



“When You Talk - We Listen!”



SAHTÚ RENEWABLE RESOURCES BOARD
ᐅEHDZO GOT'INEᐅ GOTS'E'NAKEDI

SAHTÚ RAGÓᐅA
AND APPROACHES TO WILDLIFE HARVESTING

PUBLIC HEARING

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HELD IN:

Colville Lake Arena, NT

January 23, 2020

Day 3 of 3

1

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1 --- Upon commencing

2

3 THE CHAIRPERSON: Okay, let's get the
4 meeting to order. Order, please. Okay, we'll start
5 with an opening prayer this morning and I think
6 Wilbert is going to say a prayer.

7

8 (OPENING PRAYER)

9

10 MS. DEBORAH SIMMONS: So today we have
11 a slightly revised agenda from the -- this is our last
12 day of the Public Listening and there's a revised
13 agenda and so we're starting with the presentation
14 about the Sahtú Harvest Study by Janet Winbourne and
15 followed by presentations or comments by visiting
16 parties or the public. And, Kirsten, right there is
17 going to be the one that -- she'll stand up so
18 everybody knows -- go to her because she's keeping a
19 list of people who wish to speak during the public
20 session.

21 So, please, register ahead of time for
22 speaking at the public session. We know that the
23 Tłı̨çhɔ̨ government observers have already made a
24 request to speak, so we'll make sure to get their
25 names and any others who wish to speak.

1 At eleven o'clock we're going to have a
2 review of the graphic recordings in preparation
3 because each of the parties is going to have a chance
4 to present your own graphic recording.

5 So, please, parties, I hope you're
6 willing to prepare a little bit for your presentation
7 of your graphic recording that -- so you're able to
8 work with Sam Bradd if there's any last improvements
9 or Kirsten or anybody you want to work with in order
10 to prepare your one o'clock presentation and each
11 party will get an equal amount of time that we'll
12 calculate when we get organize to present.

13 And then at two o'clock or when the
14 presentations end, we'll have closing remarks by the
15 panels but we can consider the presentations of the
16 graphic records as well as kind of like closing
17 remarks, if we need to so.

18 And then at four o'clock there will be
19 Chair's closing remarks and 5:30 or so supper and
20 cultural events again this evening. I think it's
21 family night tonight so that's exciting.

22 So, we just need one (1) minute here to
23 get the projector going for the presentation and --
24 and we'll proceed with the Sahtú Harvest Study
25 presentation.

1 One (1) other announcement, that
2 Colville has requested, the Chief has requested, that
3 there could be a -- quiet everyone in the corner
4 there. Thanks. That -- so if there could be a
5 collection for -- to support -- it's Robert, right,
6 that's having troubles, health issues and going
7 through chemo and really struggling and I know what's
8 that like. So it would be wonderful if people were
9 willing to contribute to supporting this family that's
10 struggling. Máhsı.

11 So, just one (1) second while we get
12 set up and I think Janet's on the phone. We maybe
13 could do some testing. And also while we're getting
14 set up Ryan, who's our amazing awesome sound person in
15 the back there, he's got endurance. I can't imagine.
16 He's going to explain a little bit about the
17 technology for long distance presentation.

18

19 (BRIEF PAUSE)

20

21 MS. DEBORAH SIMMONS: So can we hear
22 from you, a little bit of an introduction to yourself
23 there, Janet?

24

25 PRESENTATION BY Sahtú HARVEST STUDY:

1 MS. JANET WINBOURNE (BY PHONE): Hi
2 everybody, and so sorry that I wasn't able to be there
3 with you. It's a little bit weird that you can see me
4 and I can't see you. I think it's kind of a little
5 creepy but let's go ahead with this anyway.

6 Yes, Deb mentioned I've been doing some
7 work in the community. My name is Janet Winbourne and
8 these days I work mostly in the interface between
9 scientific knowledge and Indigenous traditional or
10 local knowledge, because my background is in research
11 methodology, with one (1) foot in science and one (1)
12 foot in different types of knowledge.

13 So I've been doing various projects for
14 the Board since 2012 when Deb contacted me to have a
15 look at the Sahtú Harvest Study because I had worked
16 on the Gwich'in Harvest Study in the past, and this is
17 when this project began, and we've been poking about
18 in the Sahtú Harvest Study files and preparing the
19 results since that point.

20 But many of you know me from other
21 projects as well, like Níio Nę Pę'ne. I was
22 involved in that, and the few things that Deb
23 mentioned as well, and I also helped prepare
24 information for Species At Risk reports, so the most
25 recent Northern Mountain Assessment Report, or status

1 report. I helped prepare that.

2 So I've got my teeth embedded in both
3 those types of research and increasingly in caribou
4 topics. It's because of how things have been going in
5 the Northwest Territories over the last ten (10) or
6 fifteen (15) years.

7 So today I'm going to apologize in
8 advance, but I have a highly technical and overloaded
9 with information slide show. I'm hoping to move
10 through a lot of it quickly as it's background
11 information, some of which I covered with you in the
12 communities over the last couple of years, but for the
13 people that haven't been in those meetings, I wanted
14 to give some kind of a background so we're all on an
15 equal footing.

16 So I'm going to start now, Deb. Have
17 you got full control over the PowerPoint there?

18 MS. DEBORAH SIMMONS: Just -- we have
19 a quick technical thing we have to do. Can you give
20 us one (1) second? Sorry. We realized we had the
21 wrong -- we have the handout file one. You going to
22 just grab the other file? My apologies.

23 Can you kind of give the overview of
24 your presentation while we're wait -- while you're
25 waiting?

1 MS. JANET WINBOURNE (BY PHONE): For
2 sure. So there's three (3) main things I want to talk
3 about today, one (1) that I mentioned we'll move
4 through quickly. It's just a bit of a background to
5 the study, and I can start with that.

6 Then we're going to talk briefly about
7 the assessment we did of the study. Back in 2013, did
8 a bit of an assessment to find out status the study
9 was because there wasn't really any overlap between
10 past staff and current staff at that time.

11 And then we have a statistical or
12 quantitative assessment of the study done by
13 Statistics Canada. We'll talk a little about that.

14 Then we did a parallel assessment of
15 the study in the community, because there's only so
16 much the statistical analysis can tell us, but the
17 communities provide a lot of other very important
18 insight into the results.

19 And then after both of those kind of
20 reviews or assessment processes were completed, we
21 have -- or I have written up the results into a report
22 that I just finished last week.

23 So those of you that are in Colville
24 and Norman Wells know that I was there very recently
25 doing this work, and since November I've been writing

1 the results up.

2 I'm going to skip the Glossary slide
3 because I think we'll want to look at that together,
4 but I'll just talk to you a little bit more about
5 things that you don't really need to see at the
6 moment. So as a reminder --

7 MS. DEBORAH SIMMONS: And before you
8 proceed --

9 MS. JANET WINBOURNE (BY PHONE): Yeah.

10 MS. DEBORAH SIMMONS: Sorry. Can you
11 test to see if there's slightly better sound if you
12 listen -- if you actually speak directly on the phone
13 rather than with your mic, your -- your earphone mic,
14 only because it's a little muffled and...

15

16 (BRIEF PAUSE)

17

18 MS. JANET WINBOURNE (BY PHONE): Okay.
19 You, yourself, are a little bit broken, so if I don't
20 understand you properly -- I think you said the slides
21 are all good, so I'm on Slide 3, the Glossary then.
22 I'll back up one.

23

24 (BRIEF PAUSE)

25

1 MS. JANET WINBOURNE (BY PHONE):

2 Perfect, thank you. Okay. So again I'm going to have
3 to move really quickly because I have a lot of slides,
4 but there's some terms and concepts that I would like
5 us all to be okay with.

6 And the first one is qualitative, and
7 that means more based on context or stories, it's the
8 stories we can tell around numbers, whereas
9 quantitative is really just based on looking at
10 numbers and math.

11 Statistics specialize in quantitative
12 assessment. They are all about the numbers and all
13 about highly complicated math, but they do usually
14 tell us how reliable numbers are.

15 We'll talk about imputed data when we
16 get to that slide. In layman's terms, imputed data is
17 kind of average from other data. So if we need five
18 (5) years of data and we only have four (4), then we
19 take those four (4), we average them out, and we say
20 that's probably a good guess for that fifth year.

21 I know I've been hearing -- I've been
22 on the phone a lot the last few days and I know
23 everybody there is familiar with Total Allowable
24 Harvest, the TAH or harvest limit.

25 Minimum needs level, you may not be as

1 familiar with, but that is something that is in many
2 of the northern land claims from around the time the
3 Sahtú claim was settled, and it was a formula based on
4 statistics and math, so a quantitative assessment
5 mostly. It was to calculate the basic needs people
6 had so that those could be protected. I don't believe
7 it's ever been enacted before.

8 The last two (2) terms are reliable and
9 accurate, and sometimes we use those interchangeably
10 but they're different. 'Reliable' means we can count
11 on something, right, if your friend -- if you can rely
12 on your friend, that's easy.

13 'Accurate' is a bit different.
14 'Accurate' is about can we hit the target. Is that
15 correct, is that exact? 'Reliable' is one (1) thing;
16 'accurate' is another.

17 Now I'll move to the next slide. We
18 covered this a little bit. So the Harvest Study was
19 quite a long time ago now in the Sahtú. It was 1998
20 to 2005. So when Jeff contacted me, I hadn't been
21 involved in the study and we spent some time poking
22 around to find out how the study worked.

23 So I phoned Jodie Snortland
24 (INDISCERNIBLE) and Janet Bezha
25 and Ed McLean (phonetic) who started this study in the

1 Sahtú. She asked some questions. We had people
2 review the data sheets in the Sahtú office to look for
3 errors. Did a lot of checking around in 2013 to see
4 what the status of the study was, and that somebody
5 realized it wasn't finished.

6 So then the next year or two, once
7 someone was found to finish the work because it's a
8 pretty big job, then all the results were processed
9 and sent to Statistics Canada to do that quantitative
10 look at the numbers and tell us how reliable they are,
11 and in the meantime, I wrote up a really detailed
12 report on how the study was done based on what we had
13 found, and then we started doing the community reviews
14 once we had the results from Statistics Canada.

15 So we did two (2) -- one (1) to three
16 (3) day meeting in each community in the Sahtú to look
17 at some of the results and talk about them, and as I
18 said, I finished that in November and wrote the report
19 since November.

20 And move to the next slide. Is
21 everything going okay so far over there?

22

23 (BRIEF PAUSE)

24

25 MS. DEBORAH SIMMONS: Yeah, we're

1 good.

2 MS. JANET WINBOURNE (BY PHONE): Okay,
3 thank you. So first background slides, why was the
4 study done? It was written for the land claims. And
5 how to do the study was also written into the land
6 claims.

7 And the objective was to estimate the
8 total number of animals harvested by Sahtú, Dene, and
9 Métis for five (5) years. And the information was
10 going to be used for wildlife management and to
11 protect people harvesting. There's a little clause
12 pasted in from the land claim there. It's Section 13.
13 You're familiar with that, lots of you.

14 So the next slide, how was the study
15 done? There was a community interviewer in each
16 community. It was a door-to-door survey that
17 attempted to talk to everybody in the community. And
18 the RRCs helped do up a list of harvesters, make sure
19 nobody was missed, and over the course of the study,
20 over eight hundred (800) people took part in it.

21 The next slide just shows you one (1)
22 of the data sheets. I don't know if you remember
23 these, but they recorded the numbers of fish, birds,
24 and mammals, smaller mammals like rabbit and larger
25 mammals like caribou, and then for the large animals

1 they also recorded the -- if it was male or female and
2 an age class for it, and then locations were recorded.

3 So the next slide shows a map, and the
4 map - the mapping wasn't precise locations. The map
5 shows ten (10) by ten (10) kilometre squared grids
6 that were used. So a harvester would just mention a
7 rough location and that ten (10) by ten (10) square
8 would be recorded and not the exact location.

9 Fish were recorded on a two by two
10 kilometre grid. That's shown in the smaller circle on
11 that drawing.

12 So with the data sheet and the map
13 sheet, two (2) types of results were produced by the
14 study: mapped locations of the harvest and then the
15 count of the harvest, which Statistics Canada turns
16 into what we call total estimated harvest, and that
17 information is presented in pages and pages and pages
18 of data tables.

19 I'll show you some -- the next slide --
20 the next slide is Slide 9 and it shows the total
21 estimated harvest for all large mammals in the whole
22 Sahtú for the five (5) years of the study, and this is
23 the type of information that the study was supposed to
24 produce.

25 You can see in Year 1 -- you can see

1 for each year how many caribou, moose, sheep, even
2 muskox were harvested, and then at the end of the five
3 (5) year period there's a mean and the mean is the
4 simplest form of statistics, which is adding all those
5 five (5) numbers together and dividing by five (5) and
6 you come up with an average.

7 So what can we do with those numbers?
8 Slide number 10 asks that question: How can we use the
9 numbers? And it also includes just a little clip on
10 the formula within the land claims, because the land
11 claims tells us what to do with those numbers, and
12 that's where it's shown -- you add up those five (5)
13 numbers, you divide by five (5), you multiply it by
14 the maximum harvest year, then you times it by half,
15 and presto, you have what they call the total
16 estimated harvest.

17 It was complicated. That's why we gave
18 it to Statistics Canada to do it, because I certainly
19 couldn't do it.

20 But what we need to know is -- I'm
21 having some noises. What we need to know is, how can
22 we read the numbers? Can they help us better
23 understand harvesting patterns? Can they help us
24 determine Total Allowable Harvest and that minimum
25 needs level that I mentioned? That's the question.

1 So, what did we do to answer that
2 question? If you go to Slide 11, then we did three
3 (3) things. First I phoned some people who are
4 experts in harvest studies and I phoned some people
5 who worked on the Sahtú Harvest Study and we talked
6 about how well -- what a good job the studies are
7 doing, what people have learned from the past studies,
8 what people are doing now.

9 Talked about that kind of stuff with
10 the experts from different areas and then the experts
11 within the Sahtú, we talked to them specifically about
12 the Sahtú study, whether there were any problems with
13 it, whether it went pretty smoothly, just if there was
14 anything I should know that could affect the results.
15 That's number 1.

16 The second thing we did was that
17 statistical or quantitative analysis from Statistics
18 Canada. That provided one (1) set of recommendations.
19 And then we did the community, or qualitative analysis
20 but we're going to look at those.

21 The next slide just shows you the
22 reports that have been prepared, and Deb, it's
23 animated with six clicks. So the first report you'll
24 see is the 2013 assessment report. That includes the
25 results of the phone calls I made and the work I did

1 to review other harvest studies, as well as the Sahtú
2 study.

3 And then the 2016 Methods Report,
4 that's all the detailed information you need to see to
5 understand how the Sahtú study was done. It also
6 includes the statistical assessment.

7 And then 2020, the Results Report has
8 been going out to the community. Hopefully you got
9 through that one okay?

10 Slide 13 --

11 MS. DEBORAH SIMMONS: Yeah, we're
12 good.

13 MS. JANET WINBOURNE (BY PHONE): -- is
14 a very brief summary of what we learned from the 2013
15 work. And a lot of people have written about this
16 over the last twenty (20) or thirty (30) years,
17 because a lot of these studies are older now, and we
18 noticed that.

19 We know that there are certain things
20 they do a good job of and certain things they don't do
21 a good job of. So some of the problems with them is
22 that they just record kill data. A really simplistic
23 kind of approach to how -- recording how many animals
24 are struck and retrieved, but there's no record of
25 wounding, loss or anything else. They don't record

1 rich data.

2 So there is a spot on the data sheet
3 for people to record observations but not very many
4 observations ever get recorded. They don't record any
5 traditional knowledge. They don't talk about what's
6 going on in the environment. It's really that focus
7 on the kill data, and it's hard to know how accurate
8 they are. We're going to talk about that a lot. So
9 the thing is they're just a snapshot in time.

10 And I know Norman Wells -- this point
11 was driven home in Norman Wells where people kept
12 looking at the results and saying wow, these results
13 would be totally different if you did the study again
14 today. We heard that a lot in Norman Wells in
15 particular.

16 And then the last thing is that we know
17 harvest studies require really good support and
18 participation. If you don't have great participation
19 in the study, they're just not worth doing.

20 I just want to check in with you guys
21 there. I'm moving on to Slide 14. Everything going
22 okay on your end?

23 MS. KIRSTEN JENSEN: I think so.
24 We're on the slide, What have we learned? It's the
25 three (3) reports.

1 MS. JANET WINBOURNE (BY PHONE): Okay.

2 Okay, thanks, Kirsten. I'm on Strengths of the Sahtú

3 Study now. So that's Slide 14.

4 The study was done really well in the
5 Sahtú. It was well-coordinated and there were some
6 really good people working in the communities and the
7 RRCs were quite involved. It was done quite
8 collaboratively.

9 The RRCs -- there was good feedback
10 between the staff of the SRRB and the RRCs at the
11 time, and there was generally, at least at the start
12 of the study, good participation and good
13 communication, and the study resulted in a ton of
14 information. Really there's ten thousand (10,000)
15 records in the database, and they cover over eighty
16 (80) different types of species, or animals. So
17 that's a -- that's a lot of information.

18 The next slide, Slide 15, shows some of
19 the weaknesses of the study. So these are weaknesses
20 that are common to most harvest studies. That is --
21 usually there's a couple of big harvesters in each
22 community that just don't want to take part, so that
23 happened in the Sahtú as well.

24 The studies didn't capture the
25 activities of the women very well, so women's harvests

1 are under-represented in the results. There's no
2 foods that are traditionally harvested by women also,
3 so no plants at all, no berry picking, not even in any
4 wood harvesting is covered by the study. It's really
5 just things with a heartbeat.

6 Then, like other studies as well,
7 people get a bit tired of being interviewed. The
8 community interviewer goes door to door or phones
9 people once a month, every month, for five (5) years.
10 I would get tired of that too. So people stop
11 participating the longer the study goes on sometimes.
12 And then sometimes people have a hard time remembering
13 what they did.

14 Now, that's not usually true for moose
15 or the big animals, but it's really true for fish. If
16 somebody goes to a fish camp for a couple of months
17 and then they get interviewed by the community
18 interviewer when they come home, they are unlikely to
19 remember their fish harvest with perfect accuracy.

20 And it's kind of the same with birds
21 sometimes, depending on how the community hunts ducks
22 or even ptarmigan. It's sometimes harder to get good,
23 accurate records of the smaller critters.

24 So the next slide is Slide number 16,
25 and it's about the statistical or the quantitative

1 analysis. So Stats Canada was able to tell us how
2 good are the numbers, and that's pretty much all it
3 could tell us. But what Stats Can figured out was
4 that it mattered if the timing of the study differed
5 between the Sahtú communities, and this is something
6 that I hadn't really thought about. We'll talk about
7 that a bit. That word "timing" is highlighted in blue
8 because it's important here.

9 And then the study was continued for an
10 extra two (2) years beyond the five (5) that were
11 required by the land claim, but then what started to
12 happen was people really got tired of being
13 interviewed, and so the study was done a shorter list
14 of harvesters and people were interviewed once every
15 three (3) months instead of once every month.

16 But now -- and you can think about what
17 I just said about remembering a fish harvest, and if
18 an interviewer is only coming by once every three (3)
19 months now and they miss you once, they might not see
20 you for six (6) months. How well are you remembering
21 that fish harvest six (6) or seven (7) months down the
22 road? Probably not as well if you didn't write it
23 down in a book or something. So that problem of
24 people forgetting what they harvested became a bigger
25 problem in the last two (2) years of the study because

1 of how the study was changed.

2 Slide 17 talks about that timing issue.
3 So this is a hugely complicated table and it took me a
4 very long time to understand it. It's okay to be
5 confused. There's just a couple of take-home messages
6 here.

7 So you can see the last two (2) years
8 on the table, Year 6 and Year 7. I've got those in
9 italics and they say low response rate for Fort Good
10 Hope, Déliņę, and Tulin'a.

11 What Statistics Canada pointed out to
12 us was that when the study changed in the last two (2)
13 years, it produced results that they don't consider
14 reliable for those three (3) communities for those two
15 (2) years, so we couldn't use them. They're there if
16 you need them but they're not considered reliable.

17 So then we have to look at the first
18 five (5) years of the study, however, in the top row
19 there for Year 1, you see that there are some blue
20 numbers, that April 1998 to March 1999. Hopefully you
21 can see the slide.

22 Year 1, four (4) communities started
23 the study in April 1998. Déliņę didn't start the
24 study until January 1999, so there's a nine (9) month
25 difference in study timing, and according to the land

1 claim we need five (5) years of data to be able to
2 inform a minimum needs level and to make comparisons
3 across communities.

4 So you say, well, technically we do
5 have five (5) years of data, but they're not exactly
6 the same years for Délinçę. So you have to compare
7 apples to apples. You can't compare April 2001 to
8 April 2002 and hope that the results are the same.

9 It's a little tricky for me to explain
10 this, so I'm going to leave a lot of it for questions
11 after if you want more detail or direct you to the
12 Methods Report, but the main -- the take-home message
13 is to be able to have five (5) full comparable years
14 for all the communities, that data for nine (9) months
15 in Délinçę has to be imputed. That's that imputed
16 word.

17 So we took -- Statistics Canada, not
18 we, they took the four (4) years of data we had for
19 Délinçę that matched the data in the other communities
20 and they took the averages of those four (4) years'
21 results and they culled the data for the first year
22 for Délinçę.

23 The data that's in blue in that table
24 is the data that had to be created by doing that on
25 the other four (4) years of information. It's not

1 actual recorded results from Déliṇḡ, but that was the
2 only way that we could get the five (5) comparable
3 years of data to be able to meet the requirements of
4 the land claim, so we considered that a reasonable
5 thing to do at the time.

6 The next slide is Slide number 18, and
7 it just reinforces the take-home messages from that
8 very complicated and technical table, saying that the
9 statistical analysis told us that we should not use
10 the information recorded for 2004 and 2005 for three
11 (3) of the communities, Fort Good Hope, Déliṇḡ, and
12 Tuliṭ'a. The data for those last two (2) years of the
13 study are considered unreliable by Statistics Canada.
14 They don't want to use them in important decisions or
15 important calculation.

16 The next point says there are five (5)
17 good years of data for each community individually,
18 but not across the same time period for the whole
19 Sahtú. So to get that, they had to impute nine (9)
20 months of data for Déliṇḡ.

21 Moving right along because it gets more
22 interesting, I promise, unless you're a stat person
23 then that was really interesting.

24 So, the recommendations are when you go
25 to use the information from the Sahtú Harvest Study,

1 just those first five (5) years should be used if you
2 need to calculate a minimum needs level of a Sahtú-
3 wide level, but if minimum needs levels are calculated
4 by communities or districts, then the data that's the
5 real data, so not imputed data for Déliᑎᑎ. There's
6 the example.

7 Déliᑎᑎ -- if Déliᑎᑎ ever needed to
8 calculate a minimum needs level for just Déliᑎᑎ, you
9 wouldn't use that blue data. You'd use the other four
10 -- five (5) years of data.

11 And then the last point is that in that
12 land claim calculation, there's a thing called a
13 maximum harvest year. That should never be the year
14 that that data was imputed.

15 So again, this is all in the Methods
16 Report because it's incredibly detailed and
17 persnickety in my mind. It's not my area of
18 speciality. But you can look at it in the Methods
19 Reports if you need more information.

20 The Stats Can work helps us know which
21 numbers are reliable. So what were the results of
22 that statistical analysis? On slide 20, I have a big
23 check mark because, according to Statistics Canada,
24 yes, the numbers are good to go.

25 And this is the place where most

1 harvest studies -- all harvest studies basically have
2 stopped in the past. Once they get the okay from the
3 statistical analysis or the look at the numbers, then
4 they write their final report, they put the data
5 tables in it, and it's published.

6 But we didn't stop there. We decided
7 numbers are numbers, and we needed a story around the
8 numbers to find out how good they were. So the next
9 slide points out what a statistical analysis -- what
10 can't Stats Canada tell us? It's quite a bit.

11 Stats Canada doesn't know who didn't
12 take part in the study and what were their harvesting
13 levels like. Stats Canada can't tell us was there
14 anything unusual going on at the time of the study
15 that we should know about? They can't tell us do
16 those results really represent actual harvesting
17 that's going on in the communities, and do they still
18 represent harvesting that's going on in the
19 communities? Because now the study is fifteen (15),
20 twenty (20) years old, is it still relevant?

21 So those were some questions that we
22 could take to the communities, and we decided to do
23 that.

24 Slide number 22 shows a group of
25 harvesters in Fort Good Hope looking at some mapped

1 results with Deb. We're not going to talk a lot about
2 the review of the maps because the mapped information
3 is quite strong. We got quite good feedback about the
4 mapped information, and people do use the mapped
5 information and find it very valuable.

6 Our question was more about how
7 valuable do people find the numbers. So harvesters
8 can tell us more than Statistics Canada can how
9 accurate or precise the results are and if they really
10 are a good reflection of the harvesting that goes on
11 in the community.

12 And this work is okay as context, even
13 as written into the land claims. The land claims
14 suggest that consultation is an appropriate part of
15 considering needs levels. So even the land claim says
16 it's not just about the numbers, but providing a
17 context or interpretation of those numbers can be very
18 helpful. So that's what we did.

19 The next slide is slide number 23. And
20 in each community, we tried to get about ten (10) or
21 twelve (12) harvesters. People that had -- had taken
22 part in the study were our sort of target audience.

23 And then we tried to get the community
24 interviewers to come as often as they could as well
25 because the community interviewers have sort of an

1 overview of how the study went. And the harvesters
2 have a real boots-on-the-ground knowledge of what the
3 results should look like in their mind.

4 So we talked to harvesters and
5 community interviewers as much as possible, and we
6 asked, how do the results look to you? Do they look
7 reasonable for that time period? And if not, why not?
8 What other things were going on that might have
9 influenced the results? Were there any people that
10 didn't take part that maybe really should have taken
11 part? -- yeah, just looking for other possible things
12 that might have affected the study.

13 And now I'm going to show you just some
14 sampling of the results just so you have an
15 understanding of -- this stuff is kind of new.
16 Nunavut's given a little bit of this, and it's really
17 important for me that people understand how much we
18 learned in the communities.

19 So the next slide is just -- we're
20 going to do quick little samplings of what came out of
21 each community review and give some examples of what
22 we saw.

23 So Colville, it very quickly became
24 apparent people noticed, hey, the results in the first
25 year or two (2) of the study are way higher than all

1 the other years of the study. We started to look
2 about -- at the -- that across fish, caribou,
3 ptarmigan, black ducks, you name it.

4 We saw this being a pattern, so I asked
5 them what was going on in the community at the time.
6 And people in Colville told me in 2001 the winter road
7 construction started. There was increased exploration
8 and drilling activity for three (3) years of the
9 study, and at that time, that's when the wage economy
10 really started to take off in Colville.

11 This affected the study. I am 100
12 percent convinced. Most studies do show a bit of a
13 drop-off after the first year or two (2). We call
14 that the honeymoon effect where, when the study is
15 being promoted at the beginning, people are like,
16 sure, I'll take part.

17 But then the longer the study goes on,
18 the less interested people are in taking part. But I
19 could tell by looking at the Colville results with the
20 community that something else was going on in
21 Colville.

22 So if you look at slide number 25, this
23 shows fish harvests. It's a main species. There's
24 one (1), two (2), three (3), four (4), five (5), six
25 (6), seven (7), eight (8) species there. Oh, one is a

1 species category, so seven (7) species.

2 Anyway, this is the pattern that we
3 were seeing in the Colville data, and this one shows,
4 you know, a catch of over four thousand (4,000) lake
5 white fish the first year, and then it drops down to
6 three hundred (300) by year 7 of the study.

7 You can see a lot of those species just
8 flatline, and we saw this across, like I said, all
9 categories of data. So we saw this with large
10 mammals, small mammals, birds, and fish. For the
11 first year or two (2) of the study, the numbers were
12 fairly high, and then for the rest of the study, the
13 numbers were often zero. So as a scientist, that
14 doesn't look like very good data to me.

15 The next slide is slide number 26. So
16 my recommendations, having worked with the data a lot
17 and worked with Statistics Canada a lot, I would say
18 that, because that -- all that stuff was going on in
19 Colville during the time of the harvest study, the
20 results probably aren't a really good reflection of
21 what actual harvesting patterns looked like in that
22 community.

23 I think that was a unique period of
24 time in Colville's history when things were really
25 changing, and the harvest study happened to capture

1 that.

2 So I don't know how well it represents
3 harvesting that was taking place before that or after
4 that, but I do feel, after seeing so many tables with
5 so many zeroes in them for Colville, I don't -- I
6 wouldn't feel that those numbers are accurate.

7 I suspect they are not accurate, and I
8 -- I heard that loud and clear from the community that
9 all the zeroes they were seeing in the -- in the
10 tables, there's no way those could be accurate
11 results.

12 So Statistics Canada didn't pick up on
13 that, but I think it's really important to know that
14 if those numbers were ever going to be used in
15 important decisions like minimum needs level
16 calculations.

17 (INDISCERNIBLE). Délıne. What did we
18 learn in Deline? Oh, the pattern was really similar
19 to Colville Lake where it just really dropped off
20 after the first year or two (2).

21 There were some factors there. Some
22 people refused to participate. There was some
23 suspicion about the study. Both of those things were
24 true in Colville as well. Some data sheets were lost,
25 and all those factors would result in the harvest

1 estimates being lower than actual.

2 However, in Déline, we did hear that
3 some of the results did seem accurate. People said
4 barren-ground caribou, muskox, and black bear harvest
5 estimates seemed good. Boreal caribou and moose
6 numbers seemed too high, fur bearer numbers seemed too
7 low, some fish were okay, birds didn't look good.

8 I'll show you a bird slide next. Slide
9 number 28 --

10 MS. DEBORAH SIMMONS: Okay, but before
11 you keep going --

12 MS. JANET WINBOURNE (BY PHONE): --
13 shows the black duck harvest.

14 MS. DEBORAH SIMMONS: -- before you
15 keep going, Janet, just to note that you're now over
16 time, so, for the half-hour presentation. We had a
17 little bit of delay in start-up, I realize, so is
18 there a way that maybe you could summarize a little
19 bit more? I just want to make sure there's time for
20 questions.

