



WEK'EEZHII RENEWABLE

RESOURCES BOARD

BLUENOSE-EAST CARIBOU HERD

PUBLIC HEARING

Panel Members:

Co-Chairperson	Steve Matthews
Co-Chairperson	Jonas Lafferty
Board Member	Charlie Jeremick'ca
Board Member	Eddie Erasmus
Board Member	Chris Football
Board Member	Suzanne Carriere

HELD AT:

Behchoko, NT

April 9, 2019

Day 1 of 3

	APPEARANCES	
1		
2	Jody Pellissey	) Board Staff
3	Aimee Guile	)
4	Laura Meinert	)
5	Anne Gunn	) Advisor
6	Allice Legat	) Advisor
7	Julia Paaille	) Counsel
8	Raeya Jackiw	) Counsel
9	John Donihee	) Counsel
10		
11	Bruno Croft	) GNWT-ENR
12	John Boulanager	)
13	Brett Elkin	)
14	Jan Adamczewski	)
15	Rita Mueller	)
16	Heather Sayine-Crawford	)
17	Dean Cluff	)
18	Sarah Kay	) Counsel
19		
20	Tammy Steinwand-Deschambeault	) Tlicho Government
21	Archie Wetrade	)
22	Michael Birlea	)
23	Charlie Jim Nitsiza	)
24	John B. Zoe	)
25	Paul Bechand	)

1	APPEARANCES (Con't)	
2		
3	John Nishi	)
4	Petter Jacobsen	) Counsel
5		
6	Walter Bezhe	) Deline Got'ine
7	Leonard Kenny	) Government
8	Jonas Modest	)
9	Alfred Taniton	) Elder
10	Leon Modest	) Elder
11	Jimmy Dillon	) Elder
12	Gina Dolphus	) Elder
13	Charlie Neyelle	) Elder
14	Fred Kenny	) Elder
15	Dolphus Baton	) Elder
16	A.J. Kenny	) Elder
17		
18	Jessica Hurtubise	) North Slave
19		) Metis Alliance
20		
21	Machel Thomas	) Yellowknives Dene
22		) First Nation
23		
24	Louis Wedawin	) Members of
25		) the Public

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1 --- Upon commencing at 10:05 a.m.

2

3 CO-CHAIRPERSON JUDAS: I just wanted  
4 to say this in my language and then -- there's a  
5 translate but before the translate, I just wanted to  
6 tell you that channel 1 that's is on -- on this  
7 headset, it's English, and channel 2 it's on Tlicho,  
8 and channel 3 it's on Slavey.

9 So people that's here with us today,  
10 I'm going to do the prayer for you, but before the  
11 prayer I just wanted to say that all those headsets,  
12 that's the number that I already explained it to you,  
13 that what channel that you want to listen to and all  
14 that. And I say this in my language before we start.

15

16 (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

17

18 CO-CHAIRPERSON JUDAS: Thank you my  
19 people. Just before we start the hearing, today is  
20 April 9, 19 -- 2019. So this is the day we're having  
21 the hearing. We're very grateful to have all the  
22 people who are interested in caribou and we'd like to  
23 work and listen to each other as much as possible in a  
24 very calm and efficient manner. We all know what  
25 happened in the community. I'm sure the family is

1 going through such a hard time, but at the same time,  
2 we have to continue on. We understand the large  
3 family members -- they're all affected by this -- by  
4 this tragedy in the community, but at the same time we  
5 have to continue on in our work.

6 At this time we would like to invite  
7 all the people who are here, people who travelled by  
8 airplane, travelling by vehicle, and all leadership  
9 who are here, as well as their administration staff.

10 When we look at God -- when we look at  
11 God for answers, then we -- when we believe in it, we  
12 are here, we are trying to solve a problem. We want  
13 to make sure that when we leave this meeting that we  
14 have accomplished something, and this is what we will  
15 pray for, and also remember the families in our  
16 prayers, so at the same time will say our prayer in  
17 Dene.

18

19 (INTERPRETATION CONCLUDED)

20

21 (OPENING PRAYER)

22

23 CO-CHAIRPERSON JUDAS: We turn over to  
24 the Clifford -- Chief Clifford Daniels.

25

1 (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

2

3 CHIEF CLIFFORD DANIELS: Masi, Chair.

4 I want to thank everyone for coming here today. Yes,  
5 it's only right that we do a prayer, and at this time  
6 this community is in -- feeling really bad about what  
7 kind of tragic happen in our community. We lost a  
8 member of our -- a member of our nation and it's --  
9 it's -- because this, we have all been shaken. The  
10 family needs support and -- and you all as well and  
11 maybe somehow feel affected by -- by this tragedy.

12 At the same time, we have all made  
13 plans to have this hearing, and we are here as -- this  
14 is what I would like to say. Thank you. I will speak  
15 in English now.

16

17 (INTERPRETATION CONCLUDED)

18

19 CHIEF CLIFFORD DANIELS: I'd like to  
20 welcome on behalf of the Tlicho Government, Chief  
21 Executive Council, and the Tlicho Assembly, and  
22 especially on behalf of the Grand Chief Mackenzie,  
23 George Mackenzie, could not be here today. It's my  
24 great pleasure to welcome the Wek'eezhii Renewable  
25 Resources Board to Behchoko to conduct a public

1 hearing concerning a joint management proposal for the  
2 Bluenose-East Herd.

3 We also welcome the Elders and the  
4 other staff, advisors, Interveners, and members of the  
5 public as well.

6 We are glad that the Board has decided  
7 to hold hearings here in the Behchoko, so the  
8 community and the Tlicho people can see the Board in  
9 action and hear presenter -- presentations of  
10 questions.

11 Importantly, we are thankful for the  
12 Board, make so much room for the members of the public  
13 to make comments and ask questions as well.

14 The decline of the herd is a serious  
15 situation. You will hear about the impacts of the  
16 decline on our well-being, our way of life, and land-  
17 based economy. I know there will also -- will be good  
18 comments and suggestions in the next three (3) days,  
19 as the WRRB listen to the evidence, the comments, and  
20 eventually makes its determinations and  
21 recommendations.

22 We will rely on you to provide your  
23 expertise and to help us deal with this critical  
24 issue. Thank you in advance for your help.

25 Tlicho have been part of the caribou.



1 This decline has separated us from the caribou. We  
2 want to be part of the caribou again.

3 I like to wish all of you here all the  
4 best this week, welcome to Behchoko, and thank you for  
5 this opportunity to give us these words of welcome.  
6 Masi.

7

8 (BRIEF PAUSE)

9

10 CO-CHAIRPERSON JUDAS: Thank you,  
11 Chief Clifford. What we do today, I've got to be  
12 reading this letter to you about -- I probably say  
13 English. I try my best. I never went to school as  
14 much as you guys like.

15 Good morning everyone. My name is  
16 Joseph Judas. I'm the Chair of Wek'eezhii Renewable  
17 Resources Board. Steve Matthews, member of the --  
18 will be Co-Chair this week, hearing -- hearing this  
19 week. That's my left side, his name is Steve.

20 Thank you, Chief Daniels, of your  
21 community of Behchoko. You're welcome. We look  
22 forward of the next few days in your community.

23 Today we are here, listen, and  
24 stakeholders, and to give them a -- a challenge to  
25 part of the manage of Sahti Ekwo, Bluenose-East

1 Caribou Herd.

2                   We must work together today and in the  
3 future to make -- to make sure that the children --  
4 the grandchildren and the children will be able to  
5 live with the Ekwo caribou.

6                   We must ask difficult questions ourself  
7 and other such as should we further limit harvest  
8 today so -- so that our children can harvest tomorrow.  
9 We must remember, there are other user of the Sahtu  
10 Ekwo in the NWT and Nunavut. But RW -- WRRB must make  
11 decision, discussion -- decision that they defer to  
12 everyone and get all the herd stabilized recovered.  
13 The WRRB established by the Tlicho Agreement on the  
14 effective date, August the 4th, 2005.

15                   Today the WRRB responsible for the  
16 managing the wildlife forest plans and protect area  
17 within Wek'eezhii.

18                   The WRRB Co-management Board, 50  
19 percent of the -- our member are appointed by Tlicho  
20 Government and 50 percent appointed by government of  
21 the -- nomination by Canada and NWT. On -- once of  
22 the member of the point there with our -- they act in  
23 the public interest. This means that member appointed  
24 by government, but member doesn't -- not --  
25 represented the government that the WRRB and the

1 independent institutions are responsible for the --  
2 act in the public interest.

3 The WRRB has jurisdictions and/or  
4 authority of Wek'eezhii. The map on the wall here  
5 define the Wek'eezhii area in which the WR are  
6 responsible for management as set out in the  
7 agreement, Tlicho Agreement.

8 CO-CHAIRPERSON MATTHEWS: Thank you,  
9 Joseph. It's Steve Matthews here. I'll be co-  
10 chairing with -- with Joseph for this hearing.

11 At this point I'd like to introduce the  
12 -- our Board members. We have Charlie Jeremick'ca,  
13 Eddie Erasmus, and Chris Football. Suzanne Carriere  
14 is back here and myself are government appointees to  
15 the Board. Eddie Chocolate, the Tlicho Government  
16 appointee, is unable to attend today. As he's not  
17 able to participate, he will not actually play a part  
18 in the Board's deliberations on this proposal.

19 Currently the government is awaiting  
20 two (2) appointments from the Government of Canada.  
21 In addition, we have with us John Donihee, Julia  
22 Pialle, and Raeya Jackiw, our legal team, Dr. Anne  
23 Gunn, our science advisor, and Dr. Allice Legat, our  
24 traditional knowledge advisor. Both Dr. Gunn and Dr.  
25 Legat have been retained as Board advisors for this

1 hearing.

2                   And finally, I'd like to introduce our  
3 staff, Laura Meinert -- not here? And Aimee Guile,  
4 our conservation biologist, Shalyn Norrish, our  
5 communications officer, and Jody Pellissey, our  
6 executive director.

7                   During the next three (3) days, the  
8 WRRB will be conducting a hearing based on Sahti Ekwo  
9 -- Sahti Ekwo Herd Joint Management Proposal submitted  
10 by the Tlicho Government and the Government of the  
11 Northwest Territories.

12                   The Board is currently conducting a  
13 separate proceeding to address a joint management  
14 proposal for the kokoeti ekwo, which is the Bathurst  
15 herd. We want to emphasize that this public hearing  
16 is for the Sahti Ekwo, the Bluenose-East Caribou Herd  
17 only. It is not about the Bathurst caribou.

18                   The Sahti Ekwo Joint Management  
19 Proposal consists of five (5) main components:  
20 harvest, predators, land-use, monitoring, and  
21 education, which are carried forward from the previous  
22 joint proposal submitted to the Board in April of  
23 2016.

24                   The governments propose further  
25 restrictions on hunter harvest by reducing the total

1 harvest already in place for Bluenose-East caribou.  
2 The government's proposal also addresses predator  
3 management, ongoing monitoring, and land-use  
4 management. More specifically, TG and ENR have  
5 proposed implementing a lower total allowable harvest  
6 and allocation for the Sahti Ekwo.

7                   Notwithstanding the scope of the TG and  
8 ENR proposal, the Board has decided that other factors  
9 affecting Sahtu -- Sahti Ekwo herd are relevant and  
10 provide important context for this proceeding and the  
11 Board's decision.

12                   In the Board's view, Sections 12.1.5  
13 and 12.1.6 of the Tlicho Agreement set out a broad  
14 context within which to judge the joint management  
15 proposal. The Board notes that Section 12.3.10 of the  
16 Tlicho Agreement which states:

17                   "A public hearing may be held by the  
18 Wek'eezhii Renewable Resources Board  
19 where the Board is satisfied that  
20 such a hearing is desirable. A  
21 public hearing shall be held within  
22 -- within the -- and the Board  
23 intends to recommend or determine a  
24 total allowable harvest in respect  
25 to a population or stock of wildlife

1 which is not subject to a total  
2 allowable harvest within the  
3 previous two (2) years. A public  
4 hearing may be held at such places  
5 and Monfwi, Gogha, Ndentile as the  
6 Board may designate. Based on the  
7 Tlicho Agreement, the Board must  
8 hold this public hearing to give all  
9 interested parties an opportunity to  
10 express their views on Ekwo  
11 management in Wek'eezhii, before the  
12 Board decides whether it will reduce  
13 the total allowable harvest."

14 Participants should understand that  
15 this hearing is not about Tlicho harvesting rights.  
16 Section 10 of the Tlicho Agreement guarantees wildlife  
17 harvesting rights for the Tlicho citizens. These  
18 rights will be unaffected by the Board's decision.

19 This hearing is about harvesting  
20 limitations for the purpose of conservation, which is  
21 assessed in Section 12 of the Tlicho Agreement. This  
22 proceeding is about helping the Ekwo to recover by  
23 managing our actions.

24 Beginning February 4th, 2019, public  
25 notice of the Sahtu -- Sahti Ekwo herd proceeding and

1 public hearing was advertised regularly in local  
2 newspapers and on social media and local radio. As  
3 well, a public hearing registry was established  
4 February 4th, 2019, and has been updated regularly.  
5 All evidence filed to date in this proceeding may be  
6 found on the Board's registry.

7                   There are five (5) registered parties  
8 for this proceeding: Tlicho Government, ENR, Deline  
9 Got'ine Government, Yellowknives Dene First Nation,  
10 and the North Slave Metis Alliance.

11                   The Board staff and legal counsel have  
12 been working with the parties to ensure that this  
13 hearing runs smoothly and that the Board secures the  
14 information that it needs to respond to the joint  
15 management proposal. Hearing instructions were  
16 provided on March 18, 2019, to all registered parties.

17                   I'd like to make note that these  
18 proceedings are being recorded and transcribed by Sean  
19 Coleman from Digi-Tey -- Digi-Tran Incorporated,  
20 therefore, I ask that when you speak, please precede  
21 any comments you make with your name and who you  
22 represent.

23                   Also I ask that you be mindful that we  
24 have Tlicho and Sahtu interpreters, James Rabesca,  
25 Violet Mackenzie, Jonas Lafferty, Fibbie Tatti, and

1 Laura Totchu. These proceedings are being  
2 simultaneously translated, so please pace yourself  
3 accordingly.

4                   The order of the proceedings will be as  
5 follows: the Board will first hear from ENR regarding  
6 Sahti Ekwo Herd Joint Management Proposal before the  
7 Board. They will have two (2) hours to make their  
8 presentation. Once ENR has completed that  
9 presentation, the Tlicho Government will make its  
10 presentation regarding the Joint Management Proposal.  
11 They will also have two (2) hours to make that  
12 presentation.

13                   A question period will follow these  
14 presentations. The order of the questioning will be  
15 the Deline Got'ine Government, followed by the North  
16 Slave Metis Alliance, and the YK Dene First Nation.  
17 They will also be followed by questions from -- from  
18 the Board, traditional knowledge and science advisors,  
19 staff, and legal counsel. The Board members will have  
20 the last opportunity to ask questions.

21                   Each registered party will have fifteen  
22 (15) minutes to question TG and/or ENR. At the end of  
23 the fifteen (15) minutes, the registered party may  
24 request the co-chairs for additional time to complete  
25 their questioning, if required.



1                   When the questions to Tlicho Government  
2 and ENR are completed, we will proceed to the  
3 Interveners' presentations regarding the Joint  
4 Proposal. Each Intervener will be limited to thirty  
5 (30) minutes to make their presentation. More than  
6 one (1) person can develop -- can deliver that  
7 presentation, but there is still a 30-minute time  
8 limit for that presentation.

9                   WRRB staff will be keeping track of the  
10 time and will remind you of your time remaining at  
11 five (5) minutes and one (1) minute.

12                   Each presentation will be followed by a  
13 reasonable -- reasonable but limited period of  
14 questions, firstly by ENR, Tlicho Government, and then  
15 by Interveners, in the same order as previously set  
16 out.

17                   Time has been set aside for registered  
18 general public to make a statement on each day on a  
19 first-come and first-served basis. Speakers will have  
20 a 10-minute time limit. There's no questions after  
21 these presentations unless the Board needs  
22 clarification.

23                   I would ask anyone wishing to speak  
24 during this time to please register at the door,  
25 that's for the general public, indicating a preferred

1 date of the presentation. This will help manage our  
2 time.

3                   The Board wants this hearing to be as  
4 informal as possible, however, the Board is bound by  
5 rules of procedural fairness and as the co-chairs, we  
6 are responsible for the conduct of this hearing. I  
7 would ask that all comments and any request be  
8 addressed through the co-chairs.

9                   At the end of the hearing, the  
10 registered parties will have an opportunity to present  
11 closing comments. All closing comments will be  
12 limited to more than -- to no more than ten (10)  
13 minutes and be used to wrap up the evidence submitted  
14 during the hearing only.

15                   The co-chairs will be making closing  
16 comments and then the hearing will come to a close.

17                   Final written arguments for -- from  
18 Interveners are to be submitted by April 24th, 2019.  
19 The government, the Tlicho Government and ENR must  
20 submit their written -- final written comments by April  
21 26, 2019.

22                   The public record for this hearing will  
23 be closed on April 26th.

24                   These hearings are scheduled from 9:30  
25 in the morning to 4:30 in the afternoon daily. We

1 will be taking a lunch break from 12:00 p.m. to 1:15  
2 daily, and lunch will be provided. We will be taking  
3 appropriate rest breaks and have coffee and  
4 refreshments available, so please help yourselves.

5 Please note that the Board will have  
6 its lunch and breaks in a separate room to ensure that  
7 no concerns arise about apprehension of bias.

8 I would like to -- I would like each of  
9 the parties, beginning with the Tlicho Government, to  
10 identify primary spokespersons, please.

11 Tlicho Government...?

12 MS. TAMMY STEINWAND-DESCHAMBEAULT: My  
13 name is Tammy Steinwand-Deschambeault, and I'll be the  
14 primary spokespersons for Tlicho Government.

15 CO-CHAIRPERSON MATTHEWS: Thank you,  
16 Tammy.

17 ENR...?

18 DR. BRETT ELKIN: Good morning, Mr.  
19 Chair. My name is Brett Elkin. I'm the Director of  
20 Wildlife and I will be the primary spokesman for ENR.

21 CO-CHAIRPERSON MATTHEWS: Thank you,  
22 Mr. Elkin.

23 North Slave Metis Alliance...?

24 MS. JESSICA HURTUBISE: Hello. My  
25 name is Jessica Hurtubise. I'm the regulatory analyst

1 with North -- North Slave Metis Alliance and I will be  
2 the main spokesperson for today.

3 CO-CHAIRPERSON MATTHEWS: Thank you.

4 YK Dene First Nation...?

5 MR. MACHEL THOMAS: Machel Thomas.

6 I'll be the spokesperson and I'm also the regulator  
7 officer with the Dene First Nations Yellowknife.

8 CO-CHAIRPERSON MATTHEWS: Okay, thank  
9 you very much.

10 Okay. Yesterday the Tlicho Government  
11 -- sorry. Okay, sorry, I forgot the Deline Got'ine.

12 MR. WALTER BEZHE: Yeah. My name is  
13 Walter Bezhe and I'm the main speaker for the Deline  
14 Got'ine Government and I have my delegation here.  
15 There's -- I think there's eleven (11) of us here.  
16 Masi.

17 CO-CHAIRPERSON MATTHEWS: Thank you,  
18 Walter. Sorry about that.

19 Yesterday the Tlicho Government  
20 requested to play a video during its presentation,  
21 however, at this point they have withdrawn that  
22 request.

23 Also yesterday the Dene -- the  
24 Yellowknives Dene First Nation requested to give a  
25 presentation at this public hearing. They were

1 registered as Interveners, however, they missed the  
2 deadline of March 29th to submit that presentation.  
3 The parties, ENR, Tlicho Government, and the  
4 Interveners were informed yesterday of the -- that  
5 request.

