR. FRANK T'SELEIE: The -- well, my
15 name is Frank T'Seleie, and I'm the -- I'm with the
16 RRC board, Fort Good Hope. And I -- I am -- we're --
17 I'm not the elected or anything like that, but had
18 been appointed by the membership. All of us were.
19 And -- to bring forward the file of the RRC forward.

20 And much -- I've been listening all day
21 today, and learning really, lots. And, you know,
22 starting from definitions in our own languages. I
23 want to -- in the language that Walter used to correct
24 each other. And I wanted to mention that often times,
25 when I travel, people think I come from Great Bear

1 Lake, because they call me Sahtú Got'ıne.

2 So it's a wrong definition for me. I am

3 nothing other than a K'áhsho Got'ıne.

4 And with that, I also want to go over
5 some of our history in this area. Dehlá Got'ıne is
6 probably one (1) of the oldest communities in Western
7 Canada. If any of the academics in here are not
8 familiar with our own history, here, then this it's
9 the K'áhsho Got'ıne that helped the --

10 the first European that came down the river or -- a
11 little over two hundred (200) years ago, Mackenzie.

12 Our people fed him the same food that
13 you're talking about here, guided him to the
14 Inuvialuit boundary and back. And that European takes
15 credit for discovering the river, and that's how
16 that's being taught to our children, which is totally
17 untrue.

18 And I say this in the hope of future
19 Got'ıne academics who pick up on this and research it,
20 and -- properly, and correct it, and because the
21 further we get away from it, the further we get away
22 from the truth of what is really there. And since
23 those two hundred (200) years, it's the trading that -
24 - and the wildlife that opened up Western Canada.

25 If you look at the Canadian nickel,

1 five (5) cents, you see a beaver on one (1) side.
2 That beaver, a lot of it came from this area, in the
3 ram -- ramparts, I mean in the thousands. I'm not
4 talking about a hundred, or two hundred (200) rats.
5 You're talking about thousands of muskrats, thousands
6 of beaver, thousands of fish.

7 I saw a list of Hudson Bay old records.
8 They had one thousand (1,000) caribou tongues in
9 storage. And our Elders also relayed to us that our
10 population in this area was huge. We had three (3)
11 communities, (INDIGENOUS LANGUAGE SPOKEN), as well as
12 a -- a trading post called Lansing in the Yukon side
13 of the border that was there before the gold rush.

14 Once the gold rush started, we lost
15 that part of our territory, and it became another
16 jurisdiction. So the history behind it is long, very
17 long, and in terms of recorded history, it's very
18 short. It was over two hundred (200) years.

19 And in that two hundred (200) years,
20 the -- the wildlife, the fur, the big game, small
21 game, was depleted at least twice. And what brought
22 down our -- our population was new diseases that our
23 bodies couldn't fight, famine from over harvesting for
24 -- for the traders, and the third thing that took our
25 population is abuse, the abuse in residential schools,

1 the abuse and -- and other substances that bring our
2 population down.

3 But that's just a little window into
4 our history. And looking forward in -- in terms of
5 managing those same wildlife and food matters for our
6 people, we have strong traditions and rules that are
7 higher than ENR's vision of what wildlife management
8 should be.

9 And we get real numbers. We don't have
10 to tag them. I come from a -- a hunting family, and
11 back then, they had what they called community
12 harvesters, corazeh (phonetic). That's what they used
13 to manage the wildlife.

14 And one (1) of the things that I was
15 taught from a very young age is that count the calves.
16 Count how much small rabbits there are. Count the
17 fetuses, muskrats, beaver. If you see a moose this
18 summer, a cow moves that has two (2) calves, and both
19 of them are female, so you've got three (3) females
20 there, the mother and two (2) -- two (2) young
21 females, that tells me that I have to come back next
22 year, don't bother it. Or if an Elder wants a
23 spiritual meal, then I will get one (1).

24 And that's the way I was taught to
25 manage wildlife. And so we get real numbers. We

1 don't have to tag them. And that's the way I'd been
2 taught to -- to harvest on the land.

3 And -- so it's entirely different from
4 conventional law currently. And I wanted to say that
5 because, you know, here are some things here that ENR
6 may be worried -- like, they're still talking the old
7 colonial law where they want to impose -- they want to
8 impose their laws over us. And if you don't follow
9 this, then you're going to -- wherever.

10 And -- and to me, that -- that's the
11 old thinking. We have to think in a new way in the
12 future, where we free ourselves from the burdens of
13 colonialism, where you have no freedom to -- to
14 exercise what you already know. And I just wanted to
15 make those points.

16 And there's other matters that are --
17 that I wanted to cover, but I think at this stage,
18 that should be enough for -- I'll pass the mic on to --
19 - and if the Elders want to state -- say anything.

20 Is that okay? Fifteen (15) minutes.

21

22 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

23

24 MR. GABRIEL KOCHON: My people, I want
25 to tell you, because I don't have a strong breath --

1 here today, in this community, it was built in front
2 of me. When I was twelve (12), eleven (11), and so
3 today, at that time, those peoples that were --
4 existed, they are no longer here.

5 I just seen my brother Hyacinthe.
6 Nobody else. They're all -- all our Elders are gone.
7 Over there and down this -- to that creek, on the
8 other side, there was just tents. In Jul -- in July,
9 when we come back into town, we go out to the barren
10 lands, my uncle Bernois (phonetic), with him -- with
11 him -- with -- we travel with him. Then they go to --
12 a lake called Beaver Lake. And as we go to another
13 lake, we know all the land, the areas.

14 Every year, every summer we go out to
15 the barren lands. We look -- we hunt for harvest
16 caribou, and that is for clothing. At that time, it's
17 hard to get clothing. He'd -- today, people start
18 just plain with clothes. They just have enough
19 buttons of it. But at that time, we were poor. It
20 was tough.

21 At that time, the mo -- like they had
22 everything, clothes from -- they had clothes, banned
23 duck hunting. They had only a -- when I became
24 sixteen (16) in 1940 -- '44, I got beaver tags, but it
25 was tough.

1 Today, you look -- you -- all those
2 things that were banned, today you can just hunt for
3 abundantly. At that time you couldn't. Look at
4 Colville Lake today.

5 We don't have -- we don't need to have
6 others bossing us. This is our land. It was made for
7 us. It wasn't made for white Caucasians. It was made
8 for us. And why is the Caucasians, other governments,
9 acting like they're the boss of us, controlling us?
10 And look at all those that they had banned us from
11 harvesting, and way back today, it's in abundance. We
12 can hunt for it. There's no limit to -- we're not
13 limited.

14 Look at my wife -- my wife, all the
15 people sitting in here. At that time, there was three
16 (3) houses built in Colville Lake way back. And look
17 at my younger brother Hyacinthe, and Johnny
18 (phonetic). I can't remember. Maybe he was here
19 then.

20 And there were many, many people here
21 in Colville Lake. And my people, at that time, we
22 were (INDIGENOUS LANGUAGE SPOKEN). We were real
23 ancient. We were -- me, my -- my grand -- my grandma
24 from (INDIGENOUS LANGUAGE SPOKEN). And my granny is,
25 too -- was -- there's -- there was -- he should had a

1 -- two (2) -- she had two (2) canes, one (1) with a
2 rounded handle. She used to -- she used to walk
3 around and walk the trails to follow peoples on the
4 trail with that, with her two (2) canes.

5 And -- and my grandpa -- so my father
6 said I have to go back and get her, because she's the
7 one that raised me. She's suffering. So my father
8 used to go back, try and meet -- meet her, and he --
9 he could -- he could hear her walking on the road,
10 saying, Here you are. She was talking to herself,
11 they're her dogs, saying, Here you are.

12 And so my father used to say, Well,
13 that's how she used to keep herself occupied, walking
14 the trails by herself. And so in Good Hope, my
15 Grandma Toula (phonetic), she's a Yukoner. And -- and
16 her today, who do this -- there's a person here that
17 is the -- that was with this person, lady named Shaha
18 (phonetic), and they migrated to the Yukon, and so
19 this lady is from -- is from -- is from the Yukon, and
20 that's my sister-in-law Denise. And there were many
21 peoples that have travelled over to the Yukon.

22 And my grandma was a hundred and
23 seventeen (117) and she got around with her two (2)
24 canes and in Good Hope my Grandma Toula was old. I've
25 never seen such an old lady at that time.

1 So look at -- I am ninety-two (92)
2 years old -- ninety-two (92) -- ninety-two (92). My
3 wife is eighty-nine (89), and so from this year I just
4 feel like I'm going down.

5 And so today I wanted to see my people
6 and that's why we're both here. My people, I'm happy
7 with seeing our people. We've seen peoples from all
8 over, visitors. I'm thankful. It's a strong thing it
9 is when we say we age. It's a strong powerful -- it
10 has power over us.

11 Way back I used to try to leave early
12 in the morning till late into the night and I never
13 fell, but today I can't even walk into a little
14 distance and I'm out of breath already.

15 There's a -- there's a house next door
16 to us today and when I try to walk next door it's too
17 far for me, and I have -- and I have to sit down and
18 there is a person driving -- passing me by with a
19 truck, pick me up, and that person brought me home.
20 Today I can walk. My leg is not strong. My hands is
21 not good. So when you age is -- when you say you age,
22 it's not good. So to be here with you, I'm thankful.

23 And my grandson, my grandchild is the
24 one that brought us out here. My Rose's son brought
25 us. She -- he works in Norman Wells and he said I'll

1 take you to Norman Wells, and so he brought us out
2 here and I don't know how we're going to make it back
3 to Good Hope. I said I hope you'll help us to get
4 back to Good Hope.

5 And here you're talking about
6 (INDIGENOUS LANGUAGE SPOKEN) ædə. And so what they
7 are saying here in Colville Lake, I think -- I think
8 and feel the same as them. We don't want ENR to be
9 the boss. Today they think they're the boss. They're
10 not, and that is not right.

11 They don't live on our wildlife. How
12 dare they make laws, enact laws for something they are
13 not using themselves.

14 For us, for many years back -- you see
15 Camilla sitting across, her grandfather was -- he
16 replace (INDIGENOUS LANGUAGE SPOKEN) and this -- the
17 person sitting next to me said him too -- him too, his
18 son is the one that followed and became a leader.

19 At that time the leaders would name who
20 would foll -- who would take their place, and so
21 grandpa is -- name who was to become a leader after
22 him. And Siliatru (phonetic) named Phillip to become
23 the Chief.

24 And so when I -- when I got -- when I
25 became 16, I wanted to hunt beaver, so I went -- so we

1 went to the RCMP and Isaac was the constable or the
2 RCMP assistant, and so they asked him about the tags.
3 Because of his age they still ask him. They ask the
4 RCMP for tags. Because the RCMP said no, then the
5 Chief got mad.