21 MS. JANET WINBOURNE (BY PHONE): Yeah,
22 I know. We started late. I'll try to go quickly.
23 You can see the pattern in the black duck graphs,
24 right? First year, high; next year, low.

25 Next slide is 29. So my

1 recommendations for the Délı̄nę data, so some of it you
2 can use, but make sure you look at all the information
3 that we heard from the community before you use that
4 data. So caution should be used before looking --
5 using the Délı̄nę data.

6 The next slide is slide number 30.
7 Fort Good Hope, we had different results. Fort Good
8 Hope, most people felt that the data were quite
9 accurate for most types. There were some problems
10 with -- on bird harvest and some problem with some
11 rabbit harvest numbers. Otherwise, the data in Fort
12 Good Hope looked okay.

13 Slide 31 shows the moose harvest in
14 Fort Good Hope, and you can see it's all kind of
15 hovering around the same level and even going up a
16 bit. So we don't see that drop-off that we saw in
17 Délı̄nę and in Colville.

18 Slide 32, there's recommendations for
19 Fort Good Hope, but they're harvesting activities are
20 likely captured better by the harvest studies. And I
21 think part of the reason for that was Michel Lafferty
22 worked on the study throughout the whole seven (7)
23 years of it, and continuity in the community
24 interviewer is really, really important. Continuity
25 in how the study is carried out is really, really

1 important.

2 The next slide is slide 33. Norman
3 Wells actually had fairly good results as well
4 according to the community. People said a lot of the
5 results looked pretty good, but there were specific
6 problems with the barren-ground caribou, woodland
7 caribou, some fish and bird species that didn't seem
8 great.

9 The main point in Norman Wells, like I
10 mentioned earlier, was that people didn't feel like it
11 represented today's harvesting whatsoever.

12 So slide 34 just shows the -- the
13 mammal harvest in Norman Wells, and when people saw
14 that pie chart and it shows like 62 percent of the
15 mammal harvest is barren-ground caribou, everybody in
16 Norman Wells said, oh, that's not true anymore.

17 So the harvest study results were good
18 there, but people are pretty strongly telling me that
19 they don't represent what's going on today in Norman
20 Wells.

21 I'm on slide 35 now, and it just
22 mentions that the results are probably good for Norman
23 Wells, but not a good reflection of what's going on
24 there today.

25 Slide 36 is Tullit'a. Tullit'a had mixed

1 results. Most of the large mammal harvest estimates
2 were said to be strong, and problems with bird and
3 fish harvest.

4 We'll skip slide 37. It's very
5 technical. I don't feel like we have time to look at
6 it properly, so we'll move to slide 38.

7 The recommendations for Tuli't'a were
8 that there's real variability in the accuracy of the
9 Tuli't'a results. So again, if people want to use the
10 results, they should be used alongside what we heard
11 from the community.

12 So next slide is 39, and we go back to:
13 Did the study meet the land claim objectives? And the
14 objectives were:

15 (1) Can the information be used to
16 better understand harvesting patterns? I give that a
17 big check mark. Yes, number 1 was met.

18 Number 2: Can the data help in
19 determining Total Allowable Harvest and minimum needs
20 levels? That one, I give it a yes and a no. I --
21 we've just quickly gone through some of the numbers
22 are accurate; some of the numbers are not accurate at
23 all.

24 So I would suggest that if people want
25 to use the numbers, you -- you look at the community

1 reports, you look at the community information that
2 provides insight into the numbers before they are used
3 for anything at all. We learned a lot in the
4 communities.

5 So based on that, I talked to the Board
6 about my findings, and they suggested that the
7 communities should be owning this information, and it
8 should be up to the communities about how the
9 information is distributed and who the information is
10 distributed to.

11 So I produced the results in five (5)
12 separate reports, one (1) for each community, and they
13 are in control of the distribution of those reports

14 Slide 40. I'm almost done. Slide 40:
15 What did we learn? I actually really had fun doing it
16 because I really like talking to harvesters about
17 harvesting. I find people get engaged very quickly.

18 And, Walter, if you're in that room,
19 you know what it is, right? -- like doing -- sitting
20 down with harvesters to talk about harvesting for
21 three (3) days. It's what harvesters like to do, and
22 it's not that far removed from what they do do.

23 So we had a lot of -- I feel like we
24 had a lot of fun in the meetings. And then we -- we
25 gained this -- their picture, right? Like nobody's

1 really looked at harvest studies in that way before to
2 provide a story to the numbers that can reflect on
3 their accuracy and in a way that goes beyond the
4 statistical analysis.

5 We also learned that issues with
6 methods affect participation. So as I pointed out,
7 you have to have good participation to have good
8 harvest study results. It's super important in any
9 kind of harvest monitoring to have really good
10 participation.

11 We learned alternate things. Like
12 there's real diversity in people's food systems. They
13 were harvesting over eighty (80) different species,
14 and they all did it at slightly different timings and
15 in slightly different ways. And the diversity was
16 really fantastic to see.

17 And Doug pointed out that people are
18 already monitoring and regulating with their
19 harvesting activities. They're already talking about
20 what's going on with the animals and how many caribou
21 they're getting. That's going on as part of the food
22 harvesting system in the communities.

23 So overall, I would say that the count-
24 based surveys has been -- has some kind of crippling
25 weaknesses for determining something important like a

1 regulation system for needs levels or even for
2 informing a TAH without the story around the numbers.

3 I mentioned already that we -- the --
4 the map data that's being used had skipped, some of
5 the mapped information. And just to mention that
6 there are a lot of -- a lot of restraints in the data
7 apart from the mapped results. The communities were
8 interested to see the broad trends, saying, oh, yeah,
9 that looks different now. And now we get more
10 (INDISCERNIBLE), and they're really very different.

11 So looking at trends over time, the
12 studies are good for that. And the seasonal data we
13 collected or processed is really good as well.

14 If you skip to slide 44, that just
15 shows caribou harvesting patterns in Deline. And
16 every time that I put up a graph like that, people
17 told me, yeah, that looks right. That's exactly when
18 we get caribou, or that's exactly when we get black
19 ducks.

20 So the study did a really good job of
21 seasonal information, with the mapped information,
22 with showing people's composition of harvesting. Like
23 slide 45 is another pie chart. That's for the whole
24 Sahtú.

25 If you break this down by community,

1 the results are really different, really different.
2 So you can have a glance, get a picture of the
3 community's harvesting patterns by presenting the
4 information like that. Ah, I'm going so fast.

5 Slide 46. Just another thing we did
6 with the data was --

7 MS. DEBORAH SIMMONS: Can you just --

8 MS. JANET WINBOURNE (BY PHONE): --
9 represented the seasonal harvesting patterns --

10 MS. DEBORAH SIMMONS: -- put that --
11 we're a little bit lost, Janet. Can you tell us the
12 title of the slide?

13 MS. JANET WINBOURNE (BY PHONE): Where
14 are you?

15 MS. DEBORAH SIMMONS: "How can the
16 mapped results be used?" We got lost, sorry.

17 MS. JANET WINBOURNE (BY PHONE): Yeah.
18 Skip all the map stuff, so go to slide 44.

19 MS. DEBORAH SIMMONS: Oh, we lost the
20 numbers somehow. Okay. What's it called?

21 MS. JANET WINBOURNE (BY PHONE): Four
22 (4) -- slide 44 is the graph of the seasonal
23 harvesting patterns of caribou by Deline.

24 MS. DEBORAH SIMMONS: Okay.

25 MS. JANET WINBOURNE (BY PHONE): It's

1 like a blue and green --

2 MS. DEBORAH SIMMONS: Yeah. That's
3 the --

4 MS. JANET WINBOURNE (BY PHONE): --
5 and yellow graph.

6 MS. DEBORAH SIMMONS: -- that's the
7 one you just had up with the pie. Yeah. Good. Got
8 it.

9 MS. JANET WINBOURNE (BY PHONE): You
10 can skip to the pie if you want, as long as people
11 heard me say that the seasonal data is strong and the
12 mapped data is strong. The composition of data is
13 strong. I'm looking at the seasonal round now, and
14 that is slide 46, just showing -- another way of
15 demonstrating what people are harvesting and when
16 they're harvesting it.

17 But then I'm on the last slide, which
18 is the conclusion, and that's slide number 47. Are
19 you there?

20 MS. DEBORAH SIMMONS: Yeah.

21 MS. JANET WINBOURNE (BY PHONE): Okay.

22 MS. DEBORAH SIMMONS: Yeah.

23 MS. JANET WINBOURNE (BY PHONE): Just
24 a wrap-up slide to say that harvest studies do provide
25 a ton of information, and I feel like they haven't

1 been used very effectively in the past because we've
2 only been looking at the numbers.

3 And there's a lot more you can do with
4 the numbers and a lot of other types of research
5 questions that you could look at using harvest study
6 data. So I just gave a little sampling of some of the
7 other ways the information could be used.

8 And we're going to do more work with
9 the communities. There's the plan that I can
10 collaborate with the SRRB and the communities to ask
11 them: What do you want to do with the data? You know,
12 are there things we can do with it that are helpful
13 and useful?

14 And then just -- these -- the
15 recommendations come from me because again Statistics
16 Canada, as far as they're concerned, the numbers are
17 fine. But I feel that that really narrow, focussed
18 look at the count data without a real consideration of
19 the accuracy or representativeness of the data is a
20 real weakness and shouldn't be overlooked anymore.

21 People have overlooked that with
22 harvest studies for a very long time, but we live in a
23 different time now, and I think we know that there's a
24 much more complex picture than can be presented just
25 by looking at those -- those numbers.

1 So my strongest recommendation is to
2 not use or consider the data from the study in
3 isolation from the data from the communities. So
4 everything people told us about the information needs
5 to go hand in hand with the information for it to be
6 considered more widely.

7 The last point is just that the methods
8 and the monitoring programs, with full support, always
9 produce the best results. And the harvest study was
10 just another example of that.

11 The last slide says máhsı, particularly
12 to the harvesters, but also the RRCs and the past
13 staff of the -- the harvest study and the current
14 staff of the SRRB for helping coordinate all this. It
15 was a lot of work, but I think it was really
16 worthwhile. That's the end.

17 MS. DEBORAH SIMMONS: Thank you. And
18 the internet held out the whole entire time. It's
19 amazing. So now we turn to questions.

20

21 (BRIEF PAUSE)

22

23 QUESTION PERIOD:

24 THE CHAIRPERSON: Okay. Questions from
25 the panels, starting with Colville panel.

1 GRAND CHIEF WILBERT KOCHON: Not really
2 a question. She's drinking coffee, so maybe she's not
3 listening. Just -- just when you seen that drop, 2002
4 on the harvest study, is that stored -- we just put a
5 new store in and the freezers came in, so a lot of
6 people started buying the store-bought food.

7 And we -- we didn't stop eating fish
8 and meat, all that stuff. We still live on that, and
9 I think it's hard to live off just the store itself.
10 So just to answer that question, seemed like a big
11 drop, but -- and -- and all activities picked up then
12 for a while, but the new co-op was built.

13 Our sales in the small store that --
14 our sales are at 1.4 million, so that's -- that's a
15 lot of stuff buying from just that little bit of
16 people. So you see what -- how the freezers and that
17 really changed people's lives and how they live the
18 lifestyle. So that answers your question right there
19 when you said there's a big drop.

20 And a lot of the numbers I look at are
21 not very accurate because I know myself, I know what I
22 get every year. I've trapped for about -- I'm still
23 trapping, and I probably trapped about forty (40)
24 years now.

25 And every year, I always average around

1 -- thirty (30) years are good and ten (10) years
2 sometimes. I'm always busy, so never really had that
3 chance, but I want to give you that number. You got
4 to earn it.

5 What I'm saying, when you earn, is that
6 people have to earn -- you have to earn the trust with
7 the people. And a lot of times, when they get
8 information, it's used against you. And that's what
9 we out and -- and that's the reason why a lot of
10 people didn't really want to give their information.

11 And after 2000, a lot of dog teams --
12 they stopped using dog teams then, too, so that's
13 another result from that.

14 And right now -- at that time, we used
15 to have -- mostly everybody had a dog team; now only
16 one (1). That's -- that's my brother-in-law, that's
17 it.

18 So, we see the big difference in the
19 fish drop and -- but people still fish year-round.
20 And -- and we eat meat -- meat year-round. So, I'm
21 just going to tell you that and -- and just a comment.

22 And that food security for us is good
23 on the land. I'm just waiting for translators.

24

25

(BRIEF PAUSE)

1 GRAND CHIEF WILBERT KOCHON: And, as
2 you can see in the store, you buy something, it's
3 pretty expensive. Even a little bag of -- I guess
4 you've seen it yourself and -- but paycheque to
5 paycheque, that's all. And -- and it's pretty hard to
6 live on just a start so. That's why caribou's
7 important to us. All animals are important to us.

8 And when we do the study, I think we'll
9 probably have to start doing the study ourselves after
10 we start working with ENR and SRRB, I guess. And --
11 and if we think something's wrong, then we'll -- we'll
12 tell you, but everything's pretty well, so I won't say
13 nothing now and -- but it's good.

14 But I want to work together down the
15 road. And like I said when I first opened up my
16 presentation, the water here is so clear, so pure that
17 it can heal sicknesses. That's I want to keep it.

18 And we're pretty silent about a lot of
19 the other stuff because we don't want people to know
20 too much information given out to public. Big
21 country. Lots of wildlife.

22 Elders have always said don't show
23 everybody where all the good spots are. We just -- we
24 always point to the side a little bit. And -- and
25 it's good because we have a lot of special air like

1 Chief said, almost better than Hawaii, he said, out
2 there when you're out there. Máhsı.

3 THE CHAIRPERSON: Okay. Thank you,
4 Wilbert. No more from Colville?

5

6 (BRIEF PAUSE)

7

8 THE CHAIRPERSON: Okay. We'll move on
9 to Deline panel.

10 MR. WALTER BEHZA: Máhsı, George. The
11 -- I've looked at that, read the -- the study that Jan
12 -- you know, that Janet did a lot of work on it. And
13 I thank her for that. Finally, we -- we have some
14 kind of analysis of the -- the data that was correct -
15 - collected during those years.

16 Deline -- if you notice, Deline started
17 -- and just one (1) more. We have a huge delegation
18 for the -- the public hearing, so any of the -- you
19 know, the RRCs and the -- the members that came here
20 want to -- want to speak to this, they can, as well.

21 The -- Deline started a year later.
22 They didn't -- they didn't start at the same time.
23 And the data, I -- I remember going through the data
24 many, many years ago about some of the harvest that's
25 going on.

1 Remember 2005 -- between 2000 -- or
2 1983 and 2005, both the Bluenose East and the
3 Bluenose West were in Deline, so there was -- there
4 was a lot of harvesting of caribou. And it sort of
5 skewed to one (1) side if you take the -- the five (5)
6 years.

7 There's one (1) -- one (1) year that
8 Deline harvested a little over seventeen hundred
9 (1,700) caribou in there. And remember, if you look
10 at the -- like Wilbert was saying, the amount of
11 people that are in Deline, the ones that are
12 harvesting, and that's a lot. That is a huge number.

13 But one (1) of the things that --
14 that's really important is can we use the data. And,
15 Janet, you mentioned that you recommend that you not
16 use 2004 and '05, not -- not use it for decisions.

17 I think that's a really good caution
18 there. I -- I think that's -- that should really -- I
19 think that would help me. I know what those numbers
20 are. But those numbers are still -- you can use it
21 for a lot of other things.

22 And like Wilbert was saying, there's
23 always -- you know, the -- the people themselves can
24 continue with some of this stuff, it doesn't have to
25 be just the -- the SRRB.

1 And then a big one that just came to
2 mind here when you were doing the -- the presentation
3 is the amount of trade. And I -- I should have caught
4 that right away. There's always trade going on with
5 Colville Lake. And we don't really have a handle on
6 that.

7 And right now, I -- I wouldn't have a
8 clue how much meat Colville Lake -- or ourselves as a
9 delegation are going to bring back. But Colville Lake
10 and Deline have -- have had trade, and that's always
11 been going on.

12

13 (BRIEF PAUSE)

14

15 MR. WALTER BEHZA: So, I -- I don't
16 want to -- you know, if we have any more questions,
17 I'm sure we -- we'll -- we'll put it -- I'll pull it
18 down and make sure that it's passed on.

19 I don't have any more questions, but
20 can you maybe give thirty (30) seconds if anybody from
21 Deline wants to -- that wants to just ask questions
22 because we have, like I said, a huge delegation. And
23 we have all kinds of RRC people here, as well, so.

24

25 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

1 MR. WALTER BEHZA: If you want to say
2 anything to Janet, Deline, about the wildlife, what we
3 harvest that they had written down that she's talking
4 about. She's presented. So -- so if there's anybody
5 that wants to say anything from Deline...

6

7 (BRIEF PAUSE)

8

9 ELDER LEON MODESTE: Thank you. This
10 is Elder Leon Modeste, from Deline. We -- we are
11 listening to you while we're watching you. And we did
12 remember you being in Deline -- or in the Sahtú.

13

14 (BRIEF PAUSE)

15

16 ELDER LEON MODESTE: When we are -- or
17 how -- how we are to be Dene and how we travel with a
18 wildlife -- and so for -- and we did talk to you about
19 this.

20 I don't know if she can -- she can
21 (INDIGENOUS LANGUAGE SPOKEN). And you have heard us.
22 And you -- you had re -- reintroduced our information
23 to us. If you can hear me, I'll say hello, sister.

24 I -- I have mentioned a whole bunch of
25 things, but -- but I'm going to re -- revise it. And

1 I have -- I know that you've been come -- had come to
2 the communities and you have reported back to us on
3 this -- this information that you have gathered.

4 And how us, we work together, and we
5 are like one (1) people. We -- we are all the same
6 people. And all the information that have -- you have
7 gathered and started to report to us, I am very
8 grateful.

9 I -- I wanted to say this to you for
10 the children. And the young people had spoken to us,
11 and they talk about their future. I wanted to say
12 this to you.

13 As the -- we are here to give
14 information to -- to the -- to the young people. They
15 -- for us, Dene people, all people that are here for -
16 - we are here to help each other on -- on what we eat
17 and what we harvest and how we hunt and how we help
18 each other, the Inuvialuits, and all the people that
19 are here.

20 We are here -- here to feed each other.
21 And if we do that, then it will be very -- we will be
22 very well fed. I wanted to say this to you. I wanted
23 non -- including the Aboriginal people and non-Aborig
24 -- non-Aboriginal people, you have to stay together
25 and talk with each other.

1 And the information that you have
2 relayed back to us -- and maybe sometime in the future
3 you can come and talk to us. And then it would be
4 really great if you have come to see us.

5 And this is all what I'm going to say.
6 But my people, let us help each other, all of us,
7 because we have -- we feed each other. People that
8 have -- can -- can't be helped, let us help them.

9 We are -- and we also have to help each
10 other through our prayers. If we don't help each
11 other, we will be -- all be very, very pitiful and --
12 and we will be very sad.

13 And so that it does not happen, they
14 are talking of -- these young people that are here had
15 talked to us about what they want, and we have to help
16 each other, all of us, so that they can have a
17 brighter future for themselves.

18 We have to help each other and love one
19 another so that that would work for them. We cannot
20 be against each other; it is not correct. That is
21 what I wanted to say. And I'm thankful. And I thank
22 you for talking to us.

23 And -- and I know that it is difficult
24 to talk to you because it's on Skype. And -- and it -
25 - there is a long pause bet -- between us, and so I

1 hope that you have heard what I've said.

2 And maybe sometime in the future, maybe
3 you can do a full report to us personally so -- and I
4 want everybody to help one another. Thank you.

5

6 (INTERPRETATION CONCLUDED)

7

8 THE CHAIRPERSON: Okay. We'll move
9 on.

10 MS. DEBORAH SIMMONS: Janet, do you
11 want to respond to the Elder?

12 MS. JANET WINBORNE: Just a quick
13 little note to say máhsı because I think Leon's heard
14 the undercurrent of what I was trying to say even
15 though I was talking about numbers.

16 I think the study helped us learn
17 something about how the community does rely on the
18 land but also rely on each other. And the sharing
19 aspect is very, very important.

20 And even though I -- I feel like there
21 are some problems with the numbers, as I told you
22 about, I feel like there's some interesting things
23 that you could use the harvest study for, and we can
24 do that in collaboration.

25 And I think the promise I heard from

1 the youth that spoke yesterday is just super exciting.
2 There were a few women that spoke in particular
3 yesterday. And I -- I feel like there's so much
4 potential.

5 So, you can use this just as another
6 tool to help you to remain grounded in your own
7 traditions and values and use this as a tool. So,
8 thank you for your comments, Leon. Máhsı.

9 THE CHAIRPERSON: Okay. We'll carry
10 on then to Fort Good Hope.

11 MR. FRANK T'SELEIE: Máhsı.
12 (INDIGENOUS LANGUAGE SPOKEN). I'm Frank T'seleie, RRC
13 Dehlá Got'ine, Fort Good Hope. I'm listening
14 throughout here the meetings. And the meeting really
15 addresses matters at the technical level where numbers
16 matter to technicians.

17 But I really feel like I'm asking
18 questions to the wrong person because my questions
19 really relate to policy and perhaps legislative
20 development. And questions are really directed, I
21 think, at a senior level.

22 However, I do have one (1) question.
23 As we've heard here, many of our people are reluctant
24 in giving information and that, in perspective, the
25 view of information being used to -- against them and,

1 therefore, reluctant in giving information.

2 And I'm wondering, like, across the
3 North, a lot of the management and -- and wildlife and
4 other matters are based on either through our co-
5 management boards, under where land claims are
6 settled, and other areas are -- management are based
7 on self-government agreements, and other areas are
8 guided by the treaties.

9 And thinking down the road, like, we've
10 been listening to the youth here, the end result of
11 all those different types of managing wildlife under
12 different legislative and/or agreements, how do you
13 see the end result down the road of how wildlife is
14 being managed?

15 But as for ourselves at -- at the
16 community level, we have really great knowledge of the
17 wildlife, the habitat, the geography, the -- great
18 knowledge of -- of where these -- how -- how to manage
19 wildlife on the land.

20 And given that, we will continue to --
21 to work with our harvesters (AUDIO CUT OUT) level, on
22 the traditional level and -- and continue to -- to
23 follow these developments.

24 But my inkling at this stage is that we
25 are also engaged on governance discussions and where

1 these matters overlap in some area. And we, as RRC,
2 don't have the authorization to -- to address that in
3 -- in the governance discussions.

4 And, you know, if -- if the RRCs are
5 going to become eventually, or if it is stated in the
6 agreement that it becomes the main instrument for wi -
7 - managing wildlife in our area, then I think we can
8 probably build on that.

9 And -- but my -- my question is, how do
10 you see the end result of all these discussions that
11 are going on? Thank you.

12 MS. JANET WINBOURNE (BY PHONE):

13 Everyone -- everyone knows that's a giant question,
14 so. And -- and I'm -- I am but a techno ethno
15 biologist but I'm going to give you my opinion.

16 And I try to be patient, which isn't
17 easy for me because I'm an Aries, so I want change and
18 I want change yesterday. But if we have a quick look
19 at the governance history in Canada, the structure is
20 shifting.

21 And I think we've learned a lot from
22 all those difference forms of governance that you
23 mentioned, whether it's co-management, treaty based,
24 self-government based. We're learning about these
25 different models, right, and we're learning which

1 pieces work and which pieces don't work.

2 But at the end of the day for me, the
3 communities, you're right, have not had the authority
4 to make the decisions that impact them the greatest.

5 So, I see in my view of the world an
6 ability for the communities to have more authority
7 over the decisions that affect them. The tricky bits
8 will be working out neighbour-to-neighbour
9 interactions.

10 So, maybe what you want for your
11 community might differ from what the people in the
12 community down the road want, but those arrangements
13 have been worked out in the past, and I'm certain they
14 can be worked out again in the future.

15 So, I'm a strong believer in the people
16 who live in the land base having a greater measure of
17 authority over the decisions that affect them instead
18 of it coming down in the colonial model that Canada
19 imposed a hundred and fifty (150) years ago.

20 So, I think we're in a time of change
21 and there's some of this happening. And then it'll
22 come together in a way that suites each region. I'll
23 stop because Frank and I should have coffee one day.

24 MR. FRANK T'SELEIE: Máhs1.

25

1 (BRIEF PAUSE)

2

3 THE CHAIRPERSON: Okay. Thank you,
4 Frank. We'll carry on then to Tulit'a. Or you had
5 some more? Oh, okay, Tulit'a.

6 MR. GORDON YAKELEYA: Good morning.
7 Máhsı. I guess I have a few questions, but before I
8 get to it, I just wanted to make some comment anyway.

9 One (1) of the ones I wanted to say,
10 this information that we're gathered -- the
11 information of the study harvest, I remember I wasn't
12 involved with RRC back in those days, around '98.

13 I did a lot of trapping, fishing,
14 hunting out in the land, but I didn't know the
15 purpose, why this information was gathered. I know
16 talking to Janet Bayha in Tulit'a, she's always asking
17 this question.

18 But sometimes I'm reluctant to give
19 them the information because I don't know why I'm
20 doing this. And you know when Janet mentioned -- this
21 was required after the land claim was signed that this
22 information was really needed.

23 I don't know why the Board never came
24 around the community, say, to the people, the
25 harvesters and the RRCs, whatever, this is what's very

1 important information that we need --

2 MS. DEBORAH SIMMONS: Maybe turn off
3 the receiver and may -- your recei -- is there a
4 receiver nearby that's turned on?

5

6 (BRIEF PAUSE)

7

8 MR. GORDON YAKELEYA: Yeah, it's hard
9 when you stop again -- restart again. I hope not
10 again. But, I mean, the information that -- what
11 we're gathering was for, the purpose of, the needs
12 level, I didn't know about this.

13 That's why I'm saying to the Board now,
14 if anything that comes up, let us know. You remember
15 the Elders talking about it. Let's work together.
16 You mentioned that. Very true. We want to work with
17 you guys, but you need to tell us and we need to tell
18 you.

19 That's the only way we're going to come
20 close together and work together. So, I just wanted
21 to point this out. And I guess one (1) thing for Jan,
22 I would wish you would be here in person because this
23 information that you're providing, the results are --
24 are very important to the people here to understand
25 the end results.

1 So, I guess I just wanted to ask you
2 the question instead of after the land claim was
3 signed. Five (5) years was required. Is this going
4 to be on continue going? That's my first question.

5 MS. JANET WINBOURNE (BY PHONE): I can
6 give a very quick response to that, Deb. There's just
7 a couple points. So, this was hugely expensive. If I
8 have to ballpark the cost, I would bet you that these
9 studies cost in general at least three hundred and
10 fifty thousand dollars (\$350,000) to twenty (20) years
11 ago.

12 So, they were hugely expensive and
13 sucked up a tonne of resources. And we can see that
14 now, twenty (20) years later, there are some lessons
15 we can learn and the information might be kind of out
16 of date anyway.

17 But I think we can also learn from it
18 and understand that I -- it looks in the files that
19 the SRRB did a fair bit of community education and --
20 about the study.

21 But if people are suspicious about how
22 the data will be used one day, it boils down to who
23 owns the data. And people are recognizing this around
24 the world. Deb can speak to the OCAP (phonetic)
25 principle, that, in recent times, people are realizing

1 that this is such a big issue, that it's hardly worth
2 documenting information if you can't promise people
3 that you can control how it will be used.

4 So, that's why there's a trend now in
5 many countries of the world that Indigenous people get
6 to own the products of these studies because it's
7 their information.

8 And if that problem is solved, then I
9 think that suspicion idea and the unwillingness to
10 participate in research like that, it just goes away
11 because people understand and they don't feel at risk
12 as much of the information ending up somewhere that it
13 shouldn't be ending up if there's control over it by a
14 local body, so I think that's key.

15 Thirty (30) seconds more. I don't
16 think the study has to be this big. I think you don't
17 have to go door to door to door to door to speak to
18 everybody in the community to know what's going on.

19 So, for the people that came to the
20 focus groups where we reviewed this information,
21 that's the kind of setting I see where you could
22 document and keep track of harvests.

23 Like, you have ten (10), maybe fifteen
24 (15) knowledgeable harvesters in the room. They kind
25 of know what everybody in the community's doing and

1 people can talk about it.

2 And, you know, like, Walter can speak
3 about this more because I know Walter and I have
4 talked about this kind of idea a lot in the past.
5 Even seven (7) years ago we talked about this, the May
6 gathering, that's a different way, keeping track of
7 what's going on with human activities on the land and
8 what's happening with the land itself.

9 And it can get at this type of
10 information on a much smaller budget. So, I'll stop.

11 MR. GORDON YAKELEYA: I guess thank
12 you anyway. I know it's a long and lengthy one, but I
13 guess the question I just asked you, is this -- say
14 we're going to be on continue now. That's all I
15 wanted to know because I think -- that's all I wanted
16 to know.

17 And the other question I have is that I
18 know the Chief yesterday had raised the question of
19 three hundred and fifty (350) caribou tagged that was
20 -- the hearing that happened in Fort Good Hope in
21 2007.

22 Is this related to the -- survey
23 studies that you'd done on the term that the re -- end
24 results were so that we're only allowed to take that
25 amount of caribou? I guess that's my question.

1

2

(BRIEF PAUSE)

3

4

MS. JANET WINBOURNE (BY PHONE): Are

5

you okay?

6

MS. DEBORAH SIMMONS: Yes.

7

MS. JANET WINBOURNE (BY PHONE): Okay,

8

do you want to answer the question, because the

9

results were used in 2007, right? But the results had

10

not been finalized, and so raw data was used. Do you

11

want to talk to that?

12

MS. DEBORAH SIMMONS: So can you --

13

maybe, Gordon, you can repeat your question because I

14

think she hasn't heard the whole question.

15

MR. GORDON YAKELEYA: Yeah, that was

16

my only question about results came out -- after the

17

results, and the survey shows that we're allocated

18

three hundred and fifty (350) caribou. I think you

19

responded.

20

But the only question I had was: Is

21

this going on -- continue going? That's my first

22

question I had. The survey studies that -- the

23

harvest that you're doing.

24

25

(BRIEF PAUSE)

1 MS. DEBORAH SIMMONS: Janet, you can
2 respond now.

3 MS. JANET WINBOURNE (BY PHONE): --
4 try to answer that. Okay, I did try to answer that.
5 Sorry, maybe I wasn't clear. My point was, no, it's
6 too expensive to do this kind of work again, I think.
7 It would cost you at least a half a million dollars.
8 So no, I don't think the work should go on like that.

