

DÉLĪNĚ 2021 ʔEŁETS'EWÉHKWE GODI
Virtual Public Listening Session (PLS)

April 25 - 29, 2022

TĪCH'ÁDJI HÉ GOTS'EDI
Living with Wildlife

Transcript of Zoom 'English' channel of
Virtual Proceedings

ʔEHDZO GOT'INĚ GOTS'Ě NÁKEDI

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- and -

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FAYE D'EON-EGGERTSON
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**DEPARTMENT OF ENVIRONMENT AND NATURAL RESOURCES,
GOVERNMENT OF THE NORTHWEST TERRITORIES,
PRESENTATION APRIL 28, 2022**

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CHRISTINE GLOWACH
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**INDIGENOUS KNOWLEDGE AND SCIENCE TOOLKITS -
PRESENTATION APRIL 28, 2022**

COLIN MACDONALD
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INTERPRETERS

DORA DUNCAN - SAHTÚ DENE (DEHLÁ GOT'INE DIALECT)
DIALECT) SARAH CLEARY - SAHTÚ DENE (DÉLJINE DIALECT)
JONAS LAFFERTY - TŁIČHǾ
FRANCIS ZOE - TŁIČHǾ

SRRB Opening Comments

09:31:40

DEBORAH SIMMONS: Máhsi for joining us for this Public Listening

09:31:44

Session. I am going to give Camilla Tutcho, the acting chair for the ʔehdzo

09:31:54

Got'ɫneḡ Gots'ę Nákedı, the Sahtú Renewable Resources Board, to make

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some opening remarks. And following her remarks, our cohost, Dèɫneḡ, will

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be making some opening remarks, and we'll be talking after that about -- we'll

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give some opportunity for introductions, and then finally, there will be a

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discussion about the agenda and the procedure for the entire week. So we

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look forward to this week of work together. We'll start with a prayer. Máhsi.

09:32:28

SRRB Opening Remarks

09:32:28

CHAIR CAMILLAR TUTCHO, via Interpreter: [no English translation]

09:32:28

[Prayer]

09:38:21

DEBORAH SIMMONS: Máhsi, everyone, and máhsi to Camilla, our Acting

09:38:22

Chair. With that, I'd like to ask if Dèɫneḡ, as our cohost, would like to make

09:38:28

some opening remarks.

09:39:09

Maybe while we're waiting for Dèɫneḡ, I can share my screen one

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more time just for a couple of [audio feed lost]. One of the things that we

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wanted to remind people is because this is a Virtual Public Listening Session,

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it's going to be a little bit more protocol required to ensure that everyone gets

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heard as they're -- as according to the agenda. And so what we're going to

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do is put everyone who is not speaking automatically on mute, but what that

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means is that each of the parties needs to request that the host -- or give

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permission for the host, which is our helper Catarina, to be able to unmute

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you when you want to speak so that it's easier. So if you could please give

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permission to Catarina to unmute you when you want to speak, that would be

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fantastic.

09:40:35

We'll -- maybe Catarina, can you tell us when that's all done? We'll

09:40:43 just hold for a second here while that happens.

09:40:48 CATARINA OWEN: Right now, it seems like I don't have that option.

09:40:51 So maybe Chris can help us.

09:41:02 DÉLJNEĜ PANEL: Hello. Dèlĵneĝ here.

09:41:05 UNIDENTIFIED SPEAKER: You're on now.

09:41:08 DEBORAH SIMMONS: Hi, Dèlĵneĝ.

09:41:08 DÉLJNEĜ PANEL: Okay, good.

09:41:11 DEBORAH SIMMONS: Yeah, so we'll just -- we just hold for a second

09:41:12 while we just make sure we've got this set up appropriately.

09:41:20 Is it okay, Chris, now or -- I should introduce Chris. He is the

09:41:25 amazing technical person who is helping us out with this technology and

09:41:31 making sure that we have Dene language channel, Sahtú Dene, and Tłı̄chǫ

09:41:39 languages, as well as English channel on this.

09:41:45 Please don't hesitate to send a question to the chat -- Catarina's

09:41:53 monitoring the chat -- if you have any challenges getting set up with the

09:41:58 different language channels.

09:42:03 And one thing to note about the different language channels is that

09:42:08 you can, when you're changing the channel, also mute the original audio if

09:42:15 you're not -- if you're listening to a different language, and that way the

09:42:21 advantage -- there's advantages and disadvantages, and the advantage is

09:42:25 that you might be able to focus on the language that you are listening to

09:42:30 because you will have less background noise.

09:42:35 Another reminder is just to turn off your cell phones so that we don't

09:42:42 get a lot of interruptions during the proceeding today.

09:42:48 And finally, with the interpreting, we know that it's always a

09:42:57 challenge. We have had a two-day workshop with the interpreters to talk

09:43:02 about terminology, and one of the things that they all agreed would be a good

09:43:10 idea is that people -- if they feel like things are going too fast for good
09:43:19 communication and understanding across cultures, then we'll ask for what
09:43:25 we're calling a terminology pause. So you can use the text, the chat, to ask
09:43:31 for a pause, or you can kind of put up your hand to -- to note that there's a
09:43:43 need for a pause. And we'll be watching and checking the chats for that as
09:43:54 well. Does that sound good?

09:43:54 CHAIR CAMILLAR TUTCHO: Sounds good, yeah.

09:43:58 DEBORAH SIMMONS: Okay, máhsi. All right. I think -- have we got the
09:44:03 ability for the host to be able to unmute people?

09:44:03 CHRIS COOMBER (Pido): No, we're going to have to get everybody --

09:44:03 UNIDENTIFIED SPEAKER: We don't know --

09:44:13 DEBORAH SIMMONS: Okay, we'll wait until lunch time for that. So we'll
just proceed the way we are for the moment.

Okay, so with that, Dèlɪnɛ, you're on.

You want to say something?

CHAIR CAMILLA TUTCHO, via Interpreter: Yeah. [no English translation]

Dèlɪnɛ Panel Opening Comments

WALTER BEZHA, via Interpreter: Máhsi, Camilla. [no English
translation]

09:45:30 [In English] ...somebody's online yet. Okay. So they're both -- our
09:45:30 leadership is not going to be here this morning. Maybe later on today. So I'm
09:45:36 gonna be speaking on behalf of them.

09:45:38 I do like to welcome everybody here to this forum, this Public
09:45:45 Listening Session. It's really important for us, this. It has been. But I hear all
09:45:50 the time there's people that say we should all be together here person to
09:45:56 person. Well, we can't do that. So we have to do it through what we can,
09:46:02 which is the computers and -- and the systems that Pido provides us, and

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máhsi for that.

The only other thing I want to mention is that all those -- this is so important for the RRCs. This is the mandate of the RRCs. The leadership is only here to support them. And remember, we've been doing this for the last -- the planning has been going on for the last two years. It just didn't start yesterday. We've been working on our -- our presentation for quite a while, almost a year now. So máhsi, everybody, and I hope in the words this morning I hear from Kirsten, the former employee of SRRB, and certainly Debby, and many of you out there know what goes on in Dèlɪnɛ, and I pray that we have a good session. I pray that we have a good heart today to talk to each other, to listen to each other. I know we're gonna have technical issues; we always do, but we get through it.

The agenda's good. All of the material is there if you want to get ahold of it. For those people that don't have it, please make sure you let somebody know so that you get ahold of it. We have -- we have pretty well all of the agenda for the next four days. So máhsi, and enjoy yourselves. This is a very interesting subject for everyone. Máhsi. And while we do that over the course of the presentations, whenever somebody wants to say something, put yourself on the list. Dèlɪnɛ has one-hour presentation. And if any of the people here, here as well as anywhere else, wants to speak to some of the things that Dèlɪnɛ is going to be talking about, we got one hour plus all the things that we're going to present, and then we have a 15-minute period where people can ask us questions. But even better yet, if you write it down and send it to us on the computer, Ed will make sure he let's me know, and then we'll try to answer as much as we can. Máhsi, and have a good Public Listening Session. [no English translation] we'll have time to listen to everybody. Máhsi.

09:48:47 CHAIR CAMILLA TUTCHO, via interpreter: Thank you, Walter, and -- who
09:48:47 wants to talk, can talk.

09:48:49 THE INTERPRETER: And now it's a question.

09:48:56 DEBORAH SIMMONS: Máhsi. As you can tell, Camilla and I are sharing
09:49:02 a computer and mike. And the Sahtú Renewable Resources Board, the
09:49:07 ʔehdzo Got'įnę Gots'ę Nákedı is all together here in Yellowknife, along with
09:49:14 the interpreters and Pido Productions so that we can listen to everyone and,
09:49:24 and make sure that we're supporting a fair proceeding.

09:49:24 **Introductions by Panels and Parties**

09:49:31 DEBORAH SIMMONS: What I'd like to do now is provide a time for
09:49:37 introductions of all the parties, and the SRRB will introduce ourselves last. So
09:49:45 you'll get to know who all the people as part of the board, staff, and technical
09:49:51 support are on the call.

09:49:53 So maybe can we start with Dèlįnę for introductions? Who -- what
09:50:01 we'd like is who are the designated parties? I'm going to be writing down the
09:50:08 names because as you're going to see, we do have a court reporter
09:50:14 transcribing the proceeding, and we want to make sure that we have the
09:50:19 names of the delegated representatives for each panel. So those are the
09:50:26 people who we hope will introduce themselves, starting with Dèlįnę. Máhsi.

09:50:44 WALTER BEZHA: We'll start with Dèlįnę. Okay, you can see me
09:50:49 standing there with a white shirt there. And all of the -- all of the people,
09:50:56 they're here. I have Ed here. I'll start here at this end of the -- Ed Reeves is
09:51:04 the manager for the RRC. Then we have George Baptiste. George is one of
09:51:13 the Elders. And we got Dolphus Baton. Dolphus is the Chair -- or the
09:51:19 president of the RRC. We got Hughie Ferdinand as [audio feed lost], and
09:51:26 Betty Takazo, also an Elder.

09:51:28 The next one is Marion Mackeinzo. She's also [audio feed lost]

09:51:39 council, Elder as well. And we got Paul there, getting coffee there, way in the
09:51:47 back there. Paul Modeste is also on Elders' council. We got Frederick just
09:51:55 walking in here. He's one of the Elders as well.

09:51:58 Remember, in Dèlɪnɛ, everybody that's 60 and over is an Elder,
09:52:03 part of the Elders' council.

09:52:06 Alphonse Takazo is also an Elder. Next to him is Leon Modeste.
09:52:15 He's also an Elder. [audio feed lost] as well we have here today. Máhsi.

09:52:32 DEBORAH SIMMONS: Can I confirm, so the Dèlɪnɛ Panel is Walter
09:52:32 Behza, Ed Reeves, Dolphus Baton, Hughie Ferdinand, Paul Modeste,
09:52:41 Frederick Kelly, Alphonse Takazo, and Leon Modeste. Did I miss somebody?
09:52:44 I apologize if so, getting set up. Did I miss somebody, Dèlɪnɛ?

09:53:01 You're on mute.

09:53:14 WALTER BEZHA: Go ahead.

09:53:14 ED REEVES: Oh, hello. We missed Betty Takazo over there
09:53:20 and Marion Mackeinzo and Fred Kenny.

09:53:20 DEBORAH SIMMONS: [audio feed lost]

09:53:20 WALTER BEZHA: Also [audio feed lost]

09:53:40 DEBORAH SIMMONS: Who Takazo -- Ed, I apologize, I missed it, who
09:53:47 Takazo?

09:53:48 ED REEVES: [Indiscernible] yeah.

09:53:58 DEBORAH SIMMONS: Okay. Do you know?
09:53:58 Okay, we missed one of the delegates whose last name is Takazo.
09:54:10 Ed, could you help us out? Well, we'll catch that name later. Thanks.

09:54:16 All right, so we'll move to Colville Lake. Maybe Colville, can you
09:54:21 introduce your party members.

09:54:29 JOSEPH KOCHON: Okay, good morning. I'm Joseph Kochon for the
09:54:37 Colville Lake Panel. And some of our members are also, I guess, getting

09:54:44 online. David Codzi is going to be another panel member, and Wilbert
09:55:05 Kochon. Legal counsel, Larry Innes, Jennifer Duncan, and --
09:55:05 What's your last name?
09:55:05 He's online. I just -- we got three lawyers. So there's three legal
09:55:30 counsels that are -- Senwung Luk. Luk, who -- and then we -- I have Richard
09:55:35 Kochon, Tyson Kochon as part of the Elders -- Elders attendees. So we're
09:55:44 so -- they'll be along probably by this afternoon.
09:55:48 That's all I could remember for -- for now. So there's -- we have
09:55:56 three legal counsels, Larry, Jennifer and Senwung. Okay, and máhsi.
09:56:01 DEBORAH SIMMONS: Máhsi, Colville Lake. Great to have such a strong
09:56:11 panel.
09:56:12 And now Fort Good Hope, can you introduce your panel members.
09:56:34 Fort Good Hope -- is Fort Good Hope there? Just looking. I will stop the
09:56:47 share.
09:56:52 Okay, we'll hold on Fort Good Hope introducing themselves and
09:56:59 maybe move on. They're possibly still getting organized. And I think they are
09:57:06 organizing for -- oh, there's Fort Good Hope. Okay, I see Lucy Jackson.
09:57:14 She's an independent party. And I think that that group is on mute and
09:57:19 possibly doesn't know how to unmute themselves.
09:57:22 So what I'm going to do is try and see if I can pin them to introduce.
09:57:33 Okay. Okay, well, we have George Barnaby on there, I can see. So I'll put
09:57:46 that George and John -- John Cotchilly.
09:57:59 John Cotchilly, wonderful to see you. Michel Lafferty, okay.
09:58:13 I'm sharing my screen again. I'm sharing my screen again. So
09:58:31 John Cotchilly, Michel Lafferty. If we have other names, I have to unshare my
09:58:49 screen so that I can look at the people who are on the video. So it's a
09:58:53 technical thing. Thomas Manuel's on. Thomas Manuel. And that's all I can

09:59:03 tell at the moment.

09:59:05 So we'll move on to Norman Wells. And I'll share my screen again.

09:59:05 JARYD MCDONALD: Hello.

09:59:05 UNIDENTIFIED SPEAKER: [indiscernible].

09:59:05 JASMINE PLUMMER: Good morning, Jaryd.

09:59:05 JARYD MCDONALD: Good morning, [indiscernible].

09:59:41 JASMINE PLUMMER: Good morning, everybody. It's Jasmine Plummer,
09:59:41 with Norman Wells -- or it's Jasmine Plummer with Norman Wells RRC.

09:59:44 DEBORAH SIMMONS: [indiscernible] if you like.

09:59:44 LISA MCDONALD: I'll go I guess. Good morning, everyone. I'm Lisa
09:59:53 McDonald with the Norman Wells Renewable Resource Council, lead for the
09:59:55 PLS technical team. Did you get that, Deb?

10:00:06 DEBORAH SIMMONS: Got it. Thank you so much. So I've got three
10:00:10 people, Jaryd McDonald, Jasmine Plummer, and Lisa McDonald.

10:00:16 LISA MCDONALD: Yes.

10:00:16 DEBORAH SIMMONS: Awesome. Máhsi.
10:00:18 Tulít'a Panel.

10:00:29 JOEY HORASSI: Joey from Tulít'a.

10:00:29 JONATHAN YAKELEYA: Jonathan Yakeleya from Tulít'a.

10:00:29 DAVID ETCHINELLE: David Etchinelle from Tulít'a.

10:00:29 GORDON YAKELEYA: Gordon Yakeleya. Before I turn to [indiscernible], I
10:00:29 wanted to say something.

10:02:00 [Through Interpreter] I just want to say that in the future -- so good
10:02:08 morning. [audio feed lost]

UNIDENTIFIED SPEAKER: What's going on?

UNIDENTIFIED SPEAKER: She couldn't do Gordon. So she asked me to do
it.

UNIDENTIFIED SPEAKER: Okay.
[cross-talk, audio feed lost, indiscernible]

UNIDENTIFIED SPEAKER: [no English translation] okay.

10:03:12 DEBORAH SIMMONS: Oh, we didn't hear the interpreting right there.

10:03:12 UNIDENTIFIED SPEAKER: [indiscernible].

10:03:12 DEBORAH SIMMONS: I think she's muted.

10:03:19 You're muted, Sarah. Oh, now we can hear you.

10:03:19 THE INTERPRETER: Okay.

10:03:27 DEBORAH SIMMONS: Go ahead. Can you interpret what [indiscernible].

10:03:27 THE INTERPRETER: Okay. The Chair Camilla and thank Gordon for
10:03:38 his message that it's important that we -- that we open with prayers and talk
10:03:43 about the -- the Lord, Creator. So he -- he wanted to thank her for that.

10:04:01 ALYSSA BOUGIE: [indiscernible].

10:04:01 DEBORAH SIMMONS: Máhsi. Now we'll move on to introduction of the
10:04:07 Environment and Natural --

10:04:11 ALYSSA BOUGIE: Deb, we're not done introductions in Tulít'a.

10:04:17 DEBORAH SIMMONS: Now we'll move to the introduction of the NWT
10:04:22 Environment and Natural Resources Panel. We have --

10:04:27 ALYSSA BOUGIE: Deb. Deb.

10:04:28 DEBORAH SIMMONS: Yes?

10:04:30 ALYSSA BOUGIE: We're not done Tulít'a.

10:04:34 DEBORAH SIMMONS: Oh, okay.

10:04:37 GORDON YAKELEYA: [indiscernible] okay, I just wanted to say
10:04:39 something. This is Gordon. We have -- we're ten people that we want this
10:04:43 panel to be, but we're still short. We have representative from the Tulít'a
10:04:49 Land Corporation, but they're not here yet. But we have other people on that
10:04:54 wanted to join on [indiscernible] what is -- [indiscernible].

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FREDERICK ANDREW: Frederick Andrew, Tulít'a Land Corp.

UNIDENTIFIED SPEAKER: Okay.

DEBORAH SIMMONS: Are there more for Tulít'a, or is that a complete list? I also had a list that was shared with me. So that helped quite a bit. Thanks. Okay, does that list look accurate? I put "there will be additional people coming" at the end of the list.

ALYSSA BOUGIE: There's also Richard McCauley.

DEBORAH SIMMONS: Richard McCauley, okay, thank you. Tell me if I spell names wrong too because this will go to the court reporter. Máhsi.

And thank you for the strong turnout, Tulít'a.

So with that, we will turn to the NWT Environment And Natural Resources Panel. And I'll share the names that I have on the screen. If there's any changes, say so, but also do introduce yourselves.

HEATHER SAYINE-CRAWFORD: Good morning, everyone.

Deb, can I ask that you just stop sharing the screen so that we could see people. You got everyone except for James on -- on that list that have there.

So all the ENR folks can turn on your cameras.

Thank you, to the SRRB for all the planning that's gone into this week's Public Listening Session. We're all very happy to be here and look forward to the discussions this week. I'm happy that we have a platform where we can all stay safe and still have a nice, good discussion.

So I will introduce everyone. First off, my name is Heather Sayine-Crawford. I am the director of the wildlife division with Environment and Natural Resources. We have with -- I have with me Kevin Chan who is the regional biologist in the Sahtú region.

Maybe, Kevin, you can just give a wave, give us a wave. We have

10:07:52 Karin Clark, who is the manager of Wildlife Research and Management here
10:07:57 in Yellowknife. James Hodson, who is the manager of habitat and
10:08:06 environmental assessment here in Yellowknife. Maria Ciancio, who is the
10:08:06 range planning biologist who will be taking care of range planning in the
10:08:11 Sahtú. She is here in Yellowknife. Christine Glowach is the manager of legal
10:08:19 and legislation affairs with Environment and Natural Resources. Rohan
10:08:23 Brown is legal counsel for the GNWT. And we will also have a few other
10:08:29 people with us, including Brett Elkin who is the assistant deputy minister of
10:08:35 operations. Jan Adamczewski who is the ungulate biologist, and Norm Boose
10:08:41 who is with legislation -- or legislation and legal affairs. And that's all of us.
10:08:47 Thank you.

10:08:50 DEBORAH SIMMONS: Máhsi, Heather.

10:08:53 And now moving to, I think, Tłıchq Government delegates. I have a
10:09:03 list that was sent to us. Maybe you could confirm and introduce yourselves.

10:09:15 STEPHANIE BEHRENS: K'emę̀d̀d̀ò hołzıł, everybody. This is
10:09:18 Stephanie Behrens. You can't really see me over here. So in Behchokó, I
10:09:26 have Eddie Erasmus with me in the boardroom. In Yellowknife, I have
10:09:35 Elders Joseph Judas representing Wekweèti; Louis Zoe representing
10:09:47 Gamèti; Joseph Moosenose is also on for Whatì. And then we'll have youth
10:09:55 representatives Janelle Nitsiza joining on later as well as Benjamin Pia and
10:10:12 Colby Grosco.

10:10:16 DEBORAH SIMMONS: Thank you, Stephanie. Could you do us a big
10:10:21 favour and send us the spellings of those other additional folks that you just
10:10:23 named.

10:10:25 STEPHANIE BEHRENS: Yeah, I can do that.

10:10:28 DEBORAH SIMMONS: Thank you very much. You can put it in the chat,
10:10:29 thanks.

10:10:34 Fort Good Hope has said that they're now ready to introduce their panel. So we'll turn back to them.

10:10:41 CHRISTINE WENMAN: Can you hear us Yellowknife? I apologize for
10:10:46 before.

10:10:47 DEBORAH SIMMONS: We hear you loud and clear. It sounds great.

10:10:54 CHRISTINE WENMAN: Can you start to introduce yourself, and we'll go
10:11:07 around. They can hear you now if you'd like to introduce yourself.

10:11:12 LUCY JACKSON: Am I supposed to introduce everybody?

10:11:17 CHRISTINE WENMAN: Yes, please.

10:11:17 LUCY JACKSON: We have Michel Lafferty [audio feed lost]

10:11:17 CHRISTINE WENMAN: Yeah, you could just go around.

10:11:21 LUCY JACKSON: Michel Lafferty, who is the RRC board member.
10:11:23 We have Thomas [audio feed lost] [no English translation] Thomas Manuel is
10:11:36 representing the Elders, including Joe Orlias, Leon Taureau [audio feed lost]
10:11:55 want to be here as -- as resource person. We have Edward Kelly, an Elder.

10:12:15 DEBORAH SIMMONS: I apologize that -- for some reason, the audio is
10:12:21 blanking out here and there. So just make sure that I didn't miss anyone in
10:12:25 the list that I am sharing now.

10:12:40 LUCY JACKSON: We have Edward Kelly, and we have John
10:12:50 Cotchilly.

10:12:52 DEBORAH SIMMONS: Great. Máhsi, Lucy.

10:13:06 UNIDENTIFIED SPEAKER: [indiscernible] leader of the pack.

10:13:15 DEBORAH SIMMONS: Okay, do I have a full list? And if I've misspelled
10:13:22 any names, feel free to send the correct spelling in the chat, Christine. Máhsi.
10:13:31 Anybody else? That's good? If we're good, then we'll move on.
10:13:46 So we are now looking at other parties. So other parties that were
10:14:02 indicating that they might come -- I'm just not entire -- I'm going to stop the
10:14:07 share for now. We're at -- let's see if I can see on the list.

10:14:18 Catarina, if you see anybody -- Anne Marie Jackson is one who's
10:14:24 registered as an individual party. And we were -- in the afternoon, we will
10:14:39 have Kugluktuk Angoniatit Association, we hope. And there may be others
10:14:48 that are online as other registered and recognized parties to the Public
10:14:56 Listening. Please don't hesitate to speak up if you are online and I've missed
10:15:04 you. I'll just go on hold for a second. And while I'm on hold, for any other
10:15:15 parties that are registered as presenters or participants who can provide
10:15:25 submissions, I'd like to recognize Rocky Norwegian who's joined the call on
10:15:33 behalf of Tulít'a folks.

10:15:40 Oh, we also have a note that Daniel Jackson is going to join the
10:15:48 Fort Good Hope party as of tomorrow. So I'll put that in. It's great to have as
10:15:59 complete as possible as list for the purpose of the official record that we'll be
10:16:05 talking about. Daniel Jackson joining on Tuesday. On Tuesday, and Rocky
10:16:21 Norwegian for Tulít'a.

10:16:24 Okay, well this is a fantastic turnout, and I'm -- later on, I'll also be
10:16:31 welcoming members of the public that have joined. It's really -- this is a
10:16:38 Public Listening Session. So we're very glad that people who are not
10:16:42 registered parties are also able to participate.

10:16:47 With that, I think this closes the formal introductions portion of the
10:16:55 session, but except for the part about the board. So maybe what we'll do is
10:17:04 make sure that the board members can be well seen on the screen. Camilla
10:17:12 has a special screen all to herself. And we'll each introduce ourselves. Plus
10:17:18 we've got some other technical support people and our interpreters as well.

10:17:24 Okay, máhsi. So I'll turn to -- just one second. We've got Camilla
10:17:39 right here.

10:17:43 Camilla, introduce yourself.

10:17:43 CHAIR CAMILLA TUTCHO, via Interpreter: My name is Camilla Tutcho. I'm

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from Dèlįnę. I'm working with them. Máhsi.

DEBORAH SIMMONS: And I always forget to introduce myself. I'm Deborah Simmons of the Sahtú Renewable Resources Board. I'm wearing two hats. One as the executive director of the board, but my main hat for this proceeding is working with Camilla. She's my -- the Chair, so the overall boss of the proceeding, and I am just helping with facilitation. Máhsi.

FAYE D'EON-EGGERTSON: Hi, I'm Faye D'Eon-Eggertson. I am a federal appointee on the Sahtú Renewable Resources Board.

SAMUEL HACHÉ: Hello, everyone. Good morning. My name is Samuel Haché. And same thing as Faye, as I'm a government appointee for the board. Thanks.

BRUCE McRAE: Good morning, everyone. My name is Bruce. I am independent legal counsel for the Sahtú Renewable Resources Board.

DEBORAH SIMMONS: We also have staff that are providing various kinds of support for the team. So I'll just recognize Ben Dosu who is support -- is our community conservation planner who has been doing a lot of coordinating work for the Public Listening Session and also has been supporting Dèlįnę backup technical support for their participation. And Alyssa Bougie is providing technical support for Tulít'a participation for the local bubble. I know there are a number of local people calling in separately as well. And in addition in the background helping with notes to make sure that each speaker is listed for the record. And we have also Catarina Owen who you have heard a lot from who has been doing a lot of background coordination for this. And so this is good that we're now getting recorded as we get ready for the really important part of the proceeding. Máhsi. Did I miss any SRRB staff? We're a little growing team, so that's a quite a possibility now. We're really thankful to the team for their support. I'd also like to give our technical Indigenous

10:20:43 knowledge and science advisors an opportunity to introduce themselves.

10:20:52 JANET WINBOURNE: [indiscernible] everybody. My name is Janet

10:20:57 Winbourne, and I help the SRRB out with Indigenous knowledge research

10:21:04 projects. So I will be presenting on some of that with that. Máhsi.

10:21:13 COLIN MACDONALD: Good morning, everybody. My name is Colin

10:21:17 Macdonald. I am a science advisor to the SRRB. And I will also be saying a

10:21:23 few things I guess probably on Thursday. I've got a presentation. Welcome

10:21:28 to the meeting everyone, and máhsi.

10:21:31 DEBORAH SIMMONS: Thanks. And last, but definitely not least, we have

10:21:36 an amazing team of interpreters for this event. So maybe you get a chance to

10:21:43 just introduce yourselves.

10:22:24 Yeah, I think you have to introduce yourselves twice, because I can

10:22:28 only be heard on one channel. Yeah, so can you switch to English channel

10:22:36 for the interpreters now, Chris.

10:23:24 DORA DUNCAN: My name is Dora Duncan. I am the Dehlá Got'įnę

10:23:32 translator/interpreter from Behdzi Ahda First Nations. I live in Edmonton.

10:23:41 DEBORAH SIMMONS: Would you like to speak -- Shawn? Okay. And

10:23:51 Tłıchq interpreters, can you hear me?

10:24:24 JONAS LAFFERTY: My name is Jonas Lafferty from Behchokq. I am

10:24:31 Tłıchq interpreter for the Tłıchq people.

10:24:33 FRANCIS ZOE: My name is Francis Zoe. I'm from Whatı. I am [no

10:24:33 English translation]

10:24:50 Okay. Can hear now? Yeah. Okay. My name is Francis Zoe. I'm

10:25:04 from Whatı. I'm a translator for the Tłıchq Government. Okay. Are we good

10:25:22 now? Okay, there was a, yeah, Francis Zoe and I, Jonas Lafferty, have

10:25:31 introduced ourselves as Tłıchq interpreters. Máhsi.

10:26:18 DEBORAH SIMMONS: Are we -- thank you very much everybody for the

10:26:22 introductions. All right --

10:26:26 CHIEF WILBERT KOCHON: Debby.

10:26:28 DEBORAH SIMMONS: Yes, sir. Go ahead, Chief.

10:26:32 CHIEF WILBERT KOCHON: On mute.

10:26:35 DEBORAH SIMMONS: I think it has to do with what channel you're on.

10:26:41 Can you hear me? I'm on the English channel or Indigenous language
10:26:50 channel with the interpreter.

10:27:07 CHRIS COOMBER (Pido): Hello, Debby, you're on -- you're on mute.

10:27:11 Okay, just jumping in here if you can't hear Debby, press the
10:27:19 interpretation and then right click English, then just. That's my guess.

10:27:33 DEBORAH SIMMONS: Okay, can people hear me now? Can people hear
10:27:41 me now? Okay. We may have a problem with the channel in Colville Lake.

10:27:53 We need to be -- are you listening -- is Colville Lake listening to the Dene

10:28:00 language channel or the English channel? Yeah, Catarina, maybe you could
10:28:21 call Chief Kochon -- or Joseph to talk to them about the channel set up

10:28:31 because they weren't -- they might not have been aware of that set up.

10:28:37 Would that help? Yeah, I think -- it's okay, good máhsi. Great. Okay, I'm so
10:29:02 glad that it's all solved magically somehow. Thank you all for your patience.

10:29:10 This is why we actually suggest that the morning be kind of a not-too-fast

10:29:16 paced. We'll just figure things out as we go. And so you're being very parent,
10:29:23 and I think this means that it will be a lot smoother for the rest of the

10:29:29 proceeding.

10:29:31 So with that, Madam Chair, are you okay with me speaking a little
10:29:39 about some of the process?

10:29:44 CHAIR CAMILLA TUTCHO: Sure.

10:29:46 **SRRB Presentation on Terminology, Agenda, and Procedures**

10:29:47 DEBORAH SIMMONS: Maybe we can start also with a bit of a discussion

10:29:50 about the terminology as well. So we are hoping that we can work together to
10:30:07 make sure that there's really good -- very good communication by working on
10:30:15 terminology throughout the proceeding. So each presenter, we hope, will talk
10:30:26 a little bit about their main terminology that they're going to be using in their
10:30:32 presentations, and that way we can better understand the kind of
10:30:42 cross-cultural aspects of what's being communicated. So Camilla and I are
10:30:51 going to start and talk a little bit about the terminology that's in our
10:30:55 presentations. And so we'll start with one term that's one of our principles
10:31:05 of -- for the board in community planning. So this one, yeah.

10:31:05 CHAIR CAMILLA TUTCHO: ʔasuʔi godi hɛ dene ts'ɨlɨ hɛ.

10:31:27 THE INTERPRETER: -- talking about biocultural diversity.

10:31:33 DEBORAH SIMMONS: Yeah, so that term is also the people's ways of life,
10:31:37 and that's a term -- a technical term, biocultural diversity, that we talk a lot
10:31:45 about.

10:31:45 CHAIR CAMILLA TUTCHO: ʔəjirɛ. ʔedets'ɛ k'áokerewe

10:31:45 DEBORAH SIMMONS: Muskox.

10:31:59 THE INTERPRETER: Talking about -- we'll be talking about muskox and
10:32:06 how we solve regulations.

10:32:11 DEBORAH SIMMONS: That term is the term that's been used for
10:32:14 self-regulation, and it's ʔedets'ɛ k'áokerewe.

10:32:18 CHAIR CAMILLA TUTCHO: Yeah.

10:32:29 DEBORAH SIMMONS: And it's ʔehdzo Got'ɨnɛ Gots'ɛ Nákedɨ. That's the
10:32:29 term that has been given to the Sahtú Renewable Resources Board, which is
10:32:35 named as such in the land claim agreement but is mandated to work very
10:32:39 closely with renewable resources councils.

10:32:55 CHAIR CAMILLA TUTCHO: ʔɛlets'ewéhkwe Godɨ.

10:32:56 THE INTERPRETER: You have to listen to each other to ensure we

10:33:04 understand each other talking about.

10:33:04 CHAIR CAMILLA TUTCHO: Díga, bele, wolf.

10:33:12 THE INTERPRETER: Wolf is what we were talking about too. And it's

10:33:16 called díga.

10:33:16 CHAIR CAMILLA TUTCHO: godı kehtsı.

10:33:27 THE INTERPRETER: And we'll be talking about ethical space.

10:33:34 DEBORAH SIMMONS: Having their space to talk among each other or an

10:33:39 ethical space.

10:33:43 CHAIR CAMILLA TUTCHO: Hıdo Gogha Sėnégots'ıńá.

10:33:56 DEBORAH SIMMONS: So we've been using that term Hıdo

10:34:05 Gogha Sėnégots'ıńá, or Plans for the Future.

10:34:05 CHAIR CAMILLA TUTCHO: Tıch'ádıı hé Gots'ėdı.

10:34:13 DEBORAH SIMMONS: Or Living with Wildlife. Máhsi.

10:34:13 CHAIR CAMILLA TUTCHO: [no English translation]

10:34:28 DEBORAH SIMMONS: And when we were doing our workshop with the

10:34:31 interpreters on Thursday and Friday, we noted that everybody has their own

10:34:38 dialect. There's Dehlá Got'ıne dialect, K'áhsho Got'ıne dialect, Dėlıne Got'ıne

10:34:44 dialect, Sahtúot'ıne dialect, and then there's a whole language which is

10:34:51 Tıchı language. And so -- and everybody also has their own style in how

10:34:56 they say things too. So even within Dėlıne, people say things differently. And

10:35:02 so we try to write down terms but we also know that there's diversity in how

10:35:10 people speak. Máhsi.

10:35:12 So this presentation is going to talk about the topics of this Public

10:35:24 Listening Session, the jurisdiction that the board has in hosting this Public

10:35:33 Listening Session, and the evidence that the board will be considering, the

10:35:38 participants in the Public Listening Session, the presentations, comments,

10:35:46 and questions that we're going to be hearing, the way in which we're going --

10:35:52 the ways actually, many ways, in which we're going to be recording the
10:35:58 proceeding. Then we'll look at what the agenda is like for the next five days.
10:36:05 So Monday, Tuesday, Wednesday, Thursday, Friday. And reminding that
10:36:13 we -- the parties all agreed that we needed to extend the hearing over the five
10:36:19 days to accommodate a virtual session so that people wouldn't get too tired
10:36:25 for each session. We'll talk a little bit about the role of the Chair and the
10:36:31 facilitator, the importance of cross-cultural interpretation, and protocols for
10:36:40 listening and speaking. We'll kind of go over that one more time before we
10:36:46 break for lunch and give -- and after lunch, give Dèl̨n̨ę a chance for -- to
10:36:52 present and hear questions and comments.

10:36:56 So this is a five-part Public Listening Session series, and the five
10:37:09 Public Listening Sessions are going to cover five topics.

10:37:13 This is the second of the five Public Listening Sessions. But all of
10:37:20 them we are going to work on the same question, and that is what is the most
10:37:28 effective way to conserve caribou. And we have one main hot topic that we
10:37:37 plan to address. It's kind of the title of this Public Listening Session, T̨ch'ád̨i
10:37:47 T̨ch'ád̨i hé Gots'éd̨i, or Living with Wildlife. We're asking the question what
10:37:51 should people's role be between maintaining healthy relationships between
10:37:56 caribou and other wildlife.

10:38:01 We also have one new issue that was included in the agenda, and
10:38:11 that is H̨do Gogha S̨n̨gots'íṛá, or Plans for the Future, and the policy and
10:38:20 guide that the SRRB has prepared to support the approach that's been
10:38:27 adopted in the Sahtú Region.

10:38:30 So there are four main issues that we're going to be considering at
10:38:46 this Public Listening Session. We'll look at the status of caribou, people, and
10:38:56 planning. We'll talk about caribou and predator relationships. We'll also talk
10:39:04 about caribou and competitor relationships. So that could be like 2ejire or

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other wildlife. And we'll look at also any feedback or thoughts that people have on the Hıdo Gogha S̄en̄egots'ı́á, or Plans for the Future policy and guide.

One thing to note -- one thing to note is that we are not going to talk about deferred issues from the Colville Lake 2020 Public Listening Session. And we're not going to be talking about any harvest regulation issues.

So we really ask people to respect the topics of this Public Listening Session, remembering that there are three more Public Listening Sessions that are going to happen over the next three years, or two or three years. So there will be chances to talk about the other topics at those future Public Listening Sessions.

Thank you to the interpreters for giving me lots of signals to slow down when I need to slow down. Máhsi. And to the Chair. So keep me under control. Máhsi.

So just to pause for a few minutes because -- to talk about our Hıdó Gogha S̄en̄egots'ı́á, or Plans for the Future, policy and guide because that guide really sets the -- and the policy that is underpinning it really sets the frame for the approach being taken at this Public Listening Session. That document includes our -- the SRRB's, the Sahtú Renewable Resources Board's policies and principles related to Plans for the Future. It also outlines a process for reviewing the plan. It outlines a process for developing plans to support communities in thinking about how they can do that work. And it gives an outline of what a plan can look like with some ideas about sections and pieces or components of a plan. The policy statement that the SRRB has developed to frame the Hıdo Gogha S̄en̄egots'ı́á really has three parts. And, again, this is a foundation for the approach being taken to this Public Listening Session, that Hıdo Gogha S̄en̄egots'ı́á are viable conservation approaches that can be more effective, more rights-compliant, and

10:43:49 community-led alternatives to harvest limits. They are community-based
10:44:08 rights compliance governance frameworks reflecting and respecting local
10:44:20 customs and practices. And the board's policy is that it should be, Hıdo
10:44:33 Gogha Sėnégots'ıǵá should be the priority response to wildlife conservation
10:44:40 concerns in the Sahtú Region. And so we're very thankful to be hearing from
10:44:48 all the parties and including any presentations about your planning work in
10:44:58 Sahtú communities or elsewhere.

10:45:08 Okay, so there are three principles that we've -- that Camilla and I
10:45:17 already talked about that guide the approach to Hıdo Gogha Sėnégots'ıǵá.
10:45:26 One is ǵasujı godı hė dene ts'ııı hé, or biocultural diversity, the coming
10:45:36 together and understanding and planning about both -- all living things and
10:45:41 people's ways of life; ǵedets'ė k'áokerewe, or self-regulation, which has to do
10:45:54 with how both wildlife, all living things, and people regulate themselves; and
10:46:10 godı kehtsı, or how people have a space to talk among each other, an ethical
10:46:17 space.

10:46:18 The policy and guide outlines a planning process that leads to a
10:46:26 document that can be presented to the SRRB for review and approval, and it
10:46:36 outlines details of how that review happens.

10:46:43 DAVID CODZI: Debby --

10:46:46 DEBORAH SIMMONS: -- and we've been working toward getting as much
10:46:50 feedback as we can as a board on this policy and guide starting with a plan
10:46:56 checklist. It started out much more --

10:47:03 DAVID CODZI: -- hello Debby. Can you hear me Debby? We
10:47:15 don't hear nothing.

10:47:20 CATARINA OWEN: Debby, we lost you.

10:47:24 DEBORAH SIMMONS: Okay, can you hear me now?

10:47:28 CATARINA OWEN: Yes.

10:47:32 DEBORAH SIMMONS: Okay, where should I go back to.

10:47:35 DAVID CODZI: Debby, can you stop for a minute?

10:47:41 DEBORAH SIMMONS: Sure.

10:47:43 DAVID CODZI: I need some guidance on the interpreting. I got
10:47:47 Elders here but they don't hear nothing. I got them set up in another room.
10:47:53 They press the Dene language but it's not happening.

10:47:58 DEBORAH SIMMONS: Thank you for pausing. This is exactly the kind of
10:48:02 pause we wanted. So maybe Chris, could you help explain to Colville Lake.
10:48:08 They were not part of our Friday discussion about how to work on that. So
10:48:14 maybe we just need another explanation again.

10:48:20 CHRIS COOMBER (Pido): So there's a couple things to kind of touch on if
10:48:24 you want to use the interpretation in the rooms that you have. If you have two
10:48:26 groups of people, one that wants to listen to the English interpretation and
10:48:30 one that wants to listen to the Indigenous language, you need two separate
10:48:35 rooms or at least two separate devices so you can listen to both. Once you
10:48:40 have that kind of figured out, whether you want to have one language in the
10:48:44 room or if you want two language inside two rooms, it's at the bottom of your
10:48:48 screen on the computer that's running zoom, that's says "interpretation" below
10:48:55 it. So you want to click on that wire frame globe, choose the language you
10:49:02 want to listen and then hit mute original audio. Does that --

10:49:09 UNIDENTIFIED SPEAKER: I got to run to the other room so you can say it
10:49:13 again.

10:49:16 CHRIS COOMBER (Pido): Okay.

10:49:18 CATARINA OWEN: Catarina, and I also think that Fort Good Hope is
10:49:25 having issues. They can only hear Deb in the Sahtú Dene channel as well.

10:49:28 DEBORAH SIMMONS: Oh that's probably the better way to hear me.

10:49:31 UNIDENTIFIED SPEAKER: We've been in the Sahtú Dene Yahtı channel the

10:49:33 whole time, and -- and I've tried it with muting English or not, and there is no
10:49:42 translation. So I think that the issue is if Dora is translating, interpreting, then
10:49:50 there is something that her sound isn't coming in for her either.

10:49:58 DEBORAH SIMMONS: So can we do a little test just to see if whether they
10:50:04 can hear Dora. Dora, can we do a little test? They really like hearing you
10:50:13 Dora because it's you -- their dialect.

10:50:27 CATARINA OWEN: Yes, I can hear Dora, yes.

10:50:30 UNIDENTIFIED SPEAKER: Yes.

10:50:34 DEBORAH SIMMONS: Good Hope, are you good hearing Dora?

10:50:45 UNIDENTIFIED SPEAKER: I'm on the Sahtú Dene channel and I can hear
10:50:49 you.

10:50:55 DEBORAH SIMMONS: How's Colville Lake doing over there? Okay, can
10:51:29 you hear me now? Okay, sounds like we've got some progress. Yeah, okay,
10:52:18 sounds like progress here, máhsi everyone. Catarina, can you give me a
10:52:28 heads up about when I blanked out for the English channel?

10:52:35 CATARINA OWEN: Yes.

10:52:39 DEBORAH SIMMONS: Should I just start at the beginning of the current
10:52:44 slide in other words?

10:52:47 CATARINA OWEN: Yeah, if you start at the beginning, you'll be great.

10:52:51 DEBORAH SIMMONS: Of this slide? Not the beginning of the whole
10:52:55 presentation, I hope.

10:52:57 CATARINA OWEN: Yeah, no, the beginning of the slide.

10:53:00 DEBORAH SIMMONS: Okay, máhsi, everyone again, as always, for your
10:53:04 patience. So just to say that we have been working to get feedback from all
10:53:13 the parties about this policy and guide. It's been a long process starting with
10:53:23 a very simple plan checklist that we shared with the parties in
10:53:29 December 2020. So that's quite a long time ago. And in -- then we began to

10:53:39 work toward fleshing that out. We developed a policy, and then a policy and a
10:53:47 components guide that was delivered to the parties on September 14th.
10:53:53 That's on the public registry as well. And we received comments that were
10:54:00 delivered by the deadline of November 22nd of [audio feed lost] prepared a
10:54:24 second draft that was delivered on April 14th. So much more recently. And
10:54:30 we're now very much looking forward to people's thoughts and input on the
10:54:37 Hıdo Gogha Sėnégots'ızá policy and guide during this Public Listening
10:54:42 Session. We hope that each of the parties is able to comment, and if that's
10:54:50 not possible during this oral proceeding, there's an opportunity for final written
10:54:59 comment in May that we'll talk about later.

10:55:01 So with that, I'll speak a little bit about the formal basis for this
10:55:23 hearing proceeding --

10:55:26 CATARINA OWEN: Deb.

10:55:28 DEBORAH SIMMONS: Yes? I saw that Fort Good Hope is back.

10:55:44 Catarina, anything I need to be aware of.

10:55:47 CATARINA OWEN: For some reason, Dora's audio is in and out.

10:56:08 DEBORAH SIMMONS: Okay, is it a little better now? Hopefully it's
10:56:30 working out now. We'll proceed. Tulıt'a says it's working "better-ish" which is
10:56:35 better than nothing.

10:56:37 Yeah, so this Public Listening Session is called under Canadian
10:56:46 administrative law as a hearing. It's also called under the Sahtú Dene and
10:56:54 Métis Comprehensive Dene Land Claim a "hearing". And the Public Listening
10:57:00 Session helps the Sahtú Renewable Resources Board make decisions about
10:57:07 wildlife. And the board made a is decision to call this five-part series of Public
10:57:15 Listening Sessions or hearings because it had heard a lot about conservation
10:57:21 concerns regarding caribou. So that's the overarching question for all the
10:57:28 Public Listening Sessions -- what is the most effective way to conserve

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wildlife?

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The board makes decisions and recommendations coming out of this, but the ultimate authority in law is with Government of the Northwest

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Territories minister. So just to recognize that the way that decision making

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works under the Sahtú Dene and Métis Comprehensive Land Claim

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Agreement.

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The board is welcoming witness panels to this hearing, this Public

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Listening Session. It's an opportunity for parties to make their case. The

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parties are able to provide evidence and arguments to support that evidence.

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All the parties, all the speakers at this Public Listening Session must promise

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to speak the truth. If you are speaking, it means that you've kind of made that

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promise, in effect. There's a requirement that the board has a responsibility

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to ensure a fair process. Everyone must recognize that it is fair, and that's

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going to be a big responsibility for the board, for me as facilitator, and

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especially for Camilla as Chair. So in order to support fairness, the board has

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prepared rules for hearings. Those were published in 2019, and that's the

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rules that we're basing our procedures on. And in addition to that, we

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provided procedural guidance before this event.

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Also, the board during the Public Listening Session can make

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decisions about facilitation, procedure, motions that parties might want to put

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forward, or any consideration of order. It needs to be an orderly procedure in

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order to be fair and in order to be a basis for decisions.

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So the board sees this event as one in a series of efforts to

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provide -- to gather evidence for decisions on the topics that we talked about

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earlier, and the board has received written submissions, including plans and

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plan components, and also responses to information questions, and all of

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those things are on the public registry and have been shared with the parties.

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The SRRB's Indigenous knowledge and science advisors have also provided toolkits, or they could also be call literature reviews, that are posted on the public registry to support good decision making as well. And there's other information added to the public registry that parties or advisors have recommended be shared as part of the evidence.

And last, but not least, the board is going to be listening very carefully to the oral submissions that this Public Listening Session, including Indigenous or community knowledge and science.

The participants that are formally recognized at this event include the board, which is the host, our cohost, the Dèl̨n̨ Panel, and the four other Sahtú community panels - Colville Lake, Norman Wells, Fort Good Hope, and Tulít'a; NWT Environment and Natural Resources, as well as other confirmed presenters. And I'm not sure, Lucy, you mentioned that you're there with the Fort Good Hope Panel so we can decide which works best for you to present as part of the Fort Good Hope Panel or as an individual. Anne Marie Jackson is presenting also as an individual along with the Tł̨ch̨ Government.

There are other additional parties that were confirmed and approved by the board because they had applied to be registered as parties. And so I urge any parties that do not see themselves on the agenda and who wish to have questions asked of them or to present to please inform us without delay. We need to know as soon as possible so that we can work on the agenda to accommodate your participation.

So currently, the agenda looks like this:

This afternoon, Dèl̨n̨ will present as they mentioned. They are the hosting party so they will have a longer time to present. Then we will have the rest of the community panels presenting for half an hour each from Sahtú communities, Colville Lake on Tuesday morning. There was a last minute

11:04:05 change to the agenda. So Norman Wells has agreed to present on Tuesday
11:04:10 afternoon. Wednesday morning, Fort Good Hope will present. Again, that's a
11:04:24 new change to the agenda. Wednesday afternoon Tulít'a will present.
11:04:32 Thursday morning will be NWT Environment and Natural Resources panel.
11:04:42 Apologies. NWT Environment and Natural Resources has a full hour to
11:04:50 present. Sorry about that error. And that's primarily because they have
11:04:56 jurisdiction for a huge area that encompasses the entire Northwest Territories.
11:05:03 Sorry, that's my computer's [audio feed lost] Thursday afternoon, the SRRB
11:05:31 Indigenous knowledge and science advisors --

11:05:34 UNIDENTIFIED SPEAKER: [indiscernible]

11:05:46 DEBORAH SIMMONS: Can people hear me now? Am I good? Catarina,
11:05:56 can you hear me?

11:06:01 CATARINA OWEN: Yes, we can hear you now. You just cut out for a
11:06:07 few seconds.

11:06:09 DEBORAH SIMMONS: And the reason that this is happening in my belief
11:06:10 is that there's a recording happening, and unfortunately -- oh, apparently,
11:06:19 that's not the reason. It's because the internet here is really bad. Even
11:06:24 though we're in Yellowknife precisely partly because we could have better
11:06:28 internet. Oh well, the best laid plans.

11:06:31 Anyway, so the -- on Friday morning, we will have presentations by
11:06:41 other parties and the public, and each of those parties will have 15 minutes to
11:06:50 present and so that we can ensure that everybody has time. And in the
11:06:59 afternoon, which is not on this list so I will add it, there is also -- sorry, for a
11:07:11 second.

11:07:15 There is also in the afternoon of Friday closing remarks, very
11:07:21 important part, closing remarks by all the parties, and also there will be
11:07:30 closing remarks by the Sahtú Renewable Resources Board, recognizing what

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has happened over the week and also what will happen as a result of all of the evidence that has been shared and closing prayer by the Chair.

So a little bit of a pause to talk about your presentations; those of you who are presenting. We ask that each individual who speaks identify yourself. This is really, really, really, really important for the court reporter. We don't want to get the name of the person speaking wrong or how you want to identify yourself in terms of who you're representing. Even if you're just representing yourself as part of the panel as a knowledge-holder.

Also, we strongly support each presenting party or panel to share your list of key terms so that we are slowly building a common understanding of our vocabulary of cross-cultures. And please focus your presentations on the four key issues remembering that there are -- we've got [audio feed lost] waited for the long haul. There are three more Public Listening Sessions. So we don't have to talk about all the topics related to the questions about caribou conservation.

And finally, please respect the time limits for your presentations and also for your comments and questions. We'll talk more about that. The fair proceeding means that everybody, all the parties and panels should have a fair chance to have a voice, and if one party or panel takes more than their share of time, then that leaves less time for others. And we're also very concerned because zoom, a public virtual session is more tiring than being together in person. So we're trying to keep down to two blocks of two hours each. We're already a little over time today because we've had some technical difficulty. But I'm almost done I think. And so please try to respect your timeline, and that's going to be partly my job, is to help with that, and so hopefully you will be supporting your facilitator and your Chair, who's nodding here, to have a fair proceeding in this way about time.

11:10:45 We have -- we're going to have the same order of comments and
11:10:53 questions after every presentation. So the order is listed here starting with
11:11:03 the Dèl̨n̨ Panel as the cohost for this Public Listening Session. And then
11:11:10 followed by the other Sahtú community panels, NWT Environment and
11:11:17 Natural Resources Panel, Tł̨ch̨ Government, Lucy Jackson,
11:11:24 since she's the Elder. The two individuals who are registered as parties,
11:11:30 although Lucy you're free to join the Fort Good Hope Panel to -- instead if you
11:11:37 prefer, and Anne Marie Jackson. And finally, the Sahtú Renewable
11:11:44 Resources Board is the last to comment or ask questions. And the
11:11:49 presenting party can have a very brief moment at the end to respond to any
11:11:57 comment that they think would be good to respond to. But just keep in mind
11:12:04 we actually realized in adding up the numbers about time that if each of the
11:12:13 ten groups that get to comment or ask questions takes five to ten minutes, we
11:12:23 will likely be -- we'll likely be over time. So -- and we're just adding it all up
11:12:37 and making sure that people are aware of the time constraints that we're
11:12:41 under. So please, we thank you very much for thinking about your time and in
11:12:53 your local bubbles maybe your local coordinator can also help with the
11:13:00 keeping track of time.

11:13:01 So we have a couple of agenda questions. I've already asked the
11:13:10 question of whether any registered parties we didn't list wish to present. So
11:13:18 please share in the chat or contact the SRRB. You can contact Catarina if
11:13:28 you do wish to present.

11:13:32 The -- we also understand how important it is to the -- for the Sahtú
11:13:43 Region to learn from the experience of neighbours. So we were -- we had
11:13:50 heard from Kugluktuk Angoniatit Association if they could join us in some of
11:13:58 the afternoons. So we will be checking to see if they would like to field some
11:14:03 questions. They don't want to present, but they may want to respond to

11:14:08 questions. And we were thinking that maybe that could happen on Tuesday
11:14:12 afternoon. So we'll see what happens.

11:14:15 And we know that Inuvialuit Game Council and WMAC, Wildlife
11:14:32 Management Advisory Committee for NWT and Inuvialuit as well had
11:14:37 registered as a party, but they're not present and we haven't heard whether
11:14:44 they're interested in having questions fielded. So that could be a possibility
11:14:49 too.

11:14:50 And I really want to welcome the public. It's super exciting to --
11:14:59 that's the bright side of having a virtual Public Listening Session. It means
11:15:06 that more people from a -- from all over Canada and the world can participate
11:15:12 in this Public Listening Session. The public is invited to speak by the
11:15:23 facilitator -- that's me and the Chair -- and there is a time allocated for the
11:15:33 public comment or ask questions on Friday.

11:15:36 In order that both the parties and the public and especially the
11:15:46 Sahtú Renewable Resource Board have excellent documentation of this
11:15:52 proceeding, we're recording the event in a variety of ways. There's audio and
11:16:03 video recording. The audio recording is I hope going to be in Sahtú Dene
11:16:13 language, Tłı̄ch̄ language, and English, and as we have done with earlier
11:16:23 Public Listening Sessions and our hearing, we hosted the Indigenous
11:16:29 language through our website so that it's available for people to listen to. And
11:16:39 we've noticed that there's a lot of interest listening to the Indigenous language
11:16:46 version of our hearing. So again, we always thank the interpreters for their
11:16:52 good work. We hope to be live streaming when we get the technical
11:16:58 challenges sort the out on Facebook. Stay tuned. We'll alert you when and
11:17:05 with if that's happening. There's also transcription of the proceeding in
11:17:12 English for the most part. We have a court reporter, and we've worked with
11:17:21 the court reporter too because we know that there might be some Indigenous

11:17:28 language terms that people want to have included in the formal record that's
11:17:33 written down with spellings of proper spelling, and we're asking for some help
11:17:41 with spelling as well after the hearing. So we're working on making the
11:17:46 transcripts better reflections of the cross-cultural nature of our event. So
11:17:55 we're thankful to the court reporter being willing to do something very new
11:18:02 and unusual that doesn't usually happen in court transcripts.

11:18:06 We also -- I feel bad because I failed to give a chance to our
11:18:12 graphic recording, Tanya, to introduce herself. So we'll get her to talk a little
11:18:23 after I speak in a couple of minutes so I get to know her a bit. One thing that's
11:18:29 important about the graphic recording is also happened in Colville Lake at our
11:18:36 Public Listening Session is each panel had a chance to review and validate
11:18:42 the graphic recording of their presentation. So what that means is in between
11:18:51 sessions after your session, you can set up a time to talk to the graphic
11:18:58 recording about your graphic recording and make sure that you authorize that
11:19:09 version to be published because it will go on the public registry and, again, it
11:19:17 will be something that is a wonderful record of this event. People loved the
11:19:20 graphic recordings in 2020. Another reason for hearings.

11:19:25 So finally, we will be putting all the proceedings on the public
11:19:33 registry except perhaps the English language audio, which is a bit much to
11:19:43 add. We assume that when you speak at this proceeding, you are consenting
11:19:53 to publication of what you say. We ask that with all the materials that we're
11:20:02 putting on the public registry or if you're -- we do manage to live stream,
11:20:09 please do not record or for yourselves. We have lots of documentation going
11:20:15 on. We prefer to try and make sure we have a good representation, a fair
11:20:24 representation of the entire proceeding, and we ask that people not
11:20:29 rebroadcast as well.

11:20:31 So we'll be starting at 9 o'clock every day and making sure that the

11:21:06 audio works well. So we'll do a sound check so that we're ready to really start
11:21:12 at 9:30 and hopefully have a nice long break for lunch hours, maybe possibly
11:21:22 lunch hours. Each session we're aiming for two hours, and we rely on all of
11:21:29 us to work together to try and make that happen so that we don't get too tired.

11:21:35 Camilla and I, we're together responsible for, as Chair and
11:21:45 facilitator, to oversee that the proceeding is fair, that there's order, and we're
11:21:54 making any protocols of respect that we know everyone in this meeting
11:22:01 agreed with and supports, that we keep people to time, and we also receive
11:22:10 procedural motions, we consult with the board if there's something that needs
11:22:15 to be decided by the board.

11:22:24 We again want to emphasize that we're talking across cultures at
11:22:40 this proceeding. We have two dialects and two languages that we're working
11:22:46 with in the Sahtú Region. We're working as hard as we can to have common
11:22:52 terminology and concepts. So we really appreciate those terminology lists
11:22:57 from presenters.

11:22:59 And we'll ask the presenters to pause so that interpreters can do
11:23:16 their work well without too much rushing. I'm not always the best example, for
11:23:24 which I apologize. And we also have been experiencing already that not only
11:23:32 do we need pauses sometimes for cross-cultural communication, terminology
11:23:44 [audio feed lost] which you can call if you think that there needs be some
11:23:48 explanation of some terms but also we might need the pause for technology
11:24:00 breaks so to get that -- some issues with our virtual systems fixed. So again
11:24:07 and again we'll thank you for your patience.

11:24:12 We've had quite a lot of written submissions that have been
11:24:22 provided to date. I'm not going to list them all, but I just want you to be aware
11:24:29 that the board has been very conscious of all these submissions and the
11:24:35 really hard work that's going in to preparing for this session.

11:24:40 This afternoon -- now we've done a lot of today just so you know as
11:24:50 of now. This afternoon, we've got two agenda items left. Dèlɪnɛ Panel is
11:24:56 going to speak for one hour. And we ask that parties be prepared for
11:25:01 questions or comments for five to ten minutes each maximum, noting that you
11:25:08 can also say that you pass and you don't need to make a comment or ask a
11:25:14 question.

11:25:16 And so we'll kind of remind people of the protocol for listening and
11:25:23 speaking each day, and if you have additional protocols that you think are
11:25:32 appropriate, say the word. And máhsi cho. Any last words, Madam Chair?

11:25:48 CHAIR CAMILLA TUTCHO, via Interpreter: Thank you. This is how we make
11:26:02 good talk.

11:26:05 **Graphic Recording Overview**

11:26:05 DEBORAH SIMMONS: Máhsi. Samuel reminded that you were going to
11:26:11 suggest that our graphic recorder Tanya just a couple of words before we
11:26:17 close for the lunch hour.

11:26:29 TANYA GERBER: Can you hear me?

11:26:30 DEBORAH SIMMONS: We hear you loud and clear.

11:26:34 TANYA GERBER: Thank you well. Thank you so much for having
11:26:40 me here. I hope I capture everything for you the important conversation. So I
11:26:46 just so ensuring we have here from this morning.

11:26:53 DEBORAH SIMMONS: I can't hear you.

11:26:56 TANYA GERBER: Can you hear me okay?

11:27:02 DEBORAH SIMMONS: You're breaking up.

11:27:09 TANYA GERBER: Okay, I see in the chat that some people are
11:27:11 hearing me. So I'm going to keep going I guess. I'm breaking up badly.
11:27:17 That's unfortunate. I'm going to just share my screen.

11:27:17 What is the most effective way to preserve caribou? Máhsi for

11:27:17 coming. Introductions. Protocols. Wolf. Muskoxen. Technical trouble shooting.
11:27:17 This hearing will be fair. Be respectful and sensitive to time. Transcripts.
11:28:00 So I'm hoping that this will capture some of our conversations.
11:28:10 Thank you very much for having me.
11:28:20 CHAIR CAMILLA TUTCHO: Thank you very much. Máhsi cho.
11:28:37 DEBORAH SIMMONS: Chief?
11:28:42 CHIEF WILBERT KOCHON: We're reading lips. It's okay.
11:28:47 DEBORAH SIMMONS: Well, luckily those graphic recordings speak a
11:28:51 thousand words. So I think what will happen is we'll have the graphic
11:28:57 recording -- are we going to have the graphic recordings posted day by day
11:29:03 so people can take a look? Or how is that going to work.
11:29:08 TANYA GERBER: I'm going to scan them all again, but I'll make
11:29:14 proper scanning by the end of the week.
11:29:16 DEBORAH SIMMONS: Okay, yeah, the photo will be helpful for I guess
11:29:20 the validation piece. That's good. Yeah. Yes similar thank you. So we
11:29:25 would probably not put on public registry, we'll figure this out as a board
11:29:32 but rather share with the party that presented so they have a chance to
11:29:38 check it out.
11:29:40 TANYA GERBER: Yeah.
11:29:41 DEBORAH SIMMONS: And book their time for validation. Okay. Well,
11:29:45 máhsi, everybody, and I'm so happy that we ended before 11:30. Very
11:29:55 exciting, notwithstanding all of our technical glitches. So 1 o'clock sharp, and
11:30:03 look forward very much to Dèl̥n̥ę's presentation. Máhsi cho, everyone.
13:00:55 **[Adjournment]**
13:00:55 CHAIR CAMILLA TUTCHO: Okay. [no English translation] máhsi
13:01:29 DEBORAH SIMMONS: Okay, everyone, thank you for coming back so
13:01:36 promptly, and we really look forward to the presentation by Dèl̥n̥ę, as Camilla

13:01:46 said. And Walter, you and your panel have the floor. If it's okay with you, I'll
13:01:53 be trying to signal to you as you get down to ten minutes, five minutes, two
13:02:02 minutes before wrap-up time. Is that okay?

13:02:09 WALTER BEZHA: Yeah, that's fine. That would be helpful.

13:02:19 DEBORAH SIMMONS: Máhsi. And just to note that Dèlɪnɛ did provide a
13:02:23 written submission. It includes a number of appendices. All of those are
13:02:32 available on the public registry. Máhsi.

13:02:47 WALTER BEZHA: And we're ready to roll, right?

13:03:16 **Presentation by Dèlɪnɛ Panel**

13:03:16 DEBORAH SIMMONS: You sound loud and clear, Walter. While we're
13:03:55 waiting for technology moment, we'll have a protocol moment for those who
13:04:02 have joined the meeting just recently. So I'm going to share my screen just
13:04:07 so that we can talk for a minute about our protocols and also any technology
13:04:41 about interpreting. So those who are not speaking are going to be
13:04:41 automatically muted. Catarina, can you confirm all the parties and individuals
13:04:43 on the call have given permission for the host to unmute those who are going
13:04:52 to speak?

13:04:54 CATARINA OWEN: Yes.

13:04:56 DEBORAH SIMMONS: Oh, good, that's great. So you can maybe fix your
13:05:01 sound, depending on the language you're listening to and who the original
13:05:12 speaker is by saying -- by checking or unchecking the mute, the original audio
13:05:21 on the language selection at the bottom of your screen, which is the legal
13:05:27 globe shape. Have I got that right, Catarina?

13:05:36 CATARINA OWEN: You did.

13:05:37 DEBORAH SIMMONS: Okay. We also ask that people turn off cell
13:05:41 phones or turn off your ringer on your cell phones.

13:05:41 We do have a protocol for asking for a pause, right now.

13:05:41 Remember, you can use the chat to raise any concerns or call for a pause
13:06:28 and we are also trying our best to monitor the screen to see if anybody's
13:06:33 appealing for help by waving wildly or making a reaction with -- by raising your
13:06:44 hand that things need to slow down. Are we good? Okay, máhsi. Walter, are
13:06:58 you okay to go?

13:07:03 WALTER BEZHA: Yeah. Okay, máhsi, Camilla. And the Dene --

13:07:15 [Through Interpreter] Okay. This is based on stories from the past
13:08:17 and -- and from today and all the Dèl̄n̄ę, the Chiefs and Dèl̄n̄ę people. And
13:08:20 all the renewable resource, hunters and trappers too. And five years now
13:08:39 with -- we had -- we have people with -- on hunters and trappers, they -- the
13:08:45 ʔerjhtł'é tsetsł is based on interviews with the Elders and so what their
13:08:54 question is that how we're going to put this ʔerjhtł'é tsetsł together based on
13:09:02 what and what stories. So 2015 we started and we've been working on it, so.
13:09:07 So one year Dèl̄n̄ę, they made it into a ʔeʔa so we have to work on it. This is
13:09:19 our Elders. This is how they used to hunt and -- in their time, and that's what
13:09:31 it's based on. When we go hunting, we just hunt for what we need, not more
13:09:39 than what we -- what we need.

13:09:47 If we don't need to go hunting, then we don't need to go. A lot of
13:09:49 the Elders they used to say that sometimes the animals maybe the Elders -- I
13:09:57 mean the animals, it's sometimes it's hard to -- to get the -- to go hunting or
13:10:07 get anything. The Elders say maybe the animals don't like it. And in the old
13:10:14 days, our Elders used to go hunting. Elders, when they go hunting, they get
13:10:22 their, their caribou. And so people, they -- they're proud of each other and
13:10:28 praise each other for getting successful hunting. And so when we go hunting
13:10:40 and in modern science too, we -- animals is like people to us. That's how we
13:10:49 look at animals.

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helps.

Walter, can you turn off your video. Turn off your video. That will probably help with the internet, okay. It sounds really good now.

WALTER BEZHA, via Interpreter: Long ago, they were hunting ducks and beaver. And that's how -- that's how we used to live in the old days when it's seasonal. So they -- people, when they go hunting, they share with animals and that's how we -- they go out and help each other. Today it's not like that. That's why this ʔerjhtł'é tsetsł is very important. We don't hunt one animal. We hunt for several. Grandfather had said that. And so this ʔeʔa we have made for all the hunting hunters and so we do have ʔerjhtł'é tsetsł so the ʔerjhtł'é when we started it. And so our forefathers' words are in there, and so all of it we have to -- and so from there -- so since we started for those that are living here and so we have -- we have to teach each other, we have to teach how to hunt. So wherever they are, they have to add on. And so from the past, this is the strong work we have included in our ʔerjhtł'e tsetsł. And so there's many ways you have to research. You have to -- if it's not right, then no. This ʔeʔa, gots'edí k'ə is strong, but if things are not included, then we don't include. But there are many things, fish, things like fish, among our fish lakes, they -- there's -- where we walk, where we travel, I've seen fish, there's many. So for how many years I work when our life I've seen all these lakes. All these we -- everything we need these documented our gots'edí k'ə, our culture for our youth, our children, our youth for them too, they have to know what has been going on for the -- from the past. They have to come back to be reminded on our land of what it's important for them to learn, relearn what is important, and for us with this on our land, us Dene, and so it's very important for us. When we say our land, this is what we have to work on. From the past it's been like that all of a sudden. It's been written. Our

13:20:01 forefathers, our grandfathers have talked about it. We know it in mǫla way.
13:20:09 We have -- they lived on the land. They survived on the land. And the
13:20:16 wildlife, they live on the land. We're not the boss of them. And so when we're
13:20:21 on the land, our land we survived with everything that's on it. And so we have
13:20:28 to -- this is our way. This is how we are. And so when we say our land,
13:20:36 there's -- when our wildlife suffer because of something imbalance on our
13:20:44 land. If they suffer, we suffer too.

13:20:51 Here in the past, things from the past, not too long ago, we have
13:21:05 and so when you are hunting, gathering, it seems like the nations, the
13:21:20 leaders, everybody, we learn policies, everything is in -- done in the mǫla way.
13:21:27 Because of that, our gots'edí k'ə, our culture has been lost. We are not
13:21:33 following our gots'edí k'ə, our culture. And so for the first time we are for the
13:21:39 past few years because of -- because of our meetings, this is the first time we
13:21:46 are gathering as Indigenous and talking about our gots'edí k'ə. And so in the
13:21:55 community they say.

13:21:57 The government are -- they are -- they are making their own
13:22:03 futures. Sometimes they don't know and so -- and so because of that,
13:22:12 things -- we Indigenous, we don't like -- we don't like what we see. And we
13:22:21 can't leave it to them. There are many things that are happening that are
13:22:25 going on that way. We have to help each other. We have to help each other
13:22:37 with our gots'edí k'ə. We have to teach each other. That's what we think. If
13:22:46 we help each other, then we make our country something to work on. It's not
13:22:55 just for one group. It's for all of us. Our gots'edí k'ə have to be included of
13:23:06 whoever, whoever that goes out on the land that doesn't know how to go out
13:23:11 on the land, and we have to -- so you said if it's hard for you, if it's hard for
13:23:20 one of us, if a person that goes on the land, then it's hard for them to survive
13:23:26 on the land. You have to know what's going on the land. That's what Dene

13:23:36

ts'ɫɪ means.

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For many years, here are people, us here, goghq máhsi sɪɲɪwegha to each other. We don't seem to say that to each other every day, even when we have to. All our peoples we have to be thankful too, and those that are leading us too. goghq máhsi sɪɲɪwegha. If they're thankful with our things, then they will work good for us. They will work good for us, and that's important. When you hunt, it's that way. Not too long ago, two or three years ago, the Dèlɪnɛ Government, from many things they have done, they have bought many things including skidoo, nets, sleds, food, and that's how we -- we are thankful. That's the way goghq máhsi sɪɲɪwegha -- they get for us this what we hunt for. What we have on our land is not only thing that we survive on. There's many things that are included that we live well with. There's many things we go out on the land. If they tell stories, if they gather and tell stories about the land and tell each other the story, then we know what's going on. Then it is like a report to us. It's that we make ɤerɪht'ɛ tsetsɪ. Our people if they share their stories, then we know and we can tell each other what's going on. We can't depend on mɔla. They're not -- they're not -- it's us Indigenous that have live our ways that have -- that's we live on the land, and that's how we know what we're talking about. We know. We have knowledge. And that's the way. We have to tell each other. We have to inform each other.

Not too long ago my -- our people [indiscernible], he's been not too far from the other land too. He's been telling [indiscernible] story. And so with those stories past, it's like you're passing on stories and there's many people today that have been out on the land. We find out things that way. Our forefathers from their source, we maintain our land good. And if things are not good, then we know, and we maintain a good balance.

13:26:32 And so that's their -- they seems to keep an eye on things and
13:26:39 wildlife, it's the same thing. They keep an eye on things, and they know.
13:26:44 They know and we both have that balance in each of -- together. So we
13:26:51 know. That's how máhsi sɪŋwəgha.

13:26:53 From long ago until today when the mǒla came along us, there are
13:26:58 many, many things gots'edí k'ə --

13:27:20 THE INTERPRETER; Broke up here.

13:27:21 DEBORAH SIMMONS: Lost you, Walter. Can you repeat what you said in
13:27:24 the last little bit. We're doing a little trade off at the same time. Let's see if I
13:27:40 can hear you.

13:27:42 WALTER BEZHA: Testing 1, 2, 3.

13:27:45 DEBORAH SIMMONS: Oh, that's great. Awesome. We're going to pause
13:27:51 you if you break too much for the interpreters to understand. So máhsi. And
13:27:57 we've got Sarah in the Chair now. So you can resume, Walter. Just repeat
13:28:05 what the last thing you said.

13:29:27 Just one second, again. Sorry Walter, to interrupt you. Some
13:29:33 people are not hearing English translation or the Tłıchǒ people are saying
13:29:41 they're not hearing the -- okay, just one second. Although I was hearing the
13:29:49 English language translation loud and clear so -- ask and from the same
13:29:56 channel.

13:30:04 WALTER BEZHA: Can you read the document?

13:30:07 DEBORAH SIMMONS: It's just that the challenge that time was not about
13:30:11 the internet. It's not on your end. Is this better, or sound quality for me? Is it
13:30:42 easy for me to hear now? There's no -- I don't have any audio on mine.
13:30:56 Other people are hearing me well. Sometimes to see the written -- (multiple
13:31:15 microphones) sure, yeah. Okay, that's a good solution. We're on it. I just
13:31:24 have to open it up.

13:31:34 STEPHANIE KEARNS: I don't think Walter is saying exactly what is in the
13:31:34 written presentation so I don't think that is really going to help those of use
13:31:40 who are trying to hear in English.

13:31:42 DEBORAH SIMMONS: That's very true. We do want to hear the English
13:31:46 translation. Any thoughts on the -- on what people --

13:31:52 UNIDENTIFIED SPEAKER: The English translation was working perfectly until
13:31:56 you paused and then switched translators so I don't know if something got
13:31:56 switched at that point and then it stopped working.

13:32:00 THE INTERPRETER: We don't switch.

13:32:01 DEBORAH SIMMONS: Oh, it's hard to understand how -- what because
13:32:06 we were hearing loud and clear through the interpreter channel.

13:33:20 This is a learning experience for everyone to achieve good sound
13:33:27 quality. We're going to -- Walter, maybe just pause for a second. Can you
13:33:36 tell us where you were at in your presentation? Oh, Stephanie wanted to
13:33:47 speak -- go ahead, Walter.

13:33:53 STEPHANIE KEARNS: Yeah, I just wanted -- they were just highlights of
13:33:55 what he wanted to say. So putting that up on the screen is going to help in
13:34:00 terms of --

13:34:02 DEBORAH SIMMONS: So it may not be a good idea. Yeah, I understand.

13:34:09 WALTER BEZHA: [audio feed lost]

13:34:44 DEBORAH SIMMONS: Okay, máhsi, Walter.

13:35:20 WALTER BEZHA: [audio feed lost]

13:35:20 DEBORAH SIMMONS: Okay, you can go ahead Walter. Just try one
13:35:21 more time from where you left off.

13:35:23 WALTER BEZHA: Okay. I'm on legacy of colonialism.

13:35:45 [Through Interpreter] The way people came through our community
13:35:47 and they -- they live their life and we like what they brought to us from the

13:35:59 mǫla way of life or to continue with our lives and so -- and so -- but we still
13:36:11 continue to live our lives, our gots'edí k'ə as Aboriginal people, we go out on
13:36:17 the land and heal and do whatever we have to out there. And so when we go
13:36:22 hunting, we -- we go hunting, like, to heal. We go hunt and take care of
13:36:32 ourself and from the past, they always -- they talk about the animal ʔəʔa, and
13:36:41 they said that they made ʔəʔa for them, and we've had, from long ago, and
13:36:49 it's still continuing today. But as Aboriginal people, we don't put anything
13:36:55 down on paper. We don't put anything on paper. And so when they make
13:37:04 laws, when mǫla make laws, they still continue to make laws.

13:37:11 1980 to '83, they -- they made a big law for ducks, not only in
13:37:21 Canada. And so they -- they make laws for ducks, and it was still there, and
13:37:38 we are following it. Not too long ago -- not too long ago, they -- they -- they
13:37:57 start hunting again for ducks. And their way of life is diminishing because
13:38:07 there's too many laws and everything. And our Elders, or people in the past
13:38:13 they go out on our land and hunt ducks but they have to keep it from the law.
13:38:19 And so -- we still continuing to live out on the land. When we go hunting for
13:38:32 ducks when we have ʔəʔa for the ducks, we have to -- if we made a law for
13:38:41 our ducks, then we have to -- if we make ʔəʔa for ducks, again we have to
13:38:49 relearn it. We have a long road to recover from things that gots'edí k'ə is --
13:38:57 and changing. And it's hard -- hard for us. But what we don't -- what is not
13:39:07 our way of life is guiding us, then we're not -- we're going to try and change
13:39:19 that so that we have a continue to live our gots'edí k'ə so that we can feel
13:39:25 good in our heart again.

13:39:28 This -- the game wardens in the past they keep an eye on
13:39:46 everything that they watch so that's -- if -- even if it's not right, and we have --
13:40:03 they have to help us so that we can -- it's our life.

13:40:09 Page 4 talks about wolves. Not too long -- see recently that

13:40:19 paragraph -- we're having hard time, caribou is going down and it's because
13:40:27 of wolves. And -- and they're blaming the wolves now, and the caribou, it's
13:40:37 not gonna go away. Caribou, wolves, too, they have to survive. They go
13:40:53 hunting. My grandfather used to say when we go hunting in the bush when
13:40:58 there's caribou and moose in winter and where there's wolf tracks, my
13:41:05 grandfather didn't like it because wolves they can hunt and they don't -- they
13:41:10 can just -- but us people it's hard for us since -- I talk about my grandfathers in
13:41:20 the past. They -- long ago, they talk about wolves -- when they -- when
13:41:42 there's lot of wolves, then they -- people don't like it. We don't hunt it. They're
13:41:50 animals. So they have their own lives and they're their own ʔeʔa. When an
13:41:56 animal is their own boss, then goghq máhsi sɪŋɪweghabecause they take
13:42:02 care of themselves. And so when they take care of themselves, then we don't
13:42:08 have problems with them. If it's -- it's been like that since from the past, and
13:42:15 they said there's a lot of wolves so we need to kill some.

13:42:22 We think that if we get rid of the wolves, then we're going to get lots
13:42:27 of caribou back. It's not like that. We don't believe that. There's always been
13:42:33 wolves, and there's lots of animals, always been animals. They're on this
13:42:44 land. They take care of themselves. We don't want them to change. Wolves,
13:42:52 when there's wolves, then it's -- the land is healthy. When there's lots of
13:42:59 wolves, it's too many -- then the animals have a good life just like they keep
13:43:09 an eye on the land and the animals and the -- we don't -- if we want to get rid
13:43:21 of some wolves, it's no good for us. We don't like it.

13:43:28 And Aboriginal people once on the land is all for us. It keeps us
13:43:40 strong. We want to be strong again. It's from the Creator. And we -- we
13:43:48 respect animals. That's why we -- we have a good life. That's what we think.
13:43:57 We don't -- not only -- not only wolves hunt caribou. We hunt too. When
13:44:06 there's lot of caribou, then there's -- there's eagles and fox and wolverine, and

13:44:18 they live and they hunt caribou too. There's just not one boss in the animals.
13:44:28 They all share. If -- if we don't get rid of the wolves, then it's good for the
13:44:44 caribou in the future.

13:44:48 Today the game wardens, our land it's getting warm and the -- it's
13:44:59 getting warm up here in the north. It's -- it's changing. Maybe -- maybe the
13:45:10 caribou is having hard time with the climate change but we don't know. But
13:45:17 on the caribou -- caribou land, there's lot of the lakes and that are all
13:45:27 contaminated from the mines and everything and animals hunt -- hunt caribou
13:45:38 and here our climate change on our land and things change with the climate
13:45:49 change.

13:45:50 Not too long ago -- not too long ago, '80s, I went out on the -- like,
13:46:09 around the shore, and here the ice is really, really thick and it's -- and by end
13:46:25 of June, there's no ice. In the past, we still had ice in the lake and now it's --
13:46:40 when things change, it's hard to go back how it used to be.

13:46:48 And it's too on the muskox and it's too on the Nunavut, like they
13:47:07 don't like -- they don't like caribou. So -- on our land. So 25 years now, not
13:47:38 far from us, they were -- they were -- they were hunting close to our
13:47:55 community. They don't like -- and muskox, and it's true they don't hunt
13:48:06 caribou, but they eat everything else on the land and so they could -- they
13:48:13 really -- they have a strong scent in there so they don't hunt them. So muskox
13:48:24 and -- muskox, you know, there's lots now but -- so we sometimes we get five
13:48:39 or six, but that's all.

13:48:57 [no English translation]

13:49:42 Trapped skin. How we heat is --

13:49:46 DEBORAH SIMMONS: Walter, just one second. It seems like some
13:49:50 people lost the translation again into English. Yeah, I think the challenge is
13:50:09 for some people, they much prefer to hear, to listen. So let's just do a test on

13:50:17 the English translation again. Sarah, on the English channel, can you just
13:50:25 say, testing, testing, testing.

13:50:28 THE INTERPRETER: Testing, testing, testing. Testing testing testing.

13:50:33 DEBORAH SIMMONS: Okay, everyone can hear again. So we're good.
13:50:38 Go ahead Walter, máhsi.

13:50:42 WALTER BEZHA: Okay, I don't want to hear the translation having a
13:50:58 problem again. Okay, let's go to -- let's you got. Okay. [no English
13:50:58 translation]

13:51:31 DEBORAH SIMMONS: Just one second, Walter. Okay, we're going to
13:51:34 pause for a second here. There's more than one computer running in Dèlɲɛ,
13:51:40 my suggestion is that Dèlɲɛ just has one computer going at a time so that the
13:51:46 internet -- I think that what was wonderful about what you were trying was lots
13:51:52 of technology but maybe you want to try just reducing down to one computer if
13:51:58 you can.

13:52:03 WALTER BEZHA: Okay, I'll do that, and Ed, you heard that? You
13:52:07 got to shut your computers down. Let's take a break.

13:52:18 DEBORAH SIMMONS: We'll just take a few minutes just to see if that's
13:52:22 possible to solve that over there in Dèlɲɛ. With a huge load on internet that
13:52:30 probably isn't made for multiple computers to be streaming audio online. I
13:52:52 think a solution is also being looked at by our Pido guy. He's doing some fast
13:53:02 work here.

13:53:12 ED REEVES: Debby?

13:53:13 DEBORAH SIMMONS: Yes?

13:53:15 ED REEVES: You got to realize there's probably a hundred
13:53:20 computers online in Dèlɲɛ.

13:53:26 DEBORAH SIMMONS: Yes.

13:53:26 UNIDENTIFIED SPEAKER: Walter is doing the translation in your language,

13:53:35 and they're translating into other groups. So that's why you're having the
13:53:40 problem.

13:53:56 DEBORAH SIMMONS: On the bright side, I just heard Dèlįnę loud and
13:54:01 clear. So that was good.

13:54:13 ED REEVES: Walter's just getting refreshments.

13:54:26 DÉLĪNĘ PANEL: It's going well?

13:54:26 ED REEVES: We're on a network, so I let her know there's a
13:54:33 hundred computers is on the network.

13:54:33 DEBORAH SIMMONS: So we may be -- just one second, and maybe I can
13:54:38 try and see if it -- the problem is in Yellowknife somehow?

13:54:48 ED REEVES: Yeah. We got over a hundred computers.

13:56:34 DEBORAH SIMMONS: Okay, let's try again. We did some rejigging in
13:56:42 Yellowknife too. So Dèlįnę, are you there? Oh, Walter's on mute. There you
13:57:00 are. Okay, you sound good.

13:57:29 WALTER BEZHA, via Interpreter: For a long time ago, we have our
13:57:32 own story. We tell people. The grizzly bears, we don't name them, we don't
13:57:42 refer to them, because we honour them. We hold it up high. When you hold
13:57:47 something up high you don't refer to its name. Years ago, when I worked at
13:57:51 RWED, there were many things that are -- they're for -- for not too long ago.
13:57:57 Now it's ours. We live with our wildlife. We live with it. And so this year, from
13:58:06 April, from May 15th, it comes out, and so we -- we know when it emerge from
13:58:18 its den. When it has its young ones, when it starts walking on the land,
13:58:29 because of our Elders, we know all of this. When the grizzly comes out, you
13:58:34 have to honour them. You have to keep away from them. You have to stay
13:58:39 away from their land where they are at.

13:58:43 Not too long ago, we have it written it down, and so we have written
13:58:49 about it's the history of it, where it's -- and so when -- it is breeding, you stay

13:58:57 away from those lands from those grounds from the middle of May where it's
13:59:03 at for about a month. You don't go to their environment. Many times -- and
13:59:20 so things -- when it comes out when it emerges, it harvest what it needs to
13:59:31 feed on the ground. For the future, we have [audio feed lost] and so here
14:00:01 2015 for five years, we have for many years, we have been working on it. For
14:00:10 many years, it's been this way. Thinking back, I think about our Elders. I
14:00:21 have been with them.

14:00:40 DEBORAH SIMMONS: Walter, we lost you again.

14:00:51 WALTER BEZHA, via Interpreter: For many years, it -- in buying
14:01:00 groceries, here we are harvesting fish. We set nets. And so maybe, maybe
14:01:08 feeding on -- maybe it's not feeding on caribou but it helps each other
14:01:13 because it feeds itself on fish. Many things when you're hunting, we don't --
14:01:23 we are working on it good. There's many things that we're working on that is
14:01:28 facing very well.

14:01:33 For two years we have -- other things -- my people, this -- we're
14:01:52 wondering about, we are thinking about. We could work on it ourselves.
14:02:00 From the past, Indigenous didn't have forest management but they
14:02:07 maintained everything ourself -- themselves. They never ever said caribou
14:02:13 has depleted. Here as Indigenous, your young people, your -- their friends on
14:02:21 the land when you're -- on the land when they're working on the land, wildlife
14:02:27 and people help each other. They balance out each other. And so -- by
14:02:33 teaching, we learn. We don't want to see something has depleted because
14:02:38 we don't want it. We balance everything our way. And so as we see what is
14:02:45 good, what works, how we hunt; how we can help them today with money, we
14:02:53 can do that. If we do things ourself, it will not be hard for us to -- these --
14:03:01 these on our land will always be there. Our wildlife will be always there
14:03:18 forever if we maintain it ourselves, and that's what I'm talking about.

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[no English translation]

They went -- when people went to the fish lakes, they gathered, harvested fish, they shared their fish, and so people were there and thankful and happy about it. They -- not only that, but talking about fish, there's many -- lots of children, they don't see peoples cooking fish in -- cooking fish in front of them. They don't see peoples boiling fish from the end of October. At that time, the fish becomes fat and -- and healthy and -- and so when the peoples gather, many many gather there are many things, there are many things.

This fish I'm talking about here from this summer. We'll be setting nets for fish. From this year on, we'll be going to the lakes only not too long ago. There are many -- for many years, we have never harvested fish, and so now we'll be harvesting fish and we look at the Terra mines. We've been talking about that. And so for -- from that area, we'll be looking at observing the fish with the money we get. We'll be observing all the mines in those areas, they set, and people set -- are people setting nets, and so we'll be taking a look at the fish, wondering how the fish are surviving around these mines. We want to see it ourselves; we want to research it ourselves.

If people have cabins in the fall time in August, when they know the fish are replenishing or coming, surfacing, then we will be harvesting the fish. I am talking about fish, and so here -- here in Dèlɲe in [indiscernible] at that time, there was not many, but there was -- but there was few, but then over there -- over here, a certain place called Turɲlɲ, and they gather, and in a certain bay in the -- it's a fish area, and then in the gathering. We were living in that area, and we were harvesting looking for the fish. And I'm talking about this river. It's our story.

THE INTERPRETER: He's breaking up.

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WALTER BEZHA, via Interpreter: We have to help each other, and so in order to help, we have to gather and talk about it, and that's how we develop our documents. On the -- about the land when we are gathering, we have to inform each other. I mean us Indigenous people I mean the hunters. I'm not talking about mǫla.

Here what is on our land, we have to talk to each other about it, tell each other about it, inform each other about it. That's how we improve our plans. That's how we organize. And that's how ENR will find out. But for us, it's very important. We have to inform each other. It doesn't matter if we don't tell others. How we hunt for us, we hunt our way. We don't talk about policies. That's not our way. Whoever -- in the Dene -- in the Dene, we -- if the Dene work together, then there are many things we help each other. That's how it should be.

And so we look at these ʔerjht'ǿ -- we look at your ʔerjht'ǿ, our ʔerjht'e tsetsj and is see how well it's written with our own. When you make submissions, when you document things, you have to work good at it. You have to keep working at it to refine it. We have our ʔerjht'e tsetsj. It's not just in Dèlɲe. It's meant -- our ʔerjht'e tsetsj are meant for other peoples to survive. Many peoples are children from -- and that are peoples from the past in remembrance -- in remembrance of them and for our children. And when you're Dene, when you're Dene ts'ɲɲ it's -- we can't lose our way, our children, they have to know. If they don't know, then they don't like it. And this ʔerjht'ǿ tsetsj we have made of our history is like a sun shines lighting up our ʔerjht'ǿ tsetsj, our gots'edí k'ə. For now, we tell the territorial government a good -- we have made a good ʔerjht'e tsetsj. And that's what I'm talking about. It's for now and long into the future. We have to make ʔeʔa with it. They call it policy. We -- you make ʔeʔa. We have to make our own ʔeʔa, our gots'edí

14:11:27 k'ə, they have to -- when you're -- when you're Indigenous, our gots'edí k'ə --
14:11:37 when we -- then we can say it -- it balances us when we say our land, and
14:11:44 that's how as Indigenous, we have to live.

14:11:47 Today it's very hard. This land, we are -- many peoples are
14:12:00 suffering. But there are many ways.

14:12:05 Last year, because of this flooding, there are many people suffered
14:12:13 here on this land and our air, we have never encountered that. We're
14:12:21 thankful we're living on our grandfather's land. Here, we Dene people, how
14:12:30 we think, we have to honour our ʔerɫht'ə tsetsɫ. And we think how we hunt,
14:12:48 how we harvest, how we work on some, how we eat, how we sleep, how we
14:12:55 are thankful to our Creator, and the hunting laws is very important for us, and
14:13:06 this presentation is very important for us to -- to -- to document it, our wildlife,
14:13:15 our caribou is very important for us, and that's how we eat good for the future,
14:13:24 for tomorrow. It's for today, tomorrow. And so this ʔerɫht'ə tsetsɫ, I talked
14:13:32 about it. It's -- it contains -- it talks about Treaty 8, Treaty 11, that have -- that
14:13:52 I have read -- that we have -- that we have knowledge of. When we looked at
14:13:58 it, and so this person that written it, he wrote, Indigenous people spend their
14:14:15 words on something, it has to be their way. There are many ʔerɫht'ə tsetsɫ he
14:14:25 had written. I can't read it -- yeah.

14:14:38 DEBORAH SIMMONS: Okay, I'll share my screen. I had started one
14:14:44 because one of the terms that you used was actually used by the interpreter
14:14:50 in the English version, which was good. Dene ts'ɫɫ. Was there another term
14:14:59 you would like to add?

14:15:04 WALTER BEZHA: Well I have a whole list of Dene ʔot'é, all of those
14:15:12 terms, very good translation. And one of those ones about Dene ts'ɫɫ, about
14:15:21 the Creator, the environment, and the Dene person himself [indiscernible]
14:15:24 value of what's determined as Dene for -- for Dene person, because I heard it

14:15:35 in -- when one of my grandfather's died, I think my father was talking about it,
14:15:40 he said, oh [indiscernible]. Well, he's talking about Dene ts'įłį but he's using
14:15:49 so we need to see that more with Dene ts'įłį. In fact others, and in our
14:15:56 document spend a lot of time to more interpretation. And then I got Hįdo
14:16:06 Gogha Sėnégots'įǵá, I think you have that already. Another one is gots'edí
14:16:12 k'ə. Gosh, you know how times we heard that.

14:16:17 DEBORAH SIMMONS: Can you say that word one more time, because it
14:16:19 broke up. Can you say that word one more time, Walter.

14:16:31 WALTER BEZHA: Yeah, we can talk about more [audio feed lost]
14:16:31 definition -- not so much living here in Dėłįne --

14:16:49 THE INTERPRETER: Living by, you live by -- you abide by it. Gots'edí
14:17:02 k'ə, be thank -- be thankful for -- máhsi. Máhsi be thankful, for way to be
14:17:23 thankful.

14:17:23 DEBORAH SIMMONS: Ceremonial harvest and ǵekwė gha máhsi ts'įłwe.

14:17:23 THE INTERPRETER: Ceremonial harvest.

14:18:51 [audio feed lost]

14:18:51 WALTER BEZHA: -- doesn't mean anything to me. If people wanna
14:19:28 name us, do like the Tįǵǵ, Sahtúot'įne, the people of Great Bear Lake, or
14:19:34 you can say Sahtú Dene. That term came out around 1972. It means the
14:19:42 same thing. But for me, you really want to know where I come from, really
14:19:54 Sahtú Dene, next year we got [indiscernible] Dene. I don't know this one.
14:19:55 What's that?

14:19:57 Anyway, there is one of the other things that I'm trying to learn is
14:20:07 the mountains, okay, the name of mountains. Here's one. This one comes
14:20:17 from 200 years ago. This one is called ǵenákwecho. And that's Twin Peaks,
14:20:29 that mountain across there.

14:20:33 DEBORAH SIMMONS: Máhsi, Walter. I have to say that you have done

14:20:36 an amazing job of presenting in difficult circumstances. It's been fantastic,
14:20:45 and you've patiently been willing to be interrupted for the sound and
14:20:55 interpreting problems. Hopefully people were able to catch most of what you
14:21:00 said, including with your written presentation which you were following pretty
14:21:07 well, I thought. And so do you have any last word? But we have to move
14:21:13 over to our discussion and questions now.

14:21:20 WALTER BEZHA: No, I have the full -- I said that at the beginning, I
14:21:24 have the full, all of the Elders, all of the RRCs and all of the focus group here.
14:21:31 So that's -- that's basically your panel. There's quite a few of us. There's
14:21:36 about 10, 11 of us here. Plus all of those people that are listening on CBQO
14:21:44 in Dèlįnę.

14:21:49 DEBORAH SIMMONS: I can see that. So we have now an opportunity for
14:21:53 the parties to comment and ask questions. I guess a question is whether
14:22:01 people need a short break before we do that, do we -- yeah, the interpreters
14:22:07 need a break.

14:22:09 WALTER BEZHA: Give 'em a break.

14:22:12 DEBORAH SIMMONS: Yeah, really big thanks to you, Walter. Maybe
14:22:16 Camilla wants to say a word of thanks too.

14:22:19 CHAIR CAMILLA TUTCHO: Hey, Walter, máhsi. [no English translation]

14:22:35 DEBORAH SIMMONS: So Catarina's going to put a clock on the screen
14:22:39 so you can keep an eye on the time for a five minute break. Colville Lake has
14:22:43 their hand up, and they're first on for discussion in any case. So is that okay,
14:22:51 Colville Lake? We'll hold until after the break.

14:22:56 COLVILLE LAKE PANEL: Sure, no problem. It was a comment.

14:22:59 DEBORAH SIMMONS: Máhsi. Okay that's good.

14:22:59 **[Adjournment]**

14:35:50 **Colville Lake Panel Questions and Comments**

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DEBORAH SIMMONS: So that was -- [audio feed lost] Colville Lake
Sahtú party first in the order that I explained before starting with Colville Lake.
And then do Norman Wells. So I'll try and give people a heads up ahead of
time. And each party has five to ten minutes maximum so that we don't go
too long this afternoon. Máhsi, everyone. Go ahead, Colville.

JOSEPH KOCHON: I just want to -- we have two speakers here. Try to
speak as fast as we could. Máhsi, Dèl̥n̥ for presenting. It is kind of hard to
follow at first but thank you for showing it on screen. We kind of caught on a
bit. It was really difficult.

By anyway, we started to hear a bit of a tone that sounds kind of
like ours. So I want to say máhsi, we're almost hitting the same beat. Again,
we always ask that it's good to have people out there to see what's actually
happening on the ground. So just wanted to say that so máhsi. Wilbert
wanted to say a few things there.

CHIEF WILBERT KOCHON, via Interpreter: Hello. When you say Dene ts'ł̥,
we're talking about caribou. It got it, they -- oh -- I wonder if --

When we say Dene ts'ł̥, it's very important for us. Here we are
sitting. We are -- our lawyers are sitting with us. They're hearing us. We are
very thankful to them. And that's why this is important for us. That's why we
make it important. And so it's like a court justice words, and that's why we got
money and so it's very important when we're speaking. It's important for them
to hear us. And so sometimes -- sometimes when talking about caribou,
when the white people's came among us, when they're talking they seem to
be gathering our story, and that's how they're using our own information. And
so the wildlife, the caribou too, it knows where not to go and where it will
reside. And here they're talking about the wolf too, and it shouldn't be part
of -- it shouldn't be part of the discussion. It has its own ɬeɬa and way of

14:39:24 living, the wolf. It's their way. And so is the muskox, all wildlife. It's -- the
14:39:34 government is not following it around and feeding. I want to mention that.
14:39:41 The Elders for us that are still living on the land, we know what we're talking
14:39:47 about. Not using somebody else's story. We live on our land. We are
14:39:53 talking about what we experience in our own words, our own, how things were
14:39:59 carried on in the past are no longer being practiced. And so some of us are
14:40:06 getting paid to be out on the land. For those that are -- we need our wildlife.
14:40:12 It's on the land. And that's -- we'll make use of it. If -- we don't go on the
14:40:19 land, and so that's how we think. And so what is needed -- what it needs,
14:40:29 what it feeds, is where it's at. And so you have to listen. You have to give
14:40:38 your own thoughts. Tell us what you think. This is like a court judicial system
14:40:45 right now. So make sure you say what you -- what you need, what you want
14:40:50 to say.