6 Starting with ENR, I'd like to ask each  
7 of the parties to indicate whether they have any  
8 concerns with the Yellowknives Dene giving this  
9 presentation during this hearing.

10 MS. SARAH KAY: Thank you, Mr. Chair.  
11 Sarah Kay, legal counsel on behalf of ENR today. We  
12 have no concerns.

13 CO-CHAIRPERSON MATTHEWS: Thank you  
14 very much.

15 Tlicho Government...?

16 MS. TAMMY STEINWAND-DESCHAMBEAULT:  
17 Tammy Steinwand-Deschambeault, Tlicho Government. We  
18 have no concerns but would like to know if there's a  
19 written submission that we can see.

20 MR. MACHEL THOMAS: There is a written  
21 submission but it has not been submitted. I could do  
22 that in a break after the opening segment.

23 CO-CHAIRPERSON MATTHEWS: Thank you  
24 very much.

25 NSMA...?

1 MS. JESSICA HURTUBISE: Jessica  
2 Hurtubise, North Slave Metis Alliance. No concerns.

3 CO-CHAIRPERSON MATTHEWS: Walter  
4 Bezhe, any concerns?

5 MR. WALTER BEZHE: DGG, we don't have  
6 any concerns at this time. We'd like to see the  
7 submission though. Masi.

8 CO-CHAIRPERSON MATTHEWS: Thank  
9 you. And the YK Dene First Nation obviously has no  
10 concerns.

11 Okay. So we'll allow that presentation  
12 during this hearing. Thank you very much. That will  
13 be added to the agenda. Their presentation will  
14 follow the North Slave Metis Alliance's presentation  
15 and question period.

16 During questioning of ENR, Tlicho  
17 Government, Deline Got'ine Government, and North Slave  
18 Metis -- yeah, will follow their presentations. The  
19 Yellowknives Dene First Nation will be allowed to ask  
20 questions following North Slave Metis -- following  
21 North Slave Metis Alliance, will also be asked  
22 questions -- doesn't make sense.

23 Sorry, the Yellowknives Dene First  
24 Nation will be allowed to ask questions following  
25 North Slave Metis Alliance.

1 Right, okay. So no concerns there.

2 Okay.

3 Now, before I proceed to the  
4 presentation, are there any preliminary or legal  
5 issues anybody wants to raise at this time? I'll ask  
6 any of our registered parties. In general -- no  
7 questions, no -- no issues?

8 And just one (1) last thing, I notice  
9 that CBC is here and they will be recording various  
10 portions of this hearing, so people can take note of  
11 that, and thank you very much everybody and we're now  
12 going to proceed with the first presentation by ENR.  
13 Masi.

14

15 (BRIEF PAUSE)

16

17 PRESENTATION BY ENR:

18 MS. RITA MUELLER: Good morning, Mr.  
19 Chair, Board members, and the staff that are here,  
20 Elders, community members, and all of the participants  
21 this morning at this hearing.

22 My name is Rita Mueller and I'm the  
23 Assistant Deputy Minister of Operations with the  
24 Department of Environment and Natural Resources,  
25 Government of the Northwest Territories. With me

1 this morning there's a number of staff here. I'd like  
2 to introduce them. I'd like to ask them to identify  
3 themselves by standing up so that everyone can become  
4 familiar with them.

5                   The first person I'll introduce is  
6 Brett Elkin, who is our Director of Wildlife and Fish.  
7 We also have Bruno Croft here, who is the North Slave  
8 Regional Office Superintendent. I'd like to introduce  
9 Heather Sayine-Crawford, who is our Manager of  
10 Wildlife Research and Management within our Wildlife  
11 Division. I'd also like to invite Jan Adamczewski,  
12 who is our Ungulate Biologist within our Wildlife  
13 Division. It's also my pleasure to introduce Sarah  
14 Kay, who is our Legal Counsel with the GNWT Department  
15 of Justice. Also with us, we have John Boulanger,  
16 contractor, statistician, and modeler, who has worked  
17 with ENR for many years. And finally I'd like to  
18 introduce Dean Cluff, our North Slave Regional  
19 Biologist.

20                   Mr. Chair and Board members, we  
21 appreciate the opportunity to speak to the Board today  
22 and over the next few days and to present the  
23 management proposal submitted jointly with the Tlicho  
24 Government to the Wek'eezhii Renewable Resources Board  
25 in January of this year, 2019, focused on the



1 Bluenose-East Caribou Herd. We will present the  
2 information we have on the Bluenose-East Herd and the  
3 main points of the management proposal, and the Tlicho  
4 Government will present their information and further  
5 details on the management actions proposed.

6 I will now turn over the remainder of  
7 this presentation, beginning with Jan, to present the  
8 first part of this presentation. Thank you.

9

10 (BRIEF PAUSE)

11

12 DR. JAN ADAMCZEWSKI: Thank you, Rita.  
13 Jan Adamczewski with ENR. I will be presenting  
14 approximately the first half of our presentation,  
15 which is mostly on the status of the caribou and then  
16 I will turn over the -- the presentation mic to -- to  
17 Bruno Croft for the second half, which is mostly on --  
18 on the management side of things.

19 This presentation will cover the  
20 following subject areas: first an overview of Barren-  
21 Ground caribou in the Northwest Territories and a  
22 management context for the Bluenose-East Caribou Herd,  
23 the status of the Bluenose-East Herd in 2018,  
24 including the results of the June 2018 calving photo  
25 survey, the Joint Management Proposal for the

1 Bluenose-East Herd from Tlicho Government and ENR,  
2 submitted in January this year, and then a little on  
3 the main sections of the Joint Proposal, harvest,  
4 predators, land-use, habitat, and fire management,  
5 education, monitoring, and research, and we will talk  
6 briefly also about working with our partners in the  
7 Sahtu settlement area and Nunavut about shared caribou  
8 concerns.

9               This map shows the ranges of the nine  
10 (9) Barren-Ground caribou herds that have all or part  
11 of their range in the Northwest Territories. These  
12 migratory herds have, in some cases, very large ranges  
13 and several of them are shared by Northwest  
14 Territories and Nunavut, and in a few cases they range  
15 into Saskatchewan and Manitoba.

16              Each herd has a calving ground at the  
17 north end, shown here as the darker, smaller shape,  
18 and the herd that we are most interested in today is  
19 the Bluenose-East Herd. The Bluenose-East range is  
20 the purple range in the middle with the calving  
21 grounds west of Kugluktuk in Nunavut.

22              This is the same map as on the last  
23 slide, but now it shows the trend of each herd,  
24 indicated as a colour. Red is declining, orange is a  
25 slow decline, yellow is a stable herd, green is

1 increasing, and grey is unknown, where there is no  
2 recent information on the status.

3                   So overall, two (2) of these herds are  
4 increasing, the Porcupine and the Cape Bathurst herd  
5 up in the Inuvik region. The Bluenose-West herd is  
6 roughly stable for about the last ten (10) years. The  
7 Tuktoyaktuk Peninsula herd, a very small herd up in  
8 the Inuvik region, continues to decline. In the  
9 middle, the Bathurst and Bluenose-East herds are  
10 declining rapidly, in red. The Beverly herd, as best  
11 we know, is on a slow decline. The Qamanirjuaq herd  
12 is most likely either a slow decline or a stable  
13 population. And the Ahikak, we do not have recent  
14 information. So overall, several of our herds are at  
15 low numbers, and several continue to decline.

16                   The declines of our Barren-Ground  
17 caribou herds have been recognized not only by the  
18 Northwest Territories, but also at the federal level  
19 in Canada. In 2016, the Committee on the Status of  
20 Endangered Wildlife in Canada, abbreviated as COSEWIC,  
21 assessed Barren-Ground caribou in the Northwest  
22 Territories and Nunavut as threatened. The status of  
23 our Barren-Ground caribou herd under Federal Species  
24 at Risk legislation is under review.

25                   Within the Northwest Territories, the

1 Northwest Territories Species at Risk Committee  
2 assessed Barren-Ground caribou as threatened in 2017,  
3 and then they were listed as threatened under  
4 Northwest Territories Species at Risk Act in 2018.  
5 These listings are a reminder that some of our herds  
6 are very low numbers, and we need to work together to  
7 give them the best possible opportunity to recover.

8

9 (BRIEF PAUSE)

10

11 DR. JAN ADAMCZEWSKI: We would like  
12 next to provide some management context for the  
13 Bluenose-East herd. In the middle of the slide is a  
14 map of the herd's range. The calving grounds, and  
15 much of the summer range are in Nunavut, and in  
16 Nunavut, the government of Nunavut has management  
17 authority along with the Nunavut Wildlife Management  
18 Board.

19 On the Northwest Territories side, the  
20 herds range is within three (3) land claim areas. A  
21 small portion of the herd's range overlaps with the  
22 Inuvialuit Settlement Region, where the Wildlife  
23 Management Advisory Council, NWT, has wildlife  
24 management responsibilities.

25 The area around Great Bear Lake falls

1 within the Sahtu Settlement Area. In this area, the  
2 Sahtu Renewable Resources Board has key  
3 responsibilities for wildlife management.

4 Further east is the Tlicho Land Claim  
5 Area, or Wek'eezhii, and there, the Tlicho Government  
6 and the Wek'eezhii Renewable Resources Board have key  
7 responsibilities for wildlife management.

8 And finally, the Government of the  
9 Northwest Territories has management authorities --  
10 management authority across the Northwest Territories  
11 and in both these land claim areas.

12 There are three (3) management plans  
13 that are important for the Bluenose-East caribou herd.  
14 There's an overall management plan called Taking Care  
15 of Caribou, which was finalized in 2014. It was put  
16 together by a group of co-management boards in the  
17 Northwest Territories and Nunavut. This plan is for  
18 three (3) caribou herds, Bluenose-East, Bluenose-West,  
19 and the Cape Bathurst herd. The boards have also  
20 developed action plans for each herd, and the boards  
21 hold an annual fall meeting to review the status of  
22 each herd. And as a result of the meeting in late  
23 2018, the boards determined that Bluenose-East herd  
24 status to be in the red zone of low numbers.

25 Two (2) communities, Deline, and the

1 Sahtu, and the Kugluktuk in Nunavut, have developed  
2 community-based Bluenose-East caribou management plans  
3 for their areas. In 2016, the Nunavut Wildlife  
4 Management Board endorsed the Kugluktuk plan for  
5 management of the herd in that area. The Sahtu  
6 Renewable Resources Board had a hearing and endorsed  
7 the Deline plan for the herd in that area.  
8 Management of the Bluenose-East herd thus needs to  
9 follow the processes set up in three (3) land claim  
10 areas.

11 So I'll talk about the surveys that we  
12 flew last year in June. We flew surveys over the  
13 calving grounds of two (2) herds at the same time, the  
14 Bluenose-East and the Bathurst. And these surveys are  
15 designed to tell us how many females in each herd.  
16 Normally in June, the females gather on their  
17 traditional calving grounds. We later add in the  
18 estimated number of males, very few of which are on  
19 the calving grounds in June.

20 In 2018, the two (2) surveys were flown  
21 at the same time between June 2nd and June 16. The  
22 main base of operations was Kugluktuk, and we had one  
23 (1) aircraft and crew based at the Ekati Diamond Mine.

24 A key part of the surveys is bringing  
25 in specialized photo planes that take pictures of the

1 areas where most of the cows are. This photography  
2 was done on June 8 for both herds near the peak of  
3 calving. At the bottom, you can see photos of all the  
4 people that were part of the survey. The larger group  
5 was in Kugluktuk, and the smaller group was at Ekati.

6 We had thirteen (13) community  
7 observers flying on the surveys from a number of  
8 communities in Northwest Territories and from  
9 Kugluktuk. I would like to recognize Roy Judas and  
10 Charlie Wetrade from the Tlicho communities, and Aimee  
11 Guile and Laura Meinert with the Wek'eezhii board who  
12 contributed to the surveys.

13 This map shows the area that was flown  
14 for the June 2018 Bluenose-East caribou survey. All  
15 areas that have blank or coloured squares were flown  
16 as part of the reconnaissance survey. Each square  
17 presents a 10 kilometre segment along a flight line.  
18 White squares are areas where no caribou were seen.  
19 Grey squares are areas where low numbers of caribou  
20 were seen, and blue squares are areas where medium  
21 numbers of caribou were seen, in this case, medium  
22 means between one (1) and ten (10) per square  
23 kilometre. We also flew outlying areas, north, south,  
24 east, and west, you see all the white squares there,  
25 to make sure that no substantial numbers of female

1 caribou were missed.

2                   The main concentrations of cows were in  
3 the Ray and Richardson valleys west of Kugluktuk,  
4 similar to previous surveys. The yellow stars are  
5 locations of collared Bluenose-East caribou females,  
6 and there were thirty (30) collared caribou females in  
7 total, and all were within the survey area.

8                   Most of the females or the cows were in  
9 the two (2) blocks identified in the middle for survey  
10 by the photo planes. These are outlined in red and  
11 blue. We also identified two (2) blocks with lower  
12 numbers of cows in the north and south, and these are  
13 outlined in orange and green. These areas were flown  
14 visually with two (2) observers on each side.

15                  There were also areas to the south with  
16 generally low numbers of caribou outside of the survey  
17 blocks, but these were predominantly bulls and  
18 yearlings, and the focus of this survey is on the  
19 cows, on the females.

20                  This slide is a photo composite. It  
21 shows the photo strips that were flown on the photo  
22 north block of the Bluenose-East survey. We had flown  
23 this area previously, and we knew that this were --  
24 this was where many of the cows were. The collared  
25 female caribou also confirmed where most of the cows



1 were.

2                   A little over four thousand four  
3 hundred (4,400) photos were taken in total on the two  
4 (2) Bluenose-East photo blocks. The cameras that are  
5 used for this aerial photography are specialized, and  
6 the resolution is very high. The photos are taken  
7 continuously, and they overlap. This allows the  
8 photos later to be viewed with special 3D glasses on a  
9 computer, and then caribou, other animals, trees,  
10 rocks are all easier to find because they project from  
11 the background.

12                   The photos can be searched slowly and  
13 carefully, and double check, so photo counts were also  
14 done to verify the counts. This basic approach has  
15 been used consistently on calving photo surveys since  
16 the nin -- early 1980s. I would also note that flying  
17 strips or transects of this type is part of wildlife  
18 survey methods used all over the world for many  
19 species of wildlife.

20                   So on the left side is the -- the same  
21 composite of the photo strips from the Bluenose-East  
22 survey, and on the right side, you can see one (1)  
23 small part of the photo that's been sort of blown up,  
24 or zoomed in, and you can see a bunch of caribou on  
25 the dark background there, and each of them is

1 outlined in yellow. You can't quite see it on this  
2 view, but with a good projection, you can actually see  
3 the animal, and then the shadow of the animal beside  
4 it to help to identify the animal. With the three (3)  
5 dimensional glasses, the caribou really stand out.

6                   The photos are high resolution. They  
7 can be checked over multiple times to make sure that  
8 nothing is missed. The caribou found on the two (2)  
9 photograph blocks accounted for about 90 percent of  
10 the caribou found in the surv -- within the survey  
11 area. And because of the quality of the photos, and  
12 the chance to look at them as many times as we want,  
13 we are confident that very few caribou were missed on  
14 the photographed areas.

15                   The calving photo survey is devun --  
16 designed to provide an estimate of the females in the  
17 herd. Very few males are on the calving around. The  
18 bulls are usually to the south of the calving grounds,  
19 and we confirmed that with the collared bulls that we  
20 had. To get an overall herd estimate, we used an  
21 additional survey in October during the breeding  
22 season. At this time, all parts of the herd are mixed  
23 together.

24                   This survey is meant to give us the  
25 proportion or percentages of males, females, and

1 calves in the herd, and the results are expressed as a  
2 ratio of bulls to a hundred cows, and calves to a  
3 hundred cows. We flew -- we flew a survey in October  
4 2018 for the Bluenose-East herd that gave us a ratio  
5 of thirty-eight (38) bulls to one hundred (100) cows.  
6 And using the sex ratio, we can then have the  
7 estimated number of bulls to the estimate of cows to  
8 give us an overall herd estimate.

9               This graph shows the estimated numbers  
10 of cows in the Bluenose-East herd in 2010, 2013, 2015,  
11 and 2018. The survey methods have stayed consistent  
12 over this time. Each bar shows the number of breeding  
13 cows -- that's cows that gave birth -- in green, and  
14 the number of non-breeding cows, which did not give  
15 birth, in orange. The total number of cows is then  
16 the sum of the breeding and the non-breeding females.

17               Unfortunately, the overall trend is not  
18 good. The herd has been in a steep decline since  
19 2010, with an average annual reduction of about 20  
20 percent. The number of breeding cows in 2018 was a  
21 little more than half what it was in 2015. The  
22 proportion of cows on that were breeders or that gave  
23 birth was 83 percent in 2018, a little bit of a good  
24 sign, and that was higher than what we saw in the  
25 previous survey.

1                   So this graph now shows the estimated  
2 herd size of the Bluenose-East herd since 2010. So we  
3 took those estimates of females. We added our  
4 estimate of males, and that gives you the overall herd  
5 size. 2010 was the first time that we used the  
6 calving ground survey for this herd. At that time,  
7 the estimate was around a hundred and twenty thousand  
8 (120,000). The estimate for 2018 was nineteen  
9 thousand three hundred (19,300) caribou, which is  
10 exactly half what we had in 2015. So the overall  
11 decline from 2010 to 2018 is 84 percent. These  
12 results are a big concern for all of us, as they show  
13 that the decline from 2015 to 2018 has continued at  
14 about the same rate of 20 percent per year that we saw  
15 going back to 2010.

16                   In caribou and other similar kinds of  
17 wildlife, the balance between an increasing trend and  
18 a decreasing one usually depends on a few indicators  
19 that we call vital rates, and these help us to  
20 understand what is going on within the herd, whether  
21 it is increasing, declining, or stable.

22                   In the stable herd, the deaths are  
23 exactly balanced by the additions of young animals  
24 into the population. On this slide, we have  
25 information about the Bluenose-East herd's vital rates

1 in 2018. In healthy herds, the breeding age cows  
2 usually have a pregnancy rate of around 80 percent or  
3 more. In June 2018, Bluenose-East proportion of  
4 reading females was 83 percent, which suggests a  
5 healthy pregnancy rate.

6 Calves usually die at much higher rates  
7 than adults in their first year, and a good indicator  
8 of calf survival rates is the ratio of calves to a  
9 hundred cows in October. It should be about thirty-  
10 five (35) to forty-five (45) calves per hundred cows  
11 in a stable herd. In October 2018, the Bluenose-East  
12 herd had a ratio of twenty-five (25) calves per  
13 hundred cows. This suggests that the calves were  
14 born, but very few of them survived the first few  
15 months.

16 The third vital rate is the survival  
17 rate of the adult cows. Experience has shown that this  
18 rate needs to be at least 83 to 87 percent for a  
19 stable population. In the Bluenose-East herd, recent  
20 estimates of calf survival rate have been between 72  
21 and 78 percent, well below the levels in a stable  
22 herd. So overall, these vital rates suggest that  
23 survival rates of both calves and adults would have to  
24 improve substantially for the herd to stabilize.

25 I'll talk now a little bit about the

1 satellite collars that we use on these migratory  
2 caribou herds. And they're a very important part of  
3 the monitoring and management programs we have. Each  
4 collar sends a signal every day to a satellite, and we  
5 can tell within a few metres of where that caribou is.