9 But you can do it in a different way
10 that -- I know there's some people in the room there
11 that can speak to the different ways of doing it.
12 Like, in small group meetings of harvesters, you can
13 collect the same information, more information, on a
14 much smaller budget. So that's what I think is the
15 answer to the first question.

16 And the second question is, Did this
17 type of information inform the 2007 hearings and the
18 three hundred and fifty (350) tags? So yes, part of
19 the harvest study information informed that process;
20 however, people weren't aware that the harvest study
21 hadn't been finished. So the -- the numbers that
22 informed that allocation decision were raw data and
23 should not inform big decisions like that. Deb can
24 maybe speak to that a little bit more.

25 But also, we're picking up on more in

1 the land claim that says it's more appropriate to tell
2 the story around the numbers than to just look at the
3 numbers in isolation. So we're trying to move forward
4 with that piece of the land claim as well that
5 supports the idea that it's not just about the
6 numbers. I'll stop.

7 MR. GORDON YAKELEYA: Well, okay,
8 thank you, Janet, for all the work you have -- you put
9 in and done this. Thank you so much. But I guess the
10 only thing I'm going to -- kind of worried, but I
11 think from Day 1, that if we understood, I think, the
12 numbers could have been a little accurate.

13 That's what -- just what I'm saying,
14 that a lot of times I was told, but I didn't know what
15 I was -- I was afraid to give my information out to
16 somebody if I didn't know the purpose of it. So I
17 think on continue going, I hope the Board can make us
18 understand.

19 So like now, what's coming out is
20 species at risk. If my members like to -- if they
21 understand it, I think there's more we can say how
22 we're going to recover, how the plan is going to work.
23 I think that's why it's so important what the Elder is
24 saying. Let's work together. We need your help. You
25 guys need us too. We all need each other in order to

1 have a life better -- a better life out there. But
2 without it, it isn't going to happen. So I think
3 that's one (1) thing I really wanted to point out.

4 And another thing that was mentioned a
5 lot, too, is respect for each other. You know those
6 little mouths there? It destroys everything. We have
7 to watch what we say about each other. That's one (1)
8 thing our Elders always taught to us in years ago.
9 Always respect each other. Whatever you do, it's you.
10 Not me to talk about what you do. It's all they
11 looked at.

12 That's why people were so hard together
13 and done things together, and the survival was so
14 difficult. I went through it myself, as I said here.
15 A lot of times, tears come to my eyes when I was young
16 person and I seen it. But I'm happy today, sitting
17 amongst you guys, and I hope -- and we all continue
18 working.

19 There's one (1) day when all of us are
20 going to go. Next generation comes. We have to teach
21 them that. So I just wanted to share that with you.
22 Thank you, Janet. So thank you. Máhsı. And I just
23 wanted to say, I wanted to know if any -- any of the
24 Tuli't'a member wanted to say anything, so.

25 MS. DEBORAH SIMMONS: Ja -- Janet, did

1 you have anything you wanted to respond?

2 MS. JANET WINBOURNE (BY PHONE): No, I
3 just -- I'm over here lip syncing. Máhsı. So thank
4 you, Gordon, for your comments and for your questions.
5 They're really important.

6 THE CHAIRPERSON: Go ahead, Tulin'a.

7 MR. DOUGLAS YALLEE: Hello, my name's
8 Douglas Yallee, with the RRC, member -- board member.

9 I just want a clarification on the --
10 on the -- the data information, and you said -- you
11 mentioned something about Statistics Canada, and --
12 and you mentioned the data is for the people and
13 belongs to the people. And yet you mentioned
14 Statistics Canada. So I want to know about that
15 information, where -- what happened to that
16 information. Thank you.

17

18 (BRIEF PAUSE)

19

20 MS. DEBORAH SIMMONS: Just one (1)
21 second. Hold, hold, hold on your response.

22 MS. JANET WINBOURNE (BY PHONE): Okay.

23

24 (BRIEF PAUSE)

25

1 MS. JANET WINBOURNE (BY PHONE): Okay.
2 Yes, we did work with Statistics Canada, so we had a
3 contract written with a woman who's a statistician,
4 and she is the person that looks at the data. And we
5 had a privacy agreement with her, so there would be a
6 record of the paperwork held in the SRRB office to say
7 that she was not allowed to ever share the information
8 with anybody, and we only worked with her.

9 It was just the one (1) individual that
10 we worked with with Statistics Canada. And once she
11 had finished doing the analysis, she gave all the
12 information back to us, and it's illegal for her to
13 keep a copy of it.

14

15 (BRIEF PAUSE)

16

17 MR. GORDON YALLEE: Thank you. That's
18 all the inform -- questions I have. I don't know,
19 maybe some other members want to talk from Tuli't'a
20 here.

21 THE CHAIRPERSON: Okay, any more from
22 Tuli't'a? Okay, we'll carry on, then, to Norman Wells.

23 MR. STUART POPE: Stuart Pope, vice-
24 president of the Norman Wells Renewable Resource
25 Council.

1 Good morning, Janet. Thanks for your
2 presentation. I don't really think there's any
3 questions from Norman Wells. We just reviewed the
4 data last month with Janet, so I think we've already
5 addressed any questions or concerns we had. But
6 thanks for your presentation.

7 THE CHAIRPERSON: Okay, thank you.
8 Anything from Inuvialuit Game Council?

9 MR. JIM ELIAS: No comments or
10 questions at this time.

11 THE CHAIRPERSON: Okay, we'll move
12 right on to ENR. Nothing, so Indigenous Leadership
13 Initiative.

14 MS. ETHEL BLONDIN-ANDREW: Hi, Janet.
15 It's Ethel Blondin-Andrew. I appreciate the work that
16 you've done. I -- I see that you've crisscrossed, and
17 I put a lot of credit into the fact that you reached
18 out to people and covered all of the qualitative
19 stuff, not just the quantitative. And I think it's
20 good to hear from the people on these issues, and what
21 you've done is really good.

22 And I'm -- I'm also an Aries, so I know
23 how crazy we can be. I -- I really appreci -- I
24 really appreciate -- any kind of work that's done on -
25 - on caribou, I think, is -- is a plus, no matter

1 who's doing it. So I'm really thank -- thankful for
2 that. I don't have any questions for you except to
3 say that it's good that people go out and touch the
4 earth and talk to the people. Thank you.

5 THE CHAIRPERSON: Okay, thank you.
6 Anything from the Youth Network? No questions,
7 comments?

8 MS. HANNAH TANETON: No, I don't think
9 we have any questions, but thank you. Wonderful
10 presentation. Máhsı.

11 THE CHAIRPERSON: Okay, thank you.
12 We'll move right on to the Board. Any questions from
13 the Board members?

14 BOARD MEMBER HACHE: So Samuel Hache
15 here, SRRB. Yeah, just wanted to say again, echo
16 everyone else's comments, and really nice
17 presentation. Thank you very much for that.

18 Also want to applaud the -- or, I can
19 just imagine, without going through the details, the
20 amount of data that you were able to collect, that's
21 really impressive, and the types of data. And also
22 looking really forward to have -- to me -- meet you
23 and to talk to you a little bit more about this
24 project.

25 I guess the only thing I -- the one (1)

1 thing I kind of flag and maybe put on the records a
2 little bit, without going in too much detail -- I'm
3 going to try to spare the translator a little bit.
4 It's -- it's regarding the statistics, mostly.

5 So -- and the way the data is kind of
6 being presented, it's like two (1) totally independent
7 source of knowledge, the actual quantitative and
8 qualitative. And I would tend to argue that although
9 it's true that they are different sources, they're
10 both traditional knowledge in some ways.

11 So I would like to talk to you more in
12 due time about the ontological framework that was
13 used, because I think we're kind of well past the
14 stage of looking at them almost -- these different
15 sorts of information in kind of competition, if you
16 will, if one is wrong, one is the other, and we got
17 to, like, hope that they say the same thing. If not,
18 there's a problem. I think that's something we need
19 to embrace.

20 I think that there's modern framework
21 nowadays such as the Bayesian -- yes, Bayesian belief
22 network, just so you -- just something I would like to
23 think about, kind of looking at integrating all the
24 information in one (1) modelling framework to have one
25 (1) comprehensive story or result, instead of having

1 two (2) contrasting and sometimes confusing
2 interpretation. But yeah, just a -- just a general
3 comment.

4 THE CHAIRPERSON: Okay, any questions
5 from the other Board members? Camilla Tutcho?

6 BOARD MEMBER TUTCHO: My name's
7 Camilla Tutcho. I'm from Deline Got'ine. And I want
8 to say in my own language.

9

10 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

11

12 BOARD MEMBER TUTCHO: They said thank
13 you, Janet, for -- I want to thank you. You work well
14 with people. You work with everyone, but the Elders,
15 what they said -- what they said is true. How we --
16 how we work together is important, they said. It's
17 true. And if you have time, it's good for you to have
18 meeting with them, how we work, how we do things.

19 If you tell them -- if you tell them
20 again person to person -- if you don't -- it just
21 seems like you have meeting with us ourselves. It's
22 good for you to visit around the communities to meet
23 with the Elders, so then we will know more of what the
24 -- type of work you do. That'd be very good.

25

1 (TRANSLATION CONCLUDED)

2

3 THE CHAIRPERSON: Okay, any more from
4 the Board. Okay, final from our executive director.

5 MS. DEBORAH SIMMONS: Yes, so I'm not
6 sure if you heard, Janet, the presentation from ENR,
7 had included some -- a statistic from the harvest
8 study for boreal caribou.

9 So my question is -- and -- and you
10 mentioned in your presentation that people have used
11 the data for decisions. So can you talk a little bit
12 about this example, where, you know, some information
13 from the Sahtú harvest study has been used, and sort
14 of what your assessment of this -- that data would be,
15 just as an example to -- kind of further to your
16 presentation. Thanks.

17 So I think the statistic was something
18 like six -- I don't have my computer because it's
19 being used, but I think it was sixty-three (63) --
20 thir -- it was in the sixties (60s) of -- sixty-two
21 (62) of boreal caribou harvested. Thirty-six (36),
22 apparently, according to ENR.

23 MS. JANET WINBOURNE (BY PHONE): Clear
24 to speak? Am I clear to speak? Yeah? That -- that
25 is an error. Are we okay? Can you hear me?

1 MS. DEBORAH SIMMONS: Yes, we can hear
2 you.

3 MS. JANET WINBOURNE (BY PHONE): Okay.
4 So one of the -- I -- I consider a limitation of the
5 study is it didn't actually distinguish between boreal
6 caribou and mountain caribou. So we can't really know
7 that. That -- that information wouldn't come from the
8 study. We don't have any statistics to eco-type for
9 those caribou, unfortunately.

10 You can look at the maps, and you can -
11 - you can take a pretty good guess about which caribou
12 are boreal woodland and which caribou are northern
13 mountain, but guesswork's kind of not what we try to
14 do so much in science. But no, you can't actually
15 produce results. There are no kill statistics for
16 boreal caribou that would come out of this study, no.

17 MS. DEBORAH SIMMONS: Sorry, no
18 statistics. Can you clarify what you're saying there?

19 MS. JANET WINBOURNE (BY PHONE): Well,
20 the only number you can have doesn't distinguish by
21 eco-type. It lumps boreal woodland caribou and
22 northern mountain caribou into the count. So if you
23 have a count, and it's, like, sixty (60) or whatever
24 you said it was, it's not just boreal woodland
25 caribou. It's two (2) types of caribou. The study

1 did not distinguish between the different eco-types.

2 MS. DEBORAH SIMMONS: So can you
3 clarify again what this kind of example means for any
4 use of the harvest study data in the sense that, you
5 know, as Samuel mentioned, in this case, there's kind
6 of two (2) separate sets of conclusions. There's the
7 numbers conclusions, and then there's the community
8 conclusions and rec -- recommendations.

9 So if anybody wants to try and use the
10 harvest study data who's not a community member, what
11 should they do? What would you recommend that they
12 do?

13 MS. JANET WINBOURNE (BY PHONE): Well,
14 the way I've presented the results in the report, I
15 feel like it's the strongest thing we can do because
16 it doesn't divorce the community voice or
17 interpretation of the numbers from the numbers
18 themselves. The numbers are 100 percent a scientific
19 framework, for sure. That kind of study is
20 scientific.

21 The community insights, though, provide
22 an oversight, in my mind, on the accuracy and
23 reliability and representativeness of the data that
24 should never be ignored. It would be dangerous to use
25 the numbers without considering the community insight

1 on the numbers.

2 And that question about the boreal
3 caribou versus the mountain caribou -- that comes up
4 in a few different species. We skipped over one of
5 the slides I was going to present about bird harvest.
6 So some of the information is not good at a species
7 level. So if you want to talk about goose harvesting,
8 the information is not good at a species level. And
9 that occurs across a lot of the small critters. So
10 some of the grouse or chicken numbers, you can't get
11 at a species level. Lots of the fish, things like
12 that. Rabbits, too.

13 But I think that particular caribou
14 example is the only one that happens in the large
15 mammal cap -- category. And that -- that is species
16 level, but it's not eco-type level. So I think it's
17 really essential to understand some of those points
18 before the data are used in any way.

19 Like, I -- I don't know. I feel like
20 I'm a broken record. I feel like I've said it eighty
21 (80) times. Like, it's -- it's one (1) thing to look
22 at the numbers, but to me, in my opinion, they're just
23 not very meaningful without the bigger oversight
24 commentary on the numbers. And that's a really good
25 example of how it's risky to use the numbers without

1 that insight. That's not a boreal woodland caribou
2 number.

3 MS. DEBORAH SIMMONS: Okay, so one
4 more question --

5 MS. JANET WINBOURNE (BY PHONE): Is
6 that what you're getting at?

7 MS. DEBORAH SIMMONS: Yeah, we heard
8 you. Thank you. And so one more question. You had
9 mentioned that you interviewed people from other
10 regions, so I think even in -- Inuvialuit, for
11 example, had -- did a harvest study. You were part of
12 the Gwich'in Renewable Resources Board's harvest
13 study. So there have been -- all the land claim
14 regions did exactly the same harvest study.

15 So has anybody else done this kind of
16 community validation work that you did?

17 MS. JANET WINBOURNE (BY PHONE): So
18 this is -- oh, sorry. Am I good?

19 MS. DEBORAH SIMMONS: Yes.

20 MS. JANET WINBOURNE (BY PHONE): Okay.
21 No, this is unique. I got the idea when I looked at
22 the Nunavut study. So Nunavut did a conventional
23 study, the same as everybody else, but they had so
24 many communities. It was a gigantic study. Their
25 report is eight hundred (800) pages long.

1 And it didn't go very well in a lot of
2 the communities. In a lot of the communities in
3 Nunavut, they did not have high enough participation
4 levels to be able to use any of the numbers at all.
5 And rather than consider all that wasted money and
6 throw the data away, they went back to those
7 communities where the participation was poor and they
8 asked the communities question about the data.

9 So when I saw that, and when I knew,
10 from working on the Gwich'in study, what some of the
11 problems were -- because when I first moved to Inuvik,
12 I went and talked to each of the community
13 interviewers on that study, and they told me about
14 some of the problems they were experiencing on the
15 Gwich'in study. So I -- I knew what was going on in
16 many places.

17 So when I saw the example in Nunavut, I
18 thought, that's a really good idea. Even if you've
19 met the statistical assumptions for these studies --
20 meaning, you have to have 75 percent participation --
21 it doesn't tell you which 75 percent of the population
22 that is. No matter how hard you try to get really
23 good representation in the communities, like that
24 slide showed you, there's so much that the statistical
25 assessment can't tell you.

1 So those questions around accuracy --
2 those are the ones they worried about. All the
3 statistical assessment can tell you is reliability.
4 Is your friend reliable? But it can't tell you, I
5 don't know, how good a shot your friend is. Like, it
6 can't tell you how often your friend hits the target.
7 The statistical assessment can just tell you that your
8 friend tried to hit the target a lot.

9 So, no, this work hadn't been done in
10 any of the other studies, and I've always -- for
11 twenty-five (25) years, I have felt that is a weakness
12 with the harvest studies -- is that they didn't do
13 this level of analysis. So I'm really grateful that
14 the Board was open to the idea and willing to try
15 this. And the first meeting we had was in Deline, and
16 it was amazing. I learned so much. That was three
17 (3) days in Deline that I knew this was money well
18 spent.

19 But no, nobody else spent the money to
20 do this.

21 MS. DEBORAH SIMMONS: Okay, one (1)
22 last question, and that is, Has -- I think in your --

23 MS. JANET WINBOURNE (BY PHONE): Janet
24 out.

25 MS. DEBORAH SIMMONS: Can you hear me?

1 MS. JANET WINBOURNE (BY PHONE): I can
2 now, yes. She can hear you.

3 MS. DEBORAH SIMMONS: Okay, so my
4 question is, you have mentioned that the principles --
5 you're using the principles ownership, control,
6 access, and possession -- or OCAP principles -- that
7 now prevail for research with Indigenous communities.
8 This being said, I understand that you've recommended
9 to communities that they may consider publishing the
10 results or making the results public.

11 Could you speak about that
12 recommendation and why you think that might be worth
13 doing?

14 MS. JANET WINBOURNE (BY PHONE): I
15 think it's reasonable.

16 MS. DEBORAH SIMMONS: Yes.

17 MS. JANET WINBOURNE (BY PHONE): I
18 think it's reasonable, and I think it's fair. I think
19 a lot of people put a lot of time and effort and money
20 into these studies, and a lot of people will have
21 interest in the results -- other researchers, other
22 people that are looking -- are you okay?

23 MS. DEBORAH SIMMONS: Yes.

24 MS. JANET WINBOURNE (BY PHONE): Okay.
25 But it's a qualified recommendation that I'm giving --

1 and I -- again, I'm a broken record -- the main point
2 being, do not release that data without the community
3 interpretation.

4 And that's why I packaged the results
5 really carefully. So each community got a report, but
6 it has a little bit of the background on the study and
7 explains the methods and the statistical analysis.
8 And then it has a big section about what we learned in
9 the communities, and then it has the data at the back
10 of the report. It's really important that those two
11 (2) things always stay linked, always stay linked.

12 And in those cases, when they are bound
13 together that way, I feel like it's safe to release
14 this information. I feel like a wise person will read
15 about the boreal caribou thing or will read about that
16 black duck pattern or the fish pattern that we saw in
17 Colville, and then they'll use their judgement, and
18 they will consider carefully how they're going to use
19 the information.

20 However, I don't believe that I should
21 overstep and have the control over sharing that
22 information or the decision to share that information
23 myself. So I kind of feel like I've just handed it
24 back. I will happily answer the phone and advise
25 people if they are approached about using the

1 information. We can talk about if I think it's a good
2 idea or not.

3 But ultimately, I think the communities
4 have the authority and the right to make the decision
5 about whether they choose to share that information on
6 a case-by-case basis, and even on a species-by-species
7 basis.

8 If Fort Good Hope tells you -- or if I
9 tell Fort Good Hope, Hey, your moose numbers look
10 really good; and then Fort Good Hope decides, Okay, we
11 agree; those moose numbers look really good -- we can
12 share those. You know, it -- it can be shared not as
13 a whole piece but in the pieces that people feel are
14 safe to share. And I can help advise on that, but on
15 making the decisions, I think that should rest in the
16 communities. Janet out.

17

18 (BRIEF PAUSE)

19

20 MS. DEBORAH SIMMONS: Thank you very
21 much, Janet.

22 THE CHAIRPERSON: Okay, so thank you
23 very much, Janet, and that brings us to the end of
24 this part of our agenda. Wrap it up.

25 MS. DEBORAH SIMMONS: Okay, so thanks

1 everyone for your patience through this extended --
2 Elder wishes to speak.

3 THE CHAIRPERSON: Yeah, go ahead.

4

5 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

6

7 MR. ALFRED TANITON: Thank you, my
8 people. This is Alfred Taniton. I know -- I -- I
9 didn't want to say very much, but I wanted to talk to
10 -- to her because I know that she had come -- come see
11 -- I know that she had come to the community and the -
12 - and how she gathered the information, and our
13 information, and it -- it -- and we had worked
14 together really well, and this is for our future.

15 So -- and I am a very older, and I know
16 I don't sit on things, but I have -- I have worked a
17 lot on a lot of things. And ever since 1955, I've
18 been working, and since now. I don't know how to read,
19 I don't speak English and all the things --
20 information on this that -- I know all of those
21 information.

22 I've -- I have worked on it on -- with
23 travelling, I've travelled everywhere. I came here
24 because I wanted to know what they are going to -- I
25 know that Colville Lake have done a really good job.

1 And these young -- these young people have done a
2 great job because they have followed their Elders' way
3 of living. And they -- and the way they wrote their
4 presentation, I am very grateful.

5 And for us in the Deline we have self
6 Government. We've been working on it for eighteen
7 (18) years and finally we had come to an agreement.

8 I am thinking about the future. Our
9 ancestors have said they -- they have come to decision
10 to how they thought, that is how they have worked.
11 And also they have taught their children really well,
12 how you -- how you work on the land, what it is like.
13 They have known all the things that on the land and
14 they live well and happy together in -- and that -- at
15 that time.

16 We are from those people, all of us.
17 And -- and all the people that live in the North. And
18 they -- you -- all your ancestors have -- have come,
19 including the Inuvialuit and all the strangers that
20 are here and are visitors. Our -- they -- they do
21 have ancestors and Elders. And on this earth, as
22 Aboriginal people, we don't know anything about it.
23 Everything that we've learned we walked on this earth.

24 We had -- our Elders, our forefathers
25 have worked really, really, really hard. Yeah, at

1 that time it was very, very cold. And so when we, for
2 our food, they have to struggle to get our food and
3 all our medicines on this earth, and everything --
4 everything on this earth is all for us so that all the
5 people can use it, because we have come to this planet
6 and our Creator had build this earth six (6) days.

7 And you probably -- those people that
8 understand in English can -- it -- he has -- he had
9 done this in six (6) days. And he had -- he had done
10 this for us so that we can be here. On the sixth day
11 there's not one (1) thing missing. Everything that
12 was there is accounted for for each person, water,
13 earth, wildlife everything.

14 As Dene people we -- he was putten --
15 our food was putten here on this earth. And wildlife,
16 and wildlife has its own food so that they can bring
17 out their -- their calves. And us, we have our food.
18 That's how we were Elders. Yeah, but and they didn't
19 go to the store and get the food for us, it -- it came
20 from this earth, fish, wildlife, caribou. And they --
21 they harvest as long -- as much as they want.

22 And that is how they have worked,
23 including -- including my parents. I have their
24 pictures and I -- and I still talk to them and I thank
25 them. And you have raised me really well. You've

1 taught me on this earth and you have gave me stories.
2 I thank you. And that is the same message that I give
3 to my children.

4 And now here, I came here to hear what
5 people would -- I'm old, I came here in twelve (12)
6 hours to come here because I wanted to hear what the
7 people have to say. That is this -- that's how I've
8 travelled all this way, with my heart and my -- my
9 mind. I love everything, I love everything on this
10 earth. That is why I've travelled this far to hear
11 you.

12 And you have spoken for the last two
13 (2) days and you talk about everything. In -- in my
14 opinion the people from Colville Lake, they have done
15 their presentation beautifully. And they follow their
16 own ancestors and they know what it is here. They did
17 -- they don't want things to change, so they -- they
18 have wrote it that way because they help each other.

19 That is why we are here. We're here
20 because of the caribou so that we can fix it for us,
21 the Sahtú region. We do -- we -- we do have to work
22 with each other and us from Deline. And we follow our
23 -- our serious word and we think about him. And that
24 is how we came with -- with our plan for as long as it
25 is, because we wanted to work well with it.

1 And a lot of -- a lot of wildlife
2 officers, environment people, came to talk to us about
3 this. And before conta -- before contact we were here
4 first. And if they listen to us then it would be
5 good. We are not telling them that to go away. We're
6 here to be -- to talk to each other.

7 And I agree with what Colville Lake is
8 doing, and also the Sahtú plan, so that it can be
9 forever. And that is how we made our plans.

10 You see those two (2) girls over there,
11 they're my grandchildren. I talk to them all the time
12 and that is how they talk to you guys here. They are
13 important, children are important. And just recently
14 we start bringing our youth with us and we continue to
15 do -- do that, they will -- would -- they will take
16 our spots, everything about our land, the story about
17 the land if they -- and then that is how they will go
18 in their path.

19 And -- and so I thank you, all the
20 Sahtú region, we all are -- should -- there are still
21 a lot of people that still have to do their thing and
22 Tullit'a, Norman Wells and all those other places that
23 they need to, as long as this land is here, we have to
24 help each other. And that is how our ancestors have
25 worked.

1 When they see each other they are
2 completely happy, including with -- with the bottom of
3 their heart. And so that is how we are here. And
4 then the people from -- were here in Colville Lake,
5 they -- they are probably are very happy for us to be
6 here. And those people that -- and we are thankful to
7 be here in Colville Lake.

8 They feed us really well and our
9 accommodations is great. Those are the kind of things
10 and how we are -- treat each other. If somebody has
11 it difficult and they don't eat, we -- we help them,
12 we have to feed them. There is food on this land. It
13 is something that is huge. If it's gone we will not
14 live. When there's no water we will not survive. If
15 there's one (1) thing out of the way then we will not
16 survive.

17 So all those things that are here on
18 this earth we have to talk with each other and -- and
19 try to be unified. And when we talk about the
20 wildlife our -- our forefathers have talked about
21 this. They say not to play with it and that you
22 respect it.

23 Everything that's on this earth we have
24 to be respectful of the wildlife and also people.
25 Those people that -- people that do well we have to

1 thank them. And also look at our young children --
2 the children here, and they -- they did a really great
3 presentation.

4 And -- and they -- and the reason why
5 they did this because they love what is on their land.
6 And this is what they did with their presentation,
7 that one (1) of the -- the reason why we are here and
8 for the caribou, and how we counted -- when we
9 counting them and do statistical work, it -- it gets
10 really confusing. I'm hoping that one (1) day we will
11 -- we will fix this and help each other.

12 And when we come here and gather like
13 this, and that we are all unified, then I will be very
14 thankful. And -- and when we all are going to -- some
15 of us are going home today and tomorrow will be
16 leaving, and -- and when -- and we don't know when we
17 are going to be gathering again.

18 So -- so I -- I'm -- I'm thankful that
19 you've given me this moment to speak to you. And so I
20 am from Deline. And Elders that speak on -- and
21 Elders that speak about our cre -- our Creator, all
22 these Elders know ʔehtsəó Ayha. His name is
23 ʔehtsəó Ayha.

24 He has predicted our future for us. A
25 lot of people don't -- probably don't know our young

1 people. And when we say grandfather's words even
2 first, and second, I wanted to say and I want you to
3 think about this.

4 He had said when it comes to the end it
5 would be -- become to be very difficult. There would
6 be no food and it -- there would be no food and it
7 would be -- it will become very difficult for the
8 Sahtú and our -- around our -- our land we had made
9 our land the most -- the most purest.

10 And all those people that have all this
11 difficulties will -- there will be no water, all
12 wildlife will be gone, and people would start rushing
13 for food. And those -- they would be people gather
14 around where there's -- where there's good water,
15 where there's food, people start going there.

16 And our -- and he had come and made our
17 land and everybody that had not come to this area
18 would come to this area. There would be a lot of
19 people and -- and he -- he did talk about to -- about
20 that the end would come. And he had put this earth
21 for us, this -- this part for us here so that we can
22 protect it.

23 In my opinion, and listen to what we
24 say, and also to what ʔehtséó had said and also our
25 spiritual and our prayers. If things that are

1 messaged that are very, very good, it becomes very,
2 very grateful. Those are the things that they had
3 given us. And when we -- when the message is not
4 good, it becomes really difficult.

5 And he had spoken to us about the Sat
6 -- in the Sat -- for those of us in -- that live in
7 the Sahtú. And so every August, we had celebrate his
8 day in for a whole week and we talked about him and --
9 on the -- that day because it is something that is
10 pure for us and -- and he -- when you talk we have to
11 talk with pure heart. But it is something that is
12 pure to us.

13 And a lot of young people probably
14 don't know as Elders and he had the -- ʔehtsəó Ayha
15 had passed away in 1940. I was nine (9)
16 years old.

17 But those Elders are parents that have
18 lived with him. And our Elders, he spoke to them and
19 I still have those information. I don't want it to be
20 lost. That's why I really keep them. When I listen
21 to them I -- I become very happy.

22 And then there was an Elder that lived
23 in Deline. And they still -- and he had lived with
24 ʔehtsəó and given her a lot of messages. It was my
25 wife's sister and they're our sisters. And she still

1 has a lot of image and she lives here. And she knows
2 a lot of information.

3 All the things was going to say what's
4 happening and he knew all of this, and the Elder that
5 knows this is in Fort Good Hope because he -- she had
6 lived with him and gave her this message. And she had
7 -- even though she is very, very old, she still lives
8 in Fort Good Hope.

9 That is why I'm -- I'm -- that's what
10 I'm saying. If -- if the message is good, they are
11 grateful and -- and so if they give it to us then it
12 -- they will give it to us.

13 And so -- and -- and this is all that I
14 will -- I've told you about, they -- ʔehtsəó Ahya's
15 message. And this is all I'm going to say.
16 And we are going to be living. So and they are
17 visitors are -- I am grateful and we see each other
18 and we are thankful to see each other.

19 So us that live in Sahtú Region we
20 should talk with each other. And things only happen
21 nowadays is with money. And our -- our Elders didn't
22 have money, they just gather and talk to -- to each
23 other so that they can -- they've -- and they -- they
24 are very good messages of this earth.

25 And now sometimes it becomes very

1 difficult to talk with each other. I -- there --
2 there is a lot of new things that have come and it has
3 become difficult and so that it doesn't continue. All
4 the things that are on -- on this earth, all the
5 wildlife, the water, everything that's living, we have
6 to respect it and protect it and we let us not work so
7 -- so that they suffer.

8 As -- as Dene people, we live by
9 wildlife if I'm -- as long as I lived, and that's how
10 I live. I -- I drink the -- the blood, I eat all the
11 fish, I eat all the meat and the rabbits, ptarmigan,
12 we eat all the food. This is how were are -- we had
13 grown up, until this day and we are thankful. That is
14 why we are -- we are strong.