14:41:13 There's many things to talk about that is there. We're talking about
14:41:17 our caribou, it lives by itself. That's how our Creator created it. It has its own
14:41:35 life. There are many peoples that don't have money. It's good food for those
14:41:37 peoples. And so look at the mōla where they grow their own cows. It's living
14:41:45 residing in fenced areas. It survives in a fenced area, and our wildlife live out
14:41:53 on its own area. You have to be careful in the way you think of it. You have
14:42:00 to make sure it's living on the land good. We can't reside on food on
14:42:07 groceries, food from the stores. And so in that way, likewise, we have to look
14:42:14 at our caribou the same way, let it live quietly, healthy; the way it want. We
14:42:23 are very careful of it. We want it to have a good life, a balanced life.

14:42:29 We don't like the ENR counting our wildlife. They work for the
14:42:34 government. They're government. Don't let them work too hard to always
14:42:41 work against us when these -- ENR are working, they get paid for their work.
14:42:50 And so they're working for the government. They're looking after their land for

14:42:58 the government -- I mean the ENR. Over here they're Dene. There are many
14:43:08 Dene, and we're out trapping on the land. We survive on caribou meat. We
14:43:14 like that. And so when I shoot caribou meat, I -- we feel good. We feel warm
14:43:24 and hot with it. It's very useful for us. And so don 't -- don't talk about it too
14:43:31 much. You just for -- for over and over you're talking about it. I don't like that.
14:43:39 I don't want that to happen. It's important for us Dene. Dèlɲe, Good Hope,
14:43:47 Tulít'a, Norman Wells, there are caribou. There are -- and on other lands,
14:43:55 don't go on stranger's lands. It's when many people different groups gather
14:44:04 together on different lands and it starts raining heavily, and it's not right. And
14:44:10 so we have to -- they have caribou on their land and because of that, caribou
14:44:20 has depleted from their land. The ENR, the more mǫla, you -- and so with
14:44:34 that.

14:44:56 DEBORAH SIMMONS: We lost sound. So we got to go on hold. I see
14:45:04 that Colville Lake's on mute somehow.

14:45:13 DAVID CODZI: Yeah, we muted ourselves.

14:45:15 Norman Wells Panel Questions and Comments

14:45:15 DEBORAH SIMMONS: Oh, so you're done. Thank you so much for the
14:45:19 comment. And now we can proceed to comments from -- or questions from
14:45:26 Norman Wells if you wish. Again, people are welcome to pass on their
14:45:30 opportunity if you wish.

14:45:42 Norman Wells, are you there in and after Norman Wells is Fort
14:45:51 Good Hope.

14:45:51 JASMINE PLUMMER: Hay Debby, it's Jasmine. I don't have any
14:45:56 comments right now but thank you. I don't know if Jaryd has any comments.

14:46:11 DEBORAH SIMMONS: Okay, sounds like Norman Wells will pass. Am I
14:46:16 correct? Or no?

14:46:22 JASMINE PLUMMER: Yes.

14:46:25 DEBORAH SIMMONS: Oh dear, I'm sorry to hear that.

14:46:36 NORMAN WELLS PANEL: Deborah [audio feed lost]

14:46:38 DEBORAH SIMMONS: I'll have to check here, just one second, and see if

14:46:45 I can find her in the list. She is on.

14:46:54 NORMAN WELLS PANEL: I don't see her anymore anywhere. That's why I'm

14:46:58 saying.

14:46:59 DEBORAH SIMMONS: Yeah, I think she's on mute right now. So maybe

14:47:04 isn't available. But she is online. What we'll do -- remember that if you think

14:47:11 of things that you want to comment on from a certain presentation, you also

14:47:16 have opportunities to include key points in your final closing remarks on

14:47:23 Friday afternoon. So you can take note of any key item thing that you'd like to

14:47:30 comment on.

14:47:36 NORMAN WELLS PANEL: Okay, thank you very much.

14:47:38 **Fort Good Hope Panel Questions and Comments**

14:47:38 DEBORAH SIMMONS: Okay, with that we'll move to Fort Good Hope.

14:48:00 JOHN COTCHILLY, via Interpreter: I wanted to talk -- speak shortly. My

14:48:04 name is John Cotchilly. When you talk about wildlife what we're talking

14:48:17 about, all of it has its own life, its own laws, it feeds on its own. It's just like us,

14:48:26 it has its own medicine. If it gets insulted, you will never see it for a long time.

14:48:35 You have you to be careful. It's sensitive and that's what my peoples don't

14:48:38 know about. We have -- we survive with it. We live with it. We know. We

14:48:44 know how it feeds. We know how it live. We know everything about its life.

14:48:49 White people, they want to know. It's good -- it's true. We

14:49:05 can't -- we can't destroy our wildlife for them too. They want to know about

14:49:11 the way of wildlife, they need to know how important it is. And so as what

14:49:19 we're talking about is our story. Is our Indigenous moose, caribou. We don't

14:49:32 call it by [indiscernible], we call it [indiscernible]. We don't call it predator.

14:49:39 Wolverine, we call that -- we call that [indiscernible], predator - It has its own.
14:49:48 Moose and caribou is different. It lives on two source of food, willow and
14:50:00 lichen. I want you to know. That's what I want to share with you. There's
14:50:05 somebody else that wants to say something. And so if they do, let them
14:50:10 speak. Thank you.

14:50:28 DEBORAH SIMMONS: Thank you, John.

14:50:35 JOHN COTCHILLY: Máhsi.

14:50:35 DEBORAH SIMMONS: Any other speakers from Fort Good Hope? Any
14:50:40 other comments? Or are you good to pass the baton to Tulít'a? Tulít'a is next
14:50:52 on the -- oh, Thomas Manuel is going to speak.

14:51:12 THOMAS MANUEL, via Interpreter: Me, here what I'm talking about it's
14:51:17 from the past, our Elders, our ancestors, they lived on wildlife, our wildlife.
14:51:29 All -- they knew all about it. It's -- this caribou you're talking about, for us we
14:51:44 know how to hunt. It has its loss and for us, we can't, it's on our land. It
14:51:58 resides on our land. How many of it are in one year, we know how much we
14:52:05 can use, and that's what we hunt for. We don't overdo it. We -- if we had
14:52:17 tags with it then these ENR and government, how many years in Norman
14:52:25 Wells -- in Norman Wells, they mentioned we'd be given tags to hunt for
14:52:33 caribou. But I said no, my son. No to it, my son. We have to, our way,
14:52:39 harvest it, not their way. We have to be boss of how we -- what food we eat
14:52:51 for into our future. We think about our children, their future. And so, my
14:52:58 people, these wildlife we're talking about, our ancestors, we -- we look at our
14:53:15 wildlife the way our ancestors see it, and when we live by, that's our food,
14:53:24 that's how we live and our ancestors and our wildlife, they feed on our land
14:53:30 and we got to take care of our wildlife that feed off -- that live off our land, and
14:53:37 that's how we have -- that's why we have to teach our children. And so what
14:53:42 you are talking about in here, I hear you, and I'm thankful to you, my people.

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Sahtúot'ıne, my people.

Tulít'a Panel Questions and Comments

DEBORAH SIMMONS: Thank you, Thomas. With that, are we ready to move to Tulít'a for comments and questions? Okay, Fort Good Hope's muted themselves? I'll take that as a signal of yes, and really appreciate those comments.

Now, Tulít'a, do you have any questions or comment for Dèłıne about their presentation?

GORDON YAKELEYA: I just have one question, I guess. I will do it in my language.

[Through Interpreter] When we speak our language, it makes us strong like Walter spoke in his language. I want to thank you, the Elders. When they speak, their stories made us think about the past and we thank -- and Walter said they put a report together, wonder what's that report. I wonder what -- when we talk about animals, it's my -- what I'm going to say is my dad, my mom, and my family, I listen to their stories. When they talk about animals, it's -- they said it's no good to talk too much about animals. They hear us. When they -- when we talk about them, they go away. They're taken back. But as at Elders, we have to think about our children. We have to work so that they can have a good future, they can have a good life, and then -- and just animals too, we have to take care of them for our children. Even the Elders, that's what they used to talk about when they gathered, they talk about animals, they talk about caribou and how we're going to take care of them, and they want us to take care of them, and they -- and so that's why I -- so they talk about getting the harvest and give the community, have a feast on it, give everybody meat. That's how it used to be, and so that's how the Elder used to talk and talk about it, and that's what I remember we have to

14:57:17 help each other. And so sometimes when a single mom have no food and
14:57:23 who's going to hunt for them. We have to help each other and get -- provide
14:57:30 for them too. So that's -- that's -- that's our -- the Elders told us to do that.
14:57:40 And caribou too, they used to live amongst us; they're alive. And
14:57:47 now we -- it's we -- we live off caribou. We can't be talking too much about
14:57:59 caribou, I want to say that. So if we use the history or the Elders' stories, then
14:58:16 things are going to go back to how it used to be, is to take care of the Elders,
14:58:22 since this morning and I think about Maurice. And so he used to tell me that
14:58:39 how we're gonna lose a lot of people. And I remember his story. So when
14:58:45 the Elder says something to us and we have to listen and live by their laws
14:58:52 and because if not, then it's so -- so whatever they tell us how to live, then we
14:59:04 need to carry that on. And Elders, we're losing Elders. So we need to talk
14:59:11 more about Elders so that we can be strong again. We don't know 'til
14:59:19 tomorrow. Today we have this Covid, and there's -- we're just losing our
14:59:25 Elders. So but we have to get together and share our stories. Thank you, my
14:59:45 people. I'm here talking to you. We're not sure. We can't see the future. But
14:59:54 if we take care of ourselves. So we need to live our -- our -- keep our laws
15:00:31 and live our culture. It's for our children. And that's the only way. Máhsi,
15:00:47 [indiscernible].

NWT Environment and Natural Resources Panel Questions and Comments

15:00:48 DEBORAH SIMMONS: Thank you. So with that, we'll move to NWT
15:00:56 Environment and Natural Resources Panel. Environment -- ENR, are you
15:01:28 there?

15:01:30 UNIDENTIFIED SPEAKER: -- someone trying to call you, Deb.

15:01:40 DEBORAH SIMMONS: We're good. I think Tulít'a just had ten minutes.
15:01:45 So thank you so much to Gordon for his comments. And I think we'll now turn
15:01:50 to ENR.

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HEATHER SAYINE-CRAWFORD: Thank you. Heather Sayine-Crawford with ENR.
Máhsi to Walter for his presentation, and máhsi to Dèlįnę for all of their
work --

DEBORAH SIMMONS: Okay, we've just lost you, Heather, sadly. Darn it.

HEATHER SAYINE-CRAWFORD: Can you hear me now?

DEBORAH SIMMONS: Okay, we got ya.

HEATHER SAYINE-CRAWFORD: Okay, do you want me to restart?

DEBORAH SIMMONS: That would be great, thank you.

HEATHER SAYINE-CRAWFORD: Okay. Máhsi to Walter for the presentation.

Máhsi to Dèlįnę for all of their work.

DEBORAH SIMMONS: Thank you to the team approach to ensuring that
people could be heard. It would be annoying to hear a person twice as an
echo. Go ahead, Heather. Hopefully that works.

HEATHER SAYINE-CRAWFORD: Okay. Okay, I'm not hearing myself either so
hopefully that works. Okay, Jenna, thank you.

So thank you for all of the work that has gone into all of the
materials from the Public Listening Session. ENR looks forward to restarting
meetings with Dèlįnę to talk about how to implement their plan. And ENR
does have one question for Dèlįnę.

In the cover letter that was attached to the updated plan in
November, it was stated that the governing bodies of Dèlįnę have not formally
approved the 2021 version of the plan. And so could Dèlįnę update us on
whether the governing bodies have approved, and if they have not approved,
when will that happen? Thank you.

DEBORAH SIMMONS: We had some difficulties here in Yellowknife. The
interpreters as well. So I apologize, Heather. Can you repeat your question?
It's unfortunate that we couldn't hear it.

15:05:15

HEATHER SAYINE-CRAWFORD: Okay, is that any better, Deb?

15:05:20

DEBORAH SIMMONS: Oh, that sounds good.

15:05:22

HEATHER SAYINE-CRAWFORD: Okay. So the question is related to something

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that was stated in the cover letter to the updated plan, which was submitted in

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November. So in that cover letter, it was stated that the governing bodies in

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Dèlɪnɛ have not formally approved the 2021 version of the plan. So we are

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wondering if Dèlɪnɛ could update us on whether the governing bodies have

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approved the 2021 version, and if they have not when that will occur.

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DEBORAH SIMMONS: So my understanding of the question is that you're

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asking if Dèlɪnɛ has approved the 2021 version of the plan and if not, when

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will that occur? Have I got that right?

15:06:18

HEATHER SAYINE-CRAWFORD: Yeah.

15:06:19

DEBORAH SIMMONS: Thank you. So Dèlɪnɛ, please feel free to answer

15:06:25

that question. We won't be asking for responses to comments, but we do

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welcome responses to questions.

15:07:04

ED REEVES: Sorry, can you hear us?

15:07:06

DEBORAH SIMMONS: Yes.

15:07:08

ED REEVES: No, we haven't had the time to review those yet or

15:07:15

present it to the local government because of Covid issues.

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DEBORAH SIMMONS: I think the second part of that question, Ed, was if

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not, do you have an idea of when it might be possible for the 2021 version of

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the plan to be approved by the Dèlɪnɛ Got'ɪnɛ Government?

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ED REEVES: It may be Christmas time as we're going through

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an election here in June. So we will have new management in place, leaders.

15:08:05

[no English translation]

15:08:06

DEBORAH SIMMONS: Thank you. Any other questions or comments,

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ENR, or does that answer your question?

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HEATHER SAYINE-CRAWFORD: Nope. That's everything.

DEBORAH SIMMONS: I see that Stephanie Kearns, legal counsel for Dèlįnę, has raised her hand. Stephanie.

STEPHANIE KEARNS: Thanks, Deb. I was just going to follow up on what Ed said. We can get you a more concrete answer to your question about a process. But as Ed pointed out there is an election coming and so it hasn't quite been figured out how it's going to fit into the schedule because of all the Covid restrictions on meetings and things. But we can endeavour to get back to you with more details. Thanks.

Tłįchq Government Panel Questions and Comments

DEBORAH SIMMONS: Thank you. And with that, we have completed the comments and questions from ENR. And we can move to Tłįchq Government.

STEPHANIE BEHRENS: Máhsi, Deb. I believe Joseph Judas had some questions. Joseph, can you unmute yourself. And then after Joseph, Joseph Moosenose and BJ Pia had some questions. Looks like he's having difficulty unmuting. Oh, there we go.

JOSEPH JUDAS: Debby and [audio feed lost] and all those peoples from Sahtú [audio feed lost] Good Hope, Colville Lake, and [audio feed lost] I just -- my name is Joseph Judas first of all with the Tłįchq Government. I heard that what you guys talk about all this morning and it's saying -- saying that many of you saying that the caribou [audio feed lost] which is true, that caribou is our life and for that case I was just thinking that I know that in order for helping each other, like in Tłįchq side and also the Sahtú Renewable Resource Board side, that we need to work together, that we talk about the Bluenose-East and Bluenose-West caribou today. I just wanted to say thank you for Tłįchq Elders and Tłįchq peoples here.

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First of all, I just wanted to say that the mining -- mining, it's in us and our way for our families. That's why have really a problem on our side. On your side it's is not going to get any [audio feed lost] mining [audio feed lost] the back and forth easily and...

DEBORAH SIMMONS: Joseph, we've lost you for a little bit.

JOSEPH JUDAS: Goes to Wekweètì and it also goes all the way back to [audio feed lost] and thank you talk about all the stories that you broughten them up this morning. I just wanted to say what I heard from way in the past from the Elders [audio feed lost] so this animal how we using for our [audio feed lost], for our coats, for our meat on the tables. That, and that's what our leaders have been said in the past [audio feed lost] in the future too. But today as the many of us is getting this Elder. So they were younger people working in the past thing like skidoos and the trucks. And also [audio feed lost] younger people or hunt the right way and make sure that they don't want it. If they do want it, just [audio feed lost] if they have to or [audio feed lost] they get it. That will be good because we don't need our animals to be suffering. And we need our animal to be growing in the future for our future generations, the one that's coming -- the one that's not -- that we see today. But [audio feed lost] younger people [audio feed lost] language that you guys talk about our language is really [audio feed lost] is [audio feed lost] every animal is different. We have a name for those animals, caribou, [audio feed lost] different name from it. [audio feed lost] October and November. [audio feed lost] for clothing. Always kept saying that. I know that [audio feed lost] those time but [audio feed lost] those the kind of stuff that [audio feed lost] past. I work with a [audio feed lost] and everybody were like that. Those a really [audio feed lost] looking after our animals properly way, our Elders have been teaching people at that time. So I just wanted to say

15:15:41 this to all the Dèl̥n̥ Got̥'̥n̥ and also all those people working over there
15:15:52 talking about this morning and just a little short word that I brought it up, but I
15:15:57 just wanted to say thank you, give me a chance to talk, maybe other --
15:16:03 whatever number of a days I probably come back with something. So I just
15:16:08 want to say thank you to Debby and Walter or whoever I know working with
15:16:14 for the caribou part. This is what I do, and I work with the Tł̥ch̥ Government
15:16:24 for the caribou but you know, definitely we're working with the animals. But
15:16:33 we didn't have less Elders [audio feed lost] more talk. I just wanted to say
15:16:36 that. Thank you. I hope you guys listened to me.

15:16:46 DEBORAH SIMMONS: Máhsi, Joseph. I believe some people had a bit of
15:16:50 a hard time hearing the first part of what you said but at the end part, we
15:16:56 really heard you loud and clear, I think.

15:17:00 Do you want to say just because people were saying they were
15:17:04 having a hard time hearing, now that we're hearing you a bit better, could you
15:17:09 maybe repeat your main message just so that people get a chance to hear
15:17:17 the main thing you wanted them to understand is. Máhsi. And maybe if you
15:17:23 could get a little closer to the mike, it might help.

15:17:37 JOSEPH JUDAS: I'm going to be standing up and talk. Can you
15:17:41 guys hear me now, every one of you?

15:17:43 DEBORAH SIMMONS: Good.

15:17:44 JOSEPH JUDAS: First of all, I want to thank so much all the people
15:17:52 the Dèl̥n̥ Got̥'̥n̥ and all that region there whatever. And Colville Lake and
15:17:53 Good Hope. And also Tulít'a and Dèl̥n̥. And she is spoke since morning
15:18:00 that you guys talk about it's a -- many of you saying that our -- our caribou is
15:18:08 our life, which is true that no our life is -- we left the caribou. We know that
15:18:16 every one of us saying that all the time because we -- we know that if we
15:18:22 killing caribou, only one, but it means a lot came from that. We get a lot of

15:18:30 tools and the hides and the meat on the tables and all those kind of stuff that
15:18:37 we use it for only one caribou. So it is important we were thinking this
15:18:42 animals are living with us. That is -- that's why we always say this is our life.

15:18:50 And another thing that I mentioned is our leaders in the past, way
15:18:55 long time ago, saying that on this side of the north we never have grow
15:19:05 anything because it's the ground is almost two feet frozen all the time. So we
15:19:14 never have grow like south what they grow over there, like vegetables and all
15:19:20 over stuff. That's why this animals that we working with, we have -- we do --
15:19:28 we do have an idea of saying that we are life because compared to what our
15:19:37 leaders have been talk about.

15:19:39 Another thing too is language you guys talk about, gokede, it
15:19:50 means our language, how -- what we said about the water and the lake and
15:19:54 also all those lake that we working on and also all the caribou, different kind
15:19:58 of animals that we work with, there's a name for it, is how much important our
15:20:09 got'įnęs are, and that's what I said.

15:20:11 And also there's another thing I said too I said is nowadays there's
15:20:16 not much Elders in our communities. Every -- every community is like that.
15:20:22 It's getting less Elders. The ones that's our teachers. So today -- today it's
15:20:30 the younger people are working with the fast things, like guns, like skidoos,
15:20:37 truck, a lot of fast stuff they use. So we really have to take -- really have to
15:20:44 talk a lot for how they hunt the right way they hunt. If they wounded any
15:20:51 animals, they should go after it until they kill it. Like, with the snowshoes if
15:20:58 they have to. Those the kind of stuff that really might have help because we
15:21:06 don't need -- we don't need the animals to be wounded and [audio feed lost]
15:21:15 why. This is what I said this morning. I hope that [audio feed lost] I hope that
15:21:21 you guys listen about this. So maybe another three or four days, I can [audio
15:21:31 feed lost] I might be speaking again [audio feed lost] every day. Thank you.

15:21:37 DEBORAH SIMMONS: Thank you, Joseph. And my apologies that
15:21:44 we're -- we had to ask you to say that twice. But it was much clearer the
15:21:50 second time. And so we need a little more time for Tłıchq Government, I
15:21:57 think, another five minutes. So did someone else from Tłıchq delegation
15:22:05 panel wish to speak, or --

15:22:13 STEPHANIE BEHRENS: Yeah, I believe Joseph Moosenose wanted to
15:22:17 speak.

15:22:35 JOSEPH MOOSENOSE: My name's Joseph Moosenose.

15:22:39 DEBORAH SIMMONS: Is it possible for you to get a little bit closer to the
15:22:43 microphone just to make sure everybody can hear. Sorry about that.
15:23:06 How are people hearing? Is it okay.

15:23:12 JOSEPH MOOSENOSE: You can hear me now?

15:23:15 DEBORAH SIMMONS: Yeah, that's good. Thanks.

15:23:19 JOSEPH MOOSENOSE: My name is Joseph Moosenose from --

15:23:33 DEBORAH SIMMONS: Yeah, we're having a hard time now. Fort Good
15:23:38 Hope, can you mute? We're supposed to forcibly mute people. And maybe
15:23:51 that'll help a little bit.

15:23:55 CHRIS COOMBER (Pido): There's a limit. --

15:24:21 DEBORAH SIMMONS: We'll try and mute all the other parties. Thank you
15:24:24 for that.

15:24:27 JOSEPH MOOSENOSE: They can hear us now?

15:24:29 DEBORAH SIMMONS: Yes, that is correct.

15:24:33 JOSEPH MOOSENOSE: Okay. 1999 [audio feed lost]

15:24:57 DEBORAH SIMMONS: Oh, we lost you again. I'm so sorry. Is it possible
15:25:01 for you to get any closer to the microphone?

15:25:05 JOSEPH MOOSENOSE: Okay, can you hear me now?

15:25:20 DEBORAH SIMMONS: That is great. That is awesome. That is called a

15:25:24 sound check moment. Thank you.

15:25:27 JOSEPH MOOSENOSE: Okay, I always put my head down. Okay, now I
15:25:29 start again. 1999, I used to work at the mine, at the BHP, that time before
15:25:37 time in the winter was really cold for the snow, you walk on the snow and on
15:25:42 the tundra, it's the -- it's the surface's really solid but after 2017, '16, and
15:25:54 climate change, so that's the reason why the caribou, the snow's getting
15:26:01 softer so the caribou, they don't come up anymore because they can dig in
15:26:11 the snow [audio feed lost] I was seeing a McKay Lake on March, I seen it
15:26:23 [audio feed lost] skidoo so the caribou [audio feed lost] and also at the same
15:26:37 time, 2014 [audio feed lost] it's all burned from Gamèti to Whatì and one
15:26:54 summer there was no food [audio feed lost] at the same time and also had
15:26:59 the mine [audio feed lost] they have a road for 26 kilometres [audio feed lost]
15:27:09 every summer time and fall time [audio feed lost] human building [audio feed
15:27:35 lost] so [audio feed lost]

15:27:35 DEBORAH SIMMONS: Sorry, we have to pause again just to figure out
15:27:41 what to do about sound at your end and our end. Just one second here.

15:28:15 What we're going to do is try to turn off all the cameras except the
15:28:20 person who is speaking. That includes us. No, that includes Camilla and I.
15:28:31 Or if Tłjichq -- or if some of you can turn off your video that might help a bit.
15:28:43 Even Tanya, if you like, you could turn off yours because you'll get a chance
15:28:55 to describe your drawing. Okay, we'll try one more time to get going again.

15:29:05 JOSEPH MOOSENOSE: Can you hear me now?

15:29:09 DEBORAH SIMMONS: Yes, we're good. Máhsi. We hear you.

15:29:13 JOSEPH MOOSENOSE: And also I mentioned about the -- I heard you --
15:29:16 about a wolf hunting on their own too but they have to eat too. And also wolf
15:29:25 kill a lot of the caribou we know. And also right now, hardly any more
15:29:32 trapping. So we don't know what's really going on 'cause the caribou in the

15:29:43 past people used to go trapping. So we know how the caribou goes through
15:29:48 everything. And some caribou, when it come early in November when the ice
15:29:54 -- when it's not too cold and the ice not too thick, we heard lot of people go
15:30:02 trapping, they said they seen lots of caribou go through the ice. Once they go
15:30:02 through, don't know how many of them, maybe couple hundred, maybe
15:30:09 couple thousand, and they died eh. So that's where caribou, population going
15:30:16 down at the same time. We heard -- we heard lots about truckers in the past
15:30:22 in '80s, '90, and year 2000, and -- and what -- about them in the RVs in to the
15:30:38 McKay Lake, the only time when the roads is open people go hunting even
15:30:44 though it's far, but -- but the only way the people had to go for traditional
15:30:51 foods. Caribou, all grew up with caribou [audio feed lost] but always say, like
15:31:11 [audio feed lost]

15:31:12 DEBORAH SIMMONS: Okay, we just need to pause for a moment
15:31:15 because people are hoping to be able to hear the Dene language
15:31:21 interpretations. So apparently they didn't hear the last little bit in Dene
15:31:35 language. Is it possible to just summarize the main message? Do people
15:31:42 say --

15:31:44 UNIDENTIFIED SPEAKER: I can save it for the next couple days. I can talk
15:31:48 again. How's that?

15:31:53 DEBORAH SIMMONS: Fort Good Hope, are you hearing Dene language
15:31:57 now? Dèl̨nę, are you hearing Sahtú Dene? Hopefully Tł̨ich̨ are hearing
15:32:17 Tł̨ich̨ language. It's back on, the interpretation. So wonderful.

15:32:35 JOSEPH MOOSENOSE: [audio feed lost] okay, I'm not going to repeat
15:32:39 myself again so I'm going to leave it up to the next guy's gonna talk. In the
15:32:44 few days I can talk again. Thank you.

15:32:49 DEBORAH SIMMONS: And the good thing is we got to hear you very well
15:32:54 in English and also I think the interpreters were reinterpreting again. So

15:33:00 máhsi cho. Apologies for the technical difficulties.

15:33:15 STEPHANIE BEHRENS: Can you guys hear me?

15:33:17 DEBORAH SIMMONS: Any other Tłı̄ch̄o Government comments or

15:33:23 questions?

15:33:25 STEPHANIE BEHRENS: Yeah.

15:33:34 DEBORAH SIMMONS: Stephanie, I know you're kind of facilitating for your

15:33:40 team. Is there anybody that we missed. Are we good?

15:33:44 STEPHANIE BEHRENS: The young man that was sitting next to Joseph.

15:33:55 [audio feed lost] not on the screen anymore.

15:33:57 DEBORAH SIMMONS: Okay. They might have changed their mind.

15:34:03 STEPHANIE BEHRENS: He was just -- he was speaking, and I think the

15:34:09 laptop cut off on him.

15:34:13 DEBORAH SIMMONS: Oh, dear. If it ain't one thing, it's another. Okay,

15:34:21 we will -- go ahead.

15:34:24 STEPHANIE BEHRENS: I think we can just tie it up for Tłı̄ch̄o Government

15:34:30 for right now. I'm sure there will be plenty of opportunity to speak throughout

15:34:36 the week.

15:34:37 **Lucy Jackson and Anne Marie Jackson Questions and Comments**

15:34:37 DEBORAH SIMMONS: Okay, thank you. So with that, we have two

15:34:41 additional parties. Lucy Jackson. I'm not sure if you were speaking as part of

15:34:50 the Fort Good Hope Panel or as an individual party. And then Anne Marie

15:34:59 Jackson. Any comments or questions? I know that Fort Good Hope has its

15:35:29 video turned off so I'm not sure, and I see Anne Marie is online.

15:36:16 UNIDENTIFIED SPEAKER: [indiscernible]

15:36:16 DEBORAH SIMMONS: Okay, we have not heard from Lucy or Anne Marie

15:36:20 so hopefully they'll note down any comments they have, if they wish to

15:36:28 contribute in the closing remarks. And now the Sahtú Renewable Resources

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Board is the final party I guess or the host asking questions. So we'll start with Samuel -- no, Faye. Five to ten minutes, if possible.

BENJAMIN PIA: Sorry, we just got cut off. What did you say, we're having a break?

Tłjchq Government Panel Questions and Comments (continued)

DEBORAH SIMMONS: Oh, we had just been moving on to another Sahtú Renewable Resources Board, making comments and asking questions. Was there any comments you wanted to make, and if so, could you maybe say your name before you do.

BENJAMIN PIA: Yeah, my name is Benjamin Pia from Wekweèti, and I'd like to thank [audio feed lost]

DEBORAH SIMMONS: Oh, we can't hear you again, sorry.

BENJAMIN PIA: Seriously? It's on.

DEBORAH SIMMONS: Okay, now we hear you better.

BENJAMIN PIA: Okay, well, my name is Benjamin Pia from Wekweèti. We recently had a hand game here; I lost my voice but I hope you guys can really hear me.

First of all, I'd like to thank Sahtú community, Dèl̥n̥ę, Colville Lake, Fort Good Hope, Norman Wells and Tulít'a to have me here to listen to you guys, what you have to say about caribou. Máhsi [indiscernible]. And one of my concern is I hear a lot of people talking about caribou. These are one of our situation about is the caribou is because that's what we live on. That's what we've been living on since the rest of our life, since everybody was born. The thing is, my question is ever since we had like the mine site coming around here, I think our caribou herd is getting affected by it because one of my Elders here in Whatì told me about the mine site, that they're hosts, leg and arms are getting some kind of contaminated in the arms getting affected

15:39:07 by poisons. And so this is the thing we have to look at because who knows
15:39:14 what we're going hunting for, we all know we're going hunting for caribou but
15:39:16 the thing is you have to make sure you're shooting the caribou, make sure
15:39:22 you look at it, at their condition, like, their sickness. Elders would know what
15:39:28 I'm talking about because we've been going through this for a long time.
15:39:33 We've been talking caribou for how many years now because this is our
15:39:37 condition that we've been going through. And I hear a lot of stories about
15:39:41 Elders about caribou because this is nonstop going because we're always
15:39:48 keep talking about it because that's what we live on. And yeah, we go for
15:39:51 moose, yeah, everything, ptarmigans, rabbits, we harvest anything we can to
15:39:58 survive, but the main is the caribou. That's what we've been living off for a
15:40:03 long time. And it's just hearing that Elders from Sahtú, there's, like lot of the
15:40:12 conditions that's happening around them too, and it's not only us too, there's
15:40:17 like all over in the NWT that they're suffering with caribou because of what's
15:40:26 happening.

15:40:27 My experience was when I was working at the McKay Lake and I
15:40:31 see a lot of things that's happening there that we're not allowed to talk about
15:40:31 but I'm not saying anything right now because I'd rather talk with you at the
15:40:39 other meeting that's going to happen pretty soon. And I want to say is that I'm
15:40:44 really worried about our caribou herd because this past time I remember 1998
15:40:52 or 1999, my community Wekweèti, there used to be over hundred thousand
15:40:57 over and across our lake, and now it's just like it's not even come around
15:40:58 anymore because the caribou herd knows their own trail ways to where they
15:41:05 go through. Now they change to different path because Wekweèti invented a
15:41:11 winter road and now because of that caribou don't come around Wekweèti.
15:41:18 They go on the other side where they travel. Joseph Judas knows what I'm
15:41:23 talking about. Back in 1999, 1998, there used to be over a thousand caribou.

15:41:27 Now this year, I believe 2016, 2017, it was only less than 8,000. I'm not just
15:41:32 talking about like woodland caribou or Bathurst caribou, I'm talking about all
15:41:36 kinds of caribou. Used to be -- now it went to 8,000 or 8,500 caribou, it went
15:41:43 low out of a hundred thousand. But now -- now the ENR they're doing their
15:41:52 job making sure that our caribou herd goes up again. So now it went back up
15:41:57 to another 20,000. I'm really grateful for that we're having our caribou going
15:42:05 up again. That's why I'm grateful for ENR to be there. But we have issues
15:42:11 with them but we can't complain about it because they're doing their job. And
15:42:13 I'm really grateful I'm being here with you guys to hear you guys' problems
15:42:18 with the caribou, and listen to you guys' situation and listen to the Elders from
15:42:22 the Sahtú. I'm really grateful to be here to listen to them, and thank you for
15:42:27 having me. That's all I want to say. Thank you.

Sahtú Renewable Resources Board Questions and Comments

15:42:31
15:42:32 DEBORAH SIMMONS: Máhsi cho. Thanks. It's -- it's really valuable to
15:42:37 hear from the neighbours. So with that, the Sahtú Renewable Resources
15:42:46 Board members have a few questions for Dèḻṉę.

15:43:02 FAYE D'EON-EGGERTSON: Hi Dèḻṉę. Máhsi cho for your presentation. So
15:43:07 one question we have got, so with your written presentation you submitted
15:43:12 seven appendices. So we have got the list of those. Could you talk a little bit
15:43:14 about how these documents shed light on Dèḻṉę's perspective with respect to
15:43:19 the status of caribou, people, planning, or caribou relationships with predators
15:43:25 and competitors. We just want to make sure we're getting the important parts
15:43:29 that you're trying to communicate from these appendices.

15:43:49 DEBORAH SIMMONS: So Dèḻṉę, would you like to respond to that
15:43:53 question? You could feel free to ask Faye to rephrase the question if you like,
15:43:59 or repeat the question. This is a question for Dèḻṉę.

15:44:12 WALTER BEZHA: Deb?

15:44:14 DEBORAH SIMMONS: Yes.

15:44:16 WALTER BEZHA: Why are we hearing Lucy translating for us here?

15:44:23 DEBORAH SIMMONS: It's not Lucy. It's Dora Duncan.

15:44:28 WALTER BEZHA: Yeah, well, we don't need to hear her here. I

15:44:33 thought it was Sarah talking for the translating here.

15:44:38 DEBORAH SIMMONS: They're taking turns, Walter, so that everyone gets

15:44:45 a break on the interpreting team. But, yes, Sarah's now going to interpret for

15:44:52 you. If you're going to speak English, that will be great, or Dene language,

15:44:59 either one.

15:45:00 WALTER BEZHA: I'm going to ask people here how many of them

15:45:04 pick up Good Hope dialect here right now? How many of us understand Lucy

15:45:10 or Dora?

15:45:12 DEBORAH SIMMONS: Well, maybe what we should do, why don't we ask

15:45:18 Faye to repeat the question, and that way we --

15:45:23 WALTER BEZHA: I heard -- Debby I heard the question.

15:45:28 DEBORAH SIMMONS: Okay.

15:45:29 WALTER BEZHA: Okay, I'm asking here [no English translation]

15:46:33 THE INTERPRETER: What Dora interpreted just a little bit. Who heard

15:46:37 what she said so that you could repeat it back to me. The question. They ask

15:47:26 me a question. So.

15:47:40 WALTER BEZHA: Get Sarah to translate what Faye was saying.

15:47:45 DEBORAH SIMMONS: Okay, so we'll just get Faye to repeat the question.

15:47:50 No. It's just that Sarah needs to listen to the question again. Okay. So it's for

15:47:55 Sarah that we're doing this.

15:47:58 WALTER BEZHA: Well, we're doing that for Dèlįnę as well so that we

15:48:01 can answer the question.

15:48:03 DEBORAH SIMMONS: Yes, thanks.

15:48:08 WALTER BEZHA: [audio feed lost]

15:48:10 DEBORAH SIMMONS: Okay. Okay, Faye's going to now repeat the

15:48:14 question and Sarah's going to interpret on the Sahtú Dene channel, and also

15:48:22 we'll have Tłıchǫ language version.

15:48:27 FAYE D'EON-EGGERTSON: So we're just are trying to make sure we

15:48:30 understand what the most important parts are to take from the appendices

15:48:35 that Dèl̨n̨ǫ submitted with the written presentation. So I was just -- during

15:48:41 your presentation you talked a bit I think especially about the "as long as this

15:48:47 land shall last" one a bit but just there's a few references there so just making

15:48:51 sure we understand the importance of those appendices for supporting -- for

15:48:57 how they shed light on Dèl̨n̨ǫ's perspective on -- on the caribou and people.

15:49:50 DEBORAH SIMMONS: Okay, we've got a little bit of feedback right now of

15:49:53 some sort. Let's try this one more --

15:50:00 CHRIS COOMBER (Pido): Sorry, Walter I think you're in Dèl̨n̨ǫ, right. You

15:50:03 might have a few computers active in the same room. If you do, you need to

15:50:09 make sure that only one of them has the speaker or microphone active at any

15:50:11 given time or else you will experience that feedback.

15:50:27 DEBORAH SIMMONS: Try again, Walter. Let's hope it works this time.

15:50:34 WALTER BEZHA: Okay. Got it?

15:50:36 DEBORAH SIMMONS: Oh, yeah, you sound great now.

15:50:43 WALTER BEZHA: Okay, Faye, one of you answer. She wants to now

15:50:54 how it relates to what I'm talking about. I know I have it here. That woman

15:51:13 that asked the question, she wants to know how those appendix relate to

15:51:19 what I talked about. Good. Do you want me to answer that, or do you? No,

15:51:25 I'm going to do it in English. And Sarah can interpret.

15:51:46 DEBORAH SIMMONS: Sarah's holding for your interpreting there, Walter.

15:51:51 She's ready to go.

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WALTER BEZHA: Okay. And this is in response to -- I'm going to do this in English because this is all do with writing in English.

Anyways, some of the references we put on there, and a lot of it really has to do with the whole history of the Dene people and our relationship with wildlife.

The first one -- the first one on the appendix, it's on evaluating co-management in Sahtú, if you read it, Bateyko made -- as a student in [indiscernible], as a thesis, and he made a whole bunch of recommendations. Some -- a lot of the recommendations have to do with co-management boards and how they function and how they relate to renewable resource boards in the community. And in this case, it's ʔehdzo Got'ı̨ne ʔots'ę Nákedı, which is renewable resources board, and the other one is Dèı̨ne Renewable Resources Council.

And the second one is Donihee. If you look at Donihee's paper, Donihee talks about territorial wildlife regime and the future of northern wildlife resources, and the reason we put it in there is because Donihee's paper supports the concepts that the Dene harvesting in around Bear Lake. Well, actually he's talking about the whole territories. But he's talking about a wildlife paradigm change which is going from ENR management GNWT, to Dèı̨ne or the people that harvest caribou. They make their own decisions. That's the relationship.

The other -- the other one, the ethical space, you're a scientist. You know what that means. That means give the people, give the Dèı̨ne people the time for them to talk to themselves of how they hunt, not how anybody else hunts but how Dèı̨ne does it. How did our grandfathers do it: Everybody knows about Rene Fumoleau. What did he write about? Treaty 8 and Treaty 11. He wrote that in 1973, a history of the Catholic people had,

15:54:44 the Hudson Bay, and every scrap of people -- or paper he can find to support
15:54:51 what happened during Treaty 8 and Treaty 11. The reason I have it in here,
15:54:58 or the reason why we make reference to it, is because Fumoleau talks about
15:55:02 the Dene people in the territories didn't like the way some of the people
15:55:07 hunted. I had to read it about five times before I realized what he is talking
15:55:15 about. And there's a letter in the -- that Fumoleau refers to and talks about --
15:55:25 about how what is that that people didn't really like about -- about other
15:55:32 people harvesting in the territories. And one of the ones that came out -- and
15:55:38 like I said even me, it took -- I read it five times before I knew what he was
15:55:44 talking about.

15:55:45 There was a couple -- there was some hunters in Chipewyan,
15:55:51 muskrat hunting, and the Dene people didn't really like how they hunted. And
15:55:56 one of the ones I realized they had 400 traps and they basically wiped out the
15:56:03 muskrat population in the delta -- that Fort Chipewyan delta. So those
15:56:11 things -- one of the things that goes against -- you know, and that whole
15:56:17 history supports the Dene people harvest what they need only. I think that
15:56:22 was a big highlight for -- for us, putting that in there.

15:56:27 The other ones that we have in there is about the graphic summary
15:56:36 we have in Dèḻṉ presentation from Colville Lake. That one is a pretty
15:56:42 straightforward. Basically, if you look it, highlights all of those important things
15:56:49 that we have in Belare Wíle Gots'ę ʔekwé. And I'm going to say that twice.
15:56:57 Belare Wíle Gots'ę ʔekwé. Gordon asked what is Walter Bezha talking about.
15:57:02 You read that document. We made it in 2015 in response to we didn't want
15:57:08 tags. So our leader here, Leonard said, put something together so that we
15:57:16 can give back to ENR.

15:57:18 The other one how climate impact and the composition of road kill
15:57:21 elk -- and this is in Yellowstone National Park. There's a lot of information

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about wolves and their behaviour and how when they remove wolves in Yellowstone National Park, the population of the deer and the other odocoileus basically started to wipe out the vegetation and the food. So I think that the point there is that wolves are part of the ecosystem, and I think that's what we're trying to -- that's what we're trying to -- to support in this document.

Okay, the one -- Raymond Pierotti, Sustainability of Natural Population and Lessons from Indigenous Knowledge goes really again about what we -- I talked about and what our document Dèlįnę Belare Wíle Gots'ę ʔekwę is all about. It's the natural ʔerįhtł'ę tsetsį, that's before anybody started having impacts on it. Not many people learn from that. And I think those are the kind of things that in many ways for many people it's hard to understand.

About two months ago, we have -- we've been talking -- we have all kind of projects with the Department of Fisheries and Oceans. And one of the things I kept telling them, and one of the things we talked about, I said why don't we study the natural environment that has no impact, like Bear Lake? Why don't we do that? Why are we studying things that go wrong, because we don't have any answers for it. We don't have any answers for climate change, certainly not in here, in Dèlįnę. So I think that's why we have that there. And it really supports the Indigenous knowledge and I think a lot of concepts that we have, people have difficulty understanding it.

Two weeks ago, there was a facilitator that finally came to me, and he said, I think I know what you're talking about. So it takes a very long time. If they knew so much about Aboriginal people, how come it's not written in the books? They write about Aboriginal people all the time. And I think those are the concepts that those citings I hope would help understand our

16:00:24 presentation. And I hope, you know, Faye, you make me talk a lot so that you
16:00:30 can make a good decision, and I like that. And that's why I'm responding. So
16:00:36 thank you. Máhsi. I hope I clarified it.

16:00:40 And I think you knew that before I said anything. I think you just
16:00:46 want me to say it. But máhsi.

16:00:52 FAYE D'EON-EGGERTSON: Thank you very much. That was a very thorough
16:00:58 answer.

16:01:07 SAMUEL HACHÉ: Okay, so my turn here. So good news, Walter,
16:01:07 you haven't been as clear all day long so it seem like the audio is holding on
16:01:08 quite nicely. So I have a question here as it relates to the status of caribou.
16:01:12 So based on previously submitted evidence, the SRRB has made some
16:01:19 recommendation about the status of caribou. So we're thinking in general
16:01:24 barren-ground caribou for instance, and we've been providing some
16:01:24 recommendations about the boreal caribou, barren-ground caribou, and has
16:01:37 been listed as threatened under the NWT Species at Risk Act. And for
16:01:40 mountain caribou it was special concern. And you can think also along the
16:01:45 line of the ACCWM Taking Care of Caribou Plan where the Bluenose-West
16:01:45 caribou had orange status and Bluenose-East have the orange status. So
16:02:01 these determinations are based on science but definitely also on traditional
16:02:05 knowledge. So a lot of the determinations that are being made like help us at
16:02:10 each Public Listening Session is actually taking into account more recent
16:02:14 evidence or information. So we got a lot of evidence, a lot of information in
16:02:20 Colville Lake for sure. But what we were wondering is was whether there was
16:02:25 any new evidence that might point to changes in these status. So anything
16:02:29 that the board might need to hear about new information relative to what
16:02:35 we've heard, for example in Colville Lake.

16:02:51 WALTER BEZHA: Okay, Sam, member of the SRRB, [audio feed

16:02:56 lost] but anyway, he's part of the Sahtú Renewable Resources Board. Sam,
16:03:06 that's a really -- you know, that's a really important question. I wish -- you
16:03:14 know, if we had -- you know, one of the difference between Colville Lake and
16:03:18 Dèl̨n̨ę is that we're not hunting caribou. We haven't hunted caribou for two
16:03:27 years. We hunted more moose. We can probably tell you more about moose
16:03:33 and muskox and woodland caribou than anything else. We can tell you a
16:03:39 story about the hunting that we do. We got moose. We got muskox, and we
16:03:44 got woodland caribou. In fact, we got lots of woodland caribou this year. But
16:03:49 Dèl̨n̨ę hasn't hunted any Bluenose-East caribou in almost two years unless
16:04:01 the five that we got in McGill Bay were maybe -- I don't know. We don't have
16:04:08 evidence that they're woodland, right -- or barren-ground caribou. So we
16:04:14 don't have anything. We don't really have any -- any evidence as to -- you
16:04:20 know, three years ago, there was evidence that they came to Bear Lake. In
16:04:27 fact the information came from ENR. But since then, we haven't even -- well,
16:04:33 no, we had the one -- no, that's the Bluenose-West. So I really -- Sam, I
16:04:43 really can't help you there. We don't have -- we don't have anything except
16:04:47 for the hunt that went on two years ago.

16:04:58 SAMUEL HACHÉ: Okay, so that's okay, we can keep it that way for
16:05:00 now. Thanks a lot for your presentation, Walter, and also for your patience.

16:05:06 WALTER BEZHA: Máhsi, Sam. What's on there now?

16:05:55 [audio feed lost]

16:06:37 WALTER BEZHA, via Interpreter: So it's important so there's animals
16:06:37 coming to town. So we want to talk about this and this issue. And they want
16:06:40 to ask him, otherwise you can ask them here.

16:07:12 DEBORAH SIMMONS: Walter.

16:07:12 THE INTERPRETER: Walter.

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DEBORAH SIMMONS: Any response to that question from Dèlįnę?

WALTER BEZHA: I think it was talking about the foxes and wolves and other critters in town. We'll make note of that, and we can respond in writing, or we'll add it to some of our final comments.

DEBORAH SIMMONS: So that question about whether there's any chance that -- or any conditions under which Dèlįnę might want to harvest wolves over and above what you traditionally do, was that sort of how she put it? Just double checking what -- if that's what you were hearing.

WALTER BEZHA: Well, it's more of animal -- or wolves and foxes being in town. I mean, that's the change. I mean -- but I mean exactly how -- you know, what these populations are and -- I mean foxes, I guess we don't have any more trappers. So they're not going to be trapping.

But anyway, the question is how -- how -- if we had any recommendations to look at these, those wolves and the foxes. But I think that a lot of it has to do with safety. If Dèlįnę Got'įnę thinks that there's a safety problem, then of course, you know, they're going to probably make some recommendations. But I think I'd rather go see people go trap them and sell them. You know, that is probably the most natural way to do that. And I don't really -- you know, I'm not a big fan of bylaws, but here in this case, it might work. But I don't know. We have to look at -- we'll have to certainly look at what the Dèlįnę Got'įnę want to do in the future about this stuff, and as well what -- what numbers they are here in town at this time. I mean, nobody's doing any reports. I don't know what people think. Like, you see fox. Well, I see foxes probably every second day or every third day. And in the summertime, my sister tells me about it because they're digging up in the graveyard.

Wolves, I probably see one every two weeks. But those -- that's --

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that's normal here. I don't think -- they're not always there. Just that people, sometimes they don't see them every day. So -- and they don't come into town except for those foxes. So that's probably where it is.

I'm more -- more interested in stuff like what the -- Sam was talking about, and certainly Faye, about if there's any changes in evidence that -- and I told them about Colville Lake. Colville Lake hunts -- they hunt caribou all the time. So they got a lot of information that we don't have. We don't have caribou. We haven't hunted caribou for two years. So until one day that happens again, and I would say from the way things are going right now, another five years, maybe you'll have even ten years before we see caribou again.

But we have a lot of other animals. We got woodland caribou. We got moose. We got muskox. They're big, yeah. So -- and we got fish. So until one day when we do have access to it -- but we're always -- you know, Dèl̄n̄ę's always looking for opportunities to hunt caribou. You know, if Tł̄ich̄ or the Mountain people next door, you know, they share their -- or if they allows us to hunt in their area or even the Gwich'in, I don't think we have any hope of going to -- Joe [indiscernible], I hope you hear me, and I don't think you're going to invite us to go hunting over there. So that's not going to happen. Nunavut is not going to allow us to hunt over there. In fact, they're complaining to us right now.

So that's where we are right now. We have -- you know, we got to look at our schedule here. We're probably at 4 o'clock now. We're at -- Dolphus is telling us that we should shut it down here pretty soon.

DEBORAH SIMMONS: Yeah, thank you. That's a good point. We are over time, and of course we've had some extra time caused by technical challenges. Hopefully we're getting them ironed out now.

16:12:34 Two things: One is Samuel would just like one note -- one quick
16:12:39 comment [audio feed lost] Tanya show you her graphic recording, and then
16:12:46 we will close for the day.

16:12:48 So Samuel.

16:12:51 SAMUEL HACHÉ: Yeah, okay, so this is not a question but probably
16:12:55 maybe more a bit of an invitation in the final submission. Perhaps if you guys
16:12:57 have a chance to -- if you have any questions, questions or comment as it
16:13:02 relates to the HGC, or the Plan for the Future, the policy that the board is
16:13:09 proposing, and also the guide, so feedback on that would be much
16:13:13 appreciated or questions. So máhsi cho.

16:13:18 WALTER BEZHA: Okay, we got it.

16:13:21 **Graphic Recording Overview**

16:13:21 DEBORAH SIMMONS: Thank you. And finally, Tanya, graphic recording
16:13:27 that I'm excited to see it, especially since we made you turn off the video so
16:13:32 we didn't get any sneak peeks.

16:13:41 WALTER BEZHA: Is she going to get on the big screen?

16:13:45 DEBORAH SIMMONS: Oh, yeah, she has to turn on her video again.

16:13:49 Maybe if you could mute, Dèlįneę, then it'll be easier for people to see her.

16:14:02 WALTER BEZHA: Okay, we're muting.

16:14:09 TANYA GERBER: How's that? Can you see?

16:14:09 CATARINA OWEN: Yes, we can see it.

16:14:09 TANYA GERBER: I'm hoping that you can see and hear me.

16:14:09 DEBORAH SIMMONS: Yes.

16:14:09 CATARINA OWEN: Yes.

16:14:19 TANYA GERBER: Really, living right and feeling good about how we
16:14:22 live and being thankful, acknowledging the -- that it's getting warmer in the
16:14:31 north, and living on the land is best. And following -- oh, I'm getting a major

16:14:41 echo. I hope that you're not getting the same echo. It's very difficult to talk. I
16:14:47 apologize.

16:14:49 So tapping into ancient customs, living by our ways is a big theme.
16:14:58 Hunting ducks and beaver; the importance of sharing; listening to the
16:15:02 forefathers' words; honouring animals, watching them, respecting them;
16:15:10 Indigenous ways and relearning what's important; looking at the mines and
16:15:16 the impact on fish. If animals suffer with the imbalance, we suffer too, and it
16:15:22 should be in balance.

16:15:25 We have help each other and teach traditional ways for everyone's
16:15:31 benefit. All the animals are interconnected; keeping an eye on balance;
16:15:39 telling stories of living on the land; too many laws from white man. We have a
16:15:47 long road to recover.

16:15:49 And gathering to talk with each other, all the Indigenous people's;
16:15:55 we can talk about the hunt and the Dene way.

16:16:01 So that's the recording that I -- I've made about the Dene; it's a
16:16:05 Dèl̨n̨ presentation today. Thank you very having me.

16:16:05 [audio feed lost]

16:16:05 **Closing for the Day**

16:16:05 CHAIR CAMILLA TUTCHO, via Interpreter: -- here at 8:30, and we've been
16:16:05 working, just sitting here all day. So we're tired. We're going to start again.
16:16:50 So we'll have a good session again. And I'm very thankful, and I want to
16:16:53 thank you for all the important things that you talk about. So we work good
16:16:58 together, and nobody cross talk, and nobody argued with each other. We
16:17:05 want to have a good future. So we work hard to set that precedent.

16:17:10 And so I'm going to say a prayer to close the session, and then
16:17:18 tomorrow morning, one Elder from Dèl̨n̨ and then can say opening and
16:17:24 closing prayer, one from Good Hope and one from Colville and Tulít'a.

16:17:29

So I'm going to say a prayer again.

16:17:29

[Prayer]

16:18:20

Máhsi. We will talk again tomorrow. Thank you, my people.

16:18:33

DEBORAH SIMMONS:

The Tłıchǫ Government had something else that

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they wanted to say, but maybe if they could hold until their time to comment

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tomorrow, that would be much appreciated. I think we want to catch people

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when they're less tired.

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So 9 o'clock tomorrow morning, we'll see you all. Máhsi cho,

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bye-bye.

16:18:57

[Adjourned to Tuesday, April 26, 2022, 9 am]

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CHAIR CAMILLA TUTCHO, via Interpreter: Before we start, I just want to thank everybody for being patient. We have lot of, some technical difficulties but we carried on and we accomplished what we came to do and so being respectful and listening to each other and so we want to thank you for that, your patience, and.

DEBORAH SIMMONS: So if a Gamètì Elder could help us with a prayer. I think Walter was going to invite an Elder to help us to start the day in a good way. Dèl̨n̨'s on mute.

WALTER BEZHA, via Interpreter: Yes. We'll start with a prayer. If young people are listening, it's for the future. So we're going to pray from the top. In the name of the Father, Son, Holy Spirit. Amen.

[Prayer]

WALTER BEZHA: Have a good meeting today and with a blessing from the Creator.

DEBORAH SIMMONS: We will start the proceeding today with a quick recap on some of the procedural aspects of this hearing.

Welcome to everyone for joining again today. As Camilla said, it's been a challenging day -- or it was a challenging day yesterday, working out the technology. It's still pretty new technology even in Yellowknife. So our Pido Productions supporter has been working really hard, Chris, to figure out solutions as we went along. So big thanks to him and to everyone who was being so supportive of a good process.

I'm going to just share my screen for a minute here. So we're in the second day of a five-day ʔelets'ewéhkwé God̨ or Public Listening Session on T̨ch'ád̨l̨ hé Gots'ed̨l̨, or Living with Wildlife, caribou, predators and competitors. We are asking that people agree to be muted if they're not speaking.

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There are three channels available to the parties. One is in English. Another is in Sahtú Dene language, Tłı̨ch̨ language, and then there is an option for no channel, I think, that some people thinks work better in some cases. So those of you who are working with these different channels, hopefully you can find the channel that works best for the language that you wish to listen in.

We had tried an approach where by the host can automatically unmute the speaker but we found out that doesn't work so well and that people are really good at unmuting themselves. You have gotten comfortable with that over the two years of Zoom meetings so we decided that that's not going to be necessary. But you might be able to get some better sound quality by muting or unmuting the original audio if you're not listening to -- if you're listening to an interpreter. So do try that.

Also don't forget to turn off the ringer on your cell phone so you don't interrupt people. We really want to hear people with as few interruptions as possible. It's been already difficult enough with the technology challenges. So thanks for turning off your cell phone ringers.

Also, if anything is coming up where you are, please ask for a technology or pause -- I added a new kind of pause -- which you were very good at doing yesterday, those of you who were part of the group. Or also you can ask for a pause for explanation of any terminology that comes up.

A reminder that we're asking presenters to talk a bit about their technology and to give us a terminology list so that also we can get the spellings right for the record. So thanks for that.

And we really want to thank you again for keeping good humor and patience and respect during this week that we've agreed to work together for good decisions on Tłı̨ch̨'ádı́ı́ hé Gots'edi.

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I'm going to quickly go through the parties as they've been listed, and what I'd like to happen is that if you see that there's anyone missing on the list, please tell us so that we have a complete list of the party delegates that are present. We are not going to be listing the names of members of the public for the record but we're really concerned to ensure that we have the spellings right for those who are part of the recognized parties.

So we have the Dèlɪnɛ Panel. And I alphabetized the names we have, which are Alfred Taneton, Alphonse Takazo, Betty Takazo Sr., Dolphus Baton, Ed Reeves, Frederick Kenny, George Baptiste, Hughie Ferdinand, Leon Modeste who helped us with prayer this morning, Marion Mackeinzo, Paul Modeste, Walter Bezha, and legal counsel Stephanie Kearns on a separate Zoom from Ontario, I think.

Is that a complete list? Dèlɪnɛ, are you good with that list? I'm not sure if Dèlɪnɛ's on mute. What I'll say is if there are additional people, you can also text with the names of the people or people who are not present for the record. Okay, Dèlɪnɛ Arena, you raised your hand. Go ahead.

DÈLɪNɛ PANEL: Yeah, good morning everybody. Thank you for being here this morning. We have a delay here between five to ten seconds for us to respond and I do believe Catarina or the host has a button there they can use to unmute us when we need to talk and we just pick up the microphone and we start talking. Thank you.

CATARINA OWEN: Yes, I was able to unmute Dèlɪnɛ. You have two Dèlɪnɛ Arena microphones. Which one should I be unmuting? You have two. Like, I can see two that are unmuted right now. Okay, yes, perfect.

DEBORAH SIMMONS: So I understand that Daniel Jackson was going to be available sometime today. Edward Kelly, George Barnaby, Joe Orlias, John Cotchilly, and I forgot to put Christine Wenman as consultant. Oops,

09:46:42 maybe she's on the other, side. I can't see everything on my own screen.

09:46:52 Leon Taureau, Lucy Jackson, Michel Lafferty, Thomas Manuel,
09:46:59 and Christine Wenman, consultant. Is that a complete list for Fort Good
09:47:07 Hope? I think Fort Good Hope may still be getting set up. So we'll hold for
09:47:31 confirmation from them. Maybe, Catarina, if you could check in with them
09:47:36 once they're online. Máhsi. I'm trying to also monitor quickly the list of
09:47:46 participants.

09:47:55 UNIDENTIFIED SPEAKER: [indiscernible]

09:47:56 DEBORAH SIMMONS: Oh, thank you very much. Perfect. So Norman
09:48:10 Wells Panel Jaryd McDonald, Jasmine Plummer, Lisa McDonald, and
09:48:14 Margaret McDonald per yesterday's list. Is that still the appropriate list?

09:48:14 UNIDENTIFIED SPEAKER: [indiscernible]

09:48:18 DEBORAH SIMMONS: Okay, great, thanks.

09:48:21 And Tulít'a Panel, we have a list that includes David Etchinelle,
09:48:30 Frank Andrew, Frederick Andrew, Gordon Yakeleya, Joey Horassi, Jonathan
09:48:43 Yakeleya, Richard McCauley, Robert Horassi, Rocky Norwegian, William
09:48:47 Andrew, and there will be additional people. Are there any additional people
09:48:51 now to list?

09:49:11 GORDON YAKELEYA: We have more today to list. I just want to say
09:49:16 máhsi, thank you. And I got one more thing to say.

09:49:30 [Through Interpreter] ...Gordon. I spoke yesterday, my people.
09:49:47 When we present, we should follow, Norman Wells and Sahtú, they should
09:50:01 follow the time and stuff when they're presenting.

09:50:25 DEBORAH SIMMONS: We're having a hard time hearing Gordon right
09:50:29 now. There's some kind of sound problem. Okay, thank you, Gordon.
09:50:53 Andrew on the list and Norman Andrew as well. So I'll add those as well. Oh,
09:51:00 and Roy Horassi. All righty, máhsi, I'll add those in. But without delay, we'll

09:51:08

move to NWT Environment and Natural Resources Panel.

09:51:17

HEATHER SAYINE-CRAWFORD: Thanks, Deb.

09:51:18

DEBORAH SIMMONS: Oh yeah, I was going to list off as I did with the

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other parties in case there's somebody missing.

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So Brett Elkin, Christine Glowach, Heather Sayine-Crawford,

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alphabetically, James Hodson, Jan Adamczewski, Karin Clark, Kevin Chan

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[audio feed lost]

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HEATHER SAYINE-CRAWFORD: That looks complete.

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[audio feed lost]

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DEBORAH SIMMONS: Louis Zoe and Stephanie Behrens, is that a full

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list?

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CHRISTINE WENMAN: [audio feed lost] but everyone else is there. And

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it's Benjamin Pia.

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DEBORAH SIMMONS: I spelled it right though, right?

09:52:28

STEPHANIE BEHRENS: Yeah, yeah.

09:52:30

DEBORAH SIMMONS: Okay, we appreciated his contribution yesterday.

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And we hear you loud and clear, which is fantastic too. So other parties, am I

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correct that Lucy Jackson is an independent party although she's sitting with

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the Fort Good Hope team for helping?

09:53:02

Maybe, Christine, if you could help Lucy just to note that in the chat

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if that's correct. And then Anne Marie Jackson is an independent party. And

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other parties may also join as we proceed. So please do alert us if you've

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joined. And also remember that we need to know without delay if any other

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registered and recognized and approved parties are requesting time to

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present on Friday morning.

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Is there anyone who considers themselves registered as a party

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that should be heard? If not, thank you to everyone.

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I'd also like to welcome the public. It's really important that this is -- and valuable that this -- although the Zoom technology is very, very challenging, it seems to be a little better today, knock on wood. And so we value that the Zoom technology, even if it is difficult, is opening up this proceeding to be even more public than it normally would be in that it's accessible to people from anywhere in Canada. So that's really a good part of what we're doing now, and we are going to value the opportunity for the public to speak on Friday morning.

So I'll talk a little bit about the agenda and procedures, especially for those who are joining us for the first time this morning, very quickly. We're on, as I mentioned on day two, of our proceeding on Tłch'ádıı hé Gots'edı, Living with Wildlife, with a focus on caribou predators and competitors. Colville Lake Panel will be speaking first this morning for one half hour, followed by comments and questions, and Norman Wells will speak for one half hour followed by comments and questions this afternoon. And that's a change to the agenda that was distributed before this hearing, and so Norman Wells kindly agreed to change, exchange slots with Fort Good Hope.

When you're presenting, we ask that the speakers identify themselves so we know who is speaking. Please do talk about your terminology. Please focus on the four key issues that we've idea for this hearing which are the status of caribou, people and planning, caribou and predator relationships, caribou and competitor relationships, and finally a new issue, which is the Hıdo Gogha Sėnégots'ıá, or Plans for the Future, policy and guide.

And as Gordon urged, it's really important for people to keep to the time that we've requested that be in the agenda so that we don't go for too long and people get too tired to be able to hear, and also respecting not just

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the Elders but our hard working interpreters.

So we're going to have a comments and questions after each of the two presentations today in the order we have listed here. The Sahtú community panels will be able to comment, starting with Dèl̄n̄ Panel moving to Norman Wells Panel, since Colville Lake is presenting this morning. And followed by NWT Environment and Natural Resources Panel, T̄j̄ch̄ Government, Lucy Jackson as an independent party, Anne Marie Jackson, and finally Sahtú Renewable Resources Board members and staff and legal counsel. And the presenting party is able to say a few final remarks about comments that they've heard through that round of comments. They will be able to answer questions as the questions come up.

We're asking that each panel or party have a maximum of five to ten minutes. You can also say you don't have a comment or question and just pass on your opportunity in the round of comments and questions. Just a reminder that if we add up all the comments and questions and people go to their maximum time, it would take an hour and 40 minutes. So we're trying to make sure that we keep to these two-hour time slots to give people a nice long lunch break and a nice long evening break. So that's one of the reasons we're trying to be rigorous about time. And we know that it's not traditional and that Dene Nation meetings used to go until three in the morning, so. But Zoom is more tiring than any other way to meet so we want to give ourselves lots of break.

So we know that it's valuable to have neighbours speak so we still are not sure if it might be possible to have one additional item this afternoon perhaps, or one of these afternoons, where neighbours can, including Kugluktuk and Angoniatit Association may be able to field questions or if parties have questions for them. I know those came up in the preparations

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for this hearing. And there may be, as I mentioned earlier, other registered parties that have not yet announced their desire to present on Friday. So do alert us.

I welcome the public and so I jump right now to remind people that we're recording this proceeding in lots of different ways. There's audio and video recording in all of the languages that are being spoken at this proceeding. There's a court reporter helping with transcription and working on integrating Dene language into the transcript which is a new thing [audio feed lost] in terms of who can watch it live but also who can see the documentation of the proceeding. We ask that there be no recording or rebroadcast of the proceeding. This is really important for us to ensure that everyone has access to the authorized versions so there's no tampering.

We start at nine every day to get ready for a prayer at 9:30. We have afternoon sessions at 1 p.m., and we're aiming for two-hour sessions. Camilla Tutcho and I are trying to oversee this proceeding and that it's a fair cross-cultural proceeding. So our effort is to try and maintain order and protocols of respect, and we appreciate your support and help for this. And we're trying to help keep people to time. And we also receive procedural motions. We consult with the board if a decision needs to be made. So be aware of that.

Our agenda for today is the presentation by Colville, followed by, in the afternoon, the presentation by Norman Wells [audio feed lost] .

UNIDENTIFIED SPEAKER: [No English translation]

Presentation by Colville Lake Panel

DAVID CODZI: Good morning. My name is David Codzi. I'm the president of the [audio feed lost] staff, the Behdzi Ahda First Nation, as well as our Renewable Resource Council. Today I will be presenting for Colville

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Lake. I'll try to read, or go try through this as -- at a good pace and [audio feed lost]. I'm going to start now.

Dehlá came to the Public Listening Session with our own questions, why are we here? This is an important question. This is question that everyone should be asking. We are all supposed to be here to talk about how to plan for the future. But as Dene people, we already have a plan. It is written in our cultural DNA with things that make us who we are. Our culture is built around the relationship that we have with the land and the animals. We have histories which tell us how to -- how our ancient laws were made and many stories about why it is important to follow our ancient laws. We learned these laws from our Elders, and we have a responsibility to pass them on to our children. It's good that we are coming together to talk about these things even if we're doing it virtually by computer.

We want to work together in a good way and to see all the good work and good words that the Dene people are doing across the Sahtú Region to restore our ways of managing our relationships with the wildlife and each other. We all work in the Dene way [audio feed lost].

DEBORAH SIMMONS: Oh, excuse me, David. One second here. We're having some difficulty with the Déljineq interpreting sound. Just one second. Fort Good Hope, can you tell us -- okay. There was no interpreting coming through for Fort Good Hope. Chris, do you have a tip?

CHRIS COOMBER (Pido): [indiscernible]

DEBORAH SIMMONS: Okay, can we do a test just quickly?

Yeah, okay, it's all good. Go ahead, David. I sort of feel like maybe it's worth, if you don't mind because you didn't get very far, just start again. I apologize for this. I know it's frustrating. But it's always good for people to hear Colville Lake more than once. We appreciate, we enjoy it.

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DAVID CODZI: Okay, I'll start again. [audio feed lost] This is a question that everyone should be asking. We are all supposed to be here to talk about how to plan for the future. But as Dene people, we already -- we already have a plan. It is written in our cultural DNA, the things that make us who we are. Our culture is built around the relationships that we have with the land and the animals. We have histories which tell us how our ancient laws were made. We have many stories about why it is important to follow our an ancient laws. We learn these laws from our Elders and we have the responsibility to pass them [audio feed lost] it is good that we are coming together to talk about these thing even if we are doing it virtually by computer. [audio feed lost] good work that the Dene people [audio feed lost] our own ways of managing our relationships with [audio feed lost] keep telling us what to do [audio feed lost].

JENNIFER DUNCAN: Excuse me, Mr. Chair, I'm not sure, is everyone else having audio problems? This is Jennifer Duncan. I'm only hearing [audio feed lost] but David Codzi maybe saying. I'm wondering if Mr. Codzi could go closer to the mike.

DEBORAH SIMMONS: Okay, hopefully this will work better, Jennifer. Thanks for pausing to make sure that this is working for you. Did you figure out how to turn off the interpreting?

JENNIFER DUNCAN: Yes, thank you.

DEBORAH SIMMONS: Okay, good. Máhsi, and David, go ahead.

DAVID CODZI: Okay. What we see happening [audio feed lost] they don't believe that the community [audio feed lost] allowable harvest. They don't believe that we can manage our own harvesting. They don't trust us to uphold our responsibilities or follow our own Dene laws. So we are here to today to say that we are strongly support -- I will go again. So we are here

10:11:52 to say that we strongly support Dene knowledge and Dene laws. We are also
10:11:56 here to say that people should talk honestly. [audio feed lost] to manage
10:12:43 harvesting in our own way in our own region. Why are we always the ones
10:12:52 who have to prove something? The evidence to support our approach is
10:12:59 already very clear. The board has already agreed that the community-based
10:13:04 plans based [audio feed lost] promote conservation [audio feed lost] final
10:14:06 decisions. [audio feed lost] the board is supposed to be six members plus a
10:14:22 Chair with six alternates. Right now the [audio feed lost] most of them are
10:14:30 alternates. We are very frustrated by this situation. We also want this
10:14:41 process to work and we want this treaty to work. [audio feed lost] harvesters
10:14:57 discussing [audio feed lost] to carefully write out some of our most important
10:15:02 ancient oral laws and traditions, to provide directions to our members, and to
10:15:07 people harvesting on our traditional territory on how to harvest in a way that
10:15:14 continues to uphold our laws and traditions. We did most of the things that
10:15:32 [audio feed lost] we support our SRRB's efforts to work with us to develop
10:15:37 and implement Hıdo Gogha Sėnėgots'ıńá Community Conservation Plans.
10:15:48 We
10:15:54 also appreciate the SRRB recognizes that not every community plan needs to
10:16:01 be the same. We need to respect local differences between our communities
10:16:07 while working together in the region. We believe we can find ways to make
10:16:14 sure that everyone must follow the local rules [audio feed lost] This is how
10:16:22 Dene have [audio feed lost] what we don't support is the idea that the
10:16:27 minister can simply bury the decision that come out of these process because
10:16:36 the GNWT thinks it should be done in a different way. We've been [audio
10:16:47 feed lost] treaty rights despite the fact that we have issues that are before the
10:17:06 court. [audio feed lost] supports the community planning approach. The
10:17:18 treaty says that wildlife management is a shared responsibility. If the GNWT
thinks that their way is better, they should be able to prove it, which [audio

10:17:27 feed lost] the GNWT [audio feed lost] to do things. [audio feed lost]
10:18:30 relationship that we with society with other species. We have the right to
10:18:44 [audio feed lost] responsibility [audio feed lost] contrast [audio feed lost]
10:19:43 fundamentally different from the very beginning of our relationship with the
10:19:47 government, with government wildlife managers. We have seen that they
10:19:55 have always tried interfere with [audio feed lost] invasive species, [audio feed
10:19:55 lost] but we have learned that western cultures look at the world in a different
10:20:15 way. Western cultures believe people are separate and apart from the rest of
10:20:23 nature and that is right for people -- and that it is right for people to [audio
10:20:29 feed lost] This is the first and most fundamental conflict between the Dene
10:20:34 concept of conservation and that of modern western conservation institutions
10:20:41 likes the GNWT. This is what we see happening here. The GNWT want to
10:20:47 change us to fit their theory about how nature works. They believe that it is
10:20:56 their job to try to manage Dene, that it is their job to manage wildlife. We
10:21:04 know that it is a misguided approach. The GNWT is not the boss of us, of
10:21:10 land or the animals. Every species has a role. Every species has something
10:21:21 to teach us because no matter if these animals are the hunters or hunted like
10:21:28 the caribou, they all have a role to play and their own knowledge of how to
10:21:34 live on the land, just as we do. If we watch and observe caribou, it will teach
10:21:41 us about something about how they live, about the wolves and wolves live.
10:21:52 [audio feed lost] that other animals face and the knowledge that they have to
10:22:05 do [audio feed lost] what western wildlife management [audio feed lost] what it
10:22:19 is like to be managed because that is exactly what government wildlife
10:22:23 management [audio feed lost]

10:22:42 It is all about trying to control what happens. The conflict is always
10:22:54 present in a co-management relationship. The GNWT minister thinks that he
10:22:58 can make decisions about the relationships between people, wolves, and

10:23:04 caribou. He says that interfering in those relationships is based on science
10:23:09 but our knowledge tells us when Dene people are on the land, we need to
10:23:16 respect the balance that already exists. We see no need for killing wolves or
10:23:25 blaming wolves for being who they are. It makes no sense to us for people to
10:23:30 try to interfere in the relationship that the wolves have with the caribou. But if
10:23:37 there's anything we have learned, it is that the minister won't accept any of
10:23:42 the answers that he gets from us or from the board unless he already agrees
10:23:48 with them. It's like we're back in school being asked to answer questions on a
10:23:54 test. That is all about what other people think or do, not what the Dene think
10:24:01 or do. When we give the ministers our answers, the minister is going to say
10:24:06 that we are wrong.

10:24:11 This is because this is still a colonial system. We need to change
10:24:18 that. We will keep attending these hearings, even if we are only repeating
10:24:26 what we have already said, because we know our answers are correct. They
10:24:31 are based on our ancient knowledge and teachings and the evidence that
10:24:38 is all around us when we are on the land.

10:24:42 The minister often says his decisions are based on scientific
10:24:49 knowledge. We do not think that is true. We have no problem with science.
10:24:55 Dene have always been scientists. We have been careful observers for many
10:25:02 thousands of years. When we say the western science that the government
10:25:07 relies is inaccurate and incomplete, it is because it often conflicts with what
10:25:14 we know based on thousands of years of knowledge that our people have
10:25:19 from being on the land and in relationship with other animals.

10:25:24 We also know that about what the consequences are when science
10:25:31 is wrong for us. The difference between knowing the truth and being wrong
10:25:37 can be a matter of survival. For the GNWT, it just means that the staff will
10:25:43 write a report about it.

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It doesn't need to be this way. Imagine if the GNWT stopped fighting us on these issues. Imagine if the Renewable Resource Councils within the Sahtú had their resources to fulfill our responsibilities. Imagine if our authority to manage harvesting was respected. Imagine if the GNWT worked with us to address what we all understand to be some of the things that are negatively affecting the wildlife, things like mineral exploration on the calving grounds and other industrial activities. But right now, everything is out of balance. The GNWT takes most of the resources for itself. They have staff and resources while our RRCs do not. They say they have the authority to enforce the law. They say that we do not. Even when we agree on what needs to be done, there's still not enough support for Indigenous people to fully participate. So this takes us back to where we started in our question about why we are here.

We are here because this process is broken. We would like to fix it. We would like the GNWT to start treating us like partners instead of like problems. This means working with us in the process to try to achieve consensus on the best approach. It means recognizing who we are respecting what we know, working with our Indigenous laws and traditions so that we can all achieve our common goals.

We would like the SRRB to examine the impact of industry on caribou and the caribou range, especially the sensitive calving grounds. There are a lot of questions. The current focus on regulations and enforcement under the Wildlife Act to manage Indigenous harvesting, a sustainable activity that has occurred for thousands of years, is disproportionate to the impact of such activities on wildlife. Dehlá believe that the main focus of the wildlife management intervention on Indigenous harvesting is discriminatory while failing to address the significant threats to

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caribou resulting from industrial development and mineral exploration.

Article 2 of the United Nations Declaration on the Rights of Indigenous People states that the Indigenous people and individuals are free and equal to all other peoples and individuals and have the right to be free from any kind of discrimination in the exercise of the rights in particular based on their Indigenous origin or identity. The over-examination of Indigenous harvesters and the under-examination of industrial activities must be addressed. And we urge the SRRB to convene the next hearing with a focus on questions about industry. That's what I have for now. Máhsi.

DEBORAH SIMMONS: Máhsi cho, Colville, and David. We are thinking that now's a good time to take a short -- oh, Interpreter? [audio feed lost] Through the whole time?

THE INTERPRETER: No, just about now, yeah.

DEBORAH SIMMONS: He's done.

THE INTERPRETER: Oh, okay. Okay. Okay.

DAVID CODZI: Okay, so maybe Richard wants to say something too, and then I think the Elder wanted to say something too.

DEBORAH SIMMONS: There's about ten minutes left if that's okay, máhsi. And then we'll take a very quick break.

We just want to do a bit of a technology check here. Are you hearing Colville Lake now? We'd like to take a break after Colville Lake's presentation is done. And then that gives time for people to think about their comment and questions and take a health break quickly. But just want to make sure that people can hear Colville Lake well. I'm especially concerned about the court reporter.

So we have people noting that the best way to hear is turn off your video if you're not speaking; I should have mentioned that. Turn off your

10:31:52 video if you're not speaking. And also turn off the interpretation if you're
10:31:57 listening to David in English, or to Colville in English. But the challenge is I
10:32:04 think we're probably now moving into Dene K'e presentations, part of the
10:32:12 presentation. So you might have to use the interpreting. So please do pause
10:32:16 us if there's any difficulty. Okay máhsi. Go ahead, Colville.

10:32:55 RICHARD KOCHON, via Interpreter: And so the territorial government
10:33:00 they're the boss of things for us, it's not good. And so territorial government.
10:33:20 They use, and for that they are wanting to control. And so -- so -- so we have
10:33:32 to look at things like that. Sometimes the things are very hard for us and so
10:33:49 with money, and -- so hunting is what we have to do for ourselves and that's
10:34:03 with -- and that's -- hunting is important for us, and I can't have --

10:34:30 THE INTERPRETER: Stop.

10:34:30 DEBORAH SIMMONS: But we're having some difficulty with hearing --
10:34:36 with the interpreter hearing what you're saying so we'll just hold for a second
10:34:41 until we get that okay. Can you do another test, Richard, to just see if Dora
10:34:54 can hear you Richard.

10:35:45 RICHARD KOCHON, via Interpreter: The territorial government, they
10:35:46 never living in the bush so why are they talking like they are the boss of us.
10:35:53 And that's what I'm wondering about and that's what many peoples think. A
10:35:58 lot of peoples, bigger communities, they -- bigger communities, we all rely on
10:36:09 the wildlife, and so peoples that are not hunters that are delegating are trying
10:36:17 to be the boss and they never been out on the land so how could they think
10:36:23 they can boss us. So it's important to keep it open. There are many areas
10:36:31 where there's boundaries and so why are they doing this? For -- for the good
10:36:45 Indigenous people's ways have to be respected, and it has to be that way.
10:36:51 We can't have others regulating us. And when we do, there are things, their
10:37:06 ways, seems like we just corner ourselves into -- there are many peoples that

10:37:14 don't have works, jobs, and so for them we are worried about, we are
10:37:21 concerned about peoples like that. Hunting, hunting our ways is -- is
10:37:31 important. We can't have wildlife people's among us. They don't know how
10:37:39 to hunt. They don't. And so it's important for us to hunt. Our Creator is the
10:37:53 one that created our ways for us and that's what our Elders, they have
10:38:00 survived on that. Over there, over their people, ministers, government, if they
10:38:11 rule us, they govern us and because of that, we are becoming poor in our
10:38:17 ways. It's like we're -- we're scared of them. We're living in fear of them. And
10:38:26 so it is for us to open things our way. Here around Colville Lake.

10:38:40 If there's caribou around in our areas, we know where it is and we
10:38:45 can shoot one. So it's important for us to govern our ways, and that's -- that is
10:38:59 very important for us. Government, they -- they control our money and now
10:39:14 they also want to control everything for us. They're treating us like little kids
10:39:22 with no mind. And so they should go into the bush with us and camp out with
10:39:31 us, and that's if -- if they -- if they do -- if one of these ENR went with us, if you
10:39:47 brought himself and his own skidoo, he can come with us. He can purchase
10:39:56 his own brand new skidoo and can -- with our Chief Wilbert, he can see how
10:40:09 we live, how we survive. And so whoever is hungry in our community can just
10:40:20 go out on the land and go hunting and harvest for themselves and that should
10:40:25 be important. It is important for the future, over there, the minister, if they're
10:40:40 bossing control us then it's not good for us. They want to control us and we
10:40:49 don't want that. So it shouldn't be that way. We Indigenous have to be our
10:40:55 own in control. And that's when it will be good. And that's what I just wanted
10:41:03 to share that with you. Now Hyacinth want to say something.

10:41:12 DEBORAH SIMMONS: Now just a reminder that Colville Lake's going a
10:41:18 bit into overtime. But thank you go ahead.

10:41:54 HYACINTH KOCHON, via Interpreter: And trying to govern us, controlling

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us is not right. Us Indigenous have to be boss of our lands, of our ways. That's what I'm thinking. I want us Indigenous to be the only one. Our Elders have survived. There were no white men clothings. There was no -- we have survived on our own in our ways. All our -- the Creator that have put what on this land for us is, what we have survived with and this -- everything on our land, everything what we have survive on is important for us. Nobody is, in the olden days we have trapped with dog teams. Today the young mens are trapping today, and that's how it was in the olden days.

Since -- since treaty days they have been making policies, policies. We don't listen. We never had that before. If seems like other Elders' words are resurfacing again and that's when we realize today is our land, it's like things are opening for us. We see it's our -- it's our land that's what we survive on as Indigenous people, and that's what we have survived from our ancestors. And we can't have more like government bossing for us, boss, in control of us, in Colville Lake. We have survive on our own.

I am an Elder. When I was a young man, our ancestors told us to what to care for, is our land is our body. It's important. We have been taught that whatever's on our land is for us for survival. It's been like that from ancient times. Our food. The way we cook it, I remember different tastes, the moose caribou. Food, how they cook it, in a delicate way, that's what they used to do, our ancestors. As Elders today, we know, we remember. And that's how -- we can't have outsiders being in control of us.

In the treaty days -- in the treaty days our leaders in Colville Lake. Whatever was said in those days, our leader has said at that time that is what -- when treaty happened, he said on this land the land -- the land is -- is important. They talk about the land agreements were made, our Elders. Our leaders said the Creator, the one that created, is the one that's in control of

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our lands. It's not other governments. That's what he said. These land has been into blocks we see until the land -- as long as the land is -- is our way -- our land is our way, our land, we have to be in control of it. We have to conserve it. We have to be in control of it. Everything. It's us Indigenous. It's up to us.

The plan that we have created is -- that has been produced is not -- just didn't come out of anywhere. It's based on our own way. It seems like others wanted to know but it's for us, our knowledge is -- comes out of our own knowledge, and what Richard has said is very true. It's important for us. We have to -- our plan is very important. We put it in legal terms, and that's why we have our legal teams with us.

UNIDENTIFIED SPEAKER: [indiscernible]

DEBORAH SIMMONS: We're having difficulty with [indiscernible] and just a reminder that Colville Lake's reached the end of their time. But you have an opportunity for closing remarks after all the comments and questions. Just want to remind you that you do have a little extra time to speak at the end. So maybe that way it's time to gather thoughts --

UNIDENTIFIED SPEAKER: We got ten minutes though.

DEBORAH SIMMONS: And so --

THE INTERPRETER: He's talking fast, I'm skipping, I'm speaking -- I'm skipping over some of his important words and that's really important to speak on what he seen.

DEBORAH SIMMONS: So we're going to just pause for explaining what we're saying.

UNIDENTIFIED SPEAKER: That's all?

DEBORAH SIMMONS: Yeah, so she'll just take a little time to explain what you were saying.

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UNIDENTIFIED SPEAKER: Okay. It was more message for the Elders in Good Hope in Dèl̄n̄ḡ and Tulít'a.

DEBORAH SIMMONS: Yeah, máh̄si, and Dora will try and explain the best she can.

UNIDENTIFIED SPEAKER: Okay máh̄si, Dora.

[Through Interpreter] I wanted to thank you. And for English, he's says the importance of this plan that Colville have developed is very important. It's not just coming out of the air. It's something that we have experienced for many, many years from passed on from our ancestors. What Richard is saying is very true. We are in -- we have lived our ways for thousands and thousands of years based on the history of our ancestors that we have knowledge of through our Elders and so it's important. And so I wanted to let you know that we have our legal teams with us too that has help us with our plan, our presentations. It's important for you to know that this is not just coming out of thin air, our own presentations. It's based on our history, our treaties, and what Richard Kochon was saying is very true. It's important for us that our way of life is respected and looked at as our way. It's our own governing system that we have carried on for the past thousands of years. That's what he's trying to put in and share with everyone. Máh̄si.

DEBORAH SIMMONS: Máh̄si cho, and thank you, Colville, for this presentation. And thanks to Dora and the T̄l̄ch̄q̄ interpreters the -- all the things that were said.

Now we'll take a break for ten minutes, since five minutes didn't work yesterday, and that gives people time to regroup and prepare comments and questions for Colville Lake. At the end, Colville Lake's able to make some final concluding comments based on the comment that they've heard from the parties. Máh̄si.

10:54:05 So Catarina, if you could put the clock up so that people know when
10:54:10 the ten minutes is up. Thanks.

11:05:56 **[Adjournment]**

11:05:57 DEBORAH SIMMONS: Okay, thank you, everyone. We're ready to start
11:06:01 again. We have a note, Catarina, we're having a note about the -- okay, the
11:06:19 Elders name -- oh, sorry, we will write down the names of the people who just
11:06:25 spoke. My apologies that I fell down on the job. And also we understand that
11:06:33 the Elder -- the Elders are important contributors so thank you to those who
11:06:41 have spoken from the Colville Panel.

11:06:45 One thing that I'd like to just check with Chris -- are we on video,
11:06:53 or? Oh, we just can't see anything. Okay, good, thanks.

11:07:03 Just one note for before the comments start, we are asking --
11:07:14 reminding the parties that the scope of this Public Listening Session is
11:07:23 focused on Tłch'ádı́ hé Gots'edı́, or Living with Wildlife, and caribou
11:07:31 relationships with predators and competitors. We will not be speaking to
11:07:39 harvest regulation at this session. We expect that will be a topic that might
11:07:45 come up at a future session. So we're asking the parties to make comments
11:07:53 and ask questions that are related to the topic of this Public Listening
11:08:01 Session. We have a big advantage that we're in it for the long haul with these
11:08:07 Public Listening Sessions. We are able to talk about other issues in our third,
11:08:15 fourth, and fifth sessions, but really trying to keep to the topic of Tłch'ádı́ hé
11:08:26 Gots'edı́ for this one. So thank you for keeping our comment on topic, máhsi.
11:08:32 And so now we will start with Dèłnə and Sarah Cleary will be interpreting. So
11:08:38 you're on. We ask that comments and questions be kept to five to ten
11:08:44 minutes. Dèłnə, are you there? Not sure if you're able to unmute. Oh, loud
11:09:47 echo.

11:09:49 WALTER BEZHA: I'll turn the camera off. How does that sound?

11:15:51 But meanwhile, we can move to Norman Wells for comments and questions.

11:16:14 Máhsi.

11:16:26 LISA McDONALD: Hi, can you hear me, Deb?

11:16:29 DEBORAH SIMMONS: Yes, we can hear you loud and clear.

11:16:32 LISA McDONALD: I'd just like to say thank you very much to Colville
11:16:35 Lake for their presentation. I just want to know that Norman Wells has been
11:16:39 following them closely. I am the lead in the process and all that has been
11:16:44 going on sometimes is worrisome to us just in the regard that it's kind of hard
11:16:55 to accept the fact that you have people that know their culture and tradition
11:17:06 and they're trying to make it work and a body or organization such as the
11:17:11 government, or even one person or position, could go and tell our people that
11:17:20 basically work is not good enough [indiscernible] it puts a damper on -- on
11:17:30 the recognition of our culture and tradition, and it's really hard. I'm looking at
11:17:37 issues facing Norman Wells with my group, and I think we're in for a long ride.

11:17:48 I enjoy the work. It's challenging but it's also worrisome because
11:17:56 when I hear [audio feed lost] speak not only in this hearing but in other
11:18:04 meetings and they're not listened to, it makes you wonder, you know, why
11:18:15 [audio feed lost] people, why we, you know, I understand the importance of
11:18:18 prayers at meetings and stuff like that, but as a group as a whole if we don't
11:18:22 actually [audio feed lost]

11:18:26 DEBORAH SIMMONS: Sorry, Lisa, people are actually wondering if you
11:18:31 could get a little closer to the mike because you're going a bit in and out for
11:18:37 sound.

11:18:45 UNIDENTIFIED SPEAKER: There's a lot of echo. Lisa, do you have a second
11:18:50 mike on?

11:18:52 LISA McDONALD: No, I don't.

11:18:53 DEBORAH SIMMONS: We're hearing well at the SRRB installation in

11:18:58 Yellowknife but hopefully other people can hear better if maybe you get closer
11:19:03 to the mike.

11:19:11 UNIDENTIFIED SPEAKER: If you turn off interpretation --

11:19:11 LISA McDONALD: I'm not sure of the feedback, but. My hand is
11:19:16 extended to Colville Lake and wish them all the best and just know that we
11:19:26 will be reaching out to them and watching them very close for any support
11:19:30 they need and for support that we might need from them. The process is
11:19:36 frustrating. Like David said, it's, you know, our traditional and cultural values
11:19:45 they're innate. They're within us Aboriginal people and we're raised, you
11:19:50 know, with the respect and care for the land and the animals and all that
11:19:57 entails. But worrisome when you look at Norman Wells and what we're going
11:20:04 to be facing with everything that's going on in development in the oil and gas,
11:20:10 mining parts. You got tourism, you know, outfitters. It's going to be a
11:20:17 challenge. But we're gonna let Colville Lake keep ongoing. They're taking a
11:20:25 lead on this for our Sahtú. I'm very proud of you guys for standing your
11:20:31 ground, and you're an inspiration to my team. Máhsi.

11:20:39 DEBORAH SIMMONS: Thank you, Norman Wells, and Lisa.

11:20:46 LISA McDONALD: I'm not sure if Jasmine or Jaryd would like to say
11:20:51 something.

11:20:56 JASMINE PLUMMER: I have no comments right now. But I just want to
11:21:00 say máhsi cho to Colville Lake and their presentation. I really enjoyed what
11:21:05 you guys had to say and with the utmost respect I really respect you guys and
11:21:10 your values. And so máhsi.

11:21:18 DEBORAH SIMMONS: Thank you, Jasmine. Any other comment from or
11:21:23 questions from Norman Wells?

11:21:34 MARGARET MCDONALD: Hi, Deb, it's Margaret here. I'd like to make
11:21:39 comment.

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DEBORAH SIMMONS: Go ahead, Margaret.

MARGARET MCDONALD: Do I sound clear? I'd just like to say thank you to David, to Richard, to the Colville Lake gang. When you went through your -- through your report, David, you know, it brought me back to when I grew up on the land from my younger life for a long time and the things that my granny, my mom, my dad, my uncles, my aunties taught us, I still use today. I just want you guys to know I'm a hundred percent behind you because I agree with everything you say. You know, it's -- my dad used to always say, you know, nowadays, you look at how they cull, you know, killing off wolves, and my dad used to always say there's a balance. Nature knows what she's doing. And she's looking after it. When people -- human beings interfere doing whatever it is they have to do to try to make it all right, they screw everything up. My dad says the balance goes off, it's not the same.

I remember back in the day too when they used to have forest fires. You know, the guys that used to fight it had shovels and stuff like that, not like all the equipment they have today, and even then my dad used to say that's part of nature too, burns off the old so there's new for the animals and stuff like that.

So I -- I'm behind Colville Lake a hundred percent because I understand exactly what they're saying because that's the way I was raised. And sometimes it's really difficult to be a part of this process, you know, when -- as Aboriginal people, we struggled for so long with so many different things. We struggled because people don't listen to what we have to say. And being First People, we're not just saying that just for talk. We're saying that because that's our truth.

Now I think back about my -- my Elders, the community where I was born, my relatives, and I think, you know, I'm -- I've been a very lucky person

11:24:36 to have been part of those people's lives, and because they've been with me
11:24:43 and around me when I was growing up, I'm a better person for it today. And I
11:24:50 just want to say thank you to Colville Lake for standing your ground, just my
11:24:59 kind of picture when I think about it because that's what I like to do too.
11:25:05 Thank you very much Wilbert, Joseph, Richard, David, Jennifer, Hyacinth, I
11:25:13 want to say thank you very much. Máhsi cho.

Fort Good Hope Questions and Comments

11:25:19 DEBORAH SIMMONS: Máhsi, Margaret. And thanks to Norman Wells for
11:25:25 your comments. We'll now move to comments and questions from Fort Good
11:26:03 Hope.

11:26:03 CHRISTINE WENMAN: Okay, we have two rooms here so we're going to
11:26:07 have -- Daniel's gonna say something first, and then we'll go to the Dene
11:26:13 kede room.

11:26:15 DANIEL JACKSON: Good morning, everyone. I don't really have much
11:26:18 to comment on at the moment, except that we are supporting -- full support of
11:26:22 Colville Lake, and we will be following them from -- we've been following them
11:26:30 since the start. We do have some questions, but that can wait. So I was just
11:26:39 going to pass it on to the Elders, see what their comments are. Thank you.

11:26:47 JANELLE JACKSON: Okay, just one minute while I switch rooms here.

11:27:36 JOHN COTCHILLY, via Interpreter: My name is John Cotchilly. [No
11:28:54 English translation] Thank you.

11:28:57 DEBORAH SIMMONS: Máhsi, John.

11:29:00 UNIDENTIFIED SPEAKER: Maybe Debby, if you could put yourself on mute
11:29:06 when other people are talking. We get feedback from it.

11:29:18 DEBORAH SIMMONS: Yeah, Fort Good Hope is going in and out, and
11:29:21 that's a challenge for the interpreter. I wonder, we might, sadly, have to ask
11:29:36 Fort Good Hope to turn off the video when the Elder's speaking in trying to

11:29:43

make sure we hear everything.

11:29:49

UNIDENTIFIED SPEAKER: Turn the channel off for interpretation, is that

11:29:53

clear? Or which channel should we be on?

11:29:57

DEBORAH SIMMONS: Maybe Chris will speak to that. I think just proceed

11:30:09

as you are. Let's see how it goes, and if it -- if you start cutting out again,

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maybe you could turn off the video, and that way we might hear better. So

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let's try. And I'll alert you.

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UNIDENTIFIED SPEAKER: I think what happens is our -- we hear the -- closer

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to the mike. Okay, maybe whoever is speaking could come here.

11:30:41

UNIDENTIFIED SPEAKER: I have one question there, when you're done here.

11:30:44

I have one question.

11:30:45

UNIDENTIFIED SPEAKER: Oh, just come in. Okay.

11:31:02

DANIEL JACKSON: Can they hear me? Oh, sorry this is Daniel

11:31:04

Jackson again. I just have one question for Colville Lake and the panel. Do

11:31:08

you have in activity going on right now on the caribou range, like any

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industrial or mining activity going on right now? Thank you.

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DAVID CODZI: Right now, ourselves nothing, but then there's

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diamond exploration companies that are going through there. Since we

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started these talks, there's about maybe -- just wait. There's about 80,000

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square hectares of land that's been covered since this diamond stuff

11:31:48

happened.

11:31:57

DANIEL JACKSON: Thank you.

11:32:08

UNIDENTIFIED SPEAKER: Did the mine close down?

11:32:08

[No English translation].

11:32:23

JOE ORLIAS, via Interpreter: ...

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[REDACTED]

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[REDACTED].

11:35:51

DEBORAH SIMMONS: Máhsi cho.

11:36:05

JOHNNY BLANCHO, via Interpreter: When the ENR used to be among

11:36:54

us, they control, and when we become self-governing will help our ways. We

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may have been in control of ourselves many years ago but the ENR have

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been in control of us at that time. And so -- and so it's important to be

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governing of our way. When we hunt, we don't overhunt. We take what we

11:37:51

need and so all of us or, many of us Indigenous, we live our way, it's

11:38:21

important for us. I can't talk very long they say, m'ola, they seem to want to be

11:38:42

in control, but it's not our way. It goes against our way of life. And so things

11:39:03

are going our way with self-government coming in to be. Today I wanted to

11:39:15

point out those important things for Indigenous peoples but for now, this is all

11:39:19 I want to say, but I will be talking, giving more of my thoughts and opinions.

11:39:54 DANIEL JACKSON: I got a follow up question for David.

11:39:57 DEBORAH SIMMONS: Máhsi --

11:39:59 DANIEL JACKSON: Daniel, you talked about the amount of hectares

11:40:05 that --

11:40:06 DEBORAH SIMMONS: We can't hear very well at all.

11:40:14 DANIEL JACKSON: -- can you elaborate on that.

11:40:14 DEBORAH SIMMONS: Can you go closer to the -- okay, better.

11:40:19 DANIEL JACKSON: For caribou harvesting and migration routes, was

11:40:28 there any exploration done in that area?

11:40:33 DEBORAH SIMMONS: Can you repeat that question, Daniel, for the

11:40:37 interpreter? Daniel, can you say that one more time for the interpreter so that

11:40:54 she can hear the question? She didn't catch it.

11:41:01 DANIEL JACKSON: Okay, this is, question for David. You talked about

11:41:08 the amount of hectares that's been [audio feed lost] mining for the diamond

11:41:18 exploration, can you elaborate more on the caribou areas that's been

11:41:28 affected, the calving grounds or migration routes?

11:41:38 DEBORAH SIMMONS: Máhsi. David.

11:41:42 DAVID CODZI: Like, even right now, there's an expression of

11:41:45 interest by -- just wait. Let's see here. Talmora Diamond Inc., and that's an

11:41:57 Inuvialuit Settlement Region that's close to, what do you call it, the park, and

11:42:02 usually that's -- I'm trying to get the information off the GNWT's website here.