6 The Chief said I'm the one that's the
7 boss of this community. I don't want a European
8 person to say no to me, and so this young man has to
9 have his beaver -- beaver tags so he could go hunting
10 for beaver. And Leo Barnaby, and there were some
11 girls too, they got -- they were given the right to go
12 hunting beaver.

13 And so when you're talking about white
14 peoples and I hear -- I'm hearing that they're -- they
15 made themselves the boss of us.

16 And so me, when I was 11 years old, I
17 just see -- of all the peoples I see back then, today
18 just my brother I see in this room. At that time,
19 eighty (80) years -- eighty (80) years, I guess, yes -
20 - at that time, I'm talking about a long time ago.

21 And so today, all those peoples at that
22 time are no longer here. And so what they're saying
23 today, we all -- it all has to happen. Everything
24 that was requested this morning has to happen. We
25 don't want Caucasian peoples to be boss over us

1 anymore.

2 We -- as Indigenous we have our own
3 laws that has been passed on to us. We've never
4 limited each other, we never held authority over each
5 other.

6 When I was -- when I started trapping
7 from sixteen (16) years old and today I'm still -- if
8 I want to lay a trap down, I will, and nobody is going
9 to ban me from trapping. Nobody is going to say, ah,
10 don't -- don't hunt for that.

11 But ducks -- at that time, ducks,
12 beaver were all banned, limited. We were banned. We
13 were only allowed to shoot one (1) moose in one (1)
14 year. I -- that's how I lived back then. And so I
15 know what happened way back then.

16 It's -- it's on the palm of my hands.
17 My wife is the same. Everything is written in the
18 palm of our hands and we're -- we're old. We know
19 everything. We know all our old peoples from long
20 ago, we know all our ancient peoples.

21 At that time, when this community was
22 built, all the little grannies, there was many of
23 them, and if you say good things to them, they --
24 they'll tell us you're going to walk -- the back of my
25 -- my back, right to the end. That's what they used

1 to tell us.

2 And I wanted you to know this is why
3 I'm telling you this today. I'm so happy to see you
4 today. My people, I got to -- you got to shake my
5 hands. I say thank you to you. Máhsı.

6

7 (INTERPRETATION CONCLUDED)

8

9 MR. JOHN COTCHILLY: My name is John
10 Cotchilly.

11 MR. JOHN COTCHILLY: (INDIGENOUS
12 LANGUAGE SPOKEN) That caribou, that's what the
13 meeting is about. We're -- Good Hope -- around Good
14 Hope we don't see -- not too many caribou around
15 there. So I really don't know much about caribou, but
16 I'll tell you about the past, our Elders used to come
17 to Colville Lake.

18 And I work -- I work over in Horton
19 Lake. Way back I was working for geological survey,
20 and one day I came back and there -- they used a
21 helicopter to go up and they came back and then they
22 told me -- we came back to pick you up, they told me.
23 And I told them, well, what the problem that -- and
24 they said we found a fence, they said. Horton Lake is
25 out in the barrenland.

1 So they took me out, out on the
2 barrenland, and it looks like a fence, straight line
3 like that, whole bunch of stump. Our old timers, they
4 used that to -- to snare caribou. They used to chase
5 the caribou to that -- to that fence, and I guess that
6 the caribou won't jump over the fence. That's when
7 they killed them, how they used to hunt the caribou.

8 I don't have much to say, so that's all
9 I'm going to say for now. Thank you very much.

10 THE CHAIRPERSON: Thank you, John.
11 Yeah, go ahead.

12 UNIDENTIFIED SPEAKER: Well, I
13 wouldn't make it too long, but -- but we're the people
14 that lived with the animal. We are -- you know the
15 people that -- who live with the animal, they
16 shouldn't tell us that the caribou is going down.
17 We're the people should -- should tell you guys that
18 the caribou is down.

19 Our culture have said if there's
20 nothing in -- in the stomach, that means that our
21 population is going to go down, but we don't see that.
22 And that's what I'm saying, we're the people that live
23 with the animal.

24 You know we -- what animal, birds, we
25 all know -- we know we're down with birds already

1 since the -- the Government allowed only to fight a
2 fire ten miles from the Mackenzie River. And every
3 summer I go down to the Arctic Red with a boat and
4 that sand bird. We used to shoot a lot of it. Today
5 then I don't see those birds anymore, and there's some
6 -- all the birds -- in Good Hope, when the first birds
7 that come, there's thousands and thousands of them.
8 You could hear them in the morning. We don't hear
9 that anymore. We live with them.

10 You know why today they -- they -- the
11 caribou are still the same but the wolves and the
12 grizzly bear -- you look at the wolves and the grizzly
13 bear out on the land. Who feeds them? The caribou,
14 that's what they kill, the moose, and that's what they
15 live on, but still -- we still say there's plenty of
16 moose, plenty of caribou. The population don't go
17 down.

18 And I don't think my people from Good
19 Hope came to Colville Lake this winter, but we still
20 survive. There's more moose -- and than what I seen
21 when I was just a young person growing up. There's a
22 lot of moose.

23 We tell our young people not to shoot
24 the cow. If they have little ones, don't shoot them.
25 We make our own law for them, and they -- when there's

1 a cow, there's a little one, they -- they get past
2 them, and that's the kind of rules our people we
3 should make for our young people. We're the one that
4 should be doing this. It's not the outsiders to tell
5 us.

6 Now I was listening to that woman that
7 was talking about the young people. They took them
8 out on the land, and I'm so surprised to -- to hear
9 what he -- she was doing with the -- with the kids.

10 Today, the young kids -- like me, I
11 have about sixty-four (65) grandkids. When I was just
12 a little kid and my sister Dora was like -- there was
13 an Elder, were on -- he was -- next evening we run
14 back and forth. We went in and he told us he was
15 ready to eat. He pushed his plate away. I want to
16 read your future.

17 So he point finger at my sister, Dora,
18 and he told my sister, Dora, just the way you're
19 standing, that's the way you're going to be. There'll
20 be nothing around you. He point finger at me and he
21 said ohhhh, that means a lot. Like what I'm saying, I
22 got sixty-four (64) grandkids and my sister, Dora,
23 hasn't got nothing.

24 When Alfred Taneton was talking about
25 our culture, our people have listened, and we have

1 people of our own to talk about today's world, and I
2 study it. Whatever they have said, everything is
3 coming true. So máhsı.

4 THE CHAIRPERSON: Okay. We're late
5 but we'll get right into the questions, first from
6 Colville Lake.

7

8

9 QUESTION PERIOD:

10

11 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

12

13 GRAND CHIEF WILBERT KOCHON: We're
14 talking, listen carefully. That's how it is today.
15 When you're -- when you're Indigenous, sometimes when
16 we hear the -- when we hear about our -- how to be
17 Indigenous, it seems like today we're just living like
18 Caucasian peoples.

19 When we live our way, Indigenous, we
20 were strong. You have -- you have lived strong in the
21 hard times and that's what we listen for, the Elders.

22 Today, not really -- we don't live our
23 life -- what the Chief said from Good Hope earlier,
24 what he said is true. We don't live our way of life.

25 If we have live our way of life, our

1 Indigenous way, nothing would have been -- everything
2 would have been easy, but today because we live the --
3 some of us -- some of us live the Caucasian way,
4 things are hard, but when we live our Indigenous way,
5 everything is easy and in abundance.

6 My brother-in-law today is living out
7 in the bush and travelling around with dog team. He's
8 living really a good life in the bush, and he is
9 travelling with dog teams, he's fish netting, he's
10 still living out on the land, and him -- he's isolated
11 and he's -- they live a different way, and he is
12 living his -- our traditional way.

13 He's not worried about anything. He's
14 got no power bill, he's got no phone bill. He's just
15 living a real Indigenous traditional way of life out
16 on the land right now, and that's what we need to hear
17 stories of today. It's important for our youth to
18 listen to that today.

19 Sometimes when we go hunting, we go by
20 ski-doo, and so it seems difficult, but if we have no
21 ski-doo it'd be more difficult because we don't have
22 dogs.

23 And so if the ski-doo broke down, then
24 we'll be poor, we'll be pitiful, we'll be -- and so
25 when we hear your stories, we need our youth to hear

1 those stories from the olden days, and that's why for
2 us we listen to our Elders when they told us to become
3 independent.

4 My Grandpa Isadore gave -- gave me
5 words for -- for a little ways ahead, but after that
6 he said you have to move on with your way of life and
7 -- because he know the land at that time very well and
8 that's -- with that we want to move forward with those
9 words.

10 And so you Elders, you talk to us about
11 long ago, and because my grandpa is from -- is from
12 before you, he's been telling us all those stories
13 from way back, even before you, and this is our --
14 this is our -- my grandpa's words, and it seems like
15 he's walking the trails underground.

16 And everything that he talked about is
17 true, has -- is -- is coming true today, and that's --
18 Grandpa Isadore, 19 -- he's been gone for thirty (30)
19 years and we still keep his words, and you're still --
20 my Uncle Hugh (phonetic), you're still talking about
21 his words.

22 And so that's why -- and that's why
23 we're still doing good. We're still living our way of
24 life the best we could, and the -- and the *ædæ*, the
25 caribou, we're -- we're concerned about managing them

1 well and we want to teach our youth so that eventually
2 they can hunt without ski-doo's, and with that we want
3 them to survive the best way, and that's important,
4 and it's important for us to teach them so that they
5 can survive long into the future, and it's important
6 for us.

7 And so ENR will be working with us and
8 with that more -- I don't know, we're going to put our
9 words together. We're still working on it. We don't
10 think alike, and -- but yet we're the ones that are
11 going to be living on those laws that we're enacting.

12 Them, they don't survive on it. It's
13 just a work for them. It's just a little work that
14 they introduce. For us it's a living act for us.
15 It's a living law to pass on to our future, and so
16 when we're talking about *ædæ eza* I wanted to tell
17 you that.

18 And so tell us more stories, maybe not
19 today but for the next three (3) days, keep talking to
20 us, and so these kids can listen and learn. They
21 don't know words.

22 They can't -- at that time, today -- at
23 that time -- long ago we never talked about the
24 wildlife, we never talk about *ædæ* , we don't talk
25 about the weather.

1 Today, anybody -- everybody talks about
2 caribou and their weather and that was -- we were limi
3 -- limited for talking about those things that are
4 important for us, our environment. Look at -- they're
5 talking about environment, and in the south, what's
6 happening with that. See those -- the snows are like
7 five (5) feet, and that's when my grandpa talks about
8 be prepared.

9 If things become harsh and if you're
10 prepared for it, you'll never fail, you'll survive.
11 And so, when you talk to us -- and because they're
12 talking by the clock, we have to -- we'll make time
13 for you to continue speaking to us for the next three
14 (3) days.

15 THE CHAIRPERSON: Okay. I'd like to
16 remind everybody that -- this is for asking questions.
17 (TRANSLATION SWITCHED ACCIDENTALLY) ...Fort Good Hope.
18 Is there -- Tullit'a, any questions for Good Hope?