15 And so -- so when -- when the Elders
16 say don't -- they tell us, don't talk too much about
17 the wildlife, I didn't mean to spalk -- I didn't mean
18 to talk this long but I know I'm thankful to give me
19 this time. I'm thankful. I -- and all my friends I
20 also like to thank you, too.

21

22 (TRANSLATION CONCLUDED)

23

24 THE CHAIRPERSON: Okay. The Elders
25 give us advice and teaching and all that's important

1 to listen to them.

2 We better let Janet go while we --
3 thanks for your presentation. And that's it, I guess.
4 Yeah. We'll let you go.

5 MS. DEBORAH SIMMONS: Bye, Janet.

6

7 (BRIEF PAUSE)

8

9 MS. JANET WINBOURNE (BY PHONE): Are
10 you listening? I just wanted to say -- can I just
11 say, máhsı. And I will be on the phone. And so I'm
12 -- I'm listening still. Don't say anything mean about
13 me. Thank you.

14 THE CHAIRPERSON: Okay. Once again,
15 thanks.

16

17 (BRIEF PAUSE)

18

19 THE CHAIRPERSON: So we'll have a
20 short break, maybe a few minutes. And then we'll have
21 kind of a open mic for some people to speak.

22 MS. DEBORAH SIMMONS: So five (5)
23 minutes break.

24

25 --- Upon recessing

1 --- Upon resuming

2

3 THE CHAIRPERSON: Okay, can we get back
4 to order.

5

6 (BRIEF PAUSE)

7

8 THE CHAIRPERSON: Okay, can we get
9 started again. Order. The business at hand.

10 MS. DEBORAH SIMMONS: So this session
11 is for other parties and the public. So, I just want
12 to explain why we say 'other parties'. It's not at
13 all disrespectful. It's just that some of the parties
14 had said that they didn't want to give a presentation
15 in the main part of the public listening session but
16 we still wanted to provide an opportunity if they
17 chose. So, that's one opportunity. And Inuvialuit
18 Game Council has requested to present and we have a
19 small list also of people from the public and are --
20 that includes the Tłı̄ch̄o government observers. So,
21 máhsı.

22 And so the topic again is: What is the
23 most effective way to regulate the harvest of caribou.
24 So, thanks for your comments and presentations on
25 that.

1

2 OTHER PARTIES AND THE PUBLIC:

3 THE CHAIRPERSON: Okay, so we'll get
4 right into it and the first person is Jim Elias, so go
5 ahead.

6 MR. JIM ELIAS: Yeah. Hi, I'm Jim
7 Elias, from the Inuvialuit Game Council. First of
8 all, I really want to thank everybody for inviting us
9 to this place. It's very nice. And I'm -- I'm really
10 impressed with the Elders, how they talk and speak,
11 and I'm very thankful for all their stories and that,
12 and it's very knowledgeable to hear that. Yeah.

13 And I'm -- what I want to talk, it's
14 going to be basically what was heard all last couple
15 of days, but you can't hear it enough, so I'll just
16 read it out.

17 So from what I hear, like, we have a
18 lot of -- a lot of our goals are the same, and I'll
19 read -- I'll read what I have through -- as the more
20 we address our goals and more it will be heard, and
21 hopefully our goals will get done. Like, we can't say
22 it enough for the governments and other agencies to
23 hear what we have to say because a lot of time it
24 falls on deaf ears, so -- and the more we repeat, the
25 more gets heard, and then maybe something gets done in

1 the end.

2 One (1) of my concerns is that -- like,
3 we all have to work together. If not, things don't
4 get done right and sometimes don't get done at all.
5 This includes all government groups and Aboriginal
6 people. We are leaders talking on behalf of our --
7 our people, so we have to -- like what our Chief said,
8 there's no wrong -- wrong words or anything, no -- no
9 stupid questions and that, so -- well, yes, I'm going
10 to say you should say it and then doesn't matter.

11 We all have our own ways and see it in
12 our language, our traditional dress, and our
13 entertainment. Like, we have all different cultures
14 and that. We might live one community away and that,
15 but even in our area we see our dialects -- dialects
16 are very different. That's why I'm so happy that we
17 have all this translating stuff here where we could
18 understand everything, and then we get to understand
19 what's being said or hear what's being said.

20 One (1) of the things is, like, when we
21 -- or we share between the communities is, like, our
22 caribou, the migrations and that. So when something
23 like that comes up and that, I think the governments
24 and everybody should be aware that you just don't just
25 come to the ISR or the Sahtú or the Nunavut area and

1 that because this is shared resources, our -- our
2 birds and the migrations of our caribou and the other
3 migration animals.

4 So if we don't all sit at the same
5 table, we'll come up with different -- we'll do
6 different plans and different things which might not
7 be what another group disagree with and that, so we
8 have to sit at the same table and come to some sort of
9 an agreement where it'll work out for everybody.

10 Next concern, like, not a concern, but
11 is that the times are changing and it's going to
12 continue changing around the world, not just here, and
13 we know what works and what doesn't work. But things
14 that worked in the past sometimes doesn't not
15 necessarily mean it's going to work in this day and
16 age.

17 For example, even our weather, our
18 land, everything is changing. Some of our -- some of
19 our harvesting areas we -- we can't get to sometimes
20 anymore earlier or later because of the early freeze-
21 ups or the late -- late seasons, but we always have
22 adapted in that, and same with our wildlife. They're
23 going to continue to adapt. Like, they go through the
24 changes and that, and, like, the -- even the migration
25 routes, even the -- the migration of the birds and

1 that, they change their routes and that. Our birds
2 are sometimes going earlier and leaving earlier and
3 travelling by different areas where they never did go
4 before, like, especially the big flocks that are snow
5 geese.

6 And one (1) thing that -- one (1) other
7 thing -- other is that the government and other
8 agencies should be aware of is that we are the people
9 here. We're the eyes and the ears of our land. We're
10 -- we're the first -- basically the first responders
11 in our area. When something is going wrong, we see
12 it, then we let our -- the government and that know.
13 Yeah.

14 But a lot of times we see stuff that
15 the government comes up here and -- and puts something
16 on the table. All of a sudden it's a concern. But in
17 our area we don't have those same issues as down
18 south. And, like, as a full-time harvester we see
19 that. Like, what -- what -- what's happening down
20 south affects us up in the north.

21 Like, for example, our polar bears or
22 our -- our grizzly bears, when they become a species
23 at risk or a special concern, all of a sudden as a fur
24 harvester we can't sell -- sell our -- our product to
25 certain countries because of the special concerns and

1 species at risk. Yeah.

2 Like, for an example, the grizzly bears
3 now in the Alberta area and BC they put them on a
4 special concern, just basically it's put on a species
5 at risk. And when we see it up in our area, we're
6 overflowing with the grizzly bears. Back in the 70s
7 it was like an exotic species. Now we have more
8 grizzly bears than probably almost anywhere --
9 anywhere in the world at the NWT. Yeah.

10 The biggest thing like this, on, like,
11 regulating harvesting of our caribou and stuff, I
12 can't express enough, and it's been said here a couple
13 of days, is education, education. We need our leaders
14 to go into the schools. We need the government
15 agencies and that to go into the schools, update
16 everything, like from the -- the Wildlife Acts and the
17 seasons and that. We -- we express some to make sure
18 they have posters, put them all over the communities,
19 and things like that, but we also need our leaders
20 that's on Boards like this to go into the schools.

21 And, like, even today somebody could
22 have went into the school and -- because all the
23 students are probably wondering, like, oh, there's a
24 lot of people in town, what's this gathering for. I
25 mean, maybe just have a little explanation, like, you

1 know, what's happening here. We're discussing
2 caribou, that's the main topic, and the children I
3 guess should be aware, and then we'll continue to
4 educate them that way and then they'll continue
5 learning and that about what's going on and how to
6 manage stuff.

7 And to me, like, me I'm a 1960 kid --
8 kid, but, like, in the '80s to me was the changing
9 ways. That's where we start -- really started getting
10 modernized, that's when we started getting a lot of
11 industry, oil companies and that. So I think from the
12 '60's kids on we're the ones that really got to see
13 the -- the changes from our -- our old ways to the --
14 to the modern ways and that.

15 The new generation has more -- more of
16 the modern -- modernized ways and that. They get the
17 schooling and all the stuff. But when you come from
18 the '60's kid you got to adapt from living out in the
19 land 24/7. You know, you're cutting your own wood and
20 your own water and that, like what was being said
21 yesterday, like. Now you just got to turn on a switch
22 or turn up the furnace and stuff. Like, it's all
23 simple stuff now.

24 And I really like what the Chief said
25 about, you know, When I take the kids out and that,

1 it's not about the money and that, but make them do
2 the stuff, let them see how hard it was and that, and
3 they understand that. And that's one (1) of the
4 reasons why we don't have a lot of more -- our young
5 generation going out hunt -- hunting and trapping and
6 that because you take a kid out that's 14 years old
7 that never really did any work and that, they will go
8 out with you once and they're going to say, Oh, that's
9 too hard, too much work to go back.

10 So you've got to keep them at a younger
11 age, right, you start them off at five (5), six (6)
12 years old or even younger, as they're babies, keep
13 them out there and that and let them grow up -- grow
14 up that way so that...

15 Like, to me when I lived out there all
16 my life I didn't think of it as work or hard work or
17 anything like that, it's -- it's a way of life.

18 And -- and another thing about that
19 regulating harvest and caribous and that is, like, I
20 heard it said today here and yesterday, like, about,
21 you know, we should stop talking about the animals
22 some time and that, and one of the things is bothering
23 the caribous or the -- the species that they're
24 actually trying to study and that.

25 I mean, like, if you hear it in a lot

1 of other communities and that is when is -- when is
2 enough is enough? And like I mentioned before, when
3 the government is -- some of these biologists or
4 people that comes up and do some of the stuff here
5 they'll never admit they're wrong, but traditional
6 knowledge -- traditional knowledge we're up -- if
7 we're wrong, we'll admit it.

8 And, like, you saw that presentation up
9 there and there from in five (5) years we lost, like,
10 a hundred and fifty thousand caribou, and there was,
11 like, fifteen (15) to eighteen thousand (18,000)
12 caribou left. Within -- within the last fifteen (15)
13 years don't you think that fifteen (15) to eighteen
14 thousand (18,000) would have perished or disappeared
15 long ago if their numbers were -- if their numbers
16 were accurate?

17 I don't think so because if you can
18 lose a hundred and fifty thousand caribou in five (5)
19 years and there's only eighteen thousand (18,000)
20 left, and fifteen (15) years later we're still talking
21 about it and the caribous are still there, and they're
22 coming back. So it could be where they might have --
23 that's what -- that's what comes back up is to -- not
24 -- not a full -- full har -- or full count.

25 Like, when they go do their surveys and

1 stuff, they're -- like I mentioned earlier is bad
2 weather takes effect. They only have budget for just
3 two (2) weeks and that, and then from there they get
4 their estimates and that, so that's really to us in
5 Tuk. It's not really an accurate estimate and stuff,
6 and they go on that percentage to see what the Total
7 Allowable Harvest after that.

8 That's all I wanted to say, but I
9 really want to thank Colville Lake and the people here
10 for bringing us here and it was very welcoming. Thank
11 you.

12 THE CHAIRPERSON: Okay, thank you very
13 much for that. We'll keep going ahead. Next is the
14 Tłı̨çhǫ Government people that came here. I don't know
15 who's going to talk. Jonas.

16 MS. DEBORAH SIMMONS: Yes, chair of
17 honour.

18

19 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

20

21 MR. JONAS LAFFERTY: I'm here to -- I
22 wasn't -- I'm not -- I'm just an observer personally.
23 I will be speaking for -- I will be translating for --
24 Michel Louis Rabesca is sitting here with me. He will
25 be speaking to you.

1 I understand one of the Elders from --
2 Joseph Lazare Zoe is with us. We -- that's Joe who's
3 with -- with our consumer members, on committee, and
4 have the Elder that, that Louis Wedawin who's sitting
5 way (INDIGENOUS LANGUAGE SPOKEN).

6 Also, we have Franc -- myself. (NO
7 TRANSLATION - INDIGENOUS LANGUAGE SPOKEN).

8 After Michel I will be speaking to you.
9 How many minutes are we given us?

10 THE CHAIRPERSON: Five (5) minutes.

11 MR. JONAS LAFFERTY: It's up to -- she
12 told that -- Louis, Michel Louis. That's Michel Louis
13 Rabesca. (NO TRANSLATION - INDIGENOUS LANGUAGE
14 SPOKEN)

15

16 (INTERPRETATION CONCLUDED)

17

18 MR. MICHEL LOUIS RABESCA: (TRANSLATION
19 SWITCH DELAY)... going back on. So I could talk in
20 Tłıçhɔ and I'd like to talk in Tłıçhɔ because that --
21 that's my language, so I'd like to talk with it now.

22 Máhsı.

23

24 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

25

1 MR. MICHEL LOUIS RABESCA: I'm very
2 thankful that I'm here. When I first came here I know
3 that you guys -- I have heard about a people from this
4 people, this area, people that live just below the
5 tree line. I heard a lot of stories from -- from the
6 people from Colville Lake. You guys live among --
7 among the caribou and also lived among the fish.

8 I'm very thankful. Today I'm very --
9 I'd like say thank you for people of Colville Lake
10 from the bottom of my heart. I have ate your caribou
11 meat. I have ate your fish. I'm very thankful from
12 the bottom of my heart whenever we talk about caribou.

13 When -- even though it's far -- even
14 though it's far we would harvest, we would hunt.
15 Like, myself I am a hunter. Ever since I was a kid I
16 was not -- I have never been to school. I've never
17 been to school. I went to school only one year.

18 My brought -- my dad has brought me up
19 in the land since I was kid and I used to -- I'm a
20 trapper, and on top of that I used to hunt for moose,
21 hunt for caribou. That is how I was raised, to be a
22 harvester. But when -- so when I know of how to
23 survive.

24 Each and every one is a -- every person
25 that is brought up out in the land knows what I'm

1 talking about even though we don't understand English,
2 even though we might not be educated -- educated in
3 the white man's -- but you go long distance to hunt
4 wherever you travel, and I know. But in the -- just
5 like it's written down for us, we can visualize any
6 story that is shared to us, like in my comm -- my
7 community.

8 In Hottah Lake -- I used to go to
9 Hottah Lake for caribou from Behchokq̃ to Hottah Lake.
10 And when we talk about it, I know -- I know when we --
11 the people talk about the -- going out on land, I can
12 visualize the land that the people are talking about.
13 That is how hard we had to work.

14 In -- in our ancestors and our
15 forefathers used to talk about quite a number of
16 things, used to talk about the land. They never
17 stopped talking about the land, and they -- they --
18 but -- but now that -- but now we are a Tłı̨çh̓
19 Government. But today -- but who -- how we arrived --
20 how we had arrived here.

21 Now there's no caribou area. Now that
22 we are pleading because in our area there's no -- the
23 caribou in the huge decline. There are times we have
24 differences where time may not -- it's because of the
25 government. Now that the government has a control

1 everything want -- they want to be a boss of
2 everything. Now they -- they shut the -- no hunting.

3 Now they -- and a lot of people are
4 suffering because of that, even the little kids. They
5 banned the hunting, even some of our own people. But
6 some of those, the widowers that are -- that are
7 without a husband, they can't hunt with him, they are
8 pitiful because there is nobody there to hunt for
9 them. We were brought up with the caribou. It's part
10 of us and it's part of our blood. It's in our system.

11 Without the caribou, it's hard to live
12 without the caribou because we were brought up with
13 the wild meat such as caribou, only the wild meat.
14 Whenever we talk about the caribou -- boy, the --
15 whenever we see a caribou, even do before you shoot
16 it, you know you're going to have a tremendous meal.

17 But when I was a kid I used the days of
18 the dog team when I used to go out on the land.
19 Sometime I -- I used to trap by myself or be among the
20 caribou when I was trapping out in the land with the
21 dog team, but it -- it was a happy time when --
22 because you -- you were happy. Your soul was happy
23 even though you weren't the only one that was happy.
24 Even your dogs were happy when they see the wildlife
25 such as caribou Whenever I used to sit on the sled,

1 and sometime I used to sing.

2 I used to sometime -- sometimes my dogs
3 would trot -- trot. The dogs used to be happy. 'Ela'
4 (phonetic) means I used to -- I used to sing, and this
5 is how -- what you used to do because you were happy.
6 My people -- when you would talk about the caribou,
7 I'm very, very happy to share that. I'm very thankful
8 because we only rely on caribou, only depend on it.
9 But the caribou be the cure.

10 The -- even when the -- even the
11 caribou from Bluenose East that goes around the Sahtú
12 area, we used to harvest in Great Bear Lake now, the
13 last two (2) winters the -- the Beverly and the
14 Beverly herd has gone to MacKay Lake, that was
15 harvested. Now that we -- what we can't hunt for --
16 for Bathurst.

17 But my people, when you talk about the
18 caribou, I am very thankful to hear about that with my
19 heart. But we have to be there with each other, help
20 each other with words, lift -- take care of the
21 caribou for the future of our little -- not only the
22 caribou, but any other wildlife, but -- by remember
23 what one of the Elder had said.

24 But now that -- now -- now in the
25 future it has been predicted the caribou or all the

1 wildlife will be in huge decline. But I used to go in
2 -- I live in -- in the community of Behchokq, I still
3 go out in the land, spring -- some -- spring hunting.
4 But even -- but just my wife and I go out in the land.

5 Well, whenever you see the wildlife,
6 boy, they used to -- you have a happy thoughts. You
7 know, you used to be happy. Even sharing the -- the
8 noise of any wildlife while they're out in the land
9 you would have a good feeling. But last two (2) years
10 -- but I haven't heard any -- any noise of any other
11 wildlife. Sometime I'm sad not to hear even the sound
12 of any wildlife.

13 Remember what this Elder had said, he
14 -- what -- what was predicted by a prophecy, but still
15 -- but they will also have to remember our Creator.
16 We are a spiritual people. We pray a lot and
17 sometimes we have to pray for our wildlife as well.

18 Yes. And you can't always talk about
19 -- about the -- about the Wolichutcha (phonetic)
20 caribou. Sometimes it's not good to talk about other
21 people, right. Same thing with wildlife, we shouldn't
22 talk about it. But people that live here I'm very,
23 very thankful. I was well rested. I was pretty well
24 fed. But then we have -- we have two (2) interpret --
25 two (2) wonderful interpreters, and also there's one

1 (1) young individual from the community of Gameti.

2 The person on my left is from Whatì.

3 We are just here to say -- to give you
4 guys the word of thanks. And my -- the individual on
5 my left is -- is very thankful to be here as well.

6 So my people, that is all I have for
7 now. Tomorrow we'll be leaving. So even though we
8 may not have shook everybody's hand, when we get home,
9 when we pray, we will remember you people in our
10 prayers. So -- so coming to this community -- but
11 thank you. (INDIGENOUS LANGUAGE SPOKEN). When you
12 shook their hands we were very thankful. Máhsı cho
13 and thank you, thank you, thank you.

14

15 (INTERPRETATION CONCLUDED)

16

17 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

18

19 MR. LOUIS WEDAWIN: Yes, my people
20 thank you. All the people here, even myself, I
21 haven't was able not to go to school. I was not able
22 to go to school. When I was a young person, child, I
23 cried to go to school, but -- but my father had taken
24 my -- my name off the list to go to school.

25 My sister, Elizabeth, she was going to

1 school. I wanted to go to school with her. I took
2 the liberty of writing my name on a list with the
3 priest. My father didn't know about it. They
4 approached my father and said that, Your son has
5 already enlisted to go to school. So my father went
6 to the -- to the priest and he did -- he asked the
7 priest that if he had put the name of his son on the
8 list of names that was going to school in Fort Smith
9 or to Resolution.

10 I seen that we know that when being a
11 child your father always had a ton of love for you.
12 My -- even my son -- my -- from my son he doesn't
13 behave very well, and that I wouldn't take him to
14 school. He said that to the -- the priest. He might
15 be crying when he goes to -- to school alone.

16 Like, you know, I've gone -- I'm always
17 in -- in the bush trapping, hunting. I wanted him to
18 teach him how to hunt and trap and fishing and live
19 off the land. That's the reason why I didn't go to
20 school. I wasn't able to speak English. I was -- I
21 was a young child when I was able to walk.

22 I don't remember my -- my father, my
23 mother being there and passing on, passing away. I do
24 remember -- I do remember seeing him being buried. I
25 wasn't able to cry for her. I lived with many

1 different people. My uncles -- all my uncles I had
2 lived with them. This is my -- my nephew here. His
3 father -- my father's name was Watigu (phonetic), that
4 was his name. He was a Chief. He's -- he was the
5 father.

6 His father -- his grandfather was --
7 he's the son of the -- his grandfather. He's -- he's
8 actually my nephew. He's my uncle's son. It's right,
9 when we say this, that we're the Elders have lived it,
10 the ancestors had lived it and our late parents have
11 lived it, they lived it really well.

12 They were able to get up and wash their
13 face and get ready to go somewhere and on land. They
14 were going to go to pick up their traps. Before even
15 doing that they would sit down and pray before they
16 move out. Any evening -- evening you can hear people
17 pray out in the evening when it was dark. People have
18 come back from the bush. They all listen to each
19 other. People that are living nearby with tents,
20 tents will all be -- be pitched near each other, and
21 they -- people would listen to each other pray.

22 Yesterday we were talking about the
23 caribou. It is -- it is a strong message. It's need
24 to be talked about. We need to share these -- these
25 words. Our ancestors -- you talk about your

1 ancestors. When you talk about -- you're talking
2 about your grandparents, your grandfather,
3 grandmother. You are talking about your father and
4 mothers. I do know that.

5 We -- we say our grandfather,
6 grandmother. These are the people we call us our
7 ancestors. They're -- were here before us. But when
8 it comes to talk about caribou, they have done a
9 proper work with caribou. They, you know, respected
10 and did everything properly with the caribou. If you
11 catch one caribou, you -- you butcher the caribou.
12 You would pile the meat onto your sled.

13 After the -- the kill there will be
14 nothing remaining on the site where you had killed the
15 animal. They will take every part of the -- of the
16 caribou home. They would live where the caribous are
17 every year, every winter, so when they go out trapping
18 they know where the caribous are.

19 Despite the cold, they'll go to where
20 the caribou are, yes, and they'll -- they -- they're
21 there till spring. They always wanted, you know, have
22 -- they have wanted abundant of food, so they go where
23 there's abundant food.

24 One Sunday after they would pray, after
25 they pray, they would -- they would prepare a feast.

1 People who are living together would prepare a feast
2 and then they will have the fresh food, fresh meat,
3 and all the fat that they can have, gather, and -- and
4 have a feast. And that's how they -- despite the cold
5 they would travel to where the caribou are.

6 Caribou was a mean source of lively for
7 the food -- livelihood for food and all the clothing.
8 You could see them packing all the -- the parts of the
9 caribou onto the sled. You see so many parts, but it
10 will be all piling to the -- in the sled, and they
11 will take it back to where they're sheltering or there
12 are -- you know, have the camps, temporary camps.
13 That's how they lived, these Elders, our ancestors.

14 Oh, when our ancestors speak or the
15 Elders speak, they have spoken with the truth. They
16 said things going to happen today, like much like what
17 we're talking about today. That is exactly what's
18 happening. Yes, they say even the -- even the animal
19 look at us. They look at how we're doing as a human.

20 That person they -- they would look at.
21 If that person's not going to do a good truth with me
22 when my -- with my parts of body, then I wouldn't go
23 to that person. The animal will be saying that to
24 each other. They're just like -- the animals are
25 speaking to each other, looking at people who would

1 not respect the animals.

2 Even the caribou listens to you and
3 understands. That's the reason why we respect the
4 animal and prepare the body parts as careful as we
5 can, even to pack and then to bring it home. That is
6 how they treated animal, our ancestor and our late
7 parents.

8 They have done well in their life.
9 They had obey each others. If one (1) person has --
10 kills an animals, they would share the meat with each
11 other. When they take a look at nets, check the nets,
12 if they catch so many fish, like 30 -- 30 fish, they
13 bring the fish to the shore. They would tell this to
14 each other. Your Auntie or Uncle Mike, might need
15 some fish and they would share that fish.

16 And even with the caribou and that
17 meat, any kills, like a large animal, they would share
18 the meat, like moose and caribou. They always shared.
19 That is how they lived. That's the reason that they
20 had stated that this is going to happen. One day will
21 be shortage of food for us.

22 Even the caribou are starting to move
23 away from our area and Ekati and Keh Lake and all
24 different -- where the mines are. It's distracting
25 that animal to come to us. Look at all the -- the

1 ways of rock that they pile up. It's difficult for
2 animal to pass through that area.

3 Now, of course, the animal is
4 frightful. Their -- their hooves and their -- their
5 legs. You -- they -- they love their hooves, and they
6 protective of their -- their legs and hooves. The
7 Elders who had spoken about this is -- what's
8 happening. We're losing many different species and
9 animals. That's the way it is today. That is true.

10 Much like my uncle, my nephew here,
11 sitting here -- yes, I lived it and in Behchokò. I --
12 I was raised and -- I was born and raised in Behchokò.
13 Today my Grand Chief is there, living there, and my --
14 the Chiefs are there, and my -- most of the family
15 there -- are there, their nephews.

16 I always -- I always spoke and say --
17 supported the movement of -- political movements and
18 all that. The work that I've done in -- in the bush,
19 it was taught to me by my ancestors and my late
20 parents. I'm still making use of that -- that -- the
21 tool that was handed to me to live on the woods.

22 Actually, no, you may recall this or
23 heard stories of Monfwi. In 1921 he had a -- he had
24 -- he had to enter a treaty. He had taken the treaty
25 payment. He'd said, My people are living -- have

1 depend on the animals to live. He said in a strong
2 word that, A strongest of river does not flow
3 backward, the Mackenzie. No rules or laws will be
4 submitted to how my -- my people make use of that --
5 that animals on the land.

6 Many of you might have heard or read
7 something about this. As young people you're
8 educated, you're serving your people. Remember these
9 things that our ancestors and leaders words that he
10 had shared with you.

11 Sometimes when we'd speak to people
12 sometimes things don't get moved. At times we know
13 that people want their ways, even the white people.
14 1921, when Monfwi made that treaty -- treaty, he had
15 signed treaty, he did not know anything about minerals
16 and now the rocks from the land. He didn't know
17 anything about the fuel, nor of -- nor the oil that
18 should be drained from the land. He didn't know
19 anything about it. He couldn't speak about these
20 things. He didn't know anything about these things,
21 the gold or the fuel, the oil that comes out of the
22 land.

23 He knew -- he knew as -- as Chief
24 before he became a Chief, the Monfwi. They didn't
25 even know how these oil were drilled. It was the

1 white people who had taken advantage of us in those
2 days. They wanted their ways, these white people that
3 came to us. That's the way it was with us and it
4 still remains with us.

5 Even though you say so many things,
6 they did refuse to listen to you. They're not going
7 to listen to you. They're not going to obey you.
8 That is how they are, the people. They don't want
9 these people to, you know, fall in the -- in the
10 appropriate place where they could have a reasonable
11 life. It seems that way.

12 My Chief -- I do believe that lies were
13 told to our great Chief Monfwi. He was a Chief for
14 almost thirty-five (35) years. Prior to his death he
15 -- he thought about -- he's heard about many things.
16 My Chief Monfwi, 1921, he -- he entered a treaty.
17 They didn't talk about the -- the mines and the
18 minerals that they were going to take out that land.

19 That Indian Affairs that was serving
20 them at the time had written so many documents and had
21 given them to the federal government in Ottawa. It
22 states that -- that -- state -- the statement that was
23 -- the document that was presented stated that -- that
24 Monfwi had given the land. For five dollars (\$5) he
25 had given the -- now with the treaty payment that he

1 have -- he had given up his land to the -- the
2 government. This is what is stated on that -- this is
3 what was stated to my other -- the second Chief from
4 Monfwi, Bruno (phonetic).

5 Now we're talking about the money
6 again. Even in 1921 when Monfwi was still alive, he
7 moved -- that new chief that we had after Monfwi said
8 that, I do know Monfwi and how -- how -- what he has
9 stated at the time the treaty was made. The treaty
10 was made as to a gift to the people, but not for --
11 not relinquishing the land to the -- to the
12 government, not giving up the land to the government.
13 Something went wrong here. It might have been the
14 trans -- translation or -- we don't really know, but I
15 do believe that the Indian Affair that was there had
16 done something wrong there.

17 Since the Chief were established -- he
18 was the Chief for almost thirty-five (35) years. He's
19 referred to Monfwi 1921, when the -- when the treaty
20 was written, was presented. They stated here the
21 second Chief, whether he had received any -- any
22 benefit from that oil that they had given -- they had
23 given up. They're supposed to get funds for the oil
24 that was taken out of the land.

25 Has they seen any money or any portion

1 of the money that was came out of the land? As I
2 recall, I seen the Monfwi. He was -- till he was very
3 late in the age that he'd passed away and that he --
4 when the second Chief came, Bruno came, he was
5 surprised at all the thing -- all the things that was
6 taken off the land, that we had given up the land to
7 the government, that they were taking anything that
8 they want from the land, like gold and oil.

9 In those days, in 1921, the treaty was
10 established, they didn't talk about the mineral rights
11 or the oil rights. We -- it seems that they have all
12 the responsibilities, all the rights of the land, and
13 they do what they want in our land. It's not right.

14 Look at Richard Kochon, he's sitting
15 here. He has -- he has taught his -- his brothers
16 well. Now his brother's a leader now. That is how we
17 were taking a leadership position. We pass on our
18 message to our -- our young generation.

19 Like, they're talking about giving us a
20 tag to hunt. How we going to do that?

21 Even though you beg the gov -- the
22 government, they wouldn't listen to you if they don't
23 want to. They -- they could make great changes for
24 us, but they do know that they have certain ways of
25 life and they need to create their own rules, laws.

1 They continue to run the way they want it to run, we
2 living out in the land. Despite our plea, no one
3 listen to us. That is the way things are happening
4 today.