11:42:13 So even then the -- like, we're always constantly bombarded with all of these

11:42:22 things but then, you know, we see things where is there is a disturbance

11:42:28 where the migration happens, there's some area where Talmora, or that

11:42:36 company is gonna have exploration licenses. And that's just on -- I'm trying to

11:42:49 find the -- it's probably north of Lac Maunoir around the Inuvialuit side of the

11:43:04 border of our region. And there's -- one, two, three, four -- there's six blocks
11:43:12 right now that are going up. But since 2001-ish, there was [indiscernible] that
11:43:25 was the north part of -- or Sahtú that it was going. There was [indiscernible]
11:43:29 that was exploring up there for De Beers. There was other things. And then
11:43:40 there's other -- on the Inuvialuit or on the Nunavut side there was other
11:43:48 exploration that was happening on the calving grounds. I don't have the
11:43:53 information right now but I remember there was something happening there.
11:43:56 And it was for minerals. It wasn't for oil or anything. For mineral exploration.
11:44:04 But all together it was, like, 82,000 hectares. So if you could times that by the
11:44:13 hundred to get the acres, that's quite a bit.

Tulít'a Panel Questions and Comments

11:44:21 **DEBORAH SIMMONS:** Thanks. And Colville Lake has a written
11:44:21 submission that has some of that information in maps. So that could -- if Fort
11:44:24 Good Hope wanted to review the written submission, that could be helpful.
11:44:34 Máhsi, and thank you to Fort Good Hope. We'll know move to Tulít'a for
11:44:38 comments and questions.
11:44:43

11:44:52 **UNIDENTIFIED SPEAKER:** Debby, I have a question.

11:44:54 **DEBORAH SIMMONS:** Could we hold for the other parties so you'll have a
11:44:58 chance in the order we gave. Okay? I'll be sure to call on you. Thanks. So
11:45:03 Tulít'a.

11:45:09 **GORDON YAKELEYA:** Máhsi. Máhsi, Colville Lake, Richard, David,
11:45:17 Wilbert. [No English translation]

11:45:31 [Through Interpreter] So that our children and grandchildren have a
11:45:34 good life in the future. This is what we were talking about is big issue. So it's
11:46:06 good that we're sharing. And it's important. I just want to thank everybody for
11:46:19 contributing to this very important issue that we're talking about, caribou and.

11:46:57 **JOE BERNARDE, via Interpreter:** Joe Bernarde from Tulít'a. What

11:47:19 you're talking about and what Colville Lake is saying, it's true. In the past, the
11:47:34 Creator put animals on the land for us. It's our -- it's our food, our -- we have
11:47:51 to take care of our food. We grew up on all this animals that they're talking
11:48:02 about. What Colville Lake is saying is -- what I want to say thank you to the
11:48:17 sharing stories like this is very important. People they -- the young, the kids
11:48:34 so they have a good future could protect it. It's very important. And so we
11:48:41 need to let them know how we hunt and what animals we hunt so that they
11:48:47 can survive on their own. And what Gordon's said is true. That's our food.
11:49:04 And it's important that we pass them on to the kids. When our Elders talk
11:49:16 great about things like that, we need to support them and listen to them. We
11:49:21 have to -- whatever they pass on, their knowledge, we have hold on to and
11:49:29 use it. So the Creator put everything on this land for us. We don't know
11:49:45 what's going to happen in the future. Everything that's on the lands are our
11:50:01 food. We have to protect it. The moose, everything, ducks, and snaring
11:50:27 rabbits, how we snare rabbits and living on the land, our grandfathers, our
11:50:38 dad, our grandfathers taught us this. They were passing it on to the children
11:50:43 so they could have a good life. I like what you said today, you talk about
11:50:53 survival and carrying on our culture, our knowledge. So if we grew up on this
11:51:20 and then food from the land, we need to carry it on. It's important. And we
11:51:29 have to take care of the land and the animals. I know you had a meeting on
11:51:57 Monday. I wanted to be the group but I had to go to Dèlįnę for a funeral. So
11:52:03 thank you. I'm here. When -- it's not easy when we lose a family member.
11:52:46 [no English translation] So -- so when are they -- the Elders pass on to us, we
11:53:00 have to work on it and hang on to it and don't let it go. It's our way of life. It's
11:53:07 for the future of the children. And stay with one topic, agree with each other,
11:53:14 so we're supporting each other and we're saying one thing. It's about the land
11:53:19 and the animal and make strong statement so nothing will happen to our

11:53:26 culture and knowledge. Thank you. Think about this issue and discuss it
11:53:38 some more and make sure you make a strong position or a strong statement
11:53:44 so nothing happens to our knowledge and our culture, our way of life.

11:53:59 DEBORAH SIMMONS: We have time for one more quick comment or one
11:54:06 more from Tulít'a. Okay. We're.

11:54:12 UNIDENTIFIED SPEAKER: Okay, we're going to have Norman Andrew.

11:54:16 DEBORAH SIMMONS: Máhsi.

11:54:32 NORMAN ANDREW, via Interpreter: Máhsi. I can hear what you're
11:54:47 saying. This is our livelihood, living on the land. We had a hard time in the
11:55:04 past but we survived because the land, our food, and our survival is on the
11:55:11 land.

11:55:50 DEBORAH SIMMONS: Norman, I apologize to interrupt, but we're having
11:55:54 difficulties hearing. I'm wondering if you could move closer to the
11:55:59 microphone. I know that it's a big room, so. Oh, good, the mike is moving to
11:56:05 you. That's the best way.

11:56:05 THE INTERPRETER: Yeah .

11:56:05 DEBORAH SIMMONS: I am getting a little seasick, while the video moves
11:57:33 with the microphone. Are you still having difficulties Tulít'a, or -- we hear you.
11:57:44 Yeah, we hear you. The whole room in Yellowknife is listening to you,
11:57:52 including our Chair, Camilla Tutcho, and our interpreters Sarah Cleary and
11:58:03 Jonas Lafferty. Máhsi.

11:58:26 DAVID ETCHINELLE, via Interpreter: People listen to us and thank us for
11:58:29 Colville Lake. Thank you, Colville Lake. I listened to what you have said, and
11:58:41 it's good. In the past I would give -- depended on the government, whatever
11:58:54 they want to -- us to do, we follow. And so recently I listen to them Elders, I
11:59:09 listened to them. They're telling, if we didn't have game warden, then when
11:59:22 white people come to our town there's going to be nobody

11:59:29 protecting us so they made game warden. And so we talk about, they make
11:59:46 laws for all the animals. That's our livelihood. As Aboriginal people. Who we
12:00:03 grew up on the -- from the Elders, the Elders help us with their knowledge,
12:00:12 and that's how we grew up. It's been tough for us. It's hard even to organize
12:00:23 ourselves in our community. It's so hard. They impose their laws on us, and
12:00:40 we have a hard time adjusting. White people, the game warden, they made
12:00:50 laws for the animals, for people. They make laws for the animals in the
12:01:03 summer, winter. When we can go out. So recently, we have -- we found in
12:01:23 the mountains. We that was our culture. We live on the land that's what --
12:01:37 but ever since we -- we -- the game warden people made laws for us, it's
12:01:45 been difficult. And I want to say to the people you know your land, you know
12:02:03 what's on your land, make sure you protect it. Help each other. And -- and
12:02:17 for somebody shot a duck, when they were coming back from their hunting
12:02:29 trip and told you're not supposed to shoot the season -- not supposed to
12:02:37 shoot the moose, it's out of season, and they asked the white person maybe it
12:02:45 was a game warden what's [indiscernible] you can tell us. Today we've kind
12:02:52 of lost our language, and we're all just speaking English. We don't teach
12:03:02 other anymore. In the old days, they had laws for us. We grew up by the
12:03:20 Elders laws. We can't do this, this, and that, but now the white people are
12:03:26 telling us. Make their own laws and we're -- he said he's gonna, the person
12:03:37 who shot the moose is going to go to court. This is for -- it's our food. And so
12:03:50 if -- we're going to have court, then our people are going to speak. That's our
12:04:06 substance. That's our food. And every year we shouldn't overhunt caribou.
12:04:26 And go hunting, take what we need. If there's lot of caribou, so if we need
12:04:36 more we go out and get more. They want to control our everything so they
12:04:49 sent game warden to us. They want to make money on us. But sometimes
12:04:59 it's their right, the Elder they make laws, and they told us not to lose it, not to

12:05:15 lose their laws, animals is our survival. So what you're talking about, I'm
12:05:25 happy to hear what you said today. So you said you're going to have -- write
12:05:37 your position down on paper and protect our land and animals and we have a
12:06:07 meeting. It was there used to be a lot of caribou. Now five or six years later,
12:06:44 there's hardly any caribou. It's not -- it's not the people that's hunting them.
12:06:50 It's the white people that come for sport, territorial government. They say they
12:07:03 support us but that's not support. Territorial government should work with us
12:07:16 but they're not working with us. They work against us. They work land
12:07:35 claims. And when we -- we work on our land claim, there used to be just
12:07:43 game warden, now they're RRC, renewable resource people. So I don't know
12:07:49 what they're doing. They're just changing. So -- I'm thankful what you said
12:08:04 today, I support. I support you. And I may speak to this issue again another
12:08:12 time but I just want to thank you for what I heard today, what you have said
12:08:17 about protecting animals.

12:08:27 DEBORAH SIMMONS: Thank you, David, and to the Tulít'a Panel. And we
12:08:32 have not finished the comments and questions. And so -- and there were a
12:08:38 number of delays for technology again. And so -- and for making sure that
12:08:44 people understood the -- and were able to hear the interpreting. So we're
12:08:53 going a little longer than planned. But generally, I think it's going good.

12:08:58 People are hearing each other for the most part. So we're thankful
12:09:03 for that. And we want to give people a chance to have lunch. So what we'll
12:09:08 do is reconvene at 1 o'clock and, sorry, for a slightly shorter lunch, and then
12:09:20 who will go next is NWT Environment and Natural Resources with comment
12:09:27 and questions for Colville Lake. And we'll go through the rest of the list
12:09:34 before Norman Wells presents. So thank you, everyone, again for your
12:09:42 efforts to help us through this process and have a great lunch. We'll see you
12:09:47 again at 1 o'clock.

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[Adjournment]

DEBORAH SIMMONS: Thank you, everyone. Hope you had a good lunch. And we'll continue the comments and questions to Colville Lake.

Before we do that, I'd like to suggest that we pause for a second to talk about the way in which you can hear the best using our system for different channels for English, Sahtú Dene, and Tłı̄ch̄q languages, and also how you can kind of make it better generally with Zoom. So making it better generally with Zoom involves turning off your video if you're not speaking. So that's the first important point. The second point is if you are listening to the person in their original language, correct me if I'm wrong because we have a different setup here, if you're listening to the person in their original language [audio feed lost] signals and that way you might be able to hear better. And then you can switch to the channel that you need if you're listening to interpretation. We do have -- we've also come up with a solution that is going to come into play tomorrow. So we're very excited -- every time, every session is getting a little better.

The Tłı̄ch̄q Panel has kindly agreed to come to Yellowknife. They're going to have their own bubble, their own space. And this is the first time the interpreters are hearing this but they will get to be in the same room with their Tłı̄ch̄q delegation with their own equipment. So that will make the internet hopefully a bit better here, although we will miss Jonas and Francis. It's been great working with them.

So hopefully with that, slowly things are going to get a bit better. Is there anyone else who has a tip that they want to add to help make it so it's -- you can hear and understand better? We're all good?

DAVID CODZI: Is this going on move -- oh, it's David. When somebody else talking, maybe you can go on mute too because you could

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hear feedback from other places. So just only people that should be talking should be off mute and the ones that are just listening should be on mute. And that way we can give people their time and space.

DEBORAH SIMMONS: Yeah, that's very very very important. Thanks for that tip, David. But another tip, and that includes for Colville Lake, is if you could -- because David, you were sounding very far away from the mike and so quiet. So if the person speaking can be right close to the microphone, that always improves the sound quality. So I know that Sarah Cleary was talking to the Chief in Tulít'a, and he's going to set up a table -- or sorry, a Chair beside the speaker or the microphone, and so that means every speaker in Tulít'a hopefully will be heard better. So we're all -- this is very -- the northern way is coming up with solutions to difficult situations and so really appreciate all those ideas and techniques. Anything else? I know people are eager to resume. So Madam Chair, is it okay to get going?

CHAIR CAMILLA TUTCHO: Yeah, it's okay to get started right now. [no English translation] máhsi.

NWT Environment and Natural Resources Panel Questions and Comments

DEBORAH SIMMONS: So with that, NWT Environment and Natural Resources will be asking questions and making comments.

HEATHER SAYINE-CRAWFORD: Thanks Deb, I hope you can hear me. This is Heather Sayine-Crawford. Thank you to Colville Lake for your presentation. ENR looks forward to continue to working with Colville Lake once the Public Listening has wrapped up. And we hope that we will be able to meet in person soon.

In your submission to the SRRB dated December 2nd, 2021, one of the objectives listed was to obtain densities of wolves --

DEBORAH SIMMONS: Sorry, we're having. We need a little interpreting

13:08:24 break. Fort Good Hope needs to be able to hear the interpreter. Do you want
13:08:37 to do a little test, Sarah? Can Fort Good Hope speak up or -- okay, now they
13:08:51 hear for the interpreting. Good.

13:08:56 HEATHER SAYINE-CRAWFORD: Okay, so in Colville Lake's submission to the
13:08:59 SRRB on December 2nd, 2021, one of the objectives listed was to obtain I
13:09:07 believe densities of wolves, bears, moose, and muskox on Dèl̄n̄ę Got̄̄n̄ę
13:09:14 traditional territory. Within that objective, it was listed that ethical
13:09:20 requirements for monitoring would be listed or described and ethical
13:09:28 management techniques would be outlined. ENR would like to note if Colville
13:09:28 Lake has done any more work on this objective, specifically outlining those
13:09:40 ethical requirements or management techniques.

13:09:52 DAVID CODZI: I think it's one of the questions we asked at the
13:09:55 hearing in Dèl̄n̄ę. We asked the same question, if there was any other -- I
13:10:01 remember if it was in 2014, 2016 one of those dates, that we asked if there
13:10:07 was -- like, every meeting that we're having we're asking for those sort of
13:10:12 things rather than the invasive monitoring that the GNWT does. There's other
13:10:19 techniques out there, but. Like, right now, us, we're going out and watching
13:10:23 and seeing what's going on. We're not flying over there with a helicopter.
13:10:28 We're not tagging anything, we're not collaring anything. We know where
13:10:33 they are. There's also a lot of -- there's wolves. There's muskox. There's lots
13:10:40 of muskox. There's caribou over there but we didn't can count them. But I
13:10:46 know it's a question that we asked the GNWT since we're always -- one of
13:10:53 the -- one of the motions passed by the SRRB was to start studying
13:10:59 non-invasive or have that go, trying to do away with the caribou collaring, find
13:11:08 other things to do besides that. I know it's out there.

13:11:17 DEBORAH SIMMONS: Thank you, David. Sorry, I'll note who just spoke
13:11:22 in the text but does ENR have any other questions or comments.

13:11:28 DAVID CODZI: I still have -- I'm still.

13:11:30 DEBORAH SIMMONS: Oh, go ahead, David, sorry.

13:11:34 DAVID CODZI: It was mentioned in our 2007 hearing in Fort Good

13:11:39 Hope to stop doing caribou collaring. That's almost what 10, 12, that's quite

13:11:48 a -- that's about 15 years that statement's been out there. What have you

13:11:55 done to find other ways to do if, if there's any?

13:12:07 DEBORAH SIMMONS: Thank you. ENR, any additional questions or

13:12:12 comments?

13:12:17 HEATHER SAYINE-CRAWFORD: Nothing additional. Thank you.

13:12:19 **Tłıchq Government Questions and Comments**

13:12:20 DEBORAH SIMMONS: Okay, thank you. So now we'll move to other

13:12:22 parties. Tłıchq Government, any comments or questions?

13:12:38 STEPHANIE BEHRENS: Hi, it's Stephanie Behrens with the Tłıchq

13:12:40 Government. We don't have any questions or comment. We just would like

13:12:45 to thank Colville Lake for their presentation this morning. Máhsi cho.

13:12:51 **Lucy Jackson Questions and Comments**

13:12:51 DEBORAH SIMMONS: Thank you, Tłıchq Government. We have two

13:12:54 other individuals who are registered as parties. That's Lucy Jackson and

13:13:00 Anne Marie Jackson. Sorry, starting with Lucy I guess because she's the

13:13:07 Elder. Lucy, any comment or questions?

13:13:28 Okay, I hear a text from a text or I see a text from Fort Good Hope

13:13:31 that Lucy does have a comment, or question. So go ahead, Lucy.

13:13:40 LUCY JACKSON: Hello, can you hear me?

13:13:43 DEBORAH SIMMONS: Yes, but you're not very close to the mike. If it's

13:13:47 possible for you to get closer to the microphone, that would be way better for

13:13:51 Dora who's working to interpret for you.

13:13:56 LUCY JACKSON: Can you hear me now? Hello? Hello, hello.

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DEBORAH SIMMONS: How are you doing, Dora, is that okay? Okay.

LUCY JACKSON: Okay. I'm Lucy Jackson from the K'áhsho Got'įnę community, and I'm an Indigenous person as well. So I'd like to thank the Chair person for -- thank her for being allowed as Indigenous peoples to speak and to the community of and the peoples of Dèlįnę for opening up this session for the caribou and as well thank you to Colville Lake, awesome.

I'd like to question some areas in the procedural guidance on the revised draft of the Hįdo Gogha Sęnęgots'įńá. So in that respect, I would like to start that, and.

The Indigenous country and lands have always and continue to be a very sensitive areas in our country. But it has been too destructive in the past. These are pristine lands and waters et cetera. Indigenous peoples were -- are never part of -- are not responsible for the heavy cladded destructions to our country, severe contaminations, collusions, ozone, greenhouse, et cetera, et cetera. We all know as Indigenous peoples we had heavy, heavy developments on our lands throughout the north. So it is today that I speak to the protection of the caribou, the significance of this tich'adii. My report is not based on any complaints but grieving the Indigenous situation and the caribou situation as it's still stable. That's a question.

I'd like to speak to the paper on the procedural guidance and revised draft to the communities in general.

On page 3, the Covid situation, on the introduction, wildlife co-management, the first introduction to that end. One, two, three, four, five, six, seven paragraphs, planning is a process that results in a document called a plan. That's another question I have on that. And that's the principle of hidó -- there are -- the SRRB's policies is guided by three interdependent principles that inform community-led plans in the Sahtú Region. As well on

13:17:53 page 7, the review by co-management partners and public stakeholders,
13:18:01 number 4, HGS final modifications. And the approval, the Sahtú lands claims
13:18:12 and recognizing the central importance of wildlife to Sahtú Dene and Métis,
13:18:19 the RRB's decisions are subject to the minister's approval. There are -- the
13:18:27 SRRB is limited to decisions within its authority. And the sixth paragraph,
13:18:39 exercise of discretion demonstrates the reasons as supported by facts.
13:18:45 Number 8, comments from other co-managements. These are issues that I
13:18:53 have. And Appendix A, again on page 9, the top one, consider other
13:19:03 co-management partners' feedback to SRRB. These are -- you know, when a
13:19:13 committee person sit in these sessions, you begin to wonder why, what is this
13:19:20 all about, is it important? But then as you sit, you realize the importance of
13:19:25 how important these sessions are. It became very important for me when I
13:19:37 started reading the paper and underlined the importance of how important.
13:19:47 And I did mention already too I'm not too sure, of the sense of the pristine
13:19:56 lands and the words jump out at me from these papers. Mineral exploration is
13:20:03 one issue, starvation; just looking at the papers. And this is --

13:20:10 DEBORAH SIMMONS: Sorry, just one second. We're having just a pause
13:20:14 in the interpreting for Sahtú Dene, that Tulít'a was having a hard time hearing.
13:20:23 Can you maybe do another test, Dora? Okay, they can hear now. Okay. Go
13:20:33 ahead.

13:20:35 LUCY JACKSON: Thank you. Thank you. So these are issues that
13:20:40 really sparked an interest in me for the -- to present here, is the starvation,
13:20:49 mineral exploration, and other issues, insurance, insurance of documentation
13:20:57 that I've been reading on these papers. So I would like to touch base on
13:21:05 these. It's on the procedure guidance, and that's to Colville Lake and other
13:21:11 communities, Indigenous communities. And I like to speak to chapter. To
13:21:22 chapters.

13:21:23 Indigenous peoples are not and could not be mastered by chapters,
13:21:28 which is not our life, with a heading and the subsections to use by
13:21:35 non-Indigenous peoples. It's a court docket to punish or is a punitive system.
13:21:44 That's something that I question you on all these. And this is a
13:21:50 co-management file. This caribou document, I'm assuming. It's under a
13:22:01 co-management file. I do not approve of this.

13:22:07 Other Indigenous documents, like the land use plan, is pure
13:22:12 Indigenous. It's their recording what they know of our country. These are
13:22:20 precious metals and land organisms that is all in those documents. These
13:22:32 are Indigenous files. Terminology as in modify. Why? Is it to lose Indigenous
13:22:39 authority or do away with Indigenous authority? Reconciliation is absolutely
13:22:45 no for me. This is another mechanism or methodology to manage Indigenous
13:22:57 peoples. And the agenda, as I see it and I've read documents on these
13:23:02 mineral explorations, these are so sensitive environments and this is what
13:23:15 [indiscernible] used a lot. And then use land claims as a public system, public
13:23:27 document. Indigenous should not be considered -- Indigenous people should
13:23:32 not be considered a minority group. No, it cannot. And that document is an
13:23:43 agenda for exploration, excavation, resources, nonrenewable and renewable
13:23:53 resources. And my subject is going to be very short, because I'm not really
13:23:58 prepared in so many ways.

13:24:01 All these issues that a few people who are sitting on tables across
13:24:06 the Sahtú. Where is the public? Where is the younger generation that
13:24:11 understand English? Some of them are well educated. So it has to go
13:24:17 independent for Indigenous nations so that they can listen to all these
13:24:24 technical or technology administration levels that is going to happen to that
13:24:34 future generation.

13:24:37 You know the Elders are so generous as Indigenous peoples, that's

13:24:43 how we are. We're so generous that you want non-Indigenous people who
13:24:49 what, government want, churches want something, they give, they give what
13:24:57 they know. Their experience, their land use. Their pristine country. Never
13:25:06 realizing that there's going to be no return. They have no returns back to
13:25:11 them just for a little -- just a few little dollars. That's the benefit they get.
13:25:22 While we make non-Indigenous peoples wealthy. We allow them to build
13:25:29 their own institutions. Their health institutions, their justice on and on.
13:25:40 Indigenous social structure is obsoleted. We have to revise that. We have to
13:25:48 work hard to revise Indigenous social structure. While --

13:25:54 DEBORAH SIMMONS: Máhsi for -- Lucy, just so you're aware, it's -- ten
13:26:00 minutes has passed. Do you want to make one last comment?

13:26:09 LUCY JACKSON: We're gonna have to look to the young peoples,
13:26:10 the Indigenous young peoples in the Sahtú, get your education, get your
13:26:14 academic education. You are wonderful and gifted peoples. You come from
13:26:21 those kinds of peoples so don't forget who you are. Get educated. Very
13:26:26 important for you to know what your generation will go through. Because
13:26:32 under the Sahtú land use -- or land claims, our land has been scurried
13:26:43 through and through, place by place, so every space is well covered. So you
13:26:47 have to know what your country is all about and be able to stand up. We're
13:26:52 not going to be here forever. But I know you are gifted and very smart.
13:26:59 Thank you very much and máhsi Sahtú Got'jñę. [no English translation].

13:27:04 **Anne Marie Jackson Questions and Comments**

13:27:04 DEBORAH SIMMONS: Thank you, Lucy. And now Anne Marie Jackson
13:27:09 has a question or comment.

13:27:13 ANNE MARIE JACKSON: Hi, this is a comment to Colville Lake. In -- in your
13:27:20 Dehlá Got'jñę caribou plan, under 1.3 how to revitalize Dehlá Got'jñę caribou,
13:27:34 under number 2 it says develop appropriate legislation to implement Dehlá

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Got'jñę traditional practices related to harvesting. This has been initiated through the proposed draft legislation Dehlá Got'jñę ancient caribou law.

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My question is, has there been any changes to this drafted

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legislation that was put out in 2019?

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Colville Lake Response to Questions and Comments

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DEBORAH SIMMONS: Máhsi, Anne Marie. Colville Lake, you are able to

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respond to all the comments and Anne Marie's questions now. So go ahead.

13:28:26

DAVID CODZI: When we had the hearing in --

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DEBORAH SIMMONS: You're very quiet right now. Is it possible for you,

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David, to get a bit closer to the mike.

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DAVID CODZI: Yeah, I'm right here. Just wait. I'm going to see if

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I could try to put the volume up. Okay, test switch one, no. Hi, I'll just go talk.

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I think it's not on this end. It's probably the internet somewhere.

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In 2019, we had the hearing, and then we -- like, the Dehlá put their

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plan in but it was changed by the minister. So the full scope of it, we -- we're

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still in court for. When we haven't changed it, it's what we live with. It's our

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rules and how we respect and our responsibilities to our area and the animals

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in it. We won't change that. That's good enough?

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Sahtú Renewable Resources Board Questions and Comments

13:29:49

DEBORAH SIMMONS: Máhsi. Are there any other final comment that

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Colville wants to make? Or oh, sorry, SRRB has questions. My apologies.

13:30:05

Very important. So, go ahead, SRRB board members.

13:30:18

SAMUEL HACHÉ: Yeah, first off, thanks a lot, David, thanks a lot,

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Elders and Chief, so thanks again for the presentation. So I will be brief. I'll

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pretty much ask a bit of the similar question that I asked Dëlñę yesterday

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about the status of caribou. So, again, if we recall in Colville Lake, the first

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Public Listening, there was a lot of information shared on the status of

13:30:45 caribou. And at every listening session will be kind of re -- asking the same
13:30:52 question about whether -- whether there's any new evidence that would point
13:30:58 to change in Colville Lake's perspective as it relates to status of caribou. So I
13:31:05 guess my question is there new information coming from Colville Lake as it
13:31:10 relates to caribou based on what we heard in Colville Lake? Thanks.

13:31:27 CHIEF WILBERT KOCHON: It's Chief Kochon. Caribou, the last three years
13:31:32 since Covid started, has really changed. Where it come from barren-land, the
13:31:41 first 2019 I think, it was further north right by the barrenland. And last year,
13:31:47 same thing, and this year a little bit closer. And I don't know what it is, but
13:31:55 that's -- kind of mind-boggling how it works and we can't read what it does but
13:32:03 some of the good hunters are still out there and still shooting caribou the
13:32:08 same way, and the caribou are really healthy too. So we're not complaining
13:32:12 and the wolves are doing what they do and not really bothering the once that
13:32:20 are sick. They're doing their own job. So I don't want to say if there's
13:32:25 anything different, we don't really see difference, just that migration has really
13:32:31 changed but just sticking closer to the barrenland. And I notice closer to the
13:32:37 barrenland, usually get those big drifts really hard. It's not that anymore and
13:32:43 so maybe that's the difference, I dunno. That's the only difference I see. And
13:32:48 when you're getting close to the barrenland there's less snow, and there's
13:32:50 more snow in the trees. Maybe that's what's making a difference; I'm not
13:32:55 sure. Because easier to dig closer to food. Maybe that's what I see as a
13:33:02 hunter, and when I -- and the reason I know is when you travel and walk up to
13:33:09 caribou, you kind of notice right away the depth of the snow. And I think that's
13:33:15 really have to look at. And I don't want to tell you all my secrets, how I hunt
13:33:22 and that, and so that's all you're gonna get. Máhsi.

13:33:32 SAMUEL HACHÉ: Thank you.

13:33:33 DEBORAH SIMMONS: Okay, Faye, go ahead.

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FAYE D'EON-EGGERTSON: Hi, good afternoon. Thank you for your presentation. So we understand that predators and competitors are not Colville Lake's largest concern when it comes to caribou, but since it's still an important issue, we were wondering if Colville could speak a little bit as to what they've been seeing on the land in regards to predators and competitors, so for example wolves, moose, muskox, et cetera, and whether it's been changing and if they have any concerns about these animals?

RICHARD KOCHON: You know that on the caribou, you know that we almost every year get -- we've been going on the land and we know how the caribou, they -- they -- they like work around where they stay, like that. Couple years ago, there was, before that, that winter road came, they used to be caribou up that way towards Good Hope, and when they -- when they cut that winter road through and then they were still crossing the road but there were some young people that we told them not to shoot caribou on the road. But some of them, they kept shooting caribou on the side of the road and -- and when they -- it's like they never give them a chance to where they want to go and the caribou, they know where -- they know where it's good feeding area. They know way better than us. There's some burnt area that -- that big places of burn and few years later just good food for all of the caribou and moose. And that -- that time we have to really watch our -- take care of our caribou. We got to start continue that keep on hunting with -- with snowshoe like that. That is a really good way of hunting. You know, it's quiet, and it doesn't -- you don't -- you don't chase the caribou with a skidoo like that. In the way back, it's some of us still continue that, when you walk after them, you get right into it and just -- you just take one or two like that, that one that's good caribou. That's good keep continue on that, and we would like the caribou to -- to -- I don't think we -- if we put a ban like that on it I don't think

13:37:14 that will work, and, or really put tags on it. When you start doing that, it's
13:37:22 gonna be a whole lot of bunch of people going there and -- and then, they
13:37:33 shoot lot of caribou. Even they put a ban on it, and -- and, you know, we gotta
13:37:40 take care of that, those caribou. Sometime I think they, sometime they --
13:37:46 maybe they just look for the fat one but, no, my -- one year I just got one
13:37:55 caribou. Even there's no fat on it, boy. All summer it was good. Boil it and
13:38:02 the broth is really good. Those caribou, they walk around all their life. A little
13:38:10 bit of hard meat, but oh it's ever good. And, you know, we'd like to continue
13:38:18 that, what our ancestors have. Sometime they think there's caribou, no
13:38:27 caribou some years, but only one person like that that shoots caribou around
13:38:34 those days. Today it's like that. I just -- they said there's hardly no caribou.
13:38:42 But until you go out where you never been before, and holy, sometime you
13:38:47 just run into -- run into a big -- big herd. I did that couple of times. I did that a
13:38:58 couple times, said there's no caribou but I just went way down and one lake
13:39:02 was just full of caribou, just -- and I was -- I was wondering where the game --
13:39:10 where those people are saying there's caribou going down. Still lots of
13:39:16 caribou there. And when they go on the -- inland in bushes, you don't hardly
13:39:23 see them. And we would like to -- we would like keep it open for young
13:39:33 people in the future. That's our way of life that we -- if we're hungry, we just
13:39:48 go out and maybe we go hunting. But way back I remember some days you
13:39:55 used to walk for 20 hours and never watch it up. Sometimes it's like that. And
13:40:02 today, they use skidoo like that. And sometimes you can't get the caribou and
13:40:12 there's lot of stories way back in our -- our age, our ancestors that a lot of
13:40:23 people that some of them they starve. It's like that. These caribou, we
13:40:34 mustn't talk about it too much and that's what our elders taught us. It's like
13:40:40 one of the Elders was saying is very right. You know, when we talk about it, it
13:40:50 knows. And then not too long ago, there's the one person that kind of hit the

13:40:59 caribou with the stick. It was -- and already that one happened to one caribou
13:41:08 but the rest of all that how much ever big herd around here, they knew. How
13:41:17 did they know? That's a powerful, powerful caribou. They know that got lots
13:41:25 of power. And I don't think we -- I don't think us human being will take care of
13:41:32 it. That's how it -- that's how it God made it. And that's how it -- we can't -- it
13:41:43 can't -- we can't make it gone. We can't do nothing to the spirit in it. That's
13:41:53 what our grandfathers said, too, it really knew itself when we shoot one
13:41:59 caribou. It's walking among the caribou again. It really knew it. So that's -- I
13:42:09 just said little bit like that. And maybe that -- don't want to talk about it too
13:42:15 much. There's lots of confidential, you know, we don't want to talk about it too
13:42:21 much. So I hope you, ENR and the biologists work good with us. And we
13:42:32 work together, that's good. It seems like the territorial government, they have
13:42:37 all the money and all got lots of money for their workers, and if they work good
13:42:43 with us and it would be good. And us, we don't -- in our community, the
13:42:50 government doesn't give us that much money. Hardly nothing to work with,
13:42:55 but I hope we start working good together. Us, all our life, we go hunting for
13:43:03 caribou, and nobody -- sometimes we share it with other peoples, but that's
13:43:10 how we want to continue to do that too. Some of our Elders are getting old,
13:43:17 and we have to sharing. We continue that sharing, you know, that caribou is,
13:43:27 it's a really powerful animal. That's what all the Elders had said. So we have
13:43:33 to respect it, eh. And we have to thank God for that. We have to -- he made
13:43:45 it for somebody that was hungry, eh. Maybe some white people figured they
13:43:51 don't got a job they could go hunting maybe,, they would be happy if they got
13:43:56 one caribou, eh. Yeah, so I just wanted to add that on. And I'm really
13:44:03 thankful that David and Wilbert, they working on it. And I hope the SRRB will
13:44:11 come out as a good all good working relationship with all, everybody, and
13:44:18 GNWT and federal government, all that. Okay, thank you.

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DAVID CODZI: I got some other things to add. I think over the -- I don't know, over the -- since I've been a -- you know, after I've become an adult and, you know, I observed all the things that are going on around me, you know, we could say on the economic side trapping and all those sort of things are going down. That market is going down. There's not that not much people doing. But also we could say about climate is happening well. Things are getting warmer so you have more species coming around the area, there's more moose. There's more muskox out there. Obviously the wolves have more things to eat. They take care of balance as well. It's not just only caribou that's not on the menu all the time. Muskox are -- they don't migrate. They stay around one area. And that's how -- the way the things go. It's not just one thing. There's a whole bunch of different things. And because these things are just coming around again, they have to learn how to be out there, how to survive. Same with us. We still have to learn as well. But we live with it. Can't control it. You know, we can only control what we're doing, and we're doing it.

We have a space out there, and we occupy it. We're part of the natural environment.

CHIEF WILBERT KOCHON: One thing you say about predators, they don't do a slaughter in the calving area. Never see that. That one Elder was speaking and it's very true, you don't see wolves killing all the calves out there, because they're gonna need it for their puppies, so. That's one thing that ENR is always on the calving ground and that's very sacred place and not very respectful of you to go on that land. We don't even go on there. I've never stepped foot on there no matter how badly I want to see it. I've never stepped foot on there, maybe outside of it. I really want to go walking out there, in the calving ground, we kind of snuck around it and we felt that, that was a sacred

13:47:01 ground and we couldn't step on it. It's almost you have to get a permission to
13:47:06 be on there, and -- but that's the kind of stories we have, and you could see
13:47:13 all the ancestors, all their markings on the land. Amazing that it's still there.
13:47:23 They have hunted the caribou differently than us. They used spears and they
13:47:29 only killed what they needed and what they needed for their teepees. And,
13:47:37 yeah, you still see their teepees standing out there in the barrenland from the
13:47:42 early 1900s maybe. I don't know how long those sticks been standing there.
13:47:50 And the reason why it's standing there so long is because it's so strong the
13:47:52 way they build it. And that's where they hunted from and when you travelled
13:47:58 the land sometimes, the presence is very powerful. You feel that, and then
13:48:08 maybe I'll listen to you. Work with us and continue working towards where
13:48:15 we're want to get, not head to head, not saying that we're wrong, not saying
13:48:21 that we need to cover more people. I think you can put all the people
13:48:26 together and start working together as Dene. And really follow our traditions
13:48:33 and it's powerful. When I go out there, animals they know you. As I don't
13:48:44 think animals really know you. Or some of us. Some of the animals are real.
13:48:51 They're just hanging around you. And you shoot caribou. And that means
13:48:54 something, and means something to me that I'm doing something okay. And
13:49:00 shooting caribou for people not myself but usually others, and. But when
13:49:08 you're talk about predators, they're all doing their job. Like David said, there's
13:49:16 more woodland here than ever. Every year, we supposed to see them every
13:49:22 day in the summer. And a lot of moose. And I never see that. Long time ago
13:49:30 when Richard and I were younger we used to go a long ways for moose. Now
13:49:34 we don't have to. And t̓dz̓i, maybe you get one in a year, one caribou in a
13:49:41 year. But now, I'm not that far you can see it's a lot more, and they're way
13:49:48 down, even where George was trapping. He said he seen a whole bunch of
13:49:56 t̓dz̓i out there. I never heard of that before. And when you hear trappers talk

13:50:02 bad, you kinda keep all that information. That's why we like our trappers be
13:50:07 out there, continue to use the land. The land can nourish them. And that's
13:50:13 what we listen to. We're not listening to choppers or anything. We're just by
13:50:18 somebody that's out there on the land and how they survive on it. So that's all
13:50:23 I want to say. Máhsi.

13:50:25 DEBORAH SIMMONS: Thank you, Colville Lake.

13:50:29 CHIEF WILBERT KOCHON: I hope that answered your question.

13:50:31 DEBORAH SIMMONS: Yeah, so. Yeah, Samuel, thank you for the
13:50:35 response. Just one more opportunity for Colville to maybe speak to the Hıdo
13:50:49 Gogha Sėnégots'ıǰá, or Plan for the Future, policy and guide that was shared
13:50:53 by the SRRB. I know that that was something that Lucy was interested in
13:50:58 Colville's thoughts on. And it's also of interest to the SRRB. So if you'd like to
13:51:07 speak to that policy and guide that was shared on April 14th or any questions
13:51:16 that you have for the SRRB about the guide.

13:51:30 DAVID CODZI: One of the greatest things that I think, right now
13:51:32 we're still in court, and it's kind of not really too sure which way we're going,
13:51:41 but it's something that we need to do and we could settle the answer before
13:51:46 we go forward. We know what we have been told and what our cultural you
13:51:52 responsibilities, our responsibilities as people that live here. But always been
13:51:59 there. We know what they are. And obviously we're going to transmit them to
13:52:05 our children. I think, and you know everybody here, will get to work together
13:52:12 on that, not be overshadowed by a government that think they have more
13:52:17 control over things but the people that have always lived here. There's even
13:52:22 before these organizations existed was a way to live. Hopefully that answers
13:52:31 your question. I can't just go right over all the little pieces of it.

13:52:31 UNIDENTIFIED SPEAKER: [no English translation]

13:52:47 CHIEF WILBERT KOCHON: A lot of times, like he said, it's in our DNA and

13:52:49 we're born with it and we continue how, like the animal, we're part of the land
13:52:57 and that's how we grow. We have to live with the changes. Like, climate
13:53:05 change. We have to adapt. We never plan so far ahead. When you say
13:53:13 you're going to plan ahead. But there's still changes to it. Your road is not
13:53:20 gonna be just straight. It's going to be really crooked, lots of obstacles. Dene
13:53:32 live, the land, the water, animal. And it's pretty simple. If you trying to plan
13:53:40 too far ahead, it's gonna change a lot. Colville's changed a lot. We can see
13:53:47 the map. We can see the map back and we've been changing even though
13:53:53 we think we aren't, but we are changing a lot. But we still live off the land and
13:54:00 still culturally pretty strong and some of us fortunately to have our language
13:54:05 and language makes us strong. It seems like we can't teach our kids, and I'm
13:54:11 trying to teach my grandchildren now, so. And they speak a little bit and
13:54:17 understand really well. I'm surprised that they understand really well. They
13:54:23 don't speak it so small, so I'm gonna to keep talking to them. And even
13:54:29 George talked to his kids. And tell them ᵗabá a big word for a small child.
13:54:38 They look up to their ᵗabá, their ᵗabá's gonna teach them for everything. And
13:54:43 when you're talking about Tłch'ádı hé Gots'edı, it's kind of hard to -- really
13:54:53 hard
13:55:02 to talk about, predicting the future. But when you look at how the animals live
13:55:04 they tell you a story and how some of the animals are not around and some
13:55:13 are so much and you listen to your Elders and the stories in the past. They
13:55:20 kind of guide you a little bit so far, but we ourselves have to clear our own
13:55:32 path too. And that's what we're doing. And that's as far as I can go. So far
13:55:36 people that are still out there and are teaching their kids, and that's the way
13:55:43 we gonna be stronger. If we don't do that, they're not going to learn at least
13:55:49 what we did out there, how to hunt and where to say -- on our land our Elders
13:55:55 taught us so well, how we're to fish and we're not to go on certain land. And
it's engraved in us. Just that story, like, my son, I showed him once when he

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was 12 years old --

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DEBORAH SIMMONS: Can Fort Good Hope mute yourself? Thanks.

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Yes.

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CHIEF WILBERT KOCHON: Just showing my son once, he was 12 years old,

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he learned and then after he went on his own and that's it. He already knew

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all the stuff. Some stuff I didn't show him but he knows it already. It's

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engraved in his blood. Amazing to see. I just wanted to share that. Máhsi.

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DEBORAH SIMMONS: Thank you, Colville Lake. That concludes the

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Sahtú Renewable Resources Board's questions. And I think we need a bit of

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a break. The interpreters are nodding that they could use a break, and that

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gives a chance for Norman Wells to get ready for their presentation. So really

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appreciate people who have been committed to hearing through the

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comments and questions on Colville Lake's presentation and to look forward

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to Norman Wells speaking after a ten minute break because we realized

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that's about the minimum time needed for breaks. So Catarina will put the

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clock on. And -- and enjoy your snacks. I hope you have some where you

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are.

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[Adjournment]

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DEBORAH SIMMONS: Okay, we're ready to start again. Máhsi to

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everyone. Well, I don't think we need to be on the video because Norman

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Wells is on next. Are you ready to go, Lisa and team?

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LISA McDONALD: Yeah, I have --

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DEBORAH SIMMONS: You have a half an hour to present followed by

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comment and questions from the parties. Máhsi.

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LISA McDONALD: Okay, I'm just going to keep my camera off.

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Update last week and it's bouncing back really bad with the --

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DEBORAH SIMMONS: Lisa, we see you on the screen. Are you able to

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turn on your video or do you feel like the internet's not good enough?

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LISA McDONALD: No, it bounces back a really bad sounds. It's

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been doing that since I updated it. So I'm just going to leave my video off.

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DEBORAH SIMMONS: But we can't hear you.

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LISA McDONALD: Can you hear me now?

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DEBORAH SIMMONS: Oh, yes.

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LISA McDONALD: I'm just gonna keep my video off, Deb. It's really

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bad feedback when I had it on in morning.

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DEBORAH SIMMONS: Okay. Interpreters, you're good? Everybody can

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hear all the languages? If so, then proceed, Lisa.

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Presentation by Norman Wells Panel

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LISA McDONALD: Okay, good afternoon, everyone. Lisa McDonald

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here. I'm the lead for the Norman Wells, I guess, caribou conservation plan,

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with the technical team. I work closely with my son Jaryd McDonald and my

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niece Jasmine Plummer.

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I'm just going to start with our proposed plan components. We

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submitted two plan components for consideration to the SRRB, and namely

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they are living with predators and competitors. We have started working on

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our harvest regulation plan, but that is still in the works, so ...

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We're trying to -- the plan and work that was already done through

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the Níó Nę P'ęńę planning process was by addressing key hot topics in

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mountain caribou conservation. For predators and competitors, the plan

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components are also relevant for t̄odz̄i conservation.

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Next the thing is in regards to mountain caribou and t̄odz̄i general

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comments on the status.

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There was a couple of remarks at a meeting we had, and I just

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highlighted them. Because of the pandemic, people are travelling more on

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the land instead of travelling outside the region which means we have more eyes and ears on the land. It's a silver lining with the pandemic that wildlife are given a break. The environment is changing, and wildlife distribution is changing. We're seeing more and more moose; however, we've seen an increase of moose infected with ticks, also known as ghost moose, which in turn affects the hide, and depending upon the infection of ticks, the hide may not be salvageable for use. So with the supposed decline of caribou and the tick-infested moose hides, this plays a huge role in our Aboriginal people not being able to practise our traditional teaching of tanning hides and sewing practices, et cetera.

Another note, climate change is here. We as Indigenous people need to proactively plan for a healthy future for the land, water, wildlife, and people. It is much more efficient and cost effective to responsibly conserve our land now than it is to restore the land in the future. The relationship we have with caribou are place-based, meaning communities are traditionally responsible for stewardship in their established harvest areas. We are responsible for the overall health of caribou and other wildlife and also the health and protection of the land keeping, honouring, and renewing the importance of our harvest traditions for future generations.

There are many threats to the future of caribou and wildlife in general, such as the changing environment from climate change, wildfires, changing weather, introduction of new invasive species, et cetera; poor hunting practices, harvesting of mega bulls, taking too many cows, overharvesting of caribou and other wildlife, no awareness and respect for Dene - Métis hunting laws. There's been increased motorized access, noise and disturbance at some traditional hunting areas, lack of implementation in regards to overlap issues. There's a lack of capacity that we face. Again,

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that's for implementation purposes and people not utilizing the land as much anymore, and lastly; contaminants, such as the Canol Trail, barrels of fuel, asbestos, wire.

There are two plans that we had started working on and one which the Norman Wells Renewable Resource Council has decided to expand upon, and that's the importance for protected land and conservation initiatives that come out of the Níó Nę P'ęńę Plan, Trails of the Mountain Caribou, and also there's some conservation issues that we are currently working on within that region.

Next is talking about the mountain caribou status, and these are general comments we got back. There was less outfitter activity in the mountains due to the pandemic so there's been less disturbance and harvesting in the mountains. Fewer people were going to Mile 222 area because they couldn't travel through the Yukon so they do a more expensive fly-in hunt and fewer people were comfortable travelling in the Northwest Territories. We're not seeing many caribou tracks on the Keele River, not like there used to be. People weren't getting much caribou, but there is a lot of moose. Mountain caribou are listed as "special concern" which means they may become threatened or endangered in the NWT because of a combination of biological characteristics and identified threats under the Species at Risk Act and may become threatened if their habitat is not managed properly. Critical habitat is threatened by factors such as climate change. For example, the ice patches in the Mackenzie and Selwyn Range used to cool down the caribou in the summer months, and it is also an escape from insects.

Other threats include harvesting, recreation activities, resource development, and disrespectful harvesting behaviour. Warmer weather can

14:16:07 increase parasites that can affect the behaviour, condition, and productivity of
14:16:12 the caribou. Example, lung worm. Their range used to be limited by the
14:16:21 climate but longer summers and shorter winters have seen the disease move
14:16:21 north, and that is a direct cause of climate change. Also with the warmer
14:16:31 climate, some areas may experience an earlier green up, which in -- I guess
14:16:34 for betterment, provides food for caribou during their calving time, and that is
14:16:39 critical for their growth.

14:16:40 We have part of the mountain caribou range in the Northwest
14:16:45 Territories is protected with Nahanni and the Nǎats'ǎhch'oh National Park
14:16:50 Reserves. And again, there's a shared vision for healthy caribou and people
14:16:56 in regards to the trails of the mountain caribou management plan, Nío Nę
14:17:03 P'ęnę Plan.

14:17:11 As for tǔdzi, we can't say there have been changes. We have
14:17:11 noticed there seems to be a lot of tǔdzi, more than usual. This might be
14:17:17 because there's less disturbance than usual, less industrial activity. Up until
14:17:21 20 years ago, it would be a big deal if someone took -- were to harvest tǔdzi.
14:17:26 It was a lot rarer. The tǔdzi are listed as threatened also and are likely to
14:17:32 become endangered if nothing is done to reverse the factors leading to its --
14:17:37 or up to its extinction.

14:17:39 They live in small groups, and they prefer to stay in the forest year
14:17:44 round. They do not migrate. Todzi female space out for calving to reduce
14:17:52 risk of predation and need large areas of intact habitats for these critical
14:17:59 periods; however, the main source of habitat disturbance is wildfires,
14:18:04 predation, and land use activities. There are many knowledge gaps in
14:18:08 understanding the specific relationship between tǔdzi abundance habitat
14:18:15 distribution and predation; however, careful management of habitat
14:18:18 disturbance is critical in maintaining a healthy and sustainable population for

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future generations.

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Myself, Jasmine Plummer, and Jaryd McDonald work as a technical team to review existing materials, participate in regional workshops, and prepare draft materials. We do have legal counsel that has been helping us towards our CCP, and I'll be happy when we could actually see the plan in place and actually see it working.

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With community engagement, we plan to hold workshops and meetings either in person or via Zoom, in Norman Wells, for the NWRRC members youth, to gather information and to have a better understanding of the conservation process in regards to caribou stewardship conservation issues and the community conservation planning processes.

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Other engagement ideas will be through the local radio station in advertising information pamphlets, social media, and posters. Engagement information will be in simple terms and plain language. This information that we are gathering will also be shared with all community members for a better understanding of the big picture, and we will be sharing it with our land corporation, the Norman Wells Land Corporation, furthermore with the Tulít'a District Land Corporation as they are responsible for ownership and management of private lands.

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I don't think that -- I shouldn't say "I don't think". I believe that the RRCs I think would have more clout I guess you could say if we had the backing of our bigger mother groups in our region. You don't see a lot of that involvement and stuff, but I think that's very important that in order for us to move ahead and make decisions and that, we need all the support that we can get.

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So visions and goals, the Níó Nę P'ęné Plan includes a two-part vision that the Renewable Resource Council considers to be relevant for both

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mountain caribou and t̓ɔdzi. We will continue to peacefully coexist in an ecologically diverse and healthy mountain landscape as they have for thousands of years. All of us are travelling, harvesting, sharing, and gathering throughout the territory. We're keeping our language, our ways of life, and our laws and respect for them strong.

Next, what changes are happening with respect to caribou relationships with díga. Some feedback that we got was wolf numbers have noticeably increased along with pack sizes. There is a really large, noticeably a pronounced amount of wolves around our traditional hunting areas. For an example, Three Day Lake. Díga do did take part in herding caribou and wean out the sick, old, and injured. And there's an increase in more people hunting. Example, Mile 50 on the Canol Trail. And they come from all over the Sahtú Region. There is an increase in seeing a lot more lone wolves coming into camp areas and the town of Norman Wells as opposed to seeing packs. In the past, we have seen packs in Norman Wells but for the last couple years, it's only been loners that have been noticeable. Wolves seen in the foothills, tracks following moose but not as noticeable in the valleys where there were more caribou.

When I flew out last year in March, it was amazing between the different valleys, mountain and Carcajou and that. From the tracks that were on the ground, you couldn't see one piece of intact snow that was not touched. Every time we turned a corner, I thought, you know, we're going to see, like, thousands of caribou. Notice them, though, they only congregate in smaller herds, so. But it was -- that was when we were doing the caribou scat collection. And that should be interesting when the information comes back in regards to DNA on that.

One of the things I noticed, though, is that as soon as we landed,

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the wolves were calling and that was just in the foothills. We landed quite a few places in the valleys. The caribou would scatter and run when the chopper landed but would eventually come back to where we were. Where they were eating when the chopper shut down, it didn't really seem to have -- they -- too much fear at the time when we were doing our work. They were actually pretty curious.

What's healthy and unhealthy about caribou-díga relationship. Traditional hunters from Norman Wells have to travel a long way to harvest caribou. The cost is high due to the distance so it's only usually done once a year. And again, I'm talking about Mile 50 on the Canol Trail. This is due to the higher possibility of harvesting caribou as this is part of their migration group. It's a natural cycle of life. Díga take the sick, old, and/or injured, not the healthy caribou. It's a natural relationship and a natural cycle that should not be interfered with. I don't believe we have all the proper answers or proper scientific information to make suggestions or implement plans that would try to rectify a situation that we have no business in taking part of. For example, a wolf culling program with huge incentives. There's not enough baseline information to interfere with natural cycles of nature, and that should be left alone.

We feel that it's unfair to target one predatory species like díga. There's so many other factors that come into play that affect wildlife. For example, in the Norman Wells area we have to deal with oil and gas exploration companies, outfitters, the Mackenzie Highway extension, tourism, et cetera. And we know that these do have an effect on the predatory animals, wildlife in general, and effects that disturbs the balance of nature.

We need to respect wildlife and their natural cycles. A good example is the reintroduction of díga into Yellowstone National Park. It is

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amazing how the park came back into a natural balance. That in itself is a testament that nature knows exactly what she is doing. There is a balance to nature, and humans should not interfere with that process. It's just not one species that throws everything off balance; it takes multiple factors and that they're usually led by humans.

We need to talk to our Elders. They have the knowledge and the stories that have been passed down. We are not superior to wildlife; however, a lot of humans tend to think that they are and, by interfering, we only make the situation worse, and that has been proven and proven again. Respect all wildlife and their natural cycles, and their needs support for the re-emergence of Indigenous knowledge and relationship with Indigenous people.

The next component we worked on is a muskox plan. What changes are happening with respect to caribou relationships with muskoxen. We have noticed an increased number in sightings in and around Norman Wells. There's more interactions with humans as opposed to any other wildlife. They are territorial and can be aggressive. We know that they're using cut lines as corridors to travel. People seem to worry more about running into muskox while out doing recreational stuff around Norman Wells, more so than bears or wolves, which we have a lot of them around Norman Wells also. People are starting to harvest them, but they're still not accepted as a staple country food. The meat is leaner and richer compared to other big game such as caribou and moose.

Food seems to be shared more than we thought as muskox eats lichen, willows, sedges, brushes, and grasses. Caribou eat lichen, dried sedges and small shrubs in the winter, and in the summer, they eat the leaves, the willows, sedges, flowering tundra plants, and mushrooms.

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Muskox are not adapted to digging through the heavy snow for food. So winter habitat is generally restricted to areas where the snow is shallow or blown free. Studies have shown that muskox have a low reproductive rate, every two to three years, and depending on other factors, whereas caribou can reproduce every year. Muskox will travel far distances for food and usually stay near a water source. Mountain caribou, we have read, are nonmigratory and do remain in the forested areas migrating -- migrating between the forest and the alpine areas in the Mackenzie Mountains.

It generally seems that when muskox is in the area, the caribou will alter their travel route. Another thing that we found out is muskox and caribou are susceptible to a parasite called a lung worm. It has been detected for several years, but the infection is spreading, and climate change seems to be a factor. They have a harder time to breathe and tire quickly, which in turn makes them easier to be preyed upon by wolves and grizzly bears.

What needs to be done.

We believe more studies need to be done to understand the relationship between both species. Research and document stories from -- and information from our Elders, read books that are written by our Elders in the Sahtú Region. For an exempling, George Blondin has some very useful information in his books. We need to build a community-based biodiversity monitoring program. It needs to be established, supported, and funded on a long-term basis in order to get results that are viable and could be used for future research programs, assisting and collaborating with other regions, government, and nongovernment agencies, et cetera.

We believe traditional knowledge has to be at the forefront in creating a curriculum for a community-based biodiversity monitoring program in all aspects. There needs to be more incentives and encouragement to

14:29:45 promote local involvement from Indigenous and non-Indigenous land users.
14:29:49 They are the eyes and the ears on the land and can contribute valuable
14:29:54 information. Their input is vital, so other involvement from outfitters, lodges,
14:30:02 hunters, pilots, naturalists, et cetera.

14:30:05 Means for gathering data -- non-invasive means of gathering data
14:30:13 for wildlife use, such as cameras and sound recorders that can contribute to
14:30:17 data gathering on a much larger scale.

14:30:21 One of the things that -- issues that was brought up actually that we
14:30:26 kind of thought about yesterday also within the plan is -- and we had not
14:30:32 heard it was about the use of drones and hunting. Quite controversial. Some
14:30:41 Aboriginal people want it and are going as far as saying that it interferes --
14:30:47 that would interfere with our Aboriginal rights. And others feel that it should
14:30:53 not be allowed. If I speak on behalf of my committee members and
14:30:59 Renewable Resource Council, I don't believe they should be used at all. I
14:31:04 guess that would basically be like chartering a helicopter and shooting right
14:31:11 from the chopper. There's no -- it just shouldn't be allowed.

14:31:16 We do have some plan actions. Deb, I don't know if you could put
14:31:21 that -- if that's up or whatever, but it is on the website, and it just discusses
14:31:28 our action plan and timeline in regards to work that needs to be done in
14:31:35 regards to our conservation plan.

14:31:38 DEBORAH SIMMONS: Would you -- you'd like me to share that slide on
14:31:42 the screen for people?

14:31:44 LISA McDONALD: Yeah, and I do believe it's on the website, right?

14:31:49 DEBORAH SIMMONS: Yes, I did share the public registry information. I'll
14:31:54 try and dig it up and share it as you're speaking.

14:31:58 LISA McDONALD: Okay. It's been quite a struggle, I guess you
14:32:05 could say, I'll be honest, for the first round and actually coming into this

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second round being that -- and I always say this, being from Norman Wells, the hub of the Sahtú, that we have many barriers to overcome and many agencies, government, federal, municipal, oil and gas companies, tourism, highways, outfitters is just an enormous amount of things that are going to come into play with our community conservation plan.

I know with all the information that we have researched and looked at and also with the other caribou plans, Colville Lake and Dèl̨n̨ looking at their plans, it can be kind of overwhelming sometimes, and we don't have a huge Aboriginal population in Norman Wells, but I'm really thankful for our younger people really stepping up to the plate and showing interest in what we have to do for our future work. That's very important and the need to carry that on and pass on that information, and will also from them wanting to reach out to Colville Lake and Dèl̨n̨ in your plans and using your language and following your culture and traditions. Like I said, in Norman Wells, we don't have a huge Aboriginal population, but nonetheless, we still practise our cultural and traditional livelihoods, I guess you could say. We do meet some barriers even in Norman Wells, but I believe that with the work that we're doing, things are going to get better.

So and for documenting and sharing, we will be presenting written and oral presentations to the Public Listening Sessions, and in those, we'll be including lessons learned, and we will monitor the information. We'd like to have opportunities to share our story at various networks. And I believe that one of the issues that came up in regards to documenting and sharing that we have noticed, and I don't think we're the only group, is that even in our small region, you know, there's just so much going on, and there's not enough communication between groups, and by that, I mean from the GNWT to the federal to other various government organizations or NGOs and stuff. But

14:35:04 information could be so overwhelming sometimes, and it could almost be --
14:35:10 it's almost a barrier. You know, we're trying to work through these plans, and
14:35:16 it does take a lot of time and a lot of research. But I think that our different
14:35:23 organizations, especially the ones affiliated with our land claim agreement,
14:35:29 need to come to some kind of consensus, you know, in information sharing.
14:35:38 And like Colville Lake said earlier, in regards to, like, our -- our culture and
14:35:44 our traditions, the same goes for us in Norman Wells. We -- we live it. We
14:35:51 breathe it. We're in it. We're a part of it. And we don't own it. But we're
14:35:55 responsible, you know, for trying to be, I guess, better humans in order to
14:36:04 ensure that the future that we leave for our children and grandchildren that
14:36:12 they have as much freedom and access to healthy food and plants, water,
14:36:23 and breathable air. So our region is very strong in our beliefs, and think that's
14:36:29 amazing; however, I do believe that we need each other to really get this
14:36:39 message out there and get people paying attention to what we're trying to
14:36:45 say.

14:36:46 An example I just wanted to bring up was I believe it was Colville
14:36:51 Lake I attended a meeting and a government agency had created -- I can't
14:36:59 remember what they created, but it was for information they were looking for,
14:37:03 and they created this plan, you know, and they had all this stuff in place, and
14:37:08 then, you know, then they went to a community and asked them, well, you
14:37:12 know what, could you guys, like, help us, you know, how would you go about
14:37:17 doing this. This is what we have, you know. And I told them, I said, well, I
14:37:21 think the first thing that the government, federal, whoever, should be going to
14:37:27 the people first, especially in the communities, should be asking for their
14:37:34 participation first and foremost because they're the land users; they know,
14:37:39 and build up from that as opposed to having -- which they've always done,
14:37:47 you know, having, you know, to come in and trying to tell us how to do things.

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We're very, like I said, intelligent people, and we need to -- our idea of conservation and taking care of wildlife and the animals, air, and water is -- I know in our language is not the same as it is in English. So I think our counterparts really, really need to take a serious look at the way things are done. I've went as far as offering my hand to people that I sit in on meetings, you know, that are talking about our land and what we should do and how we should take care of it. And I think it was David or somebody earlier from Colville said that we need -- you know, why -- or Richard, why don't they come. We can show them how we live, what we do, how we harvest, you know. And I think that they would have a better understanding as opposed to sitting in an office somewhere and building a plan and thinking, you know -- and bringing it back to us and basically telling us this is how it's going to go.

Times are changing, and I believe that as Aboriginal people going through this process, there's a reason for everything, and the re-emergence of our self-governing and our traditional and cultural ways are going to be at the forefront, and that I'm very proud of.

DEBORAH SIMMONS: Thank you, Lisa.

LISA McDONALD: I'm just about done, Deb.

DEBORAH SIMMONS: Do you have any last words?

LISA McDONALD: Yeah.

DEBORAH SIMMONS: Yeah, we're at the half hour point now.

LISA McDONALD: Okay. So I was asked to -- we were asked to give comments in regards to the Plans for the Future, the policy and guide. I'll just read it out quickly.

I said this procedural guidance document and documents of this nature can only be broken down to a certain context without the information being misunderstood. A suggestion would be to minimize the terminology

14:39:56 and write it in plain English. The amount of information in this document is
14:40:01 extensive and that can be very overwhelming to someone who is not used to
14:40:01 or who has never written a plan. The meaning of "conservation" and/or
14:40:11 "stewardship" from an Indigenous perspective is that we live it, we respect it,
14:40:16 and understand that we are caretakers and not owners of the land, water, air,
14:40:22 or animals. And as far as saying it would be beneficial if community visits
14:40:26 were done to review the documents -- this document prior to the Public
14:40:31 Listening Session deadlines so that the process is not only understood but
14:40:36 also respected knowing that the information that is contained in the plan came
14:40:41 from their experiences and knowledge and will be used as a guide for future
14:40:46 generations. I also believe a short video in North Slavey or whatever dialect
14:40:53 of your choice would be very useful as definitions in the English language are
14:40:58 not always translated or mean the same in our native tongue. And another
14:41:04 option could be training through online courses or workshop to make sure
14:41:05 people are getting the big picture and fully understand the importance of a
14:41:09 conservation plan and all that entails. Máhsi.

14:41:13 DEBORAH SIMMONS: Máhsi cho, Lisa. And thank you. We now have an
14:41:20 opportunity for comments from the parties. Are we good to go with the
14:41:27 comments? And we'll start with Dèl̨n̨. Dèl̨n̨, any comments or questions?
14:42:01 Dèl̨n̨ might be taking a minute to unmute.

14:42:04 **Dèl̨n̨ Panel Questions and Comments**

14:42:04 WALTER BEZHA: Yeah, I can hear you.

14:42:08 DEBORAH SIMMONS: Okay, good. Go ahead, Walter. You have ten
14:42:13 minutes max.

14:42:16 WALTER BEZHA, via Interpreter: [no English translation] Okay.

14:42:43 DEBORAH SIMMONS: Ten minutes, Dèl̨n̨ Panel. Sorry, Sarah was
14:42:48 clarifying. Oh, you just have ten minutes to speak today. And ask questions

14:43:04 later, so.

14:43:19 THE THE INTERPRETER: You have ten minutes to speak today.

14:43:19 DEBORAH SIMMONS: Just ten minutes per panel. So Dèlɲɛ as a whole

14:43:24 has ten minutes. Máhsi.

14:43:29 WALTER BEZHA: No, I could hear Deb in the background. Well I --

14:43:35 I'm not going to turn the camera. I'll turn on the speaker.

14:43:40 DEBORAH SIMMONS: We hear Dèlɲɛ loud and clear. You're good.

14:43:46 WALTER BEZHA: They can hear us good.

14:44:00 THE THE INTERPRETER: Did you want to ask me some questions? Dèlɲɛ.

14:44:11 You can ask questions.

14:44:12 WALTER BEZHA: I hope that mike works good. Unless you want to

14:44:23 use my computer. That's working now.

14:44:29 DEBORAH SIMMONS: Yeah, Walter you sound really, really great. So

14:44:33 good idea to have somebody go to your mike.

14:44:37 WALTER BEZHA: No, Ed is already working on that other mike.

14:44:42 They're not always listening to me. Leon Modeste wants to say something so

14:44:52 we'll let him. Let's make sure it works. This mike works here.

14:44:52 UNIDENTIFIED UNIDENTIFIED SPEAKER: -- feedback.

14:45:12 WALTER BEZHA: Okay, I'm going to shut this off.

14:45:15 DEBORAH SIMMONS: Just so you're aware, Colville Lake is up next after

14:45:19 Dèlɲɛ. Máhsi.

14:46:08 UNIDENTIFIED UNIDENTIFIED SPEAKER: Can she hear us?

14:46:08 DEBORAH SIMMONS: We hear you.

14:46:12 UNIDENTIFIED UNIDENTIFIED SPEAKER: You hear us?

14:46:15 DEBORAH SIMMONS: Yeah, little quieter than Walter, though.

14:46:22 UNIDENTIFIED UNIDENTIFIED SPEAKER: You can hear us?

14:46:24 DEBORAH SIMMONS: Yeah.

14:46:42 THE THE INTERPRETER: I can hear you.

14:46:48 DEBORAH SIMMONS: Leon, Sarah, can hear you loud and clear. So
14:46:53 you're good. Máhsi.

14:47:25 LEON MODESTE, via Interpreter: [no English translation].

14:47:29 DEBORAH SIMMONS: Leon, can you get closer to the microphone
14:47:34 because Sarah's having a hard time after all.

14:47:43 THE INTERPRETER: It's too quiet, yeah.

14:48:12 UNIDENTIFIED SPEAKER: Is it okay now?

14:48:14 UNIDENTIFIED SPEAKER: Now I could hear you.

14:48:20 LEON MODESTE, via Interpreter: I want to thank everybody. [no
14:49:08 English translation]

14:49:41 DEBORAH SIMMONS: Can't hear the interpreter in English. Can we do
14:49:50 another test. We just want to make sure everybody understands you, Leon.
14:49:56 So thank you for your patience.

14:50:03 UNIDENTIFIED SPEAKER: Yes, we can hear you.

14:50:07 DEBORAH SIMMONS: Okay, Stephanie says she can hear too so it's all
14:50:11 good. Go ahead, Leon, máhsi. Sorry for the interruption.

14:50:17 UNIDENTIFIED SPEAKER: Go ahead.

14:50:17 LEON MODESTE, via Interpreter: Thank you. Today what we're talking
14:50:36 about today I want to thank you for -- I want to thank all of you. We have
14:50:56 three more days yet so if our other people want to talk, they can. And in the
14:51:04 old days, the Elders said animals, don't talk about animals. We don't grow
14:51:13 them, we don't take care of them, we talk about them, it's -- if there's no
14:51:30 animals then it's not our fault. It's Mother Nature. Take care of the animals
14:51:44 and prepare them in a respected way. I listened to Lisa talking and all the
14:52:02 visitors they go hunting and disturbing the animals. They probably don't --
14:52:12 they can't eat or because they're so disturbed and so we have to take care of

14:52:25 them. They need to roam freely. My people when you talk about something,
14:52:37 it's for the future.

14:52:57 DEBORAH SIMMONS: Norman Wells, can you mute yourselves.

14:53:01 LEON MODESTE, via Interpreter: Thank you. That's all I want to say.
14:53:03 We need to take care of the animals.

14:53:05 DEBORAH SIMMONS: Thank you, Leon. Is there anyone else who
14:53:09 wishes to speak from Dèlįnę?

14:53:13 UNIDENTIFIED SPEAKER: Who would like to speak?

14:53:51 ALPHONSE TAKAZO, via Interpreter: [no English translation]

14:53:51 DEBORAH SIMMONS: Sorry, we cannot hear you right now.

14:54:22 ALPHONSE TAKAZO, via Interpreter: In the old days a child grew up with
14:54:37 animals, that's why they know about it. And white people, they have their own
14:54:43 culture and we have, as Aboriginal people we have our own culture. And
14:54:47 that's how today we help each other. White people, they don't help me. So
14:54:52 we just have Elders now. So the white people help us and I want to say thank
14:55:00 you to them if from now on if they help us. As Elders, we can't work like we
14:55:11 used to as young people or children so they're helping us in that we listen to
14:55:18 you everywhere that you're talking about animal. I want to thank you for
14:55:23 sharing with us.

14:55:29 DEBORAH SIMMONS: Thank you, Alphonse. Any last words from Dèlįnę?

14:55:40 UNIDENTIFIED SPEAKER: Okay, another one, Deb.

14:55:49 ANDREW JOHN KENNY, via Interpreter: The Elders, as Elders we talk to
14:56:00 them. Our Elders in the past, they always talk to us about this important
14:56:13 issues, everybody knows what and there's -- we have a lot of children,
14:56:27 grandchildren, and they know what goes on in the world, even here. We
14:56:34 could talk about everything. I look at today, we talk about caribou. You know
14:56:43 what's going on. They said there's no more -- there's caribou is going down

14:56:51 and in two years there will be no more caribou. We know what goes on with
14:56:57 the caribou as Aboriginal.

14:57:02 From the beginning, our Elders always talked to us and said
14:57:10 when -- they talk about respecting animal and not to suffer them. And today,
14:57:17 there's is a sickness and everything and so as Aboriginal people, and we
14:57:26 want to eat our meat, but our -- our traditional meat but we're kind of afraid
14:57:32 because of the disease. We -- we grew up on caribou meat as Elders, we
14:57:42 know we grew up on traditional food, and we had a good life. It's our food,
14:57:49 our meat.

14:57:52 Today, they rush the caribou, and they make highways and -- to
14:58:03 Fort Rae. And the -- we could see on TV that the caribous are running
14:58:12 beside -- alongside the highways, and they just -- all those mines and
14:58:19 everything is just disturbing the migration routes so the caribous are all over
14:58:27 the land.

14:58:29 The white people, they're -- that's how -- that's what they done to
14:58:35 us, and now they're saying it's our issue and telling us to -- to do something.
14:58:43 They just -- they -- they caused all this problems, and now we have to work on
14:58:54 it. We grew up on -- on traditional food, and what white people are saying is
14:59:04 they're using a poison to make things and putting them on the land, and now
14:59:11 caribou is suffering because of eating that. You heard about the ducks too.
14:59:17 Every day they're talking about ducks, and the ducks are like this, and ducks
14:59:22 are like that. They talk about ducks now that are in trouble.

14:59:30 As Aboriginal people, see if we continue to live our traditional way
14:59:37 instead of intruding the white man's way, and now it's hurting us. Yeah. No,
14:59:50 the -- so they want us to live by their culture, and it's hurting us now. So we
15:00:01 have to be strong and do something about it. It's good to share and talk
15:00:07 about caribou, fish. And that we're drilling somewhere across the lake, and

15:00:25 so the fish disappeared from all that, and so they disturbed the life, the fish
15:00:36 and everything under. So now we have to -- to address all these problems in
15:00:42 the past. So we have to work hard on that to reserve -- preserve our culture.
15:00:50 Máhsi, Dèlɪnɛ. Máhsi, [indiscernible], Colville Lake.

15:01:03 DEBORAH SIMMONS: So we'll just do a trade, a switch off on the
15:01:06 interpreters here. It'll just take a second here.

15:01:18 BEN DOSU: Deb. Hi Deb.

15:01:21 DEBORAH SIMMONS: Yes.

15:01:23 BEN DOSU: We still have a [indiscernible] have comments.

15:01:26 DEBORAH SIMMONS: Unfortunately, Dèlɪnɛ's run out of time. We need to
15:01:30 -- but remember that Dèlɪnɛ's able to add comments in the final closing
15:01:39 comments. Máhsi.

15:01:47 **Colville Lake Panel Questions and Comments**

15:01:47 DAVID CODZI: Are you ready?

15:01:49 DEBORAH SIMMONS: Are we good? Yeah, can everyone hear Dora and
15:01:54 the Tłjichq interpreter Jonas?

15:02:04 DAVID CODZI: Am I too loud or something?

15:02:16 DEBORAH SIMMONS: You're just right on says Madam Chair.

15:02:22 DAVID CODZI: I appreciate what Lisa had to say. It was really
15:02:28 good. We all have to, you know, we have to -- to be where we are. When I
15:02:34 say that, it's, you know, we know where we live. We have a relationship that
15:02:40 goes a long way back. Personal story, I brought my child, my son, four years
15:02:47 old. Last year he went to where my grandfather played in the dirt and I let him
15:02:51 play in the same place. My grandfather was four years old around 1910,
15:02:59 1911, and my son got to do the same thing. So, and the reason that they live
15:03:09 there is because they live more closer with the animals that are there. But I'm
15:03:14 sure all our people have the same stories, the same background, and these

15:03:18 are responsibilities that we have to give to our kids, every one of us. And you
15:03:26 know, I hear what Norman Wells is saying, yes, we -- you know, this is where
15:03:32 we are. Anybody want to come around here, they have to be responsible.
15:03:38 They have to have respect. Because these are, you know, just like going to
15:03:43 your, you know, all hallowed ground. So there has to be a lot of respect
15:03:51 because we have family buried all over the place. They don't know that. And
15:03:56 how we live with our environment and other people that come around here,
15:04:00 they should know. I just wanted to say that.

15:04:07 And I thank you for all the stuff that you've said. I know that we all
15:04:15 come at this from different points but we're all going to get to the same table
15:04:20 in the future, because there's no one answer that's going to answer
15:04:26 everything. So that's all I have to say.

15:04:31 I don't know if my panel --

15:04:44 CHIEF WILBERT KOCHON: Thank you for your presentation.

15:04:47 Lisa, I understand where you're coming from, a lot of challenges in Norman
15:04:55 Wells. And when I was in the meeting Dèl̨n̨ for assembly, Maurice told me
15:05:02 the Sahtú will come together, we're going to be very strong, and that's the
15:05:06 word I'm keeping in my heart. And that's what I'm going to keep working with.
15:05:11 Unite all Sahtú and work together and do things together and be one. I think
15:05:17 that will be very powerful so I'm keeping that word from him. And when I was
15:05:23 outside his funeral, I heard that word again and just him clearly what he told
15:05:28 me. Just one little word, that's all he ever told. Always talked to me as a
15:05:33 friend and advice was just that - Sahtú can be very strong. We're all in it
15:05:40 together and hopefully we can all help each others and help to and we can
15:05:46 help each others in a lot of ways. And do a plan that would work for you. We
15:05:52 all have different areas and different people go on our land, but they have to
15:05:58 respect you. People always ask not to go hunting in the mountains and we

15:06:03 don't have permission to do that. Have to get permission from your people
15:06:08 and say it's okay and then it'd be all right for us. They always ask me, even
15:06:12 when I lived there, they ask me, let's go hunting in the mountain. I told them I
15:06:18 don't have permission, I can't. That's the respect you need to -- all the other
15:06:23 people need to do. And even ENR and other people have to come to you and
15:06:29 say the ancestors hunted there and they have to respect you. Even though
15:06:36 you say you're not much, but you are. There's a lot of ancestry, things that
15:06:43 happened on the land there. And even our ancestors, were on there, hunted
15:06:47 on there, and they worked there. And lot of history and so they have to
15:06:54 respect you and for what you're doing on your and the young man that you're
15:06:58 raising. I'm really proud of him. He's going on the land and really proud of
15:07:04 where he comes from. And that's powerful. Because where he comes from is
15:07:10 from the land. And I'm proud of him for doing that and I think we need to do
15:07:17 that to young people more, when they love the land like we love the land.
15:07:24 And the animals, the water, the air.

15:07:33 And the plan seems like it's impossible but I think we start helping
15:07:37 each other make it easier and hopefully all become partners, good partners.
15:07:39 And in the past, even with ourselves, we've always shared Inuvialuits and the
15:07:46 Gwich'ins. We never signed anything. The animals, we shared it all the time.
15:07:52 And hopefully that is still there, I don't know about now, but as soon as
15:08:00 there's economic it's up the people. There was something happening down
15:08:03 our area way down, Inuvialuit thought there was mine or something, and then
15:08:08 the line it's just solid. But for animals, there's no line because I even went on
15:08:15 that tour with them, the Inuvialuit, Nunavut did that tour with them about
15:08:21 caribou . Amazing how the Elders all think the same. Really amazing. Like,
15:08:29 Elders from here right across Sahtú, right across the Gwich'in territory,
15:08:36 Inuvialuit, Nunavut. All during their presentation and everybody was talking

15:08:41 Sahtú Dene doing their presentation. And I just couldn't believe how their
15:08:47 minds are all the same and they all come from the land. And it was easy for
15:08:52 me because I can relate to them. So that's a respect I have for all people on
15:09:00 their land and the animals. And like you said, we don't own the animal or the
15:09:05 water or the air. They're very true, very good teacher. And keep it that way.
15:09:13 And nobody else can tell you what to do and can't say any different. That's
15:09:19 where we come from too. And very strong in our culture and where we hunt
15:09:27 and how we hunt caribou. Different now, but we adapt to it. And that's the
15:09:31 same way probably your young son there is, out there he loves it out there.
15:09:39 And he's just going to learn from the land. The land is going to teach him.
15:09:43 He's going to be a very good hunter. He respects people really well the way
15:09:52 you're taught. I just want to say thank you to that young man. I think we need
15:09:56 to do that more to our young people so they can come to our meetings. Like
15:09:59 Lucy said, we need more young people in these hearings. And it's their future
15:10:05 and it's like she said, kind of the court docket, it is a legal proceedings, and it
15:10:11 is true what she said. Thank you, Lucy, for highlighting that, and Dèl̨n̨ [no
15:10:24 English translation]

15:10:34 [Through Interpreter] ... and Tulít'a, your speeches may have been
15:10:37 short but your speeches were true and precise and right to the point. With
15:10:41 that our words become strong and we're working on our plan, we're collecting
15:10:46 stories from each other, and that's how we become strong. So when you talk
15:10:51 good, we may have time limits, we don't like that. In the future, we'll have our
15:10:59 Elders given a lot of time to speak and to speak all that they wish. //////////////

15:11:22 RICHARD KOCHON: I just want to say a little bit. Way back, long time,
15:11:30 like, I went to Dèl̨n̨ to my dad, we went trapping in the fall. And my dad
15:11:38 bought a boat from Dèl̨n̨. Me, I went to get it around March, and -- and I
15:11:45 went all the way with skidoo, and then I -- I camp at Dèl̨n̨ and there oh, I had

15:11:57 a trout, big trout where I was camping there. Man, did I ever eat good with
15:12:05 that.

15:12:05 DEBORAH SIMMONS: Just a second, Richard. We've got a problem
15:12:10 here, technical problem. No, he was speaking English.

15:12:29 RICHARD KOCHON: Okay to do my language, or? Eh?

15:12:36 LISA McDONALD: However you're comfortable.

15:12:40 RICHARD KOCHON: Okay. It's good now?

15:12:47 LISA McDONALD: Yeah.

15:12:55 RICHARD KOCHON, via Interpreter: 20 years ago I went to Dèḻṉę to pick
15:13:00 up my boat that my dad bought it for -- from fall time in Dèḻṉę. I camped
15:13:09 there. And I camped and they -- the boys I camped with boiled trout. It was
15:13:20 good. So it's very good. What the Elders are saying about our food is very
15:13:31 true. Store bought food in comparison on the land food like trout -- trout was
15:13:40 delicious. And so from there, I brought the -- I picked up the boat, and I
15:13:45 passed through Tulít'a, and there I ate good. I ate beaver meat was delicious.
15:13:59 And that's what the Dene food is all about. When you eat food from the land,
15:14:06 it's delicious. It's new. It's delicious. You can just taste it. And when I got to
15:14:14 Norman Wells, Wilfred McDonald, I got to his camp. He had his tents. He
15:14:23 asked me to camp with him. It's March. I saw him too. He caught a big
15:14:30 beaver. He trap a big beaver and he told me to help himself, cook himself
15:14:33 some beaver meat and so I cut it up and it was fat and I cooked it for myself
15:14:44 and it was delicious too. And that's how it is everywhere, Dene -- better Dene
15:14:51 food, Indigenous land is fresh, and that's what we Indigenous people live. We
15:15:00 know that. That's -- and so when you eat fresh -- when you eat, we want
15:15:06 fresh food. And that's what our -- that's why we mention our Elders, our
15:15:12 ancient peoples for millions of years, that's what they did. They lived off fresh
15:15:19 on the land food. From the lakes, different lakes in Good Hope, Norman

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Wells, they all live [audio feed lost] keep it, that's our work. We have to preserve the land for the future, for our future childrens, and they'll live with that knowledge.

And I want to thank -- I want to thank -- I have friends among you all. And when we see each other face to face, we chat with each other. We laugh together. And Tulít'a, Norman Wells, Good Hope, that's how it is, Dene way of living, we have to keep it strong. We have to keep with our hearts. We thank our Creator. Thank him. And it will be much -- become much more strong and we will eat well into the future.

Store -- when we live in the communities, we can live good on the store bought food. And so it has -- we have to keep everything well. We have to keep what we live, survive on very well, preserve it good. And with that, the Elders everyone lived -- some of our Elders live long because they lived on our on-the-land food, and that's how it was. They lived a long life.

And Norman Wells, what you're doing for yourself on your own self is so important. It's good. But over there when other peoples do things for you, it's not good. We can't rely on the ENR, they wanted to keep an eye on things. Us too. If they work in our communities. When they come into our communities, we have to observe them. We have to keep an eye on them to make sure they're not messing up. Sometimes on their own they're messing up. And so too counter that, we have to work together. We have to make sure we know what they're doing, and Norman Wells, want to thank you.

Fort Good Hope Panel Questions and Comments

DEBORAH SIMMONS: Máhsi, Richard. So now we'll move to Tulít'a. Wait, yeah, Norman Wells. Fort Good Hope. Sorry, Fort Good Hope; I got the order wrong. Fort Good Hope, any comments or questions for Norman Wells? They need one minute to get organized, the Fort Good Hope side.

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JASMINE PLUMMER: Deb, could you hear me?

DEBORAH SIMMONS: Don't forget to mute yourself and turn off your video if you're not speaking. So Jasmine, I think you're unmuted by mistake, and máhsi. Okay go ahead, Fort Good Hope.

JOHN COTCHILLY, via Interpreter: When we gather, whatever it is that we were concerned about, it's good to be -- it's good to talk about it. And this way, we get things straightened out. If you don't pay attention to it, it can drag -- it can -- [audio feed lost] are thankful to them. And so we thank them too. We thank Colville Lake very much. And that's what I wanted to say.

Thank you.

DEBORAH SIMMONS: Fort Good Hope.

MARY PIERROT: I want to say something too.

UNIDENTIFIED SPEAKER: Go ahead, Mary.

MARY PIERROT: I know that this is about caribou. I spoke to some people up in Inuvik and up in the Gwich'in area, and a few years back they said that they had problems with muskox peeing on the lichen of the caribou, and that caused -- because it's so strong smell from the urine of the muskox, the muskox was running away from the fire because of the smoke and that, and it started moving up towards the Sahtú from the Arctic Red River area. And people wanted to know why it was showing up at my dad's cabin down the river, about 30 kilometres down. And we found out that it was running from smoke because the land is burning and then these muskox made it to the Sahtú and now they're hanging around the airport. And they, the Gwich'in people said that because the urine of the muskox is so strong, it pees on the lichen and then the caribou eat it but they don't like it because it's so strong so the caribou disappeared in Fort Macpherson. We need to keep in mind that, you know, we got to focus towards the caribou and taking care of

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animals because they cannot speak for themselves.

That was one of the things that was taught to me growing up, that I have to talk for them, because they can't tell us what's going on with them. And so bringing that to the table to you guys, I think we should start monitoring the amount of muskox hanging around in the Sahtú too. We cannot point fingers and say that certain generation people are at risk using caribou and then government reports and all that tells us their side of story. They got to hear our side of Dene peoples too. And they got to understand animals move, and they're just like humans. And so I think we should start monitoring the amount of land that's burning out there. And who's responsible for that? The government is responsible.

So we need to speak up as a whole and start talking for the animals and make sure that the government does their part too. If they didn't burn that land and all that food never burned, we wouldn't have this problem because now the caribou is -- it's not declining, it's just like it's moving away from the area. So let's focus on muskox too. If we could harvest and we stuff with it and make business with it, let's do it. That's all I have to say. Thank you.

UNIDENTIFIED SPEAKER: [no English translation]

JOE ORLIAS, via Interpreter: [REDACTED]

[REDACTED]

[REDACTED]

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Tulít'a Panel Questions and Comments

15:29:30

DEBORAH SIMMONS: Máhsi, Joe. We're running out of time for Fort

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Good Hope but really appreciate those comments. And so now we'll move to

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Tulít'a comments.

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GORDON YAKELEYA: Máhsi. I guess I'm gonna keep it short. Okay,

15:29:53

máhsi.

15:30:20

[Through Interpreter] They're thinking about the future and they're

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young people and so they really spoke well and good. We have to support

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them. We're in, closer district and so we work, it's going to be -- things are

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going to get tough. It's going to get -- they're gonna, they're talking about

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highways again. And so it's gonna get really, he said and they found oil

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across our -- across our community, the Elders used to talk about that.

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Paul Bekale, Celine, Paul Bekale's wife Celine, I asked her what do

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you think about the future. I asked her. And she said oh, you -- look at all

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the -- I said they're going to the oil people are going to come in. There's

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going to be development. There's going to be disturbance. So today's that's

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what's happening. Today we talk about animal. And I remember the Elders'

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stories, and where all our food is going to diminish on the land and today what

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we talk about, we're talking for the future. After our time, our Elder -- our

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young people, we want them to have a good life. That's why we're working on

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this. And it's not like that now. After land claims, now they made boundaries

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everywhere and it's just like Edmonton now. It's no good. But what are we

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going to do? We have to live with it. So we support each other with sharing

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our stories. After the highway starts, they're going to -- all the white people is

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going to come to our land and so they're going -- we have to help each other,

15:32:46 even the Tłıchq̓ people too. And then after the highway to up here and then
15:32:53 to Colville Lake. And then she said there's trouble coming and then but she
15:33:01 passed away before I could get an answer from her. That's what she's talking
15:33:07 about. There's going to be highway going through Sahtú. It's gonna be
15:33:11 trouble so help share your stories and [audio feed lost] it is like all invited in
15:33:37 departments, and so -- and if they would at the -- our boards would all sit with
15:33:44 us from different boards, and we need to sit together and help each other.
15:33:50 And it's going to be hard for one person to do something, but if we work as a
15:33:55 team from different departments and different boards, we'll be strong.

15:33:59 I want to say thank you to the Elders. If they want to say
15:34:04 something, they're sitting here. They can -- we'll let them speak, and I like
15:34:09 what I hear today. The Elders predicted what's coming in the future, and it's
15:34:16 happening. And so we have to be strong and help each other. We have to
15:34:23 care for each other. And love each other. And so our Elders in the past had
15:34:30 a hard time. They had nothing. But they don't -- they didn't complain. They
15:34:35 just help each other. And -- and worked together. And they had a good life.
15:34:43 They're thankful in the morning. When they get up in the morning, they're
15:34:47 thankful. I just want to say that. Máhsi. Gordon. Tulít'a.

15:34:57 DEBORAH SIMMONS: Is there anyone else who wants to comment or ask
15:35:01 a question?

15:35:04 CHIEF FRANK ANDREW: Yeah, me Deb. Frank Andrew here from Tulít'a. I
15:35:09 wanted to thank everybody for making presentation here today. And so far I
15:35:17 hear that all the presentations sound like it's going to be one, which is I like
15:35:27 that because from day one, I've always thought about putting a management
15:35:34 plan in but the management plan has to work for us. For us, not for
15:35:40 government. Government is on their own. So I like what Colville Lake is
15:35:46 doing. And I like what Dèl̓n̓q̓ is doing now. And I like what I hear from Lisa

15:35:51 too. So, you know, I just wanted to say that. So thank you very much. Máhsi.

15:36:00 **NWT Environment and Natural Resources Panel Questions and Comments**

15:36:01 DEBORAH SIMMONS: Thank you, Chief. With that, are we ready to move
15:36:12 to comments by our -- by NWT Environment and Natural Resources? Or did
15:36:23 another Tulít'a delegate wish to speak? There's just a couple more minutes
15:36:28 left if you need a bit more time.

15:36:33 FREDERICK ANDREW: I need more time. [indiscernible] Can I talk
15:36:44 tomorrow because couple hours not enough for me. I need about a good
15:36:47 half an hour.

15:36:48 UNIDENTIFIED SPEAKER: I think we're good here then.

15:36:59 DEBORAH SIMMONS: So does Tulít'a need a bit more time, or?

15:37:05 UNIDENTIFIED SPEAKER: No, we're good to move on, I think.

15:37:08 DEBORAH SIMMONS: Okay, thank you. Máhsi. So now NWT
15:37:13 Environment and Natural Resources has an opportunity to comment or ask
15:37:18 questions.

15:37:22 HEATHER SAYINE-CRAWFORD: Thank you, Deb. Heather Sayine-Crawford from
15:37:30 ENR. Máhsi to Lisa and the Norman Wells team for your presentation and all
15:37:38 of the work that's gone into it. During your presentation, Lisa, you had
15:37:43 mentioned that you have noticed there seems to be lots of t̓dz̓i more than
15:37:49 usual. I was wondering if you could expand on that observation. Has this
15:37:54 increase been seen -- Deb, there's no translation it says in the chat.

15:38:07 DEBORAH SIMMONS: Okay, pause now just do make sure that we get
15:38:11 Dene language interpreting. Maybe you could do a test.

15:38:35 HEATHER SAYINE-CRAWFORD: Okay.

15:38:36 DEBORAH SIMMONS: Are we good? Okay.

15:38:39 HEATHER SAYINE-CRAWFORD: So during the presentation, Norman Wells
15:38:45 mentioned that there seems to be lots of t̓dz̓i, more than usual. Could you

15:38:51 please expand on that observation? Has that increase been seen over the
15:38:56 last year or the last several years, and is this throughout your traditional area
15:39:02 or in certain areas or during certain times of the year? Thank you.

15:39:10 LISA McDONALD: Hi. Can you hear me?

15:39:12 DEBORAH SIMMONS: Yes.

15:39:14 LISA McDONALD: Okay. Heather, that comment came from a
15:39:19 member of the Norman Wells Renewable Resource Council, and out of that, I
15:39:25 guess what they were trying to say is that when Husky and Conoco had set
15:39:34 up and were on the land, I think for a couple years, this was around our
15:39:39 traditional hunting area, Three Day Lake. Basically, my family was getting
15:39:49 skunked, meaning we didn't get anything. Every time we went out fall hunting
15:39:53 - no moose, no caribou, no nothing. And this happened for about three or
15:39:58 four years, and that was just after Husky and Conoco pulled out. And in
15:40:06 around Three Day Lake, we don't usually see caribou at all. However, it
15:40:13 was -- I think it was, like a year after they had pulled out or something and it
15:40:18 was less disturbance, it quieted down. But a person said that two of them
15:40:25 flew out to the camp and there was actually two caribou that were right on the
15:40:30 island where we have our cabin. And that's a bit of a trek from the mainland
15:40:35 to the island. And my Uncle Johnny was saying that was the first time he had
15:40:41 ever seen caribou come that far down. And then it was the next day we were
15:40:48 spotting, and one of my family members had seen a couple more, and they
15:40:54 were bull caribou, and I believe it was on the west side of Three Day Lake.
15:41:00 So with this comment, it was, like, we never seen caribou around Three Day
15:41:07 Lake and even as far as Fish Lake, which is closer to the foothills of the
15:41:12 Mackenzie, they go to Fish Lake when moose is not plentiful around Three
15:41:18 Day or if we don't get any. So that's where that comment came from. In my
15:41:22 lifetime in hunting for all the years that I did, that was the first time that we've

15:41:26 ever shot caribou that close. So, now in the comings years since then, and
15:41:32 that was -- yeah, one year after activity settled down. Since then we have not
15:41:38 shot any caribou I do not believe. I missed a couple fall hunts, but, yeah. And
15:41:43 it was kind of I guess the same thing when we did the caribou scat last year.
15:41:49 It was like never seen no caribou in the foothills at all of the mountains but in
15:41:56 the valleys, the valleys were just loaded. And it was crazy the amount of
15:42:02 tracks and stuff. Every time I went around a corner I'm thinking like I'm gonna
15:42:06 see like a thousand because there's so many tracks. And we just seen small
15:42:09 congregating groups. So yeah, that's where that comment came from.

15:42:16 I think the other thing that I could add to that is I know around
15:42:20 Norman Wells they have -- or we have a small herd, I think it's between
15:42:21 Prohibition and Norman Wells they congregate around there. Years ago, I
15:42:24 think there was only like 12 of them or something. But they were talking
15:42:28 about collaring them again for studies for the proposed highway, and I think
15:42:36 the last time we got an update in regards to that group of caribou, not that I
15:42:43 know, but it was quite a long time ago.

15:42:47 HEATHER SAYINE-CRAWFORD: Thanks, Lisa.

15:42:50 LISA McDONALD: Yeah.

15:42:54 DEBORAH SIMMONS: Any other questions, ENR?

15:42:58 HEATHER SAYINE-CRAWFORD: No, that's it.

15:43:01 **Tłįchq Government Panel Questions and Comments**

15:43:01 DEBORAH SIMMONS: Okay, thank you. And now we'll move to Tłįchq
15:43:05 Government.

15:43:13 STEPHANIE BEHRENS: Hi, this is Stephanie Behrens with the Tłįchq
15:43:16 Government. We don't have any questions or comments, but I really
15:43:21 appreciate the presentation Lisa did for Norman Wells. It was a very
15:43:27 informative presentation. Máhsi.

15:43:34 LISA McDONALD: Máhsi. Deb.

15:43:34 DEBORAH SIMMONS: Yes.

15:43:36 LISA McDONALD: Could I just say one last remark?

15:43:40 DEBORAH SIMMONS: We haven't got all of the questions and comments
15:43:43 yet. We still have two individual parties.

15:43:45 LISA McDONALD: Okay.

15:43:48 DEBORAH SIMMONS: So we'll start with Lucy Jackson. Do you have
15:43:51 any questions or comments for Norman Wells? Are you having trouble with
15:44:13 internet, Fort Good Hope? [audio feed lost].

15:44:35 Oh, Lucy's kind of blanking out, unfortunately. So maybe just while
15:45:04 Lucy's getting ready if she has -- oh, oh, okay. Lucy says she has no
15:45:14 comment except that it was a great report from Norman Wells we got on the
15:45:18 text. So máhsi, Lucy. Anne Marie, do you have any comments or questions?
15:45:49 Anything, Anne Marie? Not sure if you're on. Just check.

15:45:56 ANNE MARIE JACKSON: I'll pass.

15:45:58 DEBORAH SIMMONS: Máhsi, Anne Marie. And I'm not sure if Sahtú
15:46:03 Renewable Resources Board members have any questions.

15:46:11 SAMUEL HACHÉ: Yeah, so no, SRRB doesn't have further
15:46:15 questions. Just want to say thank you to Lisa and the team, great
15:46:17 presentation.

15:46:18 LISA McDONALD: Thank you.

15:46:20 **Norman Wells Response to Comments**

15:46:21 DEBORAH SIMMONS: Máhsi. And with that, Lisa, you have an
15:46:24 opportunity to respond to comments. Maximum ten minutes. Máhsi.

15:46:32 LISA McDONALD: I just wanted to reach out to those who
15:46:39 congratulated my team I guess on the good work. That means a lot. Like I
15:46:44 said, we're not a very big population but we hold our traditional and culture

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values very, very high in my family. We're very proud people. And I'm so blessed and grateful to my grandparents and my mom and my uncles and them for teaching us since we were small and also accepting us, even the women in teaching us, you know, how to take care of the land and how to properly hunt and practice our traditions and our cultures and stuff like that. But I just wanted to share with everyone a quote I guess from my Auntie Ruby McDonald who worked tirelessly for her people and the region.

We were at a meeting one time and I was getting frustrated because of, I said like I said our people are so intelligent and we're so smart I said. I said I got so tired I said hearing people about the government and that, I said. It's I just said our people are better than that; we're stronger than that I said, and we just need to come together and show them that we can do that, power in numbers. Anyways I was going on and complaining, and my Auntie Ruby looked at me, and she said my girl, I'm going to tell you one thing and I want you to think about it. So I said okay. She said everyone could fight she said and everyone can get mad she said and pick apart about this and blame this and blame she said, but you need to realize she said, under the Sahtú Dene and Métis Comprehensive Land Claim Agreement, she said, every one of us are equal. We have the exact same rights she said. No one's more right and no one's more wrong. That's where you get your power from. She said if our people start listening and taking our power back and following that she said, they'll realize that it is in our corner. We just have to stop, listen, and do the work together.

So I just wanted to share that from my aunt who has taught me I guess in the political world and business since I was very very young, and I'm so grateful for her teachings. And I thank all the Elders today for listening and the advice that was given. I truly take it to heart along with my team, Jasmine

15:49:36 and Jaryd, amazing people who I'm so proud of, and really encourage the
15:49:41 other communities to get your young people out and more incentives for them
15:49:48 to do this kind of work. And I do it simply the fact I have two grandchildren
15:49:56 and I was telling my granddaughter at lunch and I said, explaining to her the
15:50:00 work I'm doing and she gave me a hug and she was like thank you for
15:50:06 thinking of me as important, Grandma. I'm taking her home to go hunting for
15:50:10 spring hunting. She's just ecstatic, so you know stuff like that, little stuff like
15:50:16 that from people, you know, that makes me so proud.

15:50:19 And I also wanted to say thank you to the SRRB, Deb. I get mad at
15:50:27 you, and I told you last time I said I need you to take some time to heal
15:50:34 yourself, and that doesn't mean one day or anything. You close it. You got
15:50:40 people that are here working for you but I could honestly tell you in our region
15:50:46 that anything ever happened, we're never gonna find another person like you
15:50:48 with your passion. So we need you.