19 MR. GORDON YAKELEYA: My name is
20 Gordon Yakeleya. I have no question but just a
21 comment I wanted to make, another short -- just short
22 comment just to say thank you to the Elders for what
23 they say.

24 This is the kind of thing that we need.
25 This is a kind of learning experience for us,

1 generation that's come on next, what had happened to
2 them and what they see. It's going to lead to a
3 better future for us.

4 This is what it's all about. When we
5 are growing up, this is what I listened to. Because
6 if we listen to them today, we could never be sitting
7 here talking about caribou.

8 But somehow or somewhere we took a path
9 forgetting about them. But now it's eventually slowly
10 coming back which I'm really grateful to hear. These
11 kind of stories is what my parents always say pocket
12 it because one day you'll be sitting there telling the
13 young people, this is what I heard.

14 I'm very happy. I don't know how long
15 they're going to be here, but we're hoping they can be
16 here long with us. When you become an Elder, I was
17 told, it's a very do -- question. It's a big question
18 around that.

19 So, well, I just wanted to say thank
20 you to the Elders that spoke. It was a good, wise
21 word that you must listen to and think about where I
22 can share it with others.

23 So, with that, I just say thank you
24 anyways. Máhsı.

25

1 (BRIEF PAUSE)

2

3 THE CHAIRPERSON: Okay. Thank you,
4 Gordon. Norman Wells...?

5 MR. STUART POPE: Norman Wells, Stuart
6 Pope, Vice-president of the Renew -- Nor -- Norman
7 Wells Renewable Resource Council. Again, I have no
8 questions. Thank you to Fort Good Hope for your
9 presentation.

10 And I'd just like to say it's an honour
11 to share the room with the four (4) guys at the table
12 there. That's some -- some pretty powerful Elders
13 there and it's an honour to be sharing this meeting
14 with them.

15 THE CHAIRPERSON: Okay. Inuvialuit
16 Game Council...?

17

18 (BRIEF PAUSE)

19

20 MR. JIM ELIAS: Yeah, I am Jim Elias,
21 with the Inuvialuit Game Council. Yeah. One (1) of
22 the -- I don't know if it's really a question or not,
23 but, like, I hear talk, like -- and it's been, like,
24 the same with our Elders and that, about our managing
25 of our -- our wildlife and that.

1 And I heard talk about the fetus and
2 that in our -- in our animals and the -- and the
3 calves with the cows. One (1) of my -- like, a
4 question or concern is that we evolved now. Like,
5 we're in 2020s.

6 Like, when Elders are respectful, what
7 they say and that, and I believe all what they say,
8 but times have changed so much now. All our -- a lot
9 of the young kids, the young hunters, out and about
10 now.

11 How much of those fetuses actually do
12 survive when you're being chased by snowmobiles or
13 being monitored by ENR's helicopters and that and have
14 the caribous harassed and running around?

15 So, we could see they have full bellies
16 and they have fetuses in them. But then when we start
17 -- start hunting them and chasing them around, like,
18 the young hunters in the ENR's helicopters, I'd like
19 to see the results of a calf survival rates or what's
20 been -- what's been coming out of there -- the caribou
21 themselves. Thank you.

22

23 (BRIEF PAUSE)

24

25 THE CHAIRPERSON: Okay. Thank you.

1 Frank...?

2 CHIEF FRANK ANDREW: Oh, thank you.
3 I'm really happy to see you here. And, you know, we
4 have -- we eat the -- the food off the land, you know,
5 in both of our communities. And over the ages, our
6 people have developed a real valuable type of
7 knowledge that can be carried on.

8 And the underlying principles of those
9 managements should be maintained. And the -- the --
10 really, the -- the way that we've been taught is -- is
11 really user managed on the land because not all of us
12 our -- our -- can hunt or -- wildlife, you know, like,
13 those who are designated hunters.

14 We like to care of, not only the land,
15 but all the resources that are on it. And one (1) of
16 the -- the first things that was evolved when the
17 territorial government showed up on the scene was the
18 Wildlife Act that was turned over to GNWT that we now
19 live with under the claim.

20 And another one (1) is other -- like,
21 the way governments work, they have -- they take care
22 of health. They take care of social services to care
23 -- all separate, and the same with wildlife resources
24 and fisheries.

25 And we tha -- that depend on them want

1 to make sure that we have enough for our communities.
2 And to that end, we make sure that we always -- we
3 don't over -- overkill.

4 One (1) of the terrible experiences
5 that we -- we had in the '90s when the caribou showed
6 upon the road, on the winter road, there was
7 slaughters that went on then. And we become
8 responsible for it, although there was people driving
9 in from other places that were doing that.

10 And this was in the ni -- about thirty
11 (30) years ago. And we really learned our lesson then
12 about caribou. And the peoples that hunt and -- and
13 watched this go on increased their -- their level of
14 teaching on it.

15 And now slowly we're adapting to the
16 new way of -- of the way our ancestors have harvested.
17 And, you know, we don't harvest one (1) area too much.
18 And then, if those animals are on the decline, then
19 they move to another area. And this is how they keep
20 the numbers.

21 And I wanted to add that up until the
22 land claims was signed, in Fort Good Hope we had --
23 the band there had a program where our people went
24 back to the land, which is -- seemingly, at that time,
25 what was happening was happening then.

1 And we engaged ENR at that time who had
2 a program called Outpost camps. And we were able to
3 get a little bit of funding under that where we took -
4 - we used some to help families to go out on the land.
5 And whole families went out with their children, and I
6 experienced that.

7 I took my whole family out. My
8 children, they took their homework out. And they got
9 their work checked during Christmas, during December.
10 And I'm glad to say they started out, but all of them
11 passed and they're on -- onto higher education now.

12 So, what is lacking in that is that
13 support that our people need to go out there. And I
14 find myself now divided between this type of setting
15 and my camp in the bush, and I'm trying to find the
16 time.

17 But the real challenge you will find is
18 finding the balance between the harvesters and the
19 amount of wildlife resources and fur bears that are in
20 the area. And we've been lucky so far that -- that
21 we've been maintaining that, that no one (1) area gets
22 cleared out of anything.

23 And I hope that clears up some
24 questions out there. Thank you.

25 THE CHAIRPERSON: Okay. ENR...?

1 MS. HEATHER SAYINE-CRAWFORD: Heather
2 Sayine-Crawford, for ENR. Thank you so much for your
3 presentation. And ENR has no questions.

4 THE CHAIRPERSON: Indigenous
5 Leadership Initiative...?

6 MS. ETHEL BLONDIN-ANDREW: I want to
7 ask the Elders what should we be teaching young
8 people? Should we be teaching them how to be good
9 hunters or how to work on the land to make sure that
10 the land is protected for the animals? And what kind
11 of training can we do with young people on the land?

12

13 (BRIEF PAUSE)

14

15 MR. THOMAS MANUEL: I -- I do try and
16 work with the young people in Good Hope about drugs,
17 alcohol in the family to teach them as they grow.
18 It's a time, a kidal (phonetic) from here. What he
19 sees, that's what he's going to grow up with. A
20 child, what he hears, that's what he's going to grow
21 up with.

22 There's a woman over there who said
23 give them love, care, all those kind of stuff that
24 have to be given to them as a child. If you taught
25 them at the early age, they're going to be a good

1 hunter because when I was a -- when Gabe -- all of us
2 sitting here, when we were kids, this is where our
3 parents started off with.

4 And if the young person did something
5 wrong, the Elder would tell them, did your parents
6 ever taught you this. It's the first question. And I
7 heard a lot of that, too, when I was a kid growing up.

8 So, if you give love, a child -- raise
9 him with love and care, that means he's going to be a
10 decent person as he grows up. He's going to have
11 respect for his parents and grandparents. And this is
12 what I like to hear.

13 And I'd like to hear more people to get
14 involved in this because today, when the drugs were
15 going to be put in the -- the liquor store, and I
16 never heard one (1) doctor ever said anything because
17 the drugs, that eats your lungs and your brain cells
18 and your liver. The alcohol does the same thing.

19 You know, I worked thirty-two (32)
20 years at the health centre, and I didn't learn
21 anything. But after, when I worked thirty-two (32)
22 years, I started working with the doctors, sitting
23 with the nurses, psychiatrists.

24 Now, today, I sit with the doctors, the
25 nurses, psychiatrists. Which I never did go to

1 school, but I education myself. Those are the people
2 that got the paper to work for us. And a lot of your
3 leaders should be there for your beloved kids are
4 coming up.

5 I talked with a lot of young girls in
6 Good Hope; they're twelve (12), thirteen (13),
7 fourteen (14). They're already drinking. If
8 something happens to their liver, kidney and later
9 they have a baby in here, that kid, while he's -- the
10 baby's still in here, there'll be something wrong.

11 The doctors, nurses, psychiatrists are
12 going to have a hard time finding out what's wrong
13 with the baby. I'd like to see Wonatimeadon
14 (phonetic) here. She's the one (1). I'd like to sit
15 with you. Me and you, we can talk. Máhsı.

16 THE CHAIRPERSON: No more questions?

17 UNIDENTIFIED SPEAKER: George, can I
18 add something to --

19 THE CHAIRPERSON: Oh, go ahead.

20 UNIDENTIFIED SPEAKER: -- Thomas's?

21 Since it's on training, I want to thank Thomas for his
22 remarks on traditional training.

23 And -- but currently, in association
24 with the plans about protecting our land, our
25 president RRC is engaged in putting some programs

1 together, I believe, next month, training on...

2 As you know, currently, we always have
3 to worry about our health, our safety. And so, he's
4 engaging some trainers to hold a first-aid, a number
5 of -- of courses, snowmobile maintenance, chainsaw
6 safety, a whole number of courses that are -- are
7 happening in Fort Good Hope.

8 And, you know, thinking about -- about
9 the way the -- our young people are going to get
10 engaged in this, we're proposing to do some first
11 good, hard training before we engage them.

12 And so, that's what's currently
13 happening. And I just wanted to mention that. Thank
14 you.

15 THE CHAIRPERSON: Okay. Any more? No
16 more questions? Okay. Sahtú Youth Network...?

17 MS. ROSEANNE TANETON: I'd just like
18 to say the Sahtú Youth Network have no questions, but
19 we're -- we're so happy to hear your strong and
20 powerful stories that our Elders had to say for us.
21 Máhsı. And máhsı for the life teachings.

22

23 (BRIEF PAUSE)

24

25 THE CHAIRPERSON: Okay. Anything from

1 the Board, questions? Nothing?

2 MR. LEON MODESTE: Máhsı.

3

4 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

5

6 MR. LEON MODESTE: This is an Elder

7 from -- Elder. My name -- this is Leon Modeste.

8 You're talking about El -- young people. The two (2)

9 girls that are spoke -- have spoken, they're from

10 Délıne.

11 I -- and all from the communities, two

12 (2) young people, even the young people. And they --

13 they would travel among us. And -- and then they

14 travel among us. They talk to their friends, and it

15 continues and continues and they will grow.