5 I have taken many times to go to
6 meetings. I have listened to everyone speak. I'm not
7 bragging, but I've seen my -- my grandfather, my
8 uncles, and now the surrounding Elders who had spoken.
9 I listen. I remember how I used to put on the
10 snowshoes and make a trail for them so they can follow
11 me.

12 I have taken the time to do a lot of
13 work with the Elders even to -- even the Mistatee
14 (phonetic), Misel (phonetic) Lake, Gula Got'e
15 (phonetic). I went to Misel Lake where they had --
16 now where they had made treaty with other tribes. I
17 was there in that area. There are so many good
18 stories that came out. I understand they all happened
19 because of the wish of God. These people had done
20 well for God.

21 What are -- what were they actually
22 doing when there were many people -- many Tłı̄çh̄o
23 members? Many of them have been -- have been brought
24 to death by the other tribes. Many of our ancestors,
25 our grandmothers and grandfathers and our -- and our

1 -- and the children, that part of our family had all
2 been destroyed. They were piled up. These other
3 tribe had taken the scalp of these people, our people.
4 He's really getting to a lot of stories.

5 And there was a young lady who had --
6 who had given -- who had saved our people. They
7 wanted to kill the young lady, but they took her along
8 on to the trading post. But the leader at the time, I
9 assume that he might have been -- that he had done the
10 wishes of God. The leader at that -- the leader in
11 that other tribe stated that, The young lady should
12 come with us. Do not kill her. Take her along. We
13 need her to -- to show our clothing and our -- our
14 footwears to make a trip back home.

15 So that young lady was taken away and
16 taken back to their trading post with the other tribe.
17 I don't want to say the tribe, but it's a young lady
18 who was able to see the first trading post and the
19 white people. I assumed this happened because of the
20 wish of God.

21 And now in the middle of -- in the
22 Whatì, the lake there, we knew what area and it's part
23 of the history to us, even to a place where the
24 Łııdlıı is.

25 He's willing to get into stories that's

1 not relevant here, but he's talking about an event
2 where the young person were to lead the other tribe
3 into the river to make them fall over the edge of the
4 river into the falls. This is a young man who has
5 saved my members of my tribe. We assume that was done
6 by the grace of God.

7 There are so many stories that we can
8 tell. There are so many stories that were shared to
9 me by my Elders. These are the stories I've got --
10 I'm trying to pass on to you.

11 As of today, one incident, today we're
12 talking about caribou, and it's a very serious matter.
13 Each day, each year we go out on the barren land and
14 then go out there with the caribou with canoes. We
15 would bring all that -- the hides back. We would make
16 -- now we would take sinew to make toboggans. We
17 makes foot wearing, footwears, coats.

18 Everything was taken. Nothing was left
19 out. Every part of that, the carcass of the caribou
20 were made use of. Nothing was wasted. And so we
21 really depended on caribou. It was part of our life.
22 Every year this happens. Yes, the caribou had given
23 us live -- give us -- given us life, so we love the
24 caribou.

25 Thank you. That's all I wanted to

1 share. I will finalize on this.

2 As for our young people, our young
3 ladies, the -- you -- you are able to read and write.
4 You don't go and make use on the -- on things that are
5 -- that are not useful to your life like drugs and
6 very affecting on the -- drugs and alcohol. Don't
7 make a use of those things. Be serious about your
8 life. Build a good life for yourself. Continue on
9 with your life. That's the way it was. Pegee
10 (phonetic) was given to us by our an -- ancestors, our
11 late parents.

12 We know the new generation will take
13 over. One of you, if you have taught yourself well --
14 well, one day you will become a Chief for us, being a
15 young lady there. You will be sitting at the table
16 much like here and speaking for your people all the
17 things that was written and the words that was passed
18 on to you. You will make a good use of it. You will
19 be strong with these words.

20 Look at the Tłı̨ch̓ Government in
21 Yellowknife. See how many young ladies are working
22 there now. You ladies are working with the MLA's.
23 One day, if God take it upon himself -- no, take it
24 upon you to find a position like this, it will happen.
25 If you continue to know, to misbehave or start using

1 the things that is not good to you, like drugs and
2 alcohol, you'll -- if you don't do that you'll have a
3 good life. These are going to lead you to a bad life,
4 these substance that we have in life. You will make
5 good use of yourself. If you are to live till you
6 receive -- receive pensions, old age, there are many
7 days ahead of you if God grant you.

8 At this time I'm 81 years of age. To
9 50 year -- for fifty (50) years I haven't touched any
10 part of that alcohol or don't make use of smoke, too.
11 I don't even smoke. So they are seeing so many people
12 who -- who are taking a leadership positions. They
13 have rotated, and I've listened to them, and I watch
14 what's happening.

15 When -- at times when I go back to my
16 hometown I always support these leaders every time
17 they had a meeting. So you, being young ladies, work
18 together, teach each other. Continue to have a good
19 life with these people.

20 The others -- there are other people
21 who will be talking to the people. I think he should
22 -- you should cut it -- cut your speech to this
23 length.

24 I just wanted to share some of the --
25 the stories from the Elders, from the late parents, my

1 ancestors. Thank you for coming here and you have
2 treated us well. We had eaten well here. We had
3 slept well. Look at Richard and his brothers. All
4 his brothers that were able to speak to us, that's his
5 brothers, younger brothers.

6 If you don't make use at that -- if you
7 don't make use of the wrong things, like alcohol and
8 drugs, you'll be -- you'll find a position like that
9 one day. I know God is here to help us. Thank you
10 for living with you for a brief time. I have lived it
11 from Tłı̄ch̄o. I am serving my leaders.

12 I'm sure these people will hear what we
13 had to say. You had done well to serve us well, to --
14 to host us well. We will be happy when we return home
15 with the things that you have done for us. Thank you
16 very much.

17

18 (INTERPRETATION CONCLUDED)

19

20 THE CHAIRPERSON: Yes. Thank you.
21 Carry on, Jonas.

22 MR. JONAS LAFFERTY: Yeah, Jonas
23 Lafferty here. I've got one (1) more --

24

25 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

1

2 MR. JONAS LAFFERTY: Joe, are you
3 coming -- do you want to say a few words just briefly?

4 Joseph Lazare Zoe is his name and that
5 he was speaking to you. Yes. Thank you.

6

7 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

8

9 MR. JOSEPH LAZARE ZOE: You have done
10 well in serving us well. You have hosted us well.
11 When we -- we were asked to come here, we didn't
12 exactly know who -- who were going. But you have
13 lived -- live on a nice land here. You had given us
14 good life here. We didn't know exactly where we were
15 going to have a meeting, and every morning you had
16 taken us to -- to a meeting place and you bring us
17 back to where we -- we slept.

18 I'm so happy. It comes from my heart
19 to say thank you very much. Every day the -- the
20 young ladies who had served us food and the tea that
21 they had shared with us and the coffee. We'd watch
22 what activities in the evenings, the hand games, the
23 -- the dancing, and then -- then all the -- the
24 recreational activities that happen.

25 I don't want to make it too lengthy

1 here this time. But when we speak to you about the
2 caribou, I've been monitoring -- I have monitored that
3 caribou for many years. I've -- he was with that ENR.
4 When some of the ENR that had spoken to you, sometimes
5 I do know that they're not telling the truth.
6 Eventually -- eventually it all turn out to be
7 better.

8 It seems that -- I'm hoping that you
9 will get a chance to do what you want to do, make
10 things -- make decision that is right for you. Yes,
11 sometimes there's legal matter that is in -- in the
12 agreement. I don't want you to come to a point where
13 you have to do -- take legal action. I don't want you
14 to do that. I want you to do it in a compromised way,
15 everything that you do and decision that you make.

16 Eventually the rule will come to you.
17 All weather will come to you. Many people will come
18 in to your land. Before that you had to make -- you
19 had to voice. You had to do things what will be right
20 for you. You had to make decision what is right for
21 you.

22 Go, keep living together well.
23 Continue to hold on to each other. That's what the
24 young -- young childrens that are going to school and
25 the young ladies.

1 I do know -- I'm hoping that there's
2 many -- many things that will disturb their lives of
3 these young people. I'm hoping you will pray for them
4 and do things that is right for them. I think he's
5 reflecting on drugs and alcohol.

6 I'm very happy with your performance in
7 treating us well. Well, we say thank you.

8 Ever since that earth was given to us
9 and we were put upon the earth, we're saying thank you
10 is very, very important. Every one of us -- even --
11 even when a person pass on, his words will remain with
12 us and his thankfulness in life will always be with
13 us. We have done well, lived with Jivowa (phonetic)
14 briefly. I have never been to this far north, and
15 that I am so pleased with what you have done for us.

16 This is what I wanted to say. Thank
17 you for you. It comes from my heart. You had -- I
18 see that you are working well together, and I want you
19 to continue on.

20 When something is wrong amongst you,
21 you will have to support each other with words. You
22 have to continue on. Through generations you have to
23 continue living together and do well for yourselves.
24 This is the things that I want to share with you at
25 this time. Thank you.

1

(TRANSLATION CONCLUDED)

2

3

4

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THE CHAIRPERSON: So okay, thank you very much to the Tłı̄çhǫ people that came here.

6

Next we have Richard Kochon.

7

8

(INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

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MR. RICHARD KOCHON: I want to talk in my own language. Thankful for the peoples that came here. Tłı̄çhǫ, Inuvialuits and within the Sahtú, with that, for Dene way of thinking. When it's going to be tough times for us, then we have to talk about it. We do not -- we do -- we do not keep silent about it.

Our ancestors always said that you don't talk about ourselves. That is good -- that is good words they gave us. Really, our Creator, our Nuisenet (phonetic), that is -- he is our caretaker of everything for us, and that's the way it -- it's important to live. You have to listen to the Elders and we have to listen to each other, and that's what gives us strength. That's how it is. That's the way it is.

Here you see the ENR. They are -- they

1 have to listen to us, with territorial government
2 people. They have to listen to Indigenous peoples.
3 Sometimes our leaders, our Chiefs, they talk to them.
4 The government staff is who they're talking to.

5 And so with that it seems here they're
6 talking to their staff, the -- the employees, and
7 that's not right. The -- the Minister is who they
8 should be talking to. That's how the Indigenous when
9 we -- they're the ones that have to listen to the
10 Indigenous, and that's how it should -- that's the way
11 it -- then things would work, and that's how things
12 work good.

13 And also, the words -- one -- the one
14 word, what is it? Who -- who made these -- this word
15 -- the Minister, the last one, the -- the words that
16 are with him? Who wrote this? That, too, we have to
17 renew it. We have to change it. You see the Chief's
18 name. When you see the Chief's name beside that
19 first, that Minister's name, then it's right.

20 And the Chiefs and the Inuvialuit
21 leaders, what they say, that, too, has to be their
22 way. They know their land, the Inuvialuits. And so
23 this -- these Indigenous leaders only when they speak
24 about things they are the ones.

25 The government, too, they have to

1 listen to the leaders, been here long before them, our
2 -- and ancient peoples have been here on this land.
3 And so when they listen, I'm thankful. That's how we
4 strengthen ourselves.

5 And really, let's not think we're not
6 talking -- but we may not be talking, but we live good
7 here in Colville Lake for the past fifty (50) years
8 it's been. We have a beautiful land. When you know
9 the land inside and out, and when you're travelling on
10 it, that's our -- what our Elders -- when they lived
11 out on the land, they've lived well. They enriched
12 themselves, they were happy, and that's how it is.
13 And there our Creator Nuisenet (phonetic) -- our
14 Creator gave us the things to live on on this land and
15 that's what we survive on. Fish, when you eat fish,
16 we feel happy, we feel good, and that's how it is.

17 Government -- the government, them,
18 money, the -- they keep money. That's all they focus
19 on. The other word may be good, but if they have good
20 mind towards the people. They've made lots of money
21 on -- they have on our land. We've been here long
22 before them.

23 And so together we should be able --
24 they should think that way, to solve things together,
25 and that way will be good. And so them -- that's what

1 I'm concerned about, and that's what I wanted to
2 present.

3 Sahtú Renewable Resource for them, too,
4 they're here from the -- on behalf of -- because of
5 the land claims settlement. That's how it became a
6 Board, and so here you are sitting. If things are
7 wrong, you do know about it.

8 Over there for the Indigenous, for the
9 person, if it's -- it's going to become tough for
10 them, really. You have to consider and work things
11 their way, and that's the way it'll turn out.

12 Before government here, when -- if
13 there was no Indigenous, maybe -- may -- if it was
14 somebody else's land, I don't think -- I don't think
15 there'll be any government in this land. I think
16 territorial government, federal government -- we
17 should be thank -- they should be thankful to the
18 Indigenous. They should be thankful to the
19 Inuvialuits, too.

20 Way down in our calves where they made
21 a park, I'm thankful for that. Over there there's a
22 lot of the wild -- no -- caribou calving. We
23 Indigenous we have to take care of that park. They're
24 calving grounds. Here when the oil companies will
25 start coming on to our land, if they do, we -- we have

1 to protect the big games, the moose, the ducks, we
2 have to take care of our lands, and that's how we have
3 to work.

4 And so for the caribou, the big moose,
5 only in the wintertime it's here. But in the
6 springtime you'll migrate north. Who tells them that?
7 No, they have that instilled in them with their own
8 thinking, with their own critter way, that's how.
9 They have a mind of its own where to go automatically.

10 When you talk about these -- these
11 caribou, they have -- they're smart, they know. So
12 when it's going to go from one place to another place
13 that it'll go, and then in springtime the ducks come
14 back, water fowl. And if you do kill one duck, you're
15 eating fresh meat right there, and that's what the
16 creator has created for us already.

17 So with our minds let's keep it well.
18 Let's look after it. Let's care for it. Really,
19 let's look after our wildlife to have -- to live a
20 healthy way, to take care of its -- it's feeding
21 grounds. Let's not allow them to mine in the -- to
22 mine in these areas. Sometimes those miners they
23 destroy those lands for the money -- money.

24 On them -- we have to start -- get
25 monitoring them. We have to care, take care of our

1 lands, and that's how we take care of our wildlife if
2 we take care of the lands, the -- where they feed.

3 The -- this money we do need it here
4 and there, but -- but when we get it we pay our debts
5 with it and... We survive on fish, we survive on
6 ducks, and Caucasian peoples they should take care of
7 the types of things that are important for us all
8 within Canada, all the land. They have to -- they
9 have to listen to the First Nat -- the -- they have to
10 listen to the First Nations and that's how you
11 strengthen Canada, and so I'm thankful.

12 Let's not -- let's not talk about too
13 much, then it's wrong, that's what our ancient Elders
14 had said sometimes, in the ancient times their words
15 have -- today we looked at it as the Creator's words.
16 They -- wisdom words. Whatever they said back then
17 today it's happening into today, into the future.

18 Way back in the ancient times, not long
19 ago, when we were children, long ago when we were
20 children we never knew about the oil companies. We
21 didn't know about who was going on our lands. But our
22 Elders said their words, They're -- one day they're
23 going to find oil, gas. And, yeah, they did find oil,
24 gas. And I'm talking about a thousand years ago. Our
25 Elders in those times have already seen and forecast

1 this happening, and that's what I wanted to share with
2 you.

3 Already our Chief, our president, they
4 have spoken strong words, and I'm thankful to them and
5 our Chief that came and the Chiefs from -- the Chief
6 from Good Hope that came to us, I'm thankful to him --
7 to them. And that's how we help each other.

8 And so around us there is caribou
9 around us. And so if some -- if somebody go out right
10 now to -- today then -- if somebody did go out, they
11 would see caribou.

12 And so máhsı. I'm thankful that you
13 came. So we're having tough times, difficult times.
14 Maybe some of you sitting on these positions you could
15 make things easier for us. You can help us.

16 And so the government they better be
17 thankful. They should be thankful to the Indigenous
18 people. We have to work towards living together side
19 by side. If we work that way, then it wouldn't -- we
20 wouldn't be talking so much today as it is. And
21 nothing too much stressing is happening. That's --
22 I'm telling you what I'm -- what I'm seeing, what I
23 know.

24 And so what I want to say briefly is me
25 I didn't want to talk, but that I did give you my

1 words. Thank you for coming here. If you're -- wish
2 you a good travel back. We do -- travel back to your
3 home communities -- we do pray -- we will pray for
4 your good wellness back in your homes. We'll continue
5 praying for you all the time for you.

6 THE CHAIRPERSON: Okay, Thank you,
7 Richard. We're going to break for our lunch, and
8 we'll continue after that.

9

10 --- Upon recessing

11 --- Upon resuming

12

13 THE CHAIRPERSON: Okay, let's get back
14 to order. Can we have order, please. Okay, we'll
15 carry on with our agenda. Go ahead, Deb.

16 MS. DEBORAH SIMMONS: Okay, so the
17 Graphic Recorder, who you can see is still working
18 very, very, very, very hard, and Kirsten have ganged
19 up on us -- no, have teamed up to suggest that -- that
20 because we had such a short lunch hour and people
21 needed to line up and then they needed to eat, they
22 didn't really have a chance to review their graphic
23 recordings.

24 What we'd like to do is give people
25 half an hour to review their graphic recordings. The

1 main purpose is to be able to say that you are happy
2 with the graphic recording and that you would like it
3 to go on to the public record, and you might have
4 something to say about what you really like about your
5 graphic recording.

6 So -- and there's post-it notes.
7 Kyanna, where's the post-it notes? They're -- oh,
8 right in front of me. There's post-it notes that
9 Kyanna is going to help people with. So you have your
10 chance to talk to the artist, to talk to Kirsten, and
11 it's half an hour. So at quarter to 2:00 we're going
12 to reconvene and do a round table of all the parties
13 about approval of the -- this is a validation step in
14 this work.

15 I note Grand Chief Wilbert Kochon has
16 already said, When can we get these up for the public
17 to see and to use in the school, so...

18 Before we break, though, the Grand
19 Chief would like to say a few words just to make sure
20 everybody hears them.

21 GRAND CHIEF WILBERT KOCHON: Thank you.
22 Chief Wilbert Kochon.

23 I think some people are going to leave
24 early, so hello. I think some people are going to
25 leave early, so I want to say thank you. And Robert

1 and Jackie said thank you very much, said God bless
2 all of you for donating whatever money you had,
3 anything that you donate. They said God bless you,
4 and they're real thankful for it.

5 I'll just bring it to the store later
6 after the meeting I guess, and I just wanted to say
7 that they said thank you from the bottom of their
8 heart. It really helps, everything that -- every --
9 anything that is given to them. People that are going
10 to travel back on the road.

11 This was really helpful, and when the
12 meeting was coming, I was thinking about it and I
13 think how it was going to turn out. When you kind of
14 imagine things or vision things, it's a little
15 different than what you -- what -- the outcome. And
16 as a leader, you always do that. You always visualize
17 what's coming towards you, and -- and the outcome
18 always -- always comes -- kind of works out good in a
19 lot of ways, in a lot of things that I've done in the
20 past.

21 And the people that are leaving, that -
22 - thank you very much for coming to Colville, visiting
23 us. Too bad we couldn't give you all meat. I'd love
24 to, but maybe next time. But don't be sad. We're
25 always here, and I think we can meet on land someplace

1 and we'll shoot some muskox. Máhsı.

2 MS. KIRSTEN JENSEN: Hi everyone. So,
3 yes, we're going to break up into community groups.
4 So if Tulií'a could go by there, poster over there.
5 Norman Wells, over here. ENR over here. Where's
6 Sahtú, you've network. Ethel and Leon, your
7 poster's over there. Colville and Fort Good Hope and
8 Deline, if you guys could come over to your posters
9 there, that would be great. Thanks.

10 THE CHAIRPERSON: Okay. So we've got
11 half an hour to look at your poster -- posters, and
12 then we'll get back to our meeting.

13

14 (BRIEF PAUSE)

15

16 MS. DEBORAH SIMMONS: And just a
17 reminder, we hope that people will stay till the final
18 closing remarks, if at all possible, because those are
19 part of the public record, so they're pretty
20 important.

21 So this is another chance to say some
22 final words that can be added to the record. And --
23 but when you do leave, do not forget about returning
24 your receivers because we want Pido to work with us
25 again for the next public listening.

1

2 --- Upon recessing

3 --- Upon resuming

4

5 THE CHAIRPERSON: Okay, can we get back
6 to order.

7

8 (BRIEF PAUSE)

9

10 THE CHAIRPERSON: Okay, can we get
11 started again. Order.

12 MS. DEBORAH SIMMONS: All right. This
13 is an exciting time because a lot of the artistic
14 interpretation that was done is now going to be
15 reflected on by the parties in the graphic recordings
16 This is the first time that I know of that there's
17 been graphic recording at a public hearing proceeding,
18 so it's been a big experiment on the part of the
19 Board, and we hope you've enjoyed it.

20 I know that I was told by Sam Bradd
21 that he enjoyed it, and he's going to say a few words
22 to start off. He wanted me to make sure that
23 everybody knows how thankful he is for all the input
24 that people gave over the last half hour, and I'll
25 give him a chance to speak before each of the parties

1 talks a little bit about your graphic recording.

2 MR. SAM BRADD: Hello every -- oh, hi.
3 Hello, everyone. It's always an unusual time after
4 being like this for three days to turn around -- I
5 have been very quiet, and now I really appreciate the
6 opportunity to say a couple of words.

7 I thought maybe it would be nice to
8 just bring a little bit of my family and a little bit
9 of where I'm from into the room because I have heard
10 so many very powerful stories about your families as
11 well.

12 And so my grandparents came from Italy,
13 from a small island of Sicily back in the 1950s, and
14 they were both farmers for a long time in -- on both
15 sides of my mom's family. And I'm adopted on my dad's
16 side and so I don't know anything about that history.
17 But when my grandparents came as immigrants, they
18 said, We have five (5) grandchildren and you have one
19 (1) responsibility. I want one (1) doctor. My Nonna
20 said, I want one (1) doctor and I want one (1) lawyer.
21 And I was the mouthy one, always talking about
22 politics and social justice, and so I was supposed to
23 be the lawyer, but actually what happened is she got
24 five (5) artists, five (5) artists.

25 And I think, you know, I was never

1 supposed to be the artist. I was supposed to stay in
2 school and get a good job and I was supposed to do all
3 the right things, but actually it's full circle
4 because I think art is the way back into healing and I
5 think art is the way to communicate the stories that
6 are the most powerful and the stories that are the
7 oldest.

8 And so my role here, I feel very
9 honoured, very, very honoured to listen to all of this
10 and try as a white person to try to do my best to
11 communicate this work forward into this way that is
12 this bridge into the -- into this work of this public
13 listening forum. So I have done my best to uphold
14 this history which I know has the -- the history of
15 colonization, the history of the impact, and the
16 stories of resilience because this is what will carry
17 us forward together and do this work in a good way.

18 So when I come to my work, I try to
19 keep an open heart and an open mind, and I really am
20 so thankful for the time to go around the room and
21 talk about the drawings because there were important
22 things that were made even better. So thank you very
23 much for that time.

24 So on each of the posters I thought it
25 would be helpful to just say a little bit about why I

1 have drawn some of the things. And so back to the
2 opening poster with the public listening and zedə on
3 the right-hand side. This one, the biggest part says
4 we all care about zedə, and I use the word for
5 "caribou" because it was from Colville that was doing
6 the opening remarks with the Grand Chief especially,
7 and so it is the biggest part of the poster because
8 it's to remind us why we are here.

9 And then it moves from the land on the
10 bottom. It talks about the best decisions and working
11 together, and then it moves into the poster on the
12 right-hand side with this green -- this green ribbon,
13 and it says that "Harvesting is integral to our
14 existence," that "Harvesting is integral to our
15 existence." And I think what's important is that on
16 the left-hand side it is about tradition, and on the
17 right-hand side the stories are about we are a modern
18 people today, that Dene people are alive and thriving
19 and adapting.

20 So under that green banner we go up
21 into the six goals of the plan and the principles.
22 The principles are -- I thought it would be, like,
23 nice to have the principles underneath where a moose
24 hide was being tanned, as if the moose hide was
25 helping the principles stay together, so that's why it

1 is close to the people and the moose, in the moose
2 hide up there. So that was the Colville presentation.

3 And I will go left to Deline and Fort
4 Good Hope. And the word under Fort Good Hope that
5 came up at the very beginning was again around
6 adaptation, and the numbers -- again this question of
7 the numbers going down and the numbers coming up, and
8 this one -- some of the powerful stories were about
9 this is our land and we are thankful to be strong
10 Indigenous people here and talking about teaching the
11 young people these values about respecting our bodies
12 and respecting for all people.

13 On the left-hand side I'm going to draw
14 the caribou corral -- I am working on that right now
15 -- because I have help now, which is great. And in
16 the middle it's talking about the big changes that
17 were part of that presentation.

18 The Deline panel also talked about the
19 vision of reconnecting to the land, and so there is
20 somebody standing on the right-hand side wearing,
21 like, maybe, like, a black snow suit, maybe a black
22 track suit, and talking about we are thankful for what
23 is here and we celebrate what we harvest. And so I
24 really wanted the drawing to be two (2) things. I
25 wanted it be one (1) place, and then looking out at

1 the water because the water and the land connect to
2 culture and food.

3 And so we harvest what is available
4 with this one. And helping each other is also an
5 important part of this story.

6 So there's much more in each of these
7 posters, but I only want to talk for a short time.
8 And here with Tullit'a, this is where my caribou got a
9 little bit better and they don't look like moose any
10 more because some of the caribou look like moose.
11 It's okay.

12 This talks about the caribou is for
13 everyone and sharing equally. And the important part
14 that was added today was that treaty rights are
15 inherent rights, their right to hunt and fish, and so
16 that's important and I put that at the very top left-
17 hand side to remind people in the future why we are
18 gathered today to talk about harvesting.

19 The laws are from the land, and I put
20 them on rocks because rocks again are eternal. And
21 some of the important words around -- "that you must
22 work together" help us in the Sahtú with more
23 resources, that the Minister should not have a final
24 say over other governments, and that the way of life
25 and survival is key. So that talks about threats and

1 protecting key areas on this poster as well.

2 All right. The Norman Wells
3 presentation began with the words from the report
4 around goal number 1, which is protect, respect, and
5 educate, talked about the role of traditional
6 knowledge and thanking the elders for the wisdom, and
7 protecting the caribou that we have.

8 Lots of -- lots of details around the
9 caribou coming down the mountains and the -- the
10 different roles of seeing moose -- more moose and more
11 muskox and the action items around revitalizing
12 habitat, respecting the key areas, and working in
13 collaboration with other people.

14 This one (1) was about yes to involving
15 more youth and disagreeing with predator culls, and
16 disagreeing with helicopter tagging, and yes to more
17 presence on the land, which we heard in all of the
18 presentations. I'll come back to this one.

19 Okay. The gover -- the -- yes, okay.
20 The ENR study. This had the most statistics. So the
21 two (2) -- the two (2) big things was part number 1,
22 was that these three (3) things work in partnership:
23 the land claim agreement, the species at risk, and the
24 Wildlife Act. And then these were the numbers for the
25 presentations with the three (3) main types of caribou

1 and a made-in-the-north approach and the way that that
2 happens with the made-in-the-north approach.

3 The questions that came up included
4 tagging, the impact of mining and industrial
5 development, Total Allowable Harvest questions, and
6 how do we make this work if we were going to change
7 the legislation. So those were some of the questions
8 that came up as a result of the data here.

9 With the parties and the public, it is
10 very hard to summarize this type of -- this type of
11 information, and so all I will say is that we began
12 with that the land is changing, that our ancestors
13 taught us a good life, and that we must care for the
14 wildlife and the land together and work together.

15 The -- the fellow from the Inuvialuit
16 Game Council began with, "We are the eyes and the ears
17 of our land." I thought that would be a good entry
18 into the poster as well. And this one, it feels like
19 there is going to be a circle in the center.

20 The Sahtú Youth Network brought up
21 many, many important topics and they are all in yellow
22 here, everything from protecting the animals and the
23 water to healing from the past traumas in order to
24 become more well, that youth need to be supported with
25 options around education, and this sentence that, "We

1 are billionaires on our land and we need access to
2 it." "We are billionaires."

3 And so the question was how can we
4 support the youth? And the youth told us that, "We
5 want a stronger, bigger not only youth network, but we
6 want a stronger and bigger youth council." So that
7 was the clear message from the youth. So thank you.
8 And I -- I have to say it has been wonderful to be in
9 the youth corner over here. It's like I am the
10 honorary youth. It's great.

11 And the -- the Sahtú youth study. So
12 this poster again is in two (2) main parts. One is
13 the numbers down here, so how the data was collected,
14 and the second part is the community response. And I
15 have only highlighted a few things because the report
16 is very detailed, but I wanted people in the future to
17 remember that this was unique, that it wasn't just a
18 count, that it was validated by community.

19 And this in the corner over here says
20 that those two (2) things must always be together.
21 Good research must use both the data and then
22 community interpretation. So the main part of that
23 poster is in the corner.

24 Last one, the last poster. Sometimes
25 when -- when I am drawing I -- I don't know what I'm

1 going to draw. Some -- some people in the room may
2 also feel this way. Sometimes you -- there are many
3 artists in this room, many, many artists -- and so
4 sometimes you have an idea and you know, and sometimes
5 you don't know, and it just comes.

6 Here when Ethel and Leon were speaking
7 I didn't know what to draw. But when Ethel said "at
8 the headwaters Nio Ne Pe'ne is more than a
9 map. It is nature," I felt the sense of energy to
10 come from the land. And then Ethel said, I want to be
11 surrounded -- I want to be surrounded by the caribou.
12 And so I thank you for helping me know what to draw
13 with this one. Thank you very much. Then there are
14 five (5) main areas about that plan which are very
15 important and also in yellow.

16 Okay. Thank you. I think -- I think I
17 have gone through all of the posters, and thank you
18 very much for letting me explain a little bit.

19 And also I welcome more -- more input
20 and more conversations about how to keep drawing this.
21 And maybe some of the young people also would be
22 inspired to do this because hopefully next time
23 somebody here will be the graphic recorder. That
24 would be -- that would be my vision is to keep -- keep
25 the storytelling going with more people doing this

1 work.

2 So thank you very much. Thank you very
3 much, Mr. Chair.

4 MS. DEBORAH SIMMONS: Yeah. So thanks
5 so much, Sam, and great idea about the graphic
6 recording for the next time. As you may -- as I may
7 have mentioned before, the reason Sam is here is
8 because he trained Deline's own Jennie Vandermeer
9 (phonetic) as a graphic recorder, and the rest is
10 history, so he's a trainer. So hopefully that can
11 happen between now and next year.