6                   These caribou range over very big  
7 areas, and can move many miles in a day, but the  
8 collars allow us to track them closely. We can learn  
9 which areas are important to them. They're essential  
10 for all our surveys so that we know where to fly. We  
11 can get an idea of how long caribou are surviving, and  
12 when and where they die. We can assess how caribou  
13 respond to mines and roads. And in the case of the  
14 Bathurst herd, we depend on the collars to define  
15 where the herd is, and where the no-harvest area  
16 should be.

17                   The collars are usually designed to  
18 last three (3) years, and they have a time drop-off  
19 before the battery runs out, so the collar breaks and  
20 falls to the ground. The photo at the top shows an  
21 older satellite collar on the left, and a newer one on  
22 the right. Technology has been improving. The  
23 collars are getting smaller and lighter, which is  
24 better for the caribou.

25                   Our captures are done by specialists,

1 and they normally last about ten (10) to fifteen (15)  
2 minutes. Drugs are not used, and we have high  
3 standards of animal captures to minimize risks to the  
4 animals and to the field crews.

5                   This slide provides information on two  
6 (2) ways that we use the satellite collar information  
7 from caribou. On the right is a map that shows  
8 springtime movements of collared female caribou to  
9 their calving grounds in June. The blue lines or  
10 trails are Bathurst cows, red lines or trails are  
11 Bluenose-East cows, and the violet or purple lines are  
12 trails of Bluenose-West cows, and you can see they  
13 separate out each to their own calving ground in June.

14                   Where we have more than one (1) year of  
15 information for our collared caribou, for a female we  
16 can look up consecutive June locations for that  
17 caribou. So we did this for the collar data that we  
18 have for the Bluenose-East herd for 2010 to 2018.  
19 There were a hundred and fifty (150) cases where a  
20 collared female caribou went back to the Bluenose-East  
21 calving ground one (1) year after the next. There  
22 were three (3) Bluenose-East cows that switched to  
23 Bluenose-West calving ground over this time, and three  
24 (3) Bluenose-West cows that went in the opposite  
25 direction. There were no Bluenose-East caribou that

1 switched to the Bathurst calving ground, and two (2)  
2 Bathurst cows switched to the Bluenose-East calving  
3 ground, so those are the low red bars on the graph  
4 there.

5                   So overall, the loyalty, or the  
6 fidelity of Bluenose-East collared caribou to their  
7 calving ground was high, about 95 percent or higher.  
8 And we have seen this low rate of switching between  
9 neighbouring herds over the years, and it's usually  
10 about equal in both directions. So these results  
11 suggest that Bluenose-East cows moving east or west to  
12 other ranges is not likely to account for the herd's  
13 decline.

14

15                   (BRIEF PAUSE)

16

17                   DR. JAN ADAMCZEWSKI:     My  
18 understanding is Jody wants to take a quick break.

19                   CO-CHAIRPERSON MATTHEWS:   Mr.  
20 Adamczewski, yeah, if we could just take a five (5)  
21 minute break while we load your -- your video.

22                   DR. JAN ADAMCZEWSKI:     Okay. Thank  
23 you.

24                   CO-CHAIRPERSON MATTHEWS:   Five (5)  
25 minutes, everybody. Thank you.



1 --- Upon recessing at 11:05 a.m.

2 --- Upon resuming at 11:15 a.m.

3

4 DR. JAN ADAMCZEWSKI: Thank you, Mr.  
5 Chairman. Jan Adamczewski with ENR, just continuing  
6 on.

7 So -- just hold on there, Jody. So  
8 this is a -- an animation that shows a year of  
9 collared caribou movements. And these are -- this is  
10 from 2018. And what you have on the screen are three  
11 (3) caribou ranges. In the middle is the Bluenose-  
12 East range, with the calving ground west of Kugluktuk.  
13 To the east of that is the Bathurst range, and the  
14 calving ground is kind of that pink colour. And then  
15 further north and west is the Bluenose-West ranges,  
16 with the calving ground sort of in a purple colour.

17 And then you see all the little dots  
18 there. Those are collared caribou. In this case,  
19 they're males and females, and so what the animation  
20 does is it sort of takes you through the calendar  
21 year. And we'll start it, and you can see the dates  
22 at the top. So we start in early January, and then it  
23 sort of goes through the year. So this is basically  
24 all on the winter range. And now you start to see the  
25 springtime movements.

1                   Okay. If you could pause it there,  
2 Jody, please. Okay, so now all those animals, all  
3 those collared caribou moved from their winter ranges  
4 up towards the calving grounds. And if you look at --  
5 thank you, Heather. If Heather can reach the  
6 Bluenose-East calving ground, you see all the circles.  
7 Those are all females. And then a little bit to the  
8 south of them are triangles in a slightly darker  
9 colour, and those are the collared bulls.

10                   So it -- it just reminds you of what  
11 these animals are doing at this time of year. So our  
12 survey area focused on the cows, on the calving  
13 ground, and then the further south you go, the more  
14 you get into the bulls, which we don't survey in June.  
15 So if you can keep going, Jody.

16                   So now we're just going through the  
17 summer, into the late summer, then they start moving  
18 back towards the wintering areas. Now we're into  
19 November, and a year. So, yeah. If you want to just  
20 run it one (1) more time, Jody.

21

22                   (BRIEF PAUSE)

23

24                   DR. JAN ADAMCZEWSKI: So now we've got  
25 the springtime movement north, and there the cows have

1 separated out on the calving grounds. A little bit  
2 later in the summer, the bulls and cows mix together  
3 again. Now we're into the fall, into the rut, and  
4 then back to the wintering grounds.

5 So that ends my part of the  
6 presentation, and I will ask Bruno Croft to take over  
7 the rest of the presentation with the management  
8 aspects.

9 MR. BRUNO CROFT: Bruno Croft, ENR,  
10 North Slave. Thank you, Jan, Mr. Chair.

11 We would like to talk next about the  
12 joint management proposal from TG and ENR sent to the  
13 WRRB in January 2019 on Bluenose-East caribou.

14 There is a history of previous joint  
15 management proposals that -- from TG and ENR on  
16 caribou management that started in 2009 and 2010. The  
17 last management proposal of the Bluenose-East herd  
18 from the two (2) governments to WRRB was in December  
19 2015.

20 The new Bluenose-East proposal is for a  
21 two (2) year period. In the past, these proposals  
22 were for a three (3) year period. The shorter period  
23 is in part because population surveys are proposed to  
24 be two (2) years apart in the next years. It will be  
25 essential to keep a close eye on the herds, and

1 whether our management actions are effective, and  
2 these herd estimates are key in management decisions.

3 In addition, the two (2) governments  
4 recognize that the herd is in very difficult period of  
5 low numbers, and that we need to track the herd even  
6 more closely. We are also proposing that monitoring  
7 and management be reviewed annually, or as new  
8 information becomes available.

9 Each proposal has five (5) main  
10 sections. Harvest, predators, land use and habitat,  
11 education, and monitoring and research. In the next  
12 slides, we will talk about each of these topics in the  
13 proposal.

14 Mr. Chair, this slide shows the  
15 previous harvest and harvest management of the  
16 Bluenose-East herd. Between 2010 and 2014, annual  
17 harvest of this herd was estimated at twenty-five  
18 hundred (2,500), to four thousand (4,000) caribou per  
19 year, with most of this being cows in the winter,  
20 after the 2015 survey showed that the herd was below  
21 forty thousand (40,000) animals and declining rapidly,  
22 and TG and ENR sent a joint management proposal to  
23 WRRB proposing a herd-wide harvest of nine hundred and  
24 fifty (950) bulls.

25 WRRB, in 2016, held a hearing and

1 determined that the Bluenose East herd harvest should  
2 be lower, at seven hundred and fifty (750) bulls herd-  
3 wide, although the board recognized that it had no  
4 authority outside Wek'eezhii. In the Sahtu Settlement  
5 Area, the Sahtu Renewable Resources board also held a  
6 hearing and endorsed the community-based caribou plan  
7 from Deline that included a harvest limit of a hundred  
8 and fifty (150) caribou and 80 percent of those,  
9 bulls.

10 In Nunavut, the NWMB, Nunavut Wildlife  
11 Management Board, held a hearing in 2016 and endorsed  
12 a community-based caribou plan for Kugluktuk that  
13 included a harvest limit of three hundred and forty  
14 (340) caribou with no gender specified. Because the  
15 herd ranges across land claim areas, management has to  
16 follow the processes specific to each -- each land  
17 claim agreement.

18 Mr. Chair, this table shows the  
19 estimated or reported harvests of the Bluenose-East  
20 herd since 2016, when the three (3) co-management  
21 boards made their decisions about harvest limit for  
22 the Bluenose-East herd. In general, the numbers of  
23 caribou taken have been well below those 2016 harvest  
24 limits.

25 These harvest numbers were documented

1 by either wildlife officers, monitors, or the  
2 community organizations. In the 2016/2017 harvest  
3 season, harvest estimated for the North Slave region  
4 by wildlife officers was fifteen (15) bulls. Most  
5 hunters in the region travel east to access caribou  
6 from the winter roads to the diamond mines.

7                   The WRRC reported that ninety (90) --  
8 ninety-three (93) bulls and thirty-three (33) cows  
9 were taken by Deline hunters. And in Kugluktuk, HTO  
10 reported two hundred and thirty-two (232) caribou  
11 taken by Kugluktuk hunters with no gender specified.  
12 The overall total was three hundred and seventy-three  
13 (373) Bluenose-East caribou.

14                   In 2017/'18, totals reported were a  
15 hundred and forty-two (142) bulls by Tlicho hunters,  
16 and seven (7) caribou taken by Deline hunters, which  
17 may have been boreal caribou, and a hundred and  
18 seventy-four (174) caribou taken by Kugluktuk hunters  
19 for that year for a total of three hundred and twenty-  
20 three (23) caribou.

21                   In the North Slave region, most caribou  
22 harvest in the winter was again from the Beverly herd,  
23 east and south of the Bathurst mobile no-harvest zone,  
24 access by the winter roads to the diamond mine.

25                   This map, Mr. Chair shows the

1 distribution of Bluenose-East, Bathurst, and Beverly  
2 satellite radio collars in the winter of 2016 and  
3 2017. Collar locations are cumulative from January  
4 1st to April 1st, 2017. It is important to be aware  
5 that the relative numbers of collar locations do not  
6 represent herd size. They only represent collared  
7 caribou in those areas.

8                   Bluenose-East collars are in blue,  
9 Bathurst collars are in green, and Beverly collars are  
10 in red. The Bathurst mobile no-harvest zone is shown  
11 with a blue outline. The mobile moves with the  
12 Bathurst collared caribou. Only one (1) mobile zone  
13 outline from March 2017 is shown on this map.

14                   Overall, most of the Bluenose-East  
15 collared caribou were mixed with the Bathurst collars  
16 in that most of the Bluenose-East herds was within the  
17 no-harvest zone, but a number of Bluenose-East collars  
18 were north and east of Great Bear Lake, which is  
19 likely where Deline hunters access them. Most  
20 Indigenous hunters in the North Slave region access  
21 Beverly caribou south and east of the Bathurst mobile  
22 no-harvest zone.

23                   Slide 22, Mr. Chair. This map shows  
24 the distribution of Bluenose-East, Bathurst, and  
25 Beverly satellite radio collars in the winter of 2017

1 and 2018. Collar locations are cumulative from  
2 January 1st to April 1st, 2018. Bluenose-East collars  
3 are in blue, Bathurst collars are in green, and  
4 Beverly collars are in red. The Bathurst mobile zone  
5 again moved around with the Bathurst collars. One (1)  
6 mobile zone for March 2018 is shown with a blue  
7 outline.

8 Overall, in this winter, the Bluenose-  
9 East herd wintered separately from neighbouring herds  
10 and was in relatively remote areas. Only two (2)  
11 Bluenose-East collars were north and east of Great  
12 Bear Lake, which may be part -- account for the low  
13 Deline harvest in the winter of 2017/2018. Most  
14 Indigenous hunters in the North Slave region accessed  
15 Beverly caribou south and east of the Bathurst mobile  
16 no-harvest zone from the winter roads to the diamond  
17 mine.

18 Just a -- one little bit about the last  
19 slide, here. Harvest of 300 bulls is outlined in red.  
20 Sorry, let's go back to slide 24, which I don't have -  
21 - 23. Apologies, Mr. Chair.

22 To assist in assessing the level of  
23 caribou harvest from -- and -- and that TG and ENR  
24 could recommend for the Bluenose-East herd in 2019, we  
25 asked statistician John Boulanger to simulate the



1 herd's likely trend from 2018 to 2021 with various  
2 levels of harvest. The outcomes of this modelling are  
3 in the survey report sent to the work WRRB and posted  
4 on our registry.

5 Collar survival was kept as a constant  
6 71.6 percent. The level estimated for 2018 from  
7 collars and population modelling and calf productivity  
8 varied over three (3) levels: high, medium and low.

9 Harvest varied from zero to 2000  
10 caribou per year and harvest sex ratio varied from 100  
11 percent bulls to 100 percent cows.

12 This graph shows a selection of the  
13 modelling outcomes with cow survival at 71.6 percent  
14 an average calf productivity of 0.301.

15 The dotted violet line at the top shows  
16 the herd size in 2018, which is about 19,300 caribou.

17 The harvest of all cows is shown in  
18 orange and the harvest of all bulls is shown in blue.

19 With no harvest, the herd is projected  
20 to be about 11,000 animals in 2021, a little more than  
21 half its size in 2018. Essentially, the herd would  
22 continue to decline as it has between 2015 and 2018.

23 As harvest increases from zero to 950  
24 and 2000, the incremental decline of the herd  
25 increases. At low levels of harvest, between 100 and

1 300, the incremental effect on herd size are limited,  
2 basically because the harvest is small as a percentage  
3 of the herd.

4 One (1) caribou is 0.5 percent --  
5 sorry, 100 caribou is 0.5 percent of -- of a herd, of  
6 19,300, and 300 caribou is 1.5 percent of the herd.

7 The difference between an all-bull  
8 harvest and an all-cow harvest becomes larger as the  
9 level of harvest increases.

10 On this slide, Mr. Chair, it shows the  
11 allocation formula or sharing percentage that has been  
12 used by ENR and others since 2016 for the Bluenose-  
13 East herd.

14 It was developed based primarily on  
15 past records of harvest by various Indigenous groups.  
16 This approach was similar to the approach used in  
17 developing the Porcupine Caribou Harvest Management  
18 Plan.

19 Overall, three (3) groups have been the  
20 main harvesters of the Bluenose-East herd. The Tlicho  
21 communities, Deline and Kugluktuk on the Nunavut side.  
22 The larger share was 39.3 percent for Tlicho  
23 harvesters, followed by 35.7 percent for Kugluktuk  
24 harvesters and 17.2 percent for Deline hunters,  
25 harvesters.

1                   TG and ENR propose to continue to use  
2 this allocation formula for Bluenose-East harvest.

3                   We also recognize that any decisions  
4 about caribou harvest in Nunavut would have to be made  
5 by management authorities on that side, where TG and  
6 ENR have no authority.

7                   Likewise, any changes to Shatu harvest  
8 of Bluenose-East caribou will need to follow land  
9 claim processes in the Sahtu SRRB area.

10                  Next slide, Mr. Chair. The January  
11 2019 Joint Management Proposal from TG and ENR  
12 includes a herd-wide harvest limit of three hundred  
13 (300) bulls. This is a reduction of a little more  
14 than half from the seven hundred and fifty (750) bulls  
15 determined and recommended by WRRB in 2016.

16                  This recommendation is a balance  
17 between the need to conserve the herd by limiting  
18 harvest from a herd declining rapidly and ensuring  
19 that the cultural importance of some continued caribou  
20 harvest by Tlicho and other Indigenous groups can be  
21 maintained.

22                  The table, Mr. Chair, shows the  
23 percentage or proportion and the location among  
24 caribou user groups that has been used since 2016.  
25 The table also shows the number of caribou that would

1 be available to each group if the total was seven  
2 hundred and fifty (750) bulls from the WRRB in 2016,  
3 and if it was three hundred (300) bulls the number  
4 that TG and ENR have now proposed.

5                   Again, it is important to remember that  
6 possible harvest reductions in the Sahtu region and in  
7 Nunavut will have to be identified through the  
8 appropriate processes in those land claim areas.

9                   Mr. Chair, this slide is about  
10 management of predators for the Bluenose-East and  
11 Bathurst herds. In recent years, Bathurst harvests  
12 has been very low and Bluenose-East harvest has been  
13 low as well.

14                   However, adult and calf caribou are  
15 still dying at higher rates, potentially as a result  
16 of wolf and bear predation. Reducing predators could  
17 help promote caribou recovery. From 2010 to 2018 the  
18 GNWT had in place incentives for wolf harvesters  
19 across the territory to reduce predation on caribou.

20                   However, these did not result in any  
21 measurable increase in the wolf harvest in the North  
22 Slave region or elsewhere. TG developed a program in  
23 2016 to train wolf harvesters in culturally  
24 appropriate ways, however, today this program so far  
25 has not resulted in many wolves being taken.

1                   In 2017 a collaborative feasibility  
2 assessment of wolf management options for the Bathurst  
3 range was completed by a working group that included  
4 WRRB, TG and ENR. The results are also applicable to  
5 the Bluenose-East herd.

6                   In 2019, TG and ENR are proposing to  
7 increase the effort to reduce wolves to promote  
8 caribou recovery. These include continuing the TG  
9 program to train wolf harvesters.

10                  The GNWT has implemented a new enhanced  
11 North Slave Wolf Harvest Incentive Program which  
12 applies to where the Bathurst and Bluenose-East  
13 caribou are spending the winter.

14                  TG and ENR are also developing a  
15 further wolf reduction management proposal this  
16 winter. In addition, there will be further  
17 discussions with partners on this topic. Next slide.

18                  Mr. Chair, this chart shows the  
19 enhanced North Slave Wolf Harvest Incentive Program.  
20 The higher incentives only apply in areas where we  
21 know the Bathurst and Bluenose-East caribou are.

22                  A wolf hunter can get nine hundred  
23 dollar (\$900) for a dead -- unskin -- pardon me, a  
24 dead, unskinned wolf. If the wolf is skinned using  
25 traditional methods, the pelt will be worth an extra

1 four hundred dollars (\$400). If the wolf pelt is  
2 skinned to taxidermy standards and sells for at least  
3 two hundred dollars (\$200) at the auction, an  
4 additional three hundred and fifty dollars (\$350) is  
5 available. The maximum that a hunter may get for a  
6 dead wolf and a high quality pelt is sixteen hundred  
7 and fifty dollars (\$1,650).

8                   Next slide, Mr. Chair. This map shows  
9 the area in the North Slave region proposed for the  
10 enhanced North Slave Wolf Harvest Incentive Program  
11 for winter 2018-2019.

12                   It is built around the wintering ranges  
13 of the Bathurst and Bluenose-East herds as defined by  
14 collared caribou locations. The higher incentives  
15 will only apply in this area. We expect that wolves  
16 associated with the caribou herds will be in this  
17 area.

18                   Wolf hunters will need to check in and  
19 out of the area at winter patrol stations. Hunters  
20 would get a receipt for all wolf carcasses or pelt  
21 turned in and each wolf will be identified with a  
22 unique number.

23                   Next slide, Mr. Chair, slide 29.  
24 Healthy caribou or healthy habitat will be important  
25 for the Bluenose-East herd to recover.

1                   TG and ENR propose the following as key  
2 parts of maintaining healthy habit for the two (2)  
3 herds. The taking care of caribou plan includes the  
4 Bluenose-East herd and has recommendations on habitat  
5 and land use. This plan and the associated action  
6 plan are the main guides for habitat management.