16 We start with two (2), these two (2)

17 girls. And they speak very well. We want to help --

18 help young people. Every since ni -- 1964, we've been

19 talking about this so that they can have a better

20 life. We want to help them. How are they doing to --

21 to survive?

22 Those -- those two (2), they speak

23 really well. If it just goes to all the other

24 communities, we'll have more of those kind of young

25 people.

1 Us Elders, we know we -- what we have
2 done. We have talked about it. It's time to talk to
3 our young people on how they're going to be a person
4 in -- in -- for their own future.

5 And we love young people. When they --
6 when I tease young people, they laugh. We want to
7 help them in that way. We want our young people to
8 grasp something. We take them to the -- to the land.
9 And we go out on the land and we teach them everything
10 that they're going -- to survive on.

11 When we talk to young people, we talk
12 to them gently. When there are going to be -- into
13 the future, what is important? I tell these to the
14 young people that I speak to.

15 When you -- when you're -- in about
16 1620 or -- and you look around you, what are you going
17 to survive with? Do you have a boat? Do you have a
18 skidoo? Do you have a gun? Do you have snowshoes?
19 And we probably would not have that in the future.

20 But ever since -- when I was six (6)
21 years old and ʔehtsəó talked to us, all of this ʔehtsəó told
22 us about. ʔehtsəó.

23 He had predicted all these things that
24 would happen, and we do live right now with what he
25 had said. And he said all of those incidents around

1 the world, and it had -- it would come this way and
2 this way and it'll -- it will all be predicted.

3 And when we say that we are Dene --
4 Dene -- and when we are say Dene then what -- we know
5 what we live with and what we survive by. What --
6 what is our law? What is our knowledge? And they
7 have -- the non-Aboriginal people, they have their own
8 and we have our own.

9 And so, we -- those are the kind of
10 things that the young people don't know. So -- and
11 when I -- when you look at the people, let them come
12 and join us, do two (2), two (2), two (2). They will
13 support and they'll become very strong.

14 I am -- I'm very old now. When our
15 young -- when our -- when our people go out hunting,
16 they only do -- the go -- they -- a lot of people talk
17 about it already. They'll only get certain amount for
18 themselves, and that's it.

19 Nowadays, those are the kind of things
20 that we need to talk to them and teach them. We
21 cannot disturb our wildlife. We cannot leave it
22 alone. And we -- and we have taken so much. We need
23 to take all of it.

24 And we think about what's going to
25 happen in their -- our children for the future. As

1 Elders, we're here. We need to do it now. Look at
2 the Elders across the way. They're talking. They
3 know what they are -- that's -- that is their future
4 they're talking about.

5 When we take pity among ourselves, we
6 know that we have a great path. We can't be talking
7 about this person and that person and -- and dislike
8 this person. That -- that doesn't do anything; it
9 just disturbs a lot. When we love each other and we
10 stand as united, we will have a better future for our
11 children.

12 All the wildlife -- we are not an
13 authority of wildlife. Our Creator has put this on,
14 and he put it on this earth for us, and we are the
15 ones supposed to protect it.

16 When it gets lesson, ʔehtséó said, things
17 that are just confusing and all these other things,
18 make sure you pray. Feed through your Creator so that
19 you can have some for the future. And when we don't
20 pray for the future of our own, then things are going
21 to be confusing. That is what ʔehtséó had said.

22 I think about my children, and so then
23 you -- you are all here, and all authorities and all
24 the people that are here, too. We -- if you work
25 together and stand with each other -- if you think you

1 are the own -- you're the boss by yourself, then you -
2 - it won't work.

3 And if we unite, we will have a better
4 way. And if you say that you do it this way because
5 I'm the boss, then it's not going to work for the
6 young people.

7 Now there's -- kids have nowhere to go
8 for -- to -- for their happiness. Our people -- our
9 young people say do this and doing this, and we have
10 to talk to them sincerely. If we don't talk to them
11 sincerely, how are they going to survive for their
12 future?

13 They -- they do know. Children are
14 smart. Even those two (2) that are sitting there,
15 they -- all the kids are like -- should be like that
16 and speaking like that.

17 We still have a lot more to talk about,
18 so I -- and all the people that are here, I wanted to
19 think that you -- you all speak very well and that if
20 you help one another, it would be grateful.

21 If things -- if things have changed,
22 then the -- and if we think things have gone well for
23 in the future, then we will -- pre -- pretty soon, our
24 land will be destroyed, the water would be 1:14:00.
25 And you think about all those things. And that is all

1 I'm going to say. Thank you. Máhsı cho.

2 THE CHAIRPERSON: Okay, Youth Network,

3 any questions? Oh, it's supposed to be the Board.

4 Any questions from the Board?

5

6 (BRIEF PAUSE)

7

8 THE CHAIRPERSON: Okay. So, we're

9 done with Good Hope panel.

10 MR. THOMAS MANUEL: Can I just make a

11 little short --

12 THE CHAIRPERSON: Okay, short.

13 MR. THOMAS MANUEL: To all you people

14 out travelling with a skidoo --

15 UNIDENTIFIED SPEAKER: Can you use a

16 mic?

17 MR. THOMAS MANUEL: -- put latches,

18 paper, and carry that with you. That's what I do in

19 Good Hope, and six-inch nail. I tie a rope, put it on

20 -- on your back just like this. If you fall through

21 the ice, that's going to save your life, so make sure

22 you teach your beloved ones. And that's what I do in

23 Good Hope.

24 If you fall in the water, this one,

25 what's in here, and it's going to save your life. So,

1 Máhsı.

2 THE CHAIRPERSON: Okay. Thank you
3 very much for that. We've reached the end of our --

4 MS. DEBORAH SIMMONS: Good Hope.

5 THE CHAIRPERSON: -- presentation and
6 questions. We'll leave the rest for tomorrow?

7 MS. DEBORAH SIMMONS: Tuli't'a.

8 Tuli't'a Panel. So, we -- we're going to have supper
9 at six o'clock. So, that gives us time for Tuli't'a
10 Panel to present. And then Norman Wells has requested
11 to present a shorter presentation tomorrow morning
12 first thing.

13 Is that okay, Stuart, tomorrow morning
14 first thing Roger requested? Okay. So, Tuli't'a
15 Panel...?

16

17 (BRIEF PAUSE)

18

19 MS. DEBORAH SIMMONS: All right.

20 We'll get started again with the Tuli't'a Panel just so
21 we can maybe get finished before supper at six
22 o'clock. Máhsı.

23

24 (BRIEF PAUSE)

25

1 THE CHAIRPERSON: Okay, order, order.
2 Order. Order. Order.

3 MS. DEBORAH SIMMONS: We're going to
4 start with Tuli't'a Panel.

5 THE CHAIRPERSON: Okay. We're going
6 to have a presentation from Tuli't'a, so everybody be
7 quiet.

8

9 (BRIEF PAUSE)

10

11 THE CHAIRPERSON: Okay, go ahead,
12 Gordon and the guys.

13

14 (BRIEF PAUSE)

15

16 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

17

18 PRESENTATION BY Tuli't'a PANEL:

19 MR. GORDON YAKELEYA: Thank you, my
20 people. We came here -- what we wanted to talk about
21 is something that is very important. When we say
22 'caribou', it is important; it is something that we
23 live with.

24 And our people had survived good even
25 though they -- it was very pitiful, they have survived

1 by. They don't -- their food never one -- runs out.

2

3 (INTERPRETATION CONCLUDED)

4

5 MR. GORDON YAKELEYA: Important issue,
6 we'll talk about the caribou. In Tuli't'a, we still
7 haven't started anything yet. We were told about over
8 a year ago to move forward with a plan, what we want
9 to do in Tuli't'a for the community of Tuli't'a.

10 And here I have with me two (2) Board
11 member. I have the chief and I have one (1) of the
12 Elders that we're all going to get time for -- each of
13 us to have time to -- to speak to all of you.

14 Today I want to share with you what I
15 seen, what I heard, and what I done when I a young
16 person. This is what I learned from the Elders, what
17 the Elders had said previous to what we're sitting
18 here talking about.

19 One (1) thing that my mom had told me
20 before he (sic) passed on, he said the animal, the
21 caribou, is given to you, like one had said. It's to
22 share it with people, with everybody.

23 This is why our Elders years ago -- how
24 this sharing is going to happen. The important thing
25 when you share, you have to look at everybody. As you

1 know, today we have people, we have young woman that
2 don't have no provider. We have Elders; nobody to
3 provide for them.

4 This is why those days, what they done
5 in the communities, they built a freezer for
6 everybody. I remember I used to go hunting, and we'd
7 fill up the community freezer for everybody.

8 So, every time we come back, fill the
9 community freezer, people used to go there on weekends
10 to get meat. That's not only the Aboriginal people,
11 but we had teachers and everybody that -- they're free
12 to go there and do that, to get a piece of meat for
13 the commu -- for them to have something to eat.

14 So, this is why a lot of our people
15 don't go out too much about going out hunting, because
16 they always had something to eat. And the important
17 is that everybody gets equal share.

18 But, you know, after, what had
19 happened, the government see that that was a problem
20 because of maintaining the building. They said the
21 high cost of maintaining this power bill.

22 So, they made an offer to the
23 community, I remember, in Tuli't'a saying that we'll
24 give you a freezer, every one of you, your own
25 household, so we'll do away with the community

1 freezer.

2 So, now here we are today. I still
3 have -- we do our annual hunt every year yet, but
4 people come back to us, especially single mothers and
5 Elders, that say we never get anything.

6 It's only the ones that go out and fill
7 their freezer are the ones that has it and others, but
8 not single mothers or Elders. So, this is why when I
9 go back and think about what would be the best thing
10 for Tuli't'a to do is to look at this, a community
11 freezer for everybody.

12 This is how you're going to control
13 caribou because you can't -- you cannot go out and do
14 hunting more because you already have everything for
15 the community. So, this is one (1) thing I wanted to
16 touch on, too, with you guys.

17 And another thing I wanted to touch on
18 is what I see as a threat. It's coming our -- it's
19 coming is the highway. We know the numbers of people
20 that are going to come, and if we're not ready for it,
21 we have no control, no management, even what could
22 happen to Tuli't'a because we have rivers that mostly a
23 lot of people hunt from outside.

24 I think we get people from down
25 province that comes up and do the hunting, but we have

1 no control over the rivers.

2 And another thing that I see is a
3 threat that already happened, but I'm not going to
4 blame nobody, but I would hope people would listen, is
5 the fire that -- what we had -- had destroyed a lot of
6 animal, young ones.

7 Today -- I used to go out and -- like,
8 Mahoney Lake. I know the caribou. One time, we used
9 to get it from Bluenose West that migrate to -- to
10 Brackett Lake. Used to do that every year. I
11 remember my mom talked about it.