12 So now we turn to the parties to
13 reflect on your graphic recording and -- and to
14 formally approve the graphic recording for inclusion
15 on the public registry. Máhsı.

16 So we start with Colville.

17

18 CLOSING REMARKS BY COLVILLE:

19 MR. DAVID CODZI: My name's David
20 Codzi. I'm president of Ayoni Keh Land Corporation,
21 Colville Lake.

22 I thought it was very good, you know,
23 talking, and a picture says a thousand words, right?
24 So you go looking at that and okay, well, you know,
25 these pictures are showing and depicting what we're

1 talking about. You know, it reflects some of that,
2 but there's so much depth to what we're talking about.
3 We have histories upon history that -- that we're just
4 trying to reflect on in these three (3) days of talks.
5 And so when we're looking at that, you know, there
6 were signs of all our people across -- across our
7 area.

8 I went for a walk when we were out in
9 Horton Lake. I walked for about 20 kilometres in one
10 day and I -- I got to a place and I was sitting up on
11 a hill. I looked down. There was a teepee that was
12 really old. And I looked to my side, and there was a
13 stump there, and there was chalk marks and it was all
14 by stone ax, you know, the number of times they hit
15 that tree. So that's our history right now and that's
16 -- you know, that shows a part of what we were doing
17 all this time.

18 And then there's signs of our corrals
19 that are out there. Our people worked so hard to --
20 to have that relationship year after year. You know,
21 these are the things that we have to keep on talking
22 about, and, you know, there's things that are up
23 there.

24 And those ways that we have are not old
25 ways. People are talking about our history, our

1 ancestors, but we practice them today. They're
2 existing right now. And when we talk about all these
3 things as a living memory, all our families, we go far
4 enough back, we're all related, there was -- sometimes
5 it's hard to get government to see this because
6 they're still on the other side of the window.

7 You know, us as Aboriginal people have
8 this house. We've always had it. And it's hard to
9 come across with the government because they're still
10 on the other side of the window. And, you know, we're
11 fortunate that we're at this time because things are
12 slowly changing. We're slowly getting on the same --
13 same things, but we still have different ways of doing
14 stuff. Oh, and just convincing other people that our
15 ways are relevant has, you know, has always been the
16 fight.

17 I hear Frank yesterday talk about we
18 just got the right to vote not too long ago, the right
19 to have legal representation in 1968. We still have a
20 hundred years of legal things to catch up, and so
21 these things are in the works. We can't just rely on
22 what's only in the land claims, but then all the
23 things that are coming up because of the fight,
24 because of the catching up.

25 You know, I just want to say that, you

1 know, having our food sources are relevant to us now.
2 We're always thinking about what we're going to have
3 the next time. And, you know, it's not just going out
4 there and getting everything. I think that's
5 important to us to say that this is our livelihood,
6 this is our life, and we don't do it just to not exist
7 tomorrow.

8 I just wanted to say that, you know, I
9 know that we're supposed to talk about the picture,
10 but, you know, I felt that it was going all over the
11 place in the hearing, but at the same time I was
12 thinking that a few of the Board don't really know us,
13 don't know the history, don't know the background.

14 As we were going, I was feeling the
15 feeling that when the Elders were talking maybe some
16 people thought it was to, you know, wasting time, but
17 then at the same time you need to fill in the areas
18 that you don't know to catch our perspective, why
19 we're doing this. You know, we can't let our way of
20 life go to somebody else that doesn't really
21 understand all that depth, the history. You know,
22 we're tied by -- by our blood.

23 Just in this community we have people
24 that are related all over the north and into the Yukon
25 and into Tuk just from this community. So, you know,

1 we've been here that long, long time. So government
2 exists new, and we're just trying to make sure that we
3 could educate on our way.

4 We've been included in this recent
5 Wildlife Act, 2014. Before that we were excluded.
6 That meant we had our own way of conservation, our own
7 way of doing stuff. So we have to make sure that we
8 put those things in place so that we can include.
9 Every one of our communities have mechanisms already
10 inside the communities that we could rely on to do the
11 community plans. So I just wanted to say that.

12 And I think we're supposed to be
13 talking about -- okay, well -- I think what I'm saying
14 is relevant to -- to that. I want to say that I
15 appreciate everybody for coming here and listening to
16 us. A lot of times I'm sitting here quietly. I'm not
17 really talking or, you know, going around and shaking
18 hands or socializing. It's because I'm, you know, I'm
19 trying to listen to everybody and try to see what --
20 where they're coming from.

21 I know your processes in your area are,
22 you know, are relevant to you, but us, we have to do
23 what's relevant to ourselves, too. We have to make
24 sure that we always keep what works for us. Maybe we
25 fight and, you know, have conflict, but at the same

1 time we're getting somewhere. We're only as great as
2 our challenges.

3 Colville, you know -- I heard Fred talk
4 yesterday and say that we're just young, but I was
5 working in this sort of role for twenty-seven (27)
6 years now. My other friends over here have been
7 working for a little bit longer. So, you know, that's
8 a lot of years, that's a lot of experience. Every one
9 of those years somebody told us we couldn't do this,
10 couldn't do that, but here we are.

11 You know, them, the youth, and
12 sometimes you're always going to hear that you can't
13 do this, you can't do that, but we're human and we
14 have the capacity to learn. We have the capacity to
15 go out there and learn. When I was young I grew up in
16 the senior citizen's home. I was told that this is
17 what I was going to do for my people.

18 I went to school and I always learned
19 that -- I just learned what they wanted me to learn,
20 so I had to do and go out there and learn things on my
21 own to say okay, well, this is relevant to me. Cool.
22 You know, I just want to make sure that I -- I said
23 that. Thank you for being here.

24 MS. DEBORAH SIMMONS: So I'm getting
25 the picture that this is a combination of closing

1 remarks and approval of the graphic recordings for --
2 for publication on the public registry. Does Colville
3 -- is Colville okay with your graphic recording?

4 MR. DAVID CODZI: I -- just giving my
5 point of view on it. I think my buddy has another
6 point of view, and...

7 GRAND CHIEF WILBERT KOCHON: I'm not
8 your buddy. I'm your boss. I'll just -- it's good to
9 laugh once in a while.

10 I wanted to tell a story, it's about my
11 friend, but I don't know if I have time, but it's
12 about caribou. And just before I wanted that, I was
13 telling them to draw what I'm talking about.

14 My brother and myself -- his name's
15 Eddie Cook -- first time he came to Colville, and
16 nobody ever took him hunting, and me and my brother,
17 Mike, we took him out to Broad Lake. Lots of caribou,
18 this first time here was in caribou. He was just,
19 like, wide eyed, and anyways, this whole bunch of
20 caribou.

21 And then my brother on purpose going
22 really fast and then I was behind looking at caribou,
23 and that I turn around, and then next thing I know I
24 see little Eddie's rolling up the sled. My brother
25 had never looked back, and next I think he was just

1 running to the shore. He ran up a tree, little Eddy.
2 And then my brother turned around and said, What's you
3 doing? He run around and came back to him. What's
4 you doing up there? I'm scared of the caribou, he
5 said. But this, it really funny for us because -- but
6 then we -- in a lot of ways we taught him a lot, and
7 we taught him how we live and how we hunted, and he
8 learned lots from us.

9 Reason why I'm talking about this is
10 just he's in the hospital now. It's kind of -- he got
11 hurt in the neck and got paralyzed and he's in a
12 wheelchair, and I just hope he can hear this -- this
13 story, and -- and it's a good story because it's about
14 caribou, and he's learned from us and became really
15 good friends and even though we have kind of grew up
16 together. And it's just like when they're drawing
17 pictures on how you speak and how you talk. There's a
18 lot more, a lot more stories that are out there and
19 that -- the way we see caribou, the way we live with
20 the caribou.

21 And the last time I -- I spoke to the
22 one deputy from that -- we walk with the caribou -- he
23 thought I meant in life. I meant in spirit. That's
24 the kind of thing we do, some of us. I can go out
25 there, I can sit between -- stand between caribou,

1 they won't run, and that's really special to me, and
2 -- and I'll do that once in a while. I'll go out
3 there by myself, and caribou just stand beside me and
4 -- skinny caribou, and they're looking at me, and then
5 I told them, it's okay. They started walking away
6 slowly, and then they keep turning back, looking back
7 at me, and -- and that shows a lot of respect.

8 But whenever time I bring someone
9 along, they just take off, and -- but certain people
10 they don't do that. Like the Elder said, Certain
11 animals they know you. My mother have always said
12 that, too, and my dad, The animals know you. The
13 caribou knows you. But they provide for a lot of
14 people, and they tell the story.

15 I shouldn't be telling it, but -- my
16 mother that passed away three (3) years now and -- but
17 she has taught me a lot, how to be a man, how to be
18 strong. That's all we're built to do, to survive, and
19 we're really strong. We're just like iron when we're
20 out there.

21 I don't think any young person or some
22 person would be out there, it would be the same as us.
23 But that's how we're taught. And when we speak to
24 people, we think that they know it, but sometimes they
25 don't, and sometimes I'm sorry for that, but we have

1 to explain ourselves. That's why I always got to tell
2 a story.

3 And the way our grandfather taught us,
4 like, my brother's here, my older brother, Richard,
5 all the same. And my other brother, the one passed
6 away, the one I was talking about, too, he was really
7 skilled in -- in -- out in the land and with his
8 hands, and -- but we all had the same respect for
9 caribou, and we all did the same thing when we were
10 out in the land.

11 If I had to say nothing to him, we'd
12 know what we're all going to do. We don't have to say
13 a word all day what we're -- do everything, the same
14 thing. And that's how we were taught and that's why
15 we're trying to pass the message on to other people
16 and really respect -- I respect other people coming
17 here and to our land, and we respect the land we go
18 on.

19 Sometimes we go on the Inuvialuit land
20 and -- but we don't do -- we don't mess up. We just
21 enjoy the land and -- and even all around us and --
22 and -- but we always been trapping on -- all our
23 lives. And, like, my dad this -- he wants to go out
24 again this year, but he's getting older.

25 I had to bring one of my -- one of his

1 grandchildren to go out to drive the Ski-doo because
2 the traps are getting too strong for him, but he
3 stopped this year and he said he wanted to go out
4 again, but I told him it's kind of hard. I told him
5 it's -- but it's him, and you can't stop him. You
6 can't stop a person from going down the land and what
7 they love.

8 My grand -- my uncle, Gabe (phonetic),
9 too. He -- like, what, they came all the way here to
10 our meeting because it's important for them. They're
11 90 years old. But that shows you a lot how much they
12 care for what we're talking about, and they -- it's
13 their passion, it's right here. And -- and I love my
14 uncle for that.

15 And he always tells stories -- and --
16 and it's to hear for us, passing on a lot of things.
17 We know already, but for other young people to know,
18 to learn, and other people that share the caribou with
19 us. And for me I would love to share, continue what
20 we have always done in the past. And I think that our
21 leaders in the past have always agreed to share the
22 animals that goes between the lines of the caribou.

23 When we did that tour, and Frank
24 Pokiak, a good friend of mine now, and I think it's
25 your uncle I think, and some -- some guy from --

1 Joseph, his name is Joseph, from Nunavut, and we
2 became good friends. I was way younger than them, but
3 I was the one doing the tour with them, and -- but I
4 made a lot of good friends there and a lot of good
5 stories from all the Elders among -- in the Emel
6 (phonetic) region and Sik -- all MacPherson, Tuk,
7 Paulatuk, and it used to be Coppermine then but it's
8 Agluktog (phonetic) now.

9 All the Elders spoke the same, pretty
10 amazing. I think because at one (1) time we were all
11 one people. That's where the mountain is down about
12 sixty (60) miles from here. It's called Euniki
13 (phonetic), that's where it all started. The
14 Inuvialuits were the young men that took off down that
15 way. That's why Inuvialuits look young for a long
16 time.

17 So I guess that that's -- that's how
18 the stories the Elders tell us and we know where all
19 -- everybody went, but I don't want to tell the whole
20 story because it's going to take all day. But it's a
21 good story and I think people need to know that.

22 And -- and we all came from one (1)
23 place, all that -- and -- and -- but that -- that the
24 way he's doing the graphic thing it's -- I love it and
25 -- and it's good for young people to see. I think

1 that's how our people are, our Elders, they visualize
2 when they see and they know. And -- and when they
3 talk about the land, they know the names so well.

4 Ricky (phonetic) said a lot of names
5 yesterday, and I don't even know what -- which part
6 he's talking about. He knows that's how our Elders
7 are. That's how they pass on our area. They know all
8 the names of the lake and certain ground. I wouldn't
9 know and if I told somebody that they wouldn't know.

10 So that's the same thing with wildlife.
11 They'll tell you something, a story about a wildlife,
12 and -- and they say it in a certain way. You won't
13 catch it right away, but later as you live it, you'll
14 learn it, and that's what we come from. We have lived
15 it and learned it and we're the evidence right here,
16 and -- and the caribou are still out there.

17 People are saying that -- I don't
18 really want to go into that and -- but it's -- I think
19 ENR are doing their job and everybody else that's
20 trying to do their jobs to make it better for the
21 future maybe, but they have to listen to us and our
22 Elders.

23 But we are going to be the Elders
24 pretty soon, not very long, but we have been involved
25 a long time, and -- and we have a passion, that's why

1 we're still here, the reason why we're in the
2 leadership. And I just don't want to go on and on
3 that, but that -- that -- I think my brother wanted
4 to say something, too, so I'll give him some time. So
5 Máhsı.

6 MS. DEBORAH SIMMONS: Before -- before
7 the Colville goes on, we've had a request for
8 clarification, so just one (1) procedural thing. So -
9 - so we're realizing, and we have to go with reality
10 here, that this is becoming a closing remarks session
11 and also that some parties may need a couple of
12 minutes to prepare their closing remarks. So we gave
13 half an hour for people to review their graphic
14 recordings and now we want to give what -- five (5)
15 minutes --

16 UNIDENTIFIED PERSON: Five (5) minutes.

17 MS. DEBORAH SIMMONS: -- five (5)
18 minutes for people to get their -- get themselves
19 prepared. So there's going to be two (2) things
20 happening. You're going to approve your graphic
21 recording to put on the public registry, and you're
22 going to prep -- provide us with your closing remarks
23 for the record, very important.

24 So -- so just five (5) minutes to get
25 kind of a little bit organized for your closing

1 remarks. Máhsı.

2 CHIEF WILBERT KOCHON: Just give
3 yourself a hand. We raised a thousand fifty dollars
4 (\$1,050) for Robert, so we're going to go donate it.
5 So máhsı. Thank you all.

6

7 --- Upon recessing

8 --- Upon resuming

9

10 THE CHAIRPERSON: The Sergeant will
11 bring the meeting to order.

12 MS. DEBORAH SIMMONS: Is Colville
13 ready to resume closing remarks? Oh, yeah. I just...

14

15 (BRIEF PAUSE)

16

17 MS. DEBORAH SIMMONS: So the first
18 thing that we would like the parties to do is say
19 whether they approve their graphic recording, and then
20 they can proceed with closing remarks.

21 MR. DAVID CODZI: Yeah. That -- I
22 think he's going to say all that in one (1) -- but
23 before I go, I'll say máhsı to everybody for coming to
24 Colville, and have a good trip home.

25 THE CHAIRPERSON: Wilbert, that

1 drawing looks okay? Joseph...?

2

3 CONTINUED CLOSING REMARKS BY COLVILLE LAKE:

4 MR. JOSEPH KOCHON: Joseph Kochon,
5 Behdзі Ahda First Nation.

6 I -- we -- ever since we were growing
7 up, we were taught to be visionaries, and it's first
8 time I see a white person being a bit of a visionary,
9 so did a really good job. Thank you for that.

10 So the way we describe ourselves is
11 that we're the modern day warriors and hunters. In
12 today's time, we're transitioning from our way of life
13 into the future, but we're not letting go our way of
14 life. It's really important.

15 The reason why you see this community
16 as a traditional community is that our Elders have
17 always said to hang onto your way of life, and so we
18 have a -- a really good team. We have our legal
19 counsel and our community member, who's -- who's also
20 a legal counsel, sitting in the back row. We work as
21 -- as a team.

22 And going forward, from the traditional
23 time to the modern times, we've seen a lot of changes
24 and some of the -- the hearings and some of the
25 presentations from the Government, we didn't felt that

1 our voice was heard, and so we've taken a really
2 serious approach and -- so that's why we work as a
3 team. We go to these tables and make sure that our
4 points are clear and our presentations are -- are
5 submitted, and because it's going to go into the --
6 it's going to be into the records.

7 So although we're a traditional
8 community, transitioning is really an exciting thing
9 for us because we have to kind of create a path for
10 the next generation to -- to walk, and it's really
11 important to us.

12 Some of the modern day things came into
13 effect based on our -- our land claim, and our -- our
14 land claims been in - in the works for the last
15 twenty-five (25) years that -- there's so many things
16 in there that are not really paid attention to, so in
17 order to make people aware of what's really happening
18 out there, we have to be -- we have to ensure that
19 everything is written.

20 To put our oral history into -- to the
21 modern times, it takes time. That's what I mentioned
22 in our presentation, that -- really important to us.
23 We use a lot of our original language, put it into the
24 modern times. Within our -- our group, in our
25 community we -- we have good discussions on what kind

1 of words to put forward.

2 So I'll give our presentation the
3 blessing that it can go out into the -- into the
4 public, to wherever it's going to arrive, but that
5 just tells a bit of our story. There's a lot of work
6 into the future that -- that we still have to do, and
7 that's putting our oral history on paper and creating
8 some of the -- the rules that our younger generation
9 have to live by, because today, changing times, a lot
10 of our -- our young people are not really paying
11 attention and that's really, really important to us.

12 So there is just one (1) other thing
13 that we want to add onto our closing comment. This is
14 a little bit into the formal thing.

15 We have submitted a plan that we want
16 approved and implementing. We've heard nothing but
17 support for our plan. We are looking for a Board
18 decision to approve it. We are looking for GNWT
19 support to -- GNWT support for implementation.

20 We have also prepared and presented our
21 draft law. Dene people know that it is a good law.
22 It comes from our traditions and what we've all been
23 taught, but we also heard questions from the
24 Government and the Board about how our laws can be
25 implemented and how it can be enforced.

1 Those are not questions that Colville
2 Lake can answer on our own. We would like to be able
3 to say that it is our law and we will enforce it, but
4 we recognize that we are caught up in Government
5 systems that don't recognize our law, and that we need
6 support and recognition from other Sahtú communities.
7 We also recognize we don't have the resources to do
8 this work ourselves.

9 Those are new -- not new issues. Those
10 questions were asked during the Deline hearing in
11 2016. We asked some -- asked some of those questions
12 ourself but we think the Board made some good
13 recommendation in 2016 that needs to be implemented.

14 We want the Board to listen carefully
15 to what was said here this week and to provide
16 directions to the RRCs and to the GNWT about the
17 process that should be followed to get the answers to
18 these -- those questions.

19 And last but not least, we want the
20 Board to be very clear on whether or not there is a
21 Total Allowable Harvest in the -- in place in the
22 Sahtú Region.

23 ENR says you sent them a hearing report
24 in 2007 approving a 4 percent Total Allowable Harvest,
25 and they haven't received any clear decisions from you

1 since, but we read your 2016 hearing report and your
2 July 2019 correspondence to ENR in which you say the
3 SRRB welcomes the opportunity to clarify that the SRRB
4 does not accept the use of the Total Allowable Harvest
5 and related tag system.

6 Since this is a contradictory to the
7 current evidence that community conservation plans
8 provide the best conservation outcome, the Board needs
9 to be clear, there is not a total allowable in the har
10 -- in the Sahtú and that the harvest regulations will
11 happen in accordance with the Community Conservation
12 Plan and community authorizations.

13 Finally, it is also time for ENR to be
14 clear on whether you will continue to require tags.
15 We think tags are legacies or colonial -- colonial
16 conservation. We think tags are harm -- harmful to
17 the relationships we are trying to build. We know
18 there is a better way.

19 Everyone here wants the best for the
20 caribou. Everyone here is a responsible resource
21 manager. We all understand the need for information
22 sharing. We have better tools that we can use as --
23 as responsible parties to make good decisions
24 together. Let's use them.

25 So that's kind of the closing comment

1 for me and Colville Lake. Máhsı.

2

3

(BRIEF PAUSE)

4

5

THE CHAIRPERSON: Wilbert...?

6

GRAND CHIEF WILBERT KOCHON: You want

7 a written copy?

8

MS. DEBORAH SIMMONS: Great idea. We

9 can put it on the public registry along with the

10 Chair's closing remarks and anybody else's written

11 closing remarks that they care to submit.

12

THE CHAIRPERSON: Okay. So that's it

13 for Colville?

14

15

(BRIEF PAUSE)

16

17

GRAND CHIEF WILBERT KOCHON: Since

18 it's closing remark, I just say máhsı to all the

19 cooks, all people, all staff that were here, and it's

20 good to see a lot of people here and I hope everybody

21 enjoyed themselves, and all the young people that are

22 involved. Máhsı.

23

The future looks a little brighter, and

24 I feel good and that we more of this kind of meetings,

25 and I think we need other different kind of meetings,

1 not about caribou, just about young people, and I
2 think we need that.

3 And -- and all the people that set up
4 this meeting, and the food was good. Thank the cooks
5 for that and all the helpers, and without them I don't
6 know who would be sitting here -- would be -- we're
7 going to be hungry but they're not cooking for us.

8 So I really have to thank them and --
9 and cooking breakfast and everyone getting up early,
10 make sure everything is set up, and hope everybody
11 goes home safely. And if there's anything you think
12 that -- that you need or some kind of help, let us
13 know.

14 And I know a lot of people asking for
15 meat, and I don't know what to do, so -- and I want to
16 go across and go hunting but ENR might stop me, so.
17 Máhsı.

18

19 (BRIEF PAUSE)

20

21 THE CHAIRPERSON: Okay. Thank you,
22 Wilbert. We'll carry on to Deline Panel.

23 MS. DEBORAH SIMMONS: Who's on?

24 THE CHAIRPERSON: So nobody from
25 Deline?

1 UNIDENTIFIED SPEAKER: Deline left,
2 so...

3 THE CHAIRPERSON: So you're doing it?

4 MS. HANNAH TANETON: Yeah. I'll be
5 speaking what Walter wrote, and I'll try to read it.

6 THE CHAIRPERSON: The other thing is
7 do you approve of the -- the graphic recording for
8 Deline?

9 MS. HANNAH TANETON: Yes.

10 THE CHAIRPERSON: Okay. Carry on.

11

12 CLOSING REMARKS BY DELINE:

13 MS. HANNAH TANETON: January 23rd.

14 Closing remarks, what -- fully support the Dehlá
15 Got'ıñę zedę Plan.

16 The traditional heroes and
17 relationships with zedęby Sahtú Got'ıñę remain; that
18 there are collaborations before harvest; that there
19 are established agreements with the community of
20 Colville Lake and Deline on the -- ongoing traditional
21 use of Horton Lake.

22 Plans to establish a traditional trade
23 system where all members of Colville Lake and Deline
24 benefit. Share -- share -- share and celebrate
25 together our successes and rewards to the champions of

1 these plans in our community.

2 Máhsı to all the leaders, cooks,
3 cleaners, entertainers, interpreters, Elders, most of
4 all the children and the young people. Entertainment
5 without them is impossible.

6 Talk about your harvest, not zedə.
7 Never tell another Dene what to do.

8 Reasons for locations of the next
9 public listening session, Deline would like to host
10 the next session. There are many reasons to -- one
11 (1) of the most -- one (1) of the most important areas
12 of interest is that we can continue to bring
13 information to the tables and for the Board to review.
14 TK and science continues to be the main reason of
15 information.

16 Deline leads the way in -- intro --
17 introduction -- re-introducing of Dene history.
18 Language of environments and governance, hence the --
19 the need to find ways to put a lot of our Dene
20 information into laws and the legal system. From
21 Walter Bezha and Deline.

22 THE CHAIRPERSON: Okay. Thank you and
23 we'll carry on to Fort Good Hope Panel. Frank...?

24 Sorry. Somebody from Deline -- okay.

25 UNIDENTIFIED SPEAKER: Máhsı.

1

2 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

3

4 UNIDENTIFIED SPEAKER: I have -- we've
5 been here for the last three (3) days and we have
6 spoken about a lot of things and that is why for this
7 reason we're doing this for the future of our
8 children, and they have spoke very well and a lot of
9 our young people had good attend to these things.

10 And I see them here and I watched the
11 young people bringing beverages to the -- to the
12 Elders, and the young people, even though it is a
13 small community, they have contribute their sincerity
14 to their people that come to visit them.

15 And we wanted to work together and we
16 will have to be strong with each other, and so that we
17 can have a better future for our children. And if we
18 don't do that, things will go away with them, and if
19 we don't do anything for them now and if there's
20 nothing for them in the future, and we don't want them
21 to go in different directions, so -- and listen to
22 what they have said to you, and then maybe the next
23 few years, five (5) years, and they -- and they
24 continue to do this, I am very grateful.

25 And when -- when I go back to community

1 and I will sit with the Deline Government and refer --
2 and refer all this messages to them. And so -- and
3 this is all what I am going to say. Thank you.

4

5 (INTERPRETATION CONCLUDED)

6

7 THE CHAIRPERSON: Okay. Máhs1 for
8 that. And Good Hope...?

9

10 CLOSING REMARKS BY FORT GOOD HOPE:

11 MR. FRANK T'SELEIE: Máhs1, George.

12 and this is all what I am going to say thank you,
13 George. My name is Frank T'seleie, the RRC, Fort Good
14 Hope.

15 On the -- the question being asked on
16 the graphics, we know there's -- people have different
17 ways of communicating with each other, and some people
18 sing to communicate, some people draw. Yesterday, I
19 caught a ride with some young people and they were
20 listening to rap music.

21 But the point is -- is that one (1) of
22 the ways I believe that -- that may be really
23 effective for our people -- not everybody like to
24 read. A lot of our people are visual. They like to
25 see, like to see, and -- and this is good for that.

1 This is -- this is really good for that.

2 And also, maybe I might be able to help
3 the - the artist by mentioning that in the opening of
4 this meeting are the Grand Chief -- he talk about
5 having arrowhead found in the local area, and right at
6 the beginning of the meeting that really underlined
7 the whole -- the statement that we've been here since
8 time immemorial is underlined by that.

9 And at the conclusion of the
10 representatives' statements, and the Tłı̄çh̄o reps
11 stated that -- that they've been involved with
12 development like mining in the area more than we have.

13 And one (1) of the things that he said,
14 talking something about caribou, and that's the second
15 time that I've heard it, the first time from Łutsël K'é
16 and that -- the representative stated that the
17 caribou feet is really sensitive, it watches where it
18 goes, and I really believe that. And the mining
19 changes the surface of the -- the land and that avoids
20 it -- avoids that disturbance.

21 So those two (2) points on both -- the
22 -- the graphics, you know, I just wanted to point that
23 out. But Good Hope, I have -- I have no problem -- we
24 have no problem with it. That should -- could be
25 shared for educational purposes or -- and beyond.

1 And for our closing remarks, I have
2 Michel here. Michel is a long-serving member of our
3 RRC, and we have some good thoughts and good concepts,
4 and then we have two (2) of our seniors from Fort Good
5 Hope who also want to make some -- few remarks, and
6 that would be it for us, Mr. Chairman. Passing mic on
7 to Michel.

8

9

(BRIEF PAUSE)

10

11

MR. MICHEL LAFFERTY: Finally. So I
12 just want to talk a little bit about caribou and my
13 life experience out on the land, and when I was young
14 I didn't know anything much. I made a mistake, took
15 off with a skidoo away from town in the -- in the fall
16 time, a little bit of snow on the ground.

17

Must have went about eight (8) miles,
18 ten (10) miles and oh, I see tracks on the snow, one
19 (1) set of tracks, and I think, oh, caribou. I had a
20 rifle and I grabbed it and took my shells and I
21 started walking along the tracks, and being a
22 greenhorn I didn't really study the tracks, and then I
23 start following it.

24

I don't know how long I walk, and I
25 look at those tracks every now and then. Finally I

1 look at it really good in a clear place. Here I --
2 the caribou went this way and I was going this way
3 looking for that caribou. So what I -- for my youth,
4 we make mistakes but you learn from it.

5 Anyways, then a few years later I got
6 married, lived out on the land, had (2) children.
7 There was no caribou where we went, but the fish lake
8 was good. We live on fish for three (3) falls, and
9 then we moved to another lake and finally come to
10 caribou, north -- north of Good Hope, and we -- we
11 practically live on caribou and fish all winter.

12 And by the time we got to the other
13 lakes, I had six (6) children by then, and they would
14 take us out with a Twin Otter out on the land and we
15 settled down and later on the caribou started
16 migrating and we live on caribou for quite a while,
17 all that winter, and we also had fish nets.

18 And we were always together with my
19 family, you know, get up in the morning, do our chores
20 and go -- go to traps or whatever, and at the end of
21 the day we all come back home. We were all together,
22 we eat together. Everybody's home and go to bed.

23 But that was good. We wanted to be
24 with your family, lie there with them and -- and
25 there's six (6) of them. Some of them were ten (10),

1 twelve (12) years old, and the youngest one might have
2 been five (5) or six (6), and when they were home they
3 all played down in the lake. They were all young
4 children, all played together. Lots of fun.

5 That's what I noticed when I was out
6 there, that we're all together and they play and work
7 together and -- yeah, and we live out there a few
8 years, and we live on caribou, quite a bit of caribou,
9 and then we move back to Good Hope and just dream
10 about going back out on those -- those lakes.

11 Looks like we're getting up in age now
12 and life is different. Well, I really kind of miss
13 it. I remember people being independent and there was
14 no skidoos, power saw, outboard motors. We had a dog
15 team. We were independent.

16 When we made plans, we would work at
17 it. It might take them a day, two (2) -- two (2)
18 days, three (3), whatever, and then you move out. You
19 work with the dogs. You were independent. Didn't
20 have to go to the Government for money or whatever.

21 Now -- nowadays I think about that.
22 Dog team is good out on the land. You work with them
23 and then at night they're all tied up. Anything come
24 around, right now all of them just get up and bark and
25 they warn you.