7                   Some of the key points for habitat  
8 conservation for the Bluenose-East herd are:  
9 promoting conservation of areas where habitat and/or  
10 caribou have been identified as sensitive, including  
11 water crossings, land crossings and the calving  
12 grounds, recognizing the calving grounds are in  
13 Nunavut and environmental assessment and land-use  
14 planning in the NWT in Nunavut are key ways of working  
15 to conserve caribou habitats.

16                  Caribou need healthy old forests as  
17 winter ranges, and greater effort is needed to protect  
18 key unburned winter ranges.

19                  This map shows the Bluenose-East  
20 caribou range with active mineral claims, active  
21 mineral leases, remediation sites, active prospecting  
22 permits, winter roads and communities.

23                  Active mineral claims are currently 1.9  
24 percent of the herd's range. Active mineral leases  
25 are currently 0.4 percent of the herd's range and

1 remediation sites are 0.1 percent of the herd's range.

2 Winter road access is limited to the  
3 roads to Deline, Gameti and Wekweti, and the trail to  
4 Hottah Lake in the south end of Great Bear Lake.

5 Tundra copper was active in the south  
6 end of the calving ground a few years ago, but there  
7 has been no activity for four (4) years. Overall, the  
8 scale -- the scale of development has been limited  
9 when compared to the Bathurst Range to the east, and  
10 many areas in the provinces.

11 This map, Mr. Chair, shows the range of  
12 the Bluenose-East caribou herd and the fires that have  
13 happened on this herd's range since the 1960s. The  
14 most recent fires from 2012 to 2017 are in red, and  
15 most of these happened in 2014. Overall, fires have  
16 mostly been small in size and limited in extent,  
17 particularly when compared to areas further south.

18 Fire is a normal part of the boreal  
19 forest ecosystem. Most of the fires that have  
20 occurred have been near the south end of the range.  
21 In recent years, with the herd being much lower in  
22 numbers, its range has become smaller and the caribou  
23 are wintering far from most fires and near the tree  
24 line. However, if the herd recovers to higher  
25 numbers, it's range may expand southward again.



1                   ENR will work with the communities on  
2 this herd's range to identify important parts of the  
3 winter range that should be included in values at  
4 risk, that should be protected during the fire season.

5                   Mr. Chair, we have included here a  
6 summary of some of the potential effect of climate  
7 change on the Bluenose-East herd. Because weather  
8 affects caribou at all time of year and, in many ways,  
9 the effect of a changing climate are likely to be many  
10 and to occur at different time of year.

11                  Although studies of climate change on  
12 the Bluenose-East herd specifically have been limited,  
13 studies elsewhere are relevant to the Bluenose-East  
14 range.

15                  Among documented and potential changes  
16 are the following: earlier start to plant growing  
17 season, greater plant growth in summer, warmer  
18 summers, more summer drought and more severe insect  
19 seasons, more big fire years such as what we  
20 experienced in 2014, tundra vegetation shift to more  
21 shrubs and less lichen, warmer winters, more snow in  
22 winter and more icing events. Overall, it is expected  
23 that weather will be more extreme and less  
24 predictable.

25                  Public education about status of

1 caribou herds and management to promote recovery will  
2 be important, Mr. Chair. There are existing program  
3 and past management proposals that have included key  
4 activities and program that TG and ENR plan to carry  
5 out.

6 ENR supports an increase in on-land  
7 traditional monitoring programs through its new on-  
8 the-land unit.

9 Hunter education will continue to be  
10 important, so that the limited caribou harvesting is  
11 respectful, wounding losses are minimized and full use  
12 is made of the harvested caribou.

13 Radio updates and interviews, posters,  
14 community meetings, Internet and social media all  
15 provide ways of communicating with Tlicho and other  
16 indigenous communities and the general public about  
17 caribou and how people can contribute to conservation  
18 of caribou.

19 Mr. Chair, we would like to talk next  
20 about monitoring and research on two (2) caribou  
21 herds. It will be essential to keep a close eye on  
22 the herds in the weather our management actions are  
23 effective. ENR will support increased traditional  
24 monitoring programs. Population surveys have been  
25 done every three (3) years and now we are planning to

1 do them every two (2) years to keep a closer eye on  
2 the herds.

3                   We will also keep a closer eye on calf  
4 production and survival by monitoring relative calf  
5 numbers in June, in October and March, April. We are  
6 proposing to increase the number of collared caribou  
7 in each herd. Currently, there is a maximum of  
8 (fifty) 50 collars per herd. We are proposing to  
9 increase that to seventy (70) collars with fifty (50)  
10 on cows and twenty (20) on bulls.

11                   This will help us monitor and manage  
12 the harvest, improve our knowledge of where and when  
13 caribou cows are dying and track where the herds are  
14 at all time of year.

15                   We also want to increase research  
16 efforts that will help us understand why caribou  
17 numbers are still going down, both by TK and  
18 scientific research.

19                   Predators, weather and climate change,  
20 disturbance on the land, all these things effect  
21 caribou and we need to understand them better.

22                   Mr. Chair, one (1) of the key  
23 communities for Bluenose-East caribou management is  
24 the money in the Sahtu settlement area. In 2016 the  
25 Deline RRC developed a community-based caribou

1 management plan for Bluenose-East caribou in our area.

2 The SRRB held a hearing on Bluenose-  
3 East caribou in 2016 and accepted the Deline plan as  
4 the best way to manage Bluenose-East caribou in their  
5 area.

6 The GNWT also accepted this plan. To  
7 date, ENR has attended meetings of the Deline RRC on  
8 December 2018 and January 2019 and presented updates  
9 on the status of the Bluenose-East herd.

10 ENR also presented on the Bluenose-East  
11 caribou by phone at a meeting of the Tulita RRC and  
12 the SRRB in February 2019 on the status of the  
13 Bluenose-East herd.

14 ENR will work with the Deline RRC and  
15 processes under the Sahtu line claim on Bluenose-East  
16 management in the Deline area.

17 Mr. Chair, it will be important to  
18 continue and increase the discussions and  
19 collaborations we have with the GM, the Nunavut  
20 Wildlife Management Board and other co-management  
21 partners in Nunavut.

22 Among the key point we need to  
23 emphasize are: calving grounds, participating in  
24 environmental assessments and land-use planning on  
25 both sides of the border will be important for the

1 ranges of both herds. We hope to see a consistent  
2 approach to harvest management of the two (2) herds  
3 across the ranges.

4 Predation may be limiting to Bluenose-  
5 East herd and it will be important to explore  
6 collaborative efforts to reduce predators on the  
7 Nunavut side. The GNWT and GM already collaborate  
8 extensively on monitoring of shared caribou herds.

9 A meeting is planned for April 15, 16,  
10 and 16 (sic) next week in Kugluktuk that will include  
11 environmental ministers with GNWT and GM to talk about  
12 increase collaboration on caribou and other wildlife.

13 Mr. Chair, caribou herds like the  
14 Bluenose-East are important to many communities and  
15 Indigenous culture in the NWT. On this slide, we have  
16 listed some of the key community meetings in recent  
17 months since the 2018 survey where information on the  
18 herds and on management proposals was shared and  
19 discussed.

20 An update on the status of the  
21 Bluenose-East herd was provided to the boards making  
22 up the ACCWM, which stands for Advisory Committee for  
23 Cooperation on Wildlife Management, in November 2018.

24 ENR staff attended meetings of the  
25 Deline RRC in December 2018 and January 2019. In

1 January 2019 there was a total of four (4) Tlicho  
2 communities that included the Tlicho Grand Chief and  
3 the four community chiefs, the ENR Minister and the  
4 minister and technical staff for both government.

5 A similar meeting was held with the  
6 Yellowknife Deline First Nation and other consults and  
7 ENR senior officials in January 2019. Meetings were  
8 held in Fort Smith with the Salt River First Nation.  
9 The Fort Smith Metic Council and Smith's Landing First  
10 Nation in January 2019.

11 A presentation was made to a meeting of  
12 the Tulita RRC and the SRRB in January 2019. Meeting  
13 with the Lutsel K'e Dene First Nation and the North  
14 Slave Metis Alliance were held in February 2019. And  
15 an information sharing meeting with Kugluktuk and  
16 Kugluktuk in February 2019 as well.

17 Mr. Chair -- I'll stand by a minute,  
18 Mr. Chair, we've reached the end of our presentation,  
19 we'll pass the mic to Ms. Rita Mueller.

20 CO-CHAIRPERSON MATTHEWS: Very good,  
21 thank you.

22 MS. RITA MUELLER: Thank you.

23 This is our last slide and we've  
24 reached the end of our presentation from our  
25 Department of Environment and Natural Resources on the

1 Bluenose-East caribou. We would like to summarize the  
2 main points that we've covered in this presentation.

3 First of all, the Bluenose-East caribou  
4 herd is still declining quickly and has reached very  
5 low numbers, so we need to do more to promote that  
6 herd's recovery.

7 Second, a Joint Management Proposal  
8 from the Tlicho Government and the Department of  
9 Environment and Natural Resources was submitted to the  
10 board in January of 2019 on this particular herd.

11 The main sections in the proposal are  
12 on harvest, predators, habitat and land-use, education  
13 and monitoring and research. We have provided  
14 information on each of the subjects and you will hear  
15 additional information and perspectives from the  
16 Tlicho Government in their presentation.

17 Because this herd ranges across many  
18 land claim areas, it will be very important to work  
19 with, our co-management partners in the Sahtu,  
20 particularly with the community of Deline on the  
21 Bluenose-East management in their area.

22 The Department of ENR has also  
23 increased the collaborative aspects of monitoring and  
24 management with our partners in Nunavut at both the  
25 technical levels and at senior management levels as

1 the Bluenose-East herd is one (1) of several key  
2 transboundary caribou herds that range between our  
3 Northwest Territories and Nunavut.

4 Kugluktuk is a key community in Nunavut  
5 for the management of the Bluenose-East herd.

6 On behalf of our department, I'd like  
7 to thank you, Mr. Chair, and the Board and everyone in  
8 the audience for listening to us and we will do our  
9 best to answer any questions that you may have. Masi  
10 cho.

11 CO-CHAIRPERSON MATTHEWS: Thank you  
12 very much, Ms. Mueller.

13 Okay, at this time we're not going to  
14 actually take questions. What we will do is -- is  
15 break for lunch. It's twelve o'clock and we will  
16 resume at 1:15 with the presentation by the Tlicho  
17 Government.

18 Thank you very much.

19

20 --- Upon recessing at 12:00 p.m.

21 --- Upon resuming at 1:13 p.m.

22

23 CO-CHAIRPERSON JUDAS: Before the  
24 Tlicho mega presentations, I'm just going to say this  
25 in my language.



1 (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

2

3 CO-CHAIRPERSON JUDAS: This morning we  
4 have again the presentation so we have the people from  
5 other communities, we have Elders, Elders. We have  
6 people from the Sahtu region. Yes, if -- if you are  
7 to speak or to talk, we will be here for the next two  
8 (2) days to make sure that you register before you  
9 speak.

10 If you want to speak, right by the  
11 entrance there, there is -- that is where you should  
12 register your name, what is the purpose of your --  
13 what is the purpose of your questioning.

14 This is a hearing. Just keep in mind  
15 that this is a hearing and this morning we had the ENR  
16 give the presentation but now the next on the agenda  
17 will have the -- the Tlicho Government to give their  
18 presentation and then there will be some questions to  
19 the ENR and -- and the TG.

20 So the people from the -- the people  
21 that came in from the four (4) communities if -- right  
22 by the entrance, please register before your -- you --  
23 you have questions, we'll just keep in mind that we  
24 are here to talk about the Bluenose-East caribou.

25 So you can ask questions, I'm talking

1 to the Elders that are here, if you want to give your  
2 presentation concentrate -- please do concentrate on  
3 the Bluenose-East caribou.

4 So prior to that by the entrance you  
5 can register before you have any questions. So at  
6 this time I do believe we have the Tlicho Government  
7 give their presentation.

8

9 (INTERPRETATION CONCLUDED)

10

11 PRESENTATION BY TLICHO GOVERNMENT:

12 MS. TAMMY STEINWAND-DESCHAMBEAULT:

13 Good afternoon everyone. Wek'eezhii Renewable  
14 Resources Board, Board staff, co-management partners,  
15 GNWT, Interveners, Tlicho government leadership,  
16 Elders, Elder advisors, general public, good  
17 afternoon.

18 We are all gathered here for the next  
19 three (3) days regarding a very important topic, the  
20 Sahti Ekwo, also known as the Bluenose-East caribou.

21 As co-management partners with the  
22 Government of the Northwest Territories, the Tlicho  
23 Government is here to make a presentation to provide  
24 evidence to assist the Wek'eezhii Renewable Resources  
25 Board in determining the total allowable harvest and

1 make recommendations of the Sahti Ekwo for the next  
2 two (2) years.

3 My name is Tammy Steinwand-  
4 Deschambeault and I'm the director for the Department  
5 of Culture and Lands Protection under the Tlicho  
6 Government.

7 Our Tlicho Government Sahti Ekwo  
8 hearing team consists of the following members. I  
9 would like each to stand as I introduce them, please.

10 Dr. John B. Zoe, Tlicho Government  
11 Senior Advisor. Archie Wetrade, Gameti harvester and  
12 past Chief. Charlie Jim Nisiza, Whati past harvest --  
13 Whati harvester and past Chief. Michael Birlea,  
14 Tlicho government manager Lands Protection and  
15 Renewable Resources. Petter Jacobsen, Tlicho  
16 Government, Tlicho novo -- or traditional knowledge  
17 researcher. John Nichi, Tlicho Government wildlife  
18 biologist consultant. Paul Bechand, Tlicho Government  
19 legal counsel. Masi, team.

20 We have here in front and over by the  
21 doors laid out here on the table and by the doors  
22 there are in front of us five (5) different artifacts:  
23 a special rock used to make pemmican, to use to make  
24 pemmican on, kwe k'e tsetw; drum -- eye;, a caribou  
25 fur mat or deghote, caribou hide, ekwowohakwe; and a

1 caribou fur parka, deghoeh that is approximately  
2 forty-five (45) years old.

3                   These special artifacts carrying the  
4 spirit of the caribou will help us tell our story.  
5 Our presentation will go through six (6) key points or  
6 messages that are also collected from our joint  
7 management proposal that was shared with the  
8 Wek'eezhii Renewable Resources Board.

9                   Number 1, why Tlicho Government  
10 recommends a three hundred (300) bull only harvest.  
11 We acknowledge the further decline of the herd and are  
12 looking for a balance between reducing our harvest and  
13 maintaining our Tlicho cultural practices.

14                   Number 2, the Tlicho remain the primary  
15 harvesters of the Sahtu ekwo in Wek'eezhii. We will  
16 look at the total allowable harvest percentage  
17 breakdown for each region.

18                   Number 3, Diga Management. We will  
19 look at the Tlicho community-based Gogha harvesting  
20 project.

21                   Number 4, Ekwo Naxoede K'e, which is  
22 the new name for our Boots on the Ground Program,  
23 we're going to talk about that.

24                   Key message number 5 is on Tlicho nawo  
25 (phonetic) or from the Tlicho Agreement, Chapter

1 12.1.1 which is very important and talks about caribou  
2 and its habitat.

3 To the Tlicho people's well-being, way  
4 of life and land-based economy with a focus on our  
5 people's connection to the caribou, the social and  
6 cultural effects of the decline.

7 And number 6, we'll finish up our  
8 presentation and talking about education and how we  
9 want to do better in terms of informing and working  
10 with and learning from our Elders and also sharing  
11 back information to the people that -- that we serve.

12 How can we better work with the  
13 caribou? The traditional caribou laws that we need to  
14 continue to abide by, how do we share this knowledge  
15 with all? How do we communicate everything caribou  
16 with our people? We're planning on working with GNWT,  
17 ENR, to better inform our people on topics relating to  
18 the caribou, such as being able to identify the bulls  
19 amongst a herd of caribou. Knowing how to properly  
20 site your rifle. All these things that are found in  
21 the -- the new hunter's training program.

22 These are the six (6) key messages that  
23 we'll be sharing with you today. John Nishi, our  
24 wildlife biologist, will begin. Masi.

25 MR. JOHN NISHI: Thank you, Tammy. My

1 name is John Nishi, I've been a biologist and a  
2 advisor to the Tlicho Government since 2009.

3                   So the main part of my presentation it  
4 will be fairly brief, but the purpose is to provide a  
5 -- a high-level overview of some of the results that  
6 ENR shared with you to be able to summarize the Tlicho  
7 Government rationale for recommended actions in the  
8 joint management proposal. And I'll be talking on  
9 those first three (3) points that Tammy had outlined.

10                   The second goal is to provide a -- a  
11 context and a segue to the next presenters who will  
12 provide the boarder Tlicho naowo perspective and  
13 rationale behind recommendations in the joint  
14 management proposal.

15                   So for people in the back it will be  
16 hard to see this graph, so I will just maybe try and  
17 explain it a bit for you. This graph shows the  
18 estimates of caribou in the Bluenose-East calving  
19 ground. Or sorry, based on calving ground surveys  
20 since 2010, 2013, 2015, and most recently in 2018.

21                   ENR showed you how those estimates are  
22 generated and the purpose of this graph is to  
23 highlight that when you look at the relationship or  
24 the trend of the population we can see that it's been  
25 declining very quickly.

1                   And as the text on this graph shows,  
2   the population has been declining at a rate of about  
3   20, 21 percent per year. What that means is that the  
4   population becomes half of its size in about three (3)  
5   years.

6                   The other thing to take away from this  
7   figure is that it only shows the information that's  
8   been collected up until most recently in 2018. And  
9   the questions that we have and that we try to address  
10  in the joint management proposal have to do about what  
11  we would like to see that population do in the future.  
12  And right now we don't know what that future looks  
13  like.

14                  If there are no additional management  
15  actions that are taken, we would expect this  
16  population to continued to decline at this rate of  
17  about 20 percent per year. And if we were to draw  
18  that out into the future, we would expect that the  
19  population would be half of its size in three (3)  
20  years.

21                  So if it's roughly 20,000 now, we would  
22  expect it to be around 10,000 in three (3) years, and  
23  another three (3) years it may be as low as 5,000. So  
24  that's the context for the management proposal and for  
25  the caribou herd and for the people who rely on -- on

1 this population of caribou for its food and their  
2 culture, language and way of life, this is a very  
3 serious problem.

4                   So the purpose of the joint management  
5 proposal and for this public hearing are to provide  
6 the WRB with perspective rationale and evidence behind  
7 the recommended actions that may help address this  
8 situation. In this part of the presentation my focus  
9 is on management actions that are focused on the  
10 caribou.

11                   The recommendations in the joint  
12 management proposal were largely developed to address  
13 the question of what additional specific management  
14 actions should be taken to help stabilize and,  
15 ultimately, increase this population in the future.

16                   So this graph again shows you what the  
17 observed rate of decline has been. The red dotted  
18 line shows if that observed rate were to continue in  
19 the future what that might look like. And we've just  
20 shown here a grey dotted line that shows the  
21 population becoming stable. And the green line at the  
22 very top shows a population growing at a rate of about  
23 5 percent per year.

24                   So it just helps you understand the  
25 current situation and the question of what might



1 happen in the future. So, in other words, without  
2 additional management actions we would expect the herd  
3 to continue to decline, as shown by the red dotted  
4 line, and the questions that we're trying to ask are  
5 what management actions should be undertaken so the  
6 herd trend becomes stable, that grey line, or it  
7 starts to increase, that green line.

8                   As ENR spoke earlier, by definition a  
9 population declines if death rates are greater than  
10 birthrates or, in other words, when it's mortality  
11 rates are greater than its rates of reproduction.

12                   So the management recommendations in  
13 the joint management proposal that were focused  
14 specifically on caribou were based, firstly, on a  
15 rationale to directly reduce mortality rates in the  
16 herd, and secondly, on the rationale to indirectly  
17 promote or maintain conditions for healthy  
18 reproduction in the herd.