12 Until 1945, a person had wounded the
13 caribou and ran out of shells, didn't know what to do,
14 so he took a stake and club it to death. This animal
15 was not supposed to be hit by anything, but this
16 person did until 1986; they came back to Brackett
17 Lake, I remember.

18 But that -- after 1990, the fire has
19 gone, took off, had burned all the area where the
20 caribou migrate through, their path. Moss -- moss
21 that they feed on, the -- the land, today when I look
22 it and go back, I feel sad what happened because I
23 asked that question to ENR, why did we let that land
24 burn for to save new growth when he doesn't understand
25 what it burnt.

1 We used to have a lot of boreal
2 caribou. And in its migration, it actually stopped
3 now. If you go back -- if you go around the area
4 where I go, you'll see for yourself what I'm talking
5 about.

6 Not also killed the caribou path, but
7 it also, when it happened, burned all the trails for
8 the trappers.

9 Today, our challenge is, when we want
10 to go on the land and go trapping, we have to cut our
11 trail again because of the willows. So, it's a really
12 difficult situation, where we are today. But I think
13 what we want to do -- and look at this kinds of
14 things.

15 So, that way, we can -- hoping our
16 numbers of caribou could come back one (1) day. We
17 don't know when, but this is the kind of thing we
18 wanted to look at ourselves.

19 Yes, you know, today, like, we have
20 this climate change that's happening now. I was
21 speaking to one (1) of the persons this morning. He
22 was telling me, in the fall time, rain started to
23 happen. How can our animals feed when you have
24 snowfall, then you have rain? The ground freezes.
25 They're having a difficult time of eating.

1 And this climate change, it's also
2 prevented us from going back to our area where we do
3 our winter hunt. Where we used to go is called Drum
4 Lake. And our challenge is -- when those days,
5 because the weather was cold, we had to -- we had to
6 cross the Keele River five (5) or six (6) times in
7 order to get off to get into the mountain.

8 But today with this climate change, the
9 river is unsafe to travel. So, now what we have been
10 doing is we're using the area in Norman Wells. We'd
11 sure like to go back and recut that trail and try and
12 make it one (1) way crossing.

13 That would make it a lot safer for our
14 younger people, so we can teach them our culture, what
15 our ancestors have done so they can understand the
16 area where they're going to.

17 Know one thing that I was -- when --
18 when I was growing up, I went through a lot of
19 education by our Elders, by others. I learned and
20 heard.

21 One (1) of the things I'm hoping, that
22 the young people is asking for that, too, to learn.
23 But what I had done, I had to look for it. I had to
24 go to the Elders and ask these kind of questions.
25 That's how I got to learn it.

1 Nothing comes to you. You have to go
2 and look for it, like when I said I think someone had
3 said that same thing. If you want to learn, you have
4 to ask and you have to do it.

5 So, I guess I just wanted to say this.
6 Thank you for listening to me. I know I wanted to say
7 more, but I have some other people that -- on the
8 panel that wanted to speak, so.

9 So -- we just got twenty (20) minutes
10 left, so I'll just leave -- leave it up to my next
11 speaker. So, thank you. Máhsı.

12 THE CHAIRPERSON: Okay. Go ahead.

13 MR. FREDRICK ANDREW: Hello. I'm just
14 going to touch on caribou, but I'm going to turn the
15 page in time, back to the time of Meryl (phonetic).
16 But I'd really, really like to talk in my own
17 language, so I'm going to talk in my own language.

18 I'm really, really proud when I talk
19 my language.

20

21 (INTERPRETED FROM INDIGENOUS LANGUAGE TO ENGLISH)

22

23 MR. FREDRICK ANDREW: Yes, my people,
24 thank you for -- I'm thankful to be among you. I
25 wanted to take -- talk about caribou. A long time

1 ago, when there was no contact, our Creator, they had
2 put the -- create -- our Creator had put this animal
3 on the land for us.

4 And our -- we know -- we know that all
5 our Elders have gone now. And as -- and they have
6 lived really well and they have worked this land with
7 the animals. And now -- now that -- ever since there
8 was contact, then -- we were here first and followed
9 the caribou.

10 And they -- they -- and they go -- when
11 they go -- they go, the make -- they go out and -- and
12 create jobs for themselves, and that's how they life.
13 And until this day, our Creator have put animals on
14 this land for us.

15 Now there is a lot of people among us.
16 There's the Federal Government, RWED, there's all
17 these names. And -- and they are the ones that are
18 controlling what we need -- or to do, and the way we
19 live has changed.

20 For me, it's not right. It's not our -
21 - our law. Our law is our Elders, how they -- how you
22 work well, how we work well in the bush and how they
23 learn, how they taught us. And that is how we have
24 raised ourselves in among all these things.

25 All those young people there, Wilbert,

1 Joseph, David, they're very young and they have done
2 really well for themselves. I'm very pleased.

3 When we say things, it has to the -- to
4 be the way we -- we wanted to say it because of the
5 way we were raised, because we are from people from
6 the land.

7 And -- and they have created a plan.
8 For me, I think I -- I really support what their plan
9 is, and when the RWED had speak to me, and -- and I
10 don't want to go in that direction. The RWED group
11 can help us and assist up, but -- and I don't want to
12 -- and I -- I don't want to follow their rules, but
13 our ancestors had given us the rules already of how we
14 will live, and that is what I would like to -- and
15 until then, I would be for....

16 All of us here that live in the Sahtú,
17 we know about the land, and we want to work at things
18 because we know what it is that we need. And those --
19 or -- and the minister that is -- they -- they have
20 authority over -- and in the end -- in the end, they
21 do have the final say, and for -- we know that we have
22 to finish our land claims. We cannot maybe change it
23 but -- but I -- and -- and the minister should not be
24 the final say -- the final say.

25 And -- and for -- for that reason, I

1 don't like it, but because it has -- it is written in
2 the land claims, and for those that sit on the Board,
3 it -- we -- they could work with us, and they have
4 been working with us, but that's all -- they only gave
5 me a time limit. So I've given the time limit, so
6 that is -- when they say time, and they -- when --
7 when they -- for Dene, the time is different than non-
8 Aboriginal people, so that is all what I'm going to
9 say.

10

11

(INTERPRETATION CONCLUDED)

12

13

UNIDENTIFIED SPEAKER: Thank you. Mr.

14

Chair..?

15

THE CHAIRPERSON: Yeah, carry on.

16

17

(BRIEF PAUSE)

18

19

UNIDENTIFIED SPEAKER: (INDISCERNIBLE

20

- off mic) we didn't rush anybody else --

21

MS. DEBORAH SIMMONS: We actually did

22

rush the presentations so that there could be good

23

back and forth in the question period. That's what we

24

didn't rush. So everybody was really respectful of

25

the time for the presentations so that there -- there

1 could be responses to questions.

2 THE CHAIRPERSON: But I got till
3 midnight, so carry on.

4 MS. DEBORAH SIMMONS: Supper -- just so
5 you're aware, supper is coming at six o'clock.

6 MR. DOUGLAS YALLEE: Okay, Freddy
7 (phonetic) didn't introduce himself. Freddy --
8 Frederick Andrew is the -- is the -- he's one of the
9 board member for RRC, and myself, my name is Douglas
10 Yallee. I'm a board member for our RRC also.

11 We're at the stage here in Tulit'a with
12 the -- the plan -- we're at the evidence -- we're
13 looking for evidence to go further with our plan. And
14 we're hearing the other -- the other groups. We came
15 here for a meeting with Colville Lake about -- I don't
16 know how long ago, but a few weeks, a month ago, two
17 (2) months ago, I don't know.

18 But we're here to collect evidence and
19 stuff and raise some concerns that we have for our own
20 selves. And some of the issue -- some of the issue
21 that I have for Tulit'a, anyways, is one of -- was
22 mentioned earlier -- I want -- the issue I have is
23 with the -- with the registry.

24 And the -- and the other issue I have
25 is with the permitting, because the permit is actually

1 issued in the Dehcho region. I don't know -- I don't
2 know why it's -- it's issued there. It should be
3 issued in the Sahtú, where we -- we -- where we're
4 from. I don't know why they're -- the -- the other
5 region are doing the -- the permitting for us. That's
6 another issue I have.

7 It's a lot of other factors around the
8 caribou. Some has mentioned climate change, fire,
9 industry, mining. There's a lot of other issues
10 around that and the caribou. People are saying some
11 of the caribou is -- is not declining. It's still
12 there. I'm going to leave it at that, and I'll just
13 make it short and give somebody else a chance to
14 speak. Thank you.

15 THE CHAIRPERSON: Yeah, thank you,
16 Doug.

17

18 (BRIEF PAUSE)

19

20 CHIEF FRANK ANDREW: Fifteen (15)
21 minutes is a long time. Just get to the point, you
22 know.

23

24 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

25

1 CHIEF FRANK ANDREW: We're here to
2 attend this meeting, and there's a lot of Elders here.
3 They -- a lot of Elders are from the Sahtú region, and
4 it's like we've have lesson of the Elders. And there
5 are all the Elders that are here now are -- I am very
6 thankful for them.

7 And with them, our message becomes
8 stronger. And -- and then they are the ones that are
9 holders of our knowledge, and the -- we've been here
10 for the -- we know that we have our own law and -- and
11 how we protect our animal and how we really look after
12 it.

13 And -- and when the women work and how
14 the -- how they -- how they work with the caribou, how
15 they work with blood, and for the non-Aboriginal
16 people, they don't have that. And the people from the
17 -- the outfitters and they -- they would say, Take a
18 picture of it. And for our people, they're not --
19 it's not like that. And I ask our Elders, and they
20 have spoken on that.

21 And when -- where caribou travel, and
22 they -- where they -- they have been -- and around the
23 Shúhta area, where our forefathers have
24 lived, and where they -- the calving grounds are, we
25 have to protect. And then they're not supposed to be

1 blood around the -- those areas. And those are the
2 kind -- the kind of people we were and -- and we are.

3 And now that we have -- we have both
4 different laws and -- and it had -- we have come --
5 come a long way. And we've been along our -- where
6 fires and forest fires, and there's no -- hardly any
7 animals just recently.

8

9 (INTERPRETATION CONCLUDED)

10

11 CHIEF FRANK ANDREW: New Zealand.
12 Australia. What happened to all the animals? With
13 what? They should understand that. Fire destroyed it
14 -- billions of animal, it says, down there. You know?
15 It's telling us something. Fire is killing all our
16 animal, and the ashes is falling into the ocean. It's
17 killing the fish.

18 So the fire is really damaging all the
19 animal for us and might take a while to come back. I
20 don't know how long it takes for animals to come back,
21 but, you know, we talk about management plan and stuff
22 like that, and -- and I think it's good.

23 But for me, from traditional knowledge
24 is listening to some of the Elders speaking about the
25 -- the prophecies of our people. And one of my

1 brothers was telling me that, you know, my grand -- my
2 grandfathers (INDIGENOUS LANGUAGE SPOKEN). The
3 gentleman, he had fifty-two (52) songs given to him,
4 Dene ke, Dene songs.