15:50:51 And to everybody else that has contributed to the work in some
15:50:56 way, I think it's this opportunity that we have instead of thinking of it negatively
15:51:06 and pointing fingers, flip it. Take the good out of it and run with it and see
15:51:13 what we can do together, because I think we'll be amazing. Máhsi.

15:51:18 JASMINE PLUMMER: Deb, just going off of Lisa, can I say one thing?

15:51:18 DEBORAH SIMMONS: Sure.

15:51:26 JASMINE PLUMMER: So I just want to say a big máhsi cho to everybody
15:51:27 and to Lisa for presenting. My arm was starting to get sore so she took over
15:51:34 for me. But I do want to say one thing, working through this process and
15:51:38 working with Lisa on the working team, it really opened my eyes as to how
15:51:44 important and how cherishing that our land is and our animals. Growing up
15:51:48 with my uncles and my grandma and their teaching that they have raised me
15:51:53 to be the woman that I am today, and I'm super grateful for that. And I just

15:51:57 want to say a big máhsi cho to all the Elders and your comments, because it
15:52:00 really opened my eyes a lot more to what we need to do as people in the
15:52:04 Sahtú. And also as a youth and the representation that I hold over myself.
15:52:11 So I just really want to say a big máhsi cho and a big thank you to everybody,
15:52:14 and the SRRB as well. Thank you.

15:52:18 LISA McDONALD: Máhsi, Jasmine.

15:52:21 DEBORAH SIMMONS: Yeah, thank you, Norman Wells. It's been a really
15:52:25 excellent day. And the technology seems to have more or less pulled through
15:52:33 for us. So it's nice to hear people have a bit more positive vibe. It was
15:52:40 especially great to hear people feeling comfortable speaking in their
15:52:45 language. And everyone feels confident they're able to hear in the language
15:52:53 of their choice. So I'm just so grateful that things are working better today that
15:53:00 way, and that people are listening to each other respectfully and speaking
15:53:07 and even though we all wish we had more time, it's good to be able to have a
15:53:13 good rest this afternoon. I know the interpreters are grateful for that.

15:53:21 Camilla's going to say a couple of closing words, and she's asked
15:53:27 that a Dèl̨n̨ Elder help us with a closing prayer today. Tomorrow, we will be
15:53:35 hearing from Fort Good Hope in the morning. They will be presenting for half
15:53:40 an hour followed by comments and questions by all the parties. And in the
15:53:47 afternoon, we'll have Tulít'a presenting as the final Sahtú community party to
15:53:57 present for half an hour followed by comments and questions.

15:54:02 And so we'll get together at 9 o'clock again for sound tests and
15:54:10 gathering and getting your coffee and being ready to go so that the opening
15:54:17 prayer will start at 9:30. Who did you want to have -- should Colville be the --
15:54:25 Tulít'a should be the ones doing the opening prayer tomorrow. So if a Tulít'a
15:54:30 Elder could be prepared to help us out, if you're willing, that would be really
15:54:36 great. And I think that's it for procedural notes. And now Camilla will say a

15:54:50

few words. Máhsi.

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Closing for the Day

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CHAIR CAMILLA TUTCHO, via Interpreter: With that, when we hear each other,

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we thankful and make things happen. All that we've heard with their good

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words, I'm very thankful to you. So tomorrow at 9:30, we will begin Dèl̄n̄ę.

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We want a Dèl̄n̄ę Elder to pray today. We've lost a person too. We better

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think -- we better think about the person we've lost. Today's my husband's

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birthday. My heart is feeling painful. Pray for me when you make the sign of

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the cross, think of me.

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DEBORAH SIMMONS: Máhsi, Camilla. [audio feed lost] Dèl̄n̄ę person do

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the prayer because they -- no, they're not there. So are you willing to do the

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closing prayer? Okay, máhsi.

15:56:14

CHAIR CAMILLA TUTCHO, via Interpreter: There's no Elder in Dèl̄n̄ę. I will say

15:56:25

the prayers.

15:56:33

[Prayer]

15:57:18

DEBORAH SIMMONS: Thanks, everyone, and we'll see you tomorrow

15:57:21

morning. Looking forward to it very much.

15:57:25

LISA McDONALD: Thank you, everyone.

15:57:28

JASMINE PLUMMER: Have a good day.

15:57:28

[Adjourned to Wednesday, April 27, 2022, 9 am]

09:32:03 CHAIR CAMILLA TUTCHO, via Interpreter: [no English translation]

09:32:17 DEBORAH SIMMONS: So thank you, everyone. We're appreciative that

09:32:27 everybody has gathered again this morning for another big day of our Dèl̨n̨e

09:32:37 2021 Public Listening Session. And we're asking Tulít'a to help us out with an

09:32:42 opening prayer if you can.

09:33:06 GORDON YAKELEYA: Yeah, I can help out with a prayer.

09:33:19 **[Prayer]**

09:34:11 CHAIR CAMILLA TUTCHO, via Interpreter: Máhsi, Gordon. [no English

09:34:11 translation]

09:35:20 DEBORAH SIMMONS: Thank you, Madam Chair. And with that we'll have

09:35:25 just a few opening -- and hello.

09:35:32 CATARINA OWEN: Deb, the English channel's not working.

09:35:41 DEBORAH SIMMONS: Testing, testing, testing.

09:35:45 CATARINA OWEN: We need interpreters to test.

09:35:55 DEBORAH SIMMONS: Testing, testing. So the channels may be

09:36:12 switched. Somebody said that English might have been spoken on the

09:36:18 Dene -- but that might have just been an error in how -- just one sec for

09:36:26 technical break. And in the meantime, Tanya, are you up for helping us with a

09:36:35 presentation of your graphic recordings from yesterday?

09:37:13 TANYA GERBER: Sorry about that; can you hear me now?

09:37:16 DEBORAH SIMMONS: Oh yeah, that was good. I'm just going to do a

09:37:19 little bit of procedural reminders this morning before; I just wanted to make

09:37:25 sure you're up for it.

09:37:30 TANYA GERBER: Yes.

09:37:31 DEBORAH SIMMONS: Oh, great.

09:37:34 TANYA GERBER: I'm emailing them to Catarina so she can do a

09:37:38 screen share because I don't have the capacity for that.

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interpretation, mute the original sound, like the person who's speaking so that you can hear the translation or the interpreting better.

And I'm just going to go through a quick roll call on who is with us as officially registered parties with some added detail that I've neglected over the last couple of days. And please, if there's anybody who is not on the list that I'm showing you, you can text the added names to us, those of you who are coordinating local bubbles.

So we have the Dèl̄n̄ Panel. And I won't list all the participants. Please do, again, send any corrections by text. The Colville Lake Panel. Thanks again for sending any corrections. The Fort Good Hope Panel. Sorry, the -- trying to change my slide. The Norman Wells Panel. And the Tulít'a Panel, a big crew from Tulít'a. We have NWT Environment and Natural Resources Panel. Is there -- again, you can text corrections. Tł̄ch̄ Government Panel. And there are other parties as well and Lucy Jackson and Anne Marie Jackson are registered as independent parties.

I should remind, and this is what I neglected last time, that the Sahtú Renewable Resources Board is also part of this Public Listening Session as hosts, and we have our board members, Camilla Tutcho, and Faye D'Eon-Eggertson and Samuel Haché with Camilla as our Acting Chair.

And we have a large team of staff. I'm here in Yellowknife with the board as executive director and facilitator. We also have other staff in various places. A number of them helping the local bubbles with technical support. We have our advisers, Colin Macdonald and Janet Winbourne as well.

And we'd like to send a special welcome to the public as always: Great to have you with us. And please do take notes of questions and comments that you have for Friday morning when there's time for you to speak.

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We also -- and this is what I've neglected to note on Monday and Tuesday.

We have a lot of technical support. We have our Sahtú Dene interpreters, Sarah Cleary for Dèl̨j̨n̨e Got'j̨n̨e dialect. Dora Duncan for Dehlá Got'j̨n̨e/K'áhsho Got'j̨n̨e dialect. Our Tł̨ich̨o interpreters, Jonas Lafferty and Francis Zoe. Our sound person, Chris Coomber of Pido Productions. Graphic recording person, Tanya, who is going to speak with us shortly. And our court reporter, Lois Hewitt of Jewel Reporting.

So today is Wednesday, and we look forward to presentations by Fort Good Hope and Tulít'a, followed by questions and comments. A reminder that we're asking for people to focus on the four key topics of this Public Listening Session - the status of caribou, people and planning, caribou and predator relationships, and caribou and predator relationships. Also H̨ido Gogha S̨én̨ę́gots'į́á, our Plan for the Future, policy and guide. And we're welcoming discussions of terminology as they -- for each of the presentations. The presentations today are half an hour in length, and each of the registered parties has five to ten minutes to provide questions and comments. And the order of comments and questions remains the same with the presenting party having an opportunity to speak to any comments at the end.

If any other registered parties wish to present, we're urging you to tell us as soon as possible so we could plan for Friday morning's session.

We've noted that there's a lot of different ways that we're recording. I won't go through all those details this morning, but just a reminder that by participating in speaking, you're consenting to all of this -- all of this documentation being available to the public.

So we're going to start the presentations right away. This afternoon, we'll start again at 1 p.m. We're hoping for two-hour sessions, but

09:46:45 we're recognizing that this gets a little slowed down sometimes with technical
09:46:51 issues coming up

09:46:53 And just a reminder as well that Camilla is our -- is chairing this
09:47:00 session, and I'm facilitating, and we're -- our job is to oversee a fair, respectful
09:47:09 process. We do receive procedural motions and consult with the board on
09:47:15 any decisions about that that need to be made.

09:47:18 So máhsi cho, and now I'll turn things over to Tanya.

09:47:27 TANYA GERBER: Thank you so much.

09:47:30 DEBORAH SIMMONS: I'll stop share so that --- oh, there we go.

09:47:35 TANYA GERBER: There we go. I'm getting a bit of an echo. So I
09:47:40 apologize. I don't know if everybody else is as well.

09:47:46 This is the Colville Lake recording that I did. So while they were
09:47:50 making their presentation, you can see [audio feed lost] you can see that I've
09:48:05 noted down a lot of the points that they talked about, talking about their
09:48:10 culture, the relationship to the wildlife, which is land and animals. And the
09:48:17 importance of listening, you know, and learning from Elders and passing this
09:48:22 on to the next generation. And then there was some talk about managing
09:48:35 harvest. I'm finding it very difficult to speak with the major --

09:48:43 DEBORAH SIMMONS: Can I just interrupt for a second. I see a note that
09:48:49 Tłìchq folks need Tłìchq translation. I just want to check that you're okay.
09:48:55 Okay. Good. They're good.

09:48:59 TANYA GERBER: Great, I'll continue. Oh, that's much better. I don't
09:49:03 know what happened but it's much better now. It talks -- so what I heard you
09:49:09 saying was talking about the survival on the land, and it is about the land and
09:49:15 the animals. And the fact that there's been survival on the land for years and
09:49:21 years and years and immemorial. And working for the future generations and
09:49:28 respecting the harvesting authority and noting that the system is broken and

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there needs to be more respect and work together. There is industrial activities that need to be questioned. And really, what was stressed was an importance of respecting our way of life. And hunting is important to us, and the fact that they're not the boss of us, and there needs to be respect for the Indigenous ways and that they don't know how to hunt necessarily and only to take what is needed.

Since ancient times, there have been people living here and that their knowledge needs to be passed on from the Elders to the future generations and some of those -- some of that knowledge is in the documents that are being presented. And that's the majority -- that's the main thrust of the Colville Lake recording that I drew for you.

And then I don't know if Catarina can put up the next one from Norman Wells. Let's see. Oh, here we go. There we go. There's the Norman Wells one.

So this one had a number of different topics. They're talking about reading the Elder-written books and the importance of plain language so that everyone can understand. They talked about drones in hunting and the fact that drones shouldn't be used. Noticing that there's less hunting due to Covid. And there's been conservation initiatives, that climate change has threatened wildlife and the increase of lung worm, and also the increase of ticks. And the importance of respecting the Elders' wisdom and giving them time to talk. There's noted increase in wildfires having an impact, and the importance of community engagement and balance in nature. Again, the importance of listening to the Elders, noting that industrial activity around oil and gas having a big impact and that legislators need to listen to our Indigenous knowledge.

The wolf numbers have increased, and there's contaminants that

09:52:15 have become a threat. There's been evidence of overharvesting or
09:52:21 overhunting and that that harvest needs to happen with respect. And
09:52:27 muskoxen could be a source of food more often and that the caribou have
09:52:35 been observed to avoid the areas where the muskoxen are. And that's what I
09:52:42 recorded from the Norman Wells presentation. Thank you so much.

09:52:48 DEBORAH SIMMONS: Thank you, Tanya. And really appreciate the
09:52:56 visual version of these recordings, or these presentations. And just a
09:53:04 reminder that each of the panels that presented can contact Catarina in order
09:53:16 to arrange to validate your graphic recording and give permission for
09:53:23 publication on the public registry. So -- go ahead.

09:53:32 DAVID CODZI: Hello

09:53:32 DEBORAH SIMMONS: Procedural?

09:53:34 DAVID CODZI: Yeah, my -- can you hear me?

09:53:40 DEBORAH SIMMONS: Yes, we can hear you.

09:53:42 DAVID CODZI: Oh, I just wanted to add to the picture for Colville
09:53:49 Lake that we are also mentioned that we are part of the natural environment.

09:53:54 CHIEF WILBERT KOCHON: The graphic.

09:53:54 DAVID CODZI: The graphic.

09:53:57 TANYA GERBER: Thank you.

09:53:59 DEBORAH SIMMONS: That's great. And we'll be sending the graphic
09:54:03 recording to you Colville Lake, and also Norman Wells so that you can -- and
09:54:09 Dèl̨n̨ as well so that you can take a look and provide your comments to
09:54:16 Tanya and have a session with her in the breaks between our Public
09:54:22 Listening Session. So okay, and with that, let's turn to a presentation by Fort
09:54:31 Good Hope. Máhsi cho.

09:55:03 DANIEL JACKSON: Can you hear me, Debby?

09:55:06 DEBORAH SIMMONS: I can hear you, Daniel.

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Presentation by Fort Good Hope Panel

DANIEL JACKSON: Good morning. My name is Daniel Jackson. I'm the president of Renewable Resource Council in Fort Good Hope. And the Elders are in the next room. So they'll be listening.

So starting off with my presentation, I want to start off my presentation with the power of the health and wellness of caribou.

Last year we submitted evidence about how caribou are doing. We reviewed that this weekend with Elders and harvesters and all we said last year holds true for this year. We do not have barren-ground -- excuse me. Barren-land -- barren-ground caribou now in this area. Our Elders tell us that it has always been like this. Caribou have cycles and when they're -- when there are lots of them, then that changes and their numbers go down. But when their numbers go down, then their food can grow back over time and the numbers come back up again.

In the '70s, many of the Elders remember when there were lots of barren-ground caribou in this area. George Barnaby lived in the Colville Lake in the '70s and there was lots of barren-ground caribou in the area there. Elders also remember times when there were few or no barren-ground caribou in this area. During those times, K'áhsho Got'ìñę lived on other Dene béré which we adapt to when there's low numbers in a species that we normally had, like the caribou or moose. During those times, K'áhsho Got'ìñę lived on other Dene béré and didn't harvest barren-ground caribou. This is how we have always looked after caribou. When they are plentiful, they are harvested more and we share lots. When there are few, we harvest less. They have a chance to become plentiful again. They come here and there are lots of them but right now we have heard from Dèl'ìñę and Colville that they are not around up there either and the harvesters and Elders know that

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when they not plentiful, the do not come this way.

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For mountain caribou, we do not harvest them from here. But we are not very concerned about them because they do not have the pressure that caribou have on their -- as there is relatively little access to the mountains.

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Also, harvesters here, Norman Wells, and from Tulít'a go out once a year in the mountains to harvest mountain caribou.

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For woodland caribou, we have quite a few around here and harvesters have been harvesting them this winter and past winters, but we only take what we need. We think there may be actually an increase in population in this area. We've noticed the increase of herds east of Fort Good Hope and west of Fort Good Hope.

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How are the other animals doing? We know that there are a lot of wolves around and there are a lot of muskox. We do not know of there ever being muskox around here in the past. We see lots of wolves. All of our harvesters talk about their trips along the river and into the fish lakes and woods last fall and summer. And I've also been down to my cabin which is 60 miles -- 60 kilometres north of Fort Good Hope and wolves are everywhere. A few of the hunters that also made their trips noticed that.

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And there's lots of sightings for -- there's moose kills and lots of foraging from other animals. Foraging meaning feeding. We also have a lot of grizzly bears around, more than we used to. We don't see the wolves killing the muskox. We've asked our Elders and some of our Elders have told us there is something in the hair in muskoxen, that there's something in there like sand. When the wolf bites, wolves bite into it, it doesn't like it so they leave the muskox alone. We don't see the wolves killing the muskox around. With so many muskox around, we think that's related to why there aren't any

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caribou. The caribou don't like to be where the muskoxen are and the muskox make too much noise and eat all of the lichen so it doesn't come back for a long time. And the muskox smell. The caribou do not like the smell when the muskox pee everywhere. We don't know why the muskox have come this way when they never used to.

John Cotchilly told us, for example, that his grandmother told him that they don't come this way because there's too much snow and their legs are too short for deep snow so they don't come. But we know why they are coming -- but we don't know why they are coming now.

The moose are doing well. They have stronger legs and can go into deeper snow. We've witnessed a lot in population and these areas have increased with moose.

What is the relationship between caribou and predators? All of the animals are in balance together. There are lots of wolves now but when they have less prey, they will start to starve and when that happens they eat each other. The wolves weak -- the weak wolves are eaten by the stronger ones and that's the way the pack survives through it. It's known, and in time there will be more wolves again once they have more prey. These are the cycles and the balance that the animals have. The wolves are important to the health of the caribou herd because they eat the weak and sickly ones. But wolves look after themselves also. If they are starving, they will become serious -- will become really serious and they will eat other caribou or their calves. The wolf doesn't only eat the caribou. It will eat whatever it can find. It also eats fur-bearing animals too.

The wolf will keep on the caribou herd until it is really tired. They are like that. But the wolf will never wipe out the herd. The wolf eats just what it needs to survive. It doesn't go out to fully destroy.

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What should people do to look after the caribou? When some of our Elders and other community members met last year, we talked about this and said that we shouldn't do anything to interfere with the animals. We talked about this some more this week, and everyone is in agreement that the animals need to be left alone. The Elders feel this very strongly and when we speak to younger harvesters, we hear mostly that they agree and know we need to listen to the wisdom of the Elders.

This is important for the health and well being of all living things, not just the animals themselves but people. If we treat the caribou and other animals, the wolves and bears poorly, then they will know there will be consequences.

People have changed, not animals. This is a people -- this -- sorry, it is the people who have changed, not the animal. See our actions need to be about the people and not the animals. This is not right to interfere with the wolves. Everything is in balance with nature. Our grandparents have told us about this and we've known about it since time immemorial.

We also heard that non-Indigenous scientists have observed this also. For instance, the major negative effect of removing wolves from the Yellowstone National Park. This reflects what our Elders have known since time immemorial. Our knowledge is different than non-Indigenous peoples. As long as we have to prove it based on white man's knowledge and values, it will never work. The knowledge that we talk about isn't just one person saying it. It comes from the ancient stories. It is our culture and has been passed on to us.

What is at the root of these issues is that other people do not understand and appreciate our values and knowledge. This needs to be talked about directly.

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Thomas Manuel, when he was sharing many of these cultural stories over the weekend tried to explain this to us. This is not knowledge -- not my knowledge, not my stories. This has been passed on to us from our grandparents. These are our cultural stories and our cultural knowledge.

The animals have to be respected. As Dene people, we know we have to respect animals. This is different meaning to us -- or this has different meaning to us as it does not -- as to non-Indigenous people. And it can't be fully understood outside of our culture. The animals in our stories that have been passed on to us talk to each other, and they talk to people. Some K'áhsho Got'įnę used the powerful -- used to be powerful people and they still are, who could understand what the animals said. These stories demonstrate a totally different way of understanding the world, that people and animals are not separate. They talk to each other and depend on each other.

The Elders shared a powerful story in helping us prepare for this presentation. They explained that long ago the barren-ground caribou wanted to come this way from the barrenlands but the wolves stopped them and wouldn't let them pass. The wolf leader and the caribou leader spoke to each other, and the caribou leader explained that the wolf had to let the caribou pass because of the people. The K'áhsho Got'įnę people need the caribou just as the wolf needs the caribou to survive. The wolf leader understood this and let the caribou pass.

In this way, the animals respect each other and understand that they need to survive. Dene people are all equal in -- with the animals in this relationship. We all need each other. Thomas Manuel shared this story.

The Elders explained that the wolves are quite touchy and sensitive so we have to be careful how we treat them. We have to respect them and respect each other. There are many stories about this. All animals like this,

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for instance Thomas Manuel shared a story about a hunter who was out hunting ducks. He saw many coming and said to them, you are going to be here soon. One got into the back of the boat beside him. When they got close, he started shooting and shooting and nothing, because he spoke disrespectfully to them.

The wolves are great hunters. They are very smart. They will approach caribou in a group and some will drive them one direction where the rest of the pack will be waiting for them. They hunt like us. That is how we hunt too. The Elders tell us that if we talk about the wolves and if we disrespect them, they will know what we are planning. They will chase the moose all other the place before the hunters go out on the land.

How we should make decisions.

We all want caribou to do well, but we have different ways of doing this. John Cotchilly said to us on Monday that it was good that government want to look after the caribou. We are thankful for this, but there is a good way do things. We have to work together to find the right way.

What should be done.

We want to express our strong support for the work that has already been done in the Sahtú, to write down community plans. We have knowledge of thousands of years and knowledge guide -- and that knowledge guides how we do things and how we are in harmony with the caribou. So we can write it down. We haven't worked on a plan yet so that is the next step. We need to write down our knowledge and how we have always done things.

We are starting to talk about some of the things that will be in our plan. For example, we'd like to focus more on education and youth so they know a good way of harvesting how to respect the animals. We've always respected the caribou and young people need to know how to look after the

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caribou too. For instance, we teach them to not harvest the females in the spring and later. We wait to harvest the females and calves until later. Also the caribou always have leaders so when they are migrating, you have to let them come through first. You have to leave the leaders alone or they won't come. They will turn back or scatter. We need to teach the youth our stories. This is how we know our knowledge.

Other a hundred years ago, when the first priests came, there was caribou all around here, all over; Thomas Manuel told us this story. He thinks it was the brother or priest or someone hit the caribou and the caribou left, and our people wanted to see if the caribou could come back. There was a medicine man who was well known and talked to the animals, and they asked him, can you ask the caribou to come back. The man said wait until tomorrow, I'll let you know. So the next day he told his people that they didn't like when they got hit, and that is why they left. And the animals told that this person they won't be back for a long time, for a long long time. And this is the way it happened. Our Elders got all their stories from people who lived with the animals. That is how we know.

People here talk about muskox meat. It's tender because the most of -- the muskox has shorter legs and doesn't move around so much so it's not tough as caribou or moose. But muskox have a different flavour and can be too strong especially if it isn't prepared correctly. People aren't used to eating it and preparing it so we'd like to bring in teachers who can teach us.

I harvested a muskox last summer, and the meat was pretty strong for me. I think maybe it was just because after the rutting. The rutting is in late June/ early July. So I harvested in August, and you could still -- still taste the rutting I guess.

People aren't eating it a lot now, but it's because they have options.

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In the past, the Elders tell us that if there had been muskox and like that around here, they would have been really happy. They would have eaten them. We also think one of the best things we can do is be on the land. If people are on the land with the caribou, then it helps keep the balance. It's like the wolf being out there. If there are more people, it might keep more of the wolves away. So one of the problems is that people aren't on the land with the caribou as much as they used to be.

We've talked together about how we need to look after their trails. If they come one way from the barrenland, we have to look after those trails. We need to make sure that the oil and gas companies know this and that the trails are protected. Land use planning is important for this.

We also need to make and enforce rules to leave the caribou alone, like not having too many choppers and making sure that if there are choppers, that they fly high. I've noticed a lot of noise pollution in our areas, a lot of surveys that happened in the past. And they could tell, a lot of people that did do the surveys, that mentioned that all the animals are scattered and that stresses the animals a lot.

What should not be done.

Our Elders tell us how dependent they once were on harvesting animals. They are still very important to us, for us. But in the past, there were no stores. The animals were the only thing that our Elders and their parents and ancestors could eat. By when the white man came, our Elders still remember their parents talking about this. The white man trapped and harvested without limits until there was no more animals -- or no more animals, and then they made laws to limit what we could harvest. It was a crime beyond crime.

Our Elders' parents were all under quota and they were starving.

10:13:45 They could only take so much. Even until 1980s, we could not harvest ducks
10:13:51 in the spring. This is part of a story of how our culture was eroded and our
10:13:55 relatives were starving. Our Elders' parents tell us that they had to harvest to
10:14:02 survive but they didn't have -- but they had to do this in secret. You couldn't
10:14:08 leave a feather on the ground or you would be charged because they -- they
10:14:13 would know that you harvested a duck. You couldn't shoot beaver. You had
10:14:20 to trap and you were only allowed 15. When women heard a plane, they
10:14:31 would run into the bush with their beaver pelts and hide. Hide it or you would
10:14:32 get charged. It was ugly.

10:14:34 Our Elders', parents, had to go to court to defend themselves
10:14:40 against eating to survive. I also remember when I was young, probably
10:14:44 around 8 or 9, my dad used to take me out spring hunt. We always went out
10:14:47 spring hunting. And I remember sitting on an island and we had a canoe.
10:14:53 And we hid our skidoo in the islands, covered it up.
10:15:01 And a plane flew over. I vaguely remember this. But we ended up jumping
10:15:07 under the canoe just to hide. And, yeah, that was years ago.

10:15:12 We can't talk about the wolves and make a bounty to kill them. It's
10:15:26 for all these reasons that we talked about, that the wolves has to be
10:15:32 respected, ecology needs to kept in balance. But there are also no
10:15:38 barren-ground caribou here so the wolves around here aren't eating
10:15:45 barren-ground caribou; they are eating moose. So it's also ineffective. If you
10:15:53 kill wolves around here, you are killing wolves that are feeding on the dump
10:15:58 and other areas.

10:15:59 We also have to stop collaring caribou. Once we collar them and
10:16:04 choppers come and follow them, they are harassed. And people know where
10:16:07 they are.

10:16:09 Next thing, we will start zoning them and then the caribou will never

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be left alone, which will always be bothered and the caribou will be too stressed from this solution to turn up again. We were already doing -- but we are already doing. We haven't put a plan on paper yet. It doesn't mean our community doesn't have a plan. We talk all the time about our shared vision for the future. We are already working on many initiatives to support this plan for the future. Government needs to understand this. We are doing so many positive things to look after the land, the animals, our culture, our language. These things are much more important and more positive than killing wolves or having tags.

We've made an agreement with the government to establish the Tuyeta protected area. We are still working on the management plan and negotiating this but we have already stated and implemented our plans. For instance, we have four guardians and an executive director who works with them. They work closely with many people to develop partnerships, help with studies and monitoring, training, in the environmental field of water sampling and all different areas, chain saws, and all certificates. They are focussing on research and monitoring to understand how things are changing with climate change and that they -- the RRC, we hold five or six on-the-land camps each year. We focused on having youth and Elders involved to help support building intergenerational relationships and supporting youth to learn their culture and language and spirituality.

I returned to Fort Good Hope after about 24 years about three years ago, and I've noticed since I've left that the intergenerational relationships have pretty well depleted. I don't see much youth engaged with the Elders like I used to.

I remember as a kid growing up, we always talked to the Elders, it doesn't -- didn't matter when it was, we're joking or they had short stories to

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tell them, we always talked to them. I don't see that to this day. So we're focussing more on that with our camps, bring an Elder out and the students, young people, to get that relationship back. And working with the Tuyeta group, the guardians, we've set up camps just because the funding we have is not very much. So we put our thoughts together and tried to get as much done as we can getting the youth and Elders back together. It's been a success to date.

We also have people in our community who organize moose hide camps so that those traditions and skills continue so that our young people learn how to prepare moose hides. We have lots of on-the-land initiatives with youth. We organize these with wellness programs and through the initiatives related to the Tuyeta. We have programs to help people who need housing or a sober place to live in. People in our community work to help make sure that on the land and cultural programs are all encompassed in those housing initiatives.

It is really important that families are together on the land. Families are well when they do this. When you are a family on the land together, you wake up and you make a plan for the day. Everybody comes together at the end of the day and we all have supper together. These things happen because of our hard work. We work hard to scrape together funds to make this happen. The RRC for instance has no funding beyond what it takes to keep the office open, and even that funding is new. Before we couldn't. We couldn't have any stuff. Now we have one administrative [audio feed lost] president but I have to work to write proposals to seek grants and the whole five or six camps each year.

We want to make a Community Conservation Plan, but we don't have the funds to do that. The K'áhsho Got'įne Foundation helps with camps

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and we help them with initiatives also.

Working with the guardians in the past, trying to get something done, and like, for example, last spring when we had a flood, they were a big help with the community and we worked alongside so with the clean-ups and plus we are all certified in what we do, with our boat safety and stuff. So it was good.

The RRC -- the RRC is underfunded and the funding now has to make up for years of even worse funding. [audio feed lost] we couldn't build our capacity, policies and procedures. We cannot fulfill our mandate in the Sahtú Dene and Métis Comprehensive Land Claim Agreement with the amount of funding we receive. It says in the claim, in Chapter 13, the whole exercise of participants harvesting rights. The RRC's mandate is to encourage and promote local involvement in conservation, harvesting, studies, research, and wildlife management in our community. Since the K'áhsho Got'jñę people traditionally lived throughout the K'áhsho region, that is the responsibility over a huge area, and we are not resourced to do this. So it makes it hard and that puts a lot on my plate to find more funding to hold more camps and get our people certified.

Reconciliation. It's important that our -- that all of this conservation is seen as an act of reconciliation. Dene need to be in the lead of how things go forward because this authority has been taken away from us for so long. This is part of our reconciliation. We still live for our traditional values. How do we keep our identity if we give up a little piece of it here and there? The way ENR treats us erodes who we are a piece at a time.

We are trying to focus on undoing a lot of the damage that has been done in the past. If I go to you and take away your child, then you will feel lost because there is no way to carry on your family. Our focus is to carry

10:23:24 on that -- carry on the way that we lived and the values that we have. Our
10:23:29 Elders don't want to pass away not knowing that their values mean
10:23:34 something. So traditionally, we have to listen to our Elders. We have to lead
10:23:41 our community plans so that we can carry on our values and heal. We can't
10:23:43 be controlled by people at desks in Yellowknife who don't understand our way
10:23:48 of being on our land.

10:23:50 We are not asking government to do anything that they aren't
10:23:54 already legally obligated to do. We all signed a land claims agreement. It
10:24:01 states very clearly in -- in the first chapter that one of the objectives of the
10:24:09 claim is to recognize and encourage the way of life of the Sahtú Dene and
10:24:14 Métis which is based on our cultural and economic relationships between
10:24:18 them and the land.

10:24:19 Another objective is to encourage the self-sufficiency of the Dene
10:24:27 and Métis to enhance their ability to participate fully in all aspects of the
10:24:30 economy.

10:24:30 It's important that government understands that Dene béré is
10:24:35 always important to our economy even if it doesn't involve cash. It's about
10:24:41 sharing and harvesting.

10:24:43 Dene food sustains us and our culture. Some of the other
10:24:49 objectives stated clearly in Chapter 1 of the claim is about Sahtú Dene and
10:24:54 Métis people taking part in decision making about harvesting rights and
10:25:01 asserting the use, management, and conservation of the land, water and
10:25:06 resources. But if we are not going to participate through processes like this,
10:25:14 then ENR is going to do what they want to do even though that they are doing
10:25:22 is in opposition or to a census -- consensus that we have across the region.
10:25:30 That is not really participating. It is just pretend.

10:25:39 Chapter 13 of the claim talks about wildlife harvesting and

10:25:39 management. It describes the role of the SRRB and RRCs. One of the
10:25:45 objectives states in this chapter is to respect and the harvesting wildlife
10:25:55 management customs and practices of participants and provide their ongoing
10:26:02 needs for wildlife. This language is echoed in the Wildlife Act which states
10:26:08 that the government must recognize traditional Aboriginal values and
10:26:13 practices in relation to harvesting and conservation of wildlife.

10:26:18 We also wrote in our written response to questions that our right to
10:26:24 exercise our own conservation practices is enshrined in the United Nations
10:26:33 Declaration on the Rights of Indigenous People which Canada has adopted
10:26:35 and the GNWT has committed to implementing in its mandate.

10:26:40 If government continues with tags and continues with wolf culls in
10:26:47 the face of all this evidence, about how it conflicts with our harvesting and
10:26:54 wildlife management customs, then government is failing to live up to
10:26:57 commitments -- to the commitments it made when they have signed the
10:27:01 agreement.

10:27:02 These are big commitments in the claim. These are the ones
10:27:08 should guide us. Government is ignoring these big picture commitments, the
10:27:15 core objectives, and instead of holding on to details how to do things that
10:27:21 were written 30 years ago, and they don't make sense anymore because we
10:27:26 have learned better ways of living together. This is about respecting our
10:27:28 knowledge, our values, our culture.

10:27:31 It's about upholding commitments and government has made --
10:27:36 made to us. It's about respect. It's about reconciliation. Thank you.

10:27:51 DEBORAH SIMMONS: Thank you, Daniel. I notice that you've been --
10:27:58 you've got a written presentation there. Is that something that could be
10:28:03 shared with the parties and the SRRB?

10:28:14 DANIEL JACKSON: Yes.

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DEBORAH SIMMONS: Oh, wonderful. Thank you. Maybe Christine could help out by emailing it or something. So I think perhaps it's a good time for a short break, 10-minute break. The interpreters are very happy with that idea, and also the people who are taking lots of notes on here of presentations. And this will give a chance also for the parties to think about your questions and comments. Each party has ten -- five to ten minutes for comments and questions -- each party or panel. Thanks. And so Catarina's going to put on the timer for ten minutes and we'll reconvene then. Máhsi.

[Adjournment]

DEBORAH SIMMONS: All right. We're getting started now. And I think everybody's settled back in. So Dèl̥n̥ę, you're on for five to ten minutes presentation. I understand that you have a plan, a list, an order of speakers. So máhsi.

ALYSSA BOUGIE: Sorry, Deb, is it our turn to -- comments and questions?

DEBORAH SIMMONS: Yes, so Dèl̥n̥ę is first. I didn't hear your question, Alyssa, if there was -- sorry about that. Dèl̥n̥ę is first to ask questions. So Dèl̥n̥ę, can you unmute yourself. You might be taking a minute to get organized.

BENJAMIN DOSU: Go ahead. Alfred, go ahead. Leon, go ahead.

Dèl̥n̥ę Panel Questions and Comments

LEON MODESTE, via Interpreter: Máhsi. You're talking about educating the children, and we talk about animals and we talk about wolves, it's their fault. They're predators, so they're declining, the caribou are declining. It's not right. We can't be talking about wolves. We need to talk about how we can take care of them. On the land. They travel on the land. Sometimes -- sometimes the development on the land is causing a lot of

10:44:50 damage on the land, and that's why the animals are declining and they're
10:44:58 suffering from all the development on the land from -- so the -- and the
10:45:08 animals, like the development people, they spill fuel and the debris on the
10:45:16 lands so the animals when they travel there, they eat and that. That's how the
10:45:22 animals are suffering. And when a caribou go to the -- their area for gathering,
10:45:33 then they -- they have a hard time giving birth to -- and so we have to take
10:45:42 care of our animals. We keep talking about taking care of the animals and
10:45:50 keep the development out of the -- the animal area. So I want to share that
10:45:59 with you.

10:46:17 DEBORAH SIMMONS: Máhsi, Leon. I understand Dolphus Baton will be
10:46:30 speaking next.

10:46:34 DOLPHUS BATON, via Interpreter: Good morning. All the speakers
10:46:40 yesterday, they sure -- they spoke good about caribou, preserving caribou.
10:46:45 When we talk about caribou, and it's for our children for the future so they
10:46:53 could have a good life. So that's why it's important. If we don't teach our
10:47:02 children, they're not going to have a good life in the future. When we talk --
10:47:06 when we talk about the future or animals' knowledge, we have to -- we talk
10:47:13 about the youth to teach them our -- when we talk about our lives, our -- the
10:47:22 way we live, we talk about caribou, muskox, and moose. The woodland, we
10:47:35 have -- woodland caribou around here, and woodland caribou, they go away,
10:47:41 and then it comes back. We know that the wolves that's -- the wolves feed on
10:47:51 woodland caribou so that's how -- but we don't know that when we have a
10:47:56 meeting that -- I'll talk about this meeting.

10:48:01 When we talk about big, something big like this, we need to sit
10:48:07 together and then we listen to each other and then we can speak to them.
10:48:14 And since Monday, we talk about -- we started the meeting on Monday but we
10:48:20 have a hard time understanding each other, and some of them are in

10:48:26 Yellowknife. When we talk, we need to gather again in person and talk about
10:48:33 caribou in the near future. We're talking about important issues now, but we
10:48:40 have a hard time listening to each other or hearing each other. So we need
10:48:46 to think about that.

10:48:49 CHAIR CAMILLA TUTCHO, via Interpreter: Thank you, Dolphus, that was good,
10:48:52 what you have just said. Thank you for contributing.

10:48:57 DEBORAH SIMMONS: Thank you, also I'd like to echo Camilla's thanks.
10:49:08 And there is time for another speaker from Dèl̨n̨. I know you had a list.

10:49:48 HUGHIE FERDINAND, via Interpreter: Animals, so we have to take care of
10:50:06 our animals. We don't want nothing happen to our animals. If anything
10:50:19 happens to them, then that's hurting us too. So it's very important. Our
10:50:26 Elders, they've passed that on from generation to generations, and they work
10:50:32 hard to protect the animals and so when we talk about animals, they hear us.
10:50:39 And the Elders in the past, they met with caribou and wolves met and spoke
10:50:49 that it's for -- we're here for the people, to feed the people. And so we can't
10:50:57 make -- you make laws for them, and we don't do that because when they
10:51:02 met with the wolves, they talk about hunting and trapping. And so we -- all
10:51:13 the animals on the land, that's our culture. We eat, and so what our Elders
10:51:23 talk about and this all the time and we have to live with the animals. In the
10:51:31 end, when they -- they -- there's no more animals, I don't know if we'll survive.
10:51:39 So we need to get together and sit together and have a good meeting and
10:51:43 talk about this. We need to make a strong -- we need to make a strong
10:51:52 statement on protecting the animals together. We need to.

10:52:01 DEBORAH SIMMONS: Máhsi cho. We do have two more minutes left for
10:52:08 Dèl̨n̨, if there's another Elder that would like to speak. Or a youth.

10:52:27 GEORGE BAPTISTE, via Interpreter: I don't do nothing with it. It's got its
10:52:41 own life. And wherever they have their food, where they like to live, that's

10:52:50 where they move. We have to respect caribou because that's our -- we live,
10:53:00 we survive on caribou. We don't show -- we don't disrespect caribou. When
10:53:07 we cut up caribou, we have to put the waste, to put it away under the ground
10:53:13 or something. We have to -- to prepare caribou with respect, and they know,
10:53:25 and they see us. But if we disrespect, they know. My mom used to say it's no
10:53:32 good. So -- and again, the caribou, they just travel to where there's -- their
10:53:47 feeding is. They have their own way, and they know where to live and so they
10:53:53 move around. So caribou -- caribou when we -- we don't -- if we shoot it, we
10:54:11 have to kill it, and we don't hit the caribou with a stick when we wound them,
10:54:18 we have to shoot them again. It's our food. So you take care of caribou
10:54:25 because that's where -- that's our survival. Our children just don't go on the
10:54:32 land again, so when the caribou herd comes through, that again then we
10:54:41 need to teach our children how to work with animals. Ask me too, I teach my
10:54:51 grandchildren and to go and get -- I got two caribou, and how to prepare
10:54:58 them, and that's a -- so we need to -- to be careful when we talk about caribou
10:55:11 is. Caribou is coming back and children too, and now the caribou is gone
10:55:19 away from us. Now maybe something happened. Maybe they -- the young
10:55:26 people miss -- disrespect the animal and done something. That's why they're
10:55:33 not coming back to the community.

Colville Lake Panel Questions and Comments

10:55:33
10:55:38 DEBORAH SIMMONS: Máhsi cho, George. And thank you to Dèl̓n̓ę
10:55:43 Panel for your comments. We'll now move to comments by Colville Lake
10:55:51 Panel, or questions.

10:56:05 CHIEF WILBERT KOCHON, via Interpreter: Thank you, Daniel. When we hear
10:56:12 stories like this, we're happy, and then the youth -- support for the youth to
10:56:17 learn. So we are thankful for what you're saying. I'm going to be talking in
10:56:24 English.

10:56:28 [In English] I'm so used to speaking [indiscernible] I feel more
10:56:29 comfortable with the English language. Thank you, Daniel, for the
10:56:33 presentation. A lot of good stories in there, and a lot of the stories are the
10:56:38 same. And the one thing I remember from the early '80s or '90s, I can't
10:56:46 remember, a lot of caribou came to Good Hope. ENR burned lot of caribou
10:56:56 then. Elders always say whatever you do, don't burn the caribou. Whatever,
10:57:01 the marrow, touch the ground they'll never go back there again. 77 caribou
10:57:07 was burned off the side of the road and a lot of the hunters were outside of
10:57:12 Good Hope.

10:57:12 Those things got to be recorded, and that should never happen
10:57:16 again. I can say 77 because there's a witness here that seen it all. And ENR
10:57:27 went in and even that Elder was telling them said, don't burn it, don't burn it.
10:57:33 They still went ahead and burned it in the dump. Why you think caribou don't
10:57:40 go back there? Because the marrow and the grease from the marrow went to
10:57:46 the ground. And they'll never go back there.

10:57:52 I want to say -- say muskox and caribou can't live together. I seen
10:58:02 muskox and caribou together, side by side, and people shoot muskox. The
10:58:04 meat is really good. Good dry meat, boy, really tasty. The cow, at a certain
10:58:11 time, certain season, dry meat is really good. And both are hard at certain
10:58:17 times, and meat are hard. And but you have to shoot the cow to have really
10:58:24 good meat. And the way the Elders say it's good, it's true. And not to bother
10:58:33 it.

10:58:35 And the one year, they had bounty-- not bounty but carcasses and
10:58:42 in that one year, we killed over hundred wolves. It was really good because
10:58:47 the trappers were doing it. It didn't cost the government anything, just \$300,
10:58:50 not too much money, anything, talk or anything. But I think that's what we
10:58:56 need to do, get more trappers out there and try it that, give it a chance. But

10:59:05 disrespected and use chopper and netted, and that's very disrespectful.
10:59:11 Whoever done that probably doesn't have a very good life. Animals are
10:59:18 smart.

10:59:18 Caribou is a spirit animal, and the wolves have their own way of
10:59:26 hunting. Caribou knows when a person's gonna be going over here.
10:59:34 Amazing. That person will never shoot a caribou. No matter how close they
10:59:40 get, won't be able to shoot it. Things that we see, and we never talk about it,
10:59:47 but I think really need, like, that governments really needs to understand
10:59:51 where we're coming from. And really respect where we come from. We all
10:59:58 have beautiful land. Tuyeta. Never been around but I worked around there.
11:00:07 Beautiful land. It's in the mountain, on the river. They have names for every,
11:00:12 every place. And even on the Ramparts. Just by stories I kind of picture it.
11:00:23 And that's how my grandpa was. Stories and could describe it so well that I
11:00:30 pictured it in my mind and when I go there, it's right there. And that's the
11:00:36 same thing with animals. And -- and you have to respect them no matter how
11:00:43 much they are and not trying to wipe them out. Do it in a humane way where
11:00:51 they're given a chance.

11:00:53 Right now, I know that they did a bounty last year. There's a lot of
11:00:58 wolves around here but we're not going to say because they all have their
11:01:03 own lives. Like when you're a good hunter on the go, when you see wolf
11:01:08 tracks, you know you're gonna see something. A lot of times I see caribou
11:01:10 tracks. But then right away I see muskox tracks, big muskox track. I guess
11:01:14 they're living around the muskox. To survive. And then not too far from there
11:01:20 is where they go fishing. So they're like us. And then I -- the whole -- I was
11:01:30 gonna shoot caribou I thought, but then the muskox was there, we went so
11:01:31 far to get nothing. But think like that. And the wolves are kind of a guide to
11:01:37 that. So sometimes when you hunt, you always kinda go by the wolves. But

11:01:42 the best person to follow is the raven, the crow. They'll show you. That's all
11:01:49 I'm going to say. Máhsi.

11:02:03 RICHARD KOCHON: I want to thank Daniel, he's doing really good
11:02:06 work in the area. I know he's -- really when our own people take care of --
11:02:13 start taking care of our wildlife like that, it's really -- I really trust that. Our
11:02:29 people, us, we live around there so we really care about our country and our
11:02:34 homeland like that and now this -- we have to get our young people, you
11:02:43 know, to take care of all the caribou. And we're starting that and really, like
11:03:00 what Daniel did, starting like RRC, you know community had that RRC to that.
11:03:06 And we're wanting to starting to want to take care of all of our wildlife and the
11:03:12 fur and all the birds and everything like that. Don't want nothing to happen to
11:03:20 them.

11:03:22 You know, like in the past, somebody else is take care of it. It's just
11:03:29 like they -- they're, like what Wilbert said there, Ken Lambert is the one who
11:03:40 threw all those meat in the fire. He should have listened to the Elders. You
11:03:46 know, that's wrong to do that. You know, that -- you know that this is finally
11:03:55 we're getting the -- we're getting the rightful place to put it, all this care for the
11:04:04 caribou, moose, and everything from the wildlife. I think the communities are
11:04:10 the ones that will care for those hundred percent.

11:04:16 In the past, it's like the government took it over, like, and -- and
11:04:22 nobody said anything, and they just did whatever they -- they thought was
11:04:28 right, but it -- but they don't know our -- our way of life and that because don't
11:04:37 know how to take care of the wildlife, all the wildlife are very smart. They
11:04:44 know -- they know about one year ahead like that, eh. And in the past, some
11:04:53 of our trappers like that, they were some years they, just like that the fur like
11:05:00 that, they know one year ahead that they're going -- something going to
11:05:06 happen to them and then they stop catching fur like that. And we have to

11:05:11 really respect the wildlife. They're not -- they're not stupid, eh. And we
11:05:19 can't -- we can't just do anything we -- whatever we like with it.

11:05:26 Even in the community just like we're -- we're not really the boss,
11:05:32 the Creator takes care of us all. We better leave it like that and just do what
11:05:42 we can in our community. When there's other people coming, sometimes
11:05:50 they're getting paid and just do all kind of things they think it's right.

11:05:56 And one thing I really want to happen is RRC, that our RRC, to
11:06:02 make sure that if there is ENR, they fly out on the land and make sure they --
11:06:08 or RRC are out there with them. I travelled all other the land and lots of
11:06:16 places, I see fuel on the -- on the shore like that, eh. I don't -- they never --
11:06:23 they don't -- they never let the people know or our Chief know or our RRC,
11:06:30 they never let them know, they just don't know what they're doing out there on
11:06:36 their own. That they have to let the people know what they're doing out there.
11:06:42 You know, that -- that's how we will work together good and communicate
11:06:50 more better. That's -- that's something that if they do things on their own, it's
11:06:58 not right, eh.

11:07:00 Now even I went with my friend to the mountains in Fort Good
11:07:06 Hope, eh. Even in that mountains, there was barrels floating around us eh.
11:07:12 And I don't know which people are going through, all over the land. Maybe
11:07:21 lots of time it's ENR do that I think. They have to let us know if they go out on
11:07:26 the land and what they're going out there for. And that's the way to work
11:07:31 together better. And we're all in Canada and NWT and it's not a big world
11:07:41 of -- so now we started to do things fair now, and we talk about it. We do it all
11:07:48 together. That's how we make things happen. That's what the Elders say is
11:07:53 very true. We can't do something on -- trying to impose our way on
11:07:59 somebody else, livelihood, and that doesn't work good. And that's the hope
11:08:05 that -- I hope that some of them that they want to be the boss of this caribou

11:08:11 like that. You can't -- you can't just go to a judge or the ENR like that. ENR
11:08:25 like that, they're the eye of the -- and Minister of ENR, eh, we have to all work
11:08:33 together good now to make sure that we have no racist like that in our -- work
11:08:44 good with one another, eh. We all need each other too.

11:08:50 I just wanted to add that and I'm really thankful to Daniel, what
11:08:55 they're doing up there really -- really happy for them. I just want to add that
11:09:02 too. Thank you.

11:09:03 DEBORAH SIMMONS: Máhsi, Colville Lake. I think Colville Lake's
11:09:08 reached the end of time, unless I got it wrong. Did you want to make another
11:09:15 quick comment, David, yeah, go ahead, quickly.

11:09:19 DAVID CODZI: I just wanted to make a statement. I like the word
11:09:22 "responsibility" and "respect" that's going around. Those words, it means that
11:09:28 they're considering what they're doing at all times. You know, we have to
11:09:32 respect who's there. This is awesome. I like the presentation. Thank you.

11:09:40 **Norman Wells Panel Questions and Comments**

11:09:40 DEBORAH SIMMONS: Máhsi, David, and thank you Colville Lake Panel.
11:09:47 We'll now move to Norman Wells Panel. Comments? Questions?

11:09:59 LISA McDONALD: Hi, good morning, Deb. I just wanted to thank
11:10:08 Good Hope for the presentation. I think one of the things that needs to
11:10:13 happen, we've heard it again and again, and that relationship between our
11:10:18 people and caribou, and also with muskox. And I'm doing a lot of research on
11:10:27 these subjects, and I found stories in George Blondin's books, and there's a
11:10:36 couple on the internet. I'll post them to the website. But they all talk of pretty
11:10:42 well the same thing, and that is when caribou numbers were down that the
11:10:49 muskox would come and help our people to eat. When caribou numbers
11:10:59 came back up, the muskox would go out. There's a lot of stories in there that
11:11:04 pertain to that. So -- and muskox have been around for thousands of years.

11:11:11 You know, they've evolved. It's not just like they all of a sudden appeared in
11:11:17 our region out of nowhere.

11:11:19 There is competition between the muskox and the caribou, most
11:11:24 definitely, from their eating habits, their habitat. I can say actually, living
11:11:30 around Norman Wells or travelling around the land is expensive, I have seen
11:11:36 muskox and caribou share habitat, share feeding space.

11:11:39 I think it's important, you know, really important that we realize that
11:11:48 every animal is just as important to the next. You know, I put it in the
11:11:57 scenario, you know, of where I think, you know, what would happen if we
11:12:03 weren't able to harvest caribou or moose anymore. What would happen? I
11:12:08 think I'd be devastated. Naturally we'd probably evolve and start hunting
11:12:15 other stuff like muskox.

11:12:17 So instead of blaming, you know, other factors on the decline and
11:12:25 that, we need to do more tests or studies need to be done. They need to be
11:12:30 led by our people who are the land users and know. But we also have to
11:12:38 realize that, you know, there's got to be a place and a part where scientific
11:12:45 knowledge and our traditional knowledge come together for the betterment of
11:12:49 all. You know, one to work with the next and to come to an understanding
11:12:57 because it's not going to matter who's right or wrong in the end, and we could
11:13:01 probably argue for, you know, for the next hundred years. The bottom line is
11:13:06 we need to work together, or my grandchildren will never know what caribou
11:13:14 tastes like, amongst other animals.

11:13:18 So if not only like studies, but resource development, and there's
11:13:23 tourism and, you know, mines, the highway. There's all these other factors
11:13:30 that come into play. And most of them are human-led.

11:13:36 You know, as my Elders in Dèlįnę said, the animals know what
11:13:40 they're doing, and our people are smart in that sense. You know, if we have

11:13:50 any youth listening, I'm really really hoping that they can speak up, come and
11:13:55 join us, and share their thoughts. I just really wanted to thank Dèlįnę and
11:14:02 Colville and the Elders for speaking. I take their stories to heart. And I use
11:14:10 that information that they share. Máhsi.

11:14:20 DEBORAH SIMMONS: Thank you, Lisa. And does Norman Wells wish to
11:14:25 make any additional comments or ask questions?

11:14:30 JASMINE PLUMMER: Hey, Deb, it's Jasmine. I'd like to just say a
11:14:36 couple things. Good to go?

11:14:39 DEBORAH SIMMONS: Yes, loud and clear.

11:14:41 JASMINE PLUMMER: Being a youth on the land and growing up with my
11:14:45 family on my McDonald side, everything always resolves around respect and
11:14:51 respecting the animals and respecting the land. As a youth, my family, like,
11:14:54 drilled that into me when hunting or harvesting. It was always, you know,
11:14:59 before you go anywhere, you pay the land and you honour the land,
11:15:04 especially when it came to taking an animal's life and properly doing it. So
11:15:10 teaching youth how to respect, it also involves respecting yourself first. And if
11:15:16 you can't respect yourself first, then you can't respect yourself, so a lot of that,
11:15:22 when it comes to youth, is they don't respect themselves. And it's really
11:15:26 important to teach them how to respect themselves because if they don't
11:15:31 respect themselves then they don't respect the land as well. And they can't
11:15:35 could it properly.

11:15:37 So that's all I wanted to say. But I also wanted to say, seeing the
11:15:40 differences between muskox and caribou all my life, yes, the population of
11:15:43 muskox is increasing especially around Norman Wells and in the mountains.
11:15:48 And I've seen caribou, mostly muskox going around and exploring around
11:15:53 inland. You know, they're really territorial when it comes to people. So it's
11:16:01 one thing just to keep in mind when you do as a youth going out on the land,

11:16:05 it's one thing to really remember is to respect their boundaries, you know,
11:16:11 don't push them. Don't hit them. Don't, you know, just walk away. Let them
11:16:15 do their thing. Don't sit them and stare at them or anything because it just
11:16:15 aggravates them more.

11:16:23 I want to say máhsi to Fort Good Hope, to Colville, Dèl̨n̨, Tulít'a,
11:16:26 and it all -- everything you guys always say and teach us is always respect
11:16:31 and it's one of the main values that I always hold dear to myself is, you know,
11:16:35 if you can't respect yourself then you can't respect other things, so. It's one
11:16:40 thing I wanted to say. And yeah, máhsi cho, and I hope everybody's having a
11:16:44 good day.

11:16:46 DEBORAH SIMMONS: Thank you, Jasmine. Is that it for Norman Wells
11:16:56 comments and questions?

11:17:01 LISA McDONALD: I do believe so, Deb.

11:17:05 **Tulít'a Panel Questions and Comments**

11:17:06 DEBORAH SIMMONS: Thank you very much. Okay. Now we'll move to
11:17:09 Tulít'a, comments and questions, five to ten minutes, thanks. Who.

11:17:31 GORDON YAKELEYA, via Interpreter: I am very thankful to them too.
11:17:44 They've seen many things, and they're thinking. They're thinking, they're
11:17:48 worried and concerned about themselves, the Elders, their future, their
11:17:55 children, their future, and they're working good for them. I'm thankful to them.
11:18:00 And so if you don't, then it's -- things don't turn out good. But if you work
11:18:06 good, I'm thankful for that.

11:18:08 You're talking about caribou. I'm concerned about it. Caribou,
11:18:18 ʔekwé, is a highly respected animal. How it works, how it -- how it works
11:18:32 together. And for us, how we work together today and into the future, we're
11:18:37 talking about many things today and we know when we don't -- when we are
11:18:42 unsure, we gather and we talk together for the future.

11:18:48 Caribou, moose, we've been taught about it as a child, my mother,
11:18:54 my father, other peoples, they teach us about caribou, moose. They talk
11:19:11 about how to respect and not to hit it with a stick. It's a huge -- they created
11:19:18 wildlife.

11:19:18 And my mother talks about it: My boy -- careful, what is it, when
11:19:33 you're hunting, when you're trapping on this land, keep it well preserved.
11:19:39 When you're walking on the land, it's up to you to maintain, and that's what
11:19:46 I'm worried. So when you have something, you have to be careful on how
11:19:52 you -- care, how you -- and these children and peoples are talking about
11:19:58 wolves. Wolf is a powerful animal. When they talk about it in the back -- back
11:20:06 then, the wolf is -- has to live with us. It lives with the caribou, moose.

11:20:13 Sometimes you see it in the communities today. You can't blame wolf for the
11:20:22 caribou depletion. It lives together. When they talk about it, you think back
11:20:33 where they see their wolf and they kill it, and that's wrong.

11:20:41 When they're trapping, they see one or two wolf and it's bothering
11:20:46 traps, then they destroy it. And so when you think about the caribou, I don't
11:20:54 want to talk about it too much. I don't want to talk about the wolf, but I'm
11:20:59 just -- there's many stories attached to the wolf. And today's important for the
11:21:06 children, the youth. Childrens are very important. And when you're talking
11:21:10 about the caribou, the wolf, where it travels, all of it, it all has stories attached
11:21:20 to it, all our -- so my people are thankful too for what you're saying.

11:21:27 This way we are gathering and talking together. That's how we
11:21:30 make things right for ourselves and for our Elders and into the future for our
11:21:35 youth, our children. They will -- they will make use of what we are talking
11:21:40 about today into the future. You have to talk together about things and that's
11:21:47 how to together in a united way you have to, then things will turn out good.
11:21:56 And thankful to Fort Good Hope and all those that have talking and concern

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for your communities, we are -- I'm thankful.

Many things are happening that are not good but if we work together, we are thankful. Our caribou, moose, when we make good words together, then -- and things are going good, we are thankful. Now we have this sickness coming among us. And so -- and so there's somebody that's been -- that went to Yellowknife, we have to care and pray for this person for his -- for her well being and so I just wanted to say this to you, and I'm saying thank you to you.

DEBORAH SIMMONS: Máhsi, Gordon. Is there someone else going to speak for a Tulít'a, you have a bit more time.

FRED ANDREW: First of all, I just want to say good morning to you. I just want to say a few word in English and in Dene language too. I just want to make it short and sweet. I just wanted, first of all I wanted to say thank you very much to Daniel Jackson. You know, right now if we want -- we want to make something done, make it work, we really need to express ourself and just talk about. And if we don't talk about it, it will never happen. And I'm glad that I have a suggestion to Daniel this morning, and I liked what he said because like him to speak up to all the youth in the Sahtú Region because we're on the Zoom here. So it's very good that everybody listen.

When I heard Daniel talk, he's a really good role model for all Sahtú. And I'd like to see more and more youth speak up because it's their future now. Some Elders here, had a really good advice and really good information to share. So we need to really support them, support the youth.

And I really appreciate Norman Wells. They're just a handful, but they're the same district as Tulít'a. So to me, from the bottom of my heart I really want to embrace them and just -- you know, just support them with Tulít'a here and the smaller part of community because Norman Wells, Lisa

11:25:10 and all her family there, when you go back in about I say 50 years, the
11:25:17 parents actually from here in Tulít'a but sometime people move, so they
11:25:22 moved down there. So since then they've been staying down there. So you
11:25:28 know, I just wanted to bring that up.

11:25:31 [Through Interpreter] This for two, three days very -- we have been
11:25:45 talking about caribou. It seems all our concerns are very similar. It's very
11:25:53 good to talk about this caribou. It's very important. Our words are becoming
11:25:58 strong. Keep talking, keep talking. Then our -- we become strong. Can't
11:26:13 talk -- the our RWED ministers, they think they want to take over everything
11:26:22 and then they work against Indigenous but now it's up to the Indigenous will
11:26:26 have the last say. We are the ones for many, many years we've been talking
11:26:34 about it. Today we are still living with it. We talk about it. We -- for the truth,
11:26:41 we're the ones that have to talk about it and make good report on it. And the
11:26:48 minister, the minister has to agree with us, work with us, has to say yes to us
11:26:54 otherwise something is wrong. And so what this person Daniel Jackson
11:27:03 talking in the Sahtú, Colville Lake Tulít'a, Norman Wells, Dèlįnę, when we
11:27:12 hear person talking like this, I'm very thankful. I am personally very thankful.
11:27:18 So keep talking, keep talking, and that's how we make things right. Keep
11:27:26 talking and that's an information. So when you're talking good like this, I am
11:27:34 thankful. It's like we're become supported. We support each other. And
11:27:39 that's what I wanted to say, máhsi. Thank you.

11:27:46 UNIDENTIFIED SPEAKER: Deb, Jonathan Yakeleya wanted to say a couple
11:27:49 words.

11:27:50 **NWT Environment and Natural Resources Panel Questions and Comments**

11:27:50 DEBORAH SIMMONS: Sorry, I'm really sorry, we just hit the end of
11:27:55 Tulít'a's time but look forward to hear from Jonathan in a future comment.
11:28:03 Also it's Tulít'a's turn to present this afternoon. So we really look forward to

11:28:09 the Tulít'a Panel presentation. Máhsi. Unless it -- and so now we'll turn to
11:28:20 ENR questions or comments.

11:28:32 HEATHER SAYINE-CRAWFORD: Good morning, Heather Sayine-Crawford for
11:28:37 ENR. Thank you to Daniel and the Fort Good Hope delegation for your
11:28:42 presentation and all the work that went into getting ready for this Public
11:28:49 Listening Session.

11:28:49 Daniel, in your presentation this morning, you spoke about
11:28:54 on-the-land programs that have been happening in Fort Good Hope over the
11:29:00 last couple of years, and the guardian program associated with Tuyeta. I was
11:29:06 wondering if you could give us a little bit more detail about those programs
11:29:11 and specifics on what happens in the camps and in the guardian's programs.
11:29:19 So for example, you talked at the moose hide camp. I don't know if that was
11:29:23 specifically associated with the on-the-land camps that were held, but just a
11:29:29 little bit more detail on how those camps are helping maintain relationships in
11:29:37 your community. Thank you.

11:29:45 DANIEL JACKSON: The camps, we started a couple years back, and
11:29:49 the relationships between the Elders and the youth people were on together
11:29:57 on the land. There's no -- no disturbances, and they learn more of the
11:30:03 culture. Say if we get a moose, they get taught to cut it up the proper way.
11:30:08 And everybody has their own different style so they learn all kind of different
11:30:12 styles and techniques of how different hunters harvest their moose, how
11:30:15 they're prepared. And it's not only moose. It's rabbits. Springtime it's ducks,
11:30:21 geese, making of our traditional -- I'm not going to get too into details but our
11:30:26 dry geese, of how we do it, it's passed on. Stories get passed on. We also
11:30:32 have our fall hunts and we have our before Christmas hunts. We get all --
11:30:38 whenever I get money, I usually set up a Christmas hunt just before
11:30:42 Christmas, and I send maybe about 10 people out with X amount of hunters

11:30:49 and students and Elders. And they hunt for the single parents, the mothers,
11:30:57 single fathers, and the Elders just before Christmas. That happens. And we
11:31:02 had also another two hunts this winter right after Christmas to get ready for --
11:31:10 because of Covid and the prices and all, store bought food is so pricey so this
11:31:20 has helped a lot, and gas.

11:31:22 We also set up camp with the Tuyeta guardians and that went well.
11:31:33 They harvest a lot of moose which fed Fort Good Hope. And the youth
11:31:38 actually handled all that meat. And we also feed the long-term care in
11:31:43 Norman Wells, so. It's been exceptionally good so far. We had -- the last
11:31:54 hunt we did, we kind of ran short of money so that's why we partnered with
11:32:00 Tuyeta, the guardians. But the engagement between the youth, the
11:32:04 intergenerational relationships that have been so positive that we want to
11:32:12 keep this going. The youth love it. Some of the youth that come, they love it.
11:32:16 The things that they get taught, they haven't seen or heard before. It gets
11:32:19 them away from the smaller technology, all this internet. And when they go
11:32:22 out on these camps they're not allowed to bring any of that technology.
11:32:28 Maybe their phones for pictures, but we seriously stress that no electronics
11:32:35 are brought out. Yeah, if that answers your question.

11:32:40 HEATHER SAYINE-CRAWFORD: Yes, thank you. Nothing further from ENR.

11:32:43 **Tłı̄chq̄ Government Panel Questions and Comments**

11:32:43 DEBORAH SIMMONS: Thank you, ENR. And now we move to Tłı̄chq̄
11:32:47 Government. Comments and questions.

11:33:09 STEPHANIE BEHRENS: I just got to adjust my screen so there isn't too
11:33:14 much feedback. I just want to say thank you to Daniel for his presentation.
11:33:21 One of our Elders would like to talk. So I'll hand it over to Joseph Judas.

11:33:36 JOSEPH JUDAS: For the last three days, we've been listening to
11:33:49 people from the Sahtú area for the last three days. I'd like to say thank you

11:33:54 very much for that. So what it is that -- what is it that we can do to help. I've
11:34:02 been thinking about how can we help. Like this morning, like this morning, I
11:34:07 heard people from Good Hope and people from Colville Lake. And then also
11:34:13 from Tulít'a. I have heard their presentation. There's only one animal that
11:34:20 we're talking about, and we know that's very important even before the arrival
11:34:25 of the white people, that our Elders had -- had used the caribou. Before they
11:34:31 even got guns, they arrived, they had used the spear, bow and arrows of how
11:34:40 they survived. So the only way we can understand is tell each other stories of
11:34:46 how we have survived, talking about the stories about the old time, to remind
11:34:52 each other how important it is. Even the days of the dog team, so people that
11:34:58 were used to go out on the land for trapping, hunting, and that's how people
11:35:05 had worked. So at that time, they used to be a lot of all kind of wildlife in our
11:35:13 area. We did not -- we did not mistreated the animal. We did not
11:35:20 other-harvest it. This is how people had lived. Not only that, but they used to
11:35:25 use snowshoes. They used to follow the caribou with snowshoes. That's how
11:35:31 people have survived.

11:35:33 There is one thing I want to say is something about snowshoes.
11:35:36 When is the snowshoes is misweaved so you will not get close to the caribou.
11:35:43 We know that if the caribou -- if the snowshoe is misweaved, [indiscernible] is
11:35:51 misweaved, that's our tradition, that's our beliefs. We have to be very careful.
11:35:56 You will not get close to the caribou. Also even just like today.

11:36:02 So today there -- people are hunting at a very fast pace, fast way.
11:36:08 So the -- so we're talking about people, like even Colville Lake, they're talking
11:36:15 about t̓d̓zi, woodland caribou, boreal caribou, so we know we have some
11:36:24 t̓d̓zi in our area, the boreal caribou. Sometimes there's about two or three.
11:36:30 Sometimes, sometimes when the caribou go below the treeline, some boreal
11:36:38 caribou used to join the migrating herd. But still, our Elders used to say the

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hide of the tōdzi is not -- even the cow hide, it's [indiscernible], it's not good for caribou. This is the kind of law that we have to follow.

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So the -- this -- you know, we are here to support you. We know

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that you guys are right in a lot of ways. We want you guys to do a really good

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job. So if there is anything -- there is a gap between, if there is anything that

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we miss, let's help one another. We're supporting you guys for the last -- I've

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been listening for the last three days. What is that we could do of how our

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Elders have survived out in the land. So maybe that's kind of the whole truth.

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Today we have technology. Even -- even so -- so right now we

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have all kind of interpreters. So you know, like there's two -- maybe about two

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or three different interpreters with different languages. Well, even the --

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something like -- sometimes according to our traditional stories we have to

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have -- if you want to be lucky, even -- even if -- even the young lady should

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not step over the caribou or the blood and this kind of things. It's the law.

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And also our Elders, even the tepee or a tepee that -- and also the caribou

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was not brought into the entrance and the entrance of -- of the tent or the

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tepee and it was brought in the back of the tepee and left and brought into the

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tent.

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Today we're hunting with fast machines and fast -- fast -- sometime

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we have a road that -- and the -- so sometimes it's a -- sometimes it's -- you

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know, it's important to teach our young people put it in [indiscernible] very

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caution calm way. And also when we speak our language and they know

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we're very powerful and we pronounce some really good words in our

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language and there are a lot of law, and the -- the Dene law that we have to

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follow, they have to be strong like two people to understand to be strong in

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the white man's way and the Dene way. But that's of today.

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I'm very thankful for you guys. We are here in one room. We've

11:39:46 been listening for the last three days. We've been talking about the very
11:39:52 important animal. So anything that the -- you document, we are here to
11:40:02 support you any way that we can. But we were just listening. We have
11:40:08 people that live -- how you guys from five community and sometime you may
11:40:17 have lawyers. You can have biologists, the wildlife biologists, and the help of
11:40:26 the Elders and the help of the biologists and the scientists, they're all listening
11:40:29 this is -- you know, we are listening to each other here. This is a hearing.
11:40:36 Hearing is as it should, should be good. So like even, you know, we just do
11:40:45 not -- the Tłıchǫ people do not want to sit back and not say anything, but we
11:40:51 are here to support and do what is the best for you so that this time that's all I
11:40:58 may have for now. Máhsi cho.

11:41:00 DEBORAH SIMMONS: Máhsi cho, Joseph. And now, Stephanie, are
11:41:17 there more speakers for Tłıchǫ?

11:41:21 STEPHANIE BEHRENS: No.

11:41:23 **Lucy Jackson Questions and Comments**

11:41:23 DEBORAH SIMMONS: Okay, thank you. And so we'll move to our other
11:41:29 registered parties. Lucy Jackson, do you have any comments or questions?
11:41:50 That's -- I think Lucy's Jackson's with the Fort Good Hope Panel but
11:41:56 registered as an independent party. Lucy, if you wish to speak, now is a good
11:42:10 time.

11:42:30 LUCY JACKSON, via Interpreter: We're talking among ourselves for
11:42:34 the past three days but today we're talking about caribou. It's very important
11:42:37 and so there's many stories beyond it that's gonna be voiced on our land.
11:42:55 That's the things we have to talk about, the truth and with a strong voice. This
11:43:05 one thing, there's many things that merge with it and so us, and so all of us
11:43:27 Indigenous from different background when we're talking about things is our --
11:43:34 is our hearts. We can't overlook. We have to voice the importance, and

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that's all I wanted to say, to voice about the importance of.

DEBORAH SIMMONS: Máhsi, Lucy. We have Anne Marie Jackson.

Yeah, and sorry, there was a bit of cutting in and out, Lucy, but I think the interpreters caught most of you what said. I hope people listening in Dene language were able to as well. The interpreters didn't alert me that there was a problem. It's okay? Okay. Máhsi.

So Anne Marie Jackson, do you wish to comment or ask a question? Oh, Tulít'a says they didn't understand what -- they weren't able to understand. Maybe Lucy, are you willing to quickly summarize your statement in Dene K'e but with the video turned off? Maybe that will help so it won't cut in and out. I think Tulít'a really wants to hear what you had to say, and everybody of course wants to hear it.

LUCY JACKSON, via Interpreter: I'm going to have to repeat myself, but I'll try. Here, we're talking about caribou. It's a huge powerful as Indigenous. On Friday, it's when we're going to be talking again. And that's when we're appointed to speak so Friday is when we're going to be talking again. But for now they've been talking briefly. So I wanted to say I'm thankful that we hear each other about this caribou. It's a huge powerful thing on our land, and we want it to survive, long into the future, and so with that, it's so good to hear each other speak. We are thankful. We are sitting here thankful listening. We are thankful. Here we are. And so all -- everybody that's listening, all different peoples, Indigenous peoples on our land, we know what's happening. It seems to be -- it seems that we're doing things together in our way, be there may be some differences but still we have that one common thinking, one common way of doing things. I may not have talked long, but I point out the very important things for the future, for the future we have our gathering together. We are preparing for the future. So

11:47:03 we're going to talk again. We're going to be talking about what we know and
11:47:09 so here we're talking about caribou. It's land. It's ways. It's behaviour. How
11:47:17 it relies on all this. You hear the Caucasian ways, things that we've talked
11:47:27 about. We have to take care of its calving grounds, its grounds, and that's
11:47:35 where we are heading to, we're going to. And so that's all I wanted to say.
11:47:40 I'm thankful, [indiscernible]

Anne Marie Jackson Questions and Comments

11:47:47 DEBORAH SIMMONS: Much better. Really appreciate you saying it twice,
11:47:51 Lucy. And so now I'm not sure if Anne Marie Jackson wishes to ask a
11:48:00 question or make a comment.

11:48:05 ANNE MARIE JACKSON: I'll just make a short comment. It's really good to
11:48:09 hear across the region the collective approaches communities and nations
11:48:17 are taking to cultivate culture, traditions and language on the ground in the
11:48:24 communities with their young people. Given and hearing what others have
11:48:34 said, one of the hurdles seems to be capacity, resources, and funds. Given
11:48:43 that opportunity, would those three things needed to get these programs off
11:48:51 the ground, I think it's a good -- a big stressor that -- that we need to address
11:49:00 so that these programs run effectively in a collective approach from each of
11:49:06 our First Nation groups. Again, thank you for all communities sharing what
11:49:12 they're doing at home with their communities. Máhsi.

Sahtú Renewable Resources Board Questions and Comments

11:49:16 DEBORAH SIMMONS: Thank you, Anne Marie. And with that, we have
11:49:24 completed the presentations, comments and questions for this morning,
11:49:33 except for the board. Sorry, the facilitator, it needs help. So we are -- so
11:49:52 we're just going to take one second here to get our questions lined up. So
11:49:59 just hold for a second.

11:52:23 Okay, Faye, go ahead.

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FAYE D'EON-EGGERTSON: Hi, good morning, thanks for your presentation, Fort Good Hope. We were wondering, so you talked about increases in muskox near the community, and we were just wondering if Fort Good Hope is trying to increase muskox harvest in the community, so they're trying to get more people to hunt muskox; and if so, how?

DANIEL JACKSON: We're not trying to get anybody to harvest muskox because not much of the people are used to it, and if they don't want to harvest it, they're not going to harvest it, so. So it's all up to the people.

DEBORAH SIMMONS: Okay, I think that is Daniel's response so we'll move to Samuel.

SAMUEL HACHÉ: Yeah, no, so thanks a lot, Daniel; thanks a lot, Fort Good Hope. Yeah, you've covered a lot of what we had here on our list so maybe just an invitation as a next step as it relates to providing perhaps some comments about the HGC policy and guides, so as it relates to the planning process, the plan for the future. So if you would have any questions or concerns for the board and in kind of a final written submission, that would be much appreciated. So mostly kind of planting a seed and saying thank you for your presentation.

DANIEL JACKSON: Thank you.

DEBORAH SIMMONS: And now I think I haven't forgotten anybody else. Thank you, everyone for your comments and questions. And Tanya, are you able to present the graphic recording for this morning? Nice to have a little time before lunch to see what you've been doing.

Graphic Recording Overview

TANYA GERBER: Hello, everybody. Yes, I am. Just one second. I'm getting an echo.

DEBORAH SIMMONS: Yeah, that is a bad echo.

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TANYA GERBER: How's that? So this is the Fort Good Hope board talking about caribou numbers cycling through ups and downs, talking about the importance of only taking what is needed and harvesting less when the numbers are low. Heard stories about harvesting in secret or getting charged in the past. Talking about the balance in nature and how collars and surveys stress the animals and the importance of intergenerational relations that -- and they're diminished but so important and leaving the caribou leaders and looking after caribou trails and making decisions by working together and respecting traditional ways, acknowledging that wolves also hunt like us. And that the wolf and grizzly numbers are high, and that the muskoxen, there's lots of them, and there's an increase from the past, that they don't like the deep snow and that they leave some smelly pee. And the moose population is also increased. The importance of leaving the animals alone and not disturbing them when you're not hunting and living our traditions is a sign of reconciliation. And the importance of listening to the Elders' wisdom and having the ancient stories passed down. And the wolf culling doesn't respect our ways. And the importance of respecting the animals. And the Dene people being equal to the animals and the importance of self-sufficiency. And that people and animals are not different.

So that's the main themes taken out of the Fort Good Hope presentation this morning. I hope that you find it reflective. Thank you.

Fort Good Hope Response to Comments

DEBORAH SIMMONS: Thank you, Tanya, and actually, I screwed up and thanks to everyone for correcting me that Fort Good Hope gets a chance for closing comments as well. And if you like, you can also comment on your graphic recording. So thank you, Fort Good Hope, for your patience in getting the order reversed but doing the graphic recording in your closing comments.

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DANNY MASUZUMI:

Hello, good morning. My name is Danny

Masuzumi. I just want to make some comments on what was presented with Daniel Jackson here. And I just want to thank the SRRB board there for listening to comments made from all the communities. And where we're coming from and the values that we talk about, and the teachings that have been passed on to us and so on, to make our voice stronger, and we get that from the Elders so I just want to say that, say a few things. And where we're coming from. And that's from we're all one people here. We're all Dene, and we all share the same values. So just wanted to share that. And with the animals too.

Most of them they all have a leader, a leader that guides them all over the country as to where the food is good, guides them where they're safe, safe to have their little ones. And we've had a relationship with the animals a long time ago. And when the Elders speak, they don't speak for nothing. They tell what has been passed on to them.

Just like us, we go through life with trial and error. That's the same way animals do it too, trial and error when they're living. There's no one right way. So those values and traditional knowledge that's been passed on to us, it's up to us and the Elders to educate one another as to how we carry on living and making ourselves stronger as one people.

I know the world is changing and we kind of live in this world there that the climate is changing so we have to kind of learn to adapt to it just like the animals do.

I have to kind of -- we here have to respect Colville's decision on traditional conservation and I believe that's all what we want too also, because of our identity as to who we are. We can't let in someone else try to impose their rules as to what is good for us, what is good for our environment,

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and what is good for the animals that live on the land.

So back to the animals there, they all have a leader. The leader takes them all in through the territory as to where it's good, just like us too. As humans, we have a leader too that a speaks for us and tells us what's good for us. You make sure that we live up to our traditional way of life, just like the animals. They do that too, the same thing. They pass that knowledge on to the younger generations. So that's the kind of connection we have with the animals.

So you got to kind of think -- from the board, you gotta think we are thinking from a Dene perspective. So if we kind of let government impose these rules upon us, I feel that we're gonna kind of lose our traditional way of life on how we can pass on these traditional ways to our younger generation of how the animals live not only with the caribou, could be with the wolves. So I believe the conservation -- traditional conservation plan is our right to self-determination, just like with the caribous and the wolves. They have rights too. And we have that connection with them.

I just want to mention that because I hear the Elders speak and I try to interpret it what I'm thinking about what they're thinking of the value of them -- of the important values that they speak about and what was passed on to them. Thank you all for listening. Máhsi.

DEBORAH SIMMONS: Máhsi, Danny. Does that conclude Fort Good Hope's closing comment? Or there's a couple minutes left if you wish.

Hearing none, I'll thank everyone for a really good morning. We heard each other. Those who weren't heard got to say it twice, and we thank you for that. And look forward to this afternoon. We'll start at 1 o'clock with a presentation by Tulít'a and followed by comments and questions. Máhsi. Oh, I -- sorry, everyone, don't leave. Mary Pierrot is going to say a couple of

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words.

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MARY PIERROT: Hi, good morning. I want to go back to what

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Edward -- or excuse me, I wanted to go back to what Danny Masuzumi

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mentioned about global changing.

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If there was a global disaster in the Sahtú, that's where our

12:05:01

traditional knowledge is going to come out, for real. Us Dene people we live

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here for thousands of years. My grandfather signed treaty 1921. He said no

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visitor, no government person is to run the K'áhsho Got'jñę people. When I

12:05:21

was a little child, we went to bush and we had no vote. We had no canoe.

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Peoples from Good Hope dropped us off there on a shore there, and left us

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there and we went straight hunting. And when the ice moved, my dad said

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we ran out of sugar, we ran out of food, I'm gonna go to town. I said how you

12:05:42

gonna go to town? Like, the river's -- there's no way to get to town, dad.

12:05:48

There's no boat, no canoe, there's nothing. Watch this, he said. Went in the

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bushes, chopped down trees, and made ribs for a canoe. And then Uncle

12:06:01

Charlie Edgie went to the creek and shot two caribou. The took the raw hide,

12:06:02

put it over the ribs of the canoe, and away dad went.

12:06:10

If there was global warming and there was disaster, our traditional

12:06:14

knowledge will come out because it's going to save our life. If we walk into

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the bushes, we know how to come out with a boat and a canoe, and that's

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where caribou is very important too, because he gives up his life and he

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saves your life and you got food.

12:06:30

So I think that going back to global disaster and some kind of a plan

12:06:35

around animals, caribou has lots to offer. He's got all his bones in his body,

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and we make tools out of that to tan our hides, feed our kids and our people.

12:06:49

And that's the Dene people we come from. And I fully back up what Danny

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Masuzumi is saying, because traditional knowledge is a survival skill. You're

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out there to survive and we've been doing that for thousands of years.

When the government comes into a place and tells me that I'm gonna go count your caribou inside your porch, I'm gonna gather all your caribou, and I'm gonna count them, and that's going to be the figure you're gonna follow. I have a problem with that.

It's really hard to count animals because they run all over the place unless you build some kind of cage around them and then start counting them that way and then let them go. But then if you're just randomly flying all over the place, over the land or chopper and disturbing them, it's just like going into the ocean and starting a ship and then the whale communicates with another whale, and then the vibration goes across the water. Same thing with the caribou. Same thing with the animals. They have some way of communicating. And for that, I just want to leave that with you guys.

The other thing is that we start harvesting the muskox when you skin the muskox, you take the fur off, the skin off, there's this sheery thing that is on its skin. That they sell, they sell that sheer stuff for a thousand dollars a full Ziploc bag. And what we could do is go into business and start some kind of a craft shop or something to sell this raw products to the south. Right from Fort Good Hope. And then ENR could go join partners with us and we could protect the land and take business from it slowly. But surely we have to monitor everything. And the young peoples, I'm happy bring them up, I'm really happy for the youth there, for the youth across the Sahtú. I'm so happy for this meeting. Thank you for listening to me. And máhsi, have a good week.

DEBORAH SIMMONS: Thanks Mary, and really appreciate Fort Good Hope's presentation and closing remarks. And now we'll have lunch. Have a really good break, everyone. Well get back together at 1 p.m.

12:09:14

[Adjournment]

13:00:49

CHAIR CAMILLA TUTCHO, via Interpreter: Tulít'a, if you have any questions,

13:00:51

you can ask the questions now about the -- the presentation this morning.

13:01:27

DEBORAH SIMMONS: Hi, everyone. Do we have Tulít'a ready to go?

13:04:38

Hi, all. We'll just on hold for a bit. Maybe, Chris, you could start some music

13:04:45

to entertain people while we're on hold for Tulít'a. Thanks.

13:14:49

[Adjournment]

13:14:49

ALYSSA BOUGIE: Deb, everyone's back and ready.

13:14:57

CHAIR CAMILLA TUTCHO, via Interpreter: [no English translation]

13:15:08

ALYSSA BOUGIE: I'll just say that our internet is a little bit slow over

13:15:13

here. So do let us know if there's any issues hearing us. We may need to

13:15:19

turn off the video.

13:15:21

DEBORAH SIMMONS: Alyssa, at least for Yellowknife, you are breaking

13:15:23

up. Is it possible for you to call in with the teleconference phone and turn off

13:15:29

the audio for the owl, so that we get good audio?

13:15:34

ALYSSA BOUGIE: I need to go get that unit. So I would need

13:15:39

another five minutes.

13:15:42

DEBORAH SIMMONS: Oh, right, of course, you're not in the office, okay.

13:15:47

All righty, well let's try; do the best we can.

13:15:59

DAVID CODZI: If could I make a suggestion?

13:16:03

CHAIR CAMILLA TUTCHO, via Interpreter: Respond to the presentation this

13:16:12

morning for half an hour. Thank you, we're going to start again. Tulít'a, it's --

13:16:20

go ahead.

13:16:21

DEBORAH SIMMONS: I think that David Codzi had a suggestion. Just

13:16:27

one second. Hold for David to suggest something procedural.

13:16:32

DAVID CODZI: Okay, I just wanted to say that there's settings on

13:16:37

your computer for your owl. You can shut off the automatic volume for the

13:16:43 mike and then just turn it up so that it's more sensitive to hear you. I did that
13:16:51 here for us and it kinda worked for us.

13:16:53 ALYSSA BOUGIE: Okay, I did it.

13:16:58 GORDON YAKELEYA: Hello. Hello. Hello.

13:17:04 DEBORAH SIMMONS: We hear you in Yellowknife. That sounds good.

13:17:09 Yes, we hear you.

13:17:10 GORDON YAKELEYA: Everybody, Dèl̨n̨, Colville Lake,.

13:17:20 UNIDENTIFIED SPEAKER: Good, good, good.

13:17:23 UNIDENTIFIED SPEAKER: All good in Good Hope.

13:17:26 UNIDENTIFIED SPEAKER: Good Hope, Dèl̨n̨.

13:17:38 DAVID CODZI: Good here in Colville Lake. Wifi all clear.

13:17:44 UNIDENTIFIED SPEAKER: Dèl̨n̨, Dèl̨n̨, Dèl̨n̨, Dèl̨n̨.

13:17:52 DEBORAH SIMMONS: Dèl̨n̨ said it's good.

13:17:56 **Presentation by Tulít'a Panel**

13:17:56 GORDON YAKELEYA, via Interpreter: Okay, everybody can hear us?

13:18:04 Okay, máhsi.

13:18:19 [Through Interpreter] We have Leo here and I want to say thank
13:18:21 you. Leo is from Shúhta Mountain Dene. He wants to say something. He
13:18:29 must know grandfather's stories. I want to say -- I want to thank him for -- Leo
13:18:38 to be here.

13:18:48 I'm on the HTA. I work with them. When we sit on the board, we
13:18:57 work for all our people. And we sit on the -- for the whole community for
13:19:10 everybody. I grew up in Willow Lake. We used to hunt barrenland caribou,
13:19:25 and there's lot of the willows out there. So we used to go trapping too, and
13:19:33 we had caribou. And sometimes we have caribou from Colville Lake and
13:19:48 mom used to talk about the caribou.

13:19:51 Somebody hit the caribou or clubbed the caribou with the stick.

13:19:58 That's why there was no more caribou in our area. This is their country.
13:20:06 The -- so barrenland caribou too is -- lives among us and it's their land. So
13:20:14 as a young person, they taught me. So they taught me well. When they talk
13:20:30 about caribou, this animal, don't talk too much about it. It's true. And don't hit
13:20:42 the caribou with a stick. Don't slap the caribou. Just take what you need.
13:20:52 Don't take more than you need. And that's what they -- that's their -- that's
13:20:57 what the -- that's the message they gave us. My -- my brother-in-law Maurice
13:21:08 Mendo too, he taught me well. He gave me lot of stories. He's gone now.
13:21:13 And it's just like we're just young people left now. And our kids, we have to
13:21:22 teach them. We have to pass on the knowledge.

13:21:31 This morning, the presentation, it's true. And they talk about
13:21:43 animals. They know where they -- the grazing grounds are, and they go to
13:21:50 their area, and they have their route and that's when they travel. When they
13:21:56 go back to -- on the trail, then you can get some, but just not in -- we -- I went
13:22:04 hunting with my brother in law, Maurice. I'm not familiar with the -- the caribou
13:22:15 migration. So he taught me, and he showed me, and he showed me the
13:22:20 tracks and he said the caribou is coming. That's where -- and he's right. Two
13:22:28 days after that, there was lot of caribou. And so that's -- that's what the
13:22:33 Elders, we -- Elders are very important in our livelihood. They know the
13:22:39 stories. They know the animals. They pass their stories on to us, their
13:22:44 history.

13:22:46 And we talk about a caribou -- wolves predator to caribou. I'm not
13:22:54 going to say too much about it. But it lives and feeds on caribou. And -- and
13:23:07 they say that -- they know. They know. They talk about bears. Grizzly bear,
13:23:20 the grizzly bears know. They can hear us, and they know. They -- they have
13:23:27 their own way of life out on the land. And the grizzly bears can hear us when
13:23:32 we talk about grizzly bear. So we need to know that. And we talk about

13:23:41 muskox too. We know they're close by. We -- when we were at fishing, the --
13:23:53 he told me about muskox if they come here, then they'll be no more caribou.
13:24:00 So -- and then -- and then the muskox disappeared and the caribou came
13:24:20 back, and the Elders they know, they experience, the live through this. So
13:24:27 they know they're telling the truth the stories about the animals. They go
13:24:31 away, but they come back. What we're talking about here is we're thinking
13:24:36 about our children, their future. So we want them to have a good life, so. And
13:24:45 if we adopt other culture, the foreign culture that's not ours, then we're going
13:24:53 to get ourselves into trouble. So we have to make our culture strong.

13:24:58 And what our Elders had said we're heading to there. We sharing
13:25:08 our stories about the Elders from the past, and that way we learn to get
13:25:14 support each other. They know how the caribous live and they live amongst
13:25:22 us. So we'll use these stories, sharing stories to work on something for the
13:25:30 children -- the children and grandchildren so they have a good life.

13:25:37 And so one more thing is we're writing the work on our position
13:25:42 paper for -- and they help us with it. And now we have -- and we keep
13:26:09 losing -- they -- they -- game warden too, we should teach them. We need to
13:26:18 learn -- we need total observation participation to understand our culture. We
13:26:27 need to take the game wardens on the land to teach too. So there's a lot of --
13:26:38 the moose too are all over the place. They're kind of -- they're in the wrong.
13:26:46 They're moving north, and it's not right, and so our Elders had said that, and
13:26:54 they experience. We listen to them. That's why we're observation.

13:27:02 And I went to Colville Lake for a meeting, and I talked about two
13:27:06 things. The Elders. So they help each other. They share. They share their
13:27:24 harvest with the whole community. So we don't -- we don't go hunting much
13:27:31 now because what we get is for the whole community ones and we share.
13:27:37 Today everything is expensive. Our households and electricity, everything is

13:27:46 expensive. And today our Elders, they're -- they -- they're single parent. I
13:27:53 wonder if they have meat. And maybe if they're struggling, but we need to
13:28:01 help them too. And they need to -- to help us. If -- in the old days we shared
13:28:14 and took care of each other. We need to bring that back so that we can help
13:28:18 our community. If you see an Elder, help them. So we need to help them.
13:28:24 And when we help them, they say thank you, thank you. And that is really big.
13:28:30 So thank you for listening to me. We have some people that want to speak
13:28:36 too. So that's all I'm going to say. Máhsi.

13:28:46 DEBORAH SIMMONS: Máhsi, Gordon.

13:28:55 LEON ANDREW: Thank you very much, máhsi, everybody. Sahtú
13:28:58 community and our people as a whole, I wanted to tell you I'm not here as
13:29:05 SRRB employee. I'm here as Mountain Dene, Sahtúot'jñę, Shúhta Dene.
13:29:15 Shúhta Dene Elder. So that's who I'm speaking as, not as SRRB, for the
13:29:23 record.

13:29:23 I want to say my language because I think the people understand
13:29:36 that a lot better than English. My people, I'm talking about, because that's who
13:29:39 I would like to say a few words on.

13:29:48 As a Mountain Dene, Yahtsule Mackenzie Andrew's teachings are
13:30:01 very important to me. I have it written. I'm going to share it with my family.
13:30:05 And they will use it. And the other one is -- is about -- a story about caribou in
13:30:15 the past. The oral history again. How our people used to have their own --
13:30:22 their own midzitá. Midzitá told us lot of story about what the behaviour of
13:30:36 caribou is.

13:30:45 [Through Interpreter] Our Elders had told grandfather that long
13:30:49 ago, when the beginning of the world they talk about how they made their --
13:30:57 their laws, and so I wrote -- I wrote all their stories to give to my family, my
13:31:04 brothers. And when we don't take -- respect animals and keep -- respect the

13:31:14 bones and stuff, and then it's very important. In the old days, our Elders, they
13:31:20 say the leader, a caribou leader, midzıdəya is very important. When we say
13:31:28 the leader of the caribou, midzıdəya is caribou leader, or a hunter, Dene
13:31:38 hunter, it's very important. If they know. The midzıdəya knows everything
13:31:44 about the mountain migration and how they live.

13:31:48 THE INTERPRETER: It's just -- keeps cutting out.

13:31:54 DEBORAH SIMMONS: Just one second here. Now -- I wonder if maybe.

13:32:09 Leon, sorry to interrupt. It's just that the interpreters can't follow. Nobody can
13:32:15 follow at the moment. So we probably need to ask you to turn -- oh good,
13:32:22 video off. Okay. Let's try again. Just the last little bit.

13:32:29 LEON ANDREW: Okay.

13:32:30 DEBORAH SIMMONS: If you could repeat the last little bit too.

13:32:34 LEON ANDREW: Okay. I'm sorry, I talk too fast. Forget about the
13:32:40 interpreter.

13:32:43 [no English translation]

13:33:31 [Through Interpreter] Lots with it and all the bones, even the bone
13:33:33 after we finish eating the bone, we put it in the ground and respect it and put it
13:33:38 away respectfully so that the care -- they may come back, and they really
13:33:46 put --

13:33:47 DEBORAH SIMMONS: Apparently Tanya says there was an issue with
13:33:52 interpreting. Just pause again. I'm really sorry.

13:33:58 LEON ANDREW: No problem. [indiscernible]

13:34:06 DEBORAH SIMMONS: Well, I think people want to hear you in your
13:34:10 language. So that's really important. It's -- I think they just needed to do a
13:34:15 little technical check. So máhsi, Leon, for your patience and really
13:34:22 appreciate that. Is there anything that he needs to try and say again? No, it's
13:34:28 all good. Okay, we'll try again. Can you do a little test, interpreters.

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THE INTERPRETER: Okay, hello. Okay.

DEBORAH SIMMONS: Okay.

LEON ANDREW: Okay, try again. Sorry about that. Yeah,

technology is sometimes difficult but -- but that's something we're stuck with, you know. That's something that we have to live with. You know, the past three years has been very tough. So we've been using technology to communicate. And we're still doing it today. I know it's hard, but we have no other way.

I want to touch on the creation story a bit. I want to go talk a little bit about midzitá. And this morning, the young fellow in Fort Good Hope talk about people that leads caribou, et cetera. And we have story about that too.

I think what I've reasoned, the Mountain Dene Elders, think they know or understand the caribou the way they do, the Dene way, through the story of knowledge. Those are the thing I want to mention. In today's world, in Mackenzie mountain, we rely on mountain caribou. We think we have some caribou out there that we try to monitor, and we know they're out there. But what -- and the caribou or the moose, wildlife in general, are all important to us. It's our way of life. It's our livelihood. And we like to maintain that for the young generation in the future. You know, we don't want to see that disappear. I say this in a good way.

We know -- we know we have climate change. I don't know what we doing about that but we do have climate change. Could be a factor in the caribou decline. We have to think about that. At the same time, we have industrial activity. I believe people have mentioned it. I also think about it. Why I think that, because industrial activity usually -- usually create water problems. We have to be serious about that. We have to look at the potential contamination of river system, et cetera. And my last point would be

13:37:36 about the snow. There's a lot of snow in the mountain. So I'm not sure what
13:37:43 that mean. If it melt, we'll have a better idea. So thank you. Thank you very
13:37:51 much.

13:37:53 I'm very happy that you guys talk about your culture. It's our
13:37:59 culture, it's our way of life. We can't be ashamed of that. That's something
13:38:04 who we are. And I strongly believe that. I -- me myself, I still eat all the
13:38:13 traditional food that my grandfather had been raised me on. So that's how I
13:38:21 think. I think of everybody and our people here in the Sahtú. And thank you
13:38:26 very much for giving me a couple minutes. I appreciate that. Máhsi. Thank
13:38:34 you, you guys.

13:38:36 DEBORAH SIMMONS: Máhsi, Leon.

13:39:03 FRED ANDREW: First of all, I wanted to say good afternoon again,
13:39:07 everybody. I might have to touch on some English but most of the time, I'm
13:39:15 going to speak in my own language. I don't like to say Slavey language
13:39:22 because I'm not Slavey. Like to say Dene language. So I just wanted to say
13:39:25 that.

13:39:31 [Through Interpreter] Sharing stories is how it helps us to -- to
13:39:38 understand each other. I'm from Mountain Indian, Watson Lake. Some
13:39:48 people move to Watson Lake [indiscernible] There's -- our relatives live
13:39:54 across the mountain on the other side and as Mountain Indian people, we live
13:40:00 in the mountains.

13:40:01 Caribou, there's lot of stories behind caribou. At the beginning of
13:40:09 this world, caribou -- the caribou leader his name is midzítá. It lives with us
13:40:33 and travels. And it was really cold in the winter but because of midzítá, the
13:40:44 leader knows caribou, so they -- the midzítá led us to the mountain and that's
13:40:49 how he's very powerful. And we had that too, the powerful midzítá, the
13:40:56 leader.

13:40:56 Caribou, when we talk about caribou, caribou has got its own mind
13:41:06 and will travel wherever they want to go. And so we can't -- we can talk about
13:41:12 it, not to the extreme that we're doing. And children, if we can teach them
13:41:23 how do you skin the caribou and all the internal organs, how they're important
13:41:29 to us as food. If the children knew that, they'll use it. And in the old days,
13:41:37 they just -- they just cut out the gut and then take it home from, like that. But
13:41:45 we need to teach the children how to cut up the caribou and respect it and
13:41:53 bury the parts that we don't use.

13:41:57 Because in '60, in the mountains, they're -- we had tourists come to
13:42:04 our mountain, outfitters, hunting in our mountains. And then mining too.
13:42:17 Today they're still active across in the mountain. Long -- long ago, the Elders,
13:42:30 they kept everything for us, and we're supposed to protect it, but -- and they're
13:42:38 mining, and so that's not right. It's no good. So animals -- animals when --
13:42:49 when it's really noisy, they move away from there, and the development, the
13:42:58 mining -- the mining disturb the animals, especially the chopper. When --
13:43:10 when it travels around in the mountain, it's really -- it just sounds like a
13:43:20 thunder noise and so it scares -- it scares the animal because that's the
13:43:29 baring of ground, and they have the little ones, and they just -- caribou just
13:43:37 scatter. Sometimes they just leave their young ones. And so we have to -- I
13:43:43 want to talk about that outfitters in the mountains.