19                   So from this caribou management  
20 perspective and to achieve the objective of reducing  
21 mortality, the most direct management actions that are  
22 most likely to reduce mortality rates are, one, a  
23 reduction in the harvest or hunting by people. And  
24 secondly, it's a sustained reduction in predators and  
25 reducing the mortality levels due to predation.

1                   So with respect to the harvest levels,  
2   which I'll talk about next, as outlined in the  
3   proposal, the recommended action is to reduce the  
4   total allowable harvest further to three hundred (300)  
5   bulls.

6                   Our perspective is that with a focus on  
7   younger bulls, this total allowable harvest represents  
8   a low additive risk for the herd, which has been  
9   outlined in ENR's presentation and modeling work.

10                  Tlicho Government suggests that a herd  
11   wide TAH of three hundred (300) bulls for the Sahtu  
12   ekwo provides a balance between the potential benefit  
13   to caribou of a complete harvest closure and the needs  
14   of Tlicho and other aboriginal people who may still  
15   take caribou at suitably low level of a closely  
16   monitored harvest.

17                  A total allowable harvest of three  
18   hundred (300) bulls would allow Tlicho and other  
19   Aboriginal communities to still take caribou for food  
20   and provide a means for Tlicho to maintain their  
21   relationships with ekwo, which is fundamentally based  
22   on hunting, preparing, eating and using all parts of  
23   the harvested caribou.

24                  My colleagues will provide further  
25   perspective and evidence on the need to maintain this

1 relationship through hunting, and that a TAH of three  
2 hundred (300) bulls may support that relationship.

3                   This graph is a graph pie chart that  
4 you've seen in ENR's presentation. It also represents  
5 the information in table 4 of the joint management  
6 proposal. And we just wanted to use it to acknowledge  
7 the difficult decisions regarding a determination on a  
8 TAH that the WRRB will likely be making as an outcome  
9 of this public hearing.

10                   As outlined in the proposal, Tlicho  
11 Government jointly recommends with ENR that the TAH  
12 for Sahtu ekwo will be reduced to three hundred (300)  
13 bulls. And Tlicho Government also suggests that the  
14 WRRB apply the same allocation formula it used in its  
15 2016 determination, and that allocation is represented  
16 here and was based on, as Bruno Croft mentioned,  
17 available information on reported harvests between  
18 2010 and 2014 for the Bluenose-East herd.

19                   As said earlier by ENR, Tlicho  
20 Government recognizes that any changes to harvests  
21 made by the WRRB will apply in Wek'eezhii and that any  
22 changes in harvests in Nunavut and Sahtu will need to  
23 be made by the respective management authorities.

24                   But if additional harvest  
25 recommendations are to be made, it is best to think of

1 the population at the outset, that harvest management  
2 recommendations be made at the herd level.

3 So with respect to Diga harvesting or  
4 wolf management, there's a few things I'd like to  
5 share with you that are summarized in this slide.

6 The Tlicho community-based Diga  
7 Harvesting Project was initiated following the 2016  
8 public hearing and the goal has been to have community  
9 members lead this project to reduce the depredation on  
10 the caribou.

11 It has been focused on Tlicho knowledge  
12 and based on recommendations from the Elders, and a  
13 key aspect of the project is to utilize and follow  
14 traditional diga harvesting laws and to enhance  
15 monitoring in partnership with ENR. This work is  
16 ongoing and, as we knew from the outset, it would not  
17 be easy. And the emphasis is on still engaging with  
18 community hunters to implement this action. Further  
19 work is continuing on in this regard.

20 As highlighted in the last point in  
21 this slide, the joint management proposal also makes  
22 recommendations regarding habitat and land use.

23 The rationale for managing or  
24 minimizing human cause disturbance to ekwo provides  
25 the basis for recommendations in the joint management

1 proposal and on the need to monitor and manage land  
2 use and other human cause disturbance.

3 Basically, the rationale for minimizing  
4 human cause disturbance to ekwo, caribou, and caribou  
5 habitat or de is to provide the best conditions for  
6 caribou so that they may reach their reproductive  
7 potential, which is supported by environmental  
8 conditions and health of the land.

9 From an ecological perspective, I  
10 suggest that fecundity, for the translators that's a  
11 fancy f-word to define the number of calves that are  
12 born to adult females in the population, but it's this  
13 fecundity or the reproduction of the cows that  
14 reflects the cow's condition and health, which in turn  
15 is a reflection of the habitat, environmental  
16 conditions and their ability to access and eat enough  
17 good food, especially during the growing season, so  
18 they can breed and get pregnant in the fall.

19 So with respect to land use, the key  
20 steps in implementing, monitoring and management  
21 actions are to understand, identify and conserve  
22 important habitats and sensitive areas for ekwo, which  
23 my colleague Petter Jacobsen, will expand on in his  
24 presentation.

25 Our final thought that I wanted to

1 leave you with as part of my presentation is that  
2 although I've talked about and distinguished between  
3 management actions that affect caribou, people, wolves  
4 and habitat, from an ecological and Tlicho perspective  
5 we know that these components are intertwined and  
6 interactive.

7                   To illustrate this point, I wanted to  
8 read a couple of sentences from the recent Boots on  
9 the Ground Report. And the first sentence is in  
10 reference to a report from Legat, Zo and Chocolate in  
11 1995 and it says:

12                   "De has a broader meaning than land  
13                   because it refers to a whole  
14                   ecosystem or environment. However,  
15                   where the word "ecosystem" is based  
16                   on the idea that living things exist  
17                   in association with non-living  
18                   elements the Dogrib term "de", it  
19                   spans the meaning of association to  
20                   encompass the knowledge that  
21                   everything in the environment has  
22                   life and spirit."

23                   The other sentence from the Boots on  
24 the Ground report that I wanted to share with you is  
25 this concept:

1 "that de is not an independent  
2 object that's out there existing  
3 separate from culture and our daily  
4 lives, but rather is an all-  
5 encompassing holistic system of  
6 which Indigenous cultures is an  
7 integral part."

8 So with that, I want to conclude my  
9 part of the presentation and turn the microphone over  
10 to my colleague, Petter Jacobsen, to continue the  
11 Tlicho Government presentation. Thank you.

12 MR. PETTER JACOBSEN: Hello, everyone.  
13 My name is Petter Jacobsen. I'm the traditional  
14 knowledge researcher for the Tlicho Government.

15 I've been the program manager for Boots  
16 on the Ground for the last four (4) years and I've  
17 worked with Tlicho now for ten (10) years now and  
18 every year I travel the trails on the land with people  
19 like Archie Wetrade and Dr. John B. Zoe and many other  
20 Elders and I enjoy that as part of my work.

21 The goal of my presentation here today  
22 is to demonstrate the use of Tlicho traditional  
23 knowledge in caribou monitoring and research by  
24 providing monitoring results and our plans for  
25 expanding the Boots on the Ground Caribou Monitoring

1 Program.

2 And second is to talk about research  
3 plans to document important and sensitive habitat for  
4 the Bluenose-East caribou, leading to continued  
5 monitoring and conservation of caribou habitat.

6 So starting with Ekwo Naxoede K'e,  
7 which is now the new name for the Boots on the Ground  
8 Program, the -- the original idea for this program  
9 came from the Tlicho Chiefs.

10 They wanted to have their own people  
11 out on the land, watching caribou and habitat with  
12 their own eyes, using Tlicho methods for travelling  
13 the land and understanding the bio-cultural dynamics  
14 based on traditional knowledge.

15 The important here is that the Tlicho  
16 people are on the ancestors trail at the traditional  
17 harvesting places and we can observe with our own eyes  
18 the landing caribou and that the -- our own people can  
19 report back to the Chiefs. And this -- these three  
20 (3) photos here shows the team that's been going to  
21 Conate -- Contwoyto Lake in 2016, 2017 and 2018. And  
22 we continue to -- this program, we're going to go back  
23 again this summer and we are going to continue this  
24 program for many years to come.

25 So let me just go a little bit into how



1 we do our research and the importance of this research  
2 is -- is that we're really doing what people have  
3 always done. And as a participatory action research  
4 approach, the Elders and harvesters on the team  
5 defined our research framework and what specifically  
6 to study and monitor.

7                   And during the first year when he went  
8 to Contwoyto Lake, the Elder Michel Louis Rabesca  
9 described their framework as we watch everything. The  
10 importance is how the Elders identified all elements  
11 of the ecosystem, including human cultures and the  
12 complexities and connections from time immemorial to  
13 present, which is shared through the cultural stores.

14                   And the slide here shows an  
15 illustration of all the elements of the ecosystem and  
16 the upper photo shows a bald eagle, which due to  
17 climate change has moved into the summer range of the  
18 -- of the caribou or industrial disturbance, and you  
19 can see our team on the bottom. We were walking  
20 around the land around the Lukan (phonetic) mine and  
21 that's our method is just walk the land and observe.

22                   And when you walk the land, sometimes  
23 you come across things, like we come across the antler  
24 with wire wrapped around it from expiration camp. So  
25 we watch the habitat and we also watch for predators

1 as wolves and other predators and how they affect  
2 caribou. But the main importance here is that we're  
3 really just doing what people always has done.

4                   So let me move into a little bit of the  
5 results, what we found so far. After three (3) years  
6 of monitoring the Bathurst range, we identified  
7 several pathways of affect. Now, we're talking about  
8 this because the Bathurst and the Bluenose-East herd  
9 overlap ranges and share similar habitat during late  
10 summer, fall and winter. And so we can expect similar  
11 effects as we observed in Bathurst.

12                   The first thing we -- was -- that was  
13 easily noticeable by the Elders was the impact of  
14 climate change on caribou and its habitats. And  
15 because of the increasing temperatures and the melting  
16 summer snow, caribou are now engaging in new  
17 behaviours, like we see them standing in water for  
18 long time periods. And the photo on the bottom shows  
19 a herd we saw just standing a long time in the water  
20 to try to cool down.

21                   And last summer we saw for the first  
22 time herds running in circles. And the -- they're  
23 doing this to try to avoid heat and harassment by  
24 insects and they're trying to create wind. And this  
25 was the first time that the Tlicho monitors observed

1 this behaviour and also it's the first time that their  
2 Inuit partners who we worked with observed this type  
3 of behaviour.

4                   The other effects we've seen is the  
5 effects of mining infrastructure on caribou migration,  
6 where the infrastructure is built on the Tlicho word  
7 tataa or caribou migration routes, it forces caribou  
8 into narrow roots that can increase their exposure to  
9 predators or block them from important areas.

10                   And the upper photo shows the herd by  
11 the Jericho mine and there -- we have a video on our  
12 website and I'm sure many have seen it, how they're --  
13 in that instant is exposed to predators while trying  
14 to cross through the mining area.

15                   And that leads to our -- our other  
16 results on predators on the summer range.

17                   With the contraction of herd range,  
18 it's provided a supply of caribou meat for wolves on  
19 the barren line throughout the year. We also have  
20 seen how the bald eagle now expands their range above  
21 the tree line onto the barren land and has become a  
22 new predator on the caribou herd summer range, adding  
23 additional pressures from the predation from wolves.

24                   And most importantly, our other result  
25 is how Indigenous cultures are vital to ecosystem

1 sustainability through the cultural practices  
2 harvesters and maintaining connections to the land and  
3 animals. And sitting on the land with Elders and  
4 harvesters I often hear statements such as, caribou  
5 are not here because people are not here.

6 And these type of statement demonstrate  
7 our program recommendations to support Indigenous  
8 people on the land activities to restore balances in  
9 the ecosystem.

10 Okay, so I'm going to move on from our  
11 results to some of our plans that we outlined in the  
12 management proposal.

13 One (1) purpose of traditional  
14 knowledge research is to gather and use the Elders'  
15 knowledge, but also create space for that knowledge in  
16 decision-making and management. And that's what we  
17 were trying to do with an Ekwo Naxoede K'e Program.

18 Research priorities that we have  
19 outlined in the management proposals are to expand the  
20 Ekwo Naxoede K'e program to the Bluenose-East caribou  
21 range.

22 We have already purchased boats and the  
23 Elder advisors have identified several historical  
24 caribou harvesting sites where base camps can be  
25 established for caribou monitoring. For the success

1 for the Boots on the Ground on the Bathurst range, it  
2 was due to the large lakes where we can use boats to  
3 find caribou.

4                   On the Bluenose-East range there are a  
5 few large lakes and the ability to monitor the herd  
6 depends on their presence around these large lakes  
7 such as Deerzaati, Point Lake, during summer and fall.  
8 But when the caribou -- when the caribou monitoring  
9 can occur, we can observe the herd health, we can  
10 understand cumulative impacts on the herd and continue  
11 to document important habitat from a traditional  
12 knowledge perspective.

13                   And if the herd is in the vicinity we  
14 can already start monitoring the Bluenose-East herd in  
15 summer of 2020 at Deerzaati or Point Lake.

16                   Other research priorities we have are  
17 to continue ongoing research to identify and document  
18 important caribou habitat as ekwo no'oke the water  
19 crossings, the tataa land crossings and valuable  
20 unburned winter habitat.

21                   Much of this work is already being  
22 conducted for the Bathurst range and has been used in  
23 the Bathurst range plan. We now want to expand this  
24 research for the Bluenose-East range, leading to  
25 potential conservation of important and sensitive

1 caribou habitat. And we plan to include the important  
2 winter habitat in the valley of Trischeroke (phonetic)  
3 for forest fire management.

4                   If we think about it, the -- the Elders  
5 are the only ones who hold this detailed knowledge of  
6 the land. It really doesn't exist anywhere else. So  
7 we are at a critical point right now to gather, use  
8 and create space for this traditional knowledge in  
9 management initiatives.

10                   And with that I want to conclude my  
11 part of the presentation and hand it over to the  
12 holders of this traditional knowledge, my colleagues  
13 on the side here, and I think we'll start with -- do  
14 you want to go? John B. Zoe?

15                   DR. JOHN B. ZOE: My name is John B.  
16 Zoe, part of the Tlicho delegation here.

17                   What I'd like to do is introduce the  
18 traditional knowledge part because today -- the  
19 process today is to try and put forth the best  
20 available information on the actions that will lead us  
21 into stabilization and recovery of the numbers that  
22 have dropped very visibly in the last number of years,  
23 but it's not a new story, but an ongoing story but  
24 with authorities that will make determinations on what  
25 we will do to -- to accommodate a recovery.

1                   So it's a -- we know that it's a very  
2 complex situation that we're in now. Probably the  
3 first time in history that we're -- we're challenged  
4 with this thing in front of us and it makes, you know,  
5 the North and even the world, especially people --  
6 Aboriginal people that depend on the caribou are very  
7 anxious. We don't know what the future will hold at  
8 this time because what was natural laws was before, it  
9 kind of has to be mitigated by human nature. And it's  
10 -- it's something that doesn't -- hasn't mixed in the  
11 past. So this is something that has been ongoing for  
12 the last ten (10) years or so.

13                   But our way of life in relation to the  
14 caribou is described in the Tlicho Agreement, which is  
15 12.1.1, which encompasses our livelihood and we try to  
16 capture that in our agreement to ensure that we always  
17 have a connection to the caribou, the activity around  
18 the caribou and the ceremonial games that happen  
19 around the -- the caribou and the travel. Everything  
20 that we -- that we had was in relation to the caribou.

21                   So with that, I'd like to introduce  
22 Archie Wetrade, who is going to begin the -- the first  
23 part, followed by Charlie, and then myself. Masi.

24

25                   (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

1

2 MR. ARCHIE WETRADE: Yes, it's Archie  
3 Wetrade from Gameti, an Elder. Yes, it is -- it's  
4 always good to get together regarding about the very  
5 important issues that -- you know, and our ancestors  
6 has brought us to date into the future.

7 Yes, that it -- it's always good to  
8 ensure some of the -- our history and into the  
9 gathering like this, I guess, you know, like, I, too,  
10 went down to residential school in three (3) years in  
11 Fort Smith at -- and after -- after three (3) years of  
12 the residential schools, I came home, and when my  
13 parents were still living in a tent. And I spent  
14 another three (3) years or -- or more into Fort  
15 Simpson at the residential school.

16 And after coming home back to Gameti,  
17 and I -- it's about time when the -- the late Chief  
18 Jimmy Bruneau built a school, regional school here,  
19 you know, highschool here in Edzo. And I spent  
20 another three (3) years in that school as well, too.

21 Yes, that we had -- we had some -- some  
22 Elders that were looking after the residential school  
23 parents. Just setting -- I guess, people by name of  
24 James H., Jimmy Erasmus, and his wife, and including  
25 Bob Richardson (phonetic) and them. Yes, after that,



1 I guess that I had come home back to Gameti.

2 Yes, that the -- the Gameti was an  
3 isolated community, more or less like an outpost camp,  
4 that's how the community had started out from, and  
5 then from -- eventually, the people will just build a  
6 log buildings, and then move into the mov -- into the  
7 log buildings.

8 But the -- yes, when I came home, I  
9 guess, you know, that I spent some time in school at  
10 different communities within the region, but  
11 nonetheless, like, somehow, somewhere I lost my  
12 language to a certain extent, that my parents thought  
13 that I have to get back on the land and learn more  
14 about the language, and the landscape, and the  
15 traditional way of living.

16 To date, the way I look at it, I think  
17 we're looking at about two (2) separate relationship  
18 with the non-Aboriginal people and Aboriginal, and  
19 especially with the tradi -- traditional knowledge and  
20 western science. Yes, if you look at the caribou hide  
21 mattress, here, I guess, you know, that it come from  
22 one (1) animal. And the only -- the very same animal  
23 that they -- our ancestors had brought us to date, and  
24 successfully living back in -- in its time. Even the  
25 -- even the hide itself, I guess, you know, that it --

1 it speaks for itself.

2                   And then -- and there are a lot of  
3 knowledge put in -- into it by tanning, and the -- and  
4 the -- there's a lot of teaching has been taking place  
5 by our Elder ladies, you know, to train a young lady  
6 how to be successful in life by looking after their  
7 family for clothing wise and thats. And to date, I  
8 guess, you know, the same very caribou hide that we  
9 used for traditional teaching and spiritual well-  
10 being, and we do for opening prayers, and  
11 entertainment, drum dances, and com -- compet --  
12 competing one another -- from one (1) region to  
13 another region by -- use about hand games.

14                   So the drum itself is unity, because  
15 it's made out of a round shape. And then the sheet at  
16 the -- the pounding rock that sit down outside there  
17 too, I guess, so these are the same very -- same rocks  
18 that are used to make some pemmican, or, you know,  
19 pounding -- pounded meat. So these are all that the  
20 woman's job, I guess, you know, that, you know, to  
21 make different delicates of our caribou meat, you  
22 know, and to meet the needs of the family.

23                   Yes, even -- even the -- for clothing-  
24 wise, if you look at the caribou hide, for a parka  
25 there, I guess, you know, that -- that's good

1 clothing, and I guess it feels warm and is wind-proof  
2 and all that, I guess, you know, that the -- so these  
3 are all the traditional knowledge that has dating back  
4 from centuries back.

5                   And then the -- to date, I -- I  
6 treasure all that, you know, a part of what -- a part  
7 of what was in my family, and I don't want to let go  
8 with it, and I want to hang on to it into the future  
9 so that the future generation would live quite  
10 comfortably. And we don't want to lose our culture  
11 and our tradition as well, so we've got to have some  
12 ways -- somehow we had to treasure it, because our  
13 ancestors had lived with it, and gained a lot of  
14 knowledge, and a lot of history.