5 And he had a vision that somebody was
6 telling him that, because he was worried for the
7 future of his people in the Mackenzie Mountain. So he
8 was praying to the Creator, I guess, God, and asking
9 for the future. He wanted to see what's going to be
10 happening with the future of his people and how his
11 people is going to live. And the vision of somebody
12 drawing the stick down in front of him, he said.

13 And the stick -- so he said, What was
14 that for? They says, Don't worry. Why you worry?
15 This is what you're going to be -- your people's going
16 to be living on, so don't worry about it. And that's
17 caribou, he was talking about, in the Mac -- the
18 Mackenzie Mountain.

19 That's why sometime for the Mackenzie
20 mountain caribou -- when I think about that, I don't
21 have no power to make any management plan on that, me.
22 Everybody has to respect that. Everything we know,
23 the people don't know. It's just like training our
24 young people, you guys talk about.

25 The people here, then, are not from

1 here. They don't know our law. They don't know our
2 stories. They know nothing about us.

3 So if we say something to you guys, you
4 guys got to help us to make it better for everybody
5 living here in the Sahtú region. You know, back in
6 1993, I think, people, when they settled our land
7 claim, it was for a reason. It's not just for
8 nothing. It's not just for talks. It has to do
9 something for the people of the Sahtú region. People
10 thought it was going to give them power.

11 So if this power is there, let's use
12 it, you know? We've got to benefit from it. Me, I
13 thought -- I thought about it, and I said, You know,
14 why are we following territorial government's law and
15 Wildlife Act when we have renewable resources board
16 that's going to manage our animal? Am I right or I'm
17 wrong? I don't know.

18 What -- what I'm hearing, like, now
19 that you guys make decision before the minister, so we
20 put a lot of good input into you guys and make it
21 better for Colville Lake. Only one (1) question to
22 Colville Lake, even though it's too late, because, you
23 know, the plan they made also for Déliné, the same
24 thing, they -- they both got plans. So the plan is
25 for Déliné district above Belare Wile. Caribou, and

1 that one, is that for Got'ıne Dene district, or it's
2 just for Colville Lake? So thank you.

3 You know, the evidence is there that
4 the fire has damaged the animals. You see that in
5 Australia right now, and you hear it -- you all heard
6 it on the news saying that it killed this much animal.
7 It -- it's -- now it's killing all the fish.

8 That's why I keep asking question about
9 the studies been happening on the Burbot fish in
10 Mackenzie River, all the lost liver is no good, they
11 said. Black, and don't eat it, they said. It wasn't
12 like that before, but somehow it turned like that.

13 And then you hear so much geese dying
14 in the Arctic one -- one (1) time. What causes that
15 death? I don't know, too. What happened to all our
16 caribou that was thousands and thousands of caribou
17 over there? We never over-killed that. One (1) year,
18 there was so much; all of a sudden the next year,
19 nothing. It's like it -- like the Chief is saying,
20 maybe they went underground. That's the power they
21 have to do that from -- we understood that from our
22 Elders.

23 So máhsı. Five (5) minutes left, so
24 I'll give it to -- thank you.

25 THE CHAIRPERSON: Okay, go ahead,

1 David.

2 MR. DAVID ETCHINELLE: Five (5)
3 minutes? Two (2) minutes, that gives me. Máhsı, my
4 name is David. I'm a Shúhta Dene and I'm a -- I'm not
5 beneficiary because Paul Wright (phonetic) didn't file
6 the land claims, Paul Wright, former Chief.

7

8 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

9

10 MR. DAVID ETCHINELLE: Well, I talk to
11 my brother and they talking about -- they constantly
12 talking about caribou all the time. If they -- if
13 they think they have that -- that authority, why don't
14 they just bring it back? And then if they going to do
15 that, then it's going to really think -- and when we
16 talk about it and Elders of -- have said that already.
17 They don't talk about it.

18 Around -- around 1960, we -- we only
19 had dogs. We go out -- out onto the land in March,
20 and there was about over a hundred to two hundred
21 (200) for the -- around the Tulít'a for Drum Lake
22 area, and the year after that.

23

24 (INTERPRETATION CONCLUDED)

25

1 MR. DAVID ETCHINELLE: -- time. And
2 then Environment, they came to our community and they
3 went across doing something on the caribou, testing.

4

5 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

6

7 MR. DAVID ETCHINELLE: And they keep
8 testing caribou and -- and tagging them, and they --
9 continue to do that to the caribou. And then five (5)
10 year -- five (5), ten (10) years later, and we went
11 over there, and there's nothing. And so -- and if we
12 constantly bother animals, then that's what happens.

13 And so -- and those wildlife officers,
14 a long time ago, they came here -- they -- to -- to
15 look after, because they're going to be a lot of
16 people among us, and so that they -- we don't want to
17 dis -- and that's -- that is why they had wildlife
18 officers. And -- and so -- and then they came among
19 us, and they start making these laws for them, and
20 these people that are talking about this, they're
21 quite correct.

22 When we talk about animals, and I've
23 been in the -- in the mountains a lot -- and when
24 people go -- when they shoot out and people go out
25 into the mountains, and there was no -- there's --

1 there's no wildlife, and there's no wildlife officers,
2 and there's no garbage, and there's -- it's just pure,
3 the land. It's just beautiful. And they look after
4 it, and so that the animals -- and it's all there.

5 And so they -- they have killed a lot
6 of caribou, and they look after it. And now they want
7 to make a law on this, and for us and Tullit'a, we --
8 we have talked about this and made some decisions on
9 it. And I -- when I think about it, I -- how our
10 future generations are going to -- to work with it,
11 and if we've tried to do better for them, I would be
12 thankful. And the Elders have -- have mentioned that
13 too, and they have talked about this. And Leon
14 Modeste, he's correct.

15 For the future, there will be, like,
16 fire, tidal wave, hurricanes, and even though non-
17 Aboriginal people think they're strong and all these
18 disasters happen, it will be -- they will be all gone.
19 And then that's when we know that it's coming to --
20 that they're talking about it, their predictions of
21 it, so.

22 And when the -- and the -- the Elders
23 that spoke to have spoken, and they have said, and now
24 they -- we -- we don't even hold one of those messages
25 that they have given us. And we now -- we think that

1 everything that the government says is correct.

2 Our -- our young people, they destroy
3 themselves with drugs, alcohol. They made both legal,
4 and that is all what they think about for me. I'm
5 speaking only of Tuli't'a. I don't think not one of
6 them go out -- out on the land, and Tuli't'a really
7 needs help.

8 And so that is why things are going in
9 different dir -- different way. And so when we talk
10 about -- when we -- when we talk about the caribou, we
11 don't -- you're not supposed to talk about it. And
12 tomorrow, when I go out hunting, they -- they say that
13 -- they say, Don't say that, because they can hear
14 you. And -- and when we go, and we've been talking
15 about the caribou, and the caribou'll be gone. And so
16 we will go look for it, but they're gone.

17 And our Creator had put this on this
18 Earth for us, and the -- they -- it is -- and he's the
19 one that put it there. He's the one that -- and then
20 George Kodakin, the late George Kodakin,
21 has said this.

22

23 (INTERPRETATION CONCLUDED)

24

25 THE CHAIRPERSON: Okay. Thanks for the

1 good presentation, and questions...? Okay. We'll get
2 right into questions by the panels, starting with
3 Colville Lake. Any questions for the Tuli't'a panel?

4

5 QUESTION PERIOD:

6 GRAND CHIEF WILBERT KOCHON: Well,
7 mine is -- and I forgot the question. I want to say
8 máhsı for sharing (INDIGENOUS LANGUAGE SPOKEN).
9 Everyday (INDIGENOUS LANGUAGE SPOKEN).

10

11 (TRANSLATION FROM INDIGENOUS LANGUAGE INTO ENGLISH)

12

13 GRAND CHIEF WILBERT KOCHON: And so we
14 didn't have much tōdzı in this area, but we notice
15 there's lots of it coming onto our land. And you're
16 not supposed to -- not -- in our ways, we're not
17 supposed to be talking about it. And so we're -- we
18 don't talk about it too much.

19 And so in the summer when we were
20 making this trail up towards, we -- from time to time
21 we would get at least one (1) -- one (1) caribou. And
22 so because of that, because we were able to get some
23 of these caribou -- caribou on this land and moose, I
24 think it's travelling down this way from the
25 mountains. We're not -- we're not really sure yet.

1 And so we didn't go to the barrenlands
2 this year. We just went there for a few -- few days.
3 And so when I was travelling from Norman Wells, there
4 were many of these -- this caribou.

5 When you're talking about these
6 caribou, it's best to share our information. And --
7 and from within that -- within the Sahtú, we can
8 gather and share information.

9 I just wanted to let you know I
10 acknowledge we need the caribou. We can't leave it.
11 If we don't address it, then the government would
12 start bothering and start instilling their own. And
13 so we can't leave it. We have to talk about it.
14 (TRANSLATION SWITCHED ACCIDENTLY) information and with
15 the Inuvialuits. While we're sitting here, it would
16 have been to have the Gwich'in with us, too. And so
17 with that, we're with the Tłıchǫ. We want to work
18 together to work on it right into the future. It's
19 our way of survival.

20 Today, it seems like if we -- if we
21 don't go out harvesting and then we'll become poor and
22 with our -- our hunting skills becomes depleted. And
23 so this is our way of life. We survive on the
24 caribou. It's our -- it's what we live on, and that's
25 what our Creator put on this -- on this earth for us,

1 on this land.

2 The Creator know what it's doing. It's
3 power. He's the boss of us. He has authority over
4 us. He has power over us. What he created on this
5 land for us, if you -- if you don't harvest on certain
6 areas, then the caribou is not there. But where --
7 but where you harvest, where you go hunting, that's
8 where it seems to be. It seems to be settled in those
9 areas.

10 Sometimes when there's a lot of wolf --
11 when there's no wolf in those certain areas and just -
12 - we see plenty of caribou in those certain areas
13 where there's no wolf. That's when it becomes --
14 becomes populated.

15 When we see tracks of wolf, it's not
16 following our tracks. It is -- it is located in a far
17 distance from us, but the caribou is close. Caribou
18 is close by us in those certain areas, and that's what
19 our Elders used to talk to us.

20 The wolf is not bad. Sometimes what
21 the wolf does is -- is get the caribou that is not
22 healthy. And so -- and so you have -- we have to take
23 care of our wildlife, our caribou, and it's okay for
24 the wolf to be in amongst them. Sometimes they catch
25 or they get the -- the caribou that are not healthy,

1 and that's how it keeps it balanced.

2 And so for the future, we want to teach
3 our youth, and we want them to live a good -- live a
4 good life to survive. And that's why we are taking
5 the road we are taking, the initiative and management.