13:43:49 We have to close them. And then the mining, they look for the --
13:43:57 the gold under land, the land, the expensive rocks underground, we need to
13:44:04 stop them. Then maybe the animals will come back. These people that are
13:44:10 mining, outfitters, 1960, '68 until today, they're still -- they're still active in our
13:44:18 mountain. They take a lot of caribou out and sheep too. Moose, and wolves.
13:44:28 They just go and get these animals for trophy. It's not for their food. They
13:44:33 don't eat that. They just take it for trophy. They don't respect animals. They

13:44:39 just want to make their money, and that's why they -- they really -- they're -- so
13:44:50 if we want the caribous to come back, we need to close these activities in the
13:44:56 mine. Maybe it'll come back.

13:45:08 And our Elders, we're losing all our Elders. So we just have the
13:45:15 young people and grandchildren here so. We have to talk to tell them these
13:45:25 stories. We need to talk to them. We have to -- when we need to hunting, we
13:45:30 need to remember three things:

13:45:34 The chisel, and knife, and axe. We have to respect the three tools
13:45:43 as very important. People, when they go hunting, they're very careless,
13:45:50 careless. And so we need to teach them the cultural way of preparing food
13:45:56 about these three tools. We talk about traditional knowledge, the beginning
13:46:03 of the land. We have these laws about traditional law, and it's still there.

13:46:11 Our family, our mother, father, uncles, aunties, they all tell the story,
13:46:19 and they pass it on. They -- my grandmother told me lot of stories and my
13:46:28 dad too, told me a lot of stories. And we grew up with it, and so we grew up
13:46:34 listening to these stories and that's how we find out a way of life on our own.
13:46:40 And they want us to have a good life so that -- that's why they're teaching us
13:46:46 and that's why they're giving us these stories.

13:46:55 So number one, the Elders said they listen to us. And so these
13:47:00 stories and if we -- the children take this with them and growing up with these
13:47:06 stories, it's very important. So I want you to know this. So that's why I'm
13:47:13 telling you.

13:47:15 DEBORAH SIMMONS: Máhsi cho, Frederick. Thank you very much to the
13:47:22 Tulít'a Panel.

13:47:25 Alyssa BOUJIE; I think Jonathan Yakeleya might add a couple
13:47:29 words. Jonathan.

13:47:34 DEBORAH SIMMONS: Yes.

13:47:39 JONATHAN YAKELEYA: Hello.

13:47:46 DEBORAH SIMMONS: Hi, we hear you.

13:47:51 JONATHAN YAKELEYA: Can you hear me?

13:47:55 DEBORAH SIMMONS: We hear you, Jonathan.

13:47:59 JONATHAN YAKELEYA: I just wanted to say a couple of words. So far this

13:48:04 workshop has been great: Okay. This workshop has been great. I just

13:48:14 wanted to say a couple of words. I know [audio feed lost] talking about

13:48:24 caribou. But in the past we've always been talking about caribou, muskox,

13:48:30 wolf. It's great to [audio feed lost] all this information from our Elders. I

13:48:42 believe that they are the key for the future to help us move forward. Myself, I

13:49:09 do a little bit of hunting [audio feed lost] . I really enjoy being on the land.

13:49:24 I've learned a lot on from my uncles, my father in hunting, the stories and how

13:49:39 they got food, everything. I guess that was it.

13:49:47 Thank you to Dèḻṉę, Fort Good Hope [audio feed lost] Norman

13:50:00 Wells and Colville Lake. I just want to keep hearing all you guys' stories. I

13:50:20 believe that those stories came from a long ways our generations.

13:50:48 DEBORAH SIMMONS: Thank you so much, Jonathan. You were

13:50:52 breaking up a bit. Oh, I think you're on the wrong -- oh, okay. Yeah, the

13:50:59 internet is giving Tulít'a a tough time. So Jonathan, the interpreters were

13:51:07 understanding you even though you were breaking up. So they were able to

13:51:13 explain what you were saying in Dene K'e. So really thank the Tulít'a Panel

13:51:23 and the speakers.

13:51:25 Now we'll move to questions and comments. But before we do,

13:51:32 should we take a quick break? We'll do the ten-minute break thing again and

13:51:39 really try to keep to at that time. So maybe we are able to end a little bit

13:51:46 earlier today. Máhsi. Catarina, can you put the clock on.

14:02:26 **[Adjournment]**

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DEBORAH SIMMONS: Just an alert, Dèlɪnɛ is on for questions first. Just one second as they get ready to go. Okay, is Dèlɪnɛ ready for questions and comment. Oh, I see that Leon Modeste is getting ready to speak. Máhsi, Leon.

Dèlɪnɛ Panel Questions and Comments

LEON MODESTE, via Interpreter: Can you hear me? As Aboriginal people, as Aboriginal people, what we have -- we know it doesn't belong to me as Aboriginal people, we'll -- he'll help each other on the land. Our land is very important to us as Aboriginal people because of the food on the land is important to us. So everything, water, trees, everything is very important to us. So when we talk about these things together about it, we listen to each other and help each other and so -- because so we can have a good life on this earth. It's -- the children, we have to think of our children. We need them for to have a good life. They're pitiful if -- and all the animals on the land, we talk about animals on the land, it's for our children. We have to teach them so they know if they have a good life in the future, that's important.

When we get together like this and meeting, Elders be with you, and we should have a meeting -- organize a meeting with the young people with the Elders so that they can -- they can learn from our stories and they'll have our stories and it'll -- so they can have a good future with using these stories. We have to think about them. So if they all live together and stand up together, that's going to be important. All -- every -- you talk about a lot of things here. I want to say thank you. That's how we learn from each other is sharing. And it helps us to sit -- to have a good future. We help our children. When they have a good life, I want to say thank you as Aboriginal people. Let's work together so we're strong. We don't want the animals to suffer. We need to keep them healthy. They know how they live on the land. Think

14:06:20 about it. So make sure that if anything out there is a threat to the animals,
14:06:26 make sure you talk about it and work on it.

14:06:30 I want to thank you, my people, for bringing all this -- what we're
14:06:37 talking about, the Creator help us and be with us as we talk and sharing our
14:06:45 culture and our knowledge. Máhsi.

14:06:55 **Colville Lake Panel Questions and Comments**

14:06:55 DEBORAH SIMMONS: I think that they were saying -- that Ben was saying
14:06:59 that's it for Dèl̓n̓ę. Máhsi, everyone, in Dèl̓n̓ę and máhsi, Leon. So now we'll
14:07:09 turn to questions to Tulít'a Panel from Colville Lake. Máhsi.

14:08:02 CHIEF WILBERT KOCHON, via Interpreter: Tulít'a, you must hear me, what we
14:08:07 were talking about. What we were talking about when we help each other,
14:08:11 talk together, that's how things will go good. Sometimes it always -- we
14:08:16 always talk about government, we always talk about having no money. That,
14:08:21 and so by helping each other, we have to find ways to have money with that
14:08:28 by helping supporting each other. That's when with money what we want to
14:08:35 work for, we can accomplish. We have to do it ourselves. We have to do it
14:08:41 ourselves. That way it's good. RWED, if we allow RWED and SRRB then it
14:08:56 wouldn't work. But for us, we have to do it ourselves.

14:08:59 The young man, that talk is very good. Sometimes we don't seem
14:09:07 to listen to the youth. But when we listen to them, it strengthens us. And so
14:09:15 I'm happy that you're listen to the Elders, the youth. And so all of you that
14:09:21 have spoken, I'm thankful to you. We're together. It seems like our words are
14:09:29 coming together as a whole. And this would strengthen us. Our documents
14:09:35 becoming stronger. And so keep going. And we're still working on it. So
14:09:41 really we are working with the courts right now. So we're taking our time. But
14:09:47 that's okay. The minister seems -- seems to be in our way to bar us. And
14:09:58 so -- and so we have to strengthen our own words, that's when we become

14:10:04 strong. But after these documents is completed and our ways are complete,
14:10:11 then we'll sit together and start work our way together, mountain peoples, all
14:10:17 the peoples in the Sahtú Region, in the communities united always.

14:10:23 The Elders, keep talking. We're thankful to you. We are listening
14:10:28 to you. We like listen to you. We don't know our land that well, but you
14:10:37 Elders you know our land so well. So I'm thankful. In the mountains, peoples
14:10:41 are hunting. We hear it. And that's -- if that's their way to hunt carefully, we
14:10:48 hear about it, it's very good for us. And we help each other and support each
14:10:54 other how to practice our ways. I wanted to let you know. So that's what I
14:11:01 want to share with you. Now David.

14:11:17 RICHARD KOCHON, via Interpreter: People's over there, they have
14:11:20 spoken to us. I have feel very thankful together in the Sahtú Region. If we
14:11:26 help and support each other. It's very good. We are one relations over there,
14:11:33 mountain peoples there and some of them, they're mountains peoples. They
14:11:42 know all of them. Really, they know lots. Their land is very strong in that
14:11:47 area. That's where they're from. And in the communities, with -- by school
14:11:58 because of school our youth have a lost many of our ways and that's what we
14:12:04 have to talk about so that we become aware of it, and our Elders too, their
14:12:09 words, we have to cherish and keep their words and how they live about their
14:12:16 life, they're talking the truth. And that's what -- because of their experience of
14:12:21 having lived on that land, it's -- sometimes they're talking about snowshoes.
14:12:29 That's how we hunt, they hunted. They hunted with snowshoes. And when
14:12:34 we were children, that's -- that's what we hunted with too. And our -- the
14:12:40 Elder that taught, our Elders their stories. One of the Elders in this area said
14:12:50 the same thing.

14:12:50 This caribou that you're talking about, this caribou that he talked
14:12:55 about is all -- it has all stories transfers into today. It travels into today. And

14:13:02 that's how it is. And so caribou and other -- other moose, wildlife, that's what
14:13:10 he was talking about. It goes to where the land is good for it, where it feeds.
14:13:18 And that's how the Elder talked to me about and stories like that from the
14:13:24 past. They've carried those stories from the ancestors. They -- they just
14:13:29 didn't come up with stories out of nowhere. They -- and nothing -- nothing
14:13:37 happens without our knowledge, and we have to write those -- document
14:13:44 those stories that we know. And sometimes -- so other peoples have written
14:13:53 things their way. But for us -- and because of that, they want things written
14:14:01 their way, and they want us to follow their ways, but because of that, it's not
14:14:06 ours, so we can not follow their ways. We have to follow our own Indigenous
14:14:12 ways with our stories, with our -- and develop a good thinking, common
14:14:18 thinking among ourselves as Indigenous and also look at the ENR and
14:14:30 government.

14:14:31 If they should come and live with us out in the bush, they should
14:14:36 travel out with us on the land with skidoos. They should be living among us
14:14:40 for a year so they could see and learn and experience, and then they'll have a
14:14:45 mind of how we practice things. And then they'll know.

14:14:49 I'm very thankful to the mountain people. And there's people like
14:14:59 Paul right, they're all Mountain peoples. And Leon Andrew is a real Mountain
14:15:11 people. And I'm thankful that we've listened to them good, their stories, and
14:15:17 because of stories like this, we can develop a good way for our -- with our life,
14:15:23 with our living on our land. And I wanted to share that with you so you could
14:15:28 know.

14:15:28 [audio feed lost]

14:15:35 DAVID CODZI: ... long way way in the past just tells us that
14:15:42 everything that we're talking about is not new. The government comes here
14:15:47 and starts setting up things that -- like, they think there's no management.

14:15:53 But everything that we talk about and the Elders talk about, it's something that
14:15:58 was set in place a long, long time ago. It talks about things that if you do this,
14:16:06 this is gonna go wrong. It tells us to keep a good path. When we really think
14:16:14 about how long it existed, these people that come from across the ocean and
14:16:20 they were probably just living in caves by the time we start setting up
14:16:27 everything that we have. So it's good to listen to the Dene talk. Sometimes
14:16:33 it's hard to understand but, you know, we have to understand one another
14:16:38 and just work at it. And listen to understand. And thank you. Thank you for
14:16:48 everybody that taught me.

Norman Wells Panel Questions and Comments

14:16:51 DEBORAH SIMMONS: Máhsi, Colville Lake. Now we can move to
14:16:59 Norman Wells. Any comments or questions, Norman Wells?

14:17:10 LISA McDONALD: Debby, we don't have any comments or
14:17:17 questions.

Fort Good Hope Panel Questions and Comments

14:17:18 DEBORAH SIMMONS: Okay, thank you. So going on to Fort Good Hope,
14:17:21 any comments or questions from the Fort Good Hope Panel? We're just
14:17:57 holding for a minute while Fort Good Hope gets ready to comment. And John
14:18:06 Cotchilly, you're on.

14:18:23 JOHN COTCHILLY, via Interpreter: Tulít'a, I hear you. Norman Wells, I
14:18:26 hear you. And what you're saying, I agree with, I like it, I'm thankful that
14:18:31 nobody has disagreed and so they all talk in agreement. So I'm very thankful
14:18:38 to them. Keep on. Keep not only -- besides this, we ask our Creator for what
14:18:53 we want, then things will turn out very well. And so keep on. Keep on talking.
14:19:01 Then we -- it's what we want will be accomplished. We can't leave ourselves
14:19:09 to the government. We have to stand up and talk for ourselves and keep
14:19:14 talking about what we want for things to work our way. And that's all. That's

14:19:19 what I wanted to share with you. All you -- I'll share with you another short
14:19:26 comment later. But for now, this is all I wanted to share.

14:19:39 EDWARD KELLY, via Interpreter: A long time ago there was --

14:19:49 THE INTERPRETER: I missed that name. Again he says to say --

14:19:57 EDWARD KELLY, via Interpreter: There was a person a long time
14:19:58 ago --

14:19:59 THE INTERPRETER: He's talking too fast. [indiscernible] Slow down.
14:20:11 [indiscernible] could he slow down?

14:20:17 DEBORAH SIMMONS: Just one second, Edward, can you just pause for a
14:20:23 second for the interpreters. They want to explain what you're saying. Just
14:20:27 one second.

14:21:07 EDWARD KELLY, via Interpreter: In 1950, there was our way. There
14:21:17 was some wolf in the certain areas. We were setting nets. And there was a
14:21:27 wolf in that area. And I -- and my dad was saying they were waiting for the
14:21:39 wolf. And on a lake in the summer time -- and if the wolf is around, then the
14:21:54 fish lakes. And if they're on the land, they're --

14:22:13 THE INTERPRETER: He's really not -- not clear, but I'm giving it my
14:22:17 best. He's talking about wolf in certain areas between the lake and the land.

14:22:25 EDWARD KELLY, via Interpreter: There's lakes scattered around.
14:22:37 Where many wolves. And today when you look at it, there is lots of wolf
14:22:43 around. They're very dangerous. They're predators.

14:23:01 THE INTERPRETER: Did he --

14:23:06 DEBORAH SIMMONS: Just -- they're having a lot of trouble here. So I'm
14:23:09 wondering if maybe a solution is for Edward to say -- to speak, and then Lucy,
14:23:15 are you willing to help out with interpretation sequential, like after he speaks,
14:23:25 and then that way it might be easier? Would that help?

14:23:36 THE INTERPRETER: His words are not clear. It's just muffled for me so

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it's hard to define what he's talking about fish, lake, and wolf, and land.

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DEBORAH SIMMONS: So we really want to hear what Edward has too

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say. So I think Lucy is getting ready to help us out after he speaks so we'll

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just be creative under the circumstances. Thank you. Okay go ahead,

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Edward, and then Lucy.

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THE INTERPRETER: Noise too so. It was hard to define what he's

14:24:25

talking -- there's too much background noise.

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DEBORAH SIMMONS: Ready to go?

14:24:49

THE INTERPRETER: There was a lot of wolf. In 1952, there was a lot

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of caribou -- I mean, wolf. Snares. RWED people. Lucy has do it.

14:26:15

LUCY JACKSON: This is from Fort Good Hope here. And he talks

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about the wolf situation in 1950. In that year, there was a lot of caribou, and

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he comes from the north end of Good Hope on the [indiscernible] country.

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And he said there was lot of wolves at that time. So because they were living

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down there as a family and other peoples, they have traps and snares. And

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the wolf was eating up all whatever they snared in the traps.

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DEBORAH SIMMONS: Just one second, Lucy. Apologies again for

14:26:53

interruption, there's Tłıchq technical problem here. They're not hearing Tłıchq

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interpreter. Just can we -- yeah, can we test the Tłıchq just to see if the Tłıchq

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people can tell us if you're hearing your interpreter, Francis? Okay, they're

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back on. So go ahead, Lucy.

14:27:43

LUCY JACKSON: Repeat again? This is Edward Kelly from Fort

14:27:49

Good Hope here. And he talks about when he was a young man and they

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were living in their part of the country north of Good Hope, [indiscernible]

14:27:58

River, or [indiscernible] country, and he said in those days their occupation

14:28:04

was, their occupation today is still trapping, hunting, and snaring for rabbits.

14:28:10

So that is what they were doing in the wintertime, snaring and trapping. And

14:28:18 they had lots of wolf in that part of the country. And then it was the game
14:28:24 warden, as they were called in those days, who went down to their part of the
14:28:31 country, and they put poison all over the big fish lakes. And where they were
14:28:41 staying around there was one big fish, they went back to the traps next time,
14:28:46 there was five wolves dead and two crows. But for the other fish lakes that
14:28:52 are in that part of the country, they don't know because they didn't go that far
14:28:57 to check on how many animals were killed.

14:29:00 So 10 wolves when they're together, they're dangerous. They can
14:29:09 kill caribous, and they can kill moose. So ten wolves together as in a pack
14:29:16 is -- they're pretty dangerous.

14:29:35 You know, when the game wardens at that time went down there to
14:29:40 put all these poisons on the lakes, his dad, who is a unilingual Indigenous
14:29:46 person, talked to a game warden and asked them, why are you putting those
14:29:52 things on the lakes? It's going to kill off the fish lakes, the fishes in the lakes
14:29:59 and other animals, so and so the water too is not going to be good anymore.
14:30:04 So he quizzed him seriously about why were they using that method of killing
14:30:12 the wolves. But they still went ahead and put all those poisons on the fish
14:30:20 lakes. And so the only lake they went to was the main fish lake they were
14:30:24 living near, and so that's why they seen this five wolves were dead and two
14:30:30 crows. And when it was -- I said it already. When they travelled in groups,
14:30:35 like ten, they can kill anything, caribou, moose, and other animals. And this is
14:30:48 it for his presentation. Thank you.

14:30:54 DEBORAH SIMMONS: Máhsi, Edward. Thank you for your patience.

14:31:01 Appreciate your help, Lucy, too. Okay, is that it for Fort Good Hope
14:31:12 comments? Okay -- oh, one more quick comment, Michel Lafferty.

14:31:47 MICHEL LAFFERTY: Young guys that come up with the animals, teach
14:31:48 them about animals, including hunting. And that's how come [audio feed lost]

14:32:05 the wounded caribou and what was left there, and that's what he brought to
14:32:09 the dump. Some of them young guys want to brag maybe, but nobody teach
14:32:16 them that's what shoot just what you need or stuff like that. That's -- not only
14:32:26 there. There's another time you go around that lake there, there's somebody
14:32:31 there have a bunch of caribou. Other there was a knife there, I see. I don't
14:32:39 know who did that. Learn just take what you need, eh, not go over-shoot,
14:32:46 keep that in mind. But nobody to tell them, you know. Just take what you
14:32:55 need or only the family needs, and -- and yesterday one -- Joe Orlias was
14:33:07 talking about the Elders, I think it was his grandfather was talking to him, and
14:33:13 other guys that were brought up on the land and that grandfathers and
14:33:19 finished to talking to them about the land and the land. I was just thinking
14:33:24 about it and I didn't get that chance to -- my dad never talked much, you
14:33:30 know. I had to learn from other people, like Wilford Jackson, Thomas
14:33:38 Manuel, [indiscernible] Barnaby, they all live out on the land and once in a
14:33:43 while they talk about the animals, you know. So I was really happy to hear
14:33:49 Joe talking yesterday about his grandfather talking about it, grandfather
14:33:54 talking about, the Elder was. That's what I [audio feed lost]

14:34:18 DEBORAH SIMMONS: Máhsi, Michel, and keeping it short in
14:34:22 consideration of all the other parties that wish to speak. So from there, we
14:34:27 move to -- so we've had everyone from the community parties speak. So
14:34:38 NWT Environment and Natural Resources, comments and questions.

14:34:42 **NWT Environment and Natural Resources Panel Questions and Comments**

14:34:45 HEATHER SAYINE-CRAWFORD: Thanks, Deb. Heather Sayine-Crawford for ENR.
14:34:50 Thank you to Tulít'a for your presentations this afternoon. I just have one
14:34:58 question for Tulít'a.

14:34:59 In the response to the round one IRs, there was a comment made
14:35:06 about learning to harvest muskox and that the younger generation needs to

14:35:13 learn to harvest muskox. And I was wondering if anyone in Tulít'a could
14:35:21 comment on ways that they would like to see that done, how can -- how can
14:35:26 you teach the next generation those skills. Thank you.

14:35:36 DEBORAH SIMMONS: Tulít'a, you can respond to that question. Go
14:35:41 ahead.

14:35:44 GORDON YAKELEYA: Yeah, this is Gordon here. You know, actually
14:35:48 going to good question there too, thank you. This is an animal we don't know
14:35:52 too much about. And that suddenly come in but it sure has impact on our
14:36:00 caribou, especially [indiscernible] on the area here. And one thing that we
14:36:08 want, I think we've been asking for workshop on it, and I guess we need to
14:36:13 know what time of year what -- what muskox are we to take. And those are
14:36:20 important because these animal going to be around for years to come yet. So
14:36:27 I think that's the kind of thing we hoping would happen in Tulít'a. So I don't
14:36:33 know if anybody has had muskox here. I never tried one but I know some
14:36:39 other place said it's good meat. But I don't know myself. So I guess that's
14:36:44 important to us. You don't want to go out and slaughter animals that you don't
14:36:50 know about. So I think that's very important to us. So I guess maybe that
14:36:54 would really help us if we get somebody from maybe that Eastern Arctic on
14:37:00 the coastline that lived with muskox that would tell us what time of year, what
14:37:07 to take, and we'd be really grateful and big assistance to Tulít'a. Any more
14:37:13 question?

14:37:14 HEATHER SAYINE-CRAWFORD: Thank you, Gordon. Nothing else from ENR.

14:37:19 **Tłı̄chq̄ Government Panel Questions and Comments**

14:37:19 DEBORAH SIMMONS: Thanks, Heather. And so now we can move to
14:37:28 Tłı̄chq̄ Government. Any comments or questions for Tulít'a?

14:37:43 STEPHANIE BEHRENS: I just wanted to thank everybody for their
14:37:47 presentations.

14:37:48 DEBORAH SIMMONS: Oh, you're very, very, very, very very faint right
14:37:53 now, Stephanie.
14:37:57 STEPHANIE BEHRENS: Can you hear me now good?
14:38:00 DEBORAH SIMMONS: No, sorry. Just the same pretty well.
14:38:10 STEPHANIE BEHRENS: What about now?
14:38:12 UNIDENTIFIED SPEAKER: No, Stephanie, can you go into the audio settings
14:38:15 on Zoom and increase the volume on your microphone or see if you have it
14:38:23 set to automatically adjust. So on the bottom left hand corner of the window --
14:38:27 is.
14:38:28 STEPHANIE BEHRENS: How about now? Good.
14:38:30 UNIDENTIFIED SPEAKER: Yeah, that's a better.
14:38:33 STEPHANIE BEHRENS: All the way?
14:38:35 DEBORAH SIMMONS: Yes, that's great.
14:38:38 STEPHANIE BEHRENS: So, yeah I just wanted to give a huge thanks to
14:38:42 Gordon Yakeleya, Leon Andrew, and Fred Andrew for all their stories. It's
14:38:49 always really great to hear all of the stories as well as the stories from the
14:38:55 Good Hope Elders. We have Elder Louis Zoe who wanted to speak. So I'll
14:39:05 just pass it on to him. And he will be speaking in Tłìchq̓. So make sure you
14:39:11 have your English channel on.
14:39:25 LOUIS ZOE: Am I going to speak? What should I tell them he
14:39:30 says. Yes, I will talk to you briefly.
14:39:40 I am from Gamètì. In the past, the animal has given his life, I will
14:39:48 tell you a story about this, the animal, because that's the purpose of my
14:39:53 speaking here.
14:39:54 The animal, every time we -- it comes to, migrates to our land, to
14:40:01 our home. When it does come, migrates to us, and it goes back to the
14:40:09 barrenland and it always bypass our communities, community. As for the

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14:40:15 since they have been troubling these animals, how they migrate, the animal
14:40:21 that migrate to us from barrenland, it seems they're trying to chase these
14:40:28 animals to another path. Because of that, many of the caribou, it goes to the
14:40:35 treeline but it doesn't go far into the trees, tree area. I saw the animal, its path
14:40:47 where it migrates, and also many of the land has burned out, but more forest
14:40:49 fire. Everything's -- it's not possible for the animal to make it, to migrate to our
14:40:56 land.

14:40:56 As we remember, there were many forest in that area where it's all
14:41:01 burned out, and the animal cannot, you know, use that path again. Once it's
14:41:08 burnt, that path, the migration path. And also there's new growth, new trees --
14:41:13 grow the new trees, so -- but it seems like these things are not done to the
14:41:19 way -- they are not listening to us. They are telling us. For some number of
14:41:25 years that we haven't seen no caribou. In the future what's going to happen is
14:41:31 it ever going to back to us. Is it not gonna come back to us. That's the
14:41:35 reason why I'm saying, I'm addressing this, is that there's so many obstacle
14:41:40 that make it impossible for the caribou to migrate to our land.

14:41:44 We do want the growth to slow down. We don't want animal to
14:41:52 deplete. We want to continue to make use of the animal. We want to be
14:41:56 careful with this animal. Take care of them. That's how I feel. So when
14:42:01 that -- if it goes back to the barrenland and goes to calving area, if it's such a
14:42:10 small -- such a small ones, it's very vulnerable to the -- to the prey. Even --
14:42:21 even with the eagle that's around, it takes these new calves, even the wolves.
14:42:29 All the different predators takes, take these small caribous. So when it's
14:42:34 calving area, we should constantly monitor these areas where the animals is
14:42:41 calving, make certain that the caribou is healthy.

14:42:45 We do know that -- that little calf has to follow its mother wherever it
14:42:54 goes. I've been thinking about that, because that's the purpose of my speech

14:42:58

here.

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In the past our parents, they did it in a poor way but even with one caribou, it gives us many things. It gives us shelter, it gives us clothing, it gives us food. That's the reason why they look at this animal. That's why they care for these animals. As I remember, I recall when I was travelling with my father, we went to put the caribou -- we could see people were shooting these calfs. They're thinking make a good clothing, these, with the hide from the calf, even would be clothing for their children too in those days. This how many children they might have. That's only the number they would shoot that many calf because they know they could make clothing out of these calves for the young people, for the young children. We have fed ourself. Well, we have fed ourself, well with the food it has given us and made us make tools with their, with their parts. Like even one caribou will give us so much tools and beddings and so forth and shelters, food. That's how our parents have raised us and given us life here. That's why we really want to care for our animal carefully. That's what I want. In the past when we -- we went about on the land, maybe we might be alone but -- but we're always careful. We all respect the animal. And make sure that we felt like we were a crowd of people there hunting. We didn't feel we were alone and we could do what we want. That's not the way this. I want the animal to be protected. That's what I want.

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You have given me privilege to speak to you. That's all I would like to share with you at this time. Thank you.

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UNIDENTIFIED SPEAKER: Máhsi, Louis

14:45:11

STEPHANIE BEHRENS: Anybody else?

14:45:11

UNIDENTIFIED SPEAKER: No.

14:45:15

STEPHANIE BEHRENS: Okay, nobody else wants to make comments.

14:45:17 Máhsi cho, everybody.

14:45:19 **Lucy Jackson and Anne Marie Jackson Questions and Comments**

14:45:19 DEBORAH SIMMONS: Thank you, Tłjchq Government Panel. And with
14:45:24 that, we have two additional registered parties, Lucy Jackson and Anne Marie
14:45:34 Jackson. So Lucy, you're allowed to speak on your own behalf now. Máhsi.
14:45:49 Any comments or questions, Lucy? Maybe Lucy's taking some time to get
14:46:17 sorted out. While we're waiting, Anne Marie Jackson, do you have any
14:46:23 comments or questions?

14:46:26 ANNE MARIE JACKSON: I'll pass for now. Thank you.

14:46:28 DEBORAH SIMMONS: Máhsi. Any news from Fort Good Hope about
14:46:33 whether Lucy wishes to comment or ask a question to Tulít'a? Oh, she
14:46:41 doesn't have any comments. Okay, thank you very much.

14:46:41 **Sahtú Renewable Resources Board Questions and Comments.**

14:46:45 DEBORAH SIMMONS: So now I'm going to remember this time that the
14:46:49 Sahtú Renewable Resources Board has an opportunity to ask questions. So
14:46:55 board members. Samuel Haché. Camilla Tutcho.

14:47:11 CHAIR CAMILLA TUTCHO, via Interpreter: I have one question for Tulít'a. How
14:47:14 are things going with plentiful caribou?

14:47:28 ALYSSA BOUGIE: How are thing going with --

14:47:31 GORDON YAKELEYA: Okay, máhsi, Camilla.

14:47:42 THE INTERPRETER: I can't. They started off before me.

14:48:11 GORDON YAKELEYA, via Interpreter: We're -- we're thankful for the
14:48:14 stories. We're asking for support. We have -- we have presented all the
14:48:24 stories we have gathered, all what we have talked about. If -- if you tell each
14:48:31 other for our support, then we are thankful.

14:48:37 THE INTERPRETER: I caught the last bit of it.

14:48:59 [audio feed lost]

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DEBORAH SIMMONS: Gordon, can you -- the first part of your answer, they didn't hear -- oh, maybe Sarah heard it, okay, just one sec.

CHAIR CAMILLA TUTCHO, via Interpreter: How are things going with plentiful caribou?

GORDON YAKELEYA, via Interpreter: We talk about two things today. The -- what they -- can you -- what is caribou management and so that we can -- we know what it is and then we'll respond to it. That's the only -- we want to know about what is caribou management, the interpretation. So we need your help with that.

DEBORAH SIMMONS: That's a question from Tulít'a to SRRB. Just one second here while the SRRB checks in on how to deal with this. Oh, is that a terminology question? If so, maybe the interpreters can talk a little bit about how they translate that term "caribou management".

Maybe what we should do is ask the question in a slightly different way so that maybe it's clearer, Gordon, and I think Samuel is getting ready to take a stab at it.

SAMUEL HACHÉ: Sounds good, yeah, thanks, Camilla. And maybe just to follow up, we're talking about the -- the Community Conservation Plan or the Plan for the Future. So maybe, Gordon, if you could please speak a little bit about where you guys are at and what might be some -- some constraint right now, I guess. Thanks.

GORDON YAKELEYA : Is that a question? I guess I go back to the point that when I said we need to understand what we're trying do here, to -- how we just need to protect our caribou. I guess that was the two question we had, two workshops already. But the group thought we need to understand what it means. When you do something like this, like a protected area not unsimilar to what we're trying to do here. So people need to understand

14:52:33 before we move ahead. So that's what we need your help.

14:52:37 We also probably need the help of Dèlįnę, Colville, which they
14:52:43 already have a plan in place, and when you hear a lot of people talking in the
14:52:51 meeting and saying that we all should be working together, it's a very good
14:52:56 thing because we learn from one another, and it's important how we're going
14:53:01 to come together. So I think that's kind input of what we're hoping to get out of
14:53:06 you guys.

14:53:12 SAMUEL HACHÉ: Okay, yeah, yeah, you that's great. You were
14:53:14 cutting but I think we got the gist of it so thanks a lot for that and definitely we
14:53:20 will note it.

14:53:20 So maybe I can follow up with a second question, then. So I'll go --
14:53:25 yeah, I'll be asking just a quick question that I've asked other parties
14:53:30 yesterday and the day before.

14:53:33 Again, we've heard a lot from Tulít'a at the Colville Lake listening,
14:53:39 and we were wondering about the status of caribou, and you speak to
14:53:44 mountain caribou and t̄odzi a fair bit but I was just wondering if there was
14:53:51 anything the board should know about potential change or new evidence that
14:53:55 might need to be added to what you already mention in Colville Lake. So,
14:54:01 yeah, maybe for mountain caribou and t̄odzi, about if you've seen any kind of
14:54:06 recent change, that would be much appreciated. Thanks.

14:54:11 DEBORAH SIMMONS: Just to clarify, when you say in Colville, you're
14:54:16 talking about the Colville Lake Public Listening Session in 2020? Yeah, so
14:54:21 any changes I think he's referring to since 2020 that you've been observing
14:54:26 for mountain caribou and t̄odzi.

14:54:35 GORDON YAKELEYA: Well, it changes once we start to understand --
14:54:37 well, I speak only one side. Like, the [indiscernible] is what I said in my
14:54:42 opening statement is that we have an impact on muskox, where they come

14:54:49 and take over areas where our caribou used to come there. Now, what we
14:54:57 find -- and what we find is more fire happen; it starts -- it puts a lot of impact
14:55:04 onto animal. And this is why I guess I sort of said that we need people from
14:55:10 ENR to come with the people on the land and see for themselves what we're
14:55:16 talking about, because the fire has a big impact on everything. We lost a lot
14:55:22 of good land on the north side.

14:55:25 And -- but when it comes to the mountain, maybe I'll let Leon speak
14:55:31 to it. But we shouldn't have impact on -- on the muskox too, or caribou. So
14:55:38 we're starting to - I think this year in Tulít'a, I don't know, I never heard nobody
14:55:44 shot a caribou here. So it's telling us something, that the impact sure is
14:55:50 affecting our land. [no English translation]

14:55:56 LEON ANDREW: Just to follow up there, Leon Andrew here.

14:56:21 [indiscernible]

14:56:21 DEBORAH SIMMONS: Oh, oh, we lost you, Leon. Oh, darn it.

14:56:21 LEON ANDREW: No, we're here. Just people --

14:56:21 DEBORAH SIMMONS: Oh, okay.

14:56:21 LEON ANDREW: [indiscernible] just stretching. Anyway, my name's
14:56:38 Leon Andrew, [indiscernible] Elder. On the t̥ɔdzi -- t̥ɔdzi, I believe -- I believe
14:56:51 we have -- because of the Mackenzie Valley highway [indiscernible] winter
14:56:52 road, we do -- we do understand that t̥ɔdzi kind of not being monitored or
14:56:58 surveyed. So they are kind of scatter, I would think. I haven't seen them,
14:57:06 their trail on -- on their land way as far as I can see.

14:57:12 In term of the mountain caribou, the mountain caribou, the last time
14:57:17 I saw them come to here, maybe due to the -- due to the high line of snow, of
14:57:25 deep snow, that they probably didn't come back into the country of -- of
14:57:32 special landscape that they use for their winter -- winter ground. So I saw a
14:57:39 bit of change there.

14:57:41 And -- and the other parts, we did see some. But in term of
14:57:50 number, that's not what I expected. We thought there could be more. But I
14:57:54 could be wrong too because we have a lot of woods on the Mackenzie
14:57:59 mountain area. Some of the caribou could be in high ground. Usually the
14:58:05 t̓d̓zi they hang out in the high ground. So that's what I noticed about the
14:58:10 caribou.

14:58:12 Since Colville there, I think there is a difference in term of caribou
14:58:20 population. For me, what I observed, you know, this -- by tracks on the
14:58:30 winter -- on the snow, it tells me that they could be stationary in some place.
14:58:36 But, you know, but what I saw across there, you know, I saw less track than I
14:58:41 did last time. Máhsi. Thank you. I hope that helped.

14:58:50 SAMUEL HACHÉ: Yeah, thanks a lot, Gordon. Thanks a lot, Leon.

14:58:55 DEBORAH SIMMONS: Okay, I think we have another question from Faye.

14:59:00 FAYE D'EON-EGGERTSON: Hi. Máhsi, Tulít'a. You spoke a little bit about
14:59:06 this, but I was wondering if we get a little bit more information about what
14:59:10 you've been seeing on the land in regards to predators and competitors, so --
14:59:16 and whether that's been changing recently and if you -- and just any more
14:59:20 about any concerns you have.

14:59:32 LEON ANDREW: Leon Andrew here again. The predator in term of
14:59:36 wolf and bears in the just -- just recently, I was up in mountain; I did see one,
14:59:45 one bear attack, came out of the snowbank. I couldn't tell why that is. It could
14:59:56 be that it got flooded out, or the Elders always say too the big guys are big --
15:00:07 they take extraordinary guys -- big -- we call them big guys, the grizzly. They
15:00:11 say that some of them don't go to bed for the winter; they wander around all
15:00:18 winter.

15:00:18 But in the past, I haven't seen that much grizzly. Maybe because
15:00:24 they're moving somewhere. But again -- again, it's always the wolf we don't

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see that much because as I know over the years, on the Keele in the mountain, Red Stone, usually you see wolf, but I haven't seen them lately. Maybe because they're getting wise to people being on the river. I'm not sure. So I can't say for sure.

But when I see the -- when I saw those caribou, I saw -- in one month, I saw three wolf following them around. I saw three of them. I didn't see any other. At another location, I saw another three wolf just wandering around by themselves on the riverbank, or river bound. So that's what I observed myself. But that's probably, you know, area we covered.

So anyway, thank you very much. Maybe a little more here in Mackenzie Valley. I don't know how it is. I haven't seen any around mountain wolves. I saw one one day. That was quite a while ago. I haven't seen any lately. Máhsi. Thank you very much.

GORDON YAKELEYA: This is Gordon here. When we see changes happening with the animal knowledge and that, the way -- you're getting impact by fire trying to move to unburned land. And the grizzlies -- well, the grizzly, now population is slowly coming up.

In the fall times, people do a lot of hunting up in the Mackenzie Valley down south as far as Blackwater. And the site to site, a lot of grizzly which has never happened before. And on the north side around Willow Lake, then we have grizzly there that's hanging around there. Because of the burn, they can't go down further north because all the area that burned. So they starting to move to unburned land and mountains. So that's where they are. So there's bear now.

But like I keep -- I did mention that we were told not to talk of this animal in certain times of the year. In wintertime, for that if you want to say anything. But for the wolf side, there is wolf around, but not as -- it's the

15:03:02 animal that people have to respect for it too. We have -- so it's still around
15:03:07 there.

15:03:07 And -- in March, you see a lot on the river. From what I hear,
15:03:14 people telling me about because of the mating season. So it's that kind of
15:03:19 thing that we as Indigenous people understand things. We know
15:03:25 [indiscernible] that get. So there's a big change now happening since last
15:03:33 meeting, so. Máhsi.

15:03:37 DEBORAH SIMMONS: Thank you, Gordon. Any other questions from
15:03:47 SRRB board members? One more from Samuel.

15:03:52 SAMUEL HACHÉ: Yeah, and maybe that's just a follow [audio feed
15:04:00 lost] question maybe, Gordon, you know, about asking to work together and
15:04:03 to maybe ask -- just wanted to kind of remind quickly that there's [audio feed
15:04:11 lost] for share about Plan for the Future or the new word that we're using for
15:04:17 Community Conservation Plan. So there's that Plan for the Future policy and
15:04:21 guide. So if you can -- it would be appreciated if someone could look at it and
15:04:27 provide some questions or maybe ask for clarity with the final submission, so
15:04:33 just as an FYI.

15:04:36 DEBORAH SIMMONS: Okay. And unfortunately, there's been a break in
15:04:40 the Tłjichq interpreting somehow. So maybe, Jonas, you might have to say it
15:04:50 again to -- just, we'll wait for Tłjichq -- okay, Tłjichq is back on. So maybe you
15:04:59 could repeat Samuel's question, yeah.

15:05:03 Can you repeat your question, Samuel, so Tłjichq Government can
15:05:07 hear and Jonas can interpret again.

15:05:13 SAMUEL HACHÉ: Okay, it was -- it was simply an invitation for -- for
15:05:20 Gordon or Tulít'a to maybe provide some questions or share some concerns
15:05:21 as it relates to the -- to the plan for the future policy and guide that the SRRB
15:05:29 provided, so perhaps during the final submission. Thank you.

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DEBORAH SIMMONS: Okay, we're good on that. And that's not a question. It's just a suggestion to the Tłjchq -- or to the Panel.

 Also Jonathan Yakeleya has a comment in the chat. So I'll just read it out loud so that everybody can hear in both languages.

 "There are changes due to activity because of Covid and its travelling issues. While scouting for moose, we saw some in packs as it was my first year observing up the Mackenzie River."

 So those are two points that he wanted to contribute about changes. Máhsi.

Tulít'a Response to Comments

DEBORAH SIMMONS: So with that, Tulít'a has an opportunity to make final comments in addition to the comments that Jonathan just contributed, just responding to the other comments -- or the other comments from other parties.

 So, Tulít'a, you're on for five to ten minutes, final remarks, final remarks for today.

GORDON YAKELEYA, via Interpreter: We've been talking about all the good things that we've been thinking about. When we make strong words, it's for our future. Our future children will walk, will live good with it, and they'll be thankful to us. And so it is hard work today. It's not like the back -- it's not like in the past and our ancestors, our people.

THE INTERPRETER: It's breaking.

GORDON YAKELEYA, via Interpreter: And our Elders today, we have to teach them their words, our youth. And that way they're learning.

 And so with that, if we work good together and teach them well, if this caribou we're talking about, our youth today that are growing up are real. For sure we have to -- we have to teach them well from the past and to today

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what is happening about the caribou. We give -- if we give them the stories and the history, then things will go well. And so -- and so that's important.

And with that -- or sometimes when you're -- when we get something, what we think is important for us when you're -- if you work with us to accomplish, then we will be thankful to you. And that's the way our people have been looked -- they may -- they may not talk about it much, but with prayers and with support of each other, that's how things are accomplished. Many things that are here today at that time is not -- we are very thankful. My mom has taught me very well. My dad has taught me. And I'm thankful to my mother and my people. I've been taught by stories. And so my people, I am thankful we are talking good together for our history for things to work out for us from today onwards. Things will happen.

LEON ANDREW: Grandfather Yahtsule Mackenzie Andrew, there's some really good drum music. And the first one of the drum music talk to the issue, table cloth, and he talked to the issue of food security. In today's world, I feel with all that's happening in the world in climate change, bring myself back to my grandfather's message. If it mean anything, what he said, I think we should worry about him. How we can preserve and conserve some of our wildlife. We have to be serious about it. Even now we know we don't have too much rabbit. We don't have no chickens. We have no ptarmigan. It's almost like a warning for us to realize that we have to be safe and help our future generations. I strongly feel something about this.

With that, I want to thank you all for listening to us. You know, we're not pitiful people here. But we still got our Elders and all this that make us feel good about ourselves when we talk about it. So I'm glad to share that with you today, and máhsi cho. Thank you very much. Máhsi, everybody. You're all my friends. I know that. That's the way I feel. Máhsi.

15:12:05 DEBORAH SIMMONS: Oh, Leon, you're breaking up now. If Tulít'a could
15:12:12 turn off the video, we'll catch those last words of yours.

15:12:28 LEON ANDREW: I'm done. Thank you very much.

15:12:36 DEBORAH SIMMONS: Any last words, Tulít'a? Are you -- or have you --

15:12:51 CHIEF FRANK ANDREW: Chief Frank Andrew here. Hello, can you hear
15:12:52 me?

15:12:54 ALYSSA BOUGIE: Chief Frank is going to say a few words.

15:12:58 DEBORAH SIMMONS: Máhsi.

15:13:11 CHIEF FRANK ANDREW, via Interpreter: Thank you. We had a long session
15:13:13 in our language, and I listened to you in your language. And I hear you good.
15:13:20 And English I listened then, but I don't understand as much as I do in Slavey.
15:13:31 [indiscernible] I know what you're talking about. My dad taught me too,
15:13:35 William Andrew, my late dad, my uncle, two of them, Fred Andrew and
15:13:41 Johnny Andrew. They -- when I was just young when they were still alive,
15:13:46 they used to tell me stories, and they said this caribou in the mountains they
15:13:52 talk about when we're in the -- in the mountains, they talk about caribou.
15:13:59 They -- they tell us talk to -- they share the stories about the old days in -- in
15:14:08 the past. Take care of the animals. If you take care of animals, they'll --
15:14:15 they'll be here for long time. And in caribou, and they have -- they live in the
15:14:27 mountains. That's their -- they have shelters in the mountain. They live there.
15:14:32 So she said, my son, make sure if -- so if you see their shelters, you see
15:14:41 them, make sure you take care of them and respect them. When you -- when
15:14:50 you work with the caribou meat, make sure that you respect it. And there's
15:15:00 certain place in mountain that you -- you -- that's where you cut up the meat,
15:15:07 right, up the mountain river. And so Elders, that's what they told us.

15:15:13 And 1960, around then, there was white people out there working,
15:15:23 and some of our people work with them, and they -- there's -- they had

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shelters here and there out there, and our Elders talk about it. So things change from that time. They talk about midzitá is the leader. A long time ago, they told us stories about midzitá. They said midzitá is our leader, and we follow midzitá in the mountain. And so they're the animal for us. So they -- the midzitá is our leader. We follow him everywhere in the mountain. And since -- so we -- it's true. We understand the animals, and so they understand us too. So that's what the Elders told us.

And caribou know. They know midzitá. So the -- the Elders used to say that they -- caribou, they put a sponge in their ear so they don't listen to us. They don't want to listen to us. So there's a lot of stories that my dad told us. So I remember his stories today. At that time, I spend a lot of time -- a lot of time on the land with my dad. They talk about residential school. They talk about TRC, and I spent -- I -- I spent on the land with my dad too. I was 20 years old. And then 24, we lost our mom. So we had to work together.

And so -- but -- so it's true that what they teach us, we need to use it today, and we need to help the children too even how to make blood soup too and everything. So -- and so it's true, Fred Andrew talk about that too, and it's very important that we preserve, and we have to preserve the caribou, the young ones too. So we have to take care of our animals. And then we change to the western way of life and things change, and we got into everything now. And so now we're bringing back the past and talking about culture, and I'm really thankful that you're sharing your stories. Caribou is our substance. It's our food. And so we have to save it.

And we talk about plans. We talk about management.

[no English translation]

And so -- and a plan is good because so that we could preserve and help our children learn about the land and live on the land.

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SRRB too, when we're talking to them now and how can we work with them so that we do it, make an agreement so that we work with each other, and that's what they're talking about. And Colville Lake, today they're working with the government, and so they're working together. And so it's not the government is their way. We have to work our way, our culture, with our culture. You shared a lot of stories that are so important. So what you shared, we're going to use in our -- our -- in our management too.

And so it's really hard today. Today government is taking back a lot of programs, but we work with what they give us, but it's not our way. So we're working on RRB people what they plan for us, and then so that's what we're doing. But we need to still be -- work with our culture. And I want to say that. Máhsi.

Graphic Recording Overview

DEBORAH SIMMONS: Thank you very, very much, Tulít'a, for these closing words for the day.

And before we break for the afternoon, we had an opportunity to hear from Tanya who is doing graphic recordings of -- and so she's been working away on one for Tulít'a's presentation.

TANYA GERBER: Can you hear me okay?

DEBORAH SIMMONS: Yes, in Yellowknife, we can.

TANYA GERBER: Great, super. That's terrific. So this is the capture that I did for you from this afternoon. It talks a lot about the importance of listening to the --

DEBORAH SIMMONS: Oh, just one second. We can -- just one second. The SRRB needs to be able to see you. Okay, I think we're -- we got it now.

TANYA GERBER: Great, super. So just to show you the recording that I made. I heard you talking about importance of listening to the wisdom

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of the Elders and not to take more than you need when you're harvesting. And the importance of passing on the stories, the wisdom, the oral history about caribou. And making our culture strong for our children's sake and sharing the harvest with the whole community and sharing with Elders.

I heard a theme about teaching game wardens the importance of the traditional ways. We talked a little bit about predators, the wolves, and how the grizzly bears can hear us, and the importance of respecting the animals and living in the Dene way. We want to maintain this way and to treat the -- even the bones with respect and bury the bones of the animals that are taken in the harvest.

Acknowledging climate change and industrial activity, that mining is no good for the animals. It's too loud for the animals, specially the caribou, the wolves, and the bear, and the choppers that make too much noise. And the hunting for trophies, it's not right.

Thinking about the whole of nature, land and animal, and acknowledging traditional ways of knowing and traditional ways of hunting with chisel and knife and axe, and understanding that the Elders are the key for the future and to pass on their wisdom and think of the children and their future.

And that is the recording that I did from this afternoon. Thank you for having me.

DEBORAH SIMMONS: Máhsi, Tanya. And before Camilla shares a few final words in your language, it would be great, just to note that each of the parties has an opportunity to validate or make any corrections to your graphic recording. So Catarina's primed to liaise with Tanya and set up a meeting time to talk about the graphic recording and you should receive an email with yours as well.

15:24:10 And note that tomorrow morning at 9 o'clock will be meeting again.
15:24:16 ENR will be presenting. And in the afternoon we'll have presentations from
15:24:24 the SRRB's Indigenous knowledge and science advisers about the work that
15:24:31 they did to gather together documented knowledge about predators and
15:24:40 competitors from all the literature that they could find. And so we look forward
15:24:47 to a very full day tomorrow and opportunities for more comments and
15:24:51 questions from the parties. Anything else I've missed procedurally? Are we
15:24:59 good?

15:24:59 Thank you very much, everyone, for being timely. We're ending a
15:25:05 little earlier today, which is good because the interpreters are going to do a bit
15:25:10 more terminology work today. And with that, I'll pass the mike over to our
15:25:20 Chair, Camilla Tutcho.

Closing for the Day

15:25:23 CHAIR CAMILLA TUTCHO, via Interpreter: I'm working all day since this
15:25:23 morning. We heard a lot of good stories. I wanted to thank you very much for
15:25:29 everything. That's how we need to work on things like this and so they're
15:25:36 working -- they're working on all these knowledge, and it's very powerful
15:25:43 stories. So one day -- and we're going to talk about it more tomorrow, and
15:25:48 one day we're going to put it all together, and that's going to be our position.
15:25:57 So I want to thank all of you, my people.
15:26:01

15:26:09 Gordon, did a morning opening prayer. Now if Gordon can do a
15:26:15 closing prayer.

[Prayer]

15:27:17 DEBORAH SIMMONS: Who should be assigned to do the prayer
15:27:21 tomorrow morning? Colville Lake?

15:27:29 Colville Lake. So Camilla asked that Colville Lake would be willing
15:27:34 to do the prayer tomorrow morning? Opening prayer and closing prayer. So

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if you're willing, that would be great. Máhsi. And good evening, everyone.

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[Adjourned to Thursday, April 28, 2022, 9 am]

09:31:28 CHAIR CAMILLA TUTCHO, via Interpreter: Okay, we want Colville to open, my
09:31:43 people. I'm thankful to you. So we begin with prayer opening from Colville
09:31:59 Lake.

09:31:59 DEBORAH SIMMONS: I see that Behdzi Ahda First Nation, Colville Lake,
09:32:05 is getting ready for prayer. Máhsi, everyone.

09:32:15 RICHARD KOCHON: I'm going to open the prayer. It's Richard Kochon.
09:32:20 And hopefully everything go well with the Sahtú Nation that I think we're
09:32:27 having a good meeting, I think. The way I see it. But we'll open with a prayer,
09:32:37 the Lord's Prayer.

09:33:39 **[Prayer]**

09:33:40 DEBORAH SIMMONS: Máhsi. We're just going to take one second here.

09:34:27 CHAIR CAMILLA TUTCHO, via Interpreter: Okay. And so for the three days,
09:34:30 with this day is four days we have, we are sitting together. It's been good,
09:34:37 good statements. We are supporting, help each other. I want to thank you. I
09:34:44 want to hear you more what you have to say. It's all good for us. That's what
09:34:49 I wanted to mention to you.

09:34:53 DEBORAH SIMMONS: Máhsi, Madam Chair. And now just one moment
09:35:01 to talk a little bit about a -- one of the interpreters had noticed that she didn't
09:35:13 have time and it was a little bit of a struggle with the technology for a small
09:35:20 piece of the Colville Lake presentation. And it had to do with something that
09:35:30 Joseph said. So she would like to just take a minute to explain what he said.
09:35:38 That would have been on Tuesday morning. Máhsi in both languages, with
09:36:06 Dene, okay.

09:36:10 CHIEF WILBERT KOCHON: Debby.

09:36:12 DEBORAH SIMMONS: Yeah, is that okay with you?

09:36:15 CHIEF WILBERT KOCHON: Are you sure it's Tuesday, because I
09:36:18 wasn't here. David was talking.

09:36:21 DEBORAH SIMMONS: Okay, that's what Dora wanted to double check.
09:36:26 She had taken notes about what was saying -- said and felt, I guess had been
09:36:33 worried all this time about the fact she missed a little bit of what he said. Is
09:36:39 that okay, David, with you?

09:36:45 DAVID CODZI: I don't mind, yeah, if it means, if it explains more
09:36:52 of what we're saying, yes.

09:36:54 DEBORAH SIMMONS: Okay, go ahead, Dora.

09:38:15 THE INTERPRETER: In English, David, on their opening statements,
09:38:19 and the rest of the speakers were talking, they -- he -- they were talking about
09:38:26 the impacts of residential school and how it had impacted them at that time so
09:38:35 that all the important things that we're supposed to work on at that time, the
09:38:43 residents -- residential school people, because of that impact, they haven't
09:38:49 been able to work strongly in their traditions, in our way of life, and so
09:38:55 because today we finally realize what was happening and we are working on
09:39:01 ourselves, today we are standing up strongly to pursue our goals and our
09:39:07 traditions and what we want for now and into the future. Máhsi.

09:39:18 DEBORAH SIMMONS: Thank you, Dora. And just for clarity, Dora was
09:39:23 interpreting in a more fulsome way what David Codzi said Tuesday morning
09:39:31 during the Colville Lake presentation. And she did that consequentially so
09:39:37 there was a bit of confusion. She spoke in Dene language first on the Dene
09:39:44 language channel and then she spoke in English on the English channel.
09:39:48 David, if you wanted to quickly check, in is that okay?

09:39:58 DAVID CODZI: Sorry, we were on the -- on the off thing. We
09:40:03 didn't hear nothing.

09:40:05 DEBORAH SIMMONS: Oh, dear. You want to --

09:40:10 DAVID CODZI: But I'm sure she did -- I'm sure she did a good job.
09:40:14 I think a lot of the things around residential school and that, it's about, you

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know, our, the generations before us --

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DEBORAH SIMMONS: Just one second. We have -- first of all, I'd like to make sure that people are hearing the Dene language version of what David says because apparently there were quite a few people who couldn't hear either one. And Pido is checking to make sure everything is working.

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Okay, people are hearing David now. So maybe, David, you could repeat what you said and that way now Dora's very, very, very prepared to interpret. We'll give her as much time as she needs to make sure she explains it well.

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DAVID CODZI: A lot of -- well, Tuesday when we talking about the cultural DNA, that's what residential school was trying to take away from us. And so it's important that we talk. It's important that the Elders tell us the stories. Those things need to be carried on, you know. And I didn't get a chance to really hear Dora because I wasn't too sure which -- which part it was on. That's [audio feed lost] -- that's all I have for now. I'm not sure --

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DEBORAH SIMMONS: Thanks --

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DAVID CODZI: That we're going to get --

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DEBORAH SIMMONS: Dora's just finishing up in Dene K'e. Okay. Okay, we're good.

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Now I'm going to -- just so you're aware, we were thinking that there's a bit more of a load on the internet with the Zoom recording, which is why we were thinking of not recording on the Zoom. But we have recorders, analog recorders which are better quality anyway probably, that are recording from the sound board. So there is recording going on. So Catarina, you -- yeah, that might help a little bit. All right.

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So I'm going to just quickly share my screen so that we can go through a bit of procedural discussion before we start our agenda for the day.

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I'll whip through it even a little more quickly today, on our fourth day.

09:43:44

Thank you again for being so patient with the technology. It seems like, knock on wood, it's getting better and better every day. Thanks to Colville for the prayer, to Richard Kochon.

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Just a reminder that those who are not speaking will be muted automatically, that there are three channels. We've been practicing with those this morning, I can tell. Sahtú Dene, English, Tłı̨chǫ, and there's also a translation off channel which sometimes, if you're listening to the original speaker, has a better sound quality.

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A reminder to turn off your cell phone ringers. I'm just checking mine now, because I'm the worst offender. And please continue to ask for pauses whenever there are technology or issues for hearing. Everybody what's been really helpful about that. And also if the interpreters might pause things and also other participants might pause things if they feel that there's not -- hasn't been enough time for the simultaneous interpreting to cover, to really explain what is meant in the original what people are saying.

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This is going to be a day where I believe the speakers are all -- the presenters are all going to be speaking in English. And there may be some technical terminology. We have work shopped terminology with ENR and the interpreters. Hopefully that helps. But we want to give people who are Indigenous language speakers a chance to be able to understand the concepts as you see to be important. So please do ask for those pauses.

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We're going to ask the presenters and people who are asking questions and making comment to speak slowly for the interpreters and for people in the room. And at the same time as asking people to speak slowly, we also ask people to respect their time, the time today. It's a big day. ENR has one hour to present, because of the scope of their mandate with all the

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09:46:34 kinds of caribou that live in the Sahtú Region and also with their
09:46:41 responsibilities throughout the Northwest Territories. And in the afternoon,
09:46:45 we have two presenters, each of whom will speak for half an hour, our
09:46:51 Indigenous knowledge and science adviser. So it's going to be a long day.
09:46:58 But I think people will appreciate the chance for questions and comments. So
09:47:06 thanks again for finding ways to keep your energy up for the full day.

09:47:13 Just a reminder that we found that the quality for the Zoom is best
09:47:21 when you turn off the video if you're not speaking, and that all microphones
09:47:28 are turned off when you're not speaking. And again thanks to those who are
09:47:33 helping me remember that. Turn off the translation channel if you don't need
09:47:39 any interpretation and turn on the mute original when -- on the interpreting
09:47:49 channel or the translation channel when you do need interpreting. Any other
09:47:57 tips? I don't -- if people have other tips, please put them in the chat. That's
09:48:02 been helpful as well.

09:48:05 So I'll quickly go through the officially registered parties. If you have
09:48:11 additional or changes to your panels this morning and this afternoon, please
09:48:19 provide that information in the chat.

09:48:22 So we've got the Dèḻṉ Panel, the Colville Lake Panel that helped
09:48:31 us with a prayer this morning, Fort Good Hope Panel, Norman Wells Panel,
09:48:42 Tulít'a Panel, Environment and Natural Resources Panel, Tł̱cẖ Government,
09:48:52 and other parties, Lucy Jackson, and Anne Marie Jackson. We haven't noted
09:49:00 any other parties joining.

09:49:03 The SRRB is here in Yellowknife, and we've got our board. There's
09:49:11 also staff. I'm located in Yellowknife, but other staff are located in Tulít'a,
09:49:20 Dèḻṉ, and elsewhere providing support. And then we have our advisors,
09:49:30 two of whom will be speaking this afternoon, Colin and Janet. And our legal
09:49:38 counsel, Bruise McRae. Sorry that my list wasn't complete over the last

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couple of days.

And welcome to the public. I wanted to issue a special invitation to members of the public who are on the call to introduce yourselves, who you're with, or your organizational affiliation if you have one, and where you're located. It's probably of interest to all of us to know who is on from the public. And a reminder that the public is welcomed to comment on Friday morning.

We have technical support from a very big group of people with different specialties. Our interpreters, Sarah Cleary, Dora Duncan for Sahtú Dene. Tłjchq, Jonas Lafferty and Francis Zoe. Our sound person with Pido Productions, Chris. Tanya Gerber who is helping with graphic recording. And our court reporter, Lois Hewitt.

So today, I've mentioned -- whoops, I didn't change my agenda. But note that we're on Thursday morning, and it's -- I've already noted that ENR and SRRB advisers are speaking this morning and this afternoon.

We'll be starting at 1 o'clock this afternoon. And after the presentations, we have an order of questions and comments. Only registered parties are asked to ask questions or comment knowing that tomorrow's a time for the public to speak. And five to ten minutes is our time limit for questions and comments. This is our last day before the session in which other registered parties can decide to present. So if you do wish to present as a registered party, please alert us so we can prepare for tomorrow morning.

We're recording in all kinds of ways, and by speaking at this Public Listening Session, you are consenting to having these -- these forms of documentation published. That being said, the graphic recordings will be validated by the presenters so they have a chance to make corrections.

And we're aiming for two-hour sessions. This is going to be a

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struggle today because there's longer presentation times. So thanks again for keeping to time. Camilla and I are working together closely to chair, to maintain order, keep time, and receive procedural motions and work with the board to make any decisions that need to be made about procedure.

And so máhsi cho. Thank you and look forward to ENR's presentations. Máhsi. ENR, you're on. Oh good, you're all together today.

HEATHER SAYINE-CRAWFORD: Good morning, everyone. Thanks Deb. Could we be allowed to screen share.

DEBORAH SIMMONS: Go ahead.

Presentation by Northwest Territories Environment and Natural Resources

HEATHER SAYINE-CRAWFORD: Perfect, thank you, Catarina. Let me just get over to presentation.

Okay, so good morning, Madam Chair, board members and staff, Elders, community members, and all participants at this hearing. We'd also like to thank Dèlįnę for hosting us this week. My name is Heather Sayine-Crawford, and I'm the director of wildlife and fish with the Department of Environment and Natural Resources at Government of the Northwest Territories. We appreciate the opportunity to participate in this Public Listening Session.

A key role of ENR in the co-management of wildlife is sharing information with the Sahtú Renewable Resources Board to help inform decision making. We hope that the information presented here today will help the SRRB as it considers ways to conserve caribou in the Sahtú and assist communities as they develop Community Conservation Plans.

ENR recognizes that caribou in the Sahtú have complex relationships with other animals, plants, people, and the land that have developed and evolved over thousands of years. Observations and

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information from Indigenous and community knowledge-holders, in combination with a range of scientific information, provide valuable insights into how caribou interact with other species, including people.

We also recognize there are some areas where more information is needed to help us understand and inform wildlife management and stewardship.

Our presentation provides an overview of our written submission which is based on information available to ENR on the interactions between caribou in the Sahtú and three of the species that have important relationships with caribou - muskox, moose, and wolves. The presentation also provides examples of some actions people can take to support maintaining healthy ecological relationships between caribou and these other species.

Our presentation will be broken down into three parts:

In part 1, we discuss muskox. The historical context for the current management of muskox, our current understanding of the distribution and abundance of the muskox in the Sahtú.

In part 2, we discuss moose, an overview of past and current monitoring efforts in the Sahtú, the interaction of moose with caribou and wolves, and the role of moose in management strategies for maintaining boreal caribou habitat.

In part 3, we will discuss wolves --

DEBORAH SIMMONS: Oh, oh, sorry. Just hold. Fort Good Hope is having some difficulties. Fort Good Hope, can you tell me if you're listening in English or Dene language?

Okay, so Fort Good Hope is having a challenge listening in English. Can you turn off the -- try turning off the English channel, turning off all

09:58:03 translation. Are other people having trouble? Any luck? I'm just talking now
09:58:03 for testing purposes.

09:58:41 Okay, Tulít'a can hear. Catarina can hear. Manisha can hear all
09:58:49 the way from India. There might be an issue in -- with technology in Fort
09:58:56 Good Hope. Oh, difficulties hearing in Dèlįnę.

09:59:04 BEN DOSU: No, we're fine now, Deb.

09:59:11 DEBORAH SIMMONS: Okay, very clear for everyone. How is Fort Good
09:59:14 Hope doing now? Good, it's working again. Okay, I'll let you go ahead,
09:59:22 Heather. Maybe you could back track a bit for -- just summarize what you
09:59:27 already talked about.

09:59:30 HEATHER SAYINE-CRAWFORD: Okay. So I haven't got into the presentation yet.
09:59:35 I was just mentioning that our presentation is broken down into three parts.
09:59:40 So the first part being about muskox; the history of the management of
09:59:45 muskox, our current understanding of muskox in the Sahtú. Part 2 will be
09:59:52 about moose, looking at past and current monitoring in the Sahtú, the
09:59:58 interaction of moose with caribou and wolves, and the role of moose in
10:00:04 management strategies for maintaining boreal caribou habitat. And in part 3,
10:00:11 we will discuss wolves, our understanding of the behaviour of wolves in the
10:00:15 NWT, the context for the current wolf harvesting incentive program, and the
10:00:21 review of management of wolves in the NWT.

10:00:24 Collectively, this will provide an overview of current monitoring and
10:00:29 management of predators and competitors of caribou in the NWT.

10:00:35 Now I'll pass things off to Jan

10:00:42 JAN ADAMCZEWSKI: Good morning, everyone. Muskoxen have been
10:00:46 in North America for about 90,000 years, so a very long time. When the last
10:00:54 glaciers years covered North America about 20,000 years ago, muskox and
10:01:01 caribou survived in ice-free areas in the northern Arctic islands and

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Greenland. As the ice melted, muskox spread throughout many areas of northern Canada and Greenland and westward into Alaska. Before 1900, muskoxen were found across much of the Northwest Territories including most of the Sahtú and were traditionally harvested for food, clothing and tools.

In the 1800s, there was significant heavy harvesting of muskox to provide hides for the commercial fur trade and food to commercial whaling stations. By 1870, the range of muskoxen in northern Canada was largely north of the red line shown on this map. The size of the circles on the map represents the number of muskox hides brought into the Hudson Bay Company Post between 1861 and 1898.

By the early --

DAVID CODZI: Excuse me, which map?

HEATHER SAYINE-CRAWFORD: Can you not see our screen?

DAVID CODZI: No, we just see the Part 1 muskox on it. And who's talking? Oh, it's just coming up now.

HEATHER SAYINE-CRAWFORD: Okay.

DAVID CODZI: Could you let us know who's talking?

DEBORAH SIMMONS: Yes, so that started Heather Sayine-Crawford, followed by Jan Adamczewski, and I'll start putting it into the chat. Sorry about that.

DAVID CODZI: Thank you.

JAN ADAMCZEWSKI: Okay, by the early 1900s, muskoxen had disappeared from most of the mainland Northwest Territories. The Canadian government put strict protection measures in place to conserve the species starting with a hunting ban in 1917, with some limited exceptions for Indigenous harvesters. A complete hunting ban was imposed in 1924 after

10:03:31 which hunting muskoxen and possessing muskox meat or hides became
10:03:34 illegal. Small populations of muskoxen survived into the 1920s in areas such
10:03:41 as the north shore of Great Bear Lake and the Thelon Game Sanctuary, and
10:03:47 these are shown in the hatched areas on the map. It is thought that there
10:03:52 were less than one thousand muskoxen in total across these areas.

10:03:57 Populations of muskoxen that survived until the early 1900s
10:04:06 recovered slowly and began to expand. The current distribution of muskoxen
10:04:13 in the Northwest Territories is highlighted in green on this map. The current
10:04:20 range and abundance of muskoxen is tracked across the Northwest
10:04:25 Territories, including range expansions into new areas.

10:04:29 In July 2019, a muskox bull was shot near Fort Chipewyan, Alberta,
10:04:36 and this is the furthest south of any recent muskox observations that we have.

10:04:42 Muskoxen were also brought in to Alaska from Greenland in the
10:04:47 1970s as part of a reintroduction effort on the north slope, and those
10:04:54 populations have spread eastward toward the northern Richardson Mountains
10:05:01 and along the Yukon border in the Mackenzie Mountains.

10:05:05 I will now hand the presentation over to Kevin Chan, our regional
10:05:11 biologist in the Sahtú.

10:05:14 **KEVIN CHAN:** As Jan just mentioned, my name is Kevin Chan
10:05:19 and I'll be taking over for this next portion.

10:05:22 So in the Sahtú, recent muskox surveys have been conducted
10:05:30 1997, 2020, and 2021. This map shows the results of the 2020 and 2021
10:05:38 surveys. The survey is outlined in blue for 2020, and the 2021 one is outlined
10:05:46 in red. The groups of muskoxen observed during this survey are shown here
10:05:54 as red circles, and they ranged in group sizes of one to two individuals to the
10:06:02 largest group seen at 60 individuals represented by the size of the circles on
10:06:09 this map here.

10:06:12 DEBORAH SIMMONS: I think we've got a bit of delay in the slide showing
10:06:17 for some reason.

10:06:21 KEVIN CHAN: Okay.

10:06:21 DEBORAH SIMMONS: Much better. Yeah, so we'll try and pause you as
10:06:25 we don't see the slides. And I see you have slide numbers. So perhaps you
10:06:31 could just note that it's slide number such and such, and then that way we can
10:06:38 pause you if we are not seeing it advance yet.

10:06:42 KEVIN CHAN: Okay.

10:06:43 DEBORAH SIMMONS: Thanks.

10:06:44 KEVIN CHAN: There have been a small number of reports of
10:06:50 muskoxen seen west of the Mackenzie River and south of the Great Bear
10:06:55 River. However, these are rare, and there are no indications that muskoxen
10:07:01 populations have established there as a result of crossing these rivers. The
10:07:07 2020 survey included areas west of the Mackenzie River and south of the
10:07:13 Great Bear River but did not observe any muskox in these areas.

10:07:18 Slide 9. By combining the observations of the 2020 survey and the
10:07:28 2021 survey, we estimate that within this combined survey area, there were
10:07:36 about a 5800 muskoxen. The results of these recent surveys suggest that the
10:07:43 muskoxen population in the Sahtú is abundant and likely stable.

10:07:49 Slide 10. Even though the 2020 and 2021 surveys found abundant
10:07:58 populations of muskox, we also found low numbers of calves, around 5
10:08:05 percent. This means that for every 20 muskox seen, we counted only one
10:08:14 calf. Comparing this to the 1997 survey, they found that, on average, three
10:08:23 calves for every 20 adults.

10:08:26 The 2018 survey in the East Arm of Great Slave Lake found that
10:08:34 the population there has about to six to seven calves for every 20 adults. The
10:08:42 East Arm population represents a population at near maximum growth rates.

10:08:49 Low percentages of calves don't necessarily mean that the population may
10:08:55 decline but suggest that the population may not respond well to increases in
10:09:00 predation, harvest, or disease.

10:09:04 DEBORAH SIMMONS: Oh, we need a pause here. They lost the
10:09:07 translation somehow.

10:09:10 KEVIN CHAN: Yeah.

10:09:11 DEBORAH SIMMONS: Maybe Interpreters, you could do a bit of a test for
10:09:19 Dèl̨n̨. Yeah, they hear you now. Go ahead, sorry, Kevin again about all
10:09:38 these interruptions.

10:09:40 KEVIN CHAN: Okay. Slide 11. Disease is one of the factors that
10:09:44 can affect muskox populations. In the Arctic islands, several diseases have
10:09:51 been linked to disease cases and outbreaks in muskox on banks is and
10:09:57 Victoria island. The outfitters in the Sahtú have not reported signs of sickness
10:10:04 or disease in muskox populations surrounding Great Bear Lake. But in 2020
10:10:11 and 2021, two disease-related muskox deaths were reported between the
10:10:18 communities of Tulít'a and Fort Good Hope, and two other reported muskox
10:10:24 deaths are suspected to be related to disease. With climate change, we may
10:10:31 see the changes in the distribution and frequency of diseases and parasites in
10:10:37 muskox populations in the Sahtú, including new diseases from other areas.

10:10:44 Slide 12. Reporting observations and collecting sample kits from
10:10:53 harvesters is an important tool that co-management partners use to manage
10:10:58 and monitor muskox and other wildlife populations. ENR and the University
10:11:04 of Calgary have been collecting muskox sample kits to monitor and track
10:11:09 muskox health in the Sahtú, and to identify diseases of importance for both
10:11:17 wildlife and people. These sample kits are not mandatory but complete
10:11:23 muskox sample kits submitted to the wildlife health monitoring program will be
10:11:31 reimbursed for \$150.

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And now I will pass this back to Jan for slide 13.

JAN ADAMCZEWSKI: Thanks, Kevin. Sahtú communities have expressed concerns that if muskoxen expand into areas south of the Great Bear River or west across the Mackenzie River, there could be negative impacts for caribou, moose, and Dall's sheep. Recorded Indigenous and community knowledge about muskox/caribou interactions, and there was a report by Janet Winbourne and Christie Benson in 2021 on muskox traditional and community knowledge in the Northwest Territories indicates that Northwest Territories communities have a diversity of views about muskox and caribou.

Some people believe caribou may be competing for food and space with muskoxen and avoiding muskoxen. However, other people believe they coexist and do not compete.

The most recent and comprehensive scientific study on caribou/muskox interactions has been on the Yukon North Slope where researchers studied caribou and muskox collar locations collected between 2016 and 2019. The researchers found muskox and caribou have limited interaction during the summer and very little overlap in the type of habitat selected by each species. Caribou tended to select mid elevation, while muskoxen tended to prefer either low or high elevation habitats and strongly avoided the classic habitat commonly used by caribou. Muskox and caribou did overlap in wetland areas.

There were also studies on Banks Island in the 1990s which suggested that overlap in muskox habitat use and foods with caribou was limited. And finally, there was a study on the Alaskan Seward Peninsula in the 1990s which found that although muskoxen and reindeer overlap in their use of feeding areas, they select forage plants differently from each other.

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Slide 14. An important tool --

DEBORAH SIMMONS: Okay, we're a little bit behind on slides. So maybe pause for a second. Just --

JAN ADAMCZEWSKI: Okay.

DEBORAH SIMMONS: We're on 13. Sorry about that, I missed the boat on slide 13. Do you want to just say we're good and move to slide 14?

JAN ADAMCZEWSKI: Can we go to slide 14?

DEBORAH SIMMONS: Okay, we're slowly going through the animations on slide 13. Darn, it would have been nice to see it while you were speaking, Jan. Is there anything you want to just quickly say about, just to refresh people on slide 13?

JAN ADAMCZEWSKI: Slide 13 was kind of an overview of three studies, scientific studies where they looked at muskoxen and caribou that were in similar areas and generally found there wasn't much competition. They tended to use different plants or different habitats.

Also on slide 13, we gave an overview of a report from Janet Winbourne and Christie Benson, and this was on traditional knowledge and community knowledge of muskoxen in the Northwest Territories. And they found that there were different views about muskoxen and caribou. Some people believe that they overlap and they compete and muskoxen are not good for caribou. But other people also indicated that they coexist and they do not compete. So that was -- that was basically slide 13.

DEBORAH SIMMONS: Great, thank you. Go ahead to slide 14.

JAN ADAMCZEWSKI: Okay, slide 14. An important tool used by co-management partners to manage wildlife populations is through harvest management and monitoring. The severe declines in muskox populations in the late 1800s and early 1900s and the history of muskox management in the

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Northwest Territories has had long term effects on Dene relationships with muskoxen. As a result, knowledge on how to hunt and use muskoxen has been affected, and this important historical relationship between muskoxen and people is being reestablished.

Because muskox populations in the Sahtú are likely stable with limited conservation concerns, harvest has been permitted for Aboriginal resident and nonresident hunters since 1994. Currently, Sahtú participants and general hunting license holders can harvest muskoxen between August 1 and April 15 each year with no restrictions on the number of animals harvested. Tags to hunt muskoxen in the Sahtú are available to resident and nonresident license holders under a quota system.

Go to slide 15 -- oh, sorry. Sorry, can we stay on 14. Sorry about that. Five resident tags are available through an animal draw. 35 additional tags --

DAVID CODZI: We're like two slides back. We're just slowly going through 13. Yeah, it's hard to keep track of what you're talking about because the slides are -- maybe they're about five minutes behind. So.

DEBORAH SIMMONS: Oh, shoot.

HEATHER SAYINE-CRAWFORD: So it is possible for you to pull the presentation from the SRRB public registry, and then you could follow along on the slides there. You just won't -- it'll just show the full slide what's on there, if you wanted to do that.

DEBORAH SIMMONS: Yeah, and just so note that the link to that slide presentation, Catarina put it into the chat for the Zoom convos. So if you check in the chat, you'll -- and click on that link, you should get the slide presentation.

HEATHER SAYINE-CRAWFORD: Should we pause for two minutes to let people

10:19:27 download that presentation?

10:19:30 DEBORAH SIMMONS: Sure. Maybe Colville Lake, could you tell us when
10:19:35 you're up and running.

10:19:59 HEATHER SAYINE-CRAWFORD: Sorry, Deb, we're going to just try and share the
10:20:05 PDF and see if that's better than the PowerPoint itself. So we'll just switch
10:20:10 over quickly.

10:20:12 DEBORAH SIMMONS: Oh, that's a great idea. Okay.

10:21:51 HEATHER SAYINE-CRAWFORD: Okay, we are using the PDF now. Hopefully that
10:21:56 will be a little more up to date for people.

10:22:00 DEBORAH SIMMONS: Thanks. So it looks to me you're on slide 14 now
10:22:04 but with something overlaid on the photo that was originally on slide 14, am I
10:22:11 right?

10:22:12 HEATHER SAYINE-CRAWFORD: Yeah.

10:22:14 DEBORAH SIMMONS: Okay. Let's try again. Is everybody seeing a -- it
10:22:22 says at the top "Aboriginal and general hunting license".

10:22:35 DAVID CODZI: We see, we see.

10:22:37 DEBORAH SIMMONS: Okay, you're on ENR.

10:22:41 JAN ADAMCZEWSKI: Okay. So we're partway through slide 14.
10:22:45 Currently Sahtú participants and general hunting license holders can harvest
10:22:51 muskoxen between August 1st and April 15th each year with no restrictions
10:22:57 on the number of animals harvested. Tags to hunt muskoxen in the Sahtú
10:23:02 are available to resident and nonresident hunting license holders under a
10:23:10 quota system. Five resident tags are available through an animal draw. 35
10:23:19 additional tags s are issued to resident, nonresident --

10:23:24 DEBORAH SIMMONS: Oh, boy, Jan, I'm so sorry, before Dèḻṉę has lost
10:23:29 translation again. Can you do a bit of a test, Sarah. Is Dèḻṉę hearing Sarah?
10:23:53 We got you back. Go ahead.

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JAN ADAMCZEWSKI: Okay. So we're still on slide 14. Five resident tags are available through an animal draw. 35 additional tags are issued to resident and nonresident hunters who have approval from a Renewable Resource Council. These tags are valid between August 1st and April 15th. And harvest of muskoxen must be reported.

Nonresident hunters must hunt with a license guide and outfitter and are limited to hunting bulls only. Changes to hunting regulations can be made as required based on the number of healthy muskoxen in the area on a recommendation from the Sahtú Renewable Resources Board. Hunting regulation changes with also be made by the minister before which the timely advice of the Sahtú Renewable Resources Board on those proposed changes must be sought.

Slide 15. Currently, ENR is working with research partners to try to understand why some muskox populations in the north are declining and some populations in the south below treeline are expanding.

ENR looks forward to input and ideas from participants in this Public Listening Session which will help inform ongoing discussions and collaboration on future wildlife research monitoring and management work.

We will now move on to part 2 of our presentation, and I will hand it over to Kevin Chan, our Sahtú regional biologist.

KEVIN CHAN: This is Kevin Chan speaking, and we are on slide 16, which show a picture of a moose. Moose are found almost everywhere in the Northwest Territories, mostly in forests and, to a lesser extent, on the tundra but prefer to be near shallow lakes, ponds, and rivers.

Slide 17. In the Sahtú, moose are most common along the Mackenzie River Valley where they are frequently seen on islands in the Mackenzie River during November and December, and where there are lots

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of sandbar willows to feed on.

Moose can also be found in alpine valleys of the Mackenzie Mountains. They are attracted to areas that have recently been disturbed by fire, flooding, or human activity. And their numbers may increase in disturbed areas once new willows begin to sprout. This may begin two or three years after a disturbance and continues to provide prime habitat for moose for more than 10 to 25 years. Fire is the most significant influence that increases the available habitat for moose and the boreal forest.

Slide number 19. In the Sahtú, community members from Tulít'a, Norman Wells, Fort Good Hope, and Colville Lake have reported seeing more moose than they have in the past. In order to assess moose populations, ENR has previously monitored at long term study areas that are shown here as the hatched areas, so the darker gray areas along the Mackenzie River. From 1984 to 2001. ENR conducted moose surveys in 1997.

DEBORAH SIMMONS: Can you pause. We're just waiting for the map to come up.

KEVIN CHAN: Okay.

DEBORAH SIMMONS: Shoot, I'd hoped that the PDF was going to be the solution.

UNIDENTIFIED SPEAKER: ENR, if you stop sharing and then reshare it might force everyone's Zoom's to update with the new map.

DEBORAH SIMMONS: Okay, we're good. We're seeing the map. Hope the other parties are as well okay.

KEVIN CHAN: We are still on slide 19. ENR conducted muskox surveys in 1997, 2020, and 2021, but also recorded data on moose which are shown here as brown dots. In 1997 and 2021, the survey overlapped in this area that is being highlighted and showed an increase in moose numbers. In

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1997, 28 moose were seen compared to 121 moose seen in 2021. This echos what community members in Fort Good Hope and Colville Lake have reported.

Slide 20.

DEBORAH SIMMONS: We got it.

KEVIN CHAN: Okay. Another measure of moose population health is the calf to cow ratio. This is a measure of how many calves there are compared to the number of cows. The calf/cow ratio gives an idea of how many new animals are coming in to a population, and whether a population is declining, stable, or growing.

The ratio of 25 calves for every hundred cows, or two calves for every eight cows, is considered a minimum number of calves for a stable moose population. The average number of calves to cows observed in eight moose surveys done in the Sahtú between 1984 and 2001 was 62.5 calves per hundred cows or, as you can see on the slide, about five calves for every eight moose seen.

These ratios can be different in different areas. The observations from nonresident hunters in the Mackenzie Mountains from 1999 to 2017 reported about 37.5 calves for every hundred calves or, as on the slide, about three calves for every eight female moose seen.

Slide 21. The ratio of bulls to cows is monitored because low bull numbers can indicate a declining population. In other jurisdictions three -- 30 bulls for every hundred cows is considered a minimum ratio for a healthy moose population. Data from previous eight surveys and nonresident hunter observations in the Sahtú both indicate that the moose -- the bull/cow ratio is approximately equal; or, for every female moose that you see there is another -- there is about the same amount of male moose.

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Slide 22. Moose are an important source of food and clothing in the Sahtú. Currently Sahtú participants can hunt moose anywhere in the Sahtú with no restrictions on season or number of animals.

General license -- hunting license holders can also hunt moose unrestricted except in special harvesting areas which limit the season for nonparticipants. Resident hunting license holders can harvest one moose a year between September 1st and January 31st in the Mackenzie Mountains, which are also known as the outfitter zones.

Outside of the mountains, resident hunting is allowed between September 1st and November 30th.

Nonresident hunters can hunt one moose per year between September 1st and October 1st in one of the outfitter areas or basically in the mountains. And nonresident hunters must use the services of a licensed guide or outfitter.

Hunting populations can be used to maintain the balance between moose and caribou populations. Changes to hunting regulations are typically made as a result of recommendations by the SRRB. Hunting regulation changes can also be made by the minister before which the timely advice of the SRRB on the proposed changes must be sought.

And with that, I'm going to transfer the presentation over to Maria.

MARIA CIANCIO: Thank you, Kevin. Slide 23. I am Maria Ciancio, and I am a range planning biologist.

The main reason for concern with moose is that their range in some of the boreal forest in the Northwest Territories, in the Mackenzie River Valley, overlaps with boreal caribou or t̓ɔdzi. An analysis of scientific research --

DEBORAH SIMMONS: We've got some issues, sorry, right now. Can you

10:35:27 get a little bit closer to the mike? You're kind of going in and out.

10:35:37 MARIA CIANCIO: Okay.

10:35:38 DEBORAH SIMMONS: Maybe you could start again for the interpreters.

10:35:42 WALTER BEZHA: Name. When you switch, name. Say your name

10:35:48 otherwise we don't know who's talking.

10:35:48 DEBORAH SIMMONS: Yeah, and I'll type it in to the chat as well.

10:35:55 MARIA CIANCIO: Can you hear me now?

10:35:58 DEBORAH SIMMONS: Loud and clear, in Yellowknife at least.

10:36:08 DAVID CODZI: It's very loud.

10:36:10 MARIA CIANCIO: My name is Maria Ciano, and I'm a range

10:36:14 planning biologist.

10:36:16 Okay, so slide 23. The main reasons for concern with moose is

10:36:20 that their range in some of the boreal forest in the Northwest Territories, in the

10:36:28 Mackenzie River Valley, overlaps with boreal caribou, or t̥odzi. An analyst of

10:36:35 scientific research across Canada showed that boreal caribou need a large

10:36:45 amount of the habitat, 65 percent, left undisturbed for their populations to be

10:36:51 healthy. Todzi tend to be found in areas with dense pine or spruce forest or

10:36:55 in areas of muskeg where they prefer to feed on lichen, especially during

10:37:02 winter. This habitat that caribou need differs from the habitat and leafy plants

10:37:07 typically chosen by moose, and their preferred habitats don't overlap.

10:37:12 Caribou prefer older forest, while moose prefer younger forests.

10:37:19 Slide 24. Fire and land clearings can change the forest to younger

10:37:30 leafy forests that support more moose. These moose can bring in and

10:37:34 support more wolves to an area because the wolves now have more food.

10:37:39 This has happened in the boreal forests in the provinces but wolf numbers in

10:37:46 the Northwest Territories' boreal forest tend to be much lower than in the

10:37:51 south.

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Slide 25. Roads and cutlines also disturb the forest and make pathways that allow predators like wolves to travel faster and access areas that they weren't able to before.

Slide 26. The end result on populations of wildlife is that as forests become more and more disturbed, slide 27, and slowly shift to younger mixed forests with more shrub open habitat.

Slide 28. This new habitat is more suitable for species such as moose, and we begin to see increases in the moose population.

Slide 29. This larger moose population is able to support more wolves which then prey on the now vulnerable caribou populations. This is a process known as apparent competition, because it appears that competition between moose and caribou is causing caribou decline even though they may not share the same habitat or food. The true cause is that better habitat for moose helps to support more predators and increases the predation on caribou. What we don't know is whether other species such as muskox also contribute to increasing numbers of wolves and the apparent competition cycle.

It is important to note that many of the studies of moose, wolf, and caribou interactions are from southern Canada where moose and wolf densities are much higher than those found in the Northwest Territories. It isn't certain whether or not these interactions may have as large of a role in the Northwest Territories.

Slide 30. The process of returning young disturbed forests into old growth habitat that caribou need is long and takes many, many years. Therefore, managing with the goal of keeping the majority of the landscape undisturbed is the preferred approach.

Slide 31. This is the goal of the Sahtú T'òdzi Nèné Plan, also

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known as the boreal caribou range plan; a co-management plan
being

developed together by the ENR, the SRRB, and the communities to identify
the best way to help maintain healthy relationships between moose, wolves,
and caribou by managing landscape changes in a way that ensures there is
always enough undisturbed habitat available for t̓ɔdzi.

Keeping in mind that t̓ɔdzi need about 65 percent of their habitat
left undisturbed for their populations to be healthy, the Sahtú T̓ɔdzi N̓́n̓́ Plan
will be a long-term living document to help communities, decision makers,
and land resource users manage activities on the land in a way that supports
healthy t̓ɔdzi population using a combination of Indigenous and local
knowledge and western science.

And with that, I pass the presentation on to Karin Clark.

KARIN CLARK: Thanks so much. I am Karin Clark. I'm the
manager of research and management in wildlife and fish division.

Slide 32. This brings us to the final part of our presentation on
wolves.

Slide 33. Wolves are pack animals living in groups that range from
2 to 16 members. Large groups of up to 30 to 40 wolves have sometimes
been reported by community residents. These kinds of sightings are rare and
studies in a Alaska indicate that really big wolf packs are not stable. They
don't last long. Throughout the winter, wolf packs travel long distances,
feeding where they find prey, and resting when they're tired or when extreme
temperatures and storms cause them to seek shelter.

Wolves are hard to see from the air, especially in forested areas.
Their tendency to be found in groups or packs in some areas, and not at all in
other areas, make it hard to estimate wolf numbers over large areas. Aerial
surveys for other species can be used to get a rough idea of wolf numbers by

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calculating how many wolves are seen per hour of flying.

For example, the 2021 muskox survey observed approximately one wolf for every eight to nine hours of flying. And this compares to seeing one wolf every six hours of flying in the 1997 survey.

Slide 34. In the absence of good aerial survey methods, biologists sometimes count wolf tracks, use collared wolves to find packs, and then count pack members, or use known den sites to get an idea of wolf numbers in a specific area.

Slide 35. I'm just going to pause a bit because I think -- there we go. I just wanted to catch up.

There are two types of wolves in the Northwest Territories and Sahtú Region - boreal wolves and migratory tundra wolves.

Boreal wolves live in the forests and mountains and sometimes are found near communities. These wolves have year round home territories where they live, travel, hunt, breed, and raise pups. They hunt a variety of prey species and depend largely on nonmigratory prey like moose, as well as boreal and mountain caribou. The red line shown on the map displays movements of a male boreal wolf from April 1st to March 31st. This wolf was collared in southern Northwest Territories in 2016.

Slide 36. However, tundra wolves prey primarily on barren-ground caribou and follow them on their animal migrations. They do not have regular territories during most of the year but are thought to den and raise their pups in the same area year after year. The blue line on this map representing movements of a male tundra wolf from April 1st to March 31st of the following year showing how much more ground tundra wolves cover. This wolf was collared in the North Slave Region in 2021.

Slide 37. If we zoom in on this tundra wolf, the locations are colour

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coded with red showing movements in April 2021 and greenish-blue showing movements in March 2022. The red dots represent the spring migration with the wolf following caribou into the barrenlands. In orange, we see a cluster where the wolf keeps coming back for about two months in May and June, and this is likely a denning area. One of the main defences that migratory caribou have against my migratory wolves is that wolves with pups can't move too far from their den. So sometimes caribou can distance themselves from some of their predators.

In late summer, pups are generally able to keep up with adults. And this is when we see movement up towards the coast. By fall, the tundra wolf is following the migration back towards the treeline. This is shown in yellow. By winter, the tundra wolf is on the caribou wintering grounds. Because barren-ground caribou numbers are concentrated, and they are very mobile animals, there isn't really a benefit to wolves spending energy maintaining territories to keep other wolves away.

Slide 38. As most people are aware, the Bathurst and Bluenose-East herds used to be numerous but declined at an alarming rate.

The Bathurst herd has declined by over 98 percent, from a high of 470,000 caribou in the mid 1980s, to a low of 6,200 caribou estimated in June 2021.

The Bluenose-East caribou herd has declined dramatically from 120,000 in 2010 to approximately 19,000 in 2018; a decline of 78 percent. However, the herd estimate in 2021 indicates the herd may have stabilized and indicators like the calf/cow ratio and bull/cow ratio have improved.

Slide 39. In 2019, the Wek'èezhii Renewable Resources Board indicated the steep rate of decline for the Bathurst and Bluenose-East caribou herds was so serious that waiting any longer to implement wolf management

10:51:31 would make recovery of the herds even more difficult. In response to these
10:51:39 concerns, the Tłı̄ch̄ Government and the GNWT implemented a wolf
10:51:49 management program over the past three years in the North Slave Region.
10:51:56 The program was reviewed and approved by the Wek'èezhii Renewable
10:52:03 Resources Board in August 2020. The program focuses on support for wolf
10:52:14 harvesters and the traditional economy, harvester training, and enhanced
10:52:22 research and monitoring on the herds winter range in the North Slave Region.

10:52:30 Slide 40. A wolf harvest incentive area is defined in January of
10:52:41 each year based on where the Bathurst and Bluenose-East caribou have
10:52:49 moved into for the winter. The incentive area for 2021 is shown here.

10:53:04 Slide 41. When a wolf is harvested within the incentive area,
10:53:14 Indigenous and resident harvesters can receive \$1200 when they return the
10:53:22 carcass. For Indigenous harvesters, wolves that are handled traditionally for
10:53:29 the fur action will return a total of \$1600. If the wolf meets the requirement for
10:53:38 a prime, for a bonus, the total amount they can receive is \$1950 per wolf.

10:53:49 Inuit harvesters from Nunavut have a traditional use area
10:53:56 overlapping parts of Wek'èezhii. Inuit hunters that submit wolf carcasses,
10:54:04 harvested in the incentive area, back to ENR also receive an incentive of
10:54:11 \$900 per wolf.

10:54:15 Slide 42. This map shows where wolves were harvested in 2021.
10:54:30 The total harvest of wolves in the incentive area was 135 wolves, with 56
10:54:40 hunters participating in the program. The Tłı̄ch̄ Government supported a
10:54:46 wolf harvest camp at Round Rock Lake from the end of January to end of
10:54:53 March last winter. The cluster of wolf harvest you can see on the map around
10:55:03 Wekweèti was from that camp. That's shown in the green, red, and yellow
10:55:14 squares. The cluster of wolves harvested up near Point Lake and the
10:55:21 Nunavut border was from hunters travelling from Kugluktuk.

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Slide 43. The wolf management actions undertaken in the North Slave Region by the Tłı̄chǫ Government and the Government of the Northwest Territories were in response to community concerns about the number of wolves on the landscape and their impact on barren-ground caribou. ENR currently has no plans to implement enhanced wolf management action inside the Sahtú Region and would not consider any enhanced actions unless there was continued decline of caribou and support from Sahtú communities and the Sahtú Renewable Resources Board.

Slide 44. In the Sahtú, a harvester can turn in a wolf carcass to ENR for a \$200 reimbursement. This carcass is then provided to a local skinner to be prepared for the fur auction. When a wolf is processed with traditional handling, ENR will reimburse the trapper \$450 for the fur and the skull. If the wolf meets the requirement for a prime fur bonus, then the total amount they can receive is \$800 per wolf.

Slide 45. In the Sahtú, participants can hunt and trap wolves throughout the Sahtú all year round with no limit on the number of wolves they can harvest. General hunting licensers can also hunt and trap an unlimited number of wolves between August 15th and May 31st in the Sahtú. Resident hunting license holders can hunt but not trap wolves between August 15th and May 31st in the Sahtú. A tag is needed for each wolf harvested but there is no limit on the number of tags available to each hunter. Non-resident hunters can hunt up to two wolves each season in the outfitter zones in the mountains between July 25th and April 15th, and one wolf east of the Mackenzie River between August 1st and April 15th. A tag is needed for each wolf harvested and the hunter must use the services of a Northwest Territories outfitter and guide.

Slide 46. Wolves and boreal caribou are part of a complex

10:59:08 predator/prey system that includes moose, muskoxen, barren-ground caribou,
10:59:19 and grizzly bears, black bears, lynx, and other prey species. Boreal wolves
10:59:30 prey mostly on moose but are also an important predator on boreal caribou
10:59:40 when there is an opportunity. Changes in numbers of prey species like
10:59:45 moose can impact predation rates of boreal caribou.

10:59:52 Slide 47. And as mentioned previously, the Sahtú ɫɔdzi plan, or
11:00:06 boreal caribou range plan, is being developed together by ENR, the Sahtú
11:00:16 Renewable Resources Board, and communities, to identify the best way to
11:00:21 help maintain healthy relationships between moose, wolves, and caribou, by
11:00:32 managing landscape changes in a way that ensures there is always enough
11:00:45 undisturbed habitat available to boreal caribou.

11:00:48 Slide 48. And I'll now hand it back to Heather.

11:00:54 HEATHER SAYINE-CRAWFORD: Thank you, Karin. The key role of ENR in the
11:01:04 co-management of wildlife in the Sahtú is to provide information to the Sahtú
11:01:09 Renewable Resources Board to help inform decision making. It is hoped that
11:01:16 the information presented here will be useful to the SRRB as it considers
11:01:22 recommendations to conserve caribou in the Sahtú, and also to communities
11:01:26 as they develop Community Conservation Plans.

11:01:32 Now to the final slide.

11:01:35 This concludes our presentation. We'd like to thank everyone for
11:01:41 allowing us the opportunity to speak and participate in the shared
11:01:44 responsibility of maintaining wildlife populations in the Sahtú. And we thank
11:01:49 you for following along and bearing with us through the technical difficulties.

11:01:55 With that, máhsi.

11:01:57 DEBORAH SIMMONS: Máhsi, everyone. And thanks to ENR for being
11:02:03 patient through the technical difficulties as well.

11:02:06 So we have had a practice of taking a quick break after

11:02:13 presentations and this has been a fulsome presentation, so I'm sure people
11:02:17 need it. We'll -- Catarina will set the time for ten minutes and look forward to
11:02:25 questions and comments from the parties noting that we have -- we'll have
11:02:32 50 minutes before lunch. Hopefully we can get through them all before lunch
11:02:39 but if not, we might have to go over after lunch with completion of the
11:02:44 questions and comments. Have a good break.

[Adjournment]

11:16:10 DEBORAH SIMMONS: Okay, Dèlįnę is up first for comments and
11:16:14 questions. Thanks. Dèlįnę, are you ready to go? And that will be followed by
11:16:25 Colville Lake. And we'll each -- each of the parties has five to ten minutes for
11:16:33 comments and questions.