15                   Yes, the -- the caribou, I guess, you  
16 know, like, that's -- it makes -- it makes your home  
17 as well. You know, it's used to make some tipi, and  
18 tents, all that, in the past. And then in -- inside  
19 the homestead like that, I guess, you know, and a lot  
20 of people gather there and make a lot of decisions,  
21 and prepare for the future destinations and how it  
22 relate with the animal.

23                   Back -- back in the day, when our  
24 ancestors enjoyed the land, and out in the landscape,  
25 I guess, you know, that they -- they used to have a

1 really -- the land was lively, and then the -- and  
2 even the environment was very clean, and moist and all  
3 that, and then -- and I had a cabin out there in the  
4 land, too. I lost my cabin due to forest fires. I  
5 was haden me one time another, but nonetheless, our --  
6 our great leader like Monfwi, I guess, you know, make  
7 a really good case for the Government of Canada so  
8 that we have extended traditional way of living out on  
9 the land, and then we're still practising it, and we  
10 still con -- want to continue into the future.

11 Now that with the tradition, and a  
12 family setting, and all that, and -- and you can't do  
13 without -- can't live without your religion, because  
14 that's the one that's going to make your way into --  
15 your kingdom into after -- after end of life. Thank  
16 you.

17

18 (INTERPRETATION CONCLUDED)

19

20 (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

21

22 MR. CHARLIE JIM NITSIZA: Thank you.  
23 My name is Charlie Jim Nitsiza, from Whati and  
24 representing the Elder on the Tlicho Government. Yes.  
25 The -- thank you, the Board members, to give us

1 opportunity to speak.

2                   Definitely, the caribou itself, I  
3 guess, you know, that's -- if you look at it amongst  
4 Aboriginal community, that the caribou itself is some  
5 -- somehow is universal. So different type of people  
6 with different part of the landscape, I guess, they're  
7 living on the same animal. So we all do respect it,  
8 and then the -- we relate with one another in a good  
9 spirit by the -- greeting one another with -- with a  
10 caribou.

11                   Like you say, that the -- the -- how we  
12 greet people is by welcoming people with -- with the  
13 spiritual drums, and traditional -- and entertainment,  
14 and their spiritual well-being, and including  
15 healings. To date, I guess they -- we know that the  
16 caribou are declining. And then for the longest time,  
17 I guess, most of our Elders said that they didn't  
18 really believe it, because, you know, they -- they --  
19 how traditionally they usually look after the herd.  
20 They thought it was like that all the way through into  
21 the new generation, but it probably wasn't so. That's  
22 the reason why the caribou had to declined through our  
23 traditional...

24                   But nonetheless, the -- the cari -- the  
25 hunting itself, I guess, you know, somewhat had

1 changed over time, because, you know, back in the day  
2 that people used to travel by dog teams, and they're -  
3 - and lately, I guess, we were switched to the new  
4 modern way of travelling by skidoos and snow machines,  
5 and sometime by aircraft, but -- but no.

6                   So -- so there are -- the hunting on  
7 the land, I guess, it's a very, very important  
8 because, you know, like, the -- a lot of people, they  
9 take the whole family out. They want to live out  
10 there for a week or two (2), you know, to prepare  
11 caribou for meals, and for clothing, and the -- and a  
12 lot of story associate with it are told to the younger  
13 generations, and how that their ancestors that really  
14 treasured it, and kept -- get up to date, and then  
15 we've still got duty in the future.

16                   And to date, we're experiencing some  
17 decline for various and expected reasons. In some  
18 ways, every sector of human well-being, I guess, is  
19 all to blame. So maybe some ways, we, as the hunters,  
20 have to look at the blame on our part, probably  
21 weren't doing the way that we're supposed to be doing.  
22 But nonetheless, there's a lot of industries and a  
23 lot of activities that, you know, that contributed to  
24 the decline.

25                   Yes, the -- like the one Elder said,

1 that we have to respect one (1) animal, I guess, you  
2 know, we've got to take that into -- into  
3 consideration. Yes, I -- I, too, come from a  
4 community that -- that have lots of history within  
5 that area. Somewhere back in 1955, the last -- last  
6 time we had a -- a big herd that came through that  
7 area -- and of -- and of the, you know, community, you  
8 know, you know, Whati, there were a lot of cabins  
9 there.

10 And it -- since then, the -- some back  
11 in 1970, I -- I guess, the -- the caribou came back.  
12 So due to the cycle of the caribou, and because of the  
13 -- we don't practice our traditional laws properly, I  
14 guess, you know, that's -- that's what causes the  
15 decline in some ways. So it's the reason why, I  
16 guess, we have to respect our traditional knowledge.

17 And then the -- our ancestors, I guess,  
18 they used to have a communications one -- amongst one  
19 another as to where they could find a caribou, and  
20 today, they still say, please, we still want to find  
21 out where we could find some caribou for food.

22 Yes, to date, I guess, you know, like  
23 the -- a lot of times, I guess, you know, when we make  
24 some mistake, we have to find a disciplinary action.  
25 These are imposed by the Elders so that we have to

1 smarten up and try to correct our mistakes.

2                   And they're -- the same story I'm  
3 talking about is dating back to an Elder by the name  
4 of Jimmy Martin. His great-grandfather was happy to  
5 be a great Chief -- Chief Monfwi. A lot of people  
6 that were hunting out in the land. And the -- back in  
7 the day, that -- according to our Elders, that the  
8 only place you will be able to find a caribou was out  
9 in the barren land, out in the tundra, and then not  
10 near to a tree line.

11                   So when the -- Monfwi and a bunch of  
12 hunters and trappers, and -- are out on the land  
13 harvesting white fox, that they -- knowing that the  
14 caribou were having difficulty finding food through  
15 the packed snow bank out in the tundra, so Chief  
16 Monfwi, what he did was he hollered at a caribou,  
17 telling them, Why don't you come into our area where  
18 there's a lot of loose snow that you could always dig  
19 in and find your food easier than -- than trying to  
20 dig into the packed snow bank? And he holler at them,  
21 and then the following year, the caribou came into our  
22 area.

23                   So to -- ever since then, the caribou  
24 will start migrating back into the tree line. And I,  
25 too, had travelled a lot of different areas --



1 different regions to -- to find caribou, and caribou  
2 be -- at one time or another, maybe I travelled out  
3 there by dog teams, and lately maybe I've travelled  
4 over there by dog team as well, way down to Lutsel K'e  
5 area, and all the way down to -- into Great Bear Lake,  
6 Sahtu area.

7 Yes. The -- and the -- the history  
8 tells us that the -- back in the -- maybe the -- in  
9 the latter part of July, that's when the -- the group  
10 from the Behchoko used to go out on a land by -- by  
11 canoe, a canvass canoe, gears and -- and outboard  
12 motors all the way down to the barren land to harvest  
13 dry meat. They're gone for maybe a month or two (2).

14 And then the -- these are the things  
15 that, you know, that the -- our ancestor used to go  
16 out, and these are the things that, you know, we -- we  
17 not practice getting more. We should try to re-  
18 institute that type of activity so that the people  
19 will be able to gain more respect, and -- and practice  
20 our tradition.

21 Yes, see, a lot of the -- our -- when  
22 we were negotiating our regional claims back then, I  
23 guess, you know, that the -- all the great leaders of  
24 the day that were helping us and negotiating our  
25 regional claims. And now that the -- what they always

1 were, they wanted something that they would be able to  
2 introduce into your agreement that make sure you have  
3 -- have a lot of space in your agreement for  
4 harvesting, you know, all kinds of animals within your  
5 area.

6                   And now that the -- despite that the  
7 activities on your land that you're trying to gain  
8 through your regional claims, you know, that don't  
9 necessarily have to be solely after the -- your lands,  
10 and the resources, what's in the land, no, but try to  
11 protect your resources on the land, which happen to be  
12 an animal.

13                   And some way down the road, if you want  
14 to access the resources from the land, you have to  
15 negotiate it with the, you know, your partners, too,  
16 you know, in order to gain some resources from the  
17 land, you know. So to date, now that we're confronted  
18 with the decline of the caribou, that the -- that  
19 thing the -- maybe the resources said that that's  
20 operating within our area, like mining companies are  
21 there. The ones that probably have some impact on the  
22 caribou decline.

23                   So to date, I think we have a lot of --  
24 a lot of information has been brought to the  
25 Wek'eezhii Board, and a lot of knowledge from our

1 great leaders from the past, and the present, and  
2 today. That the -- some way along the road, I guess,  
3 you know, we have to have some educations that -- that  
4 have been brought to education level to in the school  
5 setting, so that, you know, if you, in the future,  
6 would -- will respect what we're up to. Thank you.

7

8 (INTERPRETATION CONCLUDED)

9

10 (BRIEF PAUSE)

11

12 DR. JOHN B. ZOE: Thank you very much.  
13 I just want to talk about my -- my experiences, things  
14 that I've heard, things that I've seen, things that I  
15 didn't know, but became -- but the -- being exposed  
16 to. And a lot of stories that I've heard over time,  
17 and they're -- to me, they're all gifts that were, you  
18 know, being in the -- in the right environment to  
19 listen, to be at those places where those things  
20 happen, that the natural flow of information begins.

21 But in my time, like in Archie's time,  
22 in Archie's generation, and even Charlie's generation,  
23 they're the people that lived right in the land. And,  
24 you know, just listening to Archie talk about being  
25 picked up on a plane to go to a residential school for

1 three (3) years, and having to come back, and then the  
2 parents are still living in a tent where they were  
3 still exposed to the way of the caribou. So life went  
4 on.

5                   And it's very similar to the generation  
6 where residential schools were probably the only place  
7 to go for any form of education. And in -- in my  
8 life, in my experiences, I'm just what you would call  
9 a town kid, where most of our lives are built around  
10 the community. And part of that, being a -- a person  
11 from town, we still do our hunting and fishing close  
12 by in the areas that we live in, in this area.

13                   And -- but one (1) thing that I know  
14 was that growing up, you would see boats leaving to  
15 the barren lands right from the point over here, at --  
16 at Monfwi's point. And everybody's gathered there to  
17 see them off. And it is good to see them leave by  
18 boats, you know, very organized way that they would go  
19 to the barren lands.

20                   And when they come back, people are  
21 really happy, like, the boats are coming in, and the  
22 people are coming back. They've been gone for a  
23 while, and the people receiving them, that there was a  
24 -- a moment of time when everybody's happy. And  
25 that's what -- that's what life is about, that you can

1 enjoy life, even though that things may -- may have  
2 been hard.

3                   But it was those experiences, I think,  
4 that stays with every young person that have seen the  
5 old way that people continued even though they were  
6 moving into the community. They still have their  
7 ties, because we weren't exposed to the jobs that all  
8 the Northerners were exposed to. You know, we didn't  
9 have the English, we didn't have the education to get  
10 those type of jobs that we can rely on.

11                   But we already had jobs. Our job was  
12 to go out into the bush, and to provide for our  
13 families, and to pass on those skills to the next  
14 generation. And that's the life that we -- that we  
15 strive for, that we weren't looking for anything else,  
16 because nothing else existed.

17                   And -- and that's what we're here for,  
18 because that life that we lived without the wage  
19 economy -- you know, the real threat is today, but  
20 when did that threat start? It started a long time  
21 ago, way before us. It happened at a time when just  
22 animals and people were here on this landscape, and  
23 they had to get along. They -- they get along, they  
24 have conflicts, but we know from the place names that  
25 we see even here, if we look out this window, if you

1 open those curtains, you see the -- the water, you can  
2 see where Yamozhah travelled right in front of the  
3 community here. The evidence is very heavy because  
4 the water is milky. He turned it grey because he was  
5 chasing the beaver right out through here.

6 But this place got highly -- the area,  
7 you know, is known for its willow bark nets. It's  
8 abundant. And living here in the early years, even  
9 before there was power, I remember the road was here,  
10 and the power was just being brought in, that there's  
11 trails going up into the bush where the old ladies  
12 will go there to pick up their gotsa (phonetic) or  
13 diamond willow so they can cook outside.

14 But then those trails, if you really  
15 look at them -- I've been looking at them in the last  
16 number of years because I know where the trails are,  
17 because we used to walk them when we were kids. And  
18 you can see evidence of stone tools. You know, that's  
19 how long people have been here. That's how long that  
20 they've observed their way of life. They've practised  
21 that way of life.

22 And the evidence -- the early evidence  
23 of how people lived in the landscape is in the place  
24 names that describe the type of fish in those lakes,  
25 the method of harvesting. And all the trails that we

1 have, the ones that I was talking about where the  
2 Elders getting to the boat, and they lead to the  
3 barren lands. There's more than one (1) way to get  
4 there, depending on where they think the caribou is.

5                   And they're using their knowledge from  
6 last winter, the year -- the year before, to try to  
7 use all that knowledge as to where they can greet that  
8 caribou at that time of the year in the fall time.

9                   And all the trails that lead to the  
10 barren lands, they hold the graves of the people that  
11 were there, you know, because back then, people lived  
12 on their own. They were not exposed to the outside  
13 world, and they don't register on the outside world  
14 when they come in to trade. Then, before the  
15 Treaties, it would be the trade people that wrote down  
16 peoples' names. And when they wrote down their names,  
17 they used exactly what they were called, usually just  
18 a -- just a one (1) name.

19                   And all these knowledge and information  
20 on harvesting -- not only the harvesting, but the  
21 navigation, place names of how to get there, and how  
22 to walk on to -- on to the barren lands, wandering  
23 from hill to hill, putting up rocks to show that you  
24 were there so that when you come back, you know where  
25 exactly you were -- and where you -- where you were,

1 and where you've come back to, and which way go back  
2 to where you were.

3                   So the -- that picture of the caribou  
4 and the people was before contact. Very much so,  
5 because at the point of contact, the first thing that  
6 happened, the first thing that happened was that the -  
7 - the draw-down -- the transfer of the ownership of  
8 lands that the Crown took it upon themselves to take  
9 that ownership, and with that draw-down, all those  
10 people that have come to claim these lands, we had to  
11 feed them. We had to show them how to survive in  
12 these lands, and we had to travel with them to show  
13 them our inventory of how we survive. But yet, they  
14 still took ownership of the land. They drew it down.

15                   And eventually, when the trade came in,  
16 they also needed to eat. So the people had to feed  
17 their own family, but they also had to feed the people  
18 in the trading posts. They had to go gather some  
19 extra -- extra work, extra travel, go far to get more  
20 so that the trade people can have their things. And  
21 that meant that you're diverting -- we've been  
22 diverting a lot of what we use to live on to third  
23 parties.

24                   But in those two (2) impacts, all the  
25 things that have -- have happened before the draw-



1 downs on the lands, the activity of the people that  
2 came in to what was originally the landscape, the  
3 place names were put onto the landscape to record  
4 where those people went into the landscape. And even  
5 with the trade of, you know, stone chimneys, the  
6 trapping for white fox, all these things that have --  
7 have happened was that people were being pulled away  
8 from their way of life to feed the greater economy.

9           And those things are recorded in the  
10 landscape. We know it happened. The evidence is  
11 there. It's not in any Canadian maps. It's in the  
12 heads of the people here. And we all hold pieces of  
13 our history, because it's a collective knowledge. Not  
14 everybody knows everything. We depend on each other.  
15 Not any -- any person can know everything. We rely on  
16 each other by telling each other stories.

17           So that eventually, when the -- when  
18 the Treaty came, they not only made legal the lands  
19 that were transferred to the Crown, but now that the -  
20 - that the Crown is transferring that authority to  
21 Canada, and with it -- with it, back in 1876, about a  
22 hundred and fifty (150) years ago, we were under-put -  
23 - we were put under management so that we would have  
24 no longer any control over our lives.

25           And I'm talking about the Indian Act,

1 that everything that you do, every movement that you  
2 make, you know, you're -- you're watched. And -- and  
3 even the children were removed and gone to residential  
4 schools and places like that so that they can learn a  
5 new way.

6 Now, fortunately, we have people like  
7 Archie, a lot of the people in here that have gone  
8 through residential schools. They came back, and the  
9 traditional way of life was still there. They were  
10 fortunate enough to pick it up. But that, you know,  
11 that gift of being fortunate, we don't see it anymore  
12 with this generation, because we need to pass on what  
13 we -- what we have to them.

14 And so one (1) of the things that we've  
15 been doing in the last number of years is to work on a  
16 land claim and self-government. And when I first got  
17 involved, I didn't say very much because I didn't know  
18 very much. I really had nothing to say. But, you  
19 know, you find your voice when you're on the land.  
20 That's what Archie's saying. We find our voices in  
21 the land where we have something to say, where we can  
22 contribute something.

23 And back in the early 1980s, there was  
24 a big friendship centre movement happening right  
25 across Canada, and part of that movement was that if

1 the Aboriginal people from the bush move into a  
2 community, how do they -- how do they adjust? That's  
3 what the movement is about.

4                   And we thought at the time, well, maybe  
5 we need one here. We're living in a community. We  
6 need to adjust to this new way of life. And so we  
7 started this friendship centre, and then we brought in  
8 the Elders and said, Well, how can we retain our  
9 language, culture, way of life?

10                   And they look around and say, Where?  
11 Here? I don't think so. We've got to go into the  
12 bush. And that's how we got into the bush in 1988,  
13 where we took five hundred (500) people into the bush  
14 to have this big meeting. And so the Elders say,  
15 Well, in the old days, we used to go by boat, so all  
16 you young people go by boat. Us, we're too old.  
17 We're going to fly, because we've seen it already. We  
18 know how hard the work is, and it's the young people  
19 that have to experience those things.

20                   And it was one (1) of the biggest  
21 things that ever happened back in thirty (30) years  
22 ago, lots of Elders, lots of pictures. We went to the  
23 site where Edzo made peace. We walked the trails. We  
24 looked at the grave sites along the trails. We walked  
25 way up to the -- to the big portages. We wandered all

1 over the place.

2                   And, you know, we wanted to carry it  
3 on, but in 1988, we got the help from ENR, we got the  
4 help from other organizations to make it work, and  
5 then we tried to do it again in 19 -- 1988, and one  
6 (1) of the first things that we saw going up that  
7 trail -- this picture was actually taken in later  
8 years, but this is one (1) of the rocks called  
9 Weyiihaake'ee, which is a very significant landmark,  
10 and all the Elders know the story of Weyiihaake'ee,  
11 but it's only one (1) of many sites along the trails  
12 that go towards the barren lands.

13                   And one (1) of the things that we did  
14 following 1988 was that we tried to re-create another  
15 one in 1989, but then the only funds that we could  
16 find was from the new division of Board of Education.  
17 It was Bruno that talked about strong like two (2)  
18 people that we should know who we are, but we should  
19 also learn the skills of the new way of life, so that  
20 we can operate in both ways without having to lose our  
21 own identity in that process.

22                   So in 1989, we took this equal amount  
23 of people and went by boat again towards Roundrock  
24 Lake near -- way past Wekweeti, and we went there by  
25 boat and the Elders flew there again, and it's at that

1 site that all the Elders, they started talking about a  
2 mission statement for our schools, okay. And that  
3 mission statement eventually was coined by Elizabeth,  
4 the late Elizabeth Mackenzie, that what the old chief,  
5 he talk about, was that we should be strong like two  
6 (2) people, that we should know the skills but also  
7 retain who we are because it's a big inventory. We  
8 need everybody here to keep those stories, to keep  
9 that inventory alive, and to make sure that it's  
10 passed on to the next generation.

11                   And so the picture I'm trying to paint  
12 today is that going as far back as a hundred and fifty  
13 (150) years ago, we've been fighting against the  
14 current, fighting against a change, and that change is  
15 disenfranchising our ability to carry on our way of  
16 life, our knowledge that comes with that life, our  
17 kinship, our relation to the animals and the fish in  
18 the water and to the trees that provide the birch bark  
19 to go -- to go to where we're going. All these things  
20 that are there that people continue their way of life  
21 and kept the information alive until today; we still  
22 have it.