1 And what else I wanted to say? Yeah,
2 that was -- and another thing I'm happy about is the -
3 - about thirty (30)-- thirty (30) some odd years,
4 thirty-one (31), thirty-two (32) years ago, we were in
5 town and my sister-in-law wanted to go to her parents
6 about twenty (20) miles up the river, to a river
7 called Hume (phonetic) River, and we -- we follow the
8 -- the river and we seen good -- good, hard road
9 going up the river and we were just going to go up
10 there, zoom up there, and my sister-in-law wanted to
11 see her mom and dad.

12 And we got about ten (10) miles and
13 there was a big iceberg there and came around speeding
14 through, and I realized there was no snow on that
15 patch of ice.

16 And the -- the day before, I know that
17 some guys came down with skidoos. Didn't expect
18 anything here and broke through the ice. Skidoo
19 turned over and unhooked the toboggan, and both of us,
20 we ended up in the water. And even in the wintertime,
21 the river flows. And the -- it was around 5:00, 6:00
22 in the evening when the -- in November, it gets dark
23 already, yeah? The lights went out, and it was just
24 pitch dark and didn't know what to do.

25 But we managed to go downstream to the

1 hard ice, and my sister-in-law was behind me. And we
2 got to the hard ice and, like, out of breath, and I
3 was thinking, like, God, I don't want to die this way.
4 Help me.

5 And to this day, I don't know how I got
6 out of there. Pulled my sister-in-law out of the
7 water, too, and we were just both soaking wet. The
8 toboggan was way out there, and I didn't want to jump
9 back in the water again. So we got out, and then we
10 started walking.

11 It was -- it was around 5:00, 6:00,
12 maybe, and we started walking back. And it's cliff on
13 both sides of the river. There's no -- no place to
14 make fire. We walked -- we walked for, I don't know,
15 five (5), six (6) hours.

16 And God must have sent my friend up
17 with my skidoo, my other skidoo and a toboggan and the
18 eiderdown in there. We put our sister-in-law inside
19 the eiderdown. We got back to and found out the
20 temperature was minus 32 that night.

21 And my sister-in-law, she had skidoo
22 boots on. Froze her feet, both sides, and me too, I
23 froze one (1) side of my foot, about half. I had
24 wraparounds on, the homemade shoes, homemade.

25 So -- and then from there on till

1 today, I'm always thankful for every day that I'm
2 alive. And I just thought I'd share a little bit
3 about that, my life with the caribou and fishing and
4 living on the land with my family. Thank you. That's
5 all I wanted to share with you guys. Thank you very
6 much.

7

8

(BRIEF PAUSE)

9

10 THE CHAIRPERSON: Okay, more from Good
11 Hope? Yeah, go ahead.

12

13 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

14

15 MR. THOMAS MANUEL: I want to talk --
16 the -- here, we're visiting with you. We thank you
17 deeply, all with our heart. We give you our heartfelt
18 thanks, and the food early in the morning. Everybody
19 keeps their time well. Good food. None -- there was
20 no problems, no trouble. We sleep good. We have --
21 we -- we're at the meeting good. Nobody is -- is up -
22 - offensive to each other. We all think -- and think
23 of the same things.

24

25 We all -- this Colville Lake peoples,
they -- what they wrote, what they documented and

1 presented to us, me too, I have -- I kept saying,
2 Let's stop talking. Let's sta -- let's start -- do a
3 written form that we can send up to the government
4 with. And here today, the Colville Lake people, how
5 they're going to do things, they've written it down
6 and presented. That is really strengthened their
7 words.

8 Already, here in Colville, we know --
9 not only us sitting here, but all the peoples across
10 the land know, and they've heard -- they've heard
11 about it across the land. So my people, some more
12 here. This way we work for our -- the young peoples
13 with them. Let's work in the Sahtú. Children that
14 are travelling -- the young peoples that are
15 travelling with them and us too, when we come to
16 meetings like this, let's invite the youth to come
17 along with us.

18 Me too, many times, I have -- many
19 words I have of ancient times too. My -- long ago, my
20 grandma is the one that raised me. My grandma said --
21 told me, In the ancient times before you, what we work
22 with: This -- we work -- we use caribou horns as ice
23 chisel. Willows, the out -- the skin of it, we use it
24 for nets.

25 And also, there's -- it's very cold.

1 Ice is thick. At that time, the peoples, they use ice
2 -- for ice chickle -- chis -- chisel. They would --
3 they would measure the ice, and then would use fire --
4 fire to heat up those ice to drill holes into the ice,
5 and that's how they set their nets. Not too long ago,
6 my two (2) grandsons, I set traps, beaver traps. And
7 here to set the traps, the chainsaws were going. Ice
8 chisels were used, and we -- we set our beaver traps
9 under ice.

10 And -- and there was thermos,
11 sandwiches, and we were sitting there eating. And we
12 -- I told them, in the ancient times, we never had
13 these kind of tools. There -- and long ago, we --
14 they used caribou horns for ice chisel. Today, here
15 we are. If you use -- if you use caribou horns as a
16 chisel, are we going to be succes -- successful
17 drilling into the ice? That's how it was long ago.

18 Today, all -- we have to work with the
19 young peoples, the children, bring them out on the
20 land. This -- all this -- these things, these covers
21 -- if you injure yourself with axe, it's important to
22 carry squirrel skins with you -- caribou -- little
23 caribous skins -- little skins, animal skins with you.
24 Sometimes, you're a far distance from the la -- from
25 the town. It's hard for you to be airlifted, so it's

1 or -- important to carry all these little -- little
2 skins to avoid infections. When you use these natural
3 skins, it kills the bacteria that could poisons.

4 And that's why I told you yesterday,
5 put matches in your -- in a glasses and put paper in
6 there to use. That is what you have to carry with you
7 when you're travelling. Yesterday, when we're -- when
8 you're travelling on the highway, you see -- you see
9 the -- the muskox. I talked about the yellow paper.

10 Long ago, I'm -- I also mentioned the
11 ancient peoples, their words, if -- if I didn't listen
12 to those words that were passed on, I would have been
13 pitiful. But be -- and I would have -- had not known
14 how to work. But because of the Elders, I know how to
15 work. I know how -- I -- I've watched them. Whatever
16 they work at, I viewed, and I said that's what I was
17 going to hold.

18 And so my people, all of you that are
19 here, for you to travel back to your homes, all of
20 you, I hope you get back in a good way. I hope you're
21 -- some more. Let's do this for the future, long
22 after us. What we're doing today is for the future.
23 Remember, my people. Thank you. I can't talk to you
24 very long, so I'm just going to talk for this length
25 of time. Mah -- thank you.

1 (TRANSLATION CONCLUDED)

2

3 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

4

5 MR. GABE KOCHON: I'm going to make it
6 short. My people, they have many stories. I have
7 lots. I'm 91 years old. My -- have a lot of stories.
8 I had a lot of grandpas and grandmas. My Essesiton's
9 (phonetic) mother was -- she lived till she was a
10 hundred and seven (107). I talked about her
11 yesterday.

12 Me, when they're talking about caribou,
13 we survive on caribou. It's our blood. We have to
14 take care of it. Long ago, in my time, they can't
15 throw away anything of it. They can't throw nothing
16 away. There was no -- even matches, papers, at that
17 time, so it was all valued and kept and that -- and
18 that's how I lived. That's how I was raised.

19 On the barren -- as we always went out
20 there, and my brother was born on the barren-lands.
21 See -- you see peoples from -- the bar is the one that
22 named him Bri'eta (phonetic). It means 'peoples in
23 leadership.'

24 My people, here we are. We're -- we
25 are like one (1) people. When the houses were built

1 here, when Jo -- Joseph Orlias was born, there he is
2 sitting across there as an Elder. Look at -- and my
3 brother Hyacinthe, he -- he's an Elder today. My
4 people, we are -- we replace each other as we go.

5 There was many, many peoples in this
6 community that are no longer here. There's only three
7 (3) of us left from that time. So my people, what --
8 what are peoples are saying today? I say yes to it.
9 I say yes to them.

10 We -- we should make our -- we should
11 do the same work. We should do the same for
12 ourselves. Thank you, our people. We -- we have to
13 do things that they did their way -- we have to do it
14 their way too for ourselves.

15 I have many grandchildren. I have
16 children. I had -- I had ten (10) grandchildren, and
17 I have eight (8). My daughter is sitting back there.
18 She was pitiful when her mom went to the hospital when
19 she was young. Many times, I cried for her, that she
20 didn't know -- I didn't want her to see my tears.

21 And we all went -- struggled through
22 those hard times long ago. So thank you, my peop --
23 it's important for us to think their way and do things
24 their way. I just want to let you know. Thank --
25 let's work like them. If we put -- if we work like

1 them, we will be up there. We will be waving in
2 happiness.

3

4 (BRIEF PAUSE)

5

6 CLOSING REMARKS BY TULIT'A:

7 THE CHAIRPERSON: Tulit'a. So first
8 of all, do you approve your recor -- that drawing?
9 It's okay?

10 We had two (2) question. One (1) was
11 if you approved the drawing they did, and second, the
12 closing remarks.

13 MR. GORDON YAKELEYA: Well, I guess,
14 thank you George, and thank you all. You know, one
15 (1) thing that's very nice to be sitting here, when
16 you see Indigenous people from ways far as Inuvik, Tuk
17 and Indigenous people all the way from Yellowknife
18 coming together and sharing. What we talked about is
19 caribous, so important, a lot of us, what we're
20 talking about here today.

21 And as I noted yesterday, the other day
22 when I was talking about the plan, what we want to see
23 happen, but today, for me, it's hard because I haven't
24 -- haven't anything on paper yet. But this is, I
25 think, what I see and heard and what I'd done, I'd

1 like to see that in a plan, but I'm just one (1)
2 person.

3 Like I told you, I have respect for my
4 other council friends that's still back home in
5 Tuli't'a that needs to come together. This is the kind
6 of idea that we want to see happen. So that's why we
7 present this to you. We're hoping the next hearing,
8 that we'll have something before you that you can see
9 that what we want to do in Tuli't'a for ourself.

10 So I know -- I know Norman Wells -- I'm
11 really happy Norman Wells has started the process, and
12 I guess Deline had started the process back in '16.
13 We were asked to go to that hearing. The president
14 and one of the board member was supposed to make it,
15 but something came up, so we met. We said, We support
16 Deline, what they wanted to do. We respect them, and
17 the numbers, what they wanted to with it -- it's them.
18 It's their wishes. We do not want to interfere with
19 them and say, Why you're doing this? We always
20 respect each other. That's how our Elders had worked
21 it.

22 That's why I came today here, and when
23 Colville made that same presentation for what they
24 want to see. The people that live with caribou for
25 thousands of years, and this is what they wanted. We

1 have to respect and honour them, what they wanted to
2 do.

3 But I'm still willing to work with
4 them, and the community, and we're all willing to work
5 together. That's the important thing for all of us.
6 So I just wanted to say that's what we're hoping to
7 see. You might see this in -- when we come up with
8 the draft plan, what we want to see happen.

9 So I guess with that, I just wanted to
10 say that one of the things -- I know we had a lot of
11 good discussion over the time period. We listened to
12 a lot of people. You know, going back, talking about
13 caribou, and that's very nice that I listened to the
14 Elders. This is where I got a lot of information when
15 I was a young person like the young ladies back there.
16 That's the only way you collect information is
17 visiting them, visiting the Elders.

18 When I was young, I really wanted to
19 play, but my mom always encouraged me, Go visit the
20 Elders because you can gather stories and they can
21 tell you if you're going to live to see your grey hair
22 one day. Very true. After that visit, I was so
23 happy. This old lady was blind. I went to visit him,
24 and I said, Gran, it's me. He said, What? I said,
25 It's me. I wanted to sit with you. Oh, gee, thank

1 you, he told me.

2 And I told Gran, I'm smoking. Oh, he
3 said, I wish to try one (1) of your cigarette. I gave
4 him one. Oh, he said, your cigarette taste so good.
5 Oh, and that made me so happy. I knew what it was
6 going to -- I was going to see. But I never said
7 anything, but I keep visiting him all the time. So
8 that's why important like for you young people. You
9 have to visit the Elders because they can tell one day
10 if you're going to see the white hair in your head.

11 You know, a lot of things that we went
12 thro -- I went through, those days when the Elders
13 went -- what they went through. Caribou was the only
14 thing that we had and moose. I believe, in Colville,
15 it was caribou. They had to survive on it. They had
16 to do things right for themself in order to get it,
17 because there's a big challenge with weather and
18 everything.

19 Today's world, look at everything what
20 they have today. Did we have it? No. We didn't have
21 it. We had to work hard. We still didn't have that
22 in the store. We didn't have the store to go to.

23 But now, here we are, talking about
24 caribou and animal. We don't know where's it. I was
25 just talking to one of the person. Nobody seems to

1 know where it went, but it's out there yet. But I
2 think as long we stop talking about it, it might come
3 back to us. We need to. Our Elders never talked
4 about caribou. They had respect for it.

5 So I think one (1) thing that everybody
6 needs to is maybe quiet down on caribou, what we're
7 talking -- I know people are saying they listen to us.
8 They're somewhere out there. Caribou doesn't have no
9 border. It can go anywhere it wants to go.

10 So I guess that's one (1) thing that I
11 really want to see happen is that young people. I
12 know it was sad yesterday. I know what it's like.
13 Sometime, you get hard word from people, Elders, and
14 others. But those days when I was growing up, the
15 Elders always say, You want to be good, strong leader?
16 Never say anything to what a person says, what he
17 tells you and makes you think. It makes you strong
18 person, they say. Very true.

19 But if you retaliate, respond back, it
20 means you're a weak person. That's what I learned. I
21 see a lot of that happen. I just wanted to share that
22 with you. As the on going forward, listen. That's
23 the only way you going to have a good life is by
24 listening and respecting people. That's going to be a
25 very important thing in your life.

1 So I just wanted to share this with you
2 guys, and then, I guess, the last thing I'll say, I
3 wanted to say thank you to all the cooks. Holy, man,
4 that was -- the food was so great. The place where we
5 stayed was so nice, and what more can I say.

6 Every time I come here, I see an Elder.
7 It sadden me when we lose one. But today, there was
8 only two (2) of them left now. And -- but what do we
9 do? This is life. That's how it carries on.

10 But -- but stories have been told here.
11 Some of them, I'm pocketing it. Hoping one day, I can
12 use it again to share with others. So I guess, I just
13 wanted to say that. Thank you so much, anyway. I
14 know -- and maybe the Chief wants to say something
15 from Tuli't'a to you, so I just wanted to say thank you
16 all anyway. So máhsı.

17

18 (BRIEF PAUSE)

19

20 MS. DEBORAH SIMMONS: Gordon, for the
21 record, does Tuli't'a approve of their graphic
22 recording? That's a 'yes'?

23 MR. GORDON YAKELEYA: Uh-huh, yeah.

24 MS. DEBORAH SIMMONS: Okay, Máhsı.

25

1 (BRIEF PAUSE)

2

3 THE CHAIRPERSON: Okay, Frank...?

4 CHIEF FRANK ANDREW: Good afternoon.

5 Good afternoon.

6 THE CHAIRPERSON: Good afternoon.

7 CHIEF FRANK ANDREW: Máhsı. We had a
8 really good meeting here today. You know, everybody
9 else thank everybody else, so I wanted to thank every
10 -- all of you too here today. Máhsı.

11 But as the presentation was going on, I
12 was listening to the visitors from Dogrib, and Michel
13 was talking about how happy he was when he saw
14 caribou, or even his dogs were happy when they -- they
15 saw the caribou tracks and all like that, and that's
16 how it's been with the Elders all the lifetime. And I
17 was thinking at that time, he said he was singing love
18 songs. So I wonder if he could sing it for us now.

19

20 (BRIEF PAUSE)

21

22 CHIEF FRANK ANDREW: But it's -- I
23 think the love song is good because that's part of our
24 -- our culture. That's only what our Elders knew way
25 back, eh, because they loved the land, they loved the

1 caribou, they loved everything, so they sang some
2 song. That's what I understood on that.

3 When I heard him say that, it was so --
4 that's what all the Elders did, I think. You know, in
5 -- in Fort Good Hope, I heard about Grandejambe -- I
6 forgot what he's named, the old timer? You know,
7 remember, they played some -- some of his song, and
8 his wife was telling him, (INDIGENOUS LANGUAGE
9 SPOKEN). Don't sing too much love song, eh? But that
10 was part of his life, you know, and it was good, so I
11 just want to share that.

12 And, you know, it's good to see -- I'm
13 really happy to see the youth that are, you know --
14 when -- when we had a drum dance yesterday, all these
15 youth, they were just going like Indians. So yeah.
16 Me, I try to go, but I was cowboy, so I couldn't do
17 anything. But I enjoyed the young people really much.

18 Yesterday, it was not very much people
19 in here, but, you know, it was a really good drum
20 dance, you know. Towards the end, all the Elders got
21 on the floor too, the last song. I think that's
22 really good. It reminds me of 1972, when we had a
23 drum dance in Fort Good Hope. That hall was just
24 full, that big -- big school they had that time, that
25 big gym there. It reminds me of that, you know.

1 Those days, it used to be fun like
2 that. People just enjoyed themselves at meetings, you
3 know. That's -- that's how powerful the Dene is, and
4 we're still like that today.

5 And, you know, I think we just got to
6 get ourselves organized again, because we have a new
7 agreement that we're working by now, the land claim
8 agreement, and a lot of our Elders and young people
9 are not really understanding it, you know. Even for
10 me, it's like that. I've been in this position for
11 about twenty-two (22) years now. It's always a
12 learning experience for me. You know, if you don't
13 understand something, you got to try to understand it.

14 (INDIGENOUS LANGUAGE SPOKEN). So I
15 just want to say thank you very much for all the
16 speeches and all the good artists here. Thank you
17 very much. You know, it's probably what we call
18 minutes. Yeah, these all the minutes on the wall,
19 that's -- that's what it is, so.

20 (INDIGENOUS LANGUAGE SPOKEN). So thank
21 you very much. Máhsı. It's good to meet a couple of
22 new buddies over here too, you know. You're all part
23 of our family, so if you come to Tulit'a, I live
24 uptown, okay. You're welcome to my house.

25

1 (BRIEF PAUSE)

2

3 THE CHAIRPERSON: Okay, is that it for
4 Tullit'a, or some more? Yeah, go ahead.

5 MR. DOUG YALLEE: Hello. The -- I
6 don't -- you asked Gordon about the graphic design. I
7 think the graphic design is fine. And I know we could
8 put a lot more to it if we wanted to, but there's
9 still -- we're still doing the -- a lot of work to go
10 -- to do yet. So even though we -- we approved this
11 graphic design, that's fine. It's good. But like I
12 said, there's still more that can be added down the
13 road.

14 So now -- so far, it's been a learning
15 experience for me for listening to Colville --
16 Colville's delegation here and -- and making their
17 presentation for the plan. And then Deline's got a
18 plan. I finally -- I got a copy of it on -- on email,
19 and I'm going to read that, but I still haven't got a
20 -- a hold of Colville Lake's plan. I'd like to get a
21 hold of it. If it can be emailed or something, I can
22 read it, go over it.

23 I want to go over the other one that
24 Leo and Ethel presented, the Níio Nę Pę'ņę Plan. I got a
25 copy of it now, and I'm going to -- I want to read

1 that too also. And like Frank said, it's been -- you
2 know, the land claim agreement has changed everything
3 for us on -- since the -- since the -- when everything
4 was controlled by the bands. Now -- now we're
5 controlled by the land claim agreement.

6 The land claim agreement's been in
7 place for us, what, almost twenty-five (25), twenty-
8 six (26) years? And still to this day, I don't think
9 the land claim has been implemented. I don't know if
10 I'm -- I don't think it has. It's supposed to be
11 reviewed in -- within fifteen (15) years, but it
12 hasn't been. But yet we're still going forward with
13 the -- with other things as we go along without
14 reviewing the land claim agreement.

15 Once we have -- once we review our land
16 claim agreement, we -- we could have set barriers or
17 stuff in there for ourself to work with. I think it
18 would have been a lot more stronger that way. And now
19 -- now we got issues with the government, terribo --
20 territorial government.

21 When they were -- when they were --
22 when I was on the table with the negotiating team for
23 Tulin'a, I told them right off the bat that when we
24 were negotiating the self-government agreement back
25 then -- I told them, Why is GNWT at the table when the

1 -- when the Treaty was signed by both Canada and the -
2 - and the Native people? Why are they there?

3 What Canada was doing is using them as
4 a deflection. You know, push them aside. Let them
5 deal with it. When all the funding what we get now
6 today, it gets to territorial government, comes back
7 to the Native people. By the time it gets to us, it
8 shrinks. And we do not -- like everybody's saying, we
9 don't have enough money to do what we want to do for
10 our people, to work for our people, do things for our
11 people. We don't have the money.

12 But, you know, on -- coming from the
13 government side, the government's got all kinds. They
14 got everything in place. Now we're -- we -- I see
15 we're working on our plan for our communities.
16 There's always -- there -- all -- always there is
17 Species at Risk Act in place. There's other acts in
18 place in -- in our way already before we even got to
19 where we were. They're one (1) step ahead of us all
20 the time.

21 We're not a -- we're not on a same
22 level playing field here. The government is always --
23 we can't. We don't have funding. We don't have the
24 resources like the government people do have. We
25 don't.

1 The other thing, too, I wanted is --
2 is, you know, I want to correc -- commend the -- the
3 Youth Network that are here with us. This is the --
4 you know, it was really good. I like what they're --
5 they come, what they're doing. It -- it's good for
6 them to be at the table here with us today.

7 But I -- you know, like I said, we
8 could have add more to the -- to the plan, more, if we
9 wanted to, but we're still -- still in the work in
10 progress. But I'm going to let one of the -- some of
11 the Elders speak here. Thank you.

12

13 (BRIEF PAUSE)

14

15 THE CHAIRPERSON: Okay, thank you.

16 David...?

17

18 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

19

20 MR. DAVID ETCHINELLE: I'm going to
21 say it in my language. I am not going to say very
22 much, but I would like to say thank you to Joseph and
23 -- Joseph and Wilbert and -- and -- and they have done
24 all this work for -- for themselves, and I have rested
25 really well and I've slept really well and I didn't --

1 I get up in the morning, the heat is on, and when I
2 come in, I don't have to cook and I -- I've been fed
3 very well. Wilbert, máhsı. I would like to thank
4 them.

5 I would like to say a lot of things but
6 we are done, so I -- all of us who are Dene, we have
7 to remember each other. We cannot say that this
8 person, we have to leave him alone.

9 For myself, in 1993 the land claims, I
10 -- we did not sign the agreement, and -- and -- and so
11 -- including my kids, and I wanted to think about
12 them, but I am -- I'm with a 1921 Treaty, so -- and we
13 know that it's still the same. And -- and -- and
14 Frank is here, and then I can't -- and disagree.

15 When we -- and we go out hunting, and
16 there's three (3) of us, and -- and they have bread
17 and Klik and -- and we shot three (3) caribou and we
18 fix it all up and we cooked -- and we cooked some
19 food, the meat, and -- and -- and we -- and he ate it
20 all, because he only had Klik and bread, and that is
21 all what I'm going to say. And I'm glad that you are
22 all here too.

23 And for the young people -- for young
24 people that are here, we've been talking about this,
25 and for their future and we have to teach them, and

1 sometimes it's difficult for us in our community.
2 Paul Wright had said when -- when we are good people,
3 it is great, and our people look upon us, and then all
4 our brothers and -- and our friends, and they -- in
5 the past they do this. They talk.

6 And when we talk today -- when -- when
7 we are Dene in the Sahtú Region and we have come this
8 far and we've been fighting with the Government this
9 long, and -- and if they work with us and -- and they
10 would -- they -- it should be reversed. They should
11 be asking things for us.

12 But you are presently working on it, so
13 I'm very grateful, Wilbert and Joseph. I thank you.
14 I came to visit you.

15

16 (INTERPRETATION CONCLUDED)

17

18 THE CHAIRPERSON: (TRANSLATION SWITCH
19 DELAY - NO ENGLISH) Norman Wells. Graphic recording,
20 and then closing remarks.

21

22 CLOSING REMARKS BY NORMAN WELLS:

23 MR. STUART POPE: Hello. Stuart Pope,
24 Norman Wells RRC. Yeah, as -- as said during our
25 presentation, ours was a pretty short presentation, so

1 I believe that you really accurate -- accurately
2 captured our -- our message and our plan. So, yeah, I
3 do approve of it and appreciate it. Thank you.

4 Okay. Now, for my closing remarks.
5 Through -- through sitting through these meetings --
6 I'm speaking for myself here, not -- not for anybody
7 else on our Board. I'm speaking on my own behalf.

8 The three (3) common things that --
9 that seemed to come up the most is caribou, well
10 obviously, the youth, and the Elders, and I think when
11 we can find a way to -- to truly bridge the gap
12 between those three (3) things, the -- the fight that
13 Colville Lake has started here will be -- will finally
14 be won. I think they'll be sitting where they
15 ultimately want to be, and I look forward to that day.

16 As for Norman Wells, you know, to me --
17 to me the youth is important as well. It's -- that's
18 what we're here for. You know, we -- if it all ended
19 today, you know, everybody sitting at this table has
20 had their chance to experience the caribou, live with
21 them, love them, and so that's why we're at this
22 table, is to make sure that our youth can one day have
23 that as well.

24 I like Colville Lake. You know,
25 they're -- you know, they're an isolated people, the -

1 - the end-of-the-earth people, but at the same time
2 they -- they think beyond their -- their little
3 portion of the Sahtú, you know. They -- they do think
4 globally.

5 I -- I've seen how they send their
6 youth, you know, to Metzagoria (phonetic), to exchange
7 programs, and get their youth abroad, you know, to --
8 to get out of just being stuck in a one-track mind,
9 you know. I think that's really commendable and
10 should be recognized.

11 Again, in Norman Wells we're not --
12 we're not in the crunch that Deline and Colville are
13 in. Like I say, I think our numbers are pretty
14 stable. With that being said, that doesn't mean we
15 can sit back and wait for things to happen. We need
16 to put the preliminary work in now to make sure that
17 the protections are in place for our -- for our herds.

18 I'd like to thank the -- I'd like to
19 thank Inuvialuit -- Inuvialuit for -- for joining us
20 here, and, you know, the people from the Tłı̨chǫ, it's
21 -- it's good to see people from across the north,
22 because I've heard the term "one caribou," and that's
23 the way it should be looked at, you know. It's - it's
24 all the caribou that's important to all the people,
25 and -- yeah, it brings unity. That's a word that I

1 seen on the Tłı̄ch̄o people's hats, and that's a great
2 word and I hope we can all strive to continue to work
3 in unity.

4 And lastly, I'd like to, you know,
5 commend David, Joseph, Wilbert, and Jenny Duncan. You
6 know, these are very proud leaders. You know, Jenny
7 got off and got her education. That's -- that's
8 amazing.

9 You know, these guys are cementing
10 their place in history with names like, you know,
11 Frank T'seleie, Stephen Kakfwi (phonetic), Ethel
12 Blondin. You know, these too are leaders that bucked
13 the system and, you know, fought fiercely for their
14 people, and, you know -- thank you guys for that.
15 Máhsı.

16 THE CHAIRPERSON: Okay. We'll carry
17 on. Inuvialuit Game Council, closing remarks and you
18 have a graphic recording, I think. No?

19

20 CLOSING REMARKS BY THE INUVIALUIT GAME COUNCIL:

21 MR. JIM ELIAS: Yeah, we're really
22 happy with -- with our little piece in the corner.
23 One (1) time we had a meeting facilitator who was a
24 graphic artist as well, and just seeing some of the
25 drawings and that kind of -- like so many people

1 echoed throughout the room, that -- like, people are
2 visual and they take things in by eyesight.

3 So that's very good and I think it's
4 going to go a long way when it comes to whatever
5 document comes out of this hearing, pictures and stuff
6 to go with it, because it echoes a lot of the people
7 in the room, sentiment and care about the caribou and
8 the land and culture.

9 In my closing remarks, I'm just going
10 to give a little background about how things are being
11 done to manage people, not caribou, in our region.

12 Since 2006, we've been living with a
13 quota allocation in our region. Through lots of
14 deliberations of community people, Government,
15 researchers, hunters, and trappers, everybody had a
16 piece, and when the caribou started declining,
17 everybody was worried, you know, and it was really
18 good to see that in our region people were worried
19 enough about the caribou to put limitations on
20 ourselves.

21 So putting this Total Allowable Harvest
22 on ourselves, also closing some areas in our region to
23 hunting, close -- that are still closed today, we're
24 living with the allocation of the tags, we're doing
25 everything in our power to get our caribou to come

1 back.

2 And some of the Elders in our region,
3 they've noticed declines in caribou before. We just
4 lost an Elder out of Tuk who was near a hundred years
5 old, and she told stories about this being the second
6 time the caribou went away.

7 So in the 1930s they brought a reindeer
8 herd across from Alaska to help feed our people, and
9 those reindeer are still in our region and right now
10 they're at three thousand (3,000) head, and they were
11 managed in the 1930s.

12 Right now they're not being managed,
13 but hopefully our regional corporation steps in to
14 help manage them and hire herders to look after them,
15 so they're not just left to roam and be harvested by
16 everybody, you know, because they're -- they're not
17 like caribou. They don't run away. They stand there
18 and it's basically target practice and they could be
19 slaughtered, you know, really easy. So that's just a
20 little background on that.

21 I mentioned we imposed a closure to all
22 harvesting in the IBC 05, and also because everybody
23 is so worried about the caribou, when we finalized our
24 land claim, we created a national park right off the
25 bat, and that's Ivvavik National Park on the Yukon

1 North Slope, and that was to protect the calving
2 grounds of the Porcupine caribou herd.

3 And later on we went on to add on two
4 (2) more. One (1) is called Aulavik National Park.
5 That's up on Banks Island. That one is to protect the
6 Peary caribou calving grounds, which is our -- our
7 smallest species of caribou. They're ally tiny, like
8 a big Husky.

9 And then the third one is Tuktut
10 Nogait, which is the one that was put in place to
11 protect the Bluenose West caribou herd, which we're
12 here talking about today.