11:16:43 THE INTERPRETER: I want to ask you a question. In our community,
11:16:49 everything is -- you said everything -- so if we not disturb or interfere with
11:17:03 animals. If you want to ask a question regarding that point, you could ask the
11:17:10 question. And another --

11:17:24 DEBORAH SIMMONS: We're going to put a pause on that question until
11:17:28 the SRRB section. Sorry, there was a bit of confusion here. Because, yes,
11:17:33 we're not until the end. But Dèlįnę's going to speak now starting with Marion
11:17:33 Mackeinzó.

Dèlįnę Panel Questions and Comments

11:17:42 MARION MacKEINZO, via Interpreter: Máhsi. Good morning. We are here
11:18:17 today with very important information regarding the wildlife and caribou. Here
11:18:23 we are as Dene and wildlife. We've been together for a million years. And
11:18:32 here we are, we're talking about our [indiscernible], which been with us
11:18:40 forever, and it's very important because the caribou that travels from Alaska
11:18:48 through Yukon to Nunavut and throughout to us in around us, and we're in the
11:18:55 middle, like a bowl, in the middle of this area, and surrounding the hunting

11:19:01 area around us too. And I wish all the region and all the out on the land
11:19:09 would reinvestigate out on the land because there's global warming coming.
11:19:17 We have -- we are in the global warming. And, like, there's lot of fire that
11:19:25 ruins all the vegetations for the animals and all the predators are not the only
11:19:34 predators that I know, that mining, construction, everything, is all predators
11:19:40 too because they use chemicals that can kill the animals, the vegetations, and
11:19:48 it could be in an airborne too. And airborne can take it through with the wind
11:19:55 and animals can carry it. And incase very important because we eat the
11:20:02 wildlife. And our people, our Elders have been working and teaching this
11:20:11 knowledge and skills for our vision, future generation. And they're going to
11:20:21 take all this away from beginning. I don't think that's right. My Elders had
11:20:28 worked really hard, and they continue on. That's why there's books. Our
11:20:35 Elders had made books, and they're still talking about and teaching us. Even
11:20:45 as a woman I would stand on the side of my hero that provides a dish and
11:20:52 clothing and tools. So this is very important to all the community. We should,
11:21:02 all the community, should get together and talk about this even to the youth,
11:21:08 even to the school on a newsletter. This is something that very important
11:21:17 because we've been with this for -- for ever. And my Elders had worked really
11:21:26 hard. So we need to do something and work together well strongly about this.
11:21:36 And I hope we come up with something very good for all this to continue on.
11:21:44 That's all I would like to say. Thank you.

11:21:52 DEBORAH SIMMONS: And now Leon Modeste.

11:22:03 LEON MODESTE, via Interpreter: Máhsi. MuskoX, caribou, they used
11:22:15 to be like people. My kids are 38, 39, that time, across north shore. They
11:22:22 got -- they I grew up over there. So sometimes we live out there for a year or
11:22:33 two, and in the summer too. MuskoX, they used to live only out there, north
11:22:41 shore. They just don't go anywhere. They just stay in one place, and that

11:22:48 was the north shore. And so -- so is caribou too, they just stay in one place.
11:22:55 They go to one place and each year, they go back. They keep going back to
11:23:01 the same place. 38, 39 there was not a caribou across our lake, and -- and
11:23:09 then animals, they're like people. They have their place to -- to live. Now
11:23:18 they're all over the place. They're scattered everywhere, and across -- [audio
11:23:28 feed lost] they're up there too. There's muskox around Great Bear, Great
11:23:36 Bear River. And so why is muskox not coming to us too, talk about this
11:23:44 issue? What happened to the animals coming to our area, region? And now
11:23:51 they're not migrating through here. Animals, that's our livelihood. We have to
11:23:57 protect. If we're going to have a good life, we need to bring that back. I want
11:24:05 to thank all our people. And I like --

11:24:08 DEBORAH SIMMONS: Leon, just one second, sorry. Tłı̨ch̨o are having a
11:24:12 hard time hearing, Tłı̨ch̨o Government interpretation.

11:24:19 LEON MODESTE, via Interpreter: So you all share together and -- and
11:24:27 develop a good strong position so that we make -- so that the animals are
11:24:34 scattered everywhere, and we need to find out why that's happening. They
11:24:40 need to come back to our communities, our region.

11:24:47 DEBORAH SIMMONS: Leon, máh̨si. I understand that the Tłı̨ch̨o
11:24:53 delegation was having a hard time hearing the Tłı̨ch̨o interpretation. Okay, it's
11:25:05 back to going. But maybe are you willing, Jonas, to summarize what you
11:25:12 heard from Leon for them? Okay, Francis is going to help us out with a
11:25:21 summary of Leon's statement in Tłı̨ch̨o language. So hold for a minute,
11:25:32 everyone.

11:27:03 Máh̨si. Now we'll turn to questions and comments by Colville.

11:27:25 **Colville Lake Panel Questions and Comments**

11:27:25 JOSEPH KOCHON: Morning. I just have a few questions. We have a
11:27:31 long presentation so we'll do our best.

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Good morning, everybody. My name is Joseph Kochon. I work for the Band and the RRC here in Colville Lake. Most of the things that were said by ENR, we just have a few little tweaks here and there. But overall, anything that has to do with predators or anything to do with the decline, it's not a Dene doing. We it's not we the Dene of the area or whatever. We've been observing for quite some time since the white man come to our area. And since then, a lot of things has changed.

DEBORAH SIMMONS: Joseph, can you hear me now?

JOSEPH KOCHON: Yeah, I can hear you.

DEBORAH SIMMONS: Sorry to interrupt, but the interpreters are desperately gesturing; there's issues there. Just one second. Can you move closer to the microphone? Apparently, they're having a bit of a hard time hearing, the interpreters. Although it's -- we're hearing you in the rest of the room loud and clear. So there might be an issue with their volume.

JOSEPH KOCHON: Can you hear me now? Hello.

DEBORAH SIMMONS: Okay, yeah, Dora says yeah, it's all good now. Máhsi.

JOSEPH KOCHON: Okay. Máhsi. Do I have to repeat everything again?

DEBORAH SIMMONS: Yes, I think that's probably a good idea. Thank you very much, so everybody hears the full statement -- or comment or question.

JOSEPH KOCHON: Okay. Don't minus any minutes from me because I have to start again.

What I was saying is that anything to do with wildlife in our area or any other area, the Dene people haven't really contributed to whatever had -- whatever happens in their area. Most of everything that we see, whether it's a decline or an increase in the -- species, it's the doing of government. So we

11:30:52 have to make it clear that we, the community, have to be directly involved in
11:31:00 key decision making, right from the drawing board. If your budget is coming
11:31:08 out for next year, then we need to figure out a path forward. Right now, we're
11:31:16 left out of these decisions. So you just keep doing the same old thing over
11:31:22 and over. And all you're doing is just collecting information from each of the
11:31:29 community and using it as part of your -- your presentations. So we need to
11:31:36 go further than that. Those are really important. And anything that we say as
11:31:46 a Dene, it's the truth because it's oral history and we live everyday life, so
11:31:56 there's no way for us to have any room for questioning.

11:32:03 So some of the information that were presented, maybe under slide
11:32:08 3, you know, you're talking about history, you are, you know, you're talking
11:32:11 about -- so is this information been Googled or something you got off the
11:32:17 internet, and are they facts? Because we know the GNWT never existed
11:32:23 since 1979 or so, so, is -- do you have some accurate history to really back up
11:32:32 some of the information that were presented? Because when we don't see it,
11:32:41 it's really hard to -- to follow.

11:32:48 And when you go on to counting, you know, we always question the
11:32:59 fact about the grids that are formed. You only have a certain area that you
11:33:06 cover off. I'm just wondering what's the distance between the grid and you
11:33:14 know, we always question fact then - what about the in between. And over
11:33:20 the years, you're saying it all had to be factored in. So there's never really an
11:33:27 accurate -- it's pretty hard to get an accurate count of whatever animals that
11:33:33 you're studying. So those are things that we can probably help. You know, if
11:33:40 we do things together into the future, so we asked if some of those things can
11:33:49 be improved.

11:34:03 A lot of times there was a lot of different facts were given about
11:34:11 burnt area and all that type of stuff. And I think we're -- some of the things

11:34:21 that were never really spoken on was some of the -- what's happening to the
11:34:30 world today. I think [indiscernible] pretty clear.

11:34:41 And I guess when you talk about some of the increase and
11:34:56 decrease about the population with the Bluenose-East, we hear about wolves
11:35:08 as predators, but what about the people? We know people in the area that
11:35:17 they hunt outside of the boundary areas. There's a huge slaughters here and
11:35:26 there and because they're outside the -- the total allowable harvest area, you
11:35:34 know, who's monitoring that? You know, do we have actual numbers?
11:35:41 Because we're a strong believer not to blame one animal or another. We're
11:35:46 not in the business of blaming any species. Whenever government touches
11:35:54 something, one thing or another gets off; you know, it goes off. You know,
11:36:02 you start doing a wolf kill then some of our caribou start getting sick and
11:36:08 whatnot, so. There's a lot of examples that have happened over the years
11:36:12 due to the Yellowstone, you look at other areas that government tried to make
11:36:19 changes. You can't really change what God created. So we just want to
11:36:25 make sure that is clear. But there's some things that you leave out and we
11:36:32 just want to make sure that it's put in for the record.

11:36:39 Overall, money is not the answer for us here in the community. We
11:36:46 live off the animals, and that's our -- our everyday food. That's our
11:36:56 supermarket. And so we just want to ensure that whatever our history has
11:37:05 unveiled for us, we continue into the future. We don't want anybody else
11:37:12 telling the story for us. We're the best people to tell you the story. Not only
11:37:20 you, but to the world. So those are just some of the short questions I had.
11:37:27 And I think some of my members might have something to add.

11:37:35 DAVID CODZI: Yeah, just listening to your presentation, and I look
11:37:40 at this room a long way away and I'm trying to look at it from the way things
11:37:49 have gone, are going, and where we are today. I hear my Elders says that

11:37:57 there's nothing different about what's happening now than what it used to.
11:38:02 What happened in the past. You know, Europeans overhunted the muskox.
11:38:08 That brought the population down. And then after that, they introduced a new
11:38:15 species from Greenland. I mean, that's expanding. There's massive
11:38:22 poisoning of wolves all over the country. Then their government policy was to
11:38:31 fight every fire in the past. I think the last time when I was on the fire was
11:38:36 1993, we fought everything that was around the area. '94, they introduced
11:38:47 pick and choose. So there's a lot of things we're going through now is
11:38:55 governmental doing. You know, it's from interference.

11:38:58 So what kind of muskox are we seeing here? Is it the species that
11:39:05 was introduced from Greenland, or is it from someplace else? That's what I
11:39:11 ask. Somebody said muskox were dying from disease. Did they check them
11:39:16 out? What kind of disease? Is it something that was brought over from
11:39:24 Greenland? That's the question I have.

11:39:31 Also if you want to get all these things back, you start fighting every
11:39:37 fire or something like that. Also we had a lot of information about the barren
11:39:46 land. I think how much wolves are accessing those mine roads to get to
11:39:54 different places.

11:39:54 I see from your collaring picture that there's one -- about a
11:40:00 hundred -- maybe about 50 -- about a hundred kilometres out, they're running
11:40:06 straight or going straight. So maybe that's on a road. Also how much are
11:40:15 dying on the road to those mines? I just wanted to ask that.

11:40:24 CHIEF WILBERT KOCHON: Still got time? I got time to just --

11:40:30 DEBORAH SIMMONS: Time now. So maybe this gives ENR a chance to
11:40:37 ask -- there's been a number -- or to respond. There have been quite a
11:40:43 number of questions. So hopefully there are people taking note of all those
11:40:50 questions. Give ENR some time to respond.

11:40:59 HEATHER SAYINE-CRAWFORD: Could you just give us one minute,
11:41:02 please. I'm just gathering all of the questions.

11:41:15 JOSEPH KOCHON: They're counting wolves, it's really hard to see.
11:41:17 Even ourselves, we can't even see them.

11:42:09 DEBORAH SIMMONS: Just so people are aware, ENR is just preparing
11:42:13 their responses. There were a number of questions from Colville Lake. So
11:42:16 we're just on hold.

11:42:19 Maybe, Chris, can you put open some music while we're on hold.
11:42:25 So there's at least awareness that we're on hold. Thanks.

11:42:33 UNIDENTIFIED SPEAKER: Debby, sing a tune.

11:45:45 **[Brief Pause]**

11:45:45 HEATHER SAYINE-CRAWFORD: Apologies, just a few questions in there and just
11:45:52 wanted to make sure that we captured them all. So Jan will start with a
11:45:57 couple questions that Joseph and David had asked.

11:46:02 JAN ADAMCZEWSKI: Okay, so Jan Adamczewski with ENR, and I'll talk
11:46:07 a little about muskoxen and their history, especially in the Sahtú.

11:46:11 So as best we know, there were muskox populations that persisted
11:46:16 through the very low numbers in the late 1800s, early 1900s. And that
11:46:26 included an area north of Great Bear Lake where there were muskoxen that --
11:46:32 maybe not very many, but they were still there. And we believe those animals
11:46:38 are the ones that have repopulated into the rest of the Sahtú Region. And in
11:46:47 fact, pretty much everything we have on the mainland is from muskoxen that
11:46:56 were native or stayed in the territory.

11:47:01 The muskoxen from Greenland were used to repopulate some
11:47:07 areas in Alaska and that is because the native Alaskan muskoxen were
11:47:14 completely extricated, wiped out in the late 1800s. There were none left at all.
11:47:21 So they brought some animals other I think in the 1930s, the 1970s, and

11:47:29 those -- those have repopulated in some areas of Alaska. One of those areas
11:47:35 was on the Alaskan north slope which is just next door to the Yukon, and a
11:47:42 few of those animals then kind of wandered further to the east into the
11:47:50 northern Yukon and possibly a little bit of the Northwest Territories.

11:48:00 One final note about muskoxen is that all the studies that have
11:48:07 looked at their genetics indicate that they are all very similar, whether they
11:48:14 come from Banks Island or Sahtú or Greenland. They're very, very similar
11:48:21 genetically so there's not a lot of difference between them.

11:48:26 HEATHER SAYINE-CRAWFORD: Kevin.

11:48:29 KEVIN CHAN: My name is Kevin Chan, and I'll be addressing
11:48:31 some of the questions Joseph and David had about how we do the surveys
11:48:36 and also about some of the disease cases that he had asked about.

11:48:40 With the survey, I did send out some maps ahead of time to the
11:48:44 communities and I hope that you guys were able to receive those. I know
11:48:49 Tulít'a had some issues with receiving theirs, and hopefully they can get them
11:48:55 after our presentation.

11:48:57 The spacing of our lines is about ten kilometres apart. And we do
11:49:02 realize that the survey is a snapshot in time. So it's only where the animals
11:49:07 are at a specific time and place. But with our survey, we do try to estimate
11:49:16 how many muskox we are seeing compared to the ones that we might be
11:49:21 missing, because we're -- they're either too far away from the plane or we just
11:49:27 don't see them as we fly by. So that is how we conduct our surveys from
11:49:32 there. And I can go into more detail at a different time or we can submit
11:49:37 something for you to review.

11:49:38 With the disease cases, we do investigate every case that we find
11:49:43 or is reported and that's why it is important to report any strange animals that
11:49:49 you do see. In our presentation, we did outline that there were four cases that

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were reported between 2020 and 2021, and we did go and collect samples and send those out for analysis.

HEATHER SAYINE-CRAWFORD: Heather Sayine-Crawford with ENR. Joseph had asked a little bit about a predators and about people, how many Bluenose-East caribou people were taking. So it is important to note that that is an important measure, something that we look at. So I know that Colville Lake you have participated in the ACCWM status meetings. At those status meetings, Indigenous governments do bring their harvest for the year to report on. We also give out authorization cards here in the NWT to Indigenous governments who have an allocation for Bluenose-East. Right now because of the low numbers of Bluenose-East there is only a limited amount of bulls that are allowed to be harvested. We keep track of --

DEBORAH SIMMONS: Can you hear us?

HEATHER SAYINE-CRAWFORD: Yeah, sorry. Am I going too fast?

DEBORAH SIMMONS: You're going too fast. The interpreters need a bit of time to catch up.

HEATHER SAYINE-CRAWFORD: Yeah. Thank you, and sorry to the interpreters. I'll slow down.

So just to recap, we do make sure that we're accounting for the number of Bluenose-East animals that are harvested. Anyone in the Northwest Territories needs to have an authorization card to harvest a Bluenose-East bull. And those numbers are harvested by Indigenous governments at the annual ACCWM status meeting.

There is also harvest in Nunavut. So Kugluktuk hunters will harvest Bluenose-East animals, and they are harvesting within a limited number but they've put in their Community Conservation Plan. So they also report their harvest at the annual status meeting.

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And then there were some questions from David about wolves, which I'll hand over to Karin.

KARIN CLARK: Thank you. Karin Clark with ENR. There was a question about wolves dying on mining roads. So to our knowledge, wolves are not dying on the roads. But the roads are being used by NWT harvesters to access areas within the incentive -- wolf harvest incentive area primarily to hunt wolves. But we don't see wolves dying on the road.

There was a question about whether wolves were travelling on mine roads. There were some straight lines on the map that were showing tundra migratory wolf movements. Those -- to our knowledge wolves are not using mining roads to travel. The straight lines that you saw on that map just really are reflective of -- you know, collar locations have hours of time between them. So we'll have two points that represent two collar locations and there could be several hours between those points. The wolf is travelling from one point to the other point but we don't really know its path. And we just connect those points with a straight line. So it doesn't mean that the wolf is actually travels in a straight line. So I hope that answers your questions. Thank you.

DEBORAH SIMMONS: Thank you. Colville Lake, does that answer your questions?

JOSEPH KOCHON: Yeah, máhsi. I think we just need, the question how much caribou is taken outside of the total allowable area, in the Wek'èezhii area, I think that wasn't answered. Could you somehow give us an indication of how much is taken annually?

And the fact about wolves, you know, you're -- you really can't get an accurate number because they're fast. Even ourselves as trappers, we get on a big lake, it's already gone. So, but we can have an idea by just

11:55:18 seeing how wide the trail is. So you really can't get a number by just using
11:55:23 their footprints too, so. So those are some of the areas of concern. Máhsi.
11:55:28 And then I think the Chief wanted to say something here.

11:55:34 CHIEF WILBERT KOCHON: I just -- hello. I just want to talk about history. I
11:55:40 can tell you actual stories from our Elders even back to 1913, 1912, stuff like
11:55:47 that. I heard from our grandparents. And the one thing about muskox, 1982
11:55:55 is the first time I ever seen muskox in the treeline. And that was kind
11:56:02 [indiscernible] as a young man. And a lot of the things like about wolves is
11:56:06 wolves have their own territory and you said it follows caribou and our wolves
11:56:12 kind of stay within their area, just like when -- we're out there all the time. You
11:56:17 can ask George, they kinda have their own area. They don't interfere other
11:56:22 areas. And even just this fall, seen about three or four different groups and
11:56:29 they kind of wait for the caribou. And they're not going into the barrenlands
11:56:34 or anything like that. So when you're saying that one wolf -- maybe it was just
11:56:39 that one starving wolf that's following -- -your picture looked like a starving
11:56:43 wolf, kicked out of the pack. Just look at the condition, just by looking at the
11:56:48 picture. Caribou ourselves we see when they're healthy, just by looking at it.
11:56:55 We see a lot more, we have different species of cows and even bulls. That's
11:57:01 called mǫdzıdəya and [indiscernible]. And the wolves are [indiscernible] and
11:57:09 [indiscernible]. But you see a lot more young cows getting the babies and so
11:57:15 those things that you see differently. And yeah, when you're a good hunter
11:57:20 you're always looking for the big kind of the older cows, and never really
11:57:25 bother the younger cows. But now we see a lot more young cows. So I just
11:57:32 wanted to put that to the record, that what you see. And I don't want to talk
11:57:36 too much about stuff like that. You're the scientist, maybe you can figure it
11:57:41 out.

11:57:44 DAVID CODZI: I think when I was asking about the wolf, if it's a

11:57:47 straight line it means its moving faster, right. It's swiggly, it means it's hanging
11:57:56 around a lot more. That's all I...

11:57:58 DEBORAH SIMMONS: Thank you, Colville Lake. ENR, would you like to
11:58:01 add some more details as requested?

11:58:05 HEATHER SAYINE-CRAWFORD: Yeah. Heather Sayine-Crawford for ENR.
11:58:10 Joseph, just to pick up on what you were asking there, the total
11:58:17 Bluenose-East harvest over the last couple years has been very small in the
11:58:22 NWT. So the high harvest that you're referring to that was happening on the
11:58:29 mine roads was actually from the Beverly barren-ground caribou herd. So a
11:58:36 different herd. And like, again, I'll just reiterate, the total Bluenose-East
11:58:43 harvest over the last couple of years in the NWT has been very, very low.
11:58:48 Thank you.

11:58:52 **Norman Wells Panel Questions and Comments**

11:58:52 DEBORAH SIMMONS: Thanks, ENR. And now we are moving on to
11:59:00 Norman Wells for asking questions or making comments, five to ten minutes.
11:59:07 Thanks.

11:59:16 LISA McDONALD: Hi, Deb, it's Lisa here. Just wondering if we're
11:59:20 going to have a chance to ask questions tomorrow?

11:59:24 DEBORAH SIMMONS: Well, just one second. Yeah, we much prefer
11:59:45 questions to be asked now. But you could put questions for the record in your
11:59:52 final comments as well that you'll have a chance to make tomorrow afternoon.

11:59:59 LISA McDONALD: Okay. Not really; I have I guess questions for
12:00:07 clarification. Maybe I'll do that just for the simple fact that I'm just referring to
12:00:14 some questions I had in the round one.

12:00:16 But just for clarification purposes, I would just like to hear back from
12:00:22 ENR, a clause in the Wildlife Act, in the plain language Wildlife Act that was
12:00:30 given. And I would just like to know how they interpret this.

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It states that the rights of Aboriginal people are protected under the Canadian Constitution. Nothing in the Wildlife Act changes those. Anything done under this act must be done in a way that is consistent with land claim agreements. If there is a difference or a conflict between anything in this act or regulations and something in a land claim agreement, a land claim agreement will be followed.

So I guess the point I'm trying to get to is that somebody spoke of the Renewable Resource Council yesterday and our duties under our land claim and how we are so underfunded. We don't have the proper resources to actually carry out our duties and obligations that are set in the land claim. But I have a hard time understanding the relationship with government.

You know, I come across these I guess kind of plain language definitions, yet when you look at the work that has been done, there's really no -- we're not a part of it. I find it hard that studies would be done -- and I know myself that, you know, you guys take out monitors and stuff like that. But how they could be done without the input of the Aboriginal people in that region, even check-ins I guess or different policies and guides that you guys come up with, you know, for muskox and wolf and the caribou. You know, the people are the eyes and the ears, they're out on the land. I know we have people that have lodges and camps, seasonal camps, you know, it -- all good to do a presentation and to state, you know, what might be coming or what might happen due to climate change or predators, you know, and the competitors that they have to face, but I really believe that in order for change to happen, the government needs to step back and start listening to the people.

And as I said in the beginning, it's worrisome to me. You know, I represent my members. I don't do this work for self-gain, you know, for just to

12:03:27 do it. It's very important. This is our livelihood. This is the livelihood of my
12:03:33 children. It's going to be the livelihood of my grandchildren, you know, in
12:03:39 trying to make something better in hopes in 20 years they can go and harvest.
12:03:43 They can go to our camps and be able to safely, you know, hunt like we are
12:03:52 today. I just really think talks need to happen on starting on a local level. And
12:04:04 again, I'll say it's the government that, that the Aboriginal people need to lead
12:04:10 that.

12:04:11 It's scary, because even with our land claim and with those clauses
12:04:16 I've just read, irregardless it seems that they are not being adhered to. And
12:04:26 again, worrisome that if the minister, after Colville Lake or whoever, you
12:04:32 know, we had all the help from the different boards that are under our claim, it
12:04:40 scares me because we're going to doing work, this groundwork. We're letting
12:04:44 you know our -- our hearts basically what, you know, is so important to us. I
12:04:52 went yesterday and I was doing some research reading in regards to the
12:04:59 Berger Inquiry and listening to Lucy Jackson talk even back then, you know,
12:05:06 and different people involved and the story was still the same. So obviously
12:05:12 something needs to change.

12:05:17 I think the working relationship could be a lot better if there was
12:05:22 more transparency and more respect.

12:05:25 I think Colville Lake, in what they're going through and what they're
12:05:30 doing, is really going to open the eyes to the people of -- in our region and not
12:05:34 only that but, you know, the government. We're serious about this. And I do
12:05:41 believe that we can work hand in hand but you need to give respect where
12:05:46 respect is due. Máhsi.

12:05:49 DEBORAH SIMMONS: Thanks for your comment, Lisa. And now we'll
12:05:57 move to Fort Good Hope. Oh, there was a question in there, sorry. Thanks,
12:06:05 yes, about interpretation of the Wildlife Act. So maybe ENR, you have a

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chance to respond.

But I'm also getting alerted that it's after noon. The facilitator forgot to look at that clock. I was just looking at the timer clock. Perhaps, so we need to -- we all need to have lunch. The interpreters need a break. ENR, are you okay with holding until after lunch to respond to that question? And then it'll be Fort Good Hope on after that. We're really hoping to try and get through our agenda today. So thanks, everyone.

Okay, ENR gave a thumbs up to answering after lunch. Have a good lunch, everyone. We will reconvene promptly at 1 o'clock. Máhsi.

[Adjournment]

DEBORAH SIMMONS: Hello, everyone. Thanks for being willing to take a 55-minute break instead of a full hour break so that we can end the proceeding at a timely manner this afternoon. We have, one of our presenters has to leave at 4:30 p.m so it's a bit of a complicated scenario here. So ENR, you're on for responding to a question from Norman Wells. Máhsi.

HEATHER SAYINE-CRAWFORD: Thank you, Deb. And thank you, Lisa, for your comments. I do want to just point out that we do follow -- -

DEBORAH SIMMONS: You're very faint for us in Yellowknife. The other Yellowknife, I guess. So maybe you could get closer to the mike.

HEATHER SAYINE-CRAWFORD: Okay, is that better.

DEBORAH SIMMONS: Way better.

HEATHER SAYINE-CRAWFORD: So thank you, Lisa, for your comments. I did want to reiterate that we follow the Wildlife Act and the land claim agreements across the Northwest Territories. We do agree that relationships with communities and RRCs mean that we need to have and maintain open communications and that also means talking to community

13:03:18 knowledge-holders to share information both ways.

13:03:20 I will note that Kevin will be reaching out to the Sahtú RRCs over
13:03:26 the coming months with hopes of attending RRC meetings in each of the
13:03:32 Sahtú communities. And before any study or research project is set up, I will
13:03:39 remind people there are wildlife research permit applications that are sent
13:03:44 out. And if during those applications, or during the review of those
13:03:49 applications, any community wants to have more discussion or has more
13:03:53 questions, we're always willing to have more meetings in order to helpfully
13:04:00 explain those. Thank you.

13:04:02 DEBORAH SIMMONS: Thank you, ENR and Norman Wells. Lisa, does
13:04:12 that respond to your question? Well, we've got that response on the record.
13:04:24 So thank you.

13:04:24 **Fort Good Hope Panel Questions and Comments.**

13:04:25 DEBORAH SIMMONS: And so now we'll move to, hopefully Fort Good
13:04:29 Hope is there. They're on -- there's a lot of static from the interpreters says
13:04:38 Dèl̓n̓ę. You're doing -- T̓l̓ch̓ is good? Okay, they're probably listening to
13:04:51 Sarah's. Is that better, Dèl̓n̓ę? Oh, and Lisa, I see you're all good. So
13:05:03 you've got your -- do you feel your question was appropriately answered?
13:05:12 Okay, Lisa texted that yes, it was answered. So we'll move on to Fort Good
13:05:22 Hope for comments and questions, ten minutes. Máhsi.

13:05:43 DANIEL JACKSON: Hi Debby.

13:05:45 DEBORAH SIMMONS: Hello.

13:05:47 DANIEL JACKSON: Can you hear me?

13:05:49 DEBORAH SIMMONS: Loud and clear in Yellowknife. You're all good,
13:05:52 everyone else? If you could get a little closer to the mike, it would be better is
13:06:00 the only thing.

13:06:02 DANIEL JACKSON: I'll speak louder. Can you hear me good now?

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DEBORAH SIMMONS: It's okay.

DANIEL JACKSON: This is Daniel Jackson, president of the RRC in Fort Good Hope. I just got a couple of questions. For the moose survey, where did you get the information for 2021? This is for Kevin Chan, because he had the slide on the moose on the map.

DEBORAH SIMMONS: ENR, Kevin, would you like to respond?

KEVIN CHAN: Hi Daniel. This is Kevin here. For the survey, we did that in March of 2021. And we used observers from Colville Lake and Fort Good Hope. The observers' names are escaping me right now as to who flew on those. But we did reach out to the RRC for an observer from Fort Good Hope to fly the Fort Good Hope portions of that area. And that was the same survey as the muskox survey. So we were just counting both muskox and moose during that survey.

DANIEL JACKSON: That was the survey that was supposed to be done for the muskox survey, right, and the moose stuff was done at the same time?

KEVIN CHAN: Yeah, it was done the exact same time.

DANIEL JACKSON: Okay. I will chat with you later on this.

Another question, the moose around Mackenzie River, you had it on the presentation earlier. Where are you getting your information on this, saying, if I recall correctly you were saying the moose was more abundant in certain areas of the Mackenzie River and then moving off into the inland. So I'm just wondering where the information is coming from.

KEVIN CHAN: Hi Daniel. This is Kevin again. The information comes from that survey that I just told you about, the 2021 survey. But also muskox survey that was run in 1997 by Richard Popko and Alasdair Veitch. And during that survey, they counted 28 moose in 19 different groups. In the

13:08:36 same area during our survey in 2021, we counted I believe it was 121 moose
13:08:42 in 90 something groups. So there has been a pretty significant increase, just
13:08:49 looking at the numbers themselves not even having to do stats.

13:08:54 DANIEL JACKSON: Okay, because, yeah, saying there was --
13:08:56 information that was brought saying that there was more moose in one area
13:09:02 than the other, and the one with the Mackenzie River. But we talk here with a
13:09:08 couple of the guardians and the information could be misleading because the
13:09:15 moose are everywhere. So not just in one little -- move from one area to the
13:09:24 other. And they're not -- how can I say this? They're not in one area. They're
13:09:32 everywhere. So just to get some correction on that.

13:09:35 I had one other comment but the guy is not here. So I will turn it
13:09:44 over to the Elders if they want to comment on the presentation. So give me a
13:10:01 second, and I'll be right back with the Elder.

13:11:03 JOHN COTCHILLY, via Interpreter: I, John --

13:11:11 THE INTERPRETER: He's up breaking up. Breaking up, so. Silent now.

13:11:15 DEBORAH SIMMONS: We just need to hold for a second. We're getting
13:11:19 -- some breaking up from Fort Good Hope and so the interpreters can't hear
13:11:25 too good. Maybe you're going to have to turn off the video to make it work a
13:11:31 little better. Can someone there turn off the video?

13:11:55 Great, hopefully this will work better. Just -- sorry, I didn't catch
13:12:00 who was speaking. I was trying to work on our system here too. Fort Good
13:12:12 Hope, you can go ahead. Just if you don't mind identifying the speaker,
13:12:17 especially now that we can't see you.

13:12:36 THE INTERPRETER: He's breaking up.

13:12:40 DEBORAH SIMMONS: Still breaking up. I wonder if he could go over to
13:12:45 the English language rooms where there seems to be a bit better sound. I'm
13:12:50 so sorry that this is happening. Daniel, can shut off the speaker and then

13:13:40 shut it down. See what happens.

13:13:43 Thanks, Daniel for your technical support over there. Can you

13:13:52 confirm who is speaking as well? And Colville Lake is suggesting that you go

13:14:02 to the sound setting and uncheck automatic sound and turn the volume up on

13:14:11 the microphone, which takes a little bit of maneuvering.

13:14:56 DANIEL JACKSON: Okay, Debby. I got John here.

13:15:00 DEBORAH SIMMONS: John Cotchilly. Okay, máhsi.

13:15:19 JOHN COTCHILLY, via Interpreter: I want to speak shortly about

13:15:22 something.

13:16:02 DEBORAH SIMMONS: Sorry, we have to pause again. Dora, there's --

13:16:13 ENR is having no English translation. Yeah, I was hearing you loud and clear

13:16:21 too. Can you do a little test.

13:16:24 THE INTERPRETER: Hello, hello. Hi.

13:16:24 JOHN COTCHILLY, via Interpreter:

13:16:27 THE INTERPRETER: Just a short summary, it's John Cotchilly. He's

13:16:32 talking about -- no, you didn't break the mike.

13:16:37 He's talking about importance of our history that they're talking

13:16:41 about for the future for today and for the youth for today and into the future.

13:16:49 DEBORAH SIMMONS: Okay. Go ahead, John. Thank you for your

13:16:49 patience.

13:17:02 JOHN COTCHILLY, via Interpreter: Caucasian peoples, before they

13:17:04 came among us, we hunted and harvest the way our ancestors, our Elders,

13:17:13 them too. The wolf, how it harvest caribou, that's how our Elders hunted too,

13:17:25 and harvest our caribou. And so when you're talking about wolf predators,

13:17:32 don't -- we don't want to speak against them. They are like us Indigenous.

13:17:39 When we talk about them, they know it. And so my -- my mind just went

13:18:00 astray of what I wanted to talk about. Anyways, I will still -- you can't -- we

13:18:09 can't -- you can't really -- things can't straighten out by itself and so when we
13:18:17 gather like this, we have to talk about how it will be. That's how things will
13:18:24 straighten out for us Indigenous people. And so -- and so I'm hearing other
13:18:32 people speaking. I hear them. And we want Indigenous peoples for our -- we
13:18:38 want to take care of things for ourselves. I hear them. And so they are on the
13:18:46 land people. They know how the wildlife travels, where it migrates, that's
13:18:53 what they're talking about things with their knowledge. And so Caucasian
13:18:58 people, they may talk about -- they talk about wildlife and how it's to be taken
13:19:05 care of, they say, but them, they're surveying with planes, airplanes, and I
13:19:14 don't like that. They don't -- I don't like to see the animals travelling in fear,
13:19:20 and they travel in fear, I don't like that. The animal, wildlife, they have to
13:19:27 regrowth, rebirth itself, and accumulate itself. And the muskox, we never talk,
13:19:35 they were -- there weren't many muskox in the tundra. That's where they
13:19:42 were. That's where they live. My Uncle Maurice, he talked about it to me. It
13:19:50 was always in the barrenlands, resided in the barrenlands. And so of this
13:19:58 way, it doesn't go to on land because of the snow. But now today, it's
13:20:07 overpopulated. That's why it's seen in these areas, in the treeline, tree areas.
13:20:12 And so we don't know what it's doing, what's happening. And so on
13:20:19 barrenlands when they run, they -- wherever they go to, they're kicking back,
13:20:30 and they travels to where there's hard snow. And I just wanted to give you
13:20:35 that information so you could.

13:20:58 GEORGE BARNABY: Hello.

13:20:59 DEBORAH SIMMONS: Hello. We hear you.

13:21:05 GEORGE BARNABY: Oh, okay. George Barnaby here.

13:21:07 DEBORAH SIMMONS: Yeah, we just have a couple more minutes. So go
13:21:11 ahead, George.

13:21:14 GEORGE BARNABY: Yeah, we're talking about Living with Wildlife. So

13:21:22 that's good. That should be controlled by the RRC for us, healing, so that
13:21:41 people can look after the wildlife for themselves. They have a lot of knowledge
13:21:49 from the past. And the people and animals live together before there was
13:22:04 wildlife surveys or -- and the animals manage themselves, their cycles up and
13:22:21 down, and the predators and the animals that they -- they live on, including
13:22:30 the people. So what people are saying is the caribou is down. They're going
13:22:38 to come back up again. The wolf is up but they're gonna go down again. So
13:22:45 the decision was made last fall not to bother the wolf, to let nature take its
13:22:53 course. And right now, there's disagreement with how ENR are doing things.
13:23:08 I know for a few years now, Good Hope, Colville Lake especially they were
13:23:19 against collaring caribou, chasing them around with choppers, and that's
13:23:32 suffering animals, and people don't like that. So -- but they still go ahead.
13:23:42 They said we don't do it within our area but as soon as they get out they're
13:23:50 collaring there so that's not a good way of dealing with things. They should
13:23:55 bring it up with everybody, look at the alternatives. A few years ago they were
13:24:07 talk about Boots on the Ground for monitoring rather than using airplanes,
13:24:12 and -- but like I said, the animals used to manage them themselves. So they
13:24:24 don't need us watching their every move.

13:24:30 The other thing is we have to look after ourselves. If we don't, then it's
13:24:44 going to go like in the past when the government, the RCMP used to really
13:24:54 watch the people and decisions were made that people have to live with, and
13:25:08 a lot of bad things happened that time. Right now it's starting again.

13:25:16 I know a few years ago, they wanted to -- us to pay for cutting wood
13:25:22 even along the river, driftwood. That's ENR. Last spring or last summer,
13:25:33 there was a notice on the bulletin I saw in the store about unauthorized
13:25:41 cabins. So somebody decided that we shouldn't be out on our own land,
13:25:50 that -- so we have to manage things for ourselves. And that's what we've been

13:26:02 doing. And it's been agreeable to the people here.

13:26:13 So in closing, the animals could manage themselves. It's the
13:26:19 people that we have to manage. We have to keep control of the impacts.
13:26:30 Hunting, because we already decided not to hunt barren-ground caribou. So
13:26:35 that's respected. Nobody's going out to hunt those caribou. And there are
13:26:49 decisions about the wolves. So -- so overhunting and things like that are the
13:27:06 ones that we should manage, maybe companies out on the land, things like
13:27:11 that. But otherwise, it's all human beings that have to be managed. Okay,
13:27:17 thank you.

Tulít'a Panel Questions and Comments

13:27:23 **DEBORAH SIMMONS:** Máhsi. This is Fort Good Hope speaking. And
13:27:23 great to hear from the Elders as well. And thanks, George. So next we'll
13:27:27 move to Tulít'a for comments and questions, five to ten minutes. Thanks.
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13:27:50 **GORDON YAKELEYA:** Okay, máhsi. Thank you. I got a few questions,
13:27:55 and I got a few comments too. One of the ones that really need is I guess.

13:28:10 [Through Interpreter] Thank you, when we say thank you, it goes
13:28:13 back to the beginning of Elders used to pass that on. The Elders had a hard
13:28:19 time in the past but they know their law. It's written down. We have it written
13:28:29 down. And they worked hard. They know all the laws of the animals and
13:28:35 survival. They didn't have [no English translation].

13:28:48 No -- we have to -- we have to bring back that law and live by the
13:29:00 laws. And I'm sitting here, and they picked me for a chairperson for
13:29:09 renewable resource. I speak for all the people in here. That's -- that's how
13:29:16 we work. And we help each other. And so that we can make good life for the
13:29:25 kids. It's for the kids so that they can have a good life in the future. All these
13:29:32 people sitting here think the same. If they -- if we don't do this, they're not
13:29:38 going to have a good life. They're going to have a hard time. It's really hard.

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As non-Aboriginal people, we give you a lot of information so we work together, together, and help us so that we put everything together for a good life. And my mom used to tell me when you -- you go hunting you get something, you share it with the community. That way you know that the more is going to come. So that's how the Elders taught us. You share it, because you will get that much more again. And so that's how they live. So if we can -- if we have a good life in the future, it would be good.

So yesterday I spoke about the animals is not like the old days. It's different. They come to our community in town. Yesterday there's a birds with long tails in the community now. And all the strange animals coming to our region, community. And it's like there's no more berries out on the land again. It's hard. Blueberries are diminishing. And all the other -- the berries, the leaves are drying up. And so as people, game warden and UFB live and work in our communities for years and years, and they help us. You help us. You help us. Today it's not like that. We talk about lots of things. And they're keeping an eye on muskox and so they know what's going on and they work with us and keep on eye on the animals. Come out with us on the land.

Not too long ago, there's lots of grizzly bears they said. And helicopter is out scouting and watching the animals. Animals are -- that's -- they scared them. They scared the animals because animals are not used to that. We don't use helicopters and that for going out. So they go -- it's hard to -- the animals are all scattering, and it's -- so it's hard to get them. So yeah, so they should listen to us and not use a chopper and some other things that we'll talk to them.

2020, I went to Colville Lake, and a lot of people talk about caribou and wolves in the old days, our ancestors, they talk -- they probably talk about it too. They want us -- and they want -- they don't want the animals to

13:33:13 disappear or can diminish. So they pass on their story. And so -- and now
13:33:24 we're -- we're living in a -- houses and it's expensive, everything. And so we
13:33:36 have to listen to our people. So when we -- we have to help each other. We
13:33:45 go hunting. And all the people in Tulít'a, and they did -- and all the people,
13:34:04 even the white people working with us that time. We all work together, white
13:34:24 man, everybody. So we need to share and help each other and so we should
13:34:25 keep that going. That's how we live among [no English translation].

13:34:37 ... used to be a lot of. If there's no -- no ice, how we're gonna get
13:34:46 across, across to the mountains.

13:34:47 DEBORAH SIMMONS: Can you pause for one second. We've got a
13:34:51 Tłìchq̓ language --

13:35:07 GORDON YAKELEYA, via Interpreter: [no English translation] people --

13:35:22 THE INTERPRETER: Gordon is talking about the modern science and
13:35:27 all its conveniences.

13:35:30 GORDON YAKELEYA, via Interpreter: We don't have all that so it's not
13:35:34 possible for us to do everything that we want to do because we have to use
13:35:40 our knowledge to do the travel on the land and whatever we do, we --
13:35:47 whatever we get, with he have to help the people so that the community is
13:35:52 supported and whatever we ask for you should help us with everything.

13:35:57 Yesterday we talk about how the youth -- we can't leave them
13:36:02 behind. We have to include them with everything. The only way they're going
13:36:06 to learn our knowledge is take them out because we grew up in the bush as --
13:36:13 so we need to do that to our children so that we can teach them and so it's
13:36:20 not easy life today, but when we help each other and when we teach -- help
13:36:28 us with teaching the children our -- our knowledge and everything, we did
13:36:34 settle our land claims. We -- and within there, and we need to teach our
13:36:40 children. We know we need to know when to hunt, to go hunting. We know

13:36:50 the hunting season is September, then we go for caribou. And then October,
13:36:56 they have a strong scent. So we can eat the moose or caribou. It's like that
13:37:03 in October. And then in spring, we have to watch them because they go to
13:37:09 the breeding grounds. So we have to keep an eye and be careful. So we
13:37:15 don't hunt whenever we want to because -- so we have seasonal hunting and
13:37:26 we have to watch, keep an eye on the animals.

13:37:34 Now today, somebody got a moose and said they're sticking in
13:37:40 the -- on the moose. So that's not -- we don't know. They don't know that.
13:37:46 And we need to teach our children about that too so that they know when they
13:37:51 get an animal, they have to watch, make sure the animal's not sick. Now it's
13:37:57 the duck season again. It's hard. So it's difficult. They want to take people
13:38:10 out on the land who wants to go out on the land, they gonna help us with the
13:38:15 chopper so it can take people out to the land, and the kids too. We don't
13:38:20 know what's going to happen but our people and the single parents that need
13:38:33 help, we need to help them too. So we're going to go out for ducks and that,
13:38:37 and then we'll supply the community traditional food.

13:38:41 So I said lots. I'm so thankful that you're here with us to meet and
13:38:47 with a meeting and help us when we ask the help. So as renewable office
13:38:54 here, HTA don't get very much money. So we can't get -- do too much, but if
13:39:04 you help us we could. We're not full time HTA members, we're just part time.
13:39:11 But we're still going to help them for the future.

13:39:15 And so today we need money to do anything to work. Why help us
13:39:21 with financial support, and so we could do lots. And they just work part time
13:39:30 because there's no money. If they can give us some more money so that we
13:39:35 can accomplish what we need to so that we can work on enforcing our
13:39:44 Aboriginal way of life.

13:39:48 So that's all I want to say. My people, we need to work together

13:39:55 today. It's not like the old days. In the old days -- and we've lost a lot of our
13:40:04 Elders. I don't know why that's happening. Be you using a lot of people today.
13:40:09 We have one Creator. And we have to keep them -- their spirituality strong so
13:40:20 that we can do all these things. Thank you.

13:40:26 DEBORAH SIMMONS: Máhsi, Gordon. And that's the Tulít'a comments.
13:40:30 And there was a question that was in the chat about muskoxen and their
13:40:41 connection to Greenland, but I think that was already addressed. So I'm sure
13:40:49 that that could be a conversation outside of this hearing again. And it'll be in
13:40:54 the transcript as well.

13:40:56 So yeah, there is a comment just to note that when people are
13:41:09 saying Hunters and Trappers Association, the land claim agreement name is
13:41:14 Renewable Resources Council, or RRC just for clarity here. And with that, we
13:41:25 will -- and unfortunately, Tulít'a's more than ran out of time so sorry about
13:41:32 that. But you do have a chance for final comments tomorrow. So just keep
13:41:37 that in mind. And Tłı̄ch̄ Government is now on for questions and comments
13:41:44 about five to ten minutes max.

13:42:04 **Tłı̄ch̄ Government Panel Questions and Comments**

13:42:04 STEPHANIE BEHRENS: Hello, can you hear me?

13:42:07 DEBORAH SIMMONS: We hear you in Yellowknife. Yes, we hear you.

13:42:11 STEPHANIE BEHRENS: I just want to mute this. Okay, thank you, ENR for
13:42:18 your informative presentation. I have Joseph Judas here who would like to
13:42:27 comment.

13:42:31 JOSEPH JUDAS, via Interpreter: Hello. Máhsi, ENR. Sahtú Region,
13:42:50 five communities in the region. I would like to ask the question to ENR. The
13:42:56 thing that I'm concerned about and I want to --

13:42:59 THE INTERPRETER: I think he's concerned about Colville Lake. He's
13:43:10 talking about climate change affects every community.

13:43:25 JOSEPH JUDAS, via Interpreter: [no English translation] ...the warm
13:43:26 weather, it's really alarming. And as for the ENR in the future, as we know
13:43:38 that animal are in the south some of the animals are coming -- some of the
13:43:47 animals are starting to come into our area. What happens with these animal?
13:43:53 I'd like to know what happens to these animal that come to our area. They're
13:43:58 not going to stay in the south. We talk about even with the birds. There's
13:44:09 new birds that's coming into our mix. Even porcupine are coming into our
13:44:16 land. Yes, it goes into land. In the future, how would affect the normal animal
13:44:24 that we have in our area? We do know that these ENR, they're very
13:44:33 [indiscernible] with studying animals studying about animals and land and
13:44:36 everything. We're sure that they do know -- they do know [no English
13:44:50 translation]

13:44:50 DEBORAH SIMMONS: We've got terrible problems with hearing.

13:44:56 STEPHANIE BEHRENS: I don't know what's going on. They're getting lots
13:45:00 of feedback.

13:45:01 DEBORAH SIMMONS: I think there's an echo. The original.

13:45:05 STEPHANIE BEHRENS: They're translating but then it's too loud.

13:45:08 DEBORAH SIMMONS: The audio --

13:45:14 STEPHANIE BEHRENS: How does this sound now --

13:45:16 DEBORAH SIMMONS: Which is usually the opposite of our problem. But
13:45:20 anyway. We okay now? Muting original didn't help. Somebody is having
13:45:32 problems hearing the English translation.

13:45:38 STEPHANIE BEHRENS: The English translation is working good for me.

13:45:52 DEBORAH SIMMONS: How's it going with the English now? Somebody
13:46:02 said that --

13:46:03 STEPHANIE BEHRENS: The English channel you're interpreting to Tl̥ich̥.
13:46:11 Okay.

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DEBORAH SIMMONS: Yeah, people were hearing Tłįchǫ on the English channel. That was the problem. Okay. Okay, Joseph, very, very sorry. You're being super patient as we solve these issues. So I hope you don't mind starting again. Thank you, so just to make sure we have everyone understanding.

JOSEPH JUDAS, via Interpreter: We talk about animal and caribou and also the muskox and now today we have different animals that come into our area. Animal that come from the south, they are coming to our area. And we do know that we hear the people normally where the animal, some animal that come into our land are coming all different regions. And I'll say even to the enforcement people that work at the mine, it even goes over into the area over there, there are two kinds of -- there's two kinds of -- of animal. That's a muskox and the buffalo. As for that animal just went in the treeline, Wekweèti, we get close to the treeline. I don't know where the caribou might have gone to. But because of the heat and the climate change, maybe it has -- has pushed the animal further to our land. What I want to know is how -- how does -- how does the animal feels, how is it, as you know, as you know even the buffalos and muskox, it has different life. It has a short horn, and it make use of it. You must have heard people talking to already. At this [indiscernible] here. It's -- when it's -- when it's looking for each other animals, and mating, then it gets -- they become really dangerous rouse, these animals. And we do know that there's a difference and changes in the animal. We do know that. We don't know what's happening. Is it because the caribou are mixing with the muskox? Is that making a difference for the animal? They did study, the ENR, are they studying properly. We do know that -- [no English translation].

I'm hoping that we can hear some answers, get some answers

13:49:19 while people are talking. That's why we have shared so many news and
13:49:23 stories with each other. For the past four days, we've been sitting here trying
13:49:28 to listen to each other.

13:49:33 THE INTERPRETER: It's faded out. I can't hear him.

13:49:38 JONAS JUDAS, via Interpreter: In the past, how they are -- our late
13:49:42 ancestors, our late parents have lived it. They share so many good words for
13:49:48 each other. We need to help each other. We all need to help other. We are
13:49:55 supporting what you're saying. We appreciate what you're doing. We're
13:50:00 hoping you can find a way, you know, you can put a firm structure for us so it
13:50:06 will be comfortable for us to live with animals and make use of the animals.

13:50:11 I'm asking, referring to the question to ENR. I'm hoping they will
13:50:15 answer some of the question here. It's not for the people in our region but
13:50:19 you have -- you're dealing with your region, and you're doing so many good
13:50:25 thing for your region. I'm sure that you have many thoughts. I don't know
13:50:31 who's going to get the last -- last chance to, you know, to set up a rules and
13:50:41 relations that you can create. I appreciate what you're doing for your people
13:50:47 and your land and animals with the Tłıchǫ members sitting here. And we're
13:50:56 just going to listen to what you have to say and any decision that you might
13:51:00 make, we would like to support you. I'm sure the other members would like to
13:51:07 say a few words from this.

13:51:10 DEBORAH SIMMONS: We've got just a short time for a very, very short
13:51:15 contribution, and just to note that there were quite a few questions from ENR
13:51:32 too -- or for ENR. So they'll want to respond.

13:52:09 Should we let ENR respond to Joseph's questions? Oh, Sarah
13:52:17 you're on the English. Okay. Okay, ENR, you're on to respond to Joseph's
13:52:30 questions.

13:52:45 HEATHER SAYINE-CRAWFORD: Good afternoon. Can I hear myself? Okay,

13:52:51 there. Okay, so thank you to Joseph for sharing and asking a few questions.
13:53:00 So I'll split it into two.

13:53:02 So there was mention of muskox and bison expanding the range.
13:53:15 So in our presentation about muskox, we did talk about how muskox had
13:53:21 been shrunk back to a very few areas in northern Canada and around a
13:53:28 thousand animals back in the early 1900s. And those -- and muskox are now
13:53:33 expanding their range and going back to where they used to be. And it's the
13:53:38 same for bison. Bison used to inhabit a large range of northern Canada, and
13:53:46 were almost extricated and so similar to muskox, they are now expanding
13:53:52 their range and going back to the areas that they once used to be in.

13:53:59 So Joseph also asked about studies on muskox and caribou, and
13:54:06 Jan had summarized the -- those studies in earlier, and they also can be
13:54:16 found in our submission.

13:54:18 And then there was a question about new animals coming north.
13:54:22 And will just mention that we have a climate change ecologist on staff here in
13:54:29 the wildlife division, who is working on a climate change adaptation plan. So
13:54:37 he will be coming to talk to regional folks, community members about what
13:54:41 should be in that plan, how to monitor, what to do about new species that may
13:54:48 start to show up in the Northwest Territories. And there's also the council of
13:54:54 invasive species, pests and pathogens that has been established. It was
13:55:01 established last year. They also look at species that show up in the
13:55:08 Northwest Territories that may have negative effects and what to do about
13:55:13 those and how to monitor for those species. Thank you.

13:55:18 DEBORAH SIMMONS: Okay, we have some blanking out going on.

13:55:29 Sorry, ENR. Something's going wrong with the internet.

13:55:38 UNIDENTIFIED SPEAKER: You mentioned pathogens.

13:55:41 DEBORAH SIMMONS: And then we had a big blank.

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HEATHER SAYINE-CRAWFORD: Oh, okay. So just the end after the council?

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DEBORAH SIMMONS: Yeah.

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HEATHER SAYINE-CRAWFORD: Oh, Jan heard me. So --

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DEBORAH SIMMONS: Yeah, I think it might be our room.

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HEATHER SAYINE-CRAWFORD: Okay, just the end was the council of invasive

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species, pests and pathogens was established last year. That council has

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community membership from across the NWT, or board membership from

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across the NWT, and they are looking at ways of monitoring for species that

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may -- that don't belong in the NWT and might have negative impacts and

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what to do about those species.

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DEBORAH SIMMONS: Thank you, Heather. And so Joseph, does that

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answer your question?

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STEPHANIE BEHRENS: I'm not sure if that answers him. He was asking

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or making reference to the muskox moving -- muskox and bison moving into

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caribou habitat as well as moose. He's going to talk.

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JOSEPH JUDAS: Heather, I don't know if you heard me on ENR

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side. But basically what I really pointed to me asking question was the bisons

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that's been closing to the Yellowknife right now, so because of those bisons

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are really moving to our countries, so bisons, because of the bisons, moose

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are moving to the barrenlands. So moose and the muskox are really on the

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lands that, at the barrenlands. So how it's going to affect our animals down

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the road with that. So what I'm trying to say is that we probably -- I was

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thinking that maybe because of that and the caribou are getting really less

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because they're scared of these big -- too big stuff on the land. I know that

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because of the muskox, it's not really people hunt for it a lot. So the

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population is started to be growing because within the last three whatever

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number of years, Wekweèti received -- I saw myself, in Wekweèti, I seen over

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50 to 60 muskox in between the Wekweètì and Round Rock Channel there. So those are the kind of stuff are getting more population up. That's why maybe the caribou is not going close to those because it's a -- they're big, they're strong, and also I said that muskox have a pointed antlers. You know, by stories on our histories, I know that the one -- the old people that talk about it saying that one person have been killed by muskox. Maybe a couple of years or a year later they saw the bones of the people on the muskox they find. So this is how dangerous it is. In fall time, that's when they start to be going and fighting each other. If it does it, you know, how's the caribou going to be affected that way. So this is what I'm trying to talk about it.

I know there's other stuff that I mentioned which is climate change and all that stuff, bear, birds and other stuff coming from the south to the north might be affected our animals later. But right now, it kind of be safe, like, okay, but it's not going to be like that in the future.

So I was thinking the, you guys, ENR, are watching and watching all those animals like that. Which animals coming from south to the north? And we never had -- I never had saw some of our side, like porcupine never been there before. Right now, I can't even set the tents somewhere because of the porcupine. Now, those are the kind of stuff that's kind of scary stuff. So that's why I'm trying to saying that -- that my question to ENR, how they been working on it, what they were doing on it because a friend of mine from Sahtú Region, and they talk about climate change, animals being protected, they should be watching, all those kind of stuff. I really fully support and on behalf of the Tłı̨chǫ Government and the Tłı̨chǫ people. So not only me being around here on the table but other people too supporting it, what we were saying. And so this is what I'm -- that's where I'm coming from. So I just wanted to say thank you. I don't know if I have more time. But this is

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what I wanted to say. Thank you.

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DEBORAH SIMMONS: ENR, would you like to add more of a response to Joseph's question?

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HEATHER SAYINE-CRAWFORD: Thank you, Deb. Heather Sayine-Crawford for

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ENR. So maybe it cut out for Tłjchq Government. But I did start off by

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separating out muskox and bison from invasive species or species that are

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moving northward in climate chain. So in the presentation earlier, Jan spoke

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about how muskox are now expanding their range into the areas that they

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used to be. So both muskox and bison were almost -- they almost

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disappeared from the landscape and were found only in small pockets and so

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now they are starting to increase in number and starting to expand back into

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the range that they used to be in. So there's -- there's a difference there

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between the species that were once there expanding back to the range that

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they were and new species moving north.

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But I understand your concern with -- with more -- seeing more

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muskox and more bison. And I hear you, that I think, like other communities

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in the Sahtú, there's a want to start to harvest more muskox.

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I think you said -- you had mentioned that, Joseph, that they're

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around Wekweètì and that was also mentioned in Tulf't'a. So teaching the

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next generation how to harvest those animals and how to butcher properly

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might be one thing that we could look at doing together in the future. Thank

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you.

14:04:00

Lucy Jackson Questions and Comments

14:04:00

DEBORAH SIMMONS: Thank you, ENR. And with that now we'll turn to

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our final two parties, Lucy Jackson and Anne Mary Jackson. Lucy, do you

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have a comment or question? Lucy in Fort Good Hope, are you there?

14:04:54

LUCY JACKSON: Hello? Too much [audio feed lost] talk in English.

14:05:15 To the best of your knowledge hearing in 1975. [audio feed lost] and two
14:05:32 days ago [audio feed lost]

14:05:45 Reference to what Edward Kelly said yesterday about [audio feed
14:05:50 lost] the game wardens --

14:05:53 DEBORAH SIMMONS: Sorry, Lucy, you've been blanking out quite a bit.
14:05:58 You can't hear her? Yeah, oh okay. So we'll just -- we haven't been hearing
14:06:05 the English. Okay. So -- okay, go. Go ahead, Lucy.

14:06:17 LUCY JACKSON: Reference to what Edward Kelly said yesterday.
14:06:21 19 [audio feed lost] 50 [audio feed lost] game wardens going to that part of
14:06:29 the country [audio feed lost] they put on the lakes and that part of the [audio
14:06:42 feed lost] they put in a poison [audio feed lost] it's lethal [audio feed lost] so I
14:06:57 wanted to go back to that 19 [audio feed lost] since then, nothing really has
14:07:08 changed. [audio feed lost] in reference to the muskox [audio feed lost] we
14:07:22 have resource people say [audio feed lost] and [audio feed lost] ENR [audio
14:07:41 feed lost] community-based peoples. We don't know that [audio feed lost]
14:07:47 disease that is -- that is [audio feed lost] and how long was it [audio feed lost]

14:08:09 DEBORAH SIMMONS: Lucy, I apologize, but it -- for some reason in that
14:08:15 Dene Yahtı room for Fort Good Hope, we're not hearing very well at all. We
14:08:27 heard very, very little of what you said in English. So would you be willing to
14:08:33 try to move to the other room just to make your statement from there?

14:08:51 Okay, I think she's on mute now. Or that Dene Yahtı room is on
14:09:02 mute. So maybe she's moving to the other room and hopefully that'll work
14:09:08 better.

14:09:16 LUCY JACKSON: Hello? Hello? Hello.

14:09:21 DEBORAH SIMMONS: Hi, Fort Good Hope, much better.

14:09:24 LUCY JACKSON: Do I have to repeat myself?

14:09:27 DEBORAH SIMMONS: I hate to say that's probably the best way for those

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of us who were listening in English because we barely heard what you said, because it kept blanking out.

LUCY JACKSON: Okay, thank you very much. I would like to refer to my position in Berger's Hearing which was 1975 or '76. My position still stands. My position that I addressed two days ago still stands. And I go back to the -- to reference in what Edward Kelly had said yesterday about the game wardens going into that part of the country and putting poison on the lakes. It sounds like it was a few lakes. These are lethal, lethal for the animals on the lakes. And he said he doesn't know how far it spread. That was in 1950. Not much has changed since then.

The other area I want to talk about is the muskox. In Good Hope, we didn't know that there was disease in that animal and what kind of disease was that? We were not alerted to it because we -- peoples consumed that meat something. That's an area of concern I have. ENR should come to the community. I heard them talking about it, coming, sending in maps, sending in maps is not the answer. They have to come into the community and talk to the peoples.

You have Indigenous Elders who are unilingual. And it's crucial they listen to all these important information that is going on -- on our wildlife and the whole environment. I just wanted to make a short -- the other area is the -- the wolf.

How long ago was those wolves? It sounds like it's been -- there's different cause to each something that has been put on those animals and people don't have these kinds of information. So these kinds of information is crucial for peoples to know. So we need these crucial informations because it has to do with human lives, especially the disease. So I think that's all I want to bring back. But I like said on number two day my position still stands.

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Thank you very much. Máhsi.

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Anne Marie Jackson Questions and Comments

14:12:21

DEBORAH SIMMONS: Máhsi, Lucy. And Anne Marie, any comment or questions? Anne Marie Jackson.

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ANNE MARIE JACKSON: Yes, it sounds very -- it sounds very staticy. Can you hear me all right?

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DEBORAH SIMMONS: In Yellowknife, we hear you very well.

14:12:55

ANNE MARIE JACKSON: Okay please forgive me, I'm really tired and I only had an hour sleep. But I do have some questions for GNWT.

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GNWT stated that there will be co-management between GNWT, SRRB, and the local communities on a woodland caribou range plan; a long term plan that includes a 65 percent range space for the caribou.

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I want to know how did you get to this percentage of protected range space for the woodland caribou, and what is the remaining 35, or whatever the remaining --35 percent designated for?

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My second question is presenter on slide 32 stated ENR has no plans for wolf management unless there was a report of decline in woodland herds in that region. But in the draft report just released by GNWT called Guidelines for Support Exploration in Woodland Caribou Habitat states, and I quote: Boreal woodland caribou are designated as threatened on schedule 1 of the federal Species at Risk Act. And in this schedule, once a species is listed, in this case woodland caribou, the measures to protect and recover a listed wildlife species apply.

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This draft also states, in 2017, the GNWT prepared a territorial recovery strategy for woodland caribou across the NWT range and that range of woodland caribou stretches from northern Alberta and BC directly up to the Arctic Coast --

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DEBORAH SIMMONS: Oh, you just blanked out, Anne Marie. Can you just repeat your last sentence.

ANNE MARIE JACKSON: This draft also states in 2017, the GNWT prepared a territorial recovery strategy for woodland caribou across the NWT. A range -- across the NWT range, and that range of woodland caribou stretches from northern Alberta and BC directly up to the Arctic Coast. I like visual so I'm just going to show the visual of the BC, the northern BC and Alberta border. And all this green part is woodland caribou that stretches all the way to the Arctic. That's a massive area. And this species -- this woodland caribou is a species under threat.

I don't know what the recovery strategy GNWT has come up with as I am still reading their document. But help me understand why you stated there was no report of a decline on the woodland caribou herd but GNWT's draft report designated this species "threatened", again, under the Species at Risk Act?

And I just want to clarify, I'm not stating I agree with current wolf management, the killing of wolves, a good management plan. It just seems like a temporary solution that adds on more impacts on the environment.

What I do want to state is we -- we definitely, as Indigenous people, can help with the wolf management in cultivating our own Indigenous practices and systems as the Dene have devotingly shared in this Zoom meeting.

In wildlife counting -- my last question, in counting wildlife, how can you guarantee to be certain the numbers from 1997 is accurate from current numbers from 2021 when techniques and instruments have changed and improved over time? I know -- we only have ten minutes in -- to respond. So I'm going to just copy and paste my questions on the chat, and GNWT, you

14:17:53 don't have to answer everything right now. You can always move it over until
14:18:00 tomorrow.

14:18:01 DEBORAH SIMMONS: Okay, we lost you Anne Marie. Can you repeat
14:18:04 your last sentence?

14:18:07 ANNE MARIE JACKSON: I said I know I only have ten minutes and GNWT
14:18:11 doesn't have to respond to all my questions. They can respond tomorrow in
14:18:17 closing comments. Máhsi.

14:18:19 DEBORAH SIMMONS: Go ahead, ENR, to respond to Anne Marie's
14:18:32 questions. And, yeah, just a note, we're having some difficulties with internet
14:18:48 at this time. So maybe people who are not speaking could help out a little bit
14:18:54 turning off your video. So just a pause for everybody to turn off their video
14:19:01 except ENR, who will be speaking next.

14:19:54 HEATHER SAYINE-CRAWFORD: Hi, sorry for the delay. I'm just making sure that I
14:19:58 had all of Anne Marie's questions down.

14:20:03 Okay, so Anne Marie, you are referencing the guidelines document
14:20:07 that just recently came out. But there are a number of other documents on
14:20:14 boreal caribou that play into management of the species, both across Canada
14:20:21 and here in the NWT. So right off the bat, the 65 percent that you asked
14:20:27 about, you asked what is that 65 percent and what is the remaining
14:20:32 35 percent for, that 65 percent undisturbed habitat that we're trying to
14:20:40 maintain for boreal caribou comes from the federal recovery strategy. And
14:20:40 that was released back in 2012. I'll slow down, I'm sorry.

14:20:49 So there was work done across Canada looking at boreal caribou
14:20:54 populations and what would -- what amount of habitat would maintain boreal
14:21:02 caribou populations. So 65 percent is legislated as what we need to protect
14:21:12 across the NWT. So again you've shown that map that has boreal caribou
14:21:17 range across the NWT. We have -- in the Northwest Territories listed boreal

14:21:23 caribou as threatened under the NWT Species at Risk Act. And that
14:21:30 happened back in 2014. There is also an NWT recovery strategy for boreal
14:21:39 caribou, and that came out in 2017. The Tòdji Néné Plans that we have
14:21:47 been talking about today during our presentation are talked about in that
14:21:52 recovery strategy, in the NWT recovery strategy. And we had released a
14:22:00 Boreal Caribou Range Plan framework to talk about how range plans would
14:22:06 be developed across the NWT. So you referenced the fact that we said this
14:22:11 will happen together between ENR, SRRB, and communities. That is within
14:22:17 that framework, and we are looking to start that work very, very soon. We've
14:22:23 had a couple of workshops in the Sahtú to talk about how that work will be
14:22:26 done, and Maria is hoping that she can get to the Sahtú and start that work.

14:22:32 So the remaining 35 percent of habitat is there for disturbed habitat
14:22:39 and "disturbed habitat" meaning habitat that has either burned or has been
14:22:45 developed. So roads or other -- or communities or other infrastructure.

14:22:51 DEBORAH SIMMONS: Heather, you blanked out for us in Yellowknife
14:22:57 now. Yeah, what's the 35 percent for?

14:23:09 HEATHER SAYINE-CRAWFORD: Okay, so 35 percent is the disturbance. So how
14:23:13 much disturbed habitat there can be on the landscape. So that's either
14:23:19 habitat that has either been burned within the last 40 years or habitat that has
14:23:25 been developed. So roads, communities, infrastructure, for example.

14:23:31 So moving on, Anne Marie also mentioned the wolf management.
14:23:38 So what was specifically said under slide 43 is that ENR currently has no
14:23:45 plans to implement enhanced wolf management action in the Sahtú, and we
14:23:51 would not consider any enhanced actions unless there were further declines
14:23:57 in caribou and support from Sahtú communities and the SRRB.

14:24:03 And you also asked about survey methodology. And for that
14:24:12 question, I'll hand it over to Kevin.

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KEVIN CHAN: This is Kevin speaking. I'm just going to wait for the mike to move closer. So you are correct that there are a lot of different survey methods that we use. But for the 1997 muskox survey and the 2021 muskox survey, we used the same field methods. We flew straight lines over the land at 10 kilometre spacing. So each one of the lines is 10 kilometres apart. And we counted all of the wildlife that we saw on either side.

The things that were different about it was the math that I used to get the final number of how many muskox there were. And in order to make the numbers comparable, I actually went back to the old data that we had and reanalyzed that so that we were using the same methods to get those numbers.

When it comes to the moose data, I haven't actually completed the analysis on that. But the numbers that were on the slide were just the numbers that were seen on both of those surveys. So I like did not do any analysis on that. That was just how many were recorded during both of those surveys.

ANNE MARIE JACKSON: Do I have time to respond, Debby?

DEBORAH SIMMONS: Yeah, just if you don't feel the question has been answered or -- go ahead.

ANNE MARIE JACKSON: I just want to say our name in the language means tall or big willow people. And we are called tall or big willow people, is because we live with the moose. Our country has moose. It used to have caribou. But Elders say, and they have moved away for some reason, and they know why.

Also if there's going to be GNWT coming to the communities to develop a plan with us on boreal or woodland caribou, I hope this is well informed consultation with us Indigenous people of the specific caribou herd.

14:26:47 I don't want to see you guys coming here, do little short sessions with us,
14:26:53 workshops, get out what kind of information you can get out of us, and leave.
14:26:58 We want to be part of it. We want to initiate it ourselves as well. We have
14:27:07 conservation measures and methods ourselves, ancient conservation
14:27:16 methods, if you understand and know that. So when you come to our region
14:27:24 to construct this conservation plan on the woodland caribou herds, we want
14:27:36 full consultation, and we want to be part of it giving direction. That's all I have
14:27:42 to say. Thank you.

Sahtú Renewable Resources Board Questions and Comments

14:27:43 **DEBORAH SIMMONS:** Thanks, Anne Marie. And now I will remember
14:27:43 that the Sahtú Renewable Resources Board now will ask questions. Pardon?
14:27:55 And Colin Macdonald had a question that he had already put in to the chat.
14:28:03 Colin is our science advisor. Would you like to ask your question or
14:28:12 questions?
14:28:20

14:28:24 **COLIN MACDONALD:** Yeah, it's Colin Macdonald here. I've got three
14:28:29 questions actually. I was kind of making a few changes to my presentation as
14:28:34 ENR was presenting, just so hopefully mine will be a bit smoother.

14:28:38 But my first question is after the -- the wolf removal in the North
14:28:48 Slave Region, is there any evidence of wolves moving in from the Sahtú or
14:28:53 just from other districts moving into that area? I know a lot of the wolf studies
14:29:00 that have been done in boreal forests, the packs are kind of smaller territories
14:29:04 and more competition between the packs. I'm just kind of curious if there was
14:29:10 very few -- very low number of wolves due to the harvesting of wolves, are
14:29:17 other wolves moving into that region and taking caribou as well? I have also
14:29:24 got two other questions. I don't know if you want to me to ask them
14:29:28 individually or all at once.

14:29:32 **DEBORAH SIMMONS:** ENR, would you like to respond to that question

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and then Colin can move on to his other questions.

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KARIN CLARK:

Karin Clark here from ENR. Thanks for your

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question, Colin. It's really difficult for us to know if that is happening. We

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don't have any evidence of wolves coming in from other regions. We would

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only know that if we had collared animals, to be able to see those movements

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into the North Slave Region. We monitor catch per unit effort. So the number

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of wolves that are being taken by harvesters, and we don't see indication

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there that wolves might be moving into the area.

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COLIN MACDONALD:

Okay. I guess my second question is kind of

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related to that. And just wondering just whether or not there's any evidence

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of -- we're talking about three types of ecotypes of caribou in the listening

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session. And I'm just kind of curious if there are -- if there's split between

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boreal wolves and tundra wolves in the work that you're doing. I know we're

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sort of talking about wolves in the boreal forest and wolves out on the tundra,

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but I'm just curious if you're seeing evidence of or if you're even doing any

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kind of research into actually the ecology of the wolves that are being

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removed.

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KARIN CLARK:

Thanks, Colin, for your question. Karin Clark with

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ENR. We do see differences in the movement patterns between boreal

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wolves and tundra migratory wolves. They do overlap in the wintertime when

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the barren-ground caribou are distributed close to the treeline on their winter

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range. The boreal wolves and the tundra wolves overlap. And then as the

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migratory caribou move northwards to their calving grounds, those wolves

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then split apart and their distributions are quite separate.

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So we are -- we do have an extensive research and monitoring

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component of the wolf management program. We have a collaring program.

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We are very interested in looking at how wolves are associated with

14:33:29 barren-ground caribou. We look at the carcasses that we collect. We look at
14:33:35 stomach contents, what are they eating. We look at the health and condition
14:33:40 and that sort of thing. So there's lots to learn, and we built that into our
14:33:45 program so that we can learn and adapt as we go.

14:33:49 COLIN MACDONALD: Okay. Thanks very much for that. I guess my
14:33:52 third question kind of relates to that. Is there any evidence of wolves preying
14:33:59 on muskox in the Sahtú? I think it's been referred to a couple times this week
14:34:04 by members of the communities. I'm just curious if wolves are actually
14:34:09 predating muskox in the Sahtú. Thanks very much. That's the end of my
14:34:16 questions.

14:34:18 KEVIN CHAN: Hi Colin. This is Kevin Chan speaking. There is
14:34:23 evidence that muskox are being eaten by wolves. Me and Richard Popko
14:34:29 actually went out last year and we found two separate instances of muskox
14:34:35 being killed and eaten by wolves. So there is evidence for that.

14:34:41 COLIN MACDONALD: Thanks very much.

14:34:46 DEBORAH SIMMONS: Okay, thanks, Colin. That's all for questions. And
14:34:52 from Colin. Now other SRRB board members. Camilla? So Camilla Tutcho,
14:35:10 Chair of the SRRB, speaking now.

14:35:13 CHAIR CAMILLA TUTCHO, via Interpreter: Today in our communities --
14:35:22 communities of the region, we heard a lot animals are important to our
14:35:28 survival. They're very important. We have to make their program strong and
14:35:34 protect them. So animals, they have their own lives. And they have their own
14:35:43 lives. So we have to work on their lives too and our people too. The people
14:35:52 in the old days, they're -- it was their law or constitution to work with animals,
14:36:00 and they live on animals so it's very important, animals. And if the game
14:36:09 wardens or RRC want to say something and when you talk about all these
14:36:19 issues and that, don't -- don't speak too fast because we interpreters. So be

14:36:30 considerate of the interpreters and slow down when you're speaking. I just
14:36:36 wanted to say that. Thank you for your consideration.

14:36:51 DEBORAH SIMMONS: So just to clarify and to add a question,
14:36:58 communities have told us that nature is in balance and people should not
14:37:03 interfere. Can you respond to this? That's a question for ENR.

14:37:27 There's a second question. We've heard how important wildlife is
14:37:32 to communities and their way of life. How does ENR respond and consider
14:37:37 people and their way of life with wildlife.

14:37:42 So these are questions that Camilla had posed. Thank you.

14:38:24 KARIN CLARK: Thanks for raising those questions, Deb. In
14:38:32 response to the first one, with respect to the wolf management program, it
14:38:35 look a lot of time and thought and effort and research before we took those
14:38:40 steps. We had very, very strong advocacy and support from the Wek'èezhii
14:38:50 Renewable Resources Board, and we worked very closely with Tłı̨chǫ
14:38:57 Government to develop that program. It was also done after the Bathurst
14:39:05 caribou herd declined very, very significantly and people felt very strongly that
14:39:13 additional action needed to be taken in addition to harvest restriction. So it
14:39:21 was not a decision made lightly.

14:39:25 And with respect to the second question, we really value these
14:39:31 types of forums, as well as others, every time we get together to talk with
14:39:38 communities and boards and RRCs. That's where we're building, you know,
14:39:48 an understanding an with each other and ensuring that we're being respectful
14:39:53 in taking the appropriate action.

14:40:01 DEBORAH SIMMONS: Thanks, ENR. Now Samuel Haché will ask a
14:40:06 question.

14:40:07 SAMUEL HACHÉ: Yeah, okay, thanks ENR for the presentation and
14:40:11 thanks, Colin, for taking a few of my questions but maybe as it relates to wolf

14:40:17 management actions that have been taken, maybe a quick question to start
14:40:23 here, whether you guys can talk a little bit about or provide some evidence
14:40:27 about the outcome actually of the wolf that were killed as it relates to potential
14:40:35 status of caribou or caribou response, in general; any kind of evidence about,
14:40:40 you know, ultimately some success? That's my first question. Thanks.

14:40:47 **KARIN CLARK:** Thanks for that question, Samuel. It's Karin Clark
14:41:00 with ENR. The wolf management program was put forward as a five-year
14:41:05 program. We knew from experience in other jurisdictions, and the research
14:41:11 that we had done, that responses in caribou populations may or may not be
14:41:19 seen after that time period. It takes many years and a lot of effort in removing
14:41:29 wolves to generate a response in caribou populations. So while we do
14:41:36 compile the information every year, we write up a report on the program and
14:41:45 submit it to our co-management partners, we expect not to see a response in
14:41:57 the caribou until after five years of the program. Even after that time period,
14:42:02 though, wolves are just one part of the picture of the things that are impacting
14:42:08 populations. So it will be challenging to determine whether the wolf removal
14:42:17 program had an impact.

14:42:21 Lastly, I would just add that in our annual reviews and in our
14:42:28 five-year review, we will do that together with Tłı̨ch̨ Government and
14:42:33 Wek'èezhii Renewable Resources Board and other interested Indigenous
14:42:38 governments so that we can go over the information and understand it
14:42:42 together to determine how helpful it's been.

14:42:51 **SAMUEL HACHÉ:** Okay, thanks. Maybe as a quick followup on that
14:42:54 and regarding the wolf management and potential implication on wolf
14:43:01 population and dynamics, and you touched base on a few things that Colin
14:43:06 asked but maybe along these lines: Do you have any information about -- or
14:43:11 maybe I missed it, sorry, but beyond the actual numbers of wolves that were

14:43:15 killed in terms of age structure and sex ratio and that could provide some
14:43:21 insight about -- a bit more about maybe the potential success of that -- of that
14:43:28 management action? Thanks.

14:43:59 **KARIN CLARK:** Thank you for your question, Samuel. Karin Clark
14:44:03 with ENR. We are monitoring other things, as you mentioned. In the wolf
14:44:12 carcasses that are submitted to us, we are examining as many of those as we
14:44:19 can. So last year out of 135 wolf harvests, we examined very thoroughly 111
14:44:32 carcasses. We are looking at age structure, so how many of those carcasses
14:44:40 are young wolves, middle aged, old wolves. We look at the sex ratio as well.
14:44:47 And we look at those things, in particular the age structure. If we are
14:44:54 depleting wolf populations, we will start to see more young wolves being
14:45:02 harvested. So that is a very importance indicator on whether we're sufficiently
14:45:08 reducing wolf populations or not.

14:45:11 The other thing we monitor quite closely is catch per unit effort. We
14:45:16 do this through harvester questionnaires and we ask them to spent on time
14:45:25 spent -- sorry, kilometres spent traveling and the number of wolves that are
14:45:29 harvested. And we do that because it's another important indicator of
14:45:34 whether we are reducing wolf populations. If it gets harder and harder to find
14:45:41 wolves, if people spend more time and more distance travelling to find
14:45:46 wolves, that could indicate that those populations are declining.

14:45:56 **SAMUEL HACHÉ:** Okay, thank you. One last quick question maybe
14:46:00 about kind of having a better understanding of perhaps your kind of risk
14:46:04 assessment of wolf management measures, and can you provide kind of a
14:46:09 brief overview of what might be potential changes that you might anticipate as
14:46:14 it relates to other predators than wolf and also other competitors beyond
14:46:21 caribou, so mostly kind of on more of the other animals I guess occurring in
14:46:28 this area. Thanks.

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KARIN CLARK: Thanks for that question, Samuel. Karin Clark here, ENR. We are primarily targeting tundra migratory wolves with this program because those wolves are tied fairly strongly to barren-ground caribou in that barren-ground caribou make up a large part of their diet. I think I'll leave it at that. Thank you.

NWT Environment and Natural Resources Response to Comments and Questions

DEBORAH SIMMONS: Okay, thanks. Now Faye -- oh no, no questions from Faye? We're good? I think that concludes the questions from the Sahtú Renewable Resources Board. So ENR, do you have any final comments before we take a quick break and move to presentations from our science advisor and Indigenous knowledge advisor. Not in that order.

HEATHER SAYINE-CRAWFORD: To finish off, I will just thank everyone for your questions and paying attention for the whole day. And thank you to the interpreters and bearing with us as we have some of these issues.

DEBORAH SIMMONS: Thanks, ENR. And so now, I'm sure everybody feels they well deserve a bit of a break. Vigorous nods from the interpreters. And so Catarina will put the ten minute timer on, and we'll try to reconvene and we'll start with a presentation from Janet Winbourne, or Indigenous knowledge advisor. Máhsi.

[Adjournment]

DEBORAH SIMMONS: Okay, thank you everyone for being so timely coming back from break. We're a bit behind schedule here. But it's been important to be able to make sure that all the questions and comments were, able to get through them all. One thing that maybe we can do before we get started is quickly, Tanya, maybe you give us a tour of the Environment and Natural Resources graphic recording. Is that going to be too tough to show us the other graphic recording?

15:00:51 TANYA GERBER: It'll take me a minute pull it up.

15:00:57 DEBORAH SIMMONS: Getting started. Never mind, we'll do it after if
15:01:02 that's best.

15:01:04 TANYA GERBER: Okay. I think it'll be faster, yeah.

15:01:07 DEBORAH SIMMONS: Okay, sounds good. So now we'll begin with a
15:01:11 presentation by Janet Winbourne, who is Indigenous knowledge special
15:01:17 advisor to the SRRB. Máhsi, Janet.

15:01:17 **Presentation by Janet Winbourne**

15:01:24 JANET WINBOURNE: Hello, everybody. As Deb said, I'm Janet
15:01:30 Winbourne and I work for the board on projects where they need advice about
15:01:33 Indigenous knowledge research. So most of the time that looks like me
15:01:37 compiling and writing up information that's already been documented.

15:01:41 What I'm going to attempt right now, let me know how it goes, I'm
15:01:46 going to try and do the screen share. So I'll turn off my camera and let's see
15:01:53 how the quality of that is. So see you in a minute.

15:02:22 Okay, so I'm trying to get the presentation in presentation mode,
15:02:26 but I suspect you're not seeing it in presentation mode, is that true?

15:02:31 DEBORAH SIMMONS: That's correct. We're seeing it in the other kind of
15:02:36 mode. With "click to add notes".

15:02:41 JANET WINBOURNE: I'm going to stop the share for a second and try
15:02:47 putting it in the presentation mode first. If anyone knows exactly how to do
15:02:52 this, go ahead and let me know. I am giving it another shot and now I will try
15:03:11 the screen share again. It's tricky because I have two monitors as well.
15:03:14 Sorry.

15:03:14 DEBORAH SIMMONS: So what you do, Janet, is when it shows up as the
15:03:23 presenter side of the two monitors.

15:03:26 JANET WINBOURNE: Yeah?

15:03:27 DEBORAH SIMMONS: You just go to the top and click "switch screen",
15:03:32 something like that. Yeah, and the other possibility is Catarina can share,
15:03:39 and you can just tell her when to switch slides.

15:03:44 JANET WINBOURNE: Maybe that would be better because now I can
15:03:47 only see it in the full screen display and I'm not able to make choices within --
15:03:54 oh, doesn't look I've figured out how to make a choice within Zoom.

15:04:04 DEBORAH SIMMONS: Okay, so why don't we just let Catarina be the one
15:04:07 showing the slide show. And that way we also can see you as you present.

15:04:13 JANET WINBOURNE: Okay. Sorry, folks, I'm not a technical wizard.

15:04:20 DEBORAH SIMMONS: She has other talents and skills to share with us.

15:04:26 JANET WINBOURNE: Yeah, I'm trying to talk while I'm also trying to do
15:04:29 this, is just like over the top for my brain.

15:04:33 DEBORAH SIMMONS: You have to stop your share so that Catarina
15:04:36 share her screen.

15:04:37 JANET WINBOURNE: Okay.

15:04:38 DEBORAH SIMMONS: Oh, we are looking at -- okay, there we go.
15:04:42 Beauty. Oh, now you got to swap presenter view and slide show, yeah.
15:04:48 Good.

15:05:01 JANET WINBOURNE: I'm on slide 1, and it's pale blue, and it has the
15:05:06 title of the "Public Listening Session" on it. Oh, there I found my camera.
15:05:11 Okay, the slides aren't critical for my presentation anyhow. They're
15:05:17 mostly just a memory jog for me. And I think you'll hear a lot reflected in the
15:05:23 information I pulled together is echoing all the information we've been hearing
15:05:28 this week. So not a lot of earth-shattering news from me.
15:05:34 Anyhow, what I did was the board asked basically to prepare a
15:05:39 written summary of the available information. So sorry for my pronunciation,
15:05:46 but that would be available information regarding Dene náoweré. So in my

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language, Sahtú Dene and Métis traditional knowledge on predators and competitors for this Public Listening Session.

So the information that I gathered is, like I said, already previously written down. I didn't do any interviews. I didn't talk to any people. I just compiled information that had already been collected. That's the introductory slide, Catarina, and we can move to the third slide that shows the topics.

So I looked at four topics based on what the board asked me to do. I looked at what are Sahtú Dene and Métis traditional understandings of healthy relationships between caribou and other wildlife. That was the first topic.

The second topic is what do people in the Sahtú Region think about predators and predator control programs.

The third topic was what could people in the Sahtú think about competitors and their relationships to caribou.

And the last topic is what are Indigenous peoples doing today for ecosystem planning and caribou conservation.

Next slide, please. I haven't provided a terminology list because I don't think I'm going to use any terms that we haven't already discussed this week. And I'll try to move slow enough for the interpreters to do a good job, but please tell me to slow down if I'm going too fast. We'll just look very briefly at each of these four topics now and the main messages that I found in all the materials that I reviewed.

So topic number one, again, was, what are Sahtú Dene and Métis traditional understandings of healthy relationships between caribou and other wildlife.

The report I wrote that includes these four topics is pretty big and as you can imagine I found quite a lot of information on this topic. So I

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recognize that I'm not going to do a very thorough job of talking about this. I will just mention a very strong theme in the traditional knowledge documents I found stated that for Sahtú Dene and Métis, it's really important to recognize that everything is connected. The stories explain this by explaining balance and how the world works in terms of balance and that human beings have a strong responsibility in playing their role to maintain this balance. But it's also pointed out in many traditional teachings that I found that every animal, every being, every species has an important role to play in maintaining the balance.

A strong part of maintaining the balance is also behaving with respect. So it's about conducting yourself in a way that is respectful towards other living beings.

One of the other main themes I see in the documents are -- and I hear this in many of the meetings I also go to -- a main theme is Dene people or Dene don't consider themselves the boss of caribou or the boss of any other types of animal or other human beings. And this is a foundation for understanding what I will just refer to as Dene law. We also know that Dene [indiscernible] So this is a cultural foundation for making good decisions within the Dene framework, as learned by me from looking at these documents. Dene are not in control of all the animals in the world. Dene are not in the control of other people in the world. And that's not part of good decision making.

Another theme that I feel was really strong in the documents I looked at is that Dene stories aren't just from the past. And this is why I usually use the term "Indigenous knowledge" because to me, if I only use the term "traditional knowledge", maybe some people will think I'm just talking about the past. But I feel there's a very strong message that I hear this week and that I see throughout the documents I found that tells me the stories still

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matter, and the stories can still be used for finding a good way forward. The stories are not just about the past.

Next slide, please. Topic number 2 was about predators and predator control programs. I'm going to try and pick up the pace a little bit because I see that it's almost quarter past already. So the main themes on this topic that I saw in the documents were caribou predators are seen as part of a healthy system. They're part of that balance that I talked about. But predators are also spiritually very powerful animals and they need to be treated with respect.

People did talk about the main predators of caribou but they also pointed out that there are other and new predators now. It's not always just the two that we always talk about.

And the other thing that people have noted recently is that the relationship between caribou and predators are really complex and they may be getting more complex as we see changes in the landscape in climate change.

Next slide, please. I'm not going to spend too much time on this. But Colin and I wrote our literature reviews in January of 2021 and since more information requests have come out since that time, there was updated information based on people's responses that hadn't been included in our literature reviews. I was hoping that the SRRB could speak to this because it's a little bit more than I can cover, but there were main themes that I think I'm starting to hear that are a little bit different than what I was hearing in the older documentation and I feel like this is important.

Some of the documentation that I reviewed for this literature review was documented in communities around 2011. So that was 11 years ago, right. And I think a lot of us see the animal population cycle over time. So I

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think we do hear in some communities now a slight difference in some of these observations.

I think we're just going to have to move on, Catarina. Unless I could say this -- sorry, if you can go back one, I'll say -- try to do this really quickly. Sorry.

There are still some themes that there are more wolves in bigger packs, but there's also starting to be some evidence in the communities that people are starting to see fewer wolves. That's a really recent observation, and it's not coming from everywhere. A consistent observation is still to not interfere in these relationships and that díga or bele are still not traditionally harvested very much. So now move on. Sorry I'm going so fast. It was a lot of information.

Topic three. What do people think about competitors and their relationships with caribou?

The main themes I found here, again, everything has a role in maintaining balance, but there are new and invasive species that are making this a trickier picture to understand what balance is today. So people are seeing more moose, more t̥ɔdzi, and more ʔəjiré. This is just in some places, not in all places. And then like Jan mentioned, in some places people are thinking and seeing that caribou and muskox compete and in other places they're seeing them share habitat.

Next slide, please. So again with more recent information coming in since I wrote the literature review, people are seeing more muskox. So they're seeing what they're doing more. And they're seeing them use the cutlines for movement corridors. I think Lisa spoke to this stuff the other day anyways so this, again, isn't really news to you, that caribou are seen to avoid muskoxen in some areas, but also that muskoxen might be being kept in

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check by wolves now. Wolves are starting to harvest them.

We hear this all week, t̥ɔdzi seem to be doing really well in some areas and people are seeing more as well as moose. But climate change is affecting the distribution of wildlife. And, again, it's a little hard to understand if the old sense of balance is the new sense of balance with climate change. But muskoxen are also seen by many as being part of the natural ecosystem and that that balance will just need to work itself out like nature always does.

Next slide, please. Last topic. And I tried to save a little bit more time for this one because some of this information will be new to you, because the board asked me to not just collect the documents I could find for the Sahtú Region but to try and look and see what other people in the North are doing.

So in Canada, there are an increasing number and diversity of Indigenous-led stewardship projects or initiatives. It's happening in many, many parts of the country in ways that it wasn't happening even 15 years ago. So we are seeing, as legislation has changed around the world and in Canada, we see Indigenous people stepping back into a role of making decisions that impact -- I'll just say the land and the animals.

So some of the things we see in Canada that are kind of interesting are the Indigenous protected and conserved areas, and Norman Wells knows all about that with the Níó Nę P'ęnę planning. We see really interesting stuff going on for non-invasive research and monitoring, and Tłı̄chq̄ know all about that with the Boots on the Ground work. And we see people reasserting that decision making authority in many places through on-the-ground programs such as the guardians and on the coast here, the coastal watchmen. And then in the Sahtú and other parts of the Northwest Territories, we've been watching the evolution of community conservation planning and for that one,

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I'm not even going to try the Dene name. I need more practice on that one.

So next slide, please. So within that topic, that fourth one, I broke it into two ideas.

The first idea is how other Indigenous peoples maintaining these healthy relationships between species in the north, and I looked to the Yukon where they have a wolf conservation and management plan that has been significantly revised in the last ten years and that's due to a lot of really interesting input from the communities. I think there might be things that could be learned, and I'm sure people at ENR have looked at the Yukon work.

Another example of things that are going on next door to the Sahtú Region is the joint collaborative work that we've heard about from ENR and Tłı̨chǫ Government in regards to wolves, and I think it was most recent that I was looking at a proposal for that. Sorry, I don't have the notes open. And there are people that know a lot more about that than I do.

I already mentioned the Boots on the Ground monitoring for the Bathurst caribou primarily, but that's been expanded to also include the Bluenose-East herd recently. And to the west, the West Moberly and Saulteau First Nations have been taking charge of a situation with the woodland caribou there that got to very extreme, when they were down to I think 16 animals and they felt the need to take some very strong management actions. So I think there are also -- I don't know if it's lessons to be learned, but there are other examples that are interesting to look to see how other people are making decisions about some of the same problems that they are also facing.

The 40-Mile caribou herd, there's also been some predator actions there, and the decisions about the actions were made partly based in traditional activities and partly based in scientific management actions. And

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then the Tahltan First Nation is also doing work. Catarina, we can't see that whole slide or I can't -- oh, there is it is.

DEBORAH SIMMONS: I think we see the whole slide with "Tahltan Nation" at the bottom unless there's something under that.

JANET WINBOURNE: Okay, it's not showing for me. Oh, there it is. Okay, competitor management policy. I think that one, again, was led by traditional activities and practices and supported with collaborative work with scientists.

I think we can go to the next slide now.

So again, this is looking at the how to maintain relationship aspect but this time with the competitors instead of the predators. And the Yukon North Slope has a muskoxen co-management plan in place. Again, I'm sure ENR's been benefitting from any lessons learned in that part of the territory. There are also, again, Community Conservation Plans that the ISR has had those in place for many years and they include some management actions for muskoxen because some of the islands have been in places where muskoxen never disappeared and they have had more time to, I don't want to say experiment with, but do different management strategies like commercial harvesting activities. And yet now muskoxen have also crashed in some of those places. But the ISRCCPs -- not due to the commercial harvest by the way. But the ISRCCPs are interesting because they show some of the management actions that being taken in regard to land protection and protecting areas for people's harvesting so that they can continue to have muskoxen to harvest into the future and areas that they prefer to harvest in will also be available to them over time.

There are also muskoxen management plans that are collaborative in two regions of Nunavut. And there was an interesting example in Alaska

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as well where there were some competing ideas on what should happen to muskoxen as they were expanding their range and numbers in that part of Alaska. And I'm just going to call them "users" because that's what they call them in the plan. There was a diverse group of users. So there were people in tourism and recreation that wanted to continue to have muskoxen available for photos safaris and there were Indigenous people that wanted to be able to make sure that caribou were going to be okay if muskoxen were competing with other species. And there were lots of different competing interests in regards to muskoxen and management planning. And they've been working together in this very collaborative situation there and came up with a plan. So I feel like that's another really useful one to have a look at.

And then another longer unbroken history with this animal would be Greenland, of course. And they face some of the similar challenges to the NWT in that it's a really large area with not a ton of people. So they've had to come up with different strategies for monitoring muskox in that part of the world because they can't use the traditional scientific techniques for monitoring. So there's been really interesting collaborative work underway in Greenland where, again, they don't have a tone of resources or capacity for million dollar scientific programs.

Next slide, please.

So again my conclusions won't be news to anyone who's been here all week. But it's kind of fantastic for me to hear what everybody has been saying this week because it really does echo what I've been finding in the materials. There's really strong consistency in the information that I found during my literature review and what everybody's been saying in the Public Listening Session this week.

So for me there's three main points that I would come away with

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from the work I did:

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And the first is that traditional systems are still really important and

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people want to find a way for traditional stories and systems to continue to be

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heard and passed on to younger generations of Dene. So there's a very

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strong desire for cultural continuity within Sahtú Dene and Métis Frameworks

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for system and knowledge and governance.

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The second main point is even in times of change, there's so much

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wisdom in these stories that they can still guide us. They can guide Dene and

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Métis people, and they can guide non-Dene people. There's wisdom to be

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had in the stories that makes them relevant and applicable today.

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My third, and last main point, is I heard in a lot of the materials that I

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reviewed that people feel like they want more information. People seem to be

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saying that they acknowledge these are really important decisions, and we

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don't know everything there is to know to make wise decisions and to take

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management actions. And I heard this not just in the Sahtú but I heard it in

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some neighbouring regions when I looked at materials from other areas

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outside the Sahtú. People want more information and they want an

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opportunity to get back to the land to gain the information and the wisdom that

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the land has to share.

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So I'll stop there because I'm just, like, 30 seconds away from my

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deadline. So thanks for putting up with my technological disaster, and máhssi

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for listening.

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DEBORAH SIMMONS: Máhssi, Janet. And so now we'll move to a

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presentation by Colin Macdonald, and then we will have a short break and

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see where we're at. Thanks, Colin.

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COLIN MACDONALD: Okay, just had to look after the dogs here for a

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second. Is that showing up on everybody's screen?

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DEBORAH SIMMONS: We see it.

Presentation by Colin Macdonald

COLIN MACDONALD: Okay. Excellent. I'm not sure I even had to do anything. Okay, this is basically a good time, I guess, for a sound check and just to look at the -- make sure everybody can see the slide. I -- based on ENR's issues this morning, I saved it as a PDF so hopefully -- I've got some graphics in here so hopefully it will be pretty straightforward. And there's numbers on there so I'll just call them out the numbers of the slides as I go.

So I'll try and speak slowly as well. My apologies to Camilla before. She properly reminded me to make sure I was speaking slowly. And if there's any problems, people can wave their hands or just stop me.

So my plan here is to just go over caribou, predators, and competitors based on the science behind our understanding of some of these things. The board has asked me to do a literature survey, and so I'll show you in a couple minutes exactly what that is. My talk, I guess we can significantly shorten it because ENR -- overlaps with much of what ENR was saying this morning. So anyway, I'll just go through the slides and just talk about -- just answer any questions later on.

So I'm not -- I can't seem to change.

CATARINA OWEN: Colin, I'm the one sharing, not you.

COLIN MACDONALD: Okay.

CATARINA OWEN: Just let me know when to --

COLIN MACDONALD: Oh I'm not sharing? Okay, I'll just bark at you, then.

So the background here is just a summary of -- we've been talking about this for four days roughly, and it's been an excellent session, excellent exchange of information and sharing. What we're talking about here,

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basically Bluenose-East, Bathurst herd decline in the last 20 years. We're also looking at the Bathurst hitting a maximum back in the '90s, early '90s of almost 500,000 animals. Now it's down to just over 8,000. Those are numbers that are a couple years old and I don't know exact number that we have now, but it's lower than it has been in a long, long time. 14 communities have harvested from that herd in the past, and now we know that the numbers are very, very low.