23                   And one (1) of the things that -- that  
24 was going on back in the early '70s was that people  
25 were threatened by the fact that -- that your way of

1 life is, abandon it. Just abandon it and come and  
2 join Canada. You know, we'll be one (1) big happy  
3 family. But people resisted. The old people  
4 resisted. How can we walk away from ourselves? How  
5 can we walk away from our own identity? Who else was  
6 -- who else was pointed to and told to give up who  
7 they are? Nobody. Just the original people. And  
8 that's what we have to fight against.

9                   And one (1) of the things that came out  
10 of that threat was the movement of the people to find  
11 their voices to fight back, of old people going --  
12 getting together and eventually forming the Dene  
13 Nation so that they so that they can share their  
14 information on to -- how to get recognition for their  
15 rights, which we were denied for a long time, denied  
16 and we're in the process of transforming to something  
17 that we're not even sure where -- where it's leading  
18 us to. But the fact is that by getting together by  
19 the Elders at the time, they started talking about  
20 self-determination, you know.

21                   Self-determination is not a new word.  
22 It's just a continuance of where we left off, and --  
23 and looking for recognition for lands that were pulled  
24 away from under our feet and the management decisions  
25 that are being made that were being managed as to how

1 we should live.

2                   So that's how we got all involved in  
3 our land claims and eventually self-government where  
4 we want to turn things around legally with Canada and  
5 with the Government of the Northwest Territories, that  
6 we have something that you don't have, which is the  
7 knowledge of the animals, the water, the land,  
8 everything in it.

9                   We have our experiences embedded in the  
10 landscape and in our heads and in the heads of all the  
11 people that are sitting here. That's the type of  
12 information that we have, and -- and we see a future  
13 where any decisions made on the management of our  
14 livelihood that defines who we are, we must have a  
15 say, and that's where the Tlicho Agreement comes in,  
16 12.1.1, that that's the basis of our way of life, the  
17 caribou and the animals that -- that, you know, are  
18 all over the landscape.

19                   So now we have a -- an agreement and so  
20 does most of the people in the North; not all of them  
21 but we're all eventually going to get there. And one  
22 (1) of the things that we want to ensure is that  
23 through this recognition of rights, we didn't even get  
24 a chance to exercise those rights yet. You know,  
25 we're -- we've been herded -- we've been herded for

1 the last hundred and fifty (150) years, and with this  
2 new recognition of rights that we have, we don't want  
3 to be herded anymore. We want to be part of the  
4 process that determines what our future is going to  
5 look like, and that means that we need to do our own  
6 research.

7                   We need to go back to the land  
8 ourselves with the Elders and with researchers who are  
9 trained to just write down what people see and what  
10 they hear, so that it's recorded and we can start  
11 using it for our own management because we have a say  
12 now, but how far -- how -- how do we exercise it in a  
13 way that -- that it helps the recovery. And one (1)  
14 of the things that we know is that we need to train  
15 young people.

16                   And since -- since 1995 we have been  
17 doing the trails of our ancestors and we started off  
18 with I think about five (5) canoes, with about thirty  
19 (30), and now I think we have around sixty (60)  
20 canoes, and if you take an average of, you know, even  
21 an average of fifty (50) in the last twenty-five (25)  
22 years, you're talking pretty close to two thousand  
23 (2,000) people that have some experience in the bush,  
24 that can light a fire, that can set up their tent,  
25 that can cook over the fire, that can paddle, they can



1 see, they're picking up bits of information, knowledge  
2 that they can expand on when they -- when they're  
3 talking to Elders, and that's just to expose people to  
4 the land, to show them what they have, more than what  
5 they'll gain outside of what you already have.

6                   The other program that has developed in  
7 the last seven (7), eight (8) years is what we call  
8 the Imbe Program which introduces the technical part  
9 of going back into the landscape in modern times. One  
10 (1) is journalism, financing, GPS training, first-aid,  
11 mapping, how to use a radio, communications, even  
12 language classes, mapping, all those skills that --  
13 that -- so that, you know, those young people who take  
14 these programs that develop themselves into managerial  
15 positions, they can expand and do more than what we're  
16 able to do with our limited knowledge in modern  
17 management, because that's the way education was back  
18 then in our time, but it's much more advanced. But  
19 it's still short of where we should be because in the  
20 North we know that our grade levels from the small  
21 communities is far less than what -- what it would be  
22 in regional and larger centres.

23                   So there's some adjustments that have  
24 to be made, very similar to the adjustments that have  
25 to be made in the management of the caribou, that

1 we've been on those lands for over ten thousand  
2 (10,000) years. That's what -- that's what they say  
3 anyways, but the evidence is already in the ground,  
4 because some of these place names go back before  
5 Yamozhah, okay, way before Yamozhah and some of the  
6 place names that we categorize, we'll find a  
7 categorization of at least seven, and the oldest one  
8 being over ten thousand (10,000) years old, and those  
9 names are still very much alive and the caribou  
10 decline is only the last ten (10) years, ten (10),  
11 fifteen (15) years.

12 Our legends tell us about how the  
13 caribou went away but they come back, and it's --  
14 we've seen it many times before, but times are  
15 different today. It seems like it's different because  
16 we're -- we're talking about climate change. We're  
17 talking about warming. We're talking about less snow,  
18 we're talking about erosion. We're talking about new  
19 species, lots -- lots and lots of challenges, but in  
20 the end this is really a meeting of traditional  
21 knowledge and scientific knowledge.

22 How do we put those two (2) things  
23 together and both having the same credibility moving  
24 forward, because the management of those species have  
25 never been in our hands in the last hundred fifty

1 (150) years. It's only been in our hands in the last  
2 fourteen (14) years for us, and all we've been doing  
3 is talking about it and we've taken some action to get  
4 some people back onto the land, but we need to develop  
5 that part of it, our relationship, our relationship  
6 together and together our relationship to the caribou  
7 because we might have some things that we can forward  
8 to help it out.

9                   And one (1) thing we know is that  
10 despite all the years of having no say, we know that  
11 people survive because they never let the caribou go.  
12 They always hang on to it. Like Archie saying, we'll  
13 never let it go, because if we let it go, then -- then  
14 that's the way it goes, because by not letting it go,  
15 we need to strengthen our relationship to the animals  
16 by doing things in the traditional way, like in -- I  
17 think it was in the early '70s that airplanes were  
18 introduced and people started flying to the barren  
19 lands and they get the caribou and they fly it back  
20 and will put it in a freezer, and that kind of became  
21 a way of life.

22                   And so people started -- stopped going  
23 by canoe to the barren lands for almost -- at least  
24 sixteen (16) years in this area, and that knowledge,  
25 you know, and trying to get back onto those boats and

1 canoes to the barren lands, the last time we tried it  
2 was 1988, thirty (30) years ago, and we still want to  
3 go but we're just not going, and that's how -- how  
4 difficult it is.

5                   And we went there to the barren lands  
6 in 2014, I think three (3) of us here and a bunch of  
7 Elders and community people, and we didn't see one (1)  
8 caribou. We were there for three (3), four (4) days.  
9 We walked all over. We didn't see one (1) caribou,  
10 and that tell us something. That tells us something  
11 that our traditional monitoring of going back to the  
12 barren lands in the traditional way has to happen from  
13 here all the way to there.

14                   We must see for ourselves, we must  
15 understand for ourselves where things have gone wrong,  
16 because we know that in the natural world everything  
17 is natural, nothing can go wrong, but our systems,  
18 traditional knowledge and the Western knowledge  
19 haven't synced together yet. We can't -- we're not  
20 able to show a unity just yet. We need to develop  
21 that unity so that it's positive and we have parties  
22 on both sides honouring those management actions that  
23 we put forth.

24                   But in the meantime, what are we going  
25 to do, wait for it to -- wait for it to recover, or do

1 we -- do we just take the initiative and start going  
2 to the barren lands and doing dry runs, because we  
3 want to be ready when the caribou come back. We want  
4 to see it come back, we want to help it come back.

5                   Like, at the time Yamozhah went and  
6 walked around this whole area, the purpose for his  
7 walking along was to ensure that the land was not  
8 without the people, that the land needs the people,  
9 the animals need the people, and all the place names  
10 from those early years talk about the relationship  
11 between the animals and the people in the landscape  
12 that -- that we both live in.

13                   And so the -- what we are talking about  
14 now is a relationship -- a management action that we  
15 think will work for now, but unlike other times when  
16 it was done for three (3) years with the Bathurst  
17 herd, we had it for a three-year -- three-year terms  
18 of joint management proposals and we worked at it for  
19 pretty close to ten (10) years, and in the end it's a  
20 total shutdown. That should tell us something, that  
21 is this headed that same way?

22                   Maybe it's headed that same way because  
23 we're just waiting for it to happen, for -- for it to  
24 come back. Maybe we should be taking our own action  
25 and going to the barren lands by boat. Practice what

1 we preach. Do things that the old people have done  
2 before, and teach the young people so that they can  
3 get away from the troubles that they get into a  
4 community. Learn -- teach them to live off the land,  
5 teach them to be independent, teach them to have  
6 compassion for their fellow man, teach them to respect  
7 the land and the animals and the fish, and teach them  
8 to respect their Elders who have all this knowledge  
9 that they have nobody to pass on to, okay. And that's  
10 the challenge that we have.

11 We can't let the Joint Management  
12 Proposal by itself -- because it's just a piece of  
13 paper. It's just a piece of paper called Joint  
14 Management Proposal. It's on the table. We agree  
15 what happens to it. It just doesn't hap -- it doesn't  
16 bring the caribou back. It just keeps us from doing  
17 anything. And the exercise of how people used to  
18 live, those things have to be brought back and we got  
19 to quit kidding ourselves that anybody here is going  
20 to get an education here and eventually end up with a  
21 big -- big job in some office. That's not going to  
22 happen. You know, we're -- we're not that kind of  
23 people.

24 Some, of course -- some that desire  
25 that kind of life, young people who can use their

1 skills to strengthen how people used to live with  
2 their new skills, I think that will work, but for the  
3 rest of the people here, it's Tuesday and our job is  
4 to make sure that our way of life continues. Even if  
5 it's in town and if we're not in town, in your  
6 community, make sure you do the same thing.

7                   So all I'm saying is that we need to  
8 help our Joint Management Proposal more than we have  
9 in the past with the Bathurst Joint Management  
10 Proposal. We've got to do something different. We  
11 have to do some investments, we have to change our --  
12 not change our world view but to get back to our world  
13 view that's not even broken. It's not broken. It's  
14 just intact, just the way they left it, just like that  
15 rock that's sitting there, just like all these things  
16 that are sitting there, and -- and just right in front  
17 of us, and -- and we call it artifacts but they're  
18 living things.

19                   They're supposed to remind us that --  
20 that we need to get back, because this message here,  
21 this talking at this forum is just not only towards  
22 the Board, it's to the people in the North, to the  
23 people in Canada, to the politicians, even to our  
24 Elders and to our people and to the youth, and even  
25 towards ourselves, that we need to tell each other

1 something that's very different and waiting for some  
2 failure to happen two (2) years down the road. We  
3 need to change that picture.

4                   And I think that when Monfwi spoke at  
5 the time of treaty, he said that as long as the sun  
6 rises, the river flows, and the land does not move,  
7 that we would not be restricted from our way of life -  
8 - way of life, Inawoo (phonetic), is the way that we  
9 used to live, that by being in a community and trying  
10 to be something else, that we're ignoring and  
11 restricting ourselves from our way of life, of our  
12 languages.

13                   Why do you think our languages are  
14 failing? Because we're in an environment that we got  
15 no use for our language for. You go into the bush;  
16 that's where the language becomes alive and that's  
17 where you can start pointing to all these things that  
18 we can only describe in the language itself. And  
19 those young people that have all these issues, they  
20 need somebody to guide them, and in that guiding them,  
21 we're the ones that are responsible.

22                   We need to see these things. We need  
23 to kind of step forward and go help -- go help our  
24 young people, go use the words of our Elders, and go  
25 back to how people used to live because if you're --



1 if you're going to sit in town here and wait for some  
2 education to hit us in the head, put on our suit and  
3 go sit in the office all day, I don't think it's going  
4 to happen. So let's go do what our ancestors have did  
5 -- did, was that we go see for ourselves, masi cho.

6

7 (BRIEF PAUSE)

8

9 MS. TAMMY STEINWAND-DESCHAMBEAULT:

10 Masi, John. We don't call him Dr. John B. Zoe for  
11 nothing.

12 The final message of our presentation  
13 is on education, and a part of that is to promote  
14 Tlicho Government (NATIVE LANGUAGE SPOKEN), boots on  
15 the ground to identify new team members for the  
16 expansion of the program to the Sahti Ekwo herd. Like  
17 John said, we need to get more of our people out  
18 there, and that's what we're planning to do.

19 Part of education is also to look at  
20 respecting the caribou, share the caribou laws that we  
21 have, review them and continue to live by them, hear  
22 and share the stories of our ancestors.

23 We also want to include in partnership  
24 with ENR, the hunter education programs that we spoke  
25 about earlier, as well as providing to our people

1 regular population estimates, updates, to keep people  
2 well-informed, using a variety of tools to reach out  
3 to our people through community meetings, posters,  
4 radio, social media, high school presentations,  
5 anything that we can think of to get the message out.

6                   One (1) of the Department of Culture  
7 and Lands Protection's goal is to for -- is to provide  
8 more education, education in the form of better  
9 communication and information sharing with our people.

10                   In conclusion, the importance of  
11 finding and creating a balance is what our  
12 presentation encompasses. We propose a reduced  
13 harvest. A reduced total allowable harvest from seven  
14 hundred and fifty (750) to three hundred (300) is a  
15 reduction of 60 percent. This will allow us and other  
16 Indigenous groups to maintain our way of life with the  
17 caribou.

18                   As Tlicho people, as you have heard  
19 from Archie, Charlie, and John, we depend on the  
20 caribous to sustain our way of life. You have heard  
21 from all of us that the caribou are very important  
22 species to us all.

23

24                   (BRIEF PAUSE)

25

1 MS. TAMMY STEINWAND-DESCHAMBEAULT:

2 Sorry, I just got confused. My page numbering is off.

3 So through our Ekwo Naxoede K'e

4 Program, our Diga Management Program, Tlicho

5 Government's educational programs, our work with other

6 organizations and governments, Tlicho Government is

7 committed to doing what is best to see the Ekwo --

8 Sahti Ekwo populations stabilize or, better yet,

9 improve.

10 We have always lived in harmony with

11 the caribou. We need to continue that relationship.

12 Tlicho rely on Ekwo for our physical,

13 spiritual, cultural sustenance. We have heard from

14 our Elders that the Creator gave us caribou as a gift,

15 and the gift that we believe will be with us.

16 The Wek'eezhii Renewable Resources

17 Board decision will directly affect Tlicho connection

18 to Ekwo, nde, and naowo. Remember as John stated

19 earlier, Chief Mowfi's declaration when he signed

20 Treaty 11 in 1921, nearly one hundred (100) years ago:

21 As long as the sun rises, the river flows and the land

22 does not move, we will not be restricted from our way

23 of life.

24 If our wise, late Tlicho's Chief's

25 words are ignored and we are subject to a complete ban

1 from harvesting the Sahti Ekwo, we lose more than the  
2 meat. We lose our traditional way of life. Our  
3 identity as an Indigenous people very closely  
4 connected to the land is threatened. Mental health  
5 and wellness in our Elders will be affected. Our  
6 Elders will no longer be able to eat the food they  
7 love, the food they grew up on, the food that feeds  
8 their soul.

9                   Mental health and wellness will be  
10 affected in our harvesters, who no longer will be able  
11 to provide for their family and community. Mental  
12 health and wellness will be affected in our women, who  
13 will no longer be able to contribute to the family by  
14 sharing the teachings of working on hides, making  
15 clothing, and preparing the meat for a shared meal.  
16 Our youth will be missing out on traditions and  
17 teachings that have been passed down for generation  
18 after generation. If we have no caribou to harvest,  
19 what will fill that void? What can fill that void  
20 with something as precious as caribou? There is  
21 nothing.

22                   We need the caribou to survive and be  
23 healthy in more ways than one.

24                   That concludes the Tlicho Government's  
25 presentation on the Sahti Ekwo. I would like to thank

1 our team for their hard work to put this presentation  
2 together and for speaking from the heart, and as a  
3 reminder, we're meeting together after today. Masi.

4

5 (BRIEF PAUSE)

6

7 CO-CHAIRPERSON JUDAS: Thank you,  
8 masi. (NATIVE LANGUAGE SPOKEN) -- Intervener and  
9 Deline Got'ine Government, first questions for those  
10 two (2), ENR and Tlicho, and then we'll continue.  
11 We'll have seven (7) people to speak. Masi cho.  
12 Break.

13

14 --- Upon recessing at 3:04 p.m.

15 --- Upon resuming at 3:24 p.m.

16

17 CO-CHAIRPERSON JUDAS: ...meeting,  
18 back in your seat, please, in one (1) second.

19 We have three (3) Interveners that's  
20 going to be asking the question to ENR or Tlicho, and  
21 that will be Deline Got'ine Government first asking  
22 question if they're done and then the North Slave --  
23 North Slave Metis, and then YK.

24 There's three (3) people that's going  
25 to be ask -- and then after that, this will go on to

1 the public. People that's back, way back there, you  
2 got ten (10) minutes to talk, so when the time comes,  
3 I just explain it to you.

4

5 (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

6

7 CO-CHAIRPERSON JUDAS: The people who  
8 will be asking questions will be Deline group, will be  
9 asking questions, and then the next group that'll be  
10 asking questions is Deline Government, and then the  
11 final group that will be questioning is Yellowknives  
12 Dene. After that, the public in the room will be  
13 given ten (10) minutes to make a statement.

14 We will be holding the meeting to --  
15 today, tomorrow, and Thursday, and so people who are  
16 here in the public, if they wish to speak and make a  
17 statement at the end of the day, they'll be given the  
18 opportunity. So if you're going to make a statement  
19 for -- to make a statement, you'll have to register  
20 your name right at the entrance, and so you'll be  
21 given opportunity to speak.

22

23 (INTERPRETATION CONCLUDED)

24

25 CO-CHAIRPERSON JUDAS: Do you have

1 anything for the two spoke this morning. Thank you.

2 Walter, who's going to be doing that? Thank you.

3

4 QUESTION PERIOD:

5 MR. WALTER BEZHE: Masi, Joseph Chair.

6 The -- we have this -- well, probably be the --

7 directed to the first presentation by ENR. One of --

8 one of the things that we always -- I know even in our

9 plan, when we were looking at building a plan, we

10 always look at the impacts of -- of many things, and

11 certainty, you know, habitat has a huge, you know, is

12 a huge portion of how -- how well caribou migrate, so

13 this is a question for that.

14 You know, there is a lot of -- I think

15 today we probably have a lot of information on the

16 size of habitat. You know, you showed the migration

17 patterns there in that -- one (1) of the slides.

18 It'll be nice -- and I've been to a lot of hearings

19 and we don't spend very much time on -- on the impacts

20 of -- of development.

21 You know, even in the Nunavut area, I

22 think there were some slides where the amount of -- of

23 permits and a lot -- lot of things that are going on

24 that we generally don't -- don't talk about very much,

25 but in this case that's the question, you know, the

1 size of our habitat.

2 I mean, we all know that across Canada,  
3 and especially even up here, the habitats are -- are  
4 shrinking. We're using more and more land for other  
5 things. So that would be the question and then the  
6 development impacts.

7 And, I mean, we have a good history  
8 here already with mining that we don't -- we -- we  
9 should be looking at more often, because I think in  
10 the long run and over the long term, it has a huge  
11 impact. So that would be the question.