6

7 (TRANSLATION CONCLUDED)

8

9 THE CHAIRPERSON: Go ahead.

10 MR. DAVID CODZI: I -- you guys are
11 just working on a plan. I'm just -- in my mind, I'm
12 looking at how we're going ahead and working on these
13 plans. And in my mind, I'm going, okay, well, you
14 know, the Sahtu's like a big tree. All of us are a
15 part of the branches on that tree.

16 When we're talking about our plans,
17 there's going to be commonality across all those
18 things. I know there's no caribou in certain areas,
19 but all wildlife that we have around us, we treat them
20 the same way.

21 And so, you know, as we go forward in
22 the future, we start putting these things in place, I
23 just want to know if those things are being done. I
24 just want to make sure that we're keeping on track.

25 We made a -- in 2006 -- '15, I think,

1 we made an agreement with all the Sahtú parties that
2 were going to do something. And I just want to say
3 that, and then, you know, if you guys are getting
4 together and doing those sort of things, for us, you
5 know, at the end of our -- our end goal is that we
6 want to make sure that we're all practising our way of
7 life. We know it words.

8 And I've seen a lot of being practised
9 growing up, and the youth around me are doing the same
10 thing and they're starting to practice those things.
11 But we're in a place where we're isolated, and that's
12 good.

13 We've got to make sure that we're
14 always thinking about what we're doing. A lot of --
15 the government made a lot of decisions in the past
16 that we're living with right now.

17 They outlaw muskox. Now there's really
18 lots and they're getting in the way. They stopped
19 fighting fire here all over the place and they're just
20 concentrated on certain ones. There was a bunch of
21 trapping in the past that no longer happens, so
22 there's all these animals already.

23 So when you overdo killing some certain
24 animal, they're going to come back more. Like what
25 they're doing with the wolves now, they're going to

1 come back more.

2 So I just want to make sure that we're
3 thinking about those sort of things, but then -- like
4 we're not really talking about caribou, but it's only
5 what we're going to do. Like that's all we have
6 control over is what we are going to do as people.

7 And I just want to -- that's the
8 question I had, and...

9 THE CHAIRPERSON: Okay. Thank you,
10 David. Back to David. Any questions on the
11 presentation?

12 MR. WALTER BEZHA: Mr. Chair, I -- I
13 don't have any question at the time. Thanks.

14 THE CHAIRPERSON: Anybody from Good
15 Hope?

16

17 (BRIEF PAUSE)

18

19 THE CHAIRPERSON: We'll go back to
20 them, I guess. Norman Wells, nobody there, too.
21 Okay. Inuvialuit Game Council, any questions?

22 MR. JIM ELIAS: No questions.

23 THE CHAIRPERSON: ENR, questions?

24 MS. HEATHER SAYINE-CRAWFORD: Thank
25 you, Tuli't'a panel, for their presentation. ENR has

1 no questions.

2 THE CHAIRPERSON: Indigenous Leadership
3 Initiative?

4 MS. ETHEL BLONDIN-ANDREW: Hi. I want
5 to thank all of the RRC members from Tuli't'a for
6 attending and for speaking to us. I want to ask a
7 couple of questions. One (1) of them has to do with
8 t̄odzı and mountain caribou, where they live.

9 I want to know if your organization
10 thinks that those areas should be protected. The
11 government put a new program in called Indigenous
12 Protected Areas where they -- they try to protect
13 animal habitat, what the animal eat, where they --
14 they go under migration.

15 Do you think that some of that area,
16 not picked by the government but by -- designated by
17 the people, should be protected?

18 MR. GORDON YAKELEYA: Thank you,
19 Ethel. Good question. You know, it's very important
20 that, when you really look at it, when there was that
21 Mile 222 good example, I heard to the Elders -- this
22 is the calving ground, I remember. Now we have
23 activity there.

24 That's one thing that I think for us,
25 as Indigenous people, we need to look at those areas.

1 And also on the Keele, historical -- even historical
2 sites is very important for history, for the young
3 people to understand and the caribou.

4 We know we have a lot of salt for lick
5 around Caribou Flats. Shell -- they call it Shell
6 Strip. What do you call it in our language?

7 (INDIGENOUS LANGUAGE SPOKEN). So I think those areas
8 are going to be very important that we want to put in
9 the plan.

10 But I think that's why were -- I think
11 one that said we need the community to come together
12 to start mapping out what is very important for us to
13 preserve for the next generation. That's an important
14 thing. For futures to come is what we want to look
15 at.

16 So I think we're going to have a lot of
17 work, and one good question is that how we're going to
18 start. I guess we have to learn from you guys, Déline
19 and Colville Lake, because you know one thing that's
20 questioned too is that we don't have the resource
21 where we are today.

22 We have a big mandate given to us, but
23 we can't do anything. It's like our hands are tied
24 because you only can do so much. I know times and
25 times government has asked us and people has asked us,

1 we keep calling your office, no answer. Why? Because
2 we don't have enough money to have a person sitting
3 there from nine o'clock to 5:00. We only can make it
4 with 1:00 to 5:00. So that's how we operate today.

5 I hope you guys will listen to us and
6 give us your support for more funding so we can make
7 it easier for a lot of us, so we can see we can have
8 caribou for the future, for the next generation.

9 That's going to be a lot of work, a lot
10 of hard work. We need the Elders, leaders. That's
11 what we need, and we also need you guys to support us,
12 what we're doing.

13 We're not trying to say no to anybody,
14 but we want to manage and control. That's what we
15 want to do so at least we have animal for our next
16 generation and what we can give back to the community,
17 to our Elders and single mothers, all these people.

18 So thank you for that question.

19 THE CHAIRPERSON: Yeah. Go ahead.

20 MS. ETHEL BLONDIN-ANDREW: I work with
21 a group called Indigenous Leadership Initiative, and
22 what we do across Canada is we look at fish, water,
23 all kinds of animal habitats. And in some areas, they
24 set aside land to protect. In other areas, they set
25 up programs, and it's called the Guardians Program.

1 Do you think that your RRC would be
2 interested in having guardians for caribous? They
3 protect the land for the caribou. In BC, they protect
4 the land -- they protect the water for the fish and
5 the rivers for the fish.

6 So it's not just here, but it's right
7 across Canada. This program started in Australia, and
8 it's global, but I wanted to just say that if you do
9 something, you're not alone. There's lots of people
10 doing that.

11 MR. DOUG YALLEE: Thank you, Ethel. I
12 don't know where's David, but I wanted to say thank
13 you to Dave for his comment. And I think the whole
14 reason we need to support each other here in what --
15 what we're trying to do here for -- for the Sahtú.

16 And, Ethel, yeah, the Guardianship
17 Program is not -- if it was up to me -- and I will --
18 I -- I am in support of what the Guardianship is
19 doing, so for what they have done so far within -- in
20 -- in the Tuli't'a area. But, yeah, I would like to
21 see it go further. Thank you.

22 MS. ETHEL BLONDIN-ANDREW: You know,
23 every time Indigenous groups -- oh, sorry, Frank.

24 THE CHAIRPERSON: Go ahead, Frank.

25

1 (TRANSLATED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

2

3 CHIEF FRANK ANDREW: Máhsı. When we
4 think about -- we talk about -- about protecting
5 something, and there's mines. And -- and when they
6 are looking for minerals, they talk about it all the
7 time. We're going to be talking about that, and we
8 seriously have to discuss how we're going to protect
9 it.

10 So -- and because they are -- they are
11 going to be on where they are going to be -- and with
12 -- and also water. In Yellowknife area, they are
13 looking for -- because of minerals, their lands have
14 been destroyed.

15 So if they -- if it's going to happen,
16 it's going to happen. But when we go to our
17 community, I don't really want to discuss about -- we
18 -- presently, somebody talk about gold mine, and we
19 need to talk about it. Thank you.

20

21 (TRANSLATION CONCLUDED)

22

23 MR. FREDRICK ANDREW: I am also going
24 to speak in my language. When we talk about the
25 caribou, it is something that -- the information is

1 huge. When we talk about caribou, and then we -- we
2 have different thing -- different. For us, we have
3 the caribou, bear, and all those, and also -- also
4 animals that we trap, and -- and also all wildlife
5 including birds and sheep.

6 And in the past, in -- they -- we are
7 told that -- that there are stories with each animal.
8 And in our own -- in our own stories. And when I'm
9 talking caribou and caribou, I -- they -- we know that
10 they have lived with our people and they know their --
11 the story of the caribou.

12 And they talk about (INDIGENOUS
13 LANGUAGE SPOKEN) and -- and the -- the moose. And --
14 and when they -- they cut out the heart and they cook
15 the heart. And there's a certain way they need to cut
16 it. And I've been thinking about it, and -- and they
17 -- (INDIGENOUS LANGUAGE SPOKEN).

18 And also, each wildlife has different -
19 - different stories, including wildlife. What does a
20 -- not only wildlife, but -- but also on the land, and
21 the wind and -- and thunder and -- and they say
22 something that is very strong. And then -- and when
23 it strikes, it is very strong.

24 And when we talk about caribou, does
25 caribou have a story from Tullit'a? When I was

1 younger, they talk about caribou and -- and northern
2 lights. And I wonder if you know any story of that
3 particular...

4

5

(TRANSLATION CONCLUDED)

6

7 MS. ETHEL BLONDIN-ANDREW: I just
8 asked him if he knew of any legends about the caribou,
9 because when I was a kid, I heard something maybe from
10 my granny about caribou and aurora borealis. And
11 there's -- there's stories about -- even the thunder
12 has a story behind it. It just has a bristling of
13 power. It's called gónıhtø.
14 That's a condition after the thunder has passed, a
15 great thunder has passed.

16 And so I asked them if there was any
17 stories like that because part of the magic of dealing
18 with our animal kingdom is we know there's stories.
19 There's even stories about grouse, chicken. There's
20 even stories about wolves, like how you can't shoot a
21 wolf and stuff like that. So there's all kind of
22 legends. I was just asking them if they knew a legend
23 about the caribou.

24

MR. GORDON YAKELEYA: Máhsı. Thank
25 you, Ethel. I guess there's one story I picked up

1 from my brother-in-law, Victor Menacho, just before he
2 passed on. We happened to be at Clement Lake, north
3 of Mahoney Lake (phonetic). There's a little lake
4 called Clement Lake.

5 And one evening we were just sitting in
6 camp, and you can see all the northern lights. And he
7 told me, he said, brother-in-law, I think the caribous
8 are coming, he told me.

9 Sure enough, two (2) days later, we see
10 the whole migration of caribou. I asked him how he
11 knows. He says because of the hooves. They rub
12 against each other, that's those tracks, the northern
13 lights. That's the story that I picked up that I
14 know, so I just wanted to share that with you. Thank
15 you. Máhsı.