Bluenose-East has dropped down from about 110,000 down to about 20,000. Bluenose-West, it was about 21,000 when I made up this talk about a year ago, or even just before then.

So what we're looking at here is predation by wolves may be a major factor slowing the recovery of the herds I don't think anybody really thinks that the declines are due to predation, but we're talking here about just maybe they're slowing down the recovery leading ENR to harvest wolves by ground harvesting.

My goal here is to look at several studies from places like Alaska and Yukon and Nunavut and various -- and down in the United States, ask questions about how effective wolf control is to support the barren-ground herd.

So next slide, please. So what we use to -- that ENR uses to assess the health of the herd, that you have a bunch of different things that they actually measure, some of it by collaring, some of it just be surveys of taking a look at -- and what the -- what the herd's doing, body condition from hunters. The -- I don't know if you can -- probably not see my -- my muskox, but the big bar on the side, the big blue bar on that graph on the side is what the Bathurst herd was doing back in the -- was it 1986, almost 500,000. So now it's dropped down, that blue bar down to -- 2018, about 8,000 animals.

15:34:40 So there is a huge concern to keep the Bathurst herd viable and so
15:34:46 people can keep harvesting it or start harvesting it again. Again the 14
15:34:49 communities that relied on it back in -- 20, 30 years ago, the goal is to try and
15:34:56 recover that herd. The gray bars are the Bluenose-East, and that is dropping
15:35:03 down.

15:35:03 So ENR uses these metrics that I got listed on the right side, things
15:35:10 like recruitment, which is the number of calves getting through the first winter
15:35:12 to become adult, into the adult population, adult female survival. These are
15:35:19 indicators of the sort of a condition of the herd.

15:35:22 Next slide, please. And I believe these are information from ENR.
15:35:31 They're not final, but my understanding is that the herd is actually doing a little
15:35:36 bit better. The survey that they've done in 2021 gives us a little bit of
15:35:42 indication the abundance is up a bit probably. Cow survival is doing well.
15:35:49 Pregnancy rate, recruitment, all of these indicators are doing reasonable well.
15:35:55 This is from Jan Adamczewski's speak -- talk to the ACCWM. Wolf control is
15:36:02 continuing. If we look at the condition of the herd, though, it seems to be
15:36:07 recovering. Wolf control probably only impacts things like cow survival and
15:36:13 recruitment, some of those indicators. But things like pregnancy rate, body
15:36:16 condition are probably due to the herd starting to recover and doing a little bit
15:36:21 better. So we're probably seeing either the recovery of the habitat or just the
15:36:26 recovery of the herd in general. Wolf control is continuing.

15:36:29 So next slide, please. So if we look at caribou and predators in the
15:36:35 Sahtú specifically, we're looking at the barren-ground, the three herds,
15:36:39 Bluenose-East, Bluenose-West, and the Bathurst. We also have the boreal
15:36:43 caribou, northern mountain caribou as well. So when we're talking about
15:36:48 predators and the impact or the relationship between caribou and predators,
15:36:52 we have to really think about the three ecotypes of caribou that we're looking

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at in the Sahtú. That's why I was asking the question before about boreal wolves compared to tundra wolves because we still have to look at the idea of the effect of boreal wolves on the boreal caribou, are they limiting the individual herds. And the same in north mountain caribou as well, the impact of wolves where there might be other large mammals like Dall's sheep and mountain goats that the wolves might be able to feed on as well. So the predators are wolf, grizzly bear black bear, wolverine, lynx, and golden eagle.

And next slide, please. So we look at the predator/prey relationship, and the -- the -- curves on the side, we know that the caribou hit the peak and then dropped down to a valley. The people in the communities have been talking about this this week. We know they go through cycles. Back in the '80s, I think they were either -- they went through one part of the cycle. So that the prey we're talking about, Bathurst at the peak, first peak is going to be about 500,000 animals dropping down to about 8,000.

The problem is as it's declining, we still have lots of wolves, and so they - the wolves are going to become a larger impact on this, the herd is very small. And the idea of predator control is to reduce the mortality on the prey when it's -- it's hitting the very low part of the cycle.

So the number of prey depend on the amount of food, water, and denning and calving sites. There might be competition between individuals. So that puts pressure on the herd, and it starts to decline. Predators follow the number of prey and fall back in numbers when the prey numbers fall. So that -- these are the cycles that we talk about. The communities had talked about that this week. The predators follow the prey. And so it's a pretty straightforward relationship.

So next slide, please. So the way we do these scientific reviews is as scientists do these studies, they go out and then they'll watch -- they'll do a

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study for eight or ten years or something and then write down what they've seen, put them into these stories and publish them in books, and anybody can go and access them and read through the stories. And it's just a way of sharing information between scientists so that we know what's going in Alaska or Yukon; we know what they see, and we can sort of put together a story to understand some of the things going on between caribou and wolves or wolves and elk or something else.

So next slide, please. The wolf control methods, historically people have been controlling wolves for hundreds of years, shooting, trapping, snaring, poisoning. Alaska, they tried actually transplanting wolves. That doesn't work very well. It didn't work very well in Alaska because of this territorial problem. Wolves have -- wolf packs have territories, and there's competition between the individual packs. But you can't exactly just pick up the wolves and place them in another area where there are other wolves. It just -- the territorial problems, it just doesn't work out very well.

So the -- and the other issue with transplanting wolves is they would transplant two or four wolves and kill the rest of the pack. So it wasn't looking after the public's concerns about wolf control. Reproducing reproduction was one of the other ones. But it wasn't very effective, and I understand it's expensive as well.

Wolves are the main predator of barren-ground caribou. On average, a single wolf can eat 23 to 29 caribou per year. That's -- some studies have pointed out those numbers are pretty consistent. ENR's target -- and we'll see this is pretty consistent number, that it's used through several studies is to cull 60 -- 65 to 80 percent of wolves in the North Slave incentive area.

I wanted to make the comment too, that wolves have almost been

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wiped out in the US, and it became a -- placed on the endangered species list in the 1960s, and it was taken off a couple years ago. So it's -- people are back out hunting wolves again, and they may very well get wiped out again. So it is possible to wipe out populations of wolves. And I'll talk about that in a few more minutes.

Next slide, please. So the ENR wolf control program -- actually these numbers actually were taken off the website just a couple weeks ago -- or just confirmed. I got them first about a year ago. Number of wolves, about 31 wolves removed for the Bathurst; 54 Bluenose-East. This year, the three herds have kind of mingled in the -- or wolf control incentive areas, and that's Bathurst -- Bathurst, Bluenose-Ease, and the Beverly herd have sort of all mixed together. And the 2022 update, of 142 wolves that are expected to in that area, about 135 were collected this year. And Karin Clark talked about that a little while ago, and things like gut contents and ages and various indicators used from those wolves as well.

So next slide, please. So the role of wolves in an ecosystem, wolves and bears are apex predators. That means they're at the top. And they feed on the caribou and moose. And I got a diagram off to the side here from Yellowstone Park. And about a hundred years ago, wolves were taken out of the park; they were removed basically so there was nothing -- no wolves were left. Main predator was the grizzly bear. And over the next 75 years, elk increased in a huge amount, and they started to overgraze all the vegetation. So the wolves were controlling the elk. They were controlling coyotes up to the point. And back in 1995, about 35 wolves were taken from Alberta and transplanted down into Yellowstone Park, and balance was restored. And that's the critical thing. People have mentioned that this week, there has to be a balance. The predators sort of belong in the system and

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doing their job controlling the -- in this case, the elk. And they had -- in this case, they had huge effects across the ecosystem. And as soon as the wolves were in there, the vegetation started to recover, a lot of different things recovered, and the system was much better in balance.

So there are, as far as I'm aware, no studies examining the impacts of reducing wolf population by 85 percent on other species in the Northwest Territories. And this goes back to Sam Haché's question about what other species are impacted by the wolf control in the North Slave area. And it's interesting to think about whether or not the muskox can be controlled better by having more wolves available.

So next slide, please. So science, what does it say about wolf control. It's been controlled for a long time to increase moose and caribou populations, particularly in places like Alaska. You really want more moose, so they go and control the wolves to try and get more moose. Overall, studies couldn't determine if wolf control made a big difference because of the number of changes going on in the environment. During this study, there might be a mild winter, and so the herds recover on their own even with the -- with wolves present.

Wolf control has resulted in prey increases only when wolves were seriously reduced, about 80 percent, over a large area for at least four or five years. Control needs to occur for a long time, usually four years. Some have been conducted up to seven years. One study looked at 65 other studies of wolf predation show the control was affected in some cases but not in others. So there are a lot of different variables going on, a lot of different things to understand, and sometimes it works; sometimes it doesn't.

So next slide, please. So what we're looking at is caribou and the apex predators, wolves, and bears the coexisted for thousands of years. And

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there is a balance there, and it's tough to know what will happen if that balance is changed a little bit by removing of the wolves, in this case. Mortality of female -- of female caribous and calves occurs from natural causes, harvesting, and predation. Again, it's always been that way.

To be effective, predator control programs must show the predators reducing the herd and the program is effective enough and long enough in duration to see positive changes in the herd.

And there's little information on the impacts of wolf predation on barren-ground caribou herds in the Northwest Territories, the need to do anything necessary to support the declining herds, particularly the Bathurst Herd, and some urgency to removing all known threats to the herds. In some studies of predator control programs show a slight improvement in recruitment, calf/cow ratios, and total herd numbers with wolf control, but there are a number of studies that show no improvements to caribou populations at all.

So next slide. So we'll talk a few more minutes about competitors. Maria went through this very nicely with the -- during the ENR talks. So I'll talk very quickly about it. Direct competition to animals or species competing for the same food, water, space, or habitat. And then two of the pictures on the right side are showing direct -- or examples of competition, muskox and caribou, for example, or two males during rutting for the elk down at the bottom. Apparent competition, two species competing for survival from the same -- from the same predator.

Next slide, please. Maria did a good job of explaining that this morning. I don't have my mouse available. But this is an ENR diagram from -- I think from the recovery strategy which shows this very nicely. At the top, you have habitat change either through fire or through forestry or through

15:48:29 development, cutlines and the roads, which means the vegetation changes,
15:48:35 moose; and maybe white-tailed deer move into the area, which supports
15:48:40 wolves, and those wolves might actually prefer the moose, but just the
15:48:45 numbers of wolves may -- they may start predated on the caribou as well. So
15:48:52 this is -- this is a boreal forest situation.

15:48:56 So -- and the next slide, please. So direct competition, people in
15:49:03 communities observed caribou decline as muskox increase which might show
15:49:09 a competition between the two species for habitat. The science studies
15:49:13 haven't been able to show any connection and as Jan mentioned this
15:49:17 morning, there have been several studies and I have got them in the toolbox,
15:49:22 maybe scientists think there might be sort of a different foraging, different
15:49:27 species of plants. Maybe the muskox are more aggressive. There's actually
15:49:31 a study, a science -- a permit for a scientific study in Nunavut where they're
15:49:38 looking at interactions between caribou and muskox. So it may be a couple
15:49:43 years before we see results from that. Some studies show that the muskox
15:49:48 and caribou feed on slightly different foods. It's possible that muskox
15:49:53 changed the quality of the habitats to make it unsuitable for caribou.

15:49:58 Next slide, please. So here we have -- and this is a basically a
15:50:04 story from the -- again, boreal forest. Predators and prey usually follow the
15:50:11 same cycles. High and low populations; we talked about. Studies have
15:50:15 shown that when they're available, wolves prefer moose but when the moose
15:50:19 population declines they switch to caribou. There are actually some studies
15:50:22 that show there are moose -- there are wolves that are almost dedicated to
15:50:27 moose. They are larger wolves. And then there are wolves that eat caribou.
15:50:35 That was a study in Ontario. And the presence of moose actually keeps the
15:50:41 wolf population too high. May have a large impact on caribou herds. That's
15:50:48 the diagram on the right side, showing that the moose and other ungulates

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are increasing. So the wolf numbers increase and they put pressure on any kind of caribou herds in the area. This leads to recommendations to hunt more moose to keep the wolf population down, which benefits the caribou population. In the NWT, this may occur if wolves choose between barren-ground herds; for example, the Beverly herd, which might -- it's about 100,000 individuals I believe now. Maybe it's supporting a wolf population who are also moving over to harvest some of the Bathurst. So this -- also moose and the boreal caribou as well. There might be that relationship as well.

So next slide, please. And we've already gone through this. So next slide, please.

So conclusions, predation and caribou, recommended to continue to monitor the caribou populations for signs of elevated stress from predators.

Use predator control only when it's established they are directly impact the declining herd. Don Russell did a nice report on this showing that if you're going to harvest wolves you have to make sure they're the right wolves and they are having a specific impact on the herd in question.

Encourage research on the role of predators in the north and the potential impacts of predator removal on all species. Again, there's the possible link with muskox as well.

Competition. The level of direct competition between caribou and muskox unclear from the scientific perspective but research is continuing.

Apparent competition may be occurring between all three caribou ecotypes and other large ungulates which may impact caribou abundance.

And I believe that's it. So máhsi, and I'm open to questions.

Thanks very much.

DEBORAH SIMMONS: Thank you, Colin. And so we'll take a quick

15:52:59 ten-minute break, just to give people a chance for a breather and to think of
15:53:06 questions and comments. We'll start after the break with questions and
15:53:13 comments from Dèlįnę. Máhsi. And Catarina is going to share a timer.

15:53:13 **[Adjournment]**

15:53:13 DEBORAH SIMMONS: [audio feed lost]

16:05:10 **Colville Lake Panel Questions and Comments**

16:05:10 CHIEF WILBERT KOCHON: ... I seen the herd for, I think, so
16:05:14 many years and then now in Saskatchewan. So those herd, I don't know if
16:05:19 they have been working with anybody from out that way. And they said herds
16:05:26 kinda, they said they declined but could have move some other place. And
16:05:31 when they were talking about muskox, like when I was telling my presentation
16:05:37 or saying when I was travelling, I was hunting and ran into a whole bunch of
16:05:43 wolves and they were living right along where the muskox was, so they were
16:05:47 hunting that muskox. So I don't know if you can read between the lines.
16:05:52 When we tell stories, we don't tell everything. This kinda, moving along
16:05:57 because a lot of the stories we have to kind of rush and so that's what I was
16:06:03 talking about when I said the muskox, when we saw the wolf tracks and then
16:06:06 we thought it was caribou but it was muskox. And I guess they're living around
16:06:10 the muskox and killing -- living off that. And I know you talked about a lot of
16:06:18 stuff on that, on your presentation and that it's from ENR and you're reading
16:06:23 ENR's presentation, I think. And a lot of things are information that was from
16:06:30 past, in 1994, and '96, that's when the mine started. But you seen the decline
16:06:45 after that. You never mentioned nothing about that in that time. When you
16:06:49 show our map there, it's says it's a decline in over a hundred thousand and
16:06:54 then that's when the mine started. So must have -- it probably has an impact
16:07:00 on that too so. We're just looking at the map and then going back and seeing
16:07:04 that the mines started around 1994, '96 and '96 we see a big decline. And

16:07:13 more easier for people to go out there and hunt maybe. I don't know. But it's
16:07:19 just -- you see a big decline and nobody says nothing about the mines. What
16:07:25 impact it has on the caribou. So it's another thing you have to study or do
16:07:31 more studies on. And I know that government don't really like talking about
16:07:35 mines because they think they don't have impact. Well, even in the porcupine,
16:07:38 same thing. They used to come around in the '80s and that time the
16:07:44 population was high [indiscernible] so we study caribou that's right around us,
16:07:52 right even that far. It's just like the caribou communicates somehow, and we
16:07:58 kind of know where -- what's happened right around, but we never talk about
16:08:03 that. It's kind of a traditional knowledge that we keep to ourselves. And it's
16:08:10 hard to talk about it because you're going to use it. We want advantages and
16:08:16 we want to keep it for ourselves. And so that question I had -- and not really a
16:08:23 question, more of a comment, but it's kind of on your slides. I was just looking
16:08:29 at it and going from that, and what's her name, but I can't remember. So
16:08:34 that's all I have. Máhsi.

16:08:37 DAVID CODZI: I just have maybe a comment. It would have
16:08:46 been -- the impact on the trapping economy when it -- I know that before
16:09:00 Covid, we had people going out trapping and hunting, more trapping. But as
16:09:05 the Covid payments started going out, there was less people going out
16:09:11 trapping. So, you know, when we're talking about these caribou or these
16:09:18 wolves culling and those kind of programs, how much was that. You know,
16:09:23 rather than putting it into things like that, would it have been better to put it
16:09:28 into the trapping? Those sort of programs, to keep people going out?
16:09:35 Obviously people going out trapping won't have an impact on hunting
16:09:39 because they're more thinking about trapping and surviving and those sort of
16:09:43 things than going hunting. And then when you look at the cost of the living,
16:09:49 it's more greater than any time I can remember. The cost of gas, the cost of

16:09:56 food, all those things are more. So you know, there's an impact. Also those
16:10:10 other mentions about that 65 percent. I had more questions about that but I
16:10:15 never got a chance but we lost opportunity. Maybe I'll ask it tomorrow. But
16:10:20 the impact of our trapping economy is one thing that we should measure the
16:10:28 cost of, not just in money but the cost of, the balance that was kept, so. What
16:10:39 I have if anybody is going to ask the question, they could ask.

16:10:51 DEBORAH SIMMONS: Thanks, David. Any last questions or comments
16:10:54 from Colville?

16:11:09 UNIDENTIFIED SPEAKER: He said none.

16:11:11 DEBORAH SIMMONS: We're good. Okay, so next we'll move to Norman
16:11:18 Wells. Any questions or comments?

16:11:22 **Norman Wells Panel Questions and Comments**

16:11:22 LISA McDONALD: Hi, Deb, it's Lisa. No, I just wanted to thank Colin
16:11:28 and Janet for their work. It was very helpful when answering some of the
16:11:33 questions for the Dèlįnę PLS. So, yeah, thank you. Máhsi.

16:11:40 **Fort Good Hope Panel Questions and Comments**

16:11:40 DEBORAH SIMMONS: Thanks, Lisa. And so next we'll turn to Fort Good
16:11:46 Hope. Any comments or questions?

16:12:14 JOHNNY BLANCHO, via Interpreter: My name is John Blanco. I want to
16:12:18 talk, me too. I've been all over the land. We have traveled on the land.
16:12:26 That's what I want to talk about, travelling on the land. Long time ago, me and
16:12:33 Joseph, when we go to town and then we go back to the barrenlands, I want
16:12:39 to talk about that, travelling with my father.

16:12:43 At that time, we never talk about animal diseases or anything like
16:13:01 that. And so since then our peoples would travel here and when they're
16:13:06 gonna travel -- when they're gonna trap, it's all known. And so from there,
16:13:14 and now today. And so when they travel, they go where they live along the

16:13:32 lakes. From there they -- from Dèl̥n̥ɛ, they visit and then they have their stick
16:13:53 gambling at that time on the barrenlands. They bring food amongst
16:14:00 themselves and from there, they travel. That's how they lived. They always
16:14:12 follow the same pattern day-to-day.

16:14:19 At that time when they separate, they -- they talk about gambling
16:14:29 and then how they separate and that's what I -- when they go back to their
16:14:36 designated areas and that's what I hear about. It's far to Colville Lake,
16:14:40 Dèl̥n̥ɛ, their areas is far distance but they never take it as a far distance; they
16:14:47 just go. When they gather and when they separate after their destinations, it's
16:14:52 not far for them. They just go. They never think about it. They just travel.
16:14:59 And that's how they live. And when they gathered, they were happy. They
16:15:05 were celebrated. Today -- today when we gather like this again, I'm thankful
16:15:13 and that's what I'm thinking about.

16:15:17 Today the Covid -- Covid is among us, among us. And so when we
16:15:28 were children, young, since we start thinking, we never talk about those times
16:15:37 at that time -- at that -- from there on the -- barrenland, we see people from
16:15:48 the barrenlands -- from the barrenlands, we see people and at the
16:15:54 barrenland, they see the wildlife. Wildlife.

16:16:07 THE INTERPRETER: It's breaking.

16:16:08 JOHNNY BLANCHO: [Through Interpreter] So when they -- when they
16:16:09 get, gather caribou, they just take what they need. Today there's Covid
16:16:17 among us. The m̥ɔ̥la are just bothering. Because of that, at that time and
16:16:37 that time to today, we could, and I don't -- just collaring of caribou, that too.
16:16:51 When it's travelling, when it's eating. And the ones that don't have collaring,
16:17:03 they're happy, they travel. But the ones that have the collars, they just stay in
16:17:12 one area. Probably dies right there where it's residing. They don't travel any
16:17:21 distance because it has this collaring in its, around its neck so it stays in one

16:17:27 area. And they can't -- so when we have this collaring on them, they don't like
16:17:38 it. It probably dies right there. We don't -- we don't know what happens to
16:17:44 them.

16:17:45 This collaring, it's not useful, and that's how -- and that's -- and this
16:17:50 is what they collar the caribous and the caribou is suffering with it. These
16:17:59 mǫla, they don't care that our animals suffer. And us Indigenous people, we
16:18:06 talk to them about it, we give them that information, they know about it. And
16:18:15 then we talk to our youth, talk among ourselves, and we all remember the
16:18:25 story of my brother Gully.

16:18:31 When he -- when he's in the area of burnt -- areas with burnt trees,
16:18:38 wood standing up, just --

16:18:49 THE INTERPRETER: He's talking about caribou and how it can't survive
16:18:53 in certain areas, how the trees, burnt trees fall.

16:19:01 JOHNNY BLANCHO, via Interpreter: In those areas, certain areas, it
16:19:04 survives good. And so this caribou -- [no English translation]

16:19:21 The stick is very bad for the caribou. And
16:19:25 that's what we're telling our youth about. We're telling our youth how terrible it
16:19:31 is, and so we have to tell our youth about it, and that's what I'm very worried
16:19:38 about and concerned about. I wanted to share that with you. I'm thankful.
16:19:44 And so here we are, we're Elders, we're sitting here. We're -- our Elders.
16:19:58 And once you become an Elder, nothing changes. We stay Elders. And so
16:20:09 that's how we are. And that's how it is. Thank you to hear all the good words
16:20:17 and stories. And so we don't like when our wildlife suffers and that's what I'm
16:20:26 very concerned about. And so thank you. Máhsi, thankful.

16:20:35 **Tulít'a Panel Questions and Comments**

16:20:35 DEBORAH SIMMONS: Máhsi, Johnny. So we've just about ran out of
16:20:40 time for Fort Good Hope. With that, maybe we'll move to Tulít'a. Comments

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or questions?

GORDON YAKELEYA: Thank you. I had a whole bunch of questions, but I never got no response from ENR about my questions. So I'm going to say in English.

I guess the thing I want to -- first thing I wanted to know --

DEBORAH SIMMONS: Oh, Gordon before you start, just so you know, the questions are supposed to be for Janet Winbourne or Colin, who were presenting this afternoon.

GORDON YAKELEYA: I understand what you're saying, but Debby, I'm hoping my questions could be answered by ENR when I spoke, and nothing came back to me. So this is very -- very something that we need and I just wanted to respond but nobody respond back to me so I just thought maybe I should [indiscernible] so I'm going to say it in English now what I wanted to say now, to Colin and other speaker.

So I guess the first question I have is, I don't know, like, kind of a mandate, who mandate to collect all these knowledge, and I guess the knowledge that what we give you is that used toward other projects that's coming out, like the highway and so on? That's my first question, and but -- you know one thing that we started talking about lot of things, but wildlife, here we seem to say wolves, it is a big things, where it has a big impact on caribou. And this is why I said in my remarks that I wanted to know if ENR and researchers can go with the people and understand what we're talking about caribou, muskox, wolves, and I guess the big thing that we never touched on is fire, what impact. If anything, what I see as a Dene person that's trapping out there, that has big impact on my life too, as trapping. Because what happens is, I'm pretty sure this happens to the caribou, too, because it's taking the -- burnt all the habitat. But for me trapping, it

16:23:09 destroyed my trapline and then the growth that comes in so fast when it is it's
16:23:16 willows where you want go beyond that after so much -- you have to cut the
16:23:22 line. Like, I did that. And I guess that's the kind of thing that's happened. So
16:23:27 we sort of look at one area to say, wolf. I don't think it's the wolf that has a big
16:23:34 impact on the caribou. It's fire too.

16:23:37 And another one that someone touched on trapping. It's very true
16:23:43 that Tulít'a, we look at -- we're living in the valley where it's really warm, and
16:23:50 we did have massive fire. And people having a hard time going back to the
16:23:56 land because all these areas are burned and all we see is willows, willows
16:24:03 growing in. So you know when you have willows, you don't have caribou.
16:24:09 You have a lot of moose because moose like willows. And trapping for us
16:24:17 now today, because I know back -- I lived here and grew up on the land, if I I
16:24:24 want to trap marten I have to go to a place called Mahoney Lake. That's north
16:24:30 of here. And people that live on the other side that go, Big Stewart Lake,
16:24:35 that's quite a ways. And we have this challenge of the river. We have the
16:24:39 river. We're living on a point. Tulít'a's like a point. For me to get across river,
16:24:47 I have to use a chopper to get my skidoos and gas and everything versus
16:24:51 people on McKay Lake side, Stewart Lake same thing. They do have that
16:24:56 challenge. So the advantage from going out on the land because
16:25:03 [indiscernible] are all burnt, eh, if we look the map. And someone mentioned,
16:25:08 and nobody mentioned but thinking about these birds that comes here. If you
16:25:13 look at every spring this time of year, birds like to come north. They have a
16:25:19 pattern. They have, like, a trail that's what they're called. They know where
16:25:24 all the feeding is. They go along the Mackenzie. And when they come
16:25:34 Tulít'a, lots of terns, [indiscernible] Willow Lake, they call it [indiscernible]
16:25:34 because of the [indiscernible] It's a migration pattern. From there, they head
16:25:41 north and stuff and other area, where they feed. So if that is destroyed you

16:25:47 won't have too much of birds. So I guess that's how caribou is too, by
16:25:53 feeding. They know where they're feeding. They know where the fire went.
16:25:58 But I guess one of the thing that we never really touched too much of because
16:26:02 I think we were told there's gonna be another public listening on fires. And I
16:26:08 think people need to understand the fires sort of big blame because it took
16:26:15 thousands of animals. It moved the grizzly bear from a different location to a
16:26:19 different area, so. That's the kind of thing that we're facing here in the
16:26:24 Mackenzie Valley with fire. So I just wanted to say this. So it would be nice
16:26:30 for ENR or people that would come with the harvester on the land and see for
16:26:36 yourself what we're talking about. But as long as you're flying you'll never
16:26:43 see, you'll never get the story. So it's best to be on the ground to see
16:26:46 everything what we're talking about. So máhsi, with that I'll say thank you.

16:26:51 DEBORAH SIMMONS: Thank you.

16:27:09 DOUGLAS YALLEE: Debby, this is Doug here. I'm with Tulít'a
16:27:17 Renewable Resource Council, board member.

16:27:18 I want to make up some things here that you can look at. Maybe
16:27:24 number one, you can look at the migration route of the caribou. Because
16:27:33 something is pushing the caribou in different directions, we don't know. This
16:27:33 is why I am bringing up the migration route. The other thing you need to look
16:27:43 at is the footprint of the industry left behind. There's a lot of that around in the
16:27:50 region here, in the Sahtú Region.

16:27:56 Normally when -- we always hear, the Elders always tell us not to
16:28:01 speak on the caribou. The caribou got a mind of its own. You know, they go
16:28:08 where they're gonna go. They got no boundaries. They got no borders. They
16:28:12 go where they go.

16:28:15 The other one, the other one, the [indiscernible] study was brought
16:28:16 up. There was [indiscernible] study was brought up. Some [indiscernible]

16:28:23 study that hasn't been coming out, I know. They're keeping it to themselves.

16:28:29 And when we have this workshop here, I don't see no government

16:28:37 official, MLA, minister. These are the ones that are decision makers for

16:28:44 what's happening here. I know you're going to be providing information to

16:28:50 them, but it would be nice if they could be here with the people here. If they

16:28:56 want to work with the people, they should be here. And I hear the Tłıchq

16:29:04 people talking that we -- they said we should work well together. And I

16:29:08 believe that's true, we should. Everybody that's involved with this workshop

16:29:12 here, we should all be working together on what we're trying to achieve here.

16:29:18 This is our livelihood. We got to push back. We can't let the government

16:29:24 dictate all the time. They always do that. They always put something in our

16:29:30 path to where we want to go. Never fails. Never fails. I just want to mention

16:29:36 it. And I want to say thank you, and thank you everybody else that was on the

16:29:41 council. Thank you.

NWT Environment and Natural Resources Panel Questions and Comments

16:29:42 DEBORAH SIMMONS: Thank you, Tulít'a. And now we'll move to

16:29:49 comments, questions by Tłıchq Government -- sorry, ENR. My apologies.

16:29:59 Thank you to my board members for keeping me on track.

16:30:03 HEATHER SAYINE-CRAWFORD: Thanks, Deb. Heather Sayine-Crawford for ENR.

16:30:09 Thank you to both Janet and Colin for your presentations. ENR does not

16:30:14 have any questions.

Tłıchq Government Questions and Comments

16:30:20 DEBORAH SIMMONS: Thank you. And moving next to Tłıchq

16:30:25 Government.

16:30:37 STEPHANIE BEHRENS: We don't have any comments, thanks.

Lucy Jackson Questions and Comments

16:30:40 DEBORAH SIMMONS: Okay, thank you, Tłıchq Government. Lucy

16:30:45 Jackson, any comments or questions? Fort Good Hope, any questions or
16:31:15 comments from Lucy Jackson or Anne Marie Jackson?

16:31:31 UNIDENTIFIED SPEAKER: Hi. I don't know where my mother is. Maybe.

16:31:41 UNIDENTIFIED SPEAKER: No comments and questions from Fort Good
16:31:44 Hope. Thank you.

16:31:45 **Anne Marie Jackson Questions and Comments**

16:31:45 DEBORAH SIMMONS: Thanks, that was Lucy Jackson as independent
16:31:48 party. That sounds like a no from her too. So go ahead, Anne Marie,
16:31:55 comments or questions.

16:31:56 ANNE MARIE JACKSON: Sorry, I have background. I just wanted to make
16:32:03 a comment on the decline of the herds in the last 20 years as Colin stated.
16:32:12 But Wilbert Kochon from Colville Lake already made that comment. But I just
16:32:18 want to add on to it. And the connection of the decline of the herds during the
16:32:30 beginning of the diamond mines up until its current operations. I don't know
16:32:37 ever since, what, 1997 or 1998, the operations of mining began and
16:32:42 increased as these diamond mines grew to the third largest diamond mines in
16:32:50 the world. Government sure likes to boast about what the mines are doing for
16:32:55 the north, interviews, pouring money into training, educating, promoting
16:33:00 mining all around, but again, like what Wilbert said, they never like to share
16:33:08 the impacts of the herds, all the caribou herds, from the beginning of the
16:33:16 mining -- the diamond mining until now. It started off small. In the last
16:33:27 20 years, grew massively. I don't know how much square feet or hectares,
16:33:34 but it must be a lot. And anyone could tell it has impacted the caribou herds
16:33:39 greatly. I'd like to see a timeline of a presentation of the beginning of the
16:33:48 diamond mines up until now, the growth of it, the expansion, the manpower,
16:33:59 just to get a glimpse and start sharing about the impacts on the herds, on the
16:34:07 land, on the wildlife. Again, nobody likes to talk about it, but hopefully

16:34:14 someone will take the initiative to get a timeline sorted out, because it needs
16:34:22 to be mentioned. It needs to be talked about. That's all I have to say. Thank
16:34:27 you so much. And thank you for your presentations.

Colin Macdonald Response to Questions and Comments

16:34:31 DEBORAH SIMMONS: Thank you, Anne Marie. And just quickly, Janet,
16:34:31 are you still there because that was our last comment, question. SRRB, I
16:34:35 didn't forget you but you told me you had no comments or questions. So
16:34:42 Janet, any last words? Are you still there? Maybe Colin, you can -- I think
16:34:48 Janet might be calling in by phone. So maybe Colin, you could go first.
16:35:08

16:35:19 COLIN MACDONALD: Okay, yeah. Yeah, I'm muted. No, thanks very
16:35:24 much for the opportunity for speaking, and just as far as the disturbance of
16:35:30 fire, I understand the next listening session, I think, is devoted to that topic.
16:35:35 So we'll try and address some of these concerns that people are having to try
16:35:40 and look at them for the next listening session. So thanks very much for the
16:35:45 attention and have a good evening. Máhsi.

Graphic Recording Overview

16:35:52 DEBORAH SIMMONS: Okay. We may have lost Janet. So I guess that's
16:35:52 it for this session. We have a graphic recordings presentation now. So look
16:36:01 forward to that as our final piece of the afternoon.
16:36:16

16:36:26 TANYA GERBER: Thanks so much, Deborah. Oh, hang on, I've got
16:36:31 a big echo. Just a second. Can you hear me okay?

16:36:44 DEBORAH SIMMONS: Horrible, horrible echo right now.

16:36:51 TANYA GERBER: How about now? Is that any better?

16:36:56 DEBORAH SIMMONS: That sounds better in Yellowknife.

16:36:59 TANYA GERBER: Oh, good. So this is the recording I did of the last
16:37:04 session, the Indigenous knowledge and science toolkit.

16:37:07 So what I heard being presented is the importance of, you know,

16:37:12 reviewing the materials that are shared, knowledge on predators and
16:37:21 competitors, and the Dene stories that are not just from the past but are
16:37:25 current that really outline the Dene law of not being the boss over the caribou
16:37:31 or the natural environment. The traditional understanding of healthy relations
16:37:38 between caribou and other natural elements. And predators being part of the
16:37:46 system. They're part of the balance and we're not to interfere. We need to
16:37:51 treat with respect. And competitors having relationship with caribou, and
16:37:58 there's varied opinions coming forward about muskoxen being part of the
16:38:03 balance in nature. And what Indigenous peoples are doing today, the
16:38:09 increasing number of Indigenous-led projects and programs that are both
16:38:13 doing land protection, research and monitoring, and Indigenous authority over
16:38:18 the land. And there's traditional systems of knowledge, belief, governance,
16:38:28 spirituality are all important. And there's wisdom in the stories, in the ancient
16:38:33 teachings. And more information is needed and to get that information, there
16:38:37 needs to be a return to the land, to learn from the land. And that one of the
16:38:42 big points, of themes, is that everything is connected, that there's balance
16:38:47 and respect. And that sort of summarizes the key themes within the
16:38:52 Indigenous knowledge portion.

16:38:54 And then Colin talked a little about the science toolkit by doing a
16:39:02 literature review, talked about the Bluenose-East and West herds declining
16:39:07 for the last 20 years, talking about assessing the health of the herd. And
16:39:12 looking at indicators used. And the effectiveness of wolf culling practice, that
16:39:18 it varies, the thoughts on it vary. There's a predator/prey relationship that he
16:39:25 talked about and he also talked about cycles in that relationship and that, you
16:39:31 know, wolves are seen to eat 23 to 29 caribou a year. And they're one of the
16:39:38 apex predators and those being wolves and bears. Also that predators are a
16:39:46 part of the balance in nature and there's lots of variables and sometimes it's

16:39:51 hard to tell the impacts of those variables, what's climate, what's land-based,
16:39:56 what's predator-based. You know, what are the competitors like. And he
16:40:03 talked about continuing monitoring, researching for predators and competition
16:40:09 research.

16:40:10 So hopefully that captures the majority of what you heard as well as
16:40:15 I heard from the presentations this afternoon. So thank you so much. If you
16:40:20 want to see the recording from this morning's session, I've e-mailed that to
16:40:27 Catarina so maybe she can do a screen share so that we can take a look at
16:40:32 that too if you like.

16:40:32 DEBORAH SIMMONS: Yeah, I think that would be fair. Thank you.
16:40:36 Catarina, can you do that? The challenge, sorry, ENR, that we didn't do it in
16:40:44 the order of the presentations. I think it had to do with logistics for the graphic
16:40:49 recording that she had to take down the one from this morning in order to
16:40:54 start on the second one.

16:40:56 CATARINA OWEN: Yeah, give me one second.

16:41:02 DEBORAH SIMMONS: And you've got it -- oh, you can be looking at it,
16:41:06 Tanya, to describe it as you have done with the others.

16:41:10 TANYA GERBER: Yeah, for sure. As long as it's screen shared, I
16:41:15 can take a look at that.

16:41:20 DEBORAH SIMMONS: That's fast work on getting it sent to each party for
16:41:26 review and comment.

16:41:29 TANYA GERBER: I've been getting some comments back so I really
16:41:33 appreciate that. And I'll make the corrections and revisions before I scan
16:41:37 them all and then send the final copies.

16:41:41 DEBORAH SIMMONS: Fantastic, thank you.

16:41:44 TANYA GERBER: Great. So this is the one from this morning, the
16:41:47 Environment and Natural Resources presentation. You can see it's mostly

16:41:51 focussing on the muskox, the moose, and the wolf, and really looking at the
16:42:00 complex relationship that caribou has with nature, with land, with animals, and
16:42:07 with people. And that information is needed for decisions and that working
16:42:13 together is the best way to preserve habitat. It's very important. And that the
16:42:20 caribou populations are now stabilizing in the north and we need to follow wolf
16:42:32 management protocols, I think it was. Sorry, I'm missing my -- my visibility
16:42:40 here at the bottom. But, yes, that's the main themes taken out of the
16:42:45 Environment and Natural Resources presentation from this morning. Thank
16:42:52 you.

16:42:52 DEBORAH SIMMONS: Thanks, and thanks to the parties for your careful
16:42:56 review of these graphic recordings to ensure that you're comfortable and
16:43:02 happy with what will get published on the public registry.

16:43:06 And with that, a big thanks to the parties today for the
16:43:14 presentations. Also for the comments and questions. Really look forward to
16:43:22 tomorrow's session.

16:43:24 We'll start at 9 o'clock tomorrow, and the first presentation will be by
16:43:30 Tłjchq Government, followed by Lucy Jackson and Anne Marie Jackson. And
16:43:40 each party will get about 15 minutes to present. Then followed by the public.
16:43:49 And after the -- that is done, we will have time for final closing comments,
16:44:00 including closing remarks from the SRRB. So really look forward to the
16:44:06 session tomorrow. Máhsi cho, everyone. Have a good rest this evening.

16:44:12 Any last words and closing prayer? Okay, Colville Lake has asked
16:44:19 to do the closing prayer. Do you want to say any closing remarks before the
16:44:23 prayer, Camilla?

16:44:24 **Closing for the Day**

16:44:30 CHAIR CAMILLA TUTCHO, via Interpreter: Thank you, my people. Been
16:44:34 talking, telling, sharing good stories. For now, until tomorrow we'll close.

16:44:40 Tomorrow we'll start again, resume. Today I'm asking Colville Lake to speak,
16:44:47 to close with prayers. Thank you.

16:45:10 DAVID CODZI: Ask Hyacinth to come in. We'll do the closing
16:45:18 prayer.

16:45:46 UNIDENTIFIED SPEAKER, via Interpreter: Good things to happen out of it.

16:46:50 **[Prayer]**

16:46:50 CHAIR CAMILLA TUTCHO, via Interpreter: Anybody can volunteer to say
16:46:54 prayer before we start the meeting from Good Hope. Máhsi.

16:47:03 DEBORAH SIMMONS: Máhsi, everyone.

16:47:03 **[Adjourned to Friday, April 29, 2022, 9 am]**

09:31:49 CHAIR CAMILLA TUTCHO, via Interpreter: [no English translation]

09:32:16 DEBORAH SIMMONS: So thanks, and we'll just hold for Fort Good Hope
09:32:24 to join, and unmute, if you're willing to do the opening prayer for us.

09:33:04 LUCY JACKSON: Can you hear us?

09:33:06 DEBORAH SIMMONS: Yes, máhsi. Maybe you can unpin us, Chris.

09:33:18 LUCY JACKSON: [no English translation]

09:33:34 **[Prayer]**

09:34:58 DEBORAH SIMMONS: Máhsi. That was a beautiful song.

09:35:14 CHAIR CAMILLA TUTCHO, via Interpreter: Máhsi máhsi, Lucy. I want to thank
09:35:24 you for the prayer. That was a beautiful prayer.

09:35:28 DEBORAH SIMMONS: So I'm really looking forward to today. We've got
09:35:38 amazing internet today. So hopefully fewer communication challenges. We
09:35:44 have presentations and closing comments.

09:35:48 Just to quickly whip through the procedures. You're all getting
09:35:54 super good at this now, so I don't think I need to get into detail. We have
09:36:01 been getting super skilled at the protocols for listening and speaking and for
09:36:09 having good quality Zoom sound. Maybe we don't need to turn off all the
09:36:19 video, but we'll see how it goes. It'll be nice to see a lot of each other on our
09:36:29 final day of this ʔelets'ewéhkwe Godı, or Public Listening Session.

09:36:35 So we have a number of panels with us. If you have any additional
09:36:39 participants today, please say the word. We'd like to have a complete list of
09:36:46 panelists from each of the registered parties. We have the Colville Lake
09:36:54 Panel, the Dèlɪnɛ Panel, the Colville Lake Panel, Fort Good Hope Panel,
09:37:02 Norman Wells Panel, Tulít'a Panel, NWT Environment and Natural
09:37:08 Resources Panel, and other parties Lucy Jackson and Anne Marie Jackson.
09:37:14 And I should have deleted the other parties that may join. I think it's a bit late
09:37:20 for that. There were other registered parties that did provide written

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submissions.

We have ʔehdzo Got'ɪnɛ Gots'ɛ́ Nákedɪ, the Sahtú Renewable Resources Board, here in Yellowknife at the Tree of Peace Friendship Centre today. With our board members. I'm here as staff. And we have Bruce McRae as legal counsel. Yesterday we heard from our technical advisors Colin Macdonald and Janet Winbourne. And we welcome, as always, the public. This is the day when we've reserved some time for public comment and that reminds me that I need to make sure that that's part of the list of agenda items for today.

We have excellent technical support. It's been wonderful working with our interpreters. Sound person, Chris. Graphic recording person Tanya, and court reporter. Everyone's doing kind of extra over and above the normal call of duty for this virtual hearing.

So just a little bit, to make sure that other -- that people are aware that other parties and the public will be speaking this morning. Tɫichɔ Government has asked for a little extra time. So they'll have up to half an hour to speak. And Lucy Jackson and Anne Marie Jackson will speak, followed by comments and questions.

There will also be an opportunity for the public to speak this morning. And this afternoon, or this morning if we decide it's appropriate, closing remarks. I assume that we'll go into the afternoon for closing remarks today.

Just a reminder that the focus of the contributions today remains the agenda topics for this hearing - the status of caribou; people and planning; caribou and predator relationships; caribou and competitor relationships, and those include especially while we've been hearing about moose but also ʔəjiré or muskoxen, and for predators especially díga

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although we've been hearing about other predators as well.

We have an order of comment of questions and comments from registered parties that will be responding to presentations by Tłıchq Government, Lucy Jackson and Anne Marie Jackson. So it will be the same order with five to ten minutes maximum time.

And we are continuing to record this proceeding in all kind of different ways. So note that if you speak, you're consenting to publication of the proceedings with your words in it.

We're starting today at 1 o'clock in the afternoon, just so you're aware. The Chair is Camilla Tutcho, and I'm working closely with her as facilitator. So we've got our job cut out for us. Thanks so much for your support throughout this week.

And this is the part that I knew I had to edit; sorry about that error. There's also comments by the public, will be following the presentations by the three registered parties this morning.

So with that, we will proceed. Máhsi cho again. And we'll proceed to our first presentation of the morning by Tłıchq Government. Máhsi.

And I'll recognize that Michael Birlea is with the Tłıchq Government Panel today, so. But they're a little concerned because they had been getting spotty Tłıchq interpretation. It's a good thing we're starting off with our tests with me speaking so it's not quite so critical. How's it going? Is Tłıchq Government hearing okay for the interpretation?

STEPHANIE BEHRENS: It's sounding okay right now.

Presentation by Tłıchq Government Panel

DEBORAH SIMMONS: And just so you're aware, Stephanie, you were sounding a bit faint. So if you could help your team to be really close to the mikes. We really want to hear you. Máhsi.

09:43:22 STEPHANIE BEHRENS: Okay, how is it sounding now?

09:43:27 DEBORAH SIMMONS: That is way better.

09:43:29 STEPHANIE BEHRENS: So k'emęędòdò hołzłł. My name is Stephanie

09:43:41 Behrens. I am the wildlife biologist with the Tłıchq̓ Government. We'll be

09:43:42 doing the presentation on our diga harvesting program. But before I start with

09:43:50 my presentation, Joseph Judas would like to say a few words. So he will start

09:44:07 for a bit and then I will continue on with my presentation. And he will be

09:44:11 speaking in Tłıchq̓ so if you have your English channels on. Okay, I will pass

09:44:17 it on to Joseph.

09:44:28 JOSEPH JUDAS, via Interpreter: Thank you. We have reconvened

09:44:32 this morning, just like we've been meeting for the last four days or so and

09:44:36 then we've been listening, as the Tłıchq̓. So for four full days, we had

09:44:42 [indiscernible] and the people in the Sahtú Renewable Resources Board

09:44:47 thank you to the staff. Thank you to the Renewable Resources Board and all

09:44:51 the people from Colville Lake, Fort Good Hope, Norman Wells and Tulít'a.

09:44:58 That is --

09:45:47 STEPHANIE BEHRENS: They're having issues.

09:45:50 DEBORAH SIMMONS: We're having a bit of issues again. Did Chris

09:45:55 leave the room? Oh, well somebody says the original audio is overlapping

09:46:02 with the interpretation.

09:46:04 STEPHANIE BEHRENS: The interpretation in English is playing on the

09:46:09 same time as Tłıchq̓.

09:46:09 UNIDENTIFIED SPEAKER: If there's a problem, it's always that part. Too

09:46:14 many different translation.

09:46:18 DEBORAH SIMMONS: And it wasn't working to mute the original audio for

09:46:22 some reason according to Janet.

09:47:07 STEPHANIE BEHRENS: Is it sorted out? Can we go ahead?

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DEBORAH SIMMONS: Are you all good? I hear you loud and clear in English. The people were having frustrations; is everything better now? So various people in other places, not here. Oh, you're now on the English channel speaking Tłıchǝ language.

STEPHANIE BEHRENS: Maybe go ahead now.

JOSEPH JUDAS, via Interpreter: I don't know if you can hear me very, very well. If I'm speaking a little too fast, let me know. But I don't know. I can't hear the interpreters. So whoever is sitting beside me can hear. Maybe speaking a little too fast. But what I have talked about is that since 2015 -- so the -- so the wildlife in the area had the decline. What is it that we could to help to repopulate the -- our caribou in that area. The following year it's 2016. So -- so we had said -- so who can harvest 193 caribou to be harvest [indiscernible] with bulls only at 193. And that year, since that year, even to this day what we're doing is we're sacrificing our hunting. Our Tłıchǝ Government and ENR, they have a co-management and they work together. So this is how the -- and even the Bluenose-East caribou. Sometimes this is how we work. And also sometimes we make recommendations and so at about 2019 maybe 2020, we've been talking about harvesting of the wolves. Maybe because of the wolves, the caribou is declining and we get together sometimes. What is it that we can do? Sometimes it's hard to harvest. And I know that one caribou, maybe about 23 to 29, one can live on 23, 29 caribou per wolf. And it's a lot of wolf to be about 2000 caribou a year, and they can take. So no, we're trying our best to -- so what if we kill the wolves and then maybe you can help to repopulate our Bathurst caribou herd. It's not only that but, you know, of how -- so how we used to -- how we handled the wolf, and also the -- we know that the wolves are not to be -- a dead wolf are not be taken in the community. We have to work on it because some people do not

09:51:01 handle the wolves. Some people will be able to handle the wolves, some will
09:51:09 not. And this is what we teach, this is our spiritual beliefs that there's a law
09:51:16 that we have to -- and also how to hunt for wolves. So, you know, we get
09:51:22 together and try to make a good decision, recommendation, but today this is
09:51:26 what that -- we have been doing and also while we live in Yellowknife, I have
09:51:35 around the McKay Lake. So there are people that go -- that hunting around
09:51:47 McKay Lake. They see a lot of wolves around that area where the caribou
09:51:53 are. What is it that we can do for the wolves that are around?

09:51:59 So, you know, the wolf will follow the caribou. The wolf will go
09:52:07 where the caribou are. So that is what we talk about. Go hunting around
09:52:11 where the wolves -- where the caribou are so you can get the wolves. So
09:52:15 around Wekweèti. For about two months they had lived close to Wekweèti.
09:52:22 They had harvested some wolves. They had killed some wolves. This is how
09:52:23 they have been doing. And also how to -- how to -- so you know, we have to
09:52:32 follow our traditional law, our traditional beliefs. And the words of our Elders
09:52:38 of how sometimes the -- sometimes even the men -- sometimes the wolf will
09:52:43 not be -- you have to wash the blood. Even the ladies have to watch the
09:52:51 blood. And also we're talking about the ʔekwó Nàxoèdhee K'è. Whenever
09:52:54 we go on the -- on the ground, we send our people around -- around
09:53:02 Contwoyto Lake and Point Lake area, we take them to the ʔekwó Nàxoèdhe
09:53:07 K'è. And they do the monitor or watch the caribou or watch the -- how much
09:53:14 of the caribou is it healthy, is it okay. And how they are doing. That is the
09:53:22 purpose, maybe walk on the land with their foot on their feet. You know, we
09:53:27 gather information while we're on the ʔekwó Nàxoèdhee K'è.

09:53:31 And also. And also sometimes -- sometimes you have to really
09:53:39 watch what we do. Sometimes we watch everything. We wash -- so this is
09:53:44 what people do with the ʔekwó Nàxoèdhee K'è. They watch everything. So

09:53:48 this is what we teach one another of how we walk the land. And also the kill
09:53:57 the caribou. Not only the caribou but even the wolf, even the eagles, the
09:54:07 wolverine, grizzly and the bears are the predators. So what did they do when
09:54:13 they roam that country, when they go around that area. So we gather all this
09:54:18 information. And so what is the purpose of the decline of the caribou. This is
09:54:27 how we've been working.

09:54:28 So in our area, the wolf, they're are a lot of things, we've been
09:54:35 doing this kind of work for the last three years. So the -- so I think this for the
09:54:44 five years maybe. So when the caribou's declining if we put the wolf
09:54:53 population down, maybe the population can re -- repopulate. So what is it
09:55:00 that we can do? Sometimes we gather, we get together and share
09:55:04 information. I know that I spoke a little too long. Maybe I spoke a little too
09:55:10 fast but hopefully that I heard -- I hope that you understood me pretty well.
09:55:16 And so I just -- the information I wanted to share with you, the story I wanted
09:55:22 to share with you and also the young lady that is with me alongside me.
09:55:29 That's all I have for now. So the young lady will have the floor at this time.
09:55:35 Máhsi cho.

09:55:41 STEPHANIE BEHRENS: So my delegates for the Tłı̨ch̨ language, I'm just
09:55:46 going to turn it on here. Hopefully it doesn't affect.

09:56:11 Can I share my screen?

09:56:23 DEBORAH SIMMONS: Yeah, did you try sharing your screen? Hopefully
09:56:27 it works. If not, Catarina might have to let you share. Or maybe I can let you
09:56:35 share.

09:56:36 CATARINA OWEN: No, she can share it.

09:56:38 DEBORAH SIMMONS: Okay, good.

09:56:40 STEPHANIE BEHRENS: I'm just going to go in the other room so they can
09:56:44 hear the translation. It's too echoey.

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DEBORAH SIMMONS: We get a little tour of the Tłı̨ch̨ Government offices.

STEPHANIE BEHRENS: Yeah, let me see if I can find. -- is there an empty office? Sorry. Okay. Do you see it in presentation mode?

DEBORAH SIMMONS: Yes, looks great.

STEPHANIE BEHRENS: Okay. Okay, so thank you, everybody, for allowing me to present. ENR touched up on a little bit on the collaboration that we [audio feed lost] for diga harvesting and diga management. So I'll just talk about the diga harvesting program that's been developed by the Tłı̨ch̨ Government.

We first implemented this program in 2019 with meetings with Elders and harvesters to discuss how we wanted this program to be developed. And so the whole goal of the program was to implement it under the actions of the giant management proposal that was proposed with the Wek'èezhii Renewable Resources Board from ENR and the Tłı̨ch̨ Government. And so by implementing by the program we're ensuring that we're following those actions that were in the management plan with the overarching goal to help the recovery of caribou.

Sorry, I'm hearing myself, and that's really distracting. I don't know how to get rid of it.

DEBORAH SIMMONS: Just note that we're getting tips that -- I'm sorry, I didn't go through these tips this morning. I should have. Just a reminder that you can turn off the translation all together and you can hear the original English version much better according to all accounts. So try that. Thanks. Go ahead Stephanie.

STEPHANIE BEHRENS: The translation isn't showing up on my toolbar here. But it's okay. I'll just continue on.

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DEBORAH SIMMONS: Oh, yeah, we want the Tłı̄ch̄q folks to hear what you have to say.

STEPHANIE BEHRENS: They can hear it, but I'm hearing myself. I need to turn it off, but it's okay. I'll just continue on. I'm switching slides. Okay. So do you see the timeline? Did it switch for everybody.

DEBORAH SIMMONS: Yeah, we got the timeline, thanks.

STEPHANIE BEHRENS: Okay, so concerns over caribou have been first in noticed in, like, 2009 when the Bathurst herd was starting to decrease. And harvesting has been limited for the Bathurst for since about 2015 where a total allowable harvest was implemented.

With the total allowable harvest being put in place, the Bathurst herd continued to decline and so in 2015, the harvest was put to zero, and a mobile conservation zone was implemented and developed -- or created, and so for the Bathurst herd, harvesting has been at zero since 2015. We have continued to see the decline of the Bathurst herd since then, and where seven years later a survey was done in 2019 as well as 2021, and the herd is continuing to decline. And so this has really been drawing up concerns for the Tłı̄ch̄q people in the sense that something else needs to be done. We already eliminated Aboriginal harvest, so what else can we do. And this is when we decided that we needed to implement predator control programs in a sense, or at least manage the population of dı̄ga, being that they're the main predators for ekwo.

Alongside the declines of the Bathurst herd, we've also been noticing declines with the Bluenose-East herd. As many of you know, it's a shared herd between the Tłı̄ch̄q and Sahtú people. We've been limited harvest with that herd since 2016, with 193 bulls. But not many people have actually been hunting the Bluenose-East herd, and we're still continuing to

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see declines within that herd up until last year where it's a little bit of a stabilization.

So Tłı̨ch̨ Government and ENR have been working together for quite a while. We submitted a joint management proposal for the Bathurst and the Bluenose-East herd. This goes to the Wek'èezhii Renewable Resources Board, and the WRRB comes back with recommendations that we should abide by. And in these recommendations, a community-based harvesting program was put in there as well as providing incentives for predator control. And so these are the reasons as to why Tłı̨ch̨ Government and ENR have written up a joint management plan and proposed to the WRRB. This was submitted in 2020, January of 2020.

We've been working with this plan in the hopes that it'll go for five years. It was proposed for five years, being the first year would be a pilot year. So after the first year of the program, we would have to assess the success of the program, make improvements if need be, adjust the program in any way that the WRRB deems that we should.

And so we started our community-based harvesting program in the winter of 2020, and ENR has been doing their side of the dı̨ga management plan as well that year. And so we assessed the program that summer, and then we submitted another revised proposal to the WRRB in August of 2020 and was approved by the WRRB.

So the reason why I wanted to just go over that little process is to ensure that people understand that we do go through these processes and we are being recommended to do these actions by the Wek'èezhii Renewable Resources Board which is the wildlife management authority within the Wek'èezhii which is implemented by the Tłı̨ch̨ Agreement. Same responsibilities as the SRRB essentially.

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So just to give some insight on the Tłıchq perspectives and why we feel that this program was needed, ekwo have been drastically declining as I've mentioned and as Joseph has mentioned. Indigenous harvest was eliminated for quite some time now, and we're still continuing to see declines of ekwo.

The dıga harvest program was essentially a last resort for us; something that we needed to do to ensure that we are helping the recovery of caribou. There's not as many people out on the land as there used to be and presentations throughout the week, this has even been stated. People aren't out on the land as much as they used to be. And we're finding that because people aren't out there like they used to be, then there is more sightings of dıga out there through our ekwo harvest monitoring program which is focused in the McKay Lake area. We steered this program, monitoring the harvest of ekwo in that area, and monitors have been saying that there have been dıga throughout that area and they are seen in large numbers.

We're also seeing through the ʔekwq Nàxoèdhee K'è program (Boots on the Ground) that there is an increase of predators and there are more sightings of dıga in the Wekweèti area/Contwoyto Lake area. And so we are seeing that there are more dıga than we usually see. And being that there aren't people being out on the land anymore hunting or trapping dıga, then I think it's safe to assume there are much more dıga out there on the landscape.

By implementing this program, we're also ensuring that we're building the relationship between people, dıga, ekwo, and the land. We have people out on the land and practicing our traditional culture and just building those relationships with each other. And we're doing what we can to ensure that there is ekwo for future generations.

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The Tłı̨ch̨ Government has implemented and developed many programs in the [audio feed lost] that we will see ekwo recover which is our overarching goal. Ekwo is the basis of Tłı̨ch̨ culture, and if we don't have it around anymore, then how are we going to practice our culture? It's our everyday way of life, and we have to ensure that there is more for our future generations so that they can practice our culture.

So the objective of the dı̨ga harvest program is to harvest dı̨ga in the ways that follow Tłı̨ch̨ culture and protocols. Ensuring safety is the highest priority. We're training Tłı̨ch̨ harvesters to trap, snare, and hunt dı̨ga using the most effective, legal, and respectful ways. Being humane is our highest priority because by being humane, we're being respectful to the animal, and the Tłı̨ch̨ people have always held dı̨ga at the highest regard, and we have a very strong cultural connection to them and a spiritual connection to them and so we're ensuring that we're being as respectful to them as possible. And by doing this, we're facilitating on-the-land knowledge transfer and provide Tłı̨ch̨ with opportunities to harvest dı̨ga and support the recovery of ekwo populations.

So I'll just kind of give a summary for each year that we've run the program.

2019 - 2020 was our first season as the pilot year. And so we started off with a meeting with the Elders with a goal of collecting traditional knowledge from our Elders. And we also had experienced and knowledgeable hunters and trappers with us to share their experiences with hunting or trapping dı̨ga. We had people from all Tłı̨ch̨ communities attend this meeting, and everyone discussed their experiences with harvesting dı̨ga. And brainstormed in ways that we can develop this program and how it should be developed. And so this dı̨ga harvesting program was based on the

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knowledge of our Elders and our harvesters.

At this meeting, it was identified that we needed to train our Tłı̨ch̨o harvesters so that they're learning the best techniques and harvesting dı̨ga in and the most humane techniques. As mentioned before, Tłı̨ch̨o people hold dı̨ga as a very highly spiritual animal, and so there are certain Tłı̨ch̨o laws that we must follow when harvesting dı̨ga and -- and we ensure that these laws are followed. And I'm sure there are similar laws in the Sahtú that hold regard to that.

So when we're running our camps, we don't have any women at our camps. They're totally run by men. The blood of the dı̨ga, like Joseph mentioned, we have to be mindful of that. And so we ensure that none of the dı̨ga that's harvested is being transferred through the communities. It goes from our camp straight to Yellowknife. So there's a lot of these instances that we have to follow so that we're being respectful toward dı̨ga and to our people and our culture.

DEBORAH SIMMONS: Stephanie, just so you're aware, you've reached about the half hour mark, which was the amount of time we agreed to. So maybe if you could just touch on the highlights of the rest of your presentation. I don't want you to completely ditch it but just I'm aware that you've got a lot to go. Thanks.

STEPHANIE BEHRENS: So we offered training, like I mentioned. The first year, we had a trapper from Alberta come in, give us his expertise. But we also had people like Cowboy Joe. I know some people know him. He was quite experienced in harvesting dı̨ga. In the first year we harvested three. Prior to setting up camp, ENR usually goes out and does a recon survey for us to identify if that area is sufficient for our camp and if there's any sign of dı̨ga.

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Similar for 2020, we had a meeting with our Elders to discuss concerns from our previous year and recommendations on how to run our program for the following year. We provided training, a recon survey by ENR. We harvested 32 in 2021. It was a very successful year.

Our location has been mainly around the Wekweèti area as that area is quite frequented by barren-ground caribou. They're constantly around that area, and our target is dîga that follow ekwo.

We had five crews in 2021, more successful in the first part of this season compared to later in the season. And then for our 2022 season, we again had a meeting with the Elders. And then we set up camp later this year mainly because of Covid.

So in the previous years, we set up camp in January. We were unable to do that this year because of Covid restrictions. And we were actually going to cancel the program, but we had weekly meetings with Elders to discuss the possibility of running the program and if we should run the program. And it was all in agreement by Elders that it would be okay to run the program later in the season. Like there's still sign of dîga within that area, and so we thought that it would be still -- we would still have a successful season. But this year, we harvested three. So two in our first crew and one in the second crew.

But we also provided incentives for people who wanted to go out on their own. So we provided \$500 for each wolf that was harvested for people who went on their own. So that ran from January until our camp started in end of February. So in total, through the dîga harvest program, we got nine wolves this year.

DEBORAH SIMMONS: Is it possible for you to move to -- oh, good. Okay.

STEPHANIE BEHRENS: Yeah, so lessons learned.

10:20:53 When running these programs, we identify that we really need to
10:20:57 have clear roles for the people that are -- at our camp, proper team
10:21:04 mechanics, start earlier, and have a scout from Wekweètì area. We didn't
10:21:12 really have one in our last crew this year, and so they weren't really
10:21:20 expanding to other areas. Their traveling zone was quite limited, and so we
10:21:31 found that it was really important that we need that local knowledge and we
10:21:36 need to incorporate that into our program. And we also need to be more
10:21:41 adaptable. Once harvesting becomes low, then we need to move camp to
10:21:47 find -- to get in to other areas.

10:21:52 That's my presentation. Máhsi cho.

10:21:57 DEBORAH SIMMONS: Máhsi, Tłįchǫ Government, and Stephanie and
10:22:03 Joseph. Appreciate the presentation.

10:22:05 And now we're going to move to presentations by Lucy Jackson
10:22:11 and Anne Marie Jackson, followed by questions and comments for the three
10:22:18 presenters. Four, if you count two presenters from Tłįchǫ Government.

10:22:27 So Lucy, are you ready to present? You have 15 minutes to
10:22:38 present, thanks.

10:23:09 **Presentation by Lucy Jackson**

10:23:09 LUCY JACKSON, via Interpreter: Stories, many stories you that you're
10:23:14 talking about harvesting wolf. You've made statements about it. And so
10:23:23 maybe later I'll say something but for now, this woman that works for you, that
10:23:33 biology, Stephanie, her work -- must be her work that you have. And also
10:23:42 how you manage caribou, that seems to be -- you're making statements about
10:23:51 wolf it seems. You've made statement. It seems how you harvest wolf, the
10:24:01 work that you have planned with it, along with it, and so here quickly we've
10:24:14 looked at the paper. We're not really sure what it means. We know, but we
10:24:25 kinda of two minds about it.

10:24:26 In the Sahtú, you said you worked together with us in the Sahtú but
10:24:30 how did you work together, I wonder? It seems like you worked along with it
10:24:37 rather quickly and so what were the guidelines, and we want to know the
10:24:43 information behind it, that we want to see and with caribou, it seems -- with
10:24:48 caribou, it seems like it's been hard for you with caribou.

10:24:52 And so I'm just hearing about it. The first the Elders are hearing
10:25:00 about it for first -- first time. And it's the hunters that are harvesting and so
10:25:09 whenever there's time allowed and should be meet together and -- and then
10:25:18 we are having a hard time to -- it seems like the caribou is depleting and
10:25:27 you're attaching wolf to it. And so it's good to talk about it later on, and that's
10:25:33 what I wanted -- that's what I wrote down. And that's the questions I'm going
10:25:38 to have. And so I made note of it.

10:25:41 Thank you for sharing your story with us, with the ENR, how you
10:25:46 work together. It seems like you know what you're talking about together.
10:25:53 Money is attached to it. That's what you say. Our communities, your
10:26:01 communities, people start working together well. And money is attached to it.
10:26:06 You called incentive. That too we want to know. We get more information.
10:26:15 It's the hunters that go out in the bush as long as the Elders -- the hunters
10:26:23 hunt caribous. The hunters hunt -- get wolf, hunt wolf. And so if you talk
10:26:30 about it in the future, we can help and support each other. And that's what I
10:26:36 want to say for now. Thank you.

10:26:44 DEBORAH SIMMONS: Máhsi, Lucy. Any final -- any presentation? This
10:26:51 is your time, Anne Marie Jackson as well, to present.

10:27:10 LUCY JACKSON, via Interpreter: An Elder is speaking when caribou is
10:27:16 traveling there's many caribou that travels on the lake, lots of it. But the wolf,
10:27:19 it seems like they're threatening the caribou. They've made us -- they said
10:27:36 the caribou, they're blaming the wolf, and they want to make a program to get

10:27:44 rid of the wolf. No, you can't get rid of the wolf. Dìga is strong. Wolf is --
10:27:55 yeah.

10:27:59 **Presentation by Anne Marie Jackson**

10:27:59 DEBORAH SIMMONS: We're going to move to Anne Marie Jackson for
10:28:06 presentation. Anne Marie, you have 15 minutes to present. Thank you.

10:28:09 ANNE MARIE JACKSON: I'm just going to turn off the TV. Sorry, just hang
10:28:16 on. Can you hear me? Testing.

10:28:37 DEBORAH SIMMONS: Yes, in Yellowknife, we hear you loud and clear.
10:28:42 Catarina?

10:28:43 CATARINA OWEN: Yes, we hear her.

10:28:48 ANNE MARIE JACKSON: Before I start, I don't have a presentation yet. This
10:28:52 is my first Public Listening Hearing and first time registering in one so I'm
10:29:00 learning as I go.

10:29:03 I do have a written documentation to some key points that will be
10:29:09 part of my future presentation, if that is allowed. And before I start, if this
10:29:19 public licensing is like a hearing, where is the minister or MLAs, the
10:29:27 government officials who should really be here, the decision makers? Why
10:29:33 aren't they here in this very important listening hearing-like process? You
10:29:40 don't have answer it now; I just wanted to ask that question.

10:29:45 Again, my name is Anne Marie Jackson. I am from the community
10:29:56 of Fort Good Hope. I am K'áhsho Got'ìñę. Again, I am registered as an
10:30:05 individual in this Public Listening Session. So, I'll just get started on my
10:30:13 introduction on Dene-led conservation.

10:30:30 Our inherent rights are not just human rights as legally interpreted
10:30:38 under Canada's law. Our inherent rights as Indigenous people doesn't stop at
10:30:48 human rights. It includes wildlife, plants, water - our entire environment,
10:30:59 ecosystem. They cannot be separated just as language, culture, land cannot

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be separated. When the land speaks to me, it speaks to me in the language. I quote here one of our Elders, Richard Kochon, who stated this in a language revitalization workshop.

Again, they cannot be separated. People, wildlife, plants, water, nor language, our language, culture, and land. It is all combined, connected through our Indigenous system of people of the land. These are our Dene laws. These are our unique Indigenous interconnected systems that have been gracefully shared throughout this entire hearing listening process and in our every own day lives by our very own people through our oral history and oral teachings.

How we interact with herds is how we live with the herds, just as [indiscernible] forgive me if I'm pronouncing this wrong, which means we live with the fish; another term used from our once fish lake people.

I'm not going to tell you what is the most effective way to conserve caribou or what should people's roles be in maintaining caribou -- healthy caribou herds or sharing a Plan for the Future. That's a collective approach done by the First Nation people themselves. I will say, though, that it will work. Indigenous conservation predates any current conservation measures, plans, or methods that have or are currently being worked on. Hence, your current conservation methods of total allowable harvest or the culling or killing of predators such as wolves, which are short term approaches to caribou recovery, and the narrow application to the issue of caribou conservation create imbalance in the natural systems.

When you remove top level apex predators like wolves, you see a collapse of ecosystems from insects to riparian areas to the predator/prey relationship to the forest cover itself. Wolves, in every meaning of the word, are being used as a scapegoat for government negligence. I quote here lan

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McAllister of Pacific Wild, a conservation organization.

"If you want to meet conservation goals or design conservation plans, especially long term solutions, they should not be designed without Indigenous input or inclusion."

So far, your input and inclusion of Dene people is through your institutions doing studies on us of our Indigenous systems and mechanisms, pouring millions of dollars into universities to come fly into our northern communities to study, research us, and our ways and our land, government staff included, doing all the work, having all the fund and resources to do so. When are you going to meet those of us who actually live in a relationship to the land and natural world?

Some of these studies, research, your studies, your research, are acknowledging that Indigenous peoples have understanding and knowledge to contribute to the conservation efforts. But apparently, there's still more convincing to be done, more endless studies, more research with us and on our lands. Why is there still more convincing to be done? Is it because our science is not like your science? Even if it's not, can we find a middle ground?

Reconcile this: Why can't Dene people on the ground have input and inclusion, including compiling our own research, our own studies, and evidence? Let us harness the reins as you have and continue to do so, with the same amount of funds, resources to build, to grow that capacity to study and research in areas to which -- what brings us here today: Dene-led conservation instead of taking recommendations back.

Our long standing relationship to the caribou herds should provide guidance to conservation methods, solutions, and should be reflective of that, especially when red flags have been called upon by government themselves

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for the caribou herds. Many forms of wildlife are at risk through many obvious and probable causes. Indigenous people are the least cause of risk to the caribou herds, but again we are the ones to be managed. Who or what are the biggest threats to the life of the herds? And how are they impacting or threatening the herds? How are others bound by evidence and studies of species at risk being held accountable?

Frankly speaking, I'm not interested in hearing any more of environment or wildlife assessments, impact assessments, or analysis, because it's not doing good at reversing climate change. Nor does the instability of our environment stop your resource production. Instead, they find another way and not always the best way.

We, as Dene people, can put in our fair share of conservation in, but are we really hitting the target, the mark with that, being that we Indigenous people are the least cause to everything that is happening on our lands, to our wildlife, to our waters. How can you assure us that we won't be hurt by your policies, your laws, your legislation, and acts that are in place?

The Mi'kmaq harvest a moderate livelihood compared to the surrounding non-Indigenous businesses and corporations harvesting well overabundance, an issue that we all know about that was broadcast all over Canada. And we see what's happening to our Indigenous friends in the south and how they are being treated.

Indigenous people have been so blindly overlooked, not properly consulted or sought out. Instead, certain ideas or more favoured initiative have been put ahead and forth before any consideration or engagement from the First Peoples themselves, to which brings us to this point of time of species at risk.

Proper consultation doesn't mean stopping at the local head

10:42:34 organizations. Proper and well informed consultations means coming directly
10:42:41 to the people, the grassroots, the collective rights holders.

10:42:47 And final, my mother shared with me last year when we were
10:43:00 having a conversation about predators and preys. She say to me, and I
10:43:08 quote, "humans are the worst predators." She is right. Certainly of this age
10:43:18 and time, humans are the worst predators, especially those destructive
10:43:27 humans with no care to our wildlife, habitats, or their environment. Máhsi.
10:43:41 Thank you.

10:43:41 DEBORAH SIMMONS: Thank you very much, Anne Marie. And thanks to
10:43:49 all the parties that have been holding on comments and questions. We are
10:43:55 combining the comments and questions for the three presenters this morning
10:44:00 just for -- just to -- for the sake of time. And hopefully you've noted down any
10:44:08 questions you had for Tłıchq̓ Government, Lucy Jackson, and Anne Marie
10:44:15 Jackson for the next session.

10:44:18 So with that, I think we need a break. And the Chair agrees. And
10:44:31 I'm sure the interpreters agree. So we'll take a ten-minute break. Catarina
10:44:36 will put the timer on, Chris will put the music on maybe, if we're lucky. And
10:44:43 we'll return in ten minutes. Thank you, everyone. And Dèl̓n̓ę's first up after
10:44:51 the break.

10:54:46 **[Adjournment]**

10:54:46 DEBORAH SIMMONS: Okay, everyone, we're just getting settled in now in
10:54:55 Yellowknife. So just hold for a minute or two. Thanks. Okay, we have
10:57:32 Dèl̓n̓ę, are you ready for comments and questions for Tłıchq̓ Government,
10:57:39 Lucy Jackson, or Anne Marie Jackson?

10:57:54 RHEA MACDONALD: Can't hear you.

10:57:57 DEBORAH SIMMONS: Máhsi, Alfred.

10:57:57 **Dèl̓n̓ę Panel Questions and Comments**

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ALFRED TANETON, via Interpreter:

I want to say something just for --

this is five days now. And we listened to you, we heard your session, Fort Norman, Tulít'a, Good Hope, Dèlįnę too. We listened to you. Five days you work hard and what you said is very -- I want to thank you for what you're saying. As long as this land was on this land, it's -- everything on the land is for people to use. We're not supposed to prevent it or take it away from people. It's only for a while. What's on this earth, we have to be thankful and when you look, be thankful on the land and what's on it. And so my people, speaking your mind and your knowledge and so I want to thank you for that.

As Aboriginal people, as long as this land, we don't grow things. We survive on the -- from the land. All animals on this land is our food, our meat. It's really big, and so that's what we're talking about today. Caribou, moose, whatever animal, different animals, we -- it's our food, our substance, and the Atlantic too, water too, water too, all the animals is for everybody on this earth. And that's what you're talking about today.

I hear you. I listen to you. I'm thankful for you. It's not only me that's thankful. All the people, how we live off land, how we work on our land, it's all -- as long as land shall last that we're going to continue to do that. You can't shut us down, no. This land, people on this land is for people.

Caribou is big for people. We know how to handle the caribou. Long ago -- long ago, children lived caribou, you know the story, how we handle the caribou, we teach them. And we have to be careful how we take care of the caribou, they're thankful for us for handling them properly. That's what they told us. That's what the caribou said to us. Who killed the caribou? Her husband killed a caribou and brought it home to his wife. And he -- how he cut up the caribou and each spiritual and he said it's a -- and the caribou said he's seen how they took care of me and how the husband and wife work

11:02:00 on it. And they put them on the poles, and they -- the caribou meat is hanging
11:02:07 on the poles, and if -- the poles are supposed to be the best. Like, make sure
11:02:15 they shave all, everything on the poles so that it's smooth. And if it's not, not
11:02:24 a clean pole, then don't put me on there, he said.

11:02:29 So they -- people who live with animals, they want -- the people that
11:02:40 take care of our -- the people who take care of me. So [indiscernible] people,
11:02:48 and that's how -- so the children, the young person who live with the caribou
11:02:57 is both -- have the stories. And so these young man knows when the
11:03:05 caribou -- caribou knows -- he knows the caribou, and that's how he teach
11:03:12 what his children, that way.

11:03:17 We don't grow animals, but they know how the animals take care of
11:03:24 their young and keep them good, take care of them so that we use the animal
11:03:31 for food, and they're healthy and everything. And we don't want to -- caribou
11:03:39 to -- to go away, so we're all working hard to preserve the caribou. And I'm
11:03:47 thankful to hear a lot of that, and we're getting old here. That's it.

11:03:56 One day, we're going to go away, but the ones that, the young
11:04:04 people, the kids and the youth are important. They have -- they have to learn
11:04:10 to live on the land and so that they can take care of themselves, what we
11:04:16 teach them. They're gonna be thankful if we do all this for them, teach them
11:04:21 so they can survive on their own with their own families.

11:04:26 We all have parents. We all want our children to have a good life
11:04:33 and our grandchildren to have a good life. That's why we're make sure our
11:04:40 voice is heard that we speak about this issue loud and clear. And we --
11:04:48 caribou is our -- we live on caribou. As Elders here, we -- we grew up in the --
11:05:00 on the land. And we -- we use moss for diapers on the land, and we go
11:05:11 fishing with nets. We make nets. So thankful for everything that's on the
11:05:17 land. We respect the land and animals. We have to take care of it. We can't

11:05:22 be playing around with things on the land. That's -- that's what our Elders told
11:05:29 us in the past. They really -- they -- they spoke highly of everything that's on
11:05:39 the land, take care of it, and work and respect animals.

11:05:45 And today -- today I hear all this, and I'm really thankful. We all
11:05:55 have the same -- telling the same story, all of us. And we -- we need to -- we
11:06:05 know that caribou knows. Caribou, the wolves they agreement -- on
11:06:20 statement.

11:06:23 Wolves talk about -- and so he told the caribou that is something
11:06:45 that we're on -- the wolves told the caribou to go and caribou told the wolves
11:06:53 that, no, we're here for the people. We feed the people. So they had a
11:06:59 meeting and caribou said, we're not going away, we're here for the people.
11:07:05 So he gathered -- they gathered all the animals and they had the meeting.
11:07:13 And -- and caribou -- and the wolves said, you're not going to -- we're gonna
11:07:28 shut you down. Wolves told the caribou. So we'll talk about it.

11:07:34 So the wolf said what all that he wanted to say, and caribou said,
11:07:40 yes, you're right, maybe you're right. But animals on this land, on this earth,
11:07:52 we're here for the people. We feed the people. We're the meat for the
11:08:01 people. We're not going to ruin anything or do any damage on this earth. We
11:08:11 come back every year just for the people. You can't shut us down, the
11:08:17 caribou told the wolf. The people that eat the meat, they all -- as animals,
11:08:26 we're animals for the people so that they can eat, and they can live on us.
11:08:32 You're wolf but you need us too, he told them. As long as this land shall last,
11:08:40 we're going to be coming back here. You can't shut us down, the caribou told
11:08:47 the wolf. So that's how as Aboriginal people live on the land.

11:08:57 We take care of all our animals. We don't -- we don't waste. A lot
11:09:03 of people past were from the -- from the old -- from the people that came as
11:09:12 they were -- as two people from generations. It's right, young people are

11:09:20 gonna have a good life. As our way of life, we're not going to let it go we can't
11:09:27 leave it. And so today, government too, they listen. I hope they're listening to
11:09:33 us too. White people and us, we should support each other, work together so
11:09:39 that we can make a good life for our young people. We want everybody in the
11:09:46 world to have a good life. And so we don't want to think about the past. Let's
11:09:52 go forward and work together, stand together with white people and let's be
11:10:00 good, listen to each other, thankful each other, and happy for each other and
11:10:06 then I'll be thankful.

11:10:08 For now, thank you. I hear some good stories and what I heard so
11:10:13 I'm very thankful today. As Aboriginal people, our stories what we say, we
11:10:24 have to work on it. What's ours from this day on, we have to work on it so that
11:10:31 our children can have a good life. Telling each other, sharing our stories, be
11:10:40 thankful -- thank each other and care for each other. Then it's gonna be
11:10:45 thankful. And there's lots of wolves but we don't eat wolves. So we -- we
11:10:52 harvest for the fur or the skin, but to make money from, but it's not -- we don't
11:11:02 live -- we don't eat wolf, but they eat caribou. So if the caribou -- caribou told
11:11:11 the wolves that you can feed on us for as long as you live. So it's really hard
11:11:18 to talk about stopping them because that was the agreement, caribou, and
11:11:23 wolves made together. So we can't be interfering with them. So as long as
11:11:28 we live here and all the kids, I want to thank all my people here. And thank
11:11:34 you, my people.

11:11:45 CHAIR CAMILLA TUTCHO, via Interpreter: And thank you, my people, for this
11:11:50 kind of message and stories that you told us. Thank you. And if anybody else
11:11:57 want to speak, go ahead.

11:12:02 **Colville Lake Panel Questions and Comments**

11:12:02 DEBORAH SIMMONS: Dèlįnę contribution, thank you so much. So now
11:12:11 it's Colville Lake we turn to for comments and questions about the Tłįchų

11:12:18 Government, Lucy Jackson and Anne Marie Jackson presentations this
11:12:24 morning.

11:12:34 DAVID CODZI: I have, like, questions, but I want to -- I'll give a
11:12:39 statement, and then in that it'll have some questions maybe for the Tłı̨ch̓.

11:12:48 Colville Lake, because of the distances involved, there's not much
11:12:54 people coming around here to hunt. Basically people that come here to hunt,
11:12:59 hunt with people that are living here. So thus we have monitoring systems set
11:13:06 in place. People will not come here and go with our own people out there to
11:13:13 go hunting and not be respectful, because there's people with them.

11:13:20 Having said that, you know, I'm always seeing pictures and
11:13:30 Facebook things about what is happening around in the south, like the -- with
11:13:37 the big slaughters that are happening off the side of the road. You know, we
11:13:44 see that. We see pictures. People send, people talk about shooting 30,
11:13:50 those sort of things. But we never hear them. We never hear them in
11:13:55 sessions like this. You know, we can't just keep on blaming a wolf. But then
11:14:03 how are people going by truck, with a snowmobile on the back of their truck,
11:14:08 and then shooting a whole bunch, filling up their truck and going back? Are
11:14:14 they selling them? How much people are doing that?

11:14:22 I see all the resources that are going into this caribou thing -- or this
11:14:32 wolf culling or whatever you call it. And then I see yourselves struggling with
11:14:38 resources to manage our own areas. I really can't see the difference. I think
11:14:46 us, we're doing a very good thing. We're doing the right thing and managing
11:14:51 our areas as best we can.

11:15:04 So we're against the tags because it makes people feel like they
11:15:09 have to shoot that number. And what we're doing is right. We're following
11:15:14 our own ways, and we're -- they have meeting just as they did then, and they
11:15:22 have meeting now.

11:15:25 I wanted to ask the GNWT yesterday about the 65 percent range
11:15:32 plans, how are those reflected in the prospecting and development permits,
11:15:38 how are they going through that, and, you know, I never got a chance to ask
11:15:44 yesterday. But it would be good to see the communities up here get the same
11:15:57 resources to manage their own areas. Because as Dene, we have protocols
11:16:06 in place. We don't just go to one another's area just because we signed a
11:16:13 piece of paper saying it's our right. Sure we can go somewhere and do that,
11:16:16 but we have to ask permission. So I just wanted to say that.

11:16:21 And if you could probably respond, how are those areas being
11:16:27 monitored? How are people allowed to go on those roads and hunt and kill
11:16:34 all that? Who's monitoring that?

11:16:39 I heard the Tłı̄ch̄ talk for a little bit, but there's nobody saying about
11:16:46 those areas on the road system that goes up to the mine. Who's monitoring
11:16:52 that? I hear people saying that there's wildlife officers there, but they're not
11:16:56 doing nothing. And you know, when we wanted to do our own things, we've
11:17:05 been jumped all over, but we're not doing a wrong thing. The only thing
11:17:11 wrong thing for them is that we're doing it ourselves. So that's -- that's what I
11:17:20 have to say. I'm going to give it over to Richard. Richard has some things to
11:17:27 say.

11:17:28 RICHARD KOCHON, via Interpreter: I'm thankful, all of you, that we hear
11:17:39 you all, all of you. And I saw Dèl̄n̄, south of -- south of Tulít'a, we're all the
11:17:53 same in those areas, we all do the same way of hunting for ourselves. We do
11:18:04 things. We hold -- we still hold on to our ways. That's what we are happy
11:18:13 with us. That's in the zone for us. That's good for us. In the past since when
11:18:18 we were kids, we never had game wardens among us and so all of us on our
11:18:28 own, we took care of things for ourselves. And so in nature -- nature take
11:18:39 care of itself, [indiscernible] caribou, the Creator takes care of it for us. And

11:18:46 the birds, the waterfowl, when caribou travels, when it travel to the
11:18:53 barrenland, after that, then the waterfowl, ducks come in, and then it's fresh
11:19:01 meat for us. It's nature's way. Government does not -- government does
11:19:15 not -- it doesn't -- it doesn't obey government laws. The government has to
11:19:21 work with us, good to us. It seems like they work above us, over us. They
11:19:31 look at us like we know nothing. And that's how they treat us.

11:19:40 In the past, 1969, around there, 1970, at that time, long time ago,
11:19:50 around here, there were many, there was lots, huge group of caribou in our
11:19:56 area, and on this lake in 20 -- it's 20 miles. It's -- there was many caribou
11:20:04 around it. And sometimes that happens. That time, there was lots of snow at
11:20:13 that time, and this caribou, it likes being around humans. And when you're
11:20:23 travelling in the land with it, and -- the caribou likes that. The grannies long
11:20:34 ago, when they tell stories, they say not every summer on the barrenland
11:20:43 when they go to the barrenlands, when they go to the -- it's good to go to the
11:20:50 barrenland every year, and the barrenlands of over there, you see the caribou
11:20:57 have their calves. So when they go there, they get one -- when you go to --
11:21:06 it's important to go to barrenlands, they said. And in areas there are lots of
11:21:16 wolf. And so they keep prevented from killing too many of the caribou. And
11:21:25 so when you go out on the land, it's sometimes you have to observe and
11:21:38 make sure that it doesn't totally disappear. And so up there, something
11:21:48 happened. And so all the time on the barrenlands, you have to travel to all
11:21:55 the time in -- and it's important to practice your traditional ways, our customs.
11:22:05 That's how we work as Indigenous, and that's how we carry on our stories
11:22:11 very good. And our Elders say the same thing, my dad, my grandfathers, it's
11:22:17 good to go on the land.

11:22:18 When you go on the land, you keep the land alive. It's true, true
11:22:24 words. And that's why it's good to hold on to. And so the caribou, water

11:22:32 fous, fur-bearing animals, the Creator takes care of it for us. And
11:22:43 government can't take care of it for us. They have to work with us. They
11:22:50 have -- they've taken our money. They have -- and so they just play with it the
11:22:57 way they want. And so they should be helping us with it, us Indigenous
11:23:03 people. They should be giving it to us.

11:23:07 So here this meeting, like this is a very important vital for us. For
11:23:14 the past three days in the morning, I went to sleep really hard, deep. I saw a
11:23:22 whiskey jack. I dreamt of it. So I saw it and it tells me that this meeting is
11:23:32 very important. And you have to talk like this and talk about all our ways. It's
11:23:40 important. It's good to hear all these peoples talk. They're telling the truth,
11:23:46 they're speaking the truth. For money -- we're not talking about money.
11:23:51 We're not asking -- we're not -- we're saying -- it's not money that keeps our
11:23:58 tradition going. Our way of life is keeping us going. So when you are growing
11:24:06 stuff on the land, it depletes. But the land, what's on the land, the Creator has
11:24:13 made for us. And so -- and that's our way of life. And so we have to keep for
11:24:24 ourselves and for the future of our youth. And that's how only these biologies,
11:24:33 they better listen to us. It's important.

11:24:35 If they want to travel, fly around on our land observing, we're -- in
11:24:44 each community they're at, they better ask these peoples of the communities
11:24:49 in the areas they're going to be -- they better tell them, inform them, and
11:24:57 together. And peoples that are saying that in Good Hope what they're saying
11:25:02 is true. It's been that way in the past. One person looks ahead and advises
11:25:15 on that. It's very important. In the past, that's how it was. Many -- there were
11:25:22 hunters, only few hunters. There were certain peoples that were hunting.
11:25:28 Today it seems like everybody's hunting, even the ones that are not supposed
11:25:34 to be hunting are hunting. And so those are the things our Elders have talked
11:25:40 about.

11:25:40 And when our Elders talk, it's important for them to be included.
11:25:46 And so the schools, there are -- the schools will -- the schools have taught
11:25:54 strongly, and soon we have to teach those school children our way again and
11:26:03 that's the only way it can straighten out again if there are stores around.
11:26:08 Not too long ago, many years ago, in the past, there were no store,
11:26:14 but we had plenty of food. And so that's why we have to care for our land for
11:26:21 its food and what it gives us. And those game warden and government,
11:26:30 they -- they should together, work together with us. Should together with us.
11:26:38 Live with us, live with us out there with our own skidoo, with their own
11:26:49 camping gears, they should learn to harvest and live off the land. Maybe then
11:26:55 things will work out good. Some of us think that way. And these game
11:27:04 wardens, they don't come among us. Ministers too, they don't -- they don't --
11:27:11 they should be with us. They should be.
11:27:18 [indiscernible] was an ENR. He used to talk. Since he lost in the
11:27:26 election, we never see him again. He disappeared. He never -- he never
11:27:32 talks about caribou again. And so today he's not the boss anymore, but he
11:27:38 should still come and talk to us once in a while. When they're on these
11:27:45 organizations, they -- you never see them. They should be among us, sitting
11:27:51 among us, and then we can work and develop something good. That's what
11:27:56 I'm thankful, the good stories I'm hearing. Everybody in this way, that's the
11:28:03 way things work well.
11:28:07 So thank you to all of you that work on this and we're just thankful
11:28:15 to all of you for the good wellness of our way. So we should gather to see it --
11:28:26 don't think I'm mad at you when I'm saying this. I'm thankful. Máhsi.
11:28:39 DEBORAH SIMMONS: Máhsi, Colville. I appreciate the comments. And
11:28:42 now we'll move to comments by Norman Wells, or questions.

11:28:59 **Norman Wells Panel Questions and Comments**

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LISA McDONALD: Hi, Deb, can you hear me?

DEBORAH SIMMONS: In Yellowknife, we hear you real good.

LISA McDONALD: Okay. I would just like to say thank you I guess to the participants. Stephanie, and Anne and Lucy for this morning. And I totally agree with Colville in regards to the work that we've done and the work that we're going to be -- or that we have to do.

I'd just like to say thank you to all the participants, the Sahtú Renewable Resource Board, to the government department, and.

CATARINA OWEN (SRRB): -committee members and especially to my team; thank you for working hard. But I really believe that, you know, what Anne was speaking to, she's powerful when she talks and I'm very proud that we have a younger generation joining in.

We did a video out at Drum Lake when we first did our guardian training, and we had asked today if everyone's in agreement if we could play the short version because there's not very many young people on the panel. But if you guys would allow us to do that, I would be so appreciative. It's just the different views that these young people have, and I think it's important.

And I do believe that if we put our minds together and, you know, we work side by side, not only the Sahtú people, but work with government and all the other departments, that we could create something that will be amazing and be in the lead for the future for other Aboriginal or Indigenous people right across Canada, North America, because our stories seem to be all the same.

I wish everyone all the best, and I'm so proud of -- that my Renewable Resource Council has allowed me to take the lead in this work. I'm very passionate about it. And I'd just like to say thank you for your time and all your hard work, and we'll talk soon. Máhsi.

Fort Good Hope Panel Questions and Comments

11:31:30

DEBORAH SIMMONS: Máhsi, Lisa. And Fort Good Hope, comments or questions for five to ten minutes.

11:31:36

11:32:41

MARY PIERROT: Good morning.

11:32:42

DEBORAH SIMMONS: Hi, Fort Good Hope. Comments?

11:32:51

MARY PIERROT: My name is Mary Pierrot. I made a statement

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about -- about my great-grandfather. When I said -- when I said that no visitor

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and no white man is allowed to go on the land, I did not mean as an

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individual. When I said a visitor, I meant biologists, lawyers, scientists, are

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forever doing studies on the land without us knowing that they're there. We

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need to be a part with the scientists, the biologists, and the lawyers; we need

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to work together. Because we're working for a common goal for the whole of

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Canada.

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The Fire Management Act, there was changes made to the Fire

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Management Act right across Canada and that's why the government is

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letting the fires go. Back in the '80s and '90s, they had a program called

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Smokey the Bear. If we could work together and save the Northwest

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Territories, even the Sahtú land, we should bring that program back, just for

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us, so we could protect the glacier and the whole climate. When the land

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burns like that, you're burning off oxygen from the trees that we breathe in the

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air. When that's gone, what is going to happen to humans? We're going to

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have no air to breathe. There's baby birds being burned. There's insects.

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This is all been tied together. It's all tied together. So if the insects are gone,

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the bigger animal -- something's going to happen. Either they're gonna get

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sick or -- the bumble bees are there, the bugs are there to suck out the bad

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blood. They all have a job to do. They all have a home. So let's work

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together government peoples, and let's do it for the right way for the whole of

11:35:05 Canada, the whole of the NWT and make our Elders happy and proud of us
11:35:10 to participate and learn from the Elders, the leaders from before us, the young
11:35:17 peoples today that are worried about the future.

11:35:20 If we could somehow negotiate, negotiate the Smokey the Bear,
11:35:31 that would be really good. That's what I would like to see for the Sahtú.

11:35:33 I apologize if I used very harsh word, racial words like "white man"
11:35:40 and stuff. I apologize for that. I just wanted to -- I wanted to get my point
11:35:45 across, and that's why I had to do it the way I did it. So I apologize for that.

11:35:53 I know that the air is being damaged by trees being -- and the
11:35:58 ground burning, and that's a threat to the whole environmental ecosystem.
11:36:07 So somehow if we could change that and start -- I don't -- I don't agree with
11:36:15 some biologists telling us that burning the land is going to rejuvenate it. Like,
11:36:23 he's right, like in a way, but it shouldn't be so many biologists from down
11:36:31 south -- I don't know what he is but he convinced everybody that that's the
11:36:36 way we should go and then the government pulled the Fire Management Act
11:36:40 from the NWT. And that's why they let the fires burn from 15 miles radius
11:36:46 outside of Fort Good Hope.

11:36:48 If we could work together and renegotiate this, I would really -- I
11:36:54 would really like to see that happen for the future to save -- not to interfere
11:37:00 with the land. And we should have -- it's almost like we have to babysit our
11:37:09 own land because biologists and people are leaving barrels on the lake
11:37:14 without not cleaning it up. We should have monitors down the river from Fort
11:37:25 Good Hope in between Fish Lake and have a camp there where the boys are
11:37:27 hired to monitor, to see who's going on the land and what's being left there,
11:37:32 and to clean it up.

11:37:35 That's all I have to say. I'd like to thank the Sahtú Renewable
11:37:39 Resources for listening to me. And again I apologize if you felt like I was

11:37:44 attacking you individually. Really, it was just for -- to make our presentation
11:37:50 towards the federal government and the Sahtú peoples. Thank you.

11:37:59 DEBORAH SIMMONS: Máhsi, Mary. Anybody else from Fort Good
11:38:01 Hope?

11:38:08 GEORGE BARNABY: George Barnaby here. So what everybody's
11:38:11 saying is true. Our people, we're always on our land. This is our land no
11:38:22 matter what anybody says. People come to do some work and then they
11:38:34 leave and us, we're still here. But other people are deciding what they think is
11:38:50 right. I hear them mentioning 60 percent of something. The land I think. And
11:39:01 there's -- there's certain amounts of caribou being harvested. All kind of
11:39:19 decisions by somebody else, not us. So people are not here to destroy
11:39:35 everything. We like to keep the land good and the animals, people have strict
11:39:45 law lot about suffering animals or wasting. So we have to make decisions for
11:40:00 ourselves or else we have to be part of it.

11:40:05 The government and other people have good ideas, then we'll use
11:40:13 that. But we can't let somebody else from the outside making decisions for
11:40:31 us, planning what they want to do, and makings decisions like that. So we
11:40:43 are living here. So we should -- they should check with the people here. All
11:40:50 the other. We always like to listen to everybody. So -- so any plans for our
11:41:05 land and animals, then they should go through the people, make sure it's
11:41:12 okay with everybody. People know all about the land. They've been on all
11:41:20 the land. They know the animals. So whatever is a good idea, then that's the
11:41:28 way -- they go that way. So that's what I wanted to add on.

11:41:41 **Tulít'a Panel Questions and Comments**

11:41:41 DEBORAH SIMMONS: Máhsi. With that, we'll move to comments or
11:41:49 questions from Tulít'a.

11:41:52 There are a couple of questions that were written from the Tulít'a

11:42:00 Panel. One is I think for the Tłıchq̓ Government Panel. Is anyone considering
11:42:14 neutering male wolves. They heard it was -- the person who's asking the
11:42:19 question heard it was successful in the Yukon. And also Jonathan Yakeleya
11:42:29 asked a question: When harvesting for wolves, have you seen any increasing
11:42:38 numbers of other wildlife?

11:42:40 So maybe Tłıchq̓ Government could respond to those questions.
11:43:01 Maybe I will just repeat the first question so we can do one at a time. Is
11:43:02 anyone considering neutering male wolves? The person asking from Tulit'a
11:43:08 heard it was successful, from the Yukon.

11:43:25 STEPHANIE BEHRENS: We're just coming up with a response.

11:43:39 DEBORAH SIMMONS: Okay, we'll hold for a sec for Tłıchq̓ to prepare.

11:44:37 STEPHANIE BEHRENS: Sorry about that. We're just having a difficult time
11:44:40 understanding the whole neutering question. But I think an overall response
11:44:46 in respect to neutering of wolves would mean that, for us at least, because we
11:44:54 would have to be chasing them and then netting them and then -- what's the
11:45:04 word? Not euthanizing. What's the word? Like, putting them down so that
11:45:12 this procedure can be done would be more disrespectful towards the animal
11:45:18 than actually harvesting them in the ways that we're doing so. So it hasn't
11:45:25 really been thought of on our part.

11:45:30 And when harvesting wolves, we haven't noticed any increase of
11:45:38 other wildlife. We're strictly harvesting wolves in the winter. So we're not
11:45:50 releasing really seen too much. But through our ʔekwó Nàxoèdhee K'è
11:45:56 program, the boss on the ground, located at Contwoyto Lake, we are seeing
11:46:02 an increase of other predators such as grizzly bears and eagles. I hope that
11:46:11 answers your questions.