13 So those are some of the things that we
14 did and I'm really proud of them.

15 Also, I mentioned the other day too
16 that we're in negotiations with the GNWT-ENR and the
17 community to help protect other calving grounds, the
18 Cape Bathurst herd, which is a small herd, that we
19 harvest out of Tuk and Inuvik and sometimes Paulatuk
20 gets some of those too, and also the Gwich'in harvest
21 out of that herd, and the Tuk Peninsula herd. So all
22 that's up in the air right now and hopefully we
23 finalize something to protect those areas from
24 industry.

25 I mentioned also the other day that

1 we're finalizing an IPA, Indigenous Protected Area,
2 which is going to be right adjacent to Ivvavik
3 National Park, again on the Yukon's North Slope, to
4 further protect the calving grounds of the Porcupine
5 caribou.

6 Because of climate change, our spring
7 thaws are coming earlier, so the caribou are not
8 always reaching the 1002 lands on Alaska side or
9 Ivvavik National Park coast lands where they normally
10 calve. So that's why we're trying to protect that
11 area just to the south, so that they be pro --
12 protected in there as well.

13 So that's just a little background on
14 what we're doing to conserve our caribou herds in our
15 region.

16 In closing again, I'd like to Sahtú
17 Renewable Resource Board for inviting us here to this
18 hearing, also the community of Colville Lake for wel -
19 - welcoming us in with open arms and treating us so
20 well.

21 I sure enjoyed listening to your
22 stories, all the Elders, the stories from the Elders.
23 I found them to be very heartfelt and come from a deep
24 place.

25 Also, we're here to do the best we can

1 to conserve the Bluenose West caribou and work
2 together. I look forward to building those
3 relationships with the Sahtú people, Colville Lake,
4 our neighbours to the south, and continue to make the
5 best decisions for our communities, our people, and
6 the caribou herd. Thank you. Máhsı.

7 THE CHAIRPERSON: Thank you. And next
8 is ENR. Any closing remarks?

9

10 CLOSING REMARKS BY ENR:

11 MS. HEATHER SAYINE-CRAWFORD: I will
12 start with the graphic recording. So we made some
13 minor tweaks and we are happy with our graphic
14 recording and -- and would like it to be posted on the
15 public registry.

16 I will just say that I think yesterday
17 or the day before, Jan mentioned our -- our videos on
18 how we do caribou surveys, that are -- that are out
19 there. They're on Facebook, they're on our -- our
20 website, I believe. We're always looking for -- for
21 ways to better communicate.

22 I think this is something that
23 everybody in this room is working on, how better to
24 communicate what we're talking about in meetings, what
25 we're doing to -- to everybody. So these are

1 wonderful and thank you to Sam for -- for being here
2 and -- and taking -- recording these.

3 So getting to closing remarks, on
4 behalf of ENR I'd like to thank the SRRB, all the
5 parties here, and everyone who's been here to listen
6 and provide comments over the last three (3) days.

7 We would also like to thank everyone
8 who has made things run so smoothly, our translators,
9 the technical staff, the SRRB staff, the cooks --
10 you've done an amazing job of making sure we are all
11 fed and comfortable. And thank you again to Chief
12 Kochon, the Behdзі Ahda' First Nation, and the
13 community for welcoming us.

14 Caribou management is a shared
15 responsibility in the NWT. Our collaborative co-
16 management system ensures the values of communities
17 are front and centre in decision-making about
18 wildlife.

19 Decisions about caribou management have
20 to consider the needs and rights of all communities in
21 the Sahtú as well as neighbouring regions. The Taking
22 Care of Caribou Plan provides overall guidance to help
23 us to do that, and Colville Lake and Deline's
24 community-based plans are important parts of our
25 collaborative efforts. We have to take strong and

1 coordinated action together to help the caribou across
2 the NWT.

3 There are many factors that can affect
4 caribou numbers, including natural cycles, and our
5 approach to barren-ground caribou recovery includes a
6 wide range of actions that target factors we can
7 control, such as harvesting and habitat disturbance.

8 While this public listening is focused
9 on harvest management, or Ragóza, or harvesting laws,
10 ENR and our co -- co-management partners are
11 addressing a range of factors that affect caribou.

12 The GNWT continues to use both
13 traditional and local knowledge, as well as scientific
14 knowledge, in all of our caribou management decisions.
15 Community members are involved in research and
16 monitoring to ensure transparent, evidence-based
17 decision-making.

18 We want to work with you. Colville
19 Lake and Deline have Community Conservation Plans, and
20 we've heard over the last few days that Norman Wells
21 and Tuli't'a are working on plans. I just reiterate we
22 want to work with you. We want to be partners in
23 this. We want to make sure that we're all on the same
24 page, that we start from a place of a shared knowledge
25 and a shared beginning.

1 In closing, we want to make strong
2 decisions for caribou so that we have healthy herds
3 for the future. Thank you.

4 THE CHAIRPERSON: Okay, thank you.
5 We'll move right along to ILI.

6

7 CLOSING REMARKS BY INDIGENOUS LEADERSHIP INITIATIVE:

8 MS. ETHEL BLONDIN-ANDREW: I want to--

9 THE CHAIRPERSON: Graphic recording?

10 MS. ETHEL BLONDIN-ANDREW: Oh, sorry.

11 I would like to -- I'm Ethel Blondin-Andrew and I'm
12 with ILI.

13 I want to thank our graphic artist for
14 his work. As Dene people, those of us that speak our
15 language or that grew up with our Elders speaking our
16 language to us, this form of communication really
17 works. It's very visual.

18 It's -- it's like a lot of the words
19 are written in the pictures, and our presentation, I
20 think, is a difficult concept and I think Sam got it.
21 I think he -- if he can get it, then all the Dene have
22 it.

23 So I want to thank you for that, and I
24 suggested to Deb maybe that when they do the report,
25 they'll include some of these graphic things, but it

1 might be interesting to have a user-friendly booklet
2 made out of these for the participants that -- or
3 anybody that want -- wants one out of these hearings.
4 It'd be good to have for your office or for -- just
5 for reference, because anyone could pick it up and
6 look at the story of Deline, Fort Good Hope, Colville,
7 N'io Nę Pę'ne, Sahtú Harvest.

8 You look at it and you could just see
9 the story without reading every word of the reports.
10 I think it's wonderful and we like what we see.

11 Máhsı.

12 Leon's going to do the closing remarks.

13

14 (INTERPRETED FROM INDIGENOUS LANGUAGE INTO ENGLISH)

15

16 MR. LEON ANDREW: I'm going to do it
17 in the Dene language. I am a speaker of my language
18 from Shahtu Dene. I would like to thank all of you
19 and also visitors from the Delta, thank you, and the
20 Tłıçhọ. And they're come here and I'd like to thank
21 them. And for us, the Sahtú Region, we sit here
22 together, it is -- it is very important that we sit
23 together like this and I would like to thank all of
24 you.

25 When -- when we sit together like this,

1 we say -- to see each other, we do the right thing.
2 If we go in different directions, it's just not good.
3 Things that -- things that are -- that are very good
4 and things that want to survive with, we can talk
5 about this, and when they talk -- when we talk about
6 *Ñio Nę Pę'ne'*, it is our ancestors from the mountains.
7 That's their story in -- called caribou flats.

8 We live there. We go there -- every
9 summer we go there, and just recently I have -- I went
10 with them last year. And when I was young, about
11 1959, I -- Elders were up there in the mountains. At
12 that time there was lots of wildlife, around April,
13 March, and we're walking towards June Lake and -- and
14 they're both sides. There's tons of caribou. It's --
15 there's a lot of -- a lot of wildlife that are there.
16 It's there for us. We have to really think about it.

17 It is for us. It was there for -- it
18 was made for us. When we say '*Ñio Nę Pę'ne'*,'
19 it is from the land. It is -- it help us as Dene.
20 All the land that we are on, it helps us -- Elders,
21 and when they know what I'm talking about, and when
22 they're sleeping they see everything, and that is how
23 it's called *Ñio Nę Pę'ne'*, and they know our land very,
24 very well, because they were people on that land.

25 In the mountains, it's -- it's very

1 high, about five thousand (5,000) feet, and there is
2 an arrowhead and there is something -- there is a --
3 and it's still the same. It's still there. We found
4 it. It's about five thousand (5,000) years old. It
5 must have been in there for that long.

6 When our peop -- when we say our people
7 have worked this land, it is correct. We don't say
8 this for nothing. We talk from their stories. Things
9 that are important, we teach all of our families, when
10 we say Níio Nẹ Pẹ'ne'. As young people, think about it --
11 on what we're talking about. It is -- this is how we
12 have this land, this wildlife. We really think about
13 it.

14 And when there -- fish in the water,
15 where it flows, when we say Níio Nẹ Pẹ'ne'. Everything
16 flows together. Everything that lives on this land,
17 it works together, and we go there to feed ourselves
18 and we have to really think about it.

19 When we say Níio Nẹ Pẹ'ne', it's not the -
20 - our Elders, and they are people that pray, and --
21 and so they have more of this.

22 I -- I -- my grandfather, Yáts'uleh
23 had told there's -- he had made fifty-two
24 (52) -- and they made fifty-two (52) songs and there
25 were one (1) song, so that we don't run out of our

1 food.

2 So we live in Tuli't'a Shúhta and when
3 we sing that one (1) song, we always sing that song so
4 that we don't run out of food and we -- everything we
5 pray, we sing this song, but I wonder why -- and
6 listen to -- when they listen, they -- they said to
7 look after it, and my grandfather said the same thing.

8 Whatever you eat, don't -- don't play
9 with it. Just look after -- really well, and you --
10 you can walk over their -- their bones. Just don't
11 throw it aside once you're done with it. I am
12 thankful, that's why I'm saying this to you.

13 And you have talked about how you live
14 well. This is how I feel. And if there's nothing way
15 -- nowhere to go, it is really hard.

16 The wildlife they are here. When we
17 talk -- we talk about it and sometimes it's very hard.
18 If we do it the right way, you continue to work at it,
19 and if I feel well, then I would assist you. That's
20 what I think.

21 I would like to say thank you. As Dene
22 people we live here. We are the most happiest and we
23 have to be the more -- that way we are strong and when
24 our -- they -- that -- the visitors said -- when they
25 say 'zets'ula' and they sing zets'ula and

1 they go travel and when they see that they're so happy
2 and then they start bringing their songs out, that's
3 how much they love their land.

4 Today it's still the same, and we still
5 love our land. Our forefathers have said this and
6 that's how they raised us. If we don't have this
7 land, how -- how are we going to survive? We really
8 have to think about this. Máhsı.

9 If you work really well with each other
10 and then -- and listen to each other and work well,
11 we'll be grateful, even though it's difficult -- it
12 will be hard, but I'm glad that you're talking among
13 each other.

14 Later, we always say later. Let's not
15 do that -- when you work on it and continue to do
16 that. Thank you.

17 And also to the young people, I would
18 like to thank them. Just recently they've been
19 including them and the -- the SRRB have been helping
20 them and with us and within the Sahtú Region, and --
21 and then -- and then you keep including them and work
22 with them. And they -- for the future they would --
23 they would grasp what we have, then it will be
24 important. They do really want to listen -- and --
25 and include them, that is what I think. Thank you.

1 Máhsı cho. (INDIGENOUS LANGUAGE SPOKEN)

2

3 (TRANSLATION CONCLUDED)

4

5 THE CHAIRPERSON: Okay, the Sahtú

6 Youth Network. (TRANSLATION SWITCH DELAY - NO

7 ENGLISH).

8

9 CLOSING REMARKS BY Sahtú YOUTH NETWORK:

10 MS. HANNAH TANETON: We approved for
11 our graphic recording. We liked how it is. We all
12 talked about it and everyone approved. And all the
13 youth that aren't -- wasn't able to come to the public
14 hearing they also approved.

15 And I'd just like to thank the graphic
16 recording for doing such an amazing job and helping us
17 visual learners to see, like, what was being
18 discussed. We've learned so much about caribou and
19 hearing all the stories that the Elders have -- were
20 telling us. And, yeah, so we approve it.

21 And we'd just like to thank so much for
22 the cook for cooking such amazing food, you guys fed
23 us so well, for all the cleaners for cleaning after
24 us, and also to Colville Lake for your great
25 hospitality in welcoming us into your community.

1 I'd like to thank the Inuvialuit, the
2 Sahtú communities, the Tłı̄ch̄o communities, our graphic
3 recorder, to the Elders, and also for all the little
4 kids being here, and to the youth, and to all the
5 lawyers, to Isabel, the interpreters, for Brian and
6 the SRRB team, and also to the Sahtú Youth Network, to
7 Lori Ann Lennie, and to the people that drummed
8 yesterday at the drum dance, and to CBC for coming,
9 and everyone on the phone calling in and tuning in.

10 I will pass the mic to Lacey.

11 MS. LACEY WRIGLEY: I would like to say
12 thank you to everyone here because as youth we think
13 that we're not acknowledged or listened to and most
14 times think that we're excluded from the plans and
15 decisions made for our future, but this whole week has
16 been everything we could have asked for.

17 All of you have listened, acknowledged,
18 encouraged, and respected everything that we had to
19 say. We were included, we were welcomed, and we were
20 heard, and as youth that means so much to us and we
21 are extremely grateful. Thank you.

22 MS. ROSEANNE TANETON: Oh, Máhsı.
23 Okay, I'll say something. My name's Roseanne Taneton.
24 So if you see me again, I would like a handshake or a
25 hug. I don't like saying goodbyes, but it was -- see

1 you later -- but it was a great meeting. I learned a
2 lot. And I -- I want to, like, participate in, be
3 involved in more meetings like these. Like, I think
4 it's good for my future. So I know if you guys -- you
5 know, if it's you guys -- your time comes and, you
6 know, pass on and stuff, like, we have your knowledge
7 and we learned -- that we learned from you guys.

8 But it was great. Thank you to the
9 cooks, the host, and the -- Ryan and Martha. I -- I
10 loved staying at your place. But thank you guys so
11 much. And I'm looking forward to coming back again.
12 Máhsı.

13 THE CHAIRPERSON: Okay, one more.

14 MS. KYANNA DOLPHUS-LENNIE: I feel like
15 I should speak because I was doing a lot of running
16 around. I'm Kyanna Dolphus by the way.

17 I just want to say thank you to the
18 Colville Lake Community for the hospitality, for
19 keeping us entertained from 8:00 in the morning till,
20 like, ten o'clock at night, especially to Isabel,
21 too. She -- I don't know if she's here, but she's
22 been doing a lot of running around and opening up the
23 gym for us to have a drum dance and also hand games.

24 To all the Sahtú communities, the
25 Inuvialuit, and also the Tłı̨çhǫ for coming together

1 and speaking about such an important topic to us. I
2 also want to involve the Sahtú Youth Network youth
3 that been helping us as well by taking pictures,
4 helping with the Elders, and also, like, coming here
5 and being present.

6 I want to thank Lori Ann Lennie, my
7 mom, to writing all the cheques because I know it's a
8 really, really important long job to do, and I also
9 have been in that position before, to all the lawyers,
10 everyone from -- that was coming in and out, also to
11 the kids because it's their future as well, to the
12 interpreters, to Ryan in the back, to CBC, also
13 everyone that inclu -- like Hannah just included, too,
14 if I'm forgetting everyone, and also the cooks, they
15 cooked so much food, and, like, oh, my goodness, I
16 have, like, a big belly.

17 Also, I want to thank all the Elders
18 that's been involved and for their wise words to the
19 youth, that they're passing down the knowledge, and
20 also just everybody in the community, the billets,
21 places for all the Elders to see each other again.

22 And I just love coming to these
23 meetings because it's just like -- it just brings
24 back, like, a whole family for me, so I'm very excited
25 about that. And also the drum dance was really good

1 last night. So I just want to say máhsı cho. Thank
2 you so much. I'm -- really encourage everyone to come
3 back again for the next meeting, and I just can't
4 wait. And I -- I feel really sad right now. Máhsı.

5

6 CLOSING REMARKS BY THE CHAIRPERSON:

7 THE CHAIRPERSON: Okay. So that's it
8 for our closing remarks, and I'll be giving my closing
9 remarks. But before I do that, I want to remind
10 everybody about our -- our culture, that we deal with
11 subjects. But behind it all is our culture, our
12 values that we're sharing, and respect, and treating
13 everybody good.

14 We're all happy we're together. And in
15 the past people really treat each other good because
16 they have to live together, share everything. And so
17 that's what we're trying to do in this meeting, not
18 cut anybody off, but treat everybody with -- with
19 respect then. So everybody's happy, that's good. So
20 I'll go into my closing remarks for the record.

21 As Chair of the zehdzo Gotí,ne Gots'ę'Nákedı
22 I would like to thank all the participants for
23 their contribution to this public listening session or
24 hearing. Over the past three (3) days there's been a
25 lot of respect shown by people in this room, respect

1 for caribou, respect among the people, communities,
2 and regions, respect across cultures, and respect for
3 the collaborative management process outlined in the
4 land claim agreement. I thank you all for the
5 respectful discussion.

6 This public listening session has been
7 difficult at times because the situation we all find
8 ourselves in is difficult. It involves several
9 cultures, languages and dialects, several regions,
10 several communities, two (2) kinds of knowledge,
11 traditional knowledge and science, and a lot of
12 questions arising from changing environment and social
13 conditions for caribou conservation, but the parties
14 have maintained their commitment to a collaborative
15 approach in addressing the current challenges. This
16 is a strong foundation supporting the Board in the
17 decision that it must make.

18 This has been a unique -- this has been
19 unique as a formal public hearing in several ways.
20 We've called it a public listening session. With this
21 title we remind everyone that we are working to
22 actively listen to all the evidence presented.

23 We have taken a hot-topic approach
24 instead of focusing on individual caribou populations.
25 We had Sam Bradd helping to interpret the proceedings

1 through graphic recordings.

2 The formal hearing structure can be
3 frustrating at times. It's a legal structure arising
4 from the land claim agreement. That is not the
5 approach that Dene and Métis are used to work -- to
6 for working on issues together. In order to address
7 this the Board has taken the much more flexible
8 approach than is normal for this kind of proceedings.

9 In our region we've been doing this
10 kind of working together for many generations. It's
11 our way to respect others when they want to speak,
12 especially Elders, listening carefully and building on
13 what they say. It's like making a soup. There are a
14 lot of different ingredients that go into making it
15 taste just right.

16 By using our Indigenous cultural
17 approach we have tried to bridge with the legal
18 culture invoked by the land claim agreement. We have
19 made special effort to support the youth of Sahtú,
20 Deline, and Tłı̄ch̄o language and dialects at this
21 hearing, along with English, and to develop a shared
22 cross-cultural vocabulary of key terms and concepts.

23 We will make Sahtú, Dene, and Tłı̄ch̄o
24 language recordings of the hearing available on our
25 public registry and to community radio stations so

1 that people who were not able to attend can hear what
2 has taken place.

3 We have been grateful to be able to
4 hear from traditional knowledge experts, Elders, and
5 knowledge holders from Colville, Tulin'a, Deline,
6 Norman Wells, and Fort Good Hope, as well as
7 Inuvialuit and Tłı̄ch̄o regions, whose advice and
8 guidance will be taken very seriously.

9 Our Board members and special advisors
10 have worked hard to develop guidelines for a fair
11 proceeding to avoid conflict of interest related to
12 the Colville proposal and the evidence presented by
13 the other parties. Our land claim sets up a special
14 type of decision-making structure meant to bring
15 together different perspectives to come together, keep
16 open minds, and act as one voice.

17 It has been important to be especially
18 careful to have a process that is fair and unbiased,
19 and we designed an agenda and sharing with this in
20 mind. Our Board members that are Sahtú beneficiaries
21 have shown their commitment to a fair process, but
22 they also remain committed to being who they are as
23 community members and Elders.

24 They have all been listening carefully
25 to what everyone has to say with their Board hats on

1 out of respect for the legal basis of the hearing.
2 But sometimes they have taken off their hats and put
3 on their community hats on, and in speaking as
4 community members they have shown the variety of
5 perspective that exists on the Board.

6 As Chair I am confident that the
7 decisions of the Board will not be dominated by one
8 perspective. The decision will be the outcome of
9 taking seriously all the different knowledge.

10 MS. DEBORAH SIMMONS: Excuse me,
11 George. Sorry, the phone seems to have gone kaput.

12

13 (BRIEF PAUSE)

14

15 THE CHAIRPERSON: Okay, I'll continue
16 where I stopped. We thank people for having been
17 patient with this process and for having been
18 supportive of the process. We have heard a
19 presentation of a proposed zedè or a caribou plan from
20 the Colville panel and presentations of plans and
21 evidence from all the four (4) other Sahtú
22 communities.

23 We've also heard presentations from all
24 the other parties present, including the Indigenous
25 Leadership Initiative, Sahtú Youth Network, ENR, and

1 the Inuvialuit Game Council. Each presentation has
2 benefitted from questions and comments by the
3 community panels, the parties, Inuvialuit Game Council
4 delegates, Sahtú Elders sponsored by the Sahtú Dene
5 council.

6 Our visiting observers, the Tłı̄ch̄o
7 Government delegation has been present and listening
8 throughout the hearing and have contributed a
9 presentation.

10 There have been some strong ideas,
11 strong themes over the last few days. Everybody has
12 been really trying hard to understand how community
13 harvest regulation systems caribou fit with other
14 community regional and cross-regional harvest
15 regulation systems.

16 We heard strong messages from people in
17 the Sahtú communities, that they do not accept the
18 idea of a quota imposed on them from the outside. We
19 have also heard evidence from ENR and other regions
20 about the status of the car -- caribou population and
21 approaches to coordinating harvest regulations across
22 the regions.

23 We've heard from the Indigenous
24 Leadership Initiative, Sahtú Youth Network, and Elders
25 about the importance of caribou for food security.

1 We've had a chance to learn about the statistical and
2 community analysis of the caribou harvest study and
3 its relevance for caribou harvest regulations.

4 There was also a strong mess -- message
5 throughout the hearing about the role of communities
6 and/or renewable resource councils in caribou
7 conservation and the need to support their role as
8 defined in the land claims. There's been a lot of
9 discussion about the role of the Board and the role of
10 ENR.

11 It will be a priority to address the
12 issue of governance as it has been discussed. The
13 Board will think about how to deal with those messages
14 and questions in our final report. We are committed
15 to tracking our responses to the messages on the key
16 issues that we have already listed before the hearing
17 and to the additional issues that have come up during
18 the meetings or that may come up after the hearings.

19 I want to clarify and emphasize one (1)
20 thing about the scope of this hearing. The trigger
21 for this public listening session was evidence from
22 all the parties about caribou conservation concerns
23 and the need to consider the most effective way to
24 regulate a harvest of the three (3) kinds of caribou
25 that live in our region.

1 The Board is committed to considering
2 all the factors and options for caribou harvest
3 regulations. The list of key emerging issues was
4 shared with the parties before the hearing, posted on
5 the public registry, and discussed at the pre-hearing
6 conference. This list was distributed to the parties,
7 posted on the public registry, and discussed at the
8 pre-hearing conference on February 19th.

9 We welcome input on this list and any
10 other issues that may -- that we may have missed.
11 Although a lot has already been said, we want everyone
12 to know that there are more opportunities to provide
13 input over the next two weeks. The record for this
14 hearing has not yet been closed. The closing date is
15 February 10th.

16 We want to be sure that everyone, even
17 people who could not be at the hearing because they
18 were working or travelling on the winter road or
19 couldn't get to Colville Lake from their home
20 community, has a chance to be heard. If anyone wants
21 assistance, our staff are there to help record
22 submissions in any format that people wish, oral or
23 written.

24 The Board requires final submission by
25 the February 10th deadline so that the Board has the

1 time it needs to prepare our final public listening
2 report and reasons for decision by our March 31st
3 deadline. The Board will be meeting tomorrow to
4 review the discussions at the hearing. We'll also be
5 looking at the timelines and we'll inform all the
6 parties if there's a change in the schedule.

7 The Board will be holding our internal
8 discussion meeting on February 11th to 13th. At our
9 meeting in February Board member -- Board members will
10 consider all the information we heard over the past
11 three (3) days and all the written material given to
12 us.

13 I have thanked all the participants in
14 the public listening session, my Board, the parties,
15 community members, visiting delegates. I -- but I
16 also have a long list of people to thank for all their
17 work to make this hearing a success. I know that some
18 of the most important people are the ones in the
19 background who have been working hard to support this
20 big group with logistics and meals, all the essentials
21 to keep us all going for three (3) long days and
22 nights.

23 I want to name each of these people
24 individually for the record so everyone is aware who
25 has been on the support team that has helped us be

1 able to work together.

2 First of all, I'd like to thank the
3 amazing Colville team that were so welcoming to 68
4 visitors or more. We nearly doubled the size of this
5 community partnering with Colville in hosting this
6 first public listening session in the unplanned series
7 of five (5) sessions has been a great experience.

8 Many in -- Co -- people in Colville, in
9 fact the entire community, ensured we were
10 comfortable, entertained, and well fed.

11 You want me to name everybody?

12 These include, and sorry if I missed
13 anybody, Fran Caballero, Snowbird Kochon, Barry Gully
14 (phonetic), our head cooks, Jennifer Lafferty, Dora
15 Kochon, Sharon Tutcho, and Ann Kochon-Orlias, not to
16 mention their helpers and amazing kitchen team that
17 kept the dishes washed, coffee on, and water tanks
18 filled, and space clean.

19 Thanks to Isabel Orlias for her work to
20 organize evening social and cultural events. That
21 added meaning to the public listening session, helping
22 to support a positive content -- context for our work.

23 I also want to thank our staff, Kirsten
24 Jensen, Lori Ann Lennie, Leon Andrew, Hannah Taneton,
25 and Kyanna Lennie-Dolphus (sic). They have become

1 expert event organizers and were key to making
2 everything run smoothly. They were also dedicated to
3 supporting the parties to have their voices heard in
4 the interests of fairness. A big hand for them.

5 Thanks to our legal counsel, Nick
6 Sowsun, who is here, and Lorraine Land (phonetic) in
7 the background who has worked hard many hours to
8 prepare the Board for this hearing and to advise us
9 during the hearing.

10 We owe -- we owe huge thanks to the
11 interpreters that have been dedicated to ensuring that
12 everyone understands each other, Sahtú Dene
13 interpreters, Laura Tutcho and Dora Duncan, and Tłı̨çhɔ
14 -- and Tłı̨çhɔ interpreters, Jonas Lafferty and Francis
15 Zoe. They deserve special recognition for their role
16 in supporting Dene meeting participation in co-
17 management.

18 Ryan Dempster, with Pido Production was
19 our sound guy and made sure that people could be
20 heard. He also recorded the proceeding in both
21 language so that people can listen to the hearing in
22 the future. And as you experienced, he knows how to
23 improvise and work miracles under pressure.

24 Thanks to Sam Bradd, our graphic
25 recorder, who did a huge amount of preparation for

1 this event and worked tirelessly over the past three
2 (3) days to interpret and showcase the presentation of
3 all the parties as well as the Sahtú Harvest Study
4 Presentation, and the contribution of the Elders and
5 the public. We all -- we owe all these people special
6 thanks for being willing to work over two (2) evenings
7 of this proceeding.

8 The court recorder at Digi-Tran were
9 standing by for recordings of the proceedings, but
10 unfortunately Ryan wasn't able to send them since the
11 files are huge. But as of tomorrow afternoon they
12 will be working extremely hard to put what people are
13 saying in writing. We hope to have completed
14 transcripts within a week.

15 So máhssi to everyone. We hope -- we
16 hope that you agree with this public listening
17 session. We hope that you agree that this public
18 listening session has made significant progress in
19 gathering evidence related to the central question,
20 what is the most effective way to regulate the harvest
21 of caribou.

22 We are also aware that much work
23 remains to be done. People are concerned about the
24 other four (4) hot topics that the SRRB plans to
25 address over the coming years, knowledge about caribou

1 and landscape, wildfire and climate change, predators
2 and caribou, caribou and the Sahtú economy.

3 With this I am pleased to know that
4 Deline's offering to host a public listening session
5 on knowledge about caribou and the landscape in
6 February 2021. We will be able to formally announce
7 the 2021 public listening session very soon. This
8 will give us an entire year to prepare to address this
9 important hot topic.

10 I'd like to close this formal
11 proceeding properly with a closing prayer and a
12 handshake all around.

13 MS. DEBORAH SIMMONS: And drumming I
14 think, too. Yeah. Colville's hosting the closing
15 ceremony. Máhsı.

16

17 (CLOSING PRAYER)

18

19 --- Upon Adjourning

20

21 Certified Correct,

22

23 _____

24 Wendy Woodworth, Ms.

25

§	130:23	12 31:21	1960 104:7	20 21:16
\$1,050	146:19,20	89:5	1968 157:19	29:22
169:4	149:25	184:1	1972 200:22	30:20
\$350,000	151:4,14,	13 17:12	1983 51:2	63:10,14
63:10	21	21:10	1993 206:9	156:9
\$5 122:24	166:10,22	13th 236:8	1998 15:19	185:6
	168:8	14 22:21	26:20,23	2000 48:11
	169:22	23:3	1999	51:1
0	172:12	105:6	26:20,24	2001 27:7
05 51:16	178:11	145 6:9	19th 235:8	33:6
212:22	180:21	15 11:6		2002 27:8
	181:13	23:18		47:3
1	182:19	30:19	2	2004 28:10
1 8:22	186:23	64:24	2 15:8	51:16
9:1,11	191:25	106:11,12	16:15	2005 15:20
10:11	193:10,15	,13,20	18:13	28:10
11:20	194:1	203:11	25:10,25	51:1,2
12:3	196:3	150 60:19	26:7,12,1	2006 211:12
15:15	197:5,10	157 6:11	5 28:12	2007 65:21
16:15	204:19	16 24:24	32:25	66:9
17:21	210:23	194:12	33:13,24	67:17
18:25	213:4	17 26:2	34:11	173:24
20:15,18	221:25	179 6:12	35:20	2012 10:14
26:19,22	222:3	18 28:6	39:18	2013 12:7
33:24	234:19	87:7	75:1	16:3
39:15,17	1,700 51:9	18,000	77:25	20:24
40:12	1.4 47:14	106:11,14	78:6	21:14
48:16	10 11:5	,19	84:11	2014 159:5
50:17	18:5,7	180 6:13	89:13	2016 21:3
51:5,7,13	19:8	1921 120:23	90:10	173:11,13
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