16 MS. DEBORAH SIMMONS: Can you say that
17 term again?

18 UNIDENTIFIED SPEAKER: Pardon me?

19 MS. DEBORAH SIMMONS: Can you say that
20 term again that you used?

21 MS. ETHEL BLONDIN-ANDREW: After the
22 storm? Well, they call it -- there used to be a great
23 relative of ours, Walter. His name was Ni'ton
24 (phonetic), and his name came from a condition of
25 weather, and that's after a great thunder has passed,

1 there's a bristling of power in the mountain called
2 gónihtò, gónihtò, gónihtò.

3 MR. WALTER BEZHA: The -- the path of
4 lightning.

5 MS. ETHEL BLONDIN-ANDREW: Huh?

6 MR. WALTER BEZHA: The path of
7 lightning?

8 MS. ETHEL BLONDIN-ANDREW: No. It's --

9 MR. WALTER BEZHA: No?

10 MS. ETHEL BLONDIN-ANDREW: --

11 gónihtò. It means -- you know how the sound of the
12 thunder is? It's really a huge sound of -- a huge
13 bristling of power when lightning and thunder passes,
14 goni'ton. It's a huge -- you can feel it in the air.
15 It's electric. Well, of course it's electric.

16 But it's -- the thing is, the magic of
17 this is our language is tied to our animal kingdom.
18 We have words for everything, and we have words about
19 everything, moose, caribou, beaver, loon, everything
20 has a story.

21 So we live -- we live close to our
22 language to our animals and the animal kingdom.
23 That's who -- that's part of our relationship.

24 THE CHAIRPERSON: David, go ahead.

25 MR. DAVID ETCHINELLE: Three (3)

1 minutes, yeah.

2

3 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

4

5 MR. DAVID ETCHINELLE: When he talks
6 about how we'd look after the caribou meat and at mile
7 222, and -- and from -- from Tulin'a, near Tulin'a my
8 Uncle gave that you -- he was still -- when he was,
9 still alive and he would go. And we wou -- we would
10 go from there to, my Uncle Dave had said, when you had
11 -- whe -- when they go -- and when things go like that
12 and ton -- and northern lights go like that and -- and
13 there would be no -- no caribou.

14 And -- and so and -- and it would go --
15 it would go away, oh, on the -- the side of Tulin'a.
16 And -- and they -- and close to that area they -- it
17 would be travelling over there.

18 And now Frank was talking about it and
19 when we'd -- we talk about this and we don't talk
20 about this, and those people that settle in the
21 district, they -- they -- it sound like they -- they
22 had found a -- a mineral and they may be developing.

23 And so -- and all those things would --
24 and all those wildlife that are out there, and if the
25 water had the -- would be destroyed, then all the

1 animals that are there would be destroyed. And -- and
2 the names that they have made for the be, we are
3 supposed to protect it, and -- and all those where
4 they have names for these things and...

5 And all those areas that he's talking
6 about, the Elders have spoken about it. And own --
7 their own traditional areas and where all the
8 wildlifes are. And so -- and so they -- those two (2)
9 areas are the areas where the -- and we talk about the
10 caribou and we would -- sometimes it's very difficult
11 when the people go out hunting and so forth. And they
12 -- they go hunting and they destroy everything, and
13 so... Máhsı.

14 THE CHAIRPERSON: Okay. Sahtú Youth,
15 and that...

16

17 (TRANSLATION TO ENGLISH DELAY)

18

19 MS. SHAYLYNN MACKENZIE: One (1) of
20 the questions are (TRANSLATION SWITCH ACCIDENTALLY)
21 ...the ways to go hunting and clean hides, et cetera?

22

23 (BRIEF PAUSE)

24

25 MR. GORDON YAKELEYA Yeah, máhsı.

1 Thank you for that question, good question, too.
2 Similar to other people that have the same question
3 about the youth culture.

4 You know, it's important that how we
5 teach you. It's going to be very important in your
6 lifetime.

7 But the thing, you know, we've been
8 trying with programs because and I did mention to you
9 that we're short on funding and we applied how many
10 times? We always can be denied. It makes it kind of
11 difficult but we're not going to give up yet.

12 We just tried to look at a program not
13 too long ago. We applied for three (3) different
14 things, project, in one (1) funding project. We
15 wanted to take the school kids out on the land with
16 Elders and the youth. All we can do is do it -- do a
17 -- a hunt for moose, so we can come back with the meat
18 and distribute to the Elders and for -- like I always
19 keep saying, like to have for the mothers that don't
20 have providers.

21 And -- and what -- the next step what
22 we wanted to do with the hide was to show the young
23 girls and who has interest to make moose hide. And
24 the last of that project what we wanted to do was to
25 -- to do a sewing, to show how to sew. It could have

1 been open to everybody.

2 So that project we thought was an
3 awesome, very good thing, but we got denied.

4 So that's how we've been trying. Like
5 I said, it's very difficult when you work in the --
6 the office I'm working. I do lot of volunteer work.
7 I don't get paid for it as being the President. I
8 don't want get a stipend but I try to do my best.

9 But we're not going to give up 'cause
10 we don't want to give up on you guys. We wanted to
11 pass our knowledge to you so you can have the
12 knowledge what we went through, so. But like I said,
13 we have to work hard, yeah. Máhsı.

14 THE CHAIRPERSON: Go ahead, Frank.

15 CHIEF FRANK ANDREW: Thank you,
16 George. Frank, from Tulit'a.

17 You talk about a training for the young
18 people, you know? When you listen to Chief Wilbert,
19 was taking about his brother-in-law, he -- he
20 (TRANSLATION SWITCHED - NO ENGLISH) -- the bush, I
21 think that's what we should try to teach our young
22 people to do, so that we all be strong people.

23 You know, listening to the stories of
24 my father, my uncles and then when they were still all
25 alive, they used to tell me then, You know, when you

1 were a young person way back in the day, the young per
2 -- people they start living off the land by themselves,
3 so they did -- they receive a traditional medicine.
4 That's how they -- they used to work that time, long
5 ago.

6 I always think about that, and I like
7 what the gentleman said about his dog team going back
8 out on the land, you know? So he -- I think you guys
9 should try to do that, because today we're always
10 looking for money, everybody, the whole room here is
11 looking for money, you know?

12 And I don't think we're all going to
13 get money. We got to try to do it so that how we used
14 to do it long ago, you know? Even just paddling
15 around here or wherever, paddling, you don't need gas.
16 Those are the things I think we should try to start
17 picking back up and try to go that way. The gas is
18 high, too, (INDIGENOUS LANGUAGE SPOKEN), you know?

19 So -- so tho -- those are the things I
20 think about, how we could start teaching our young
21 people to do that. Yeah, I want us to be Dene, I want
22 us to be strong. Dene t́ı́lı́ means that's.
23 That's what it really means to me, Dene t́ı́lı́. Be a
24 Dene, I think that's what he's talking about, you
25 know?

1 What kind of Dene, I'm not sure, but
2 Dene. Dene means 'people'. And in my language it
3 means people, Dene. And Dene (INDIGENOUS LANGUAGE
4 SPOKEN) which way, you know? Dene ts'ili, It doesn't
5 tell you which Dene you're going to be, which person
6 you're going to be, people, okay?

7 But I really see that if we go back to
8 the -- where the old timers are talking about, when
9 they were young they had a hard job but they enjoyed
10 it. They enjoyed life because they don't have to
11 worry about power bill, phone bill, nothing like that,
12 cell phone bill. You don't have to worry about it or
13 nothing, you know?

14 So I just want to say that. Máhsı.

15 THE CHAIRPERSON: Thank you, Frank.
16 Okay. That's -- we'll move to the Board. Any
17 question from the Board?

18 MS. HANNAH TANETON: We had more
19 questions but I think we can ask tomorrow.

20 THE CHAIRPERSON: Yeah, go ahead.

21 UNIDENTIFIED SPEAKER: Thank you,
22 Hannah. I want to say something to you about the --
23 the funding, yeah. I think the -- the funding that
24 most people are after all never -- all -- applying for
25 the same -- same type of funding.

1 So I guess we got to -- sometimes it's
2 -- it's hard to get the funding. You -- you got to
3 get a first come-first serve sort of thing. So I know
4 everybody's competing for the same kind of -- same
5 funding. Thank you.

6 THE CHAIRPERSON: Yeah. Okay, thank
7 you, Jeff (phonetic).

8 Anything from the Board? Any
9 questions? Go ahead. You had one.

10 BOARD MEMBER Haché: Yeah, we had a
11 question because I've been told by the Camilla closest
12 to me, to actually ask a question about for Douglas,
13 about the permit.

14 You were referring to a permit earlier
15 that you had issue concern about a permit. Can you --
16 can you speak a little bit more about what that permit
17 is?

18 MR. DOUG YALLEE: The actual -- it --
19 the permit I'm talking about is the permit that's been
20 issued in Fort Simpson. And people come down the --
21 come down the Mackenzie River and go up in our area,
22 up into Red -- Red stone, Keele River, and on to
23 Mackenzie River, down in our area. And they're
24 getting in there -- getting permits to come and go
25 hunting and take what -- they take what they want,

1 what they need.

2 And we don't -- we don't have any
3 knowledge of what -- what they're doing up in the --
4 in our area. So this is why this guardianship program
5 with the youth that, yeah, that they want to start --
6 they can be there to watch what -- what -- what's
7 really going on, what's happening here. Thank you.

8 THE CHAIRPERSON: Anything else?

9 BOARD MEMBER Haché: Just maybe -- just
10 to add quickly, maybe, to what Ethel mentioned about
11 the guardian programs, like there's quite a few
12 programs like that like in the Northwest Territories
13 right now, like Fort Good Hope, (INDISCERNIBLE) First
14 Nation, DFN as well.

15 So there -- there -- I think there's
16 really something close to build on. And Indigenous
17 protected area is a awesome idea. There's also
18 priority places. It's kind of new concept that I
19 think could we worth exploring. Okay, I'm listening
20 now.

21 THE CHAIRPERSON: Okay. Any questions
22 from the Board?

23 Nothing. So we've reached the end of
24 our list for the day. And we can wrap up until nine
25 o'clock tomorrow. Okay.

1 MS. DEBORAH SIMMONS: A couple of
2 housekeeping items again. Yeah.

3

4 (BRIEF PAUSE)

5

6 MS. DEBORAH SIMMONS: And just so you
7 know that Renewable Resources Council ʔehdzo Gotíne
8 had asked for a caucus session after
9 supper. So the boardroom at the Behdzi Ahda building
10 next door is available for Renewable Resources Council
11 caucus.

12 And Sahtú Youth Network? Do you want
13 to speak about your caucus? At the Youth Centre. For
14 all --

15 MS. SHAYLYNN MACKEINZO: For all the
16 Sahtú Youth Network participants, we're all meeting at
17 the Youth Centre and having our youth caucus there.
18 And if any other youth in the community wants to be
19 involved and listen in and have any information that
20 you want to put in, then you're welcome to.

21

22 --- Upon adjourning

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Certified Correct,

Wendy Woodworth, Ms.

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