11:46:14 DEBORAH SIMMONS: Yeah, I think you were answering both of the
11:46:17 questions at once. When harvesting for wolves, have you seen any

11:46:21 increasing numbers of other wildlife. So are you good with that, Jonathan? If
11:46:36 that's okay, then we'll move to any other comments or questions from Tulít'a.

11:46:51 GORDON YAKELEYA, via Interpreter: Okay, máhsi. Thank you, my
11:46:58 people. And thank you, Jonathan, for asking a question. And all the people,
11:47:05 communities, you talking on behalf of your communities, and you want to say
11:47:10 you have your children, grandchildren have good life, so you're working on all
11:47:17 this. And then if what our Elders in the past have said, we're following that.
11:47:22 And we're talking about caribou but I don't want to say too much. And the
11:47:27 Elders used to talk about caribou. They said all the animals, if they -- they
11:47:39 know, like when we harvest a moose, they know. We don't talk about what --
11:47:45 animals lots. Maybe we talk about caribou or the other animals live on
11:47:54 caribou.

11:47:55 So I want to say thank you. You want our children to have a good
11:48:01 life and a future. That's why you're talking about this. I want to say thank you
11:48:07 to our Elders. And I want to thank you. You have a good story. It's important
11:48:18 that you share your stories. That's how we -- we still -- we have a good, good
11:48:28 life. I want to thank Alfred for his stories, an Elder. It's very important you
11:48:37 share this story. And so when we share stories like this, we follow our
11:48:42 traditional laws and I want to say that it's getting harder now.

11:48:48 Not too long ago when the people came to Yellowknife for hand
11:48:58 games, when they come back it's warmed up and melting. There's the mud
11:49:03 and everything. The early breakup, early spring. And this time of the year,
11:49:11 we go out on the land and make dry fish, dry -- and know it's changing. We're
11:49:20 not sure what is happening to the animals but we know when we live -- like,
11:49:27 this time of the year, we're just happy. We wake up to birds singing, and it's
11:49:32 so beautiful. It's just quiet. And here it's warming up.

11:49:40 It's -- our grandfather, I listen to his stories from long ago. We

11:49:48 heard him say from -- grandfathers used to talk about this land and how fast it
11:50:00 changes. Last year -- last summer one Elder, I'm not going to talk about my
11:50:12 grandfather talked about the stranger that came on the land. And it's what the
11:50:19 Elders are saying it's happening. Coming true. When we talk about animals
11:50:28 when the -- if they -- the disease hits the animals, we're going to have a hard
11:50:36 time. It's going to be very difficult. So we're going to starve because we live
11:50:42 on the animals.

11:50:44 As a child, when we're in Willow Lake, my Elder, my Auntie Rosa,
11:50:56 let's pray, she said. Let's pray. That's how they prayed together. It's very
11:51:04 important to pray. They have lot of good stories that -- so that we know. They
11:51:15 want us to have a good life for telling stories.

11:51:18 1986, when I was in charge, I didn't know. I thank people for -- and
11:51:37 an Elder who had told me stories, it's good to see each other and tell stories
11:51:45 and then to remember. Don't work alone, work with people when you're
11:51:55 Chief. When they want something, you help them and help each other. A lot
11:52:04 of Elders had said that if you help people, it's not gonna change. If you -- you
11:52:17 help each other, you're going to have a good life in the future, he said, and it's
11:52:22 true. And us here, we help each other and in this region, we help each other,
11:52:30 we don't -- we can't see the future what's gonna happen but if we pass on our
11:52:37 knowledge to our children, then we'll have a good life. So maybe they're --
11:52:44 they're up to no good, but we still love them and they might realize that gonna
11:52:52 think that they love me, my parents loved me. They're gonna think, they're
11:52:57 gonna change their way, what they're doing.

11:52:59 And now we have this Covid, and it's -- there's a lot of -- and there's
11:53:10 a -- we have an Elder who is sick. They might take him out. So I hope he'll
11:53:17 be okay. We want to be -- if he's okay, then we'll be thankful.

11:53:24 So thank you, my people. And we're going to meet again and then

11:53:32 keep praying and work together and set good planning, and then we'll be
11:53:41 thankful so that it's for our people and our youth, children. So whoever wants
11:53:49 to say something, go ahead.

11:53:52 **NWT Environment and Natural Resources Panel Questions and Comments**

11:53:52 DEBORAH SIMMONS: Máhsi, Tulít'a. And I'm just checking. We're close
11:54:01 to lunch hour. But ENR, do you have any questions or comments for the
11:54:06 parties that presented this morning - Tłı̄chq̄ Government, Lucy Jackson, and
11:54:16 Anne Marie Jackson?

11:54:48 UNIDENTIFIED SPEAKER: [no English translation]

11:54:48 LUCY JACKSON: [audio feed lost] speaking English and Indigenous
11:55:03 versus colonialism system. That's where we are right now.

11:55:11 DEBORAH SIMMONS: Thank you, Lucy. And we're just moving to
11:55:14 questions by ENR or comments for Lucy -- or Tłı̄chq̄ Government, Lucy or
11:55:26 Anne Marie. And then just so you're aware, Lucy, you will have a chance for
11:55:31 closing comments just to reflect on anything you've heard from the different
11:55:37 parties. So thanks. Go ahead, ENR.

11:55:48 HEATHER SAYINE-CRAWFORD: Thank you, Deb. Thank you to Joseph and
11:55:52 Stephanie and the Tłı̄chq̄ Government for the presentations this morning.
11:55:56 Thank you to Lucy and Anne Marie for sharing. ENR does not have any
11:56:01 questions.

11:56:11 DEBORAH SIMMONS: Okay, thank you. We do have one more set of
11:56:16 questions, and I think maybe -- I bet you everybody could use some lunch
11:56:23 before the next round, which is the Sahtú Renewable Resources questions
11:56:30 and comments.

11:56:31 So we will -- I think probably the best idea right now is to break for
11:56:39 lunch and meet again at 1 o'clock; gives you just a few extra minutes to enjoy
11:56:46 a break and some good lunch. So have a good one. And I bet you anything

11:56:55 Chris is going to help us out with some good music for those of you who are
11:57:01 staying in your rooms.

13:01:07 **[Adjournment]**

13:01:07 DEBORAH SIMMONS: Thank you, everyone. We're reconvening for the
13:01:13 afternoon and the final portion of the ʔełets'ewéhkwę Godı, the Public
13:01:23 Listening Session, on Tıch'ádıı hé Gots'edı, caribou predators and
13:01:31 competitors.

13:01:32 We are very thankful to everyone for being so patient and being
13:01:41 willing to forge through five days of this. It's taken longer than the two hours
13:01:48 per session that we'd hoped but I think everybody's appreciated being able to
13:01:53 hear from each other and speak.

13:01:56 There's one change for this afternoon for the board, and that is
13:02:02 you'll notice that Samuel Haché is dialed in from -- from a different venue.
13:02:12 And that is because of a possible Covid exposure. So we're just being
13:02:22 reminded of the value of being in a Virtual Public Listening Session where we
13:02:28 still have a pandemic going on and making sure that safety is a primary
13:02:33 consideration. But this being said, Samuel is listening intently and
13:02:38 participating and so please do consider that the full board is present as part of
13:02:46 this final round.

13:02:50 So we left off just before the questions and comments from the
13:02:56 Sahtú Renewable Resources Board to our three presenters of the morning.
13:03:02 That was Tıchq Government, Lucy Jackson and Anne Marie Jackson. After
13:03:08 the SRRB's comments and questions, we'll have final comments by the
13:03:14 present, so Tıchq Government, Lucy Jackson and Anne Marie Jackson each
13:03:22 get a chance to respond to the comment they've heard on their presentations.

13:03:27 And then we'll move to closing remarks. Really look forward to that
13:03:32 part where people are able to add anything that they haven't yet had a chance

13:03:40 to say or respond to questions that they feel like they didn't manage to answer
13:03:48 or questions that they think they -- that might have been for another party that
13:03:54 they'd like to answer too. So please feel free to begin to prepare your minds
13:04:01 for those closing remarks.

13:04:03 Each party will have five to ten minutes for closing remarks in total.
13:04:10 So máhsi cho, everyone, and over to the Sahtú Renewable Resources Board.

13:04:10 **Sahtú Renewable Resources Board Questions and Comments**

13:04:19 FAYE D'EON-EGGERTSON: Hi, good afternoon, this is Faye D'Eon-Eggertson
13:04:22 with the Sahtú Renewable Resources Board. Thank you, everyone, for your
13:04:23 presentations this morning. I had a question for the Tłı̨ch̨ Government, and
13:04:28 that is when you were talking about ways to protect caribou, did you talk at all
13:04:35 about other predator or competitor management actions in that discussion?

13:04:43 DEBORAH SIMMONS: Oh, can you repeat yourself for slowly because --
13:04:47 yeah, the interpreters want to do a good job.

13:04:51 FAYE D'EON-EGGERTSON: I've been reminded again that I talk very fast. So
13:04:56 my question for Tłı̨ch̨ Government was when you were talking about these --
13:05:05 the wolf management actions, when you're talking about different ways to
13:05:10 protect caribou, did you also talk at all about other predator or competitor
13:05:23 management actions?

13:05:32 DEBORAH SIMMONS: Over to Tłı̨ch̨ Government.

13:05:35 STEPHANIE BEHRENS: Hi, this is Stephanie Behrens. We have not
13:05:42 currently discussed any other predator or competitor management actions.

13:05:58 DEBORAH SIMMONS: Is that good? Thank you very much. Any other
13:06:01 questions, Faye? Samuel, I understand you have a question.

13:06:06 SAMUEL HACHÉ: Yes, thanks. I would have a quick question again
13:06:09 for the Tłı̨ch̨ Government, and thanks to all the speaker actually for this
13:06:13 morning.

13:06:15 Quick question for you perhaps, Stephanie, I guess. It's related
13:06:21 probably to something David mentioned this morning so maybe a bit of clarity
13:06:28 from that would be useful as it relates to is the Boots on the Ground program
13:06:30 or monitoring to see if people are hunting caribou in the Tłıchq region and
13:06:38 maybe more specifically along winter roads? So maybe just an overview of
13:06:42 the monitoring taking place to kind of keep track on people's activity on the
13:06:50 land? Thanks.

13:06:57 DEBORAH SIMMONS: Stephanie, or Tłıchq Government?

13:07:00 STEPHANIE BEHRENS: This is Stephanie Behrens with Tłıchq
13:07:04 Government. Thank you, Sam. I was actually going to touch on this when we
13:07:08 were able to make further comments because I do realize we didn't address
13:07:16 David's comments earlier.

13:07:17 But in my presentation, I did mention that we have the ekwo harvest
13:07:27 monitoring program. And so this program has been developed in the 2020
13:07:40 season -- 2021 season actually, sorry. And so this is second season of that
13:07:45 program and that program is targeted in the area of the winter road area. So
13:07:51 as you all have heard, I'm sure, through the CBC articles, there has been, as
13:07:59 David would call it, a "slaughtering" along the winter road area. And so
13:08:07 we've -- the Tłıchq Government felt as though that we needed to do
13:08:12 something in regards to all the harvesting that's going on around that area
13:08:19 and address, or do something about the disrespectful harvest that's going on
13:08:25 around there. And so we developed this program in hopes to promote
13:08:32 education on respectful harvesting as well as to have the presence of Tłıchq
13:08:37 Government out in that area so that it makes people mindful of how they're
13:08:49 harvesting while they're out there.

13:08:51 So we only plan on expanding our program. It's been a really great
13:08:59 success. People have really commended us for developing such a program.

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But not only does the Tłıchq Government have that program, but so does YKDFN and I believe the North Slave Métis have also developed a similar program.

So our Boots on the Ground program is mainly done in the summer. And so that program focuses on the monitoring on ekwo in their habitat around Contwoyto Lake because generally that is the area where the Bathurst herd moves through. So Boots on the Ground essentially is the Tłıchq people out on the land watching everything. And that's how well the caribou habitat is doing, how well the vegetation is growing. We're observing body condition of caribou. We're watching the behaviour of the caribou, where they're moving to, and how they're doing. Because there are a couple mines in that area, so we're actually watching their behaviour with regards to industry.

So overall the ʔekwó Nàxoèdhee K'è program, Boots on the Ground, is -- we're watching everything. But being that it's in the summer, there's not much harvest that goes on in that area. The caribou are mainly in the Nunavut area, and so we don't harvest around that time. Our harvesting usually occurs in the winter which is why we developed the ekwo harvest monitoring program. And I think, just alone having our presence out there, is making people mindful of what they're doing out there.

And this year I'm sure many of you have seen the mobile conservation zone was huge. So I think by having that mobile conservation zone in place and the vastness of it also kind of was able to manage harvest a little bit this year. It wasn't as bad as last year. I'm sure many of you have seen through those news articles last year that harvest was essentially a slaughter. So that really brought concerns to Tłıchq leadership, and we really felt the need to develop this program. And so we're also -- we're also using

13:12:02 that as a tool to promote respectful harvesting and ensuring Tłı̨ch̨o harvesters
13:12:10 are being responsible and accountable for their actions and what they're
13:12:16 doing out there. Máhsi. I hope that answers your questions.

13:12:24 SAMUEL HACHÉ: Yes, thanks a lot.

13:12:29 DEBORAH SIMMONS: Thanks. Any other questions, Samuel?

13:12:33 SAMUEL HACHÉ: No, that's it for me, thank you.

13:12:37 DEBORAH SIMMONS: Any other questions from the board? We're all
13:12:44 good?

13:12:46 Okay, with that, we turn to final comments -- or any comments to
13:12:54 conclude this session by the presenters. So starting with Tłı̨ch̨o Government,
13:13:01 and then moving to Lucy Jackson and Anne Marie Jackson, maximum ten
13:13:09 minutes for any remarks. Thanks.

13:13:21 STEPHANIE BEHRENS: Thanks, Deb. It's Stephanie again. I'm in an
13:13:27 empty room right now. My Elders aren't here -- they're not back from lunch
13:13:30 yet and I know they really wanted to speak. So.

13:13:33 DEBORAH SIMMONS: Do you want to wait and maybe give your place --
13:13:37 you could take the last spot, I guess?

13:13:43 STEPHANIE BEHRENS: Yeah, if you don't mind.

13:13:45 **Lucy Jackson Response to Comments**

13:13:45 DEBORAH SIMMONS: Just reorganize, if Lucy and Anne Marie are okay
13:13:50 with it. Lucy, are you there?

13:14:07 LUCY JACKSON, via Interpreter: Talk a long time, there's many
13:14:10 people, a lot of peoples I see. So we try and -- that's how we talk. But with
13:14:19 that -- the -- the big law regarding Treaty 11, I'm going to be -- Treaty 11 was
13:14:31 made for the Indigenous people, for -- it's Indigenous peoples been suffering
13:14:41 limited. It was made so peoples -- Indigenous peoples can work together and
13:14:47 feel they can. But today, it seems the Indigenous peoples are all left to the

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bottom, and now what we're talking about is to get up so that we can work together.

I'm talking about the newcomers coming among us. Indigenous peoples are the ones that have to get up and be kept good and have our own laws, our own ways. And the internally, we seem to be bothered. Our minds they're working on this, on our minds, subtly my father talked to me, my mother said the same thing many times in the -- in the ancient peoples have talked to us. Ancient, newcomers have been talking to us, and they told us in the future, our Elders told us you gotta be very careful of them, because they're gonna be working against us with our minds. And so today what we're talking about, it's -- we have to be careful. We have to make sure we raise our kids good. And these game wardens that are among, that will come among us, they will be the ones that will be the boss of our money. They'll just give us a little limited. What they'll give us is \$5. And the household will be raised on these limited funds. And that's what we have to talk about today.

The game wardens, them, they have trucks and whatever. They're just -- have easy access to money, living among us. But Indigenous people, our children, our grandchildren, you see the industry peoples are coming closely to us. Now they're in their Ramparts, up -- the Government of Canada really help these industry peoples living in our land. They want to destroy our land. They just let them. And so there are left to do as they will. So our law -- our laws, we have to make it so they subsidize, they help these outsiders because they have a close ties with the government. And so there's many stories for us.

It's poorly -- Indigenous peoples have been raised poorly. They're limited. We're poor. Even though we may have build good laws for ourselves to enrich ourself but still we got used to be limited. If they gonna break our

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laws, we'll easily break and we're aware of that. That's why many of our young peoples are not -- they're not well today. And we have to take care of them so that they become strong. We have to support them. All of them.

The money, we don't have easy access to money, and so our young are limited for the future. And that's when we have to talk continuously. We don't want them to suffer in their minds. We don't want them to feel limited and depressed about it. And that's what Treaty 11 is all about, so that we could live together today well in balance. And with that, we're supposed to help each other, support each other.

When we limited in with funds, we go against each other. We -- we're not united in our mind and with medicines are limited for us and medical care. Peoples are -- we should be supporting our -- the Indigenous peoples with medically so that they can feel well. Keep the ones that are racist, if they're not good towards us, keep them out. But the ones that are taking care and supportive with the Indigenous peoples, let's let -- let's be united together. But it's the Indigenous people that have to bring themselves up, up, rise themselves up for the well being of the Indigenous peoples and that's what I wanted to talk about.

But there's many, many things that are still talked -- to be spoken of. But -- and so we have to continue. It's amazing how we still hold our ancestors words or laws, and we've been able to survive with their laws that we remember. So we have to be at peace in our minds. We remember the treaty agreements. And those treaty agreement were made so that we don't suffer on our land. And that's who take care of ourself and our land, the air, everything on our land.

I want to thank you. So thankful to hear everybody. I want to say this much only. Thank you, the Creator, take care of us. Many many years

13:20:32 our Elders always said the Creator's medicine, God's medicine, God's
13:20:42 medicine. We're talking -- not talking about medical illness. I'm talking about
13:20:46 the Creator's messages, medicine, regarding whole with our land. Always
13:20:59 said, our Elders always said when we're baptized. It helps with our mind. It
13:21:04 expands our mind. I never heard any of those words again until today. Our
13:21:09 land is made with God's -- God's medicine, God's amazing works. And so
13:21:17 that's all I wanted to share with you. I'm thankful to you. Good to hear the
13:21:23 words of our ancestors in these rooms.

13:21:33 **Anne Marie Jackson Response to Comments**

13:21:33 DEBORAH SIMMONS: Thank you, Lucy. And so now Anne Marie
13:21:38 Jackson, any final comments for this just based on the comments received
13:21:49 over the past morning?

13:21:52 ANNE MARIE JACKSON: No, I don't have any final comment. I think this
13:21:56 has been a very long five days, and exhausting to some point. So I'm going
13:22:03 to leave it as is. And pass it on to Tłıchq. Máhsi.

13:22:20 **Tłıchq Government Panel Response to Comments**

13:22:20 DEBORAH SIMMONS: Okay. Thank you. So now Tłıchq Government,
13:22:24 are you ready?

13:22:30 STEPHANIE BEHRENS: Hi, Deb. Thank you. Yeah, it's Stephanie
13:22:34 Behrens. I have Joseph Judas here is ready to talk.

13:22:53 JOSEPH JUDAS: Thank you. Can you hear me? I don't know if
13:23:00 you're hearing what I'm saying. But this morning prior to noon, some of you
13:23:06 had asked questions. You're wanting to know what we've been doing with the
13:23:12 predator wolf and the caribou.

13:23:15 We didn't answer your questions, but we as the Tłıchq members for
13:23:24 next five years we have been -- next five years, we will be dealing with the
13:23:31 wolf. Even we're making use of the -- we're making use -- we're not using

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helicopter to net these wolves but it's our people who are looking after this.
You know, they're shooting these wolves on the land.

The reason why we're doing this is that we don't want to -- when they start chasing the animals around with chopper and shooting them, it's not Aboriginal people. So, and we know this is land to hunt. It's not --

I don't know maybe five or six, or even with one caribou. [indiscernible] caribou. That's about 23 to 29 caribou [indiscernible] some of these wolf have, you know, many kids. But that's why we think too many wolves that is declining our caribou herd there.

So as of today, we do know that even the caribou, even the animals made different routes, have gone to different areas. With climate changes, it has started to make use of different part of land there. With the wolf, in the past when we were a making use of dog team. If we had -- and sometime they come close to the -- to the community and you make use of dog team. Normally when they get close to the settlement, we are able to shoot them, we shoot them. As of now, even in the community, nearby our community where we have the dump site, we fence these areas so that the wolf could not get into it.

As you know, the wolf is making changes to their diet too. And sometimes we go close to animal even be offensive to people. As you know, that's the way the animal is. He can go anywhere he want. It's not really -- it's fox, wolverine and bears. That's the reason why we say there's lot of change that's been made by the animal. You know, we see different animals coming to the community. Now we're making changes by hunting these animals.

You talk about these animal and ask questions about this. But being Aboriginal people, we all have ancestors, our parents. We are sitting here. We have our own rules, laws. We all make -- we have seen

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[indiscernible] to hunt and make use of the animal.

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They're talking about in the past we had -- you know, how we had made use of these animals. Some stories about this animal. How

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[indiscernible] given other communities like Colville Lake and Good Hope and it's fascinating very important lesson.

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Being Aboriginal people, of course we're starting to make a lot of noise. We're making lot of noise talking about the animals. Of course during the past Elders knew. They didn't talk about anything, and did what they did what they had to do. But they didn't have much -- no voice about anything.

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They didn't shout about anything. But today is different. We're starting to make noise. We're talking quite a bit. I have heard what you had to say.

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In our area of land, we live in the Tłjchq land. The animal that comes to our land, when I talk about [indiscernible] that we're talking about, that's a Contwoyto Lake. It's different there now. We do know that

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something's changed there now. What can we do about these changes in the land there, I think reflecting on the trees that's going there now, different

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changes. Even our Elders who are not able to make -- use the land or go on the land, we're still talking to them about information. We keep telling our

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Elders what can we do, there's great changes in the barrenlands. There's lot changes, what can we do we keep asking our Elders. What keep asking what

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can we do.

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We talk about the wolf. It lives. It -- now continue life by, you know, some means.

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You know, God has, our Creator has given us these animals. They make use of the land. If they're going to be our neighbours, how come we can be suitable to live with us? What can we do something, how can we live with these animals, how can we make it comfortable for the animals and

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ourself? We keep thinking about this. So that when you give me the opportunity to talk to you, I'm very pleased with that.

I'm sure if we're given the time to speak, it would be pleasing. I had to answer as much as I can. We will continue. I am trying to mention what we're doing in our area and land and animals. This is -- and we share -- to things that are suitable, beautiful and viable that it's useful. It's good that we should sharing stories. Few days, like we've been talking and I'm very pleased. That's all I will say.

STEPHANIE BEHRENS: Thank you.

Comments by Members of the Public

DEBORAH SIMMONS: Thank you. That concludes Tłıchq Government's comments. And so we are now moving to our final closing circle. Oh, except for the part about the public being able to speak. Thanks to my board members, again, for helping to keep me on track.

So is there a member or are there any members of the public who would like to speak? You have a maximum of five to ten minutes to speak. Please be sure to identify yourself if you are going to speak as a member of the public.

JOHN COTCHILLY, via Interpreter: John Cotchilly. I want to talk about a few things. This is a last day we're talking so we talk about many things. Talk about caribou, wolf, but the wolf is over there. Wherever it is, we can't do nothing with it. It has its own way. It doesn't live our way. It doesn't get food sent to it. It has -- it wants to live too. Long time ago for many years, when -- when wolf becomes overpopulated it dies in its own way. We don't -- if it's all overpopulated, illness and disease comes upon them. It's not like us. It has to work hard to feed itself. That's how it eats. And so we have to help the wolf. We have to support it. And that's what I wanted to tell you. Thank

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you.

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DEBORAH SIMMONS: Okay, thank you very much, John. Is there

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anybody else who's not a registered party that would like to speak?

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Sorry, we're trying to improve the sound quality as best we can

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here. Apologies.

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UNIDENTIFIED SPEAKER: [no English translation]

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DEBORAH SIMMONS: Unless we have a request for another opportunity

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to speak from the public.

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UNIDENTIFIED SPEAKER: We have someone to talk here, if you can hear

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that person well.

13:34:01

DEBORAH SIMMONS: Is that Fort Good Hope?

13:34:03

UNIDENTIFIED SPEAKER: Yeah.

13:34:04

DEBORAH SIMMONS: We're having trouble with hearing. Tanya is

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saying she can't hear the English translation for some reason.

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Yeah, okay. Yeah, we've got some challenges because of the

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apparently there's no way to fix this problem. So hope people are going to be

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able to navigate through not the ideal sound quality.

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Okay, did somebody want to speak from Fort Good Hope, did I

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hear?

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JOHNNY BLANCHO, via Interpreter: Yeah, máhisi. [no English translation]

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DEBORAH SIMMONS: We have a problem with people not being able to

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hear the English translation. I think what happened was -- I'm not sure.

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Yeah, we have an internet problem here. So Chris is desperately trying to get

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this set up here. Just completely -- we thought we had much better internet

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here. But, the best laid plans.

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DAVID CODZI: I think if they're talking Sahtú Dene, they can go

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on Sahtú Dene channel and talk and then the translation could go on the

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other channel. So that way you don't mix up the channels together.

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DEBORAH SIMMONS: Yeah, so in one second, Chris, is going to help us out with a little bit of technical-tips moment. And thank you, David, for your thoughts.

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CHRIS COOMBER (Pido): So just to bring some clarity to everyone as what happened, we're running on an LTE, which is black, and it was sitting in the sun and the sun cooked it for quite a long time, and it died. I got us on a different internet now, so the interpretation is back up. And with the interpretation, Zoom recently launched an update to the platform that was supposed to make interpretation better except what it did end up doing was making the "mute original audio" button no longer function. So whether you click "mute original audio" or not, it does not mute the original audio.

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We are most definitely only sending one language to each of the interpretation channels, I've triple and quadruple checked. So you're still going to hear both languages on the English interpretation channel. It's also the reason why you hear the echo as well on English. And there's nothing we can do because Zoom just hasn't fixed that. It will get fixed in the next couple of weeks. But that's where we're at, technology.

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DEBORAH SIMMONS: Well, if we really think about it, it's kind of amazing how well it's gone, considering. So again, as always, thank you very being solution-oriented and positive and maintaining sense of humor.

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So what we'll do is -- the one thing that I would like to ask is I -- sorry, I didn't catch who it is that was speaking from Fort Good Hope, just so we -- for the record so we know who was speaking. And then they can resume their comments. So if you could say your name.

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JOHNNY BLANCHO: Johnny Blanco.

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DEBORAH SIMMONS: Okay, Johnny Blanco, gotcha.

13:41:44 JOHNNY BLANCHO, via Interpreter: [no English translation]

13:41:44 DEBORAH SIMMONS: I don't know which channel everyone is on. I didn't
13:42:07 get any of his statement. It wasn't on any channel. We're done with Johnny?

13:42:19 DAVID CODZI: Hyacinth would like to say something too.

13:42:22 DEBORAH SIMMONS: Okay, máhsi, Hyacinth.

13:42:34 HYACINTH KOCHON, via Interpreter: It's very important for us. The Elders
13:42:55 were very specific about that, our grandfathers. There's lot of things that are
13:43:03 not going well big time and so that's why our stories are coming up now. Now
13:43:07 we're speaking today and that's why the Elders always told us to keep our
13:43:11 stories, our history good. All the things that we have survived with within the
13:43:18 past; if we keep it, that's how we're going to go forward with. Before it
13:43:24 becomes depleted, we have to start quickly work on it. They've always told us
13:43:31 that. And that's what I know. And if -- if we don't have anything, if you work
13:43:38 good as Indigenous peoples, work very well with the caribou to harvest it
13:43:54 good, you cut it up, butcher it good, carefully, cleanly, you don't waste
13:44:03 anything. You don't play with it either when you're butchering it, our caribou.
13:44:09 And that's how we always live. We carry on that law among us as Dene
13:44:15 Indigenous people. But if you're not doing it in the way it's supposed to be,
13:44:22 then it does not like it and that's why it seems likes we have broken down our
13:44:28 laws. And so today, we have to start working well together. And so that's
13:44:34 how we can carry on. And so we can't lose our stories and our history. But
13:44:42 this Dene way of life and the traditions, if we follow like long time ago, the
13:44:50 caribou has never been around in abundance all the time. It's real well
13:45:01 hunters, those were the ones that hunted and there were some that were not
13:45:07 hunters, they were not hunters. So this caribou, you have to take care of
13:45:12 good. You have to respect it. You have to butcher it properly, cleanly. And
13:45:17 that's what we survived -- that's how we survive and that's important. It's our

13:45:24 food. It's -- it's what we live on.

13:45:28 I just -- I wanted to tell you that and I wanted to say thank you to
13:45:32 you and -- and it's very important to recognize when something is declining,
13:45:40 and it's important to hunt by lake, by walking. Today, because of machines,
13:45:48 machines are very -- are not good. When you're hunting by lake and you
13:45:54 carry on that way, then -- then caribou is the same with us. It's an -- on even
13:46:01 balance, and then the caribou too will be on peaceful mind and be able to
13:46:08 hunt abundantly, and there will never be any depletion.

13:46:14 But in the past there was no such thing as caribou declining. So if
13:46:19 a person wanted to hunt, they went out and gathered what they needed. Now
13:46:25 today people just do -- sometimes they overhunt. I don't know, maybe that's
13:46:34 why. And so I wanted to know if you know if you were inform and hunting with
13:46:41 your legs, it's very important. Machines, you're suffering the animal. One
13:46:53 time in my trap line, there was caribou came upon us, ran upon us. It ran
13:47:01 right by us. It seemed scared. It's fearful. It's -- you can't chase around
13:47:14 caribou with the wildlife when it chases wildlife, it must have been very tiring
13:47:23 for the -- for the caribou, and that's why we have to take care of our wildlife --
13:47:30 our caribou. It's important to hunt for it carefully and leanly, and that's our
13:47:38 feed. That's how we survive. Thank you.

13:47:58 DEBORAH SIMMONS: Máhsi. Thank you very much, Hyacinth. Any
13:48:04 other members of the public would like to speak?

13:48:12 ANNE MARIE JACKSON: Are these final comments?

13:48:14 DEBORAH SIMMONS: No, we haven't got to the closing comments yet.
13:48:19 We're still in the members of the public so these are people who are not
13:48:26 registered as parties. So -- but if -- I sort of feel like maybe we're getting
13:48:36 close closing comments now. Go ahead, Walter.

13:48:40 WALTER BEZHA: Walter. Marion needs a mike. We got Marion

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Takazo here, or Maureen Mackeinzo.

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DEBORAH SIMMONS: Okay, Maureen.

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WALTER BEZHA: Or Marion Mackeinzo.

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DEBORAH SIMMONS: Sorry. Marion.

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WALTER BEZHA: Okay, I'm going to shut my mike off.

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DEBORAH SIMMONS: Go ahead, Marion. Oh, you're on mute somehow.

13:50:19

Good, we hear you.

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MARION MACKEINZO: Okay. Máhsi. I'm gonna do it in English. Today, thank you for today. I'm very happy and I've heard lots. From the beginning of meeting, we heard a lot and very important information. And I am very happy about the Aboriginal people. I see them in self-sufficient, really strong in preserving the tradition, and I'm very surprised today what is happening with this kind of meeting we are having regarding the wilderness, about wildlife. Because in the past, my Elders had never seen this kind of hearing. And here they are, sitting in front, and trying to preserve and continuous with our hunting. And we should -- out on our region too, we should be concerned about the wildlife out there because right now we're in global warming. And where the caribou are habitat, that -- their habitat area from global warming, it can saturate the ground. And there's lot of sink hole and can change a lot of their main crossing pathway. And their pathway, and there be less water. So they're just roaming the area. And there's all kind of butts, like. I heard there's a sort of butts [indiscernible] too. So that should be all investigated.

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And for -- and for now that we, as a woman, I like to talk on behalf of my tradition education for the continuous too. At home as a grandmother and mother, we teach our little ones. And at home we have threes little stuffing. We have fox. We have all kind of rabbit. Like little bear. Moose. Ejire. Bison. And even we have our young little womans. We teach them

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13:53:32 about fish, how to preserve food. And this is dry fish. And we can save it for
13:53:41 months. You know, and we teach about ducks. Everything. Small animals
13:53:47 too. And I see that we are very also teaching our kids on school and out on
13:53:57 the land like that. And we are very strong self-sufficient people and I wish
13:54:05 they would look at us and investigate out there for us. You know, because we
13:54:12 still want to go out on the land and hunt.

13:54:17 But from the other side, things are coming in negative. They have
13:54:22 to look at us and do that work for us because there's a mine. You know,
13:54:31 there's a mine, that water -- that contaminate the water. Now that global
13:54:39 warming, there's lot of tailings, [audio feed lost] animals. So we need all that
13:54:46 to be really looked at. And my Elders never -- I never wanted to see my
13:54:54 Elders like that in front of hearing in this kind of way. I see them, you know.
13:54:59 When something is broken, they don't want to hear it. They nod their head
13:55:06 left and right. If they hear something good, they nod up and down. And I can
13:55:13 see my Elders how much and how strong they want this and to continue on,
13:55:23 because they just can't take away what we have from beginning of time. So
13:55:31 my Elders -- I think my other Elders would like to talk. But I would like to say
13:55:37 that much. Máhsi cho. Thank you so much. [indiscernible]

13:55:51 DEBORAH SIMMONS: I wonder, are we ready, do you think, to move to
13:55:57 final closing comments? If so, I'm not sure, maybe we should take a quick
13:56:03 break before we -- no, you want to keep going, Interpreters? Madam Chair,
13:56:13 or break?

13:56:23 CHAIR CAMILLA TUTCHO, via Interpreter: Continue with the meeting.

13:56:27 DEBORAH SIMMONS: How does Dèlįnę feel about that? I'll just give one
13:56:30 more chance for the public. But otherwise we'll ask the registered parties to
13:56:35 make closing comments. Going once. Going twice. Going three times. We
13:56:51 got --

13:56:52 WALTER BEZHA: Deborah.

13:56:54 DEBORAH SIMMONS: Yes?

13:57:01 WALTER BEZHA: Leon Modeste would like to speak.

13:57:04 DEBORAH SIMMONS: Okay, Elder Leon Modeste from Dèlįnę. Máhsi.

13:57:11 LEON MODESTE, via Interpreter: Máhsi. I just want to make a short --

13:57:30 so we have to listen to each other, respect each other, and -- let's all stand

13:57:44 together. Let's work good together, stand together. When we're the boss of

13:58:00 anything, we need to work for our people. We work to help our people so

13:58:08 they have a good life. That's how we're leaders. ENR go and think about

13:58:25 ENR. I just want -- that's all I want to say is work together so that we work

13:58:30 good for our people as leaders.

13:58:37 DEBORAH SIMMONS: Máhsi, Leon. Okay, our cohost, Dèlįnę, are you

13:58:45 okay with us moving on to closing comments? And do you think we need a

13:58:52 break for everyone, or should we just forge on?

13:59:02 WALTER BEZHA: For, yeah, for the public. So we're -- yeah, we're

13:59:06 fine. We'll get into the closing remarks, and I'll have some more information

13:59:13 on that, because we got quite a list here for the final remarks with our

13:59:18 leadership as well. Máhsi.

13:59:22 DEBORAH SIMMONS: Okay. So for closing remarks, we're asking that

13:59:28 people take five to ten minutes maximum per registered party. And we'll go in

13:59:37 the same order that we've been going for the entire duration of this

13:59:48 ʔełets'ewéhkwe Godi, Public Listening Session. So we start with Dèlįnę. Are

13:59:52 you ready to go? Five to ten minutes, máhsi.

14:00:01 WALTER BEZHA: I think -- this is Walter speaking, Walter Bezha. I

14:00:07 think it's appropriate that Dèlįnę speaks last, that we're hosting.

14:00:16 DEBORAH SIMMONS: That sound reasonable to me. Is that okay with

14:00:21 you, Madam Chair?

14:00:25 CHAIR CAMILLA TUTCHO, via Interpreter: Yeah.

14:00:26 DEBORAH SIMMONS: Yeah, Camilla agrees. And so we'll proceed to

14:00:31 closing remarks by Colville Lake.

14:00:33 WALTER BEZHA: Máhsi.

14:00:40 **Colville Lake Panel Closing Remarks**

14:00:40 DAVID CODZI: Hello, I just want to ask a question. My

14:00:44 presentation, do you want that from Tuesday?

14:00:49 DEBORAH SIMMONS: Are you talking about your written version of your

14:00:54 presentation?

14:00:56 DAVID CODZI: Yeah.

14:00:58 DEBORAH SIMMONS: That would be wonderful. We welcome written

14:01:03 presentations. We had a deadline before the hearing for written

14:01:07 presentations but that was primarily to help people prepare. But it also helps

14:01:13 to have the written down version of what you've said in case there's any

14:01:21 difference in how we heard things -- between how we heard things and how

14:01:25 you were saying things. So that would be great.

14:01:29 DAVID CODZI: Okay, I'll do that later. So I'm just going to go over

14:01:35 my final notes.

14:01:42 We want to say máhsi to everyone for the good discussion during

14:01:47 this Public Listening Session. We also want to say máhsi to the many people

14:01:54 who expressed their support for Colville Lake's approach. As well as máhsi to

14:02:00 the interpreters Dora Duncan, Sarah Cleary, Francis Zoe, and Jonas Lafferty.

14:02:10 Without you, we wouldn't be able to reach as many people as we did.

14:02:17 Máhsi especially to all the Elders who spoke and who shared their

14:02:22 stories and traditional knowledge and laws. Colville Lake heard and will

14:02:29 follow the words of our Elders Johnny Blancho when they said this morning

14:02:34 that they are blaming the wolf, they want to get rid of the wolf. No, we can't

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get rid of the wolf. And Dene are strong.

We also heard the wisdom of the story about Ɂədə hé díga that Elder Alfred Taneton shared this morning, which includes our Dene law about wolves and caribou. We heard Alfred say we heard Ɂədə hé díga have an agreement between them and we are not to interfere with that relationship.

Colville will also note that the results of the wolf management program in the Tłjichq region should speak for themselves. The caribou herd in the Tłjichq region is still in decline in spite of the wolf culling program. The caribou herd is still in decline in spite of the limits on Indigenous harvesting. Which suggests that targeting wolves and Dene are not the best way to take care of the caribou. We need to try other approaches and examine the impact of industry and mining on caribou and their range. Especially the sensitive calving grounds, we know that there is direct negative impact on caribou from the industrial development. The herd in our traditional territory is most likely being negatively impacted by the diamond exploration that has been taking place on the range since 2004.

We would like to see a closer examination of the industrial impact on Ɂədə during the next round of the Sahtú Renewable Resources Board's Public Listening.

Colville is also taking note of ENR decision to invest resources in the wolf management program. We heard that \$631,500 was spent on the program in 2020 to harvest 85 wolves. We just heard that only nine wolves were taken this year. What is the cost per wolf? Is this the best use of money or hunter knowledge or skills?

At the same time we are seeing ENR being unwilling to work with the Sahtú communities like Colville on a way of taking care of caribou based on a Community Conservation Plan. Instead, we are seeing the GNWT

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invest their resources in lawyers to try to stop Colville Lake's Community Conservation Plan from happening.

If we are really interested in the good results for caribou, we wonder what we could accomplish if the GNWT were willing to invest in those resources, in working with Colville to make our Community Conservation plan work.

We also want to note the number of panelists from the Sahtú talked about the importance of ENR spending more time with harvesters and learning about the Dene way of life. It's not enough for biologists to fly in and out and come to a meeting. What we heard from many different people is that if you are really interested in the co-management, if you are really interested in working with us to take care of the animals, you have to understand our way -- our ways are better. You have to do a better job of understanding what the animals mean to us. You can't learn that at a meeting. You have to come out on the land with us. We keep on extending the invitation to you, at every meeting. You never take us on the offer. This is disappointing but it is not yet too late for you to accept our invitation. When you spend more time with us, you will find out more about how much we know.

We want to close -- we want to close by noting that there are many -- there are more than two alternatives. There is more than just the total allowable harvest and a wolf culling. You have heard that neither of these are in accordance with our Dene culture. You have heard that not even ENR is in support of the wolf culling at this point. There is at least one alternative for these two options, and that is taking care of caribou according to the traditional Dene ways, by taking care of the land, taking only what we need. That's what Colville wants to try and we want ENR and the Sahtú

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Renewable Resources Board to work with us through our community plan based on our Indigenous traditional knowledge and laws.

CHIEF WILBERT KOCHON: Máhsi, David. All the people that on this panel. Long week. Máhsi Tłjchq, we respect what you're doing. We can't really tell you what to do on your own land, but it's good what you're doing for yourself, for your own people and everybody else. And when my grandpa always speaks, he always says [no English translation]

He would tell a story. Sometimes you don't really read between the lines. And, and we all have to explain ourselves and that's why grandpa always used to say that. I was wondering why he used to say that. Do you hear me, when I speak about the land, the animals? You only hear what I'm saying, you don't read between the lines. You have to really know what I'm talking about.

Right now, I see the board that there's four of you, and this is a real serious hearing and the one thing I want to see maybe next time is have an independent Chair. That way all of you can speak and that way we can see things more faster, and just to try. That's what we do in our meetings.

When we talk about ʔədə and bele [indiscernible], there's always a story behind it. Like I said when I went hunting, when I found, I seen wolf tracks right away and I thought it would be caribou, but it was muskox. They're hunting that muskox. That's what I meant by when I see their track. They have their own areas.

And when you speak about even neutering wolves, that's very inhumane. If Yukon is doing that, it's very disrespectful. And it really hurts me to hear that, to do that to an animal. It's personal to me because I'm out there and I still go on the land. Even though I'm a Chief, and I'm a Grand Chief, it doesn't make me higher than anybody else that's speaking.

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Everybody that speaks really cares about their land, and it's personal to them.

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That's why they're speaking.

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Anne Marie spoke strongly. That's good. I think we need more

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young people to be independent and speak on our behalf and themselves. It

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seems like we have only certain time to speak and not enough time to say

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about what really care about our land, our animals. I think that we really live

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on our livelihood. For you it's just work. For us, it's our life. My life. You

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understand that, ENR? It's my children's life you're talking about.

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You want to do something, come sit with me and we'll go on the

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land and I'll show you what I'm talking about. It makes me angry to see that

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you're trying to do something else. You the board, you have a to listen to the

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people. Debby, sometimes I know you're doing good work but sometimes I

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hear you talk too much. You have to listen to the people.

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I don't like raising my voice but I have to say it because it's

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personal, when you talk about my [indiscernible] and my [indiscernible] and

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my grandchildren, I want them to be able to live off -- and right now they are,

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and a lot of people eat from us. The way our leadership is set up is that we

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feed our people and the people that are hungry. And that's what's in our -- in

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our leadership, when we're running that's what they telling us and that's what

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we're doing. And I want to continue that. A lot of our people can't go hunting,

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our single mothers, and widowers, they're pitiful. We want to continue feeding

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them and I hope you can help them out too, not go against us for what we are

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doing, what is right for us. It is -- it's a God given right that's for us and we

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can't talk about it. It really hurts because it's something that in you, engraved

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in you. I was born with it.

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A lot of you biologists, you take a lifetime to learn what I learn

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despite being born with it. Same as my brother, David, George. They're very

14:12:31 good at what they do out there, and I'm proud of them. And for the kids that
14:12:37 they bring out there. I don't want to go on and on but I just want to say it is
14:12:43 personal. This is a hearing, but you need to hear this. That's why I'm saying
14:12:49 it.

14:12:49 And I hope -- I'm over my time, and you're pretty quiet. I'm not
14:12:56 getting mad at you. It's not personal. But it's personal for the animals that are
14:13:01 out there. I hope you think I'm not getting mad at you. Don't think that.
14:13:06 You're doing your job. You continue doing it. But work with us. ENR, all you
14:13:16 biologists, work with us, don't work against us. That's why a lot of things don't
14:13:20 work. Máhsi.

14:13:26 **Norman Wells Panel Closing Remarks**

14:13:26 DEBORAH SIMMONS: Máhsi, Colville Lake. Now we turn to Norman
14:13:31 Wells. Norman Wells has requested to be able -- oh, can you.

14:13:39 RICHARD KOCHON: Debby.

14:13:40 DEBORAH SIMMONS: Sorry, we ran out of time. I apologize. You want
14:13:46 to say a last word, Richard? Okay. Sorry Norman Wells has requested to
14:13:58 show a video. Lisa -- oh, we got some feedback here. Okay, Lisa, do you
14:14:06 want to say a couple of words about the video quickly? It's a nine-minute
14:14:13 video. So you have one minute to introduce it.

14:14:17 LISA McDONALD: Actually I would like Jasmine to say closing
14:14:21 remarks.

14:14:22 DEBORAH SIMMONS: Oh, instead of the video?

14:14:25 LISA McDONALD: No, the video, but I'd like Jasmine just the closing
14:14:27 remarks. I haven't heard her speak yet.

14:14:29 JASMINE PLUMMER: It's Jasmine here. I'm going to say a few things.
14:14:31 I'm right here.

14:14:33 Yeah, so this video that we did, I just want to say big máhsi cho to

14:14:39 everybody. And máhsi cho to Elders, interpreters, SRRB, all the surrounding
14:14:44 communities in the Sahtú. It was a really great week as a youth to sit in it all.
14:14:51 I really cherish everything that you guys say and the manner that we are
14:14:56 going about in trying to conserve our land and animals. That's really
14:15:01 important to all of us. I think people on the [audio feed lost] just say [audio
14:15:08 feed lost] produced from [audio feed lost] it's really powerful. It shows the
14:15:15 side of youth that when we're out on the land and how as youth and how
14:15:26 powerful it can be [audio feed lost] a bunch of youth and ourselves. So I'll
14:15:38 hand it over to Debby to play the video because I don't know how to. But
14:15:44 máhsi cho to everybody for the good week, and I hope you enjoy the video.

14:16:32 DEBORAH SIMMONS: Catarina, maybe you could reduce the quality a
14:16:37 little bit, yeah, resolution-wise, yeah.

14:25:48 **[Video Played]**

14:25:48 DEBORAH SIMMONS: Thank you, Norman Wells. And in the comment, I
14:25:53 put links to those videos. They will also be posted under "relevant websites"
14:26:04 in the public registry in case people want to see that one again and the other
14:26:11 two that Norman Wells wanted to have posted. And with that, we move to
14:26:14 Fort Good Hope final closing comments.

14:26:28 GEORGE BARNABY: Good afternoon. Can you hear me?

14:26:31 DEBORAH SIMMONS: Yes, loud and clear

14:26:31 GEORGE BARNABY: George Barnaby. We heard lot of story from the
14:27:19 past and the way we're going to look after the animals and the lands and the
14:27:25 water and so on. And the past, this knowledge was passed on through living
14:27:37 on the land but now we have to look at other ways of doing it, like culture
14:27:46 centre, some classroom stuff, some bush. At this time, there's some things
14:28:02 going on up [indiscernible], the Ramparts area. So we have an idea about
14:28:14 how to start something some things. But I think RRC has a big job with that to

14:28:26 put some proposals together to -- to work at this. Just saying that concept of
14:28:37 Boots on the Ground, so that people can look after things and not leave it so
14:28:46 much to ENR or other people flying around or things like that, that the people
14:28:56 have to look after their area and do it from the traditional ways from the
14:29:11 traditional knowledge.

14:29:17 So this week we talk about barren-ground caribou, and what is
14:29:27 happening, like the impact of wolf and so on. But for us K'áhsho Got'jñę, we
14:29:38 have a big area of land. We have the river that runs through our land so
14:29:44 that's a different type of area. We have that Tuyeta area and then the
14:29:55 mountains and so on. So all that knowledge has to be passed on to young
14:30:05 people before any more Elders pass away. All their knowledges in their
14:30:16 heads so, we have to get it out and pass it on. So have to put some effort
14:30:26 and some money into it. Because it's the best way to look after things, the
14:30:35 best way to look after things is by the way the people did it before. So these
14:30:52 are some things for all of us to think about because we all have our lands that
14:30:56 we have to look after. We can't ask somebody else to do it for us. They
14:31:03 wouldn't do a good job like our way. They could help us out.

14:31:13 So I'm sure the young people are eager to learn things. So there's
14:31:25 a lot of knowledge that has to be passed on so that we can look after our
14:31:37 land. And we have to think of the best ways to do it. Like I said, classroom
14:31:44 things and bush things. So I think that's all I had. There's lots, but all what
14:31:59 we said this week is that the traditional ways are the best way to do things.

14:32:06 Okay, thank you.

14:32:09 DEBORAH SIMMONS: Thanks, George. Anybody else from Fort Good
14:32:09 Hope?

14:32:30 DANIEL JACKSON: Hello, Debby. For closing comments. I'm sorry I
14:32:30 wasn't here for part of the morning. Well I was in and out. I had to deal with

14:32:31 all the spring stuff; everybody's getting ready to go out on the land and getting
14:32:35 gas and ammunition and so on.

14:32:37 But any ways, the closing remarks, this week has been something
14:32:41 else. Like to hear from more of each community which we don't get this very
14:32:50 often, more collaboration between the communities. And the next hearing,
14:32:57 like it's Covid dying down here, it'd be much better if we all get together in one
14:33:04 area. And it would be more meaningful with the Elders all getting together
14:33:12 rather than over a TV screen. But I don't really have much to comment on. I'll
14:33:22 leave it at that, if somebody else want to in our room.

14:33:34 UNIDENTIFIED SPEAKER: I got no closing comments.

14:33:37 DANIEL JACKSON: No, we're good here, Debby.

14:33:41 DEBORAH SIMMONS: Okay, thank you, Daniel. And now we move to
14:33:45 Tulít'a closing remarks, five to ten minutes.

14:34:01 UNIDENTIFIED SPEAKER: One of us from Fort Good Hope wants to talk.

14:34:07 MARY PIERROT: My name is Mary Pierrot. I brought up the fire
14:34:11 management earlier when you spoke. The reason for that is because Fort
14:34:15 Good Hope is in the treeline. And we have caribou that lives in the treeline.
14:34:21 And if the trees are burning, like I heard an Elder say, if the trees are gone,
14:34:26 where's the caribou going to hide because he hides behind the tree from
14:34:32 other preys that are gonna kill him. So if there are no trees, where can we
14:34:38 go? Other animals will kill him and eat him. And so a fire plays a role with
14:34:49 caribou. And if the trees are burned, the trees has lots to offer us too. We
14:34:58 make plywood from trees. We make 2-by-4s from trees. We make paper.
14:35:04 This presentation, ENR is giving us all these charts you see on the wall.
14:35:10 That's made from trees. Trees has his job to do here too. And so in closing
14:35:17 remarks, that's why I brought up the fire -- fire situation.

14:35:22 And I'm happy for the Sahtú and the young peoples to speak up

14:35:30 about the future. And I'm happy for Auntie Lucy and other people from my
14:35:39 community to speak up and help out to work with ENR, and let's all work as a
14:35:45 team and learn on each other and -- and move forward. Move forward and
14:35:55 just, you know, live in harmony and not, you know, blaming each other for
14:36:02 stuff. We got to get together and work good together. And like Daniel said,
14:36:07 we need to have the young persons that we need to have the board out there
14:36:12 on the land to see how we live. It's beautiful out there. Maybe some of these
14:36:17 people that sit on a board never been sit in a boat or maybe they never go for
14:36:24 a ride on the land. It's very spiritual and very empowering. So with that,
14:36:30 thank the Sahtú for getting me a chance to say what I wanted to say. Máhsi.

14:36:36 DEBORAH SIMMONS: Thanks, Mary. Is that all from Fort Good Hope?

14:36:57 MICHEL LAFFERTY: Hello. Michel Lafferty from Good Hope. I sit on the
14:36:58 resource board in Good Hope. I'd like to bring up this traditional knowledge of
14:37:08 [indiscernible] traditional, animals when they work on animals or fish camps.
14:37:18 It's really careful with everything, and we sure know lots of blood drip from the
14:37:27 moose, moose meat or caribou meat. It's really strict with that. Learn that
14:37:34 from her grandmother. And I learned that from her after we started fishing,
14:37:44 living out on the land. Took care of everything really good. She was really
14:37:52 strict with that. And make sure nobody steps over, walk over blood and meat,
14:37:59 fish, whatever. That's -- and I haven't heard anybody say anything about that.

14:38:07 And then there's other things like paying land, the water, you're
14:38:17 going to travel on the river or on across the big lake. You pay. And stuff like
14:38:29 that, you know. I didn't know anything about stuff like that and my dad never
14:38:35 said nothing about it until one day I -- we were out on and we were travelling,
14:38:41 and this old man said, told me about not ever been here, break a branch,
14:38:50 throw -- put it out on the lake and step over it. That's how they pay. And I've
14:38:56 never been out there before, so. Later on -- I didn't do that right away but

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later on I was thinking about it. And you pay as you go through out on the land where you never been before. Now I don't know how many people practice that, you know.

So not -- not long ago, maybe about a week, ten days ago, this young woman came in with a bunch of meat. She was down there somewhere, down the river, and I shot my first moose, she said. And she brought some moose meat. And then. I didn't know she was out of town but carrying out the meat from the moose she shot. And I asked what kind of tradition, traditional knowledge eh. That's what our young people need to learn, not to be caught. I myself didn't know that much about life on the land but I picked up from other people, older guys, families. What I picked up from them, I taught my boys, take them out or wherever I travel, skidoo, and talk with them out there. And they learn how to handle gun, learn how to visit man, cut wood with chainsaws. That's what they learn about. 11, 12 years old. Got to teach them how to handle a chainsaw. [indiscernible] too, [indiscernible] the same. So we have to work with the young people right now, [indiscernible]

Two times, I [indiscernible] of young people out on the land, that's 50 miles out of Good Hope. It's called Maunoir Lake. Cabin there. Dad. And then they -- their days were up, and they didn't wanted to come back. They wanted to stay some more but get some more money so had to come back. And I didn't know how much they learn but [indiscernible] because other areas in our -- in our group areas, like [indiscernible], and [indiscernible] and Canoe Lake, and all those places, we -- we travel all those with dogs, and we learn out to survive out there. And these what I wanted to just to say, just bring up is that traditional knowledge of the young, young people. Some of them have nobody to speak to them. They just go out. Because they go

14:41:47 with other people. Like myself, I had a friend who was raised up in the land,
14:41:54 and Jonas Manuel. I traveled around with him and -- and I see him what he
14:42:03 does, go hunting, skidoo, and drinking water, and stuff like that. He's not
14:42:14 around anymore. He had an accident. But that's what I learned from those
14:42:20 people, like my friend Jonas, my father-in-law, and other older guys, out on
14:42:27 the land. Setting net and stuff. I trap a little bit but I was never very good
14:42:36 trapper but just survive. I just wanted to mention that. That's all I'll say.
14:42:43 Thank you.

14:42:43 **Tulít'a Panel Closing Remarks**

14:42:43 DEBORAH SIMMONS: Thanks, Michel. And now Tulít'a, five to ten
14:42:51 minutes closing remarks, máhsi.

14:43:00 GORDON YAKELEYA: First, I want to say thank you SRRB and staff. We
14:43:04 had a really good meeting for the last five days, and I'd like to say thank you
14:43:09 to the Tłıchq̓ people too that's being part of it. And ENR. And big thank you
14:43:19 to all the people that spoke, the Elders and that. Some of these words that
14:43:26 will be with us. And I like to say thank you to Norman Wells too and with that
14:43:34 video, sure makes your eyes open. And thinking what the young people are
14:43:43 talking about for the future. So with that, I say thank you to Norman Wells for
14:43:47 that.

14:43:47 And one other thing I wanted to ask SRRB is that on going forward,
14:43:56 Tulít'a needs the help to understand what is the management plan to go
14:44:02 forward. We want to go forward. But we need that understanding, like the
14:44:06 one we're working on [indiscernible] which is going to be very important to us
14:44:14 for the future because of the guardianship program for our young people who
14:44:19 understand the animals and the land, the water. This is what we want to do.

14:44:25 So as I stated in my remarks I said we're facing a big challenge
14:44:33 from the south and our highway and the [indiscernible] that's gonna be

14:44:39 [indiscernible] one day, and I'm hoping that -- that SRRB can look at the land
14:44:45 claim and trying to implement some of the stuff we need it, especially on
14:44:51 forestry. And we're talking about the biomass and the climate change. It's
14:45:00 already, I think one organization affiliated to do a biomass in Tulít'a. But to do
14:45:06 a biomass, we need to understand it and [indiscernible] So these kinds of
14:45:11 things, and then the special harvest area is to designate area in Tulít'a that
14:45:19 people selected into the land claim for a reason. And we want to protect
14:45:24 those areas for our future generation.

14:45:28 So with that, I want to say thank you. And I'd like to say thank you
14:45:32 to all the people that work here, help us too. We have -- we have Doris here
14:45:39 that's helping us, make sure that we have food, coffee, tea. Thank you to her.
14:45:45 And thanks for to the people that helping and our own staff too. So with that, I
14:45:49 would like to say thank you. Maybe there's other people want to say thank
14:45:53 you. So I just want to say thank you so much. It was a very good meeting.
14:45:58 Máhsi. Anybody want to say anything? You, one of guys? Ben?

14:46:09 DOUG YALLEE: Doug Yallee, [indiscernible] for RRC. I want thank
14:46:13 everybody here that make the presentations here in Tulít'a, Good Hope,
14:46:19 Colville Lake, Norman Wells, the Tłıchǝ Region, Dèlįnǝ. I want to thank
14:46:24 everybody that made a presentation, and when we hear each other's
14:46:34 comments and presentation, it helps us all to gather information, to bring
14:46:35 information together as a whole, where we can all come together and see
14:46:41 what we can come up with for our perspective, that area, and community and
14:46:47 help all the communities.

14:46:50 The other thing is that I'd like to thank, like Gordon said, to the
14:46:55 people that are behind the scenes that put all this together. The lady over
14:47:01 here, I want to thank her too, Alyssa. [indiscernible], Frank, Joe, David,
14:47:07 Gordon, Richard, and Robert, [indiscernible], and Jessi. The people that are

14:47:18 here I want to thank you all for coming here. And making their presentations and making
14:47:24 their comments. And everything was good and everything was well said. And
14:47:28 I say thank you, and máhshi cho. Are we out of time?

14:47:40 DEBORAH SIMMONS: Yes, there is room for another speaker. Máhshi.

14:47:51 LEON ANDREW: Máhshi, máhshi, máhshi. Five times máhshi. For five
14:47:56 days, and thank you very much. It's been a pleasure hearing you for the past
14:48:01 three days. Yes, I agree the land, the water, the air is important to us. Not
14:48:16 just in the Sahtú but Canada as a whole.

14:48:19 I just really enjoyed Alfred's story this morning. It hits home with me
14:48:28 because that's what the Mountain Dene Sahtúot'įnę believes, everything's
14:48:36 connected together. One thing doesn't live by itself. Everything is connected
14:48:45 together. I think I had mentioned. Why it's interesting? Because what Alfred
14:48:53 talk about connects to trails of the mountain caribou. What's becoming of our
14:49:02 trails of the mountain caribou? Does the caribou follows it anymore? We
14:49:10 have to question ourself on those things.

14:49:14 If we see something wrong, it's gotta be something wrong, and we
14:49:18 have to question that. I know it's a hard thing to answer, but that's the way of
14:49:25 life. It's our livelihood. If something change, we have to question it. And I
14:49:32 feel very strong about the mountain caribou. And I still -- I still think, with
14:49:42 everybody help, we can -- we can somehow find a way to conserve them.

14:49:53 I really enjoyed your thought. We as Dene and Métis, whoever
14:50:01 lives up here in Northwest Territories, it's our job, as leaders and people, to
14:50:09 find ways to conserve what we have, that we enjoyed for so many years.

14:50:19 With that, I thank you again. All of you. Thank you very much.
14:50:23 Thank you very much. If we continue talking about this kind of thing, I think
14:50:32 we can achieve a lot of things. We can't do it alone. We need all of you. And
14:50:38 again, I say thank you because I know you're going to help us.

14:50:42 We are who we are, like I said, and we are -- we do need your help.
14:50:49 And the Mountain Dene reach out to and say give us some of your thought,
14:50:55 and we'll go from there. My colleagues here, I think they're very happy that
14:51:01 you -- they had time to share their thought for the future.

14:51:06 Camilla, thank you very much. Deb, SRRB, thank you so much.
14:51:12 And everybody again, máhsi. Thank you for your time. Máhsi, máhsi, again.
14:51:21 Five time máhsi for five days.

14:51:24 **NWT Environment and Natural Resources Panel Closing Remarks**

14:51:24 DEBORAH SIMMONS: Thank you, Leon, and thanks to the Tulít'a Panel.
14:51:29 And now we move to Environment and Natural Resources, Government of the
14:51:37 Northwest Territories, closing remarks.

14:51:47 HEATHER SAYINE-CRAWFORD: Thanks Deb. Heather Sayine-Crawford for
14:51:50 Environment and Natural Resources. So on behalf of ENR, I would like to
14:51:55 begin by thanking the SRRB, all of the parties, and everyone who has been
14:52:02 here to listen and provide comments over the last week.

14:52:05 We would also like to thank everyone who has helped make this
14:52:10 listening session possible, the translators, the technical staff, the graphic
14:52:18 artist, and the SRRB staff. And also thank you to Dèl̨nę for virtually hosting
14:52:24 us this week.

14:52:29 ENR looks forward to continued discussions and meetings with all
14:52:33 the Sahtú communities. We especially look forward to identifying
14:52:38 opportunities to go out on the land, like Colville offered. I know I thoroughly
14:52:43 enjoyed my time out at Horton Lake when I was still living in the Sahtú.

14:52:49 In the Northwest Territories Modern Treaties and Land Resource
14:52:55 and Self-Government Agreements formally set out the rights of Indigenous
14:53:00 peoples and governments and approaches to wildlife co-management.
14:53:07 Complementary roles and shared responsibilities make it very important for

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the GNWT to work closely with Indigenous governments, Indigenous organizations, and our other co-management partners.

For decades, ENR has focused on working collaboratively on wildlife research monitoring and management. However, it is important to acknowledge that there is always room for improvement. Building and sustaining positive and productive relationships with Indigenous and community partners through co-management of wildlife has helped ensure that our programs and services consider Indigenous perspectives, culture, heritage, language, and knowledge.

ENR's vision is healthy ecosystems and sustainable livelihoods thriving now and into the future. To achieve this vision, we actively collaborate to protect, manage and restore ecosystem health, promote environmental stewardship, take action on climate change, and support the wise use of natural resources for the benefit of residents and the ecosystems of the NWT.

Wildlife and fish division and the technical staff work closely with our co-management partners on the stewardship on the management of wildlife and wildlife habitat. We are actively engaged in a wide range of collaborative wildlife health and wildlife habitat research, monitoring and management programs across the NWT. And we support a range of initiatives led by our co-management partners. This work includes addressing individual and cumulative effects of disturbance on wildlife and wildlife habitat and supports the needs of other wildlife management authorities and co-management partners to achieve shared goals and priorities.

We understand that in the NWT, people have been part of the natural system for thousands of years and maintain healthy relationships between people, wildlife, and the land is very important.

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We have to continue to take coordinated action together to help caribou across the NWT and help maintain healthy ecosystems.

There are many factors that can affect caribou numbers, including natural cycles. Our approach to barren-ground caribou recovery includes a wide range of actions that target factors that we can control such as harvesting and habitat disturbance.

We are committed to continue working together and appreciate the opportunity at this Public Listening Session to hear from you and have open and productive discussions.

ENR remains supportive of Community Conservation Plans. These plans can be a valuable part of overall wildlife and harvest management. Community Conservation Plans contribute to broader management planning and processes that include communities and co-management partners from across a caribou herd's range. Through continued discussions and sharing of information, we can learn from everyone's perspective, and we will be able to make wise decisions to support caribou conservation so that we have healthy herds for the future. Thank you.

Tłı̨ch̨o Government Panel Closing Remarks

DEBORAH SIMMONS: Thank you, Heather. And now we move to Tłı̨ch̨o Government final comments.

STEPHANIE BEHRENS: Máhsi, Deb. This is Stephanie Behrens with Tłı̨ch̨o Government. I just wanted to say thank you to everyone for sharing their stories and all of their knowledge. It's always such a treat to hear from the Elders, and I think that's part of the reason why I chose the career that I work in, is because I work very closely with Elders and I appreciate all the knowledge that they are also willing to share with us.

I really want to give thanks to Jasmine for sharing the video. It

14:58:17 really hit close to my heart and got me a little homesick for Norman Wells. I'm
14:58:24 definitely missing being in the Sahtú and working with all of you wonderful
14:58:31 people. I'm definitely missing those mountains. So I was really -- it was a real
14:58:40 treat to see that video. I've seen it before, and it most definitely is
14:58:45 empowering. I also have shared a link in the group chat of a video that the
14:58:51 Tłı̨chǫ Government has for our ekwo náxoède k'è program, which is also a
14:58:59 very empowering video and just having videos like these showcasing, having
14:59:05 our people on the land is empowering in itself. So máhsi cho for that. And
14:59:14 máhsi cho to everybody for sharing your stories and for the interpreters.
14:59:22 Thank you for all the hard work that you've been doing throughout the last five
14:59:26 days. It's been a long five days. And if it wasn't for the interpreters, we
14:59:34 wouldn't have been able to hear properly. Although there were all of the
14:59:38 technical issues that we've been having, it was still really great meeting. So
14:59:46 máhsi to the SRRB for facilitating this meeting and Dèl̨n̨ę for hosting it
14:59:54 virtually.

15:00:06 Joseph Judas also has some closing remarks so I'll hand the
15:00:09 camera over to Mr. Judas.

15:00:41 JOSEPH JUDAS, via Interpreter: I'm very thankful, people from Good
15:00:44 Hope and Norman Wells and Tulít'a, and also people from Dèl̨n̨ę. And
15:00:49 SRRB, I'd like to say thank you. This is a meeting that was well done. And all
15:00:57 the -- all the people that have spoke, I'd like to thank them. And also -- so
15:01:04 whoever's hosting the -- as well the interpreters, the facilitators, the
15:01:11 chairperson, and also the court reporter. I know without the interpreters, we
15:01:18 would not have heard each other. So we know that the interpreters very
15:01:23 important.

15:01:24 I'd like to say thank you to you, that interpreters are very important.
15:01:28 I want to talk about you to restate the two other things.

15:01:33 People in Colville Lake -- I think it was Colville Lake that they talked
15:01:38 about the forest fire. I'm just talking about the forest fire. Sometimes --
15:01:47 something we can really take into consideration. I know that people from ENR
15:01:53 are just probably listening to us. Even though they are ENR, I know that there
15:02:00 are lot of things over there. But in terms of putting out the forest fire and also
15:02:06 any fire from the 1970s on of how we fight fire. So something, something
15:02:14 similar to we can look at how we used to fight fire.

15:02:17 We know that the reason why I say that, because -- because right
15:02:23 now, we see a lot of land and it's being destroyed by the forest fire for all the
15:02:30 good animal land that's being destroyed. The first of all, when -- so -- so it's
15:02:39 called right now if there's a forest fire close to the community, they call it first
15:02:46 priority. And if they -- so the -- so I know that, we know that even though we
15:02:56 lose a big land due to the forest fire, all that food of the animals being they
15:03:04 burned. And also a lot of people have cabins out on the land. So the -- you
15:03:10 know the -- so the -- we will continue to say -- we will continue to say about all
15:03:17 our concern.

15:03:18 So this what ENR -- so we should sit beside you with ENR and to
15:03:25 see what we can do about forest fire, putting it out right away. So there's one
15:03:34 animal. There's the diga is -- we know that it's fur-bearing animal.

15:03:43 And also just keep in mind, you know, that wolf, do not eat the wolf.
15:03:48 So we're more concerned -- we're more concerned about the caribou. The
15:03:55 caribou is ever further declined that will be --- that is why, what is it that we
15:04:01 can do about the wolf control. The more control that we do will be a lot better
15:04:08 for to repopulate the -- we've been meeting, of talking about it for a week now,
15:04:14 we've been talking about the youth. And also we talked about the young
15:04:18 people. We also talked about the future of our little ones. We know that
15:04:26 that's why very important, because wildlife is very important. Sometimes we

15:04:32 talk a lot about all [audio feed lost] beautiful land of ours. So -- so whoever
15:04:42 has any concern with the wildlife or whatever can state their concern. So we'll
15:04:48 just trying to help -- to help this wildlife.

15:04:54 We want to have you -- we want to give you your support. What is
15:04:59 it we can do to make this more, more a lot better. So you guys are -- you
15:05:06 guys are the next [indiscernible] we are friends, never mind at -- you know, we
15:05:11 are friends. We should have a good -- work, good working relationship.
15:05:17 We've been meeting for a week, and sometime the interpreters, so I know
15:05:23 that there are times that the interpreters sometimes we have some technical
15:05:28 issues. Sometimes it's echoey and so forth. That's all I have for now. Máhsi
15:05:34 cho, and that's I have for now.

15:05:41 STEPHANIE BEHRENS: Máhsi cho. I think that's all the comments we
15:05:43 have. So once again máhsi cho to the SRRB and Sahtú Region for hosting
15:05:49 us.

15:05:50 DEBORAH SIMMONS: Máhsi to Tłı̨ch̓ Government, Joseph and
15:05:56 Stephanie. And so we have two additional parties who were registered. And
15:06:03 Lucy Jackson and Anne Marie Jackson, any closing remarks?

15:06:18 **Anne Marie Jackson Closing Remarks**

15:06:18 ANNE MARIE JACKSON: Yeah, I'm sorry, I thought we were going to have
15:06:21 questions for other parties as well at the end of this -- at the end of this
15:06:34 hearing. I just want to -- even if it's not gonna be answered, I just want to ask
15:06:40 the questions anyway.

15:06:43 In the beginning of my presentation, I asked where are the
15:06:48 government officials, the decision makers, and why aren't they here.

15:06:53 And then yesterday, I asked about the 65 percent range space
15:06:58 protection for the species at risk of the woodland caribou. You answered how
15:07:07 this number, this percentage was developed. My next question is, is where is

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this 65 percent range space located and designated?

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I want to thank the Elders for teaching us, educating us on our Dene governing systems, our practices, our culture, and about the land.

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I don't speak the language, but I have a mother that does. So she helps me understand what the Elders are passing on and sharing. If I'm not sure I'm understanding what they are saying, I make her get on the phone and ask certain Elders for me. And she does it all the time, even when I'm probably exhausting her. So a big thank you to the Elders who continue to keep sharing with us, telling us, and teaching us.

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A big thank you to my parents as well, my father Wilfred and Lucy, who never let us forget our place as land people and land users. And to all the academic First Nation peers in other parts of Canada who have taught me so well and so much. And here is my mother.

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Lucy Jackson Closing Remarks

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LUCY JACKSON, via Interpreter: With all the peoples that have talked, I've -- we've never heard each other like this before. We've always -- we've never heard the Tłı̨ch̨o peoples. We always thought they were in good shapes, that things were going good for them. But now it's good, I'm thankful to them, and I thank my parents. I've been in residential school. By then when I come home, when we come back, my parents, I've lived with them until I got -- until I got married and we live out on the land all the time. In those days, you never live in the community. So my parents, they talked to me. My father talked to me. My mother too talked to me very well. So I know this [indiscernible] very well about caribou. They taught well and live a good pristine way. They taught us about blood and it means smell, differences of smell of animals how you prevent.

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We know all the Dehlá Got'ı̨n̨e ways, the [indiscernible], the

15:10:08 tradition, Dene tradition. They talked to us about that. They taught us well
15:10:14 about that also. All you Indigenous peoples that are talking to us, we are
15:10:19 thankful to you. And so what else can I say? All the staff, the peoples that
15:10:27 are working on papers, the interpreters, all of you, I thank you. So that's all I
15:10:32 have to say, máhsi.

15:10:37 **Dèl̄n̄ Panel Closing Remarks**

15:10:37 DEBORAH SIMMONS: Máhsi, Lucy. And we now turn to Dèl̄n̄, the
15:10:43 cohost for this Public Listening Session for final closing comments. I fear that
15:10:52 Tanya's going to run out of room on her closing comments page. Anyway
15:11:03 that's great that we're hearing so much in this final session and look forward
15:11:07 to Tanya's presentation of her graphic recording today. Máhsi. Walter.

15:11:14 WALTER BEZHA: Máhsi, Debby, and thank you Camilla for allowing
15:11:18 us to go last. We have our leadership here, ʔekw'aht̄d̄ Leeroy is going to
15:11:37 address you guys, and then we'll try to keep everything short. I'm not gonna
15:11:43 say very much more after that. But if Elders want to say máhsi to each other,
15:11:48 I think that -- that's very important. We have to thank each other. We have to
15:11:54 tolerate each other for the past four or five days. We had wonderful food. So
15:12:00 I'm not going to delay this. Leeroy is behind me. He's been waiting for an
15:12:07 hour. He can sit here in my chair.

15:12:59 CHIEF LEEROY ANDRE, via Interpreter: Máhsi. The meeting and to the
15:13:01 Elders too. You met for five days. You talk about animals. It's important.
15:13:08 And the -- and animals live on our land. It's the Creator put all that on our
15:13:16 land for us, so -- but when we talk about it, it's hard to talk about it. It's very
15:13:24 difficult to talk about it. That's why when all the Elders who are with us, what
15:13:32 you say about keep your messages strong. So as government today, Walter
15:13:41 is working with us. Walter is working with the Renewable Resource Board
15:13:49 here in Dèl̄n̄. Hunting, trapping, fishing that's our livelihood. It's our

15:13:58 livelihood, and it's our culture. And so as a leader, I put money down, I put
15:14:08 money in the budget for HTA, the renewable resource, because I want our
15:14:15 people to work on those wildlife. So we spent \$1 million on -- on the program
15:14:27 and the skidoos and boats and everything we bought, nets and everything.
15:14:36 And chisels and everything. We want our people to have everything, tools.
15:14:45 So that we can go out on the land. When we talk about animals or caribou,
15:14:58 we have hunted for a long time.

15:15:02 What we do, we got to think about it. Caribou, muskox, fish, ducks,
15:15:13 they said too will slow down on caribou they said. And so as leaders, just
15:15:20 recently, we want to make cabins out on the land, and -- out on the land so
15:15:30 that we can work on our harvest so that the people have work, and they're
15:15:36 prepare the meat. They could process their meat, hamburgers, whatever they
15:15:47 could do with the meat, and then we can do that out there.

15:15:50 And HTA people, too, they'll have their own cabins and that so that
15:15:56 they can harvest and teach them how to do -- prepare animal skin and the
15:16:06 people that -- and the women that sews too, there's money for that too. So
15:16:13 that the women can keep sewing and teaching sewing.

15:16:17 So if everything, government put -- there's money for that now. So
15:16:23 once we make a final decision and everything is in place, we'll go ahead and
15:16:31 do that. We have to be strong towards our goal when we want to do
15:16:36 something, we'll just do it until we finish and meet that goal.

15:16:42 I'm your leader, but I'm not going to tell you what do, but you Elders,
15:16:49 you set the pace for us. I'm a young person. But we're working as -- a
15:16:57 modern science as well and self-government. What you said in there, how
15:17:03 we can make it strong and work on those. So it's very important.

15:17:11 I work with Walter and -- and -- and you're on renewable resource
15:17:20 so you read the materials, and -- and then do what we need do. I know the

15:17:27 caribou is an issue but we can't talk about caribou. The Elders talk about
15:17:34 when we talk about caribou, it's no good they said. So as people -- as native
15:17:44 people from Sahtú, we're going out on the land for fish. So our people, I want
15:17:58 to work with my people for out on the land. We ordered everything for them
15:18:00 and so it's all here. And we're going to make cabins out on the land for
15:18:06 different place, areas. Terra Mine and McGill Bay, and Bear Lodge too. We
15:18:19 might put cabins out there too. If there's lot of cabins out there, then the
15:18:25 young people will go out there and we'll make them strong. And every year
15:18:33 where I said to the people let's look for a good place so that McGill Bay, we
15:18:40 went to McGill Bay, we went by plane too. Such a beautiful country out there
15:18:48 and the land too, very resourceful and clean. So over 200 people went out
15:18:54 with us, are coming from our community. And so we know where we need to
15:19:02 go. And so as I -- the leader for you, that's what I'm thinking.

15:19:07 And I want to thank you for everything. And so here in Dèl̨n̨, we
15:19:19 have to work on the land. There's money for that. We have to hire people to
15:19:24 help us. So there's money in our -- money. So people from the land work
15:19:32 program, there's money in there. \$1 million we get from the government. [no
15:19:45 English translation] towards completing our goal. I will say there's still money
15:19:50 there. So we're going to use it. So that's what -- I'm telling you -- so I'm
15:19:55 telling you about this program. Whatever you want us to do, we'll work on it.

15:19:59 And so if you need equipment and then, then they will need -- then
15:20:10 we can help you. There's about -- gave out about 80 skidoos to people. And
15:20:22 boat and motors too, about 20 of them.

15:20:24 So it's not okay, but when we talk about caribou, we don't talk about
15:20:31 it but we -- much but we went hunting last year and got a few caribou. Not too
15:20:40 many but -- this time, and so we're working to help the children to have a
15:20:45 good lives so I want to say thank you.

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I know what you said, we're gonna stand -- I'll stand with you. I'm not going to stand over you. So I'll work with you. And I'm gonna work for you and we will work together. So thank you.

Five days you had a good meeting and I want to say thank you. This is big. And so when we talk about caribou, it's very important. I listen to the tapes too and so I know -- so our children, we have to teach them so that they know their culture and they know how to -- to work with the animals when they harvest, and they -- they're not skinning the caribou the right way. They tie the caribou to the skidoo and that's how they pull the skin off the caribou. That's not the way it is. The youth would have to handle respect animals. That's because we don't teach them. That's why. So how are they going to move forward? We have to teach them. We have to show them how to do it. They have to keep their culture tradition for a long time.

And not too long ago, somebody hit the loche over the head so there's no more fish. So I'm not sure how that happened. But if you talk about it, you know. So you make a station. And so this is total immersion. Participation is very important program. Now we have all this modern science and children are learning everything, but we need to teach. [audio feed lost] We lost him. A game warden recently, he was so kind, and we lost him. And I know we're thinking about his family and all his colleagues that he worked with. It's really difficult. But when we have one mind and work together as one, then we're very strong.

[In English] I'm not here to dictate anybody or to overrule my Elders. My Elders are here for the last five days. All that work and effort that they're putting into this listening sessions and -- and you know, I'm sure looking forward to the end results of how we can all work together, whether it's the territorial government or the Renewable Resource Boards that we have set

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up under our land claim agreements.

And also I just like to say, you know, my condolences to my friend Adrian Lizotte and all the people in ENR. I spent couple years going to school with him and ten years on various projects with Adrian. So my heart goes out to his family and to the ENR department because it's a big, big loss, you know, from the big guy. So, you know, I truly am gonna miss the guy, and my condolences to the family.

And yeah, I'd just like to say thank you to everybody and especially the Renewable Resource Board for putting this together. I know it's a lot of work and a lot of effort and a lot of time and energy. And especially for translators because, you know, it's a lot of work. So thank you, and máhsi, and God bless everybody. Máhsi.

DEBORAH SIMMONS: Thanks for your good words, ʔekw'ahtǫ́dǫ́. I should have named you correctly. So do you have another speaker, Dèlǫ́nǫ́, for closing remarks? Dèlǫ́nǫ́?

WALTER BEZHA: We got one more. We got one coming with the most important topics that Dora wants to speak on but it's more a thank you note.

DORA BLONDIN, via Interpreter: I want to thank all the participants and all the people who listened [indiscernible] I've only been with them for two days, but I heard everything, what everybody what they said. You talk about animals. They say how we prepare. We prepare caribou meat. We don't talk about it as when and I can't really talk about caribou because Creator put them on the land for us. And they have their own life, caribou. So it's -- our food comes from caribou. So I grew up out on the land with my grandma, my grandpa, and how we prepare the caribou so I just want to know they taught me lots and everything. But my mom said that if we make a

15:27:26 mistake when preparing, so I don't work with caribou. I -- so they just don't --
15:27:38 they don't -- they don't use the hide to make crafts and stuff. They order
15:27:44 everything. They buy beef jerky and that, but when they -- in the past when
15:27:52 they harvest caribou or moose, they make like a chime and everything and
15:28:01 make arrow. And here today, it's not like that. It's not. But I learned from my
15:28:07 grandmother. So I'm still holding on my grandma's stories and everything --
15:28:13 moose hide too. I work on moose hide too. And we -- that was our -- we,
15:28:21 caribou hides and moose hides is all what we made our clothing.

15:28:28 So I just want to say this. I as well that our mom and our grandma
15:28:36 taught us a lot of things about sewing and everything. When they -- we can't
15:28:44 go close to animals in the old days. Today, they have their first moon time,
15:28:55 but they still don't even watch where they -- we're not supposed to go close to
15:29:01 animals and that. I think that's why we're having hard time today because of
15:29:07 that and animals and it's just -- it's hard to get animals now.

15:29:10 We have to teach the young girls the culture way of life. So we
15:29:17 should teach them out on the land, even two weeks at a time take them out
15:29:23 on the land and teach them the Dene laws about our culture and everything
15:29:29 so that we know.

15:29:32 So we're losing Elders and so if we lose a few Elders that we have
15:29:39 now, if we lose them then what are we gonna do; who is going to teach us?
15:29:45 Whoever knows our culture and tradition, you start help us and work out
15:29:51 there. We're going to go get weak on our position on reserve and culture and
15:29:59 animals and that if -- if we don't pass on the tradition now.

15:30:10 Game warden, they're from another culture. They know everything,
15:30:14 but it's different because since the game wardens came to our communities,
15:30:20 things changed. We should be working together. But it's almost like other
15:30:27 culture is imposed on us and it's not right. So I want to speak to that.

15:30:33 Our children, we have to teach our children for -- so they can have
15:30:39 a good life in the future. That's all I want to say. So máhsi. I said what I
15:30:44 needed to say and thank you for listening to me and thank you to you all, all of
15:30:50 you. Thank you.

15:30:56 DEBORAH SIMMONS: Máhsi cho. Looks like, Walter, you have some
15:31:03 final words?

15:31:04 WALTER BEZHA: I don't, no. The only thing I keep saying that the
15:31:10 people want to thank each other. And make sure that, like Gordon wants to
15:31:18 know, I know all of the questions that are there and the information that
15:31:23 people want, I noted that and I'll make sure that gets onto the -- onto the final
15:31:29 report for SRRB, and then -- and that's it.

15:31:33 I think we've covered a lot and I would just thank Dora. What a
15:31:43 wonderful way to end our session. The final things that we do with our
15:31:48 caribou. I mean it's to make use of them and take care of them. And that's
15:31:54 what Dora's talking about. That's going to become big for us as well. So
15:31:59 máhsi to all of you. I'm not gonna name everybody. There's so many. The
15:32:04 cooks, you know. Even Ed that gets up at seven in the morning to make sure
15:32:11 that we get going by nine.

15:32:13 And don't forgot that Dèlįneę, the leadership supports this process.
15:32:20 And that is very, very, very different than many of the other areas. So you had
15:32:27 our ʔekw'ahtįdė talk and he is very supportive of, as ourselves, all the people
15:32:35 here. I wish you can see everybody here.

15:32:36 We had a -- I had a wonderful time. I know sometimes it gets tiring
15:32:42 to be listening to people all day. But you need -- we need to do that more
15:32:47 often and need to put in the things that keep ourselves listening to each other.
15:32:56 Like, gosh, you know, normally when we have our Elders and RRC and focus
15:33:02 group sessions, we have a lot of jokes. We got to keep our people awake.

15:33:07 So jokes and laughing and breaks and having good food is -- that's how you
15:33:14 attract people to go to meetings. We're not here to solve the world problems.
15:33:20 We're here to, as individuals, to listen to each other, enjoy the community.
15:33:27 And one of the things I keep telling my Elders, and certainly RRC members
15:33:32 and focus group, I said forget about land claims. Forget about
15:33:38 self-government. Forget about all the documents and policies. I said let's talk
15:33:43 about our history.

15:33:45 And yesterday, we had for about 15 minutes, we talked about some
15:33:49 of the great times our Elders had. And you know, we laughed. Laughing --
15:33:55 laughter, and Alfred is sitting there looking at me, is one of the greatest
15:34:02 energizer of our people. They love laughing. We laugh about everything.
15:34:04 And I think that is -- that is a good way to bring our culture back and bring our
15:34:10 own people back to together, to listen to -- to each other more often.

15:34:17 Because remember here, this is called a Public Listening Session.
15:34:20 And I've learned in the last five days it's one of the hardest -- I spent more
15:34:26 energy listening than I ever done. So it's a good -- it's very good for me and
15:34:31 we're really glad that -- hopefully we learned to do the next Public Listening
15:34:36 Session better. I think we can do a better job. We're doing the virtual stuff.
15:34:39 But the next one's in Fort Good Hope. I think we can do a better job, a lot
15:34:45 better one job than what we do in 2007. Máhsi, Deb. And Camilla, you did a
15:34:51 good job. Holy man, I thought you'd walk out after the first day but you're still
15:34:58 there. [no English translation] really good, Camilla. Máhsi.

15:35:04 **Sahtú Renewable Resources Board Closing Remarks**

15:35:04 DEBORAH SIMMONS: Máhsi, Walter. And now turn to closing remarks
15:35:09 by our Chair, Camilla Tutcho.

15:35:16 CHAIR CAMILLA TUTCHO, via Interpreter: Máhsi. Five days, we had a -- we
15:35:20 had a good meeting for five days. And I want to say thank you. Debby is our

15:35:28 facilitator. She had everything prepared. And Faye from Tulít'a and then
15:35:38 Samuel [no English translation] lawyer too is with us. And so five days we
15:35:50 had a good meeting. And so last week, we had nine days. We had a
15:36:00 meeting. So last Saturday, we've been meeting since then. This is very
15:36:07 important. So we're all happy to work together. Our land, the animals on our
15:36:14 land is very important. It's important for not only us but all the children and
15:36:21 the grandchildren too.

15:36:26 We heard some really good stories and strong stories and strong
15:36:32 words. Colville Lake, Norman Wells, and Tulít'a, I want to thank all of them.
15:36:41 You contributed a good, good message, stories. We have to carry our Elders'
15:36:52 knowledge forward, so that way we teach that to our children so they can
15:36:58 have a good life after us. It's for our youth and children, grandchildren that
15:37:05 we're doing this. And so nobody argued at this meeting, didn't get mad at us.
15:37:14 And five days you spoke, it was good.

15:37:28 The Elders said if you work together and care for each other and be
15:37:28 thankful to each other, then your message is going to be heard. It's going to
15:37:34 work for you. I'm so happy that you spoke good words. I think we're going to
15:37:42 accomplish something.

15:37:42 I want to say that Elders, they spoke; they gave us good messages,
15:37:49 strong messages. We just can't sit around and do nothing. We have to do
15:37:54 something for our children and grandchildren so they have a good life. We
15:38:00 don't want our -- nothing happen to our -- the animals and the land. And this
15:38:08 land too, it's our hunting; we live off the land, and on the land. And so we
15:38:16 can't let white people tell us what to do. We go out there, and we're our own
15:38:24 boss, and we can go out on the land and live out there.

15:38:28 I want to say thank you with my -- from my heart. I want to thank
15:38:35 you very much. And you worked hard and really said a lot of things, and now

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we hear your position on this.

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We had the Zoom meeting, but I think it's because of Covid. Maybe when this Covid is over, we can have a good meeting in person. But today we have to resort to what's available so that we can all talk together from our homes.

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And so that's all I want to say. Thank you very much for everything, for participating.

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DEBORAH SIMMONS: Thanks, Camilla. One last little piece before closing prayer -- Camilla will do the closing prayer. Oh, you want Good Hope -- well, or Dèḻṉę as the -- from Dèḻṉę, yeah, okay. So if Dèḻṉę could be prepared to do closing prayer, that would be great.

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But before that, just one last little piece, so stay tuned here just to give people a sense of where we've been and where we're going very quickly. There's been a lot of thanks going around for this Public Listening Session. And I just want to highlight a special thanks to our cohost that was willing to take this big responsibility on, Dèḻṉę Goṯ̱ṉę Government and Dèḻṉę ʔehdzo Goṯ̱ṉę, and of course the ʔekw'ahṯḏ. As well as a special thanks to Walter and Ed who worked really, really hard to ensure that this Public Listening Session went ahead even in difficult circumstances.

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We had ten parties that presented at this Public Listening Session. Well, nine and the public. So there was a lot of work, as Camilla said, put in to making sure that the board had the full range of evidence to work with in its decisions and recommendations.

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We talked about four key issues, and people were really good about focussing on those issues. And we took an approach to this hearing that's kind of unusual in Canada. We took a H̱do Gogha S̱ṉęgots'íʔá, or Planning for the Future approach, supporting plans from all the parties

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according to principles that included biocultural diversity, self-regulation, and ethical space. Or ʔasjı́ godí hé dene ts'ı́ıı hé, ʔedets'ę́ k'áokerewe, and godı́ kehtsjı́.

We have had a long road to get here. It's amazing to be on our final day now. After having announced this Public Listening Session in December 2020, we had two delays due to the pandemic, but even so, people were willing to work hard to provide materials before the Public Listening Session with the three rounds of information requests, the proposal submissions, the regional preparation workshop, and also a new thing for us with these ʔelets'ewéhkwé Godı́ is an interpreters workshop.

We had lots of technical support, and this couldn't have happened without all the people who have been pitching in. And I'm now reminded that we still have a graphic recording to present by Tanya Gerber, so I'll be even quicker now to give her a little time before our closing prayer. And not to mention the huge amount of work that was put in by the SRRB staff team included Ben Dosu; Catarina Owen, who you've heard lots from, and others who worked a little more in the background or with individual communities to help them.

I'd also like to note somebody I haven't mentioned, Skylar Niehaus, who's our incoming community conservation planner. She's been observing quite a lot of this event, but is -- is going to be arriving in the Sahtú to live in Tulı́t'a as of August, and Melanie Harding, who is leaving us for a while on a maternity leave.

We've heard presentations by parties, comments and questions by parties, advisers, and the public. We have a major record of the proceeding which will include a certified transcription, which we'll work on correcting and ensuring we're trying to have as accurate as possible spellings of Dene

15:44:40 language as we can, as well as English transcription, as well as the approved
15:44:51 graphic recordings. So don't forgot to review your graphic recording. And
15:44:57 also just to note that if you want to rebroadcast the recording after this
15:45:05 proceeding, then it's by permission of the SRRB only. And to note that we'd
15:45:13 like to have comments on the graphic recordings by Monday, May 2nd, no
15:45:19 later so that we can get them posted to the public registry.

15:45:28 So we're moving into the next steps now. We have -- all parties
15:45:31 have an opportunity to provide final written arguments which are due
15:45:39 May 16th. And in those final written arguments, you can add to what you've
15:45:45 said in the Public Listening Session, answer questions that you feel you would
15:45:51 like to answer that maybe you didn't get a chance to during the event, and you
15:45:56 can provide comments on the Hıdo Gogha Sėnėgots'ıřá, or Plans for the
15:46:01 Future, policy and guide.

15:46:05 A reminder that the SRRB's mandate and powers are defined in the
15:46:11 Sahtú Dene and Métis Comprehensive Land Claim Agreement. The SRRB is
15:46:18 the main instrument of wildlife management in the Sahtú Region, and as
15:46:22 such, the Board has some big responsibilities. It will announce closure of the
15:46:31 record after the May 16th deadline. The board will review the record,
15:46:45 deliberate, weigh evidence, consider argument, and make decisions and
15:46:49 recommendations using all the materials that have been gathered through
15:46:58 this whole proceeding since December 2020.

15:47:06 So the SRRB will issue a report. The Government of the Northwest
15:47:13 Territories minister can then provide a response, and the SRRB can respond
15:47:18 to that. And then the minister makes final decisions. And all of that process
15:47:33 is defined in the land claim agreement.

15:47:41 And there are -- we have gone through two Public Listening
15:47:45 Sessions as of the end of today. We have three more to go. We had been

15:47:54 talking about a certain order of the public listening sessions with wildfires and
15:47:54 climate change, knowledge about caribou and landscapes, and mixed
15:48:12 economy Public Listening Sessions coming up. But the board will, in its
15:48:14 deliberations, make a decision on what the topic of the next Public Listening
15:48:20 Session will be.

15:48:27 We did hear a comment or two around what were on those topics,
15:48:34 those three topics. So that'll be helpful in the board's deliberations on what
15:48:37 topic to have next, and also the timing of the next Public Listening Session
15:48:41 will be decided by the board once its made its decisions and
15:48:47 recommendations on this one.

15:48:49 So with that, máhsi cho, and I'll pass over to Tanya so she can
15:48:57 show us her graphic recording. Sorry, Tanya. That probably should have
15:49:03 happened a little early.

15:49:05 **Graphic Recording Overview**

15:49:05 TANYA GERBER: That's okay. Can you hear me okay?

15:49:18 DEBORAH SIMMONS: Yes, in Yellowknife we hear you.

15:49:21 TANYA GERBER: Terrific. So I'd love to show you my recording
15:49:25 from the closing comments, the final comments that you made. I was hoping
15:49:30 that you can see okay. We talked about -- or I heard you talking about Boots
15:49:35 on the Ground --

15:49:35 DEBORAH SIMMONS: We can't -- we can't see the graphic recording,
15:49:39 though. Did you forget to share your screen?

15:49:43 TANYA GERBER: This better?

15:49:45 DEBORAH SIMMONS: Oh, there we go. Ah, gotcha.

15:49:48 TANYA GERBER: This is the little bit of the leftover comments from
15:49:52 this morning talking about the -- how you harvest matters and the fact that
15:50:00 there's Boots on the Ground programs to watch, especially in the summer. I

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heard from this morning the importance of Indigenous people needing more support and needing to work together, recognizing that white people subsidize with money and vehicles and such, and the preserving of preserving traditional ways, the needing to address global warming, and having to help the wolves and caribou and keep the Elders' stories alive.

Heard in final comments, big máhsi to all speakers, especially to the Elders. And passing on wisdom to the youth was identified as a major theme. The -- you know, knowing the impacts of industry and the cost per wolf is a question of is it good conservation. Also that co-management means going to the land together with us and a suggestion of an independent Chair next time.

We saw a beautiful, powerful video with people speaking and photos of the land. It's gorgeous. A lot of appreciation and máhsi to all, and remembering that everything is connected, and we should all work together.

There's a question about where are the government officials. Collaboration and co-stewardship of wildlife and habitat is another theme. There was a point made about remembering the impacts of fire and looking forward to -- to in-person gatherings again. Teaching youth the right ways is an important theme and protecting the caribou and the habitat. To work for healthy herds for the future and to listen. We have heard listening with laughter as being important.

So these are the recordings from this afternoon. You can see it's the closing comments, the final comments. And this morning's recording has been sent to Catarina. So I don't know if Catarina is able to screen share to walk through that one. We can look at it together if Catarina is able to do the screen share.

Please be sure to review the photograph of the recording from your

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presentation, and if you could get back to Catarina by Monday, I will be able to make any revisions. I've received some revisions already. I'd like to have those revisions for Monday so that I can scan the work and get final versions to you very early next week.

DEBORAH SIMMONS: Catarina, are you able to share that graphic? Is there a way to zoom in maybe and move around, so while she's talking -- yeah, perfect.

TANYA GERBER: That's great. This is the comments from this morning. I don't know why I'm getting an echo. Anyway, the Public Listening Session closing comments and presentations. So we heard about the diga harvesting program and -- helped the recovery of the caribou population and talking about the decline of the Bathurst herd and limiting the harvest and talking about harvesting diga traditionally and safely.

And then we heard from Lucy Jackson and Anne Marie Jackson, you know, really talking about the need for help and support for each other and wanting to know information about how we work together. And Anne Marie talked about the wolf are strong and sacred. And Dene-led conservation, the importance of Dene-led conservation, and inherent rights include all wildlife and nature and the desire to include Dene peoples in the conservation efforts and fund Dene-led conservation.

Then we heard on the right here really a lot of appreciation and thankfulness for all of the earth and for everyone, that that's what we're doing this for, and that youth needs to be taught to thrive on the land and the importance of caring for caribou and wolf, that they're here for the people, and we don't want to waste the resources, and keep our way of life and work together with white people, a good life for everybody.

And we heard we want resources to manage your own areas, and

15:55:39 this meeting is important to work together, and we need to work together and
15:55:39 include the Elders. We heard a question about neutering male wolves. We
15:56:00 heard a lot of appreciation, máhsi to everyone and the importance of prayer.
15:56:00 We also heard about, you know, working together being best. And there was
15:56:01 a mention of, you know, bringing back the Smokey the Bear, work together.

15:56:01 So that's all I really have to say to show you the recordings I made
15:56:02 from your event. And I want to thank you for having me. Thank you.

15:56:02 DEBORAH SIMMONS: Máhsi, Tanya. So May 2nd, deadline for
15:56:06 comments on those graphic recordings. And now we have a closing prayer to
15:56:15 round everything off. Thanks to Alfred Taneton for helping us with a prayer,
15:56:24 to send us off in a good way into the weekend and to support the board in
15:56:26 making good decisions. [audio feed lost]

15:59:42 ALFRED TANETON, via Interpreter: ... so if you do what you say you'll do.
15:59:42 I'm gonna say a prayer for you. So we have to thank the Creator, gonna pray
15:59:42 to the Creator to hear us. As Aboriginal people we're baptized, we want to be
15:59:46 strong if we get that. I say thank you.

15:59:46 **[Prayer]**

16:02:05 DEBORAH SIMMONS: Máhsi, [indiscernible] prayer. Goodbye, everyone,
16:02:11 have a great weekend.

[Dèlįnę 2022 ʔełets'ewéhkwe Godı, Public Listening Session, Concluded]