12 The first one will be on habitat and  
13 the second on one -- and I'm talking about all  
14 development, including noise. You know, we -- we  
15 don't -- you know, there is some research that I think  
16 TG was looking at. We don't have very much  
17 information on noise, you know, the routes of all the  
18 airplanes, the routes of -- and development, you know,  
19 maybe there's not that much now but there is a lot of  
20 impacts that we don't monitor and those are the  
21 question I would like to ask, Mr. Chairman. Masi.

22

23 (BRIEF PAUSE)

24

25 DR. JAN ADAMCZEWSKI: Thank you, Mr.



1 Chairman. Jan Adamczewski for -- for ENR.

2 We were just a little bit unclear as to  
3 what exactly Walter was asking. The question was not  
4 sort of very specific, but I'll maybe try to address  
5 the subjects he was talking about and then Heather may  
6 be able to -- to add some notes as well.

7 So I think first of all, we did have a  
8 slide in our presentation with the -- the most east  
9 range which showed the -- the mineral claims, pretty  
10 much the scale of development as it currently stands  
11 on the -- on that herd's range, and, you know, we've  
12 had a lot of focus on about the Bathurst range because  
13 there are active diamond mines, winter roads, quite a  
14 bit more development.

15 So by comparison, at this point it  
16 seems it really is still quite limited on the  
17 Bluenose-East range, so there are a few mineral ten  
18 (10) years, but really isn't a whole lot of activity  
19 at this time, but -- I agree with you, you know, we  
20 can't take that for granted, and so we don't have a  
21 range plan as we do for -- for the Bathurst herd but  
22 we do have the Taking Care of Caribou Plan, which is  
23 for this herd and two others, and it does have  
24 recommendations about how habitats should be managed  
25 and protected. And certainly I think we should take

1 advantage of all possible land-use planning processes  
2 on this side or the Nunavut side and any environmental  
3 assessment processes that come up, to try to make sure  
4 that we maintain healthy habitat across the herd's  
5 range.

6                   We talked about the migration and we  
7 showed the -- the collar movements, and we are seeing  
8 with this herd that this range is smaller. It has not  
9 contracted or gone trunk quite as much as the Bathurst  
10 range, but it is using a smaller range, it is further  
11 north, which is characteristic of herds reaching low  
12 numbers.

13                   So, in general, I don't think they're  
14 limited by habitat but we have to think ahead to  
15 hopefully the herd recovers, uses a bigger range  
16 again, and then we need to use every means possible to  
17 make sure that there's healthy habitat all across the  
18 range for the herd to recover into, if things turn  
19 around then and the numbers go back up again.

20                   We heard quite a bit from some of our  
21 community meetings about fire on the winter range and  
22 the importance of protecting unburned areas, so that's  
23 something that we're moving ahead with to work with  
24 our communities, identify some of those key unburned  
25 areas, even if they're not being used now, and try to

1 make sure that there is fire protection on -- in the  
2 summertime.

3 So I'm not entirely sure if that  
4 answers your question, Walter, but thought I'd offer  
5 those comments. Thank you.

6 MR. WALTER BEZHE: Masi. Yeah. I  
7 mean, one of the big things is to, like you said,  
8 those -- those variables, they're huge, and we -- we -  
9 - that's part of -- helps with the decision-making  
10 processes.

11 And the -- the -- on the habitat, and I  
12 think they're -- you know, like you mentioned range,  
13 so that's going to be part of something that we --  
14 we're going to have a better handle on. And as you  
15 know, Deline -- and I'm talking mainly from our  
16 information from Deline. And we have a huge tracks of  
17 land that basically -- and -- and you'll see during  
18 the presentation, that are for habitat. And as we  
19 learn more about our own history and how our own  
20 people have been doing things, those are the things  
21 that are very important. Habitat is not so -- only  
22 important to caribou but all of the -- the wildlife  
23 that inhabit them.

24 And the other thing -- yeah, I think  
25 that was sufficient on the development.

1                   The note of the noise, we have never  
2 really have any good information, a good handle on  
3 noise that these herds -- because I've seen it. I  
4 seen it from my own experience where noise does have a  
5 huge impact, and unless you see it directly you can't  
6 really -- can't really tell. So that might be  
7 something -- and Deline is doing that. We're looking  
8 at almost everything to -- because it does help.  
9 Every piece of information that's being given does  
10 really help.

11                   Leonard, you -- you wanted to ask that  
12 question. I have one more question. I might as well  
13 ask that one.

14                   Our people are always interested in how  
15 -- the rationale behind how you come up with these  
16 numbers, like proposing the three hundred (300). So  
17 if you can elaborate a little bit, we'd -- I think  
18 we'd appreciate it. And those are the questions I  
19 would ask and then I think Leonard would have a few  
20 more questions, and I'll ask around but others might  
21 have a few more. Masi.

22                   DR. JAN ADAMCZEWSKI: Thank you, Mr.  
23 Chairman. Jan Adamczewski for ENR.

24                   Just one (1) further comment, Walter.  
25 There has been some work done around the -- the

1 diamond mines on the Bathurst caribou range, and there  
2 seems to be agreement from both the traditional  
3 knowledge side, from our Tlicho colleagues, and the  
4 scientific side, that there is a, we call it a zone of  
5 influence, so an area around the mines that is not  
6 completely avoided but tends to be used less than if  
7 the mines were not there, and there's a very nice  
8 Tlicho traditional knowledge study that, based on  
9 interviews with Elders, showed migrations being  
10 essentially deflected by the diamond mines. So there  
11 is evidence from both sides that there are effects.

12                   Exactly why that avoidance is there is  
13 not completely well-established. The two (2) most  
14 obvious candidates would be dust from the mine  
15 activities and the other is noise. So we don't fully  
16 understand it but clearly there is some influence  
17 around the mines and there's evidence that supports  
18 that from other parts of the country as well, from  
19 other caribou ranges.

20                   In terms of the harvest of three  
21 hundred (300), well the process that we worked through  
22 with the Tlicho Government, we had a number of  
23 meetings of technical staff, so people like Tammy and  
24 Heather and some of us. We would -- we would talk  
25 about, you know, what might that harvest be and then

1 we would have to talk to our more senior people to  
2 see, well, are they okay with that.

3                   So I think in -- the modelling helps a  
4 little bit, you know, to sort of say if you harvest  
5 this, here's the likely effect on the caribou herd.

6                   And then one of the simplest formulas  
7 was, well, the herd is down by half, we should cut the  
8 harvest by at least half, and then we thought, you  
9 know, to respect conservation we should go a little  
10 further than cutting it in half. So half of seven  
11 hundred and fifty (750) would be three hundred and  
12 seventy-five (375), and so we should be -- we should  
13 be aiming a bit lower than that.

14                   So that was a number that came out of  
15 technical people having discussions and then the  
16 Tlicho staff took that back to their chiefs and we  
17 took it back to our senior people, and it seemed to be  
18 a number that people were comfortable with, not a very  
19 large percentage of the herd, and then again  
20 respecting the importance of some continued level of  
21 harvest for all the reasons that John B. Zoe and --  
22 and others spoke about. So that's kind of the process  
23 that we went through to come up with that number.

24                   CO-CHAIRPERSON JUDAS: Go ahead.

25                   MR. LEONARD KENNY: My name is Leonard

1 Kenny. I'm the Deputy Ekwatidee for the Deline  
2 Got'line Government.

3 My question is in the -- probably the  
4 same -- same line as Walter, but first I want to thank  
5 the person that spoke on -- Mr. John B. Zoe for  
6 speaking on -- giving -- giving us a little history on  
7 our way of life and stuff like that. I think we -- we  
8 tend to -- you know, myself, I went to residential  
9 school and -- and I'd gotten away from my own way but  
10 I -- I try to get back into it and -- and it comes a  
11 long way, you know, to re-learn some of this stuff and  
12 -- and I -- I want to thank him for sharing his  
13 stories.

14 My question, on the same line as Walter  
15 asked, about the -- the harvest numbers, the proposed  
16 harvest numbers of thirty-three hundred (3,300), I  
17 think. That's a new number. In 2016, I think, the  
18 numbers were allocated on percentage basis, and I -- I  
19 see from the handouts here, the Inuvialuit are getting  
20 .8 percent. I don't know how much is that -- is that  
21 from three hundred (300)? So if you can probably  
22 explain, like, that's off to -- two thousand seven -  
23 16 not 17.2 percent.

24 So I'm not sure I understand this too  
25 clearly, so if you can explain to me, or to us, how --

1 how you see this broken up into numbers for each  
2 region. I know back -- back a few years ago, it was  
3 based on, like -- I think it was -- from my memory, it  
4 was, like, I don't know, thirty thousand (30,000).  
5 Two percent of that was bull only and then -- then  
6 Deline got -- Sahtu got a hundred and fifty (150), So  
7 it was changed again.

8 I want -- I want to know exactly what  
9 the numbers are. Thank you.

10

11 (BRIEF PAUSE)

12

13 DR. JAN ADAMCZEWSKI: Well, Mr.  
14 Chairman, Jan Adamczewski for ENR. I think Jody is  
15 going to find Slide 25 in our presentation, and that  
16 might help explain the numbers.

17

18 (BRIEF PAUSE)

19

20 DR. JAN ADAMCZEWSKI: Yeah. Okay, so  
21 maybe just a little bit of background in where these  
22 percentages came from. Back in the winter, '14, '15,  
23 we had -- we had quite a number of meetings and -- and  
24 there was kind of a discussion about how do we come up  
25 with an allocation that is respectful of all the



1 traditional users of the herd, and this originally  
2 came from a formulation actually that ENR put  
3 together, and we used what information we had on  
4 previous harvest levels, and that fairly quickly  
5 established that Tlicho hunters, Kugluktuk, and  
6 Deline, and the Sahtu were the -- the three big users  
7 of that herd.

8                   For some of the other groups, we didn't  
9 actually have recent harvest information. They were -  
10 - there were more situations where it was important --  
11 some of those groups had not harvested Bluenose-East  
12 but they used to harvest Bathurst, and so we felt it  
13 was important to recognize some of those users who may  
14 not have harvested the herd much in recent years but  
15 have traditional rights, and it was important to  
16 recognize those -- those rights, even if we didn't  
17 have very good harvest information.

18                   The Inuvialuit in my understanding have  
19 very rarely, if ever, harvested this herd, because  
20 there's only, in the summer, a kind of a marginal part  
21 of the range that even moves -- is in the Inuvialuit  
22 settlement region. So we have no actual recent  
23 harvest information of Inuvialuit hunting this herd.  
24 But between what we have on the last few years of  
25 harvest information, plus knowing that some of these

1 groups have at least some traditional rights to hunt  
2 this herd, we try to recognize all of the groups that  
3 -- that had at least a right to hunt the caribou herd.  
4 So our harvest information was not perfect.

5                   You know, some years we had information  
6 for the Dehcho, other years we didn't, but we  
7 basically use what we had. Now, we put that formula  
8 forward to all the Indigenous groups, to the Boards,  
9 and we said this is an interim allocation. This is  
10 the best we could come up with. We invited the user  
11 groups to basically get together, come up with a  
12 better formula. If -- if that had happened or if it  
13 happens in future, really that's -- that's where that  
14 formula should come from, but at this point we're  
15 using the same percentages exactly and until somebody  
16 comes up with something better, I think we're -- we're  
17 going to sort of stay with it.

18                   So just a little bit of history on the  
19 last proposals which went to the Wek'eezhii Board, our  
20 proposal, our joint proposal was actually nine hundred  
21 and fifty (950) between Tlicho Government and  
22 ourselves. The Wek'eezhii Board felt that was too  
23 high and they came back with the seven hundred and  
24 fifty (750) bulls, determined for Wek'eezhii and  
25 recommended for the entire herd.

1                   So we took that as our starting point  
2 in our discussions with the Tlicho Government and then  
3 we came to agreement to reduce that to three hundred  
4 (300) total bulls and then the percentages stay  
5 exactly the same and it's just a matter of that  
6 percentage applied to the seven fifty (750) and then  
7 applied to the three hundred (300). You have to do a  
8 little bit of rounding because you could end up with  
9 sort of a quarter of a caribou, which doesn't make any  
10 sense.

11                   But that's kind of the history and, you  
12 know, we've said in the past that if the user groups  
13 came up with a better formula, something they were  
14 happier with, then we'd be very happy to consider  
15 that, but to date nobody has done that and this is  
16 also the formula that I believe others have used in  
17 2016 and since that time.

18

19                   (BRIEF PAUSE)

20

21                   MR. WALTER BEZHE: We have -- there's  
22 always, you know, things that, well, certainly I have  
23 to deal with and certainly, I have to deal with, and  
24 certainly, our -- our government, DGG, as well as we  
25 also have an Elders Council; that is the one I

1 represent.

2                   As well, we have an RRC. One (1) of  
3 the things that, you know, I -- I guess this goes back  
4 to the making, you know, all of us making sure that we  
5 all understand each other. One (1) of things that  
6 came out of when we were doing the review of our  
7 presentation was they were asking me about, you know,  
8 we haven't -- we harvested zero ekwo, Shatu ekwo, I  
9 think you call it in the last two (2) years. You had  
10 seven (7) there, but I -- I -- that -- I don't think  
11 we -- nobody's harvested anything for two (2) years.  
12 We stayed out of Hollow Lake (phonetic) for two (2)  
13 years as well.

14                   So there -- and this is the kind of  
15 things that is certainly not coming from Tlicho nawa  
16 (phonetic) or Sahtu nawa where they would say, Okay,  
17 we haven't harvested two (2) -- two (2) years, so we  
18 got three hundred (300) caribou in the bank. And  
19 those are the kind of challenges you deal with. How  
20 do you -- you know, we deal with all kinds of, you  
21 know, knowledge systems, and that comes out all the  
22 time.

23                   And as you know, Deline, and we were  
24 instructed very carefully here when we come here not  
25 to talk about numbers. And so my presentation

1 tomorrow would have nothing to do with numbers, but it  
2 would have all -- everything to do with what John B.  
3 Zoe is talking about. And you'll see tomorrow, you  
4 know, I'm not going to talk about that. So, Leonard,  
5 I ask that question. That's a good way to put it?  
6 Okay.

7                   So that the question is pretty direct,  
8 you know. To -- yeah, for the record, two (2) years,  
9 no harvest. The peop -- I guess the harvesters are  
10 all excited, saying, we've got three hundred (300)  
11 caribou. So I put that to you.

12                   And then also I'm asking my own members  
13 here if they have questions, or things that they --  
14 that comes to mind, that they're not -- they're  
15 confused about, or not sure of, it's the time to ask  
16 those questions.

17                   Mr. -- masi, Judas.

18

19                   (BRIEF PAUSE)

20

21                   CO-CHAIRPERSON JUDAS: Walter, did you  
22 have any Elders to speak on this, or to ask questions?

23

24                   (BRIEF PAUSE)

25

1 (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

2

3 ELDER ALFRED TANITON: Alfred Taniton.

4 I'm thankful for this. We -- we wanted to hear what  
5 the comments are -- of people are, and so that's why  
6 we're here. This morning -- this morning, we've heard  
7 a lot of presentations this morning, and a lot of that  
8 was said was very true for us. And we are very  
9 thankful that you gave us a -- a picture of what is  
10 the true -- true picture of what's happening right  
11 here.

12 And that I am an elderly person with  
13 quite a few ages, and since I was a child, I've been  
14 watching how the -- the caribou have been moving. And  
15 people -- then when the caribou moves in the migration  
16 route, I'm very -- very familiar with it, like all of  
17 our people. And you said we're not -- we didn't go to  
18 school for that, but we are very, very familiar with  
19 the movement of the caribou, where it lays, where it  
20 migrates, what time of the year. All us Aboriginal  
21 people are like that.

22 We know the -- we know the -- the  
23 culture of the caribou. We are all people that have  
24 came from ancestors, and we came from mothers and  
25 fathers. We are all sitting here without mothers and

1 fathers. We are now orphans. We will never be able  
2 to see mother and father again.

3                   We, their children that are walking in  
4 -- on this path in the future, and they gave us many,  
5 many good stories and words to live by. And then when  
6 they were on this land, they didn't get the formal  
7 education as many people, but they were very, very  
8 familiar with the teachings of the land. And you --  
9 and you, the people that here, and the -- and the --  
10 your ancestor signed -- made a -- a sign around the --  
11 the land, saying, This is the kind of land that we're  
12 going to be using.

13                   And we in -- and we in Deline are in --  
14 in the -- such region also have a -- a land that is --  
15 we've put a boundary all around that land, because  
16 this is a land that our ancestors of Deline used, and  
17 this is what we need to -- to continue on with the  
18 culture, and to sustain ourself as a people.

19                   We are a Dene people that live in a --  
20 a very cold land. We are -- come from a cold, cold  
21 land. When I was young, and when I can go back, and  
22 the -- I remember how cold it was. When my father's -  
23 - when my father spoke of his experiences in the cold,  
24 he often cried tears -- would -- would come to his  
25 eyes. They never ate well. They didn't have a -- a -

1 - appropriate clothing. A lot of our ancestors really  
2 suffered while out on the land.

3                   And those -- and the caribou hide that  
4 you have sitting on the tables here, this is what our  
5 ancestors used to sustain themselves before the  
6 arrival of the white people. This is the cloth that  
7 they used, and this -- and the -- and we have already  
8 heard all the things that the -- the caribou hide was  
9 used for. We already know it.

10                   When I look around and see all the  
11 Elders here, and their friends, and all the Elders  
12 sitting here, we all were raised with caribou. That's  
13 how our parents raised us, just with the use of  
14 caribou. And so when we speak of it, we -- and the  
15 Elders used to say, And all the animals on this land  
16 is to be used by the people. It is not to be talked  
17 about. Do not play with the water. Do not play with  
18 the -- the bush that -- the -- the wood. When you --  
19 when you kill something for survival, do not play with  
20 it. Treat it well. Do not talk about it.

21                   They -- what they said to us was the  
22 truth. They spoke with great truth. All the things -  
23 - all the things that is on this land today, nothing  
24 is in the hands of one (1) person. Nobody is the boss  
25 of it. We can't tell each other what you can and



1 cannot do in regards to that. We can't speak to one  
2 another about who should eat and who should not. We  
3 are speaking about something that is really, really  
4 important to all of us.

5                   And I -- I haven't asked other people,  
6 but I'm telling you what I think, and how we were  
7 raised by our ancestors and that -- and that our  
8 ancestors never went next door and got some -- some  
9 groceries and stuff like that, then came back.

10                   Everything that came to our ancestors  
11 was -- is -- is from the land. The caribou, moose,  
12 fish, rabbits, ptarmigan, everything that was put was  
13 on this earth for us was there -- was put on there so  
14 that it could feed us. So when you think about it,  
15 this is a really, really big -- big issue.

16                   And today, we are talking about  
17 caribou. And we heard many good stories, and -- and  
18 we would -- and he said we would like to put some  
19 very, very good rules, or guidelines, or -- on the --  
20 for it. And he said in the old days, in -- when the  
21 animals were on this earth, the an -- the caribou, and  
22 the -- the wolf came -- came to talk to each other,  
23 because all animals spoke back then, and the -- the  
24 head of the caribou and the head of the wolf came to a  
25 meeting together. And the Elders are the ones -- our

1 ancestors told us about this meeting that took place  
2 between these two (2) animals.

3                   And -- and the -- the wolf -- the wolf  
4 said -- the wolf said that, You guys cannot roam on  
5 this earth, because we are the ones that we are --  
6 your -- you can't roam all over, because we have  
7 corralled you, and we're -- this is where we're going  
8 to eat you.

9                   And the caribou said -- and the caribou  
10 said, I'm thinking very seriously of what you said,  
11 and so they -- two (2) of them had -- the -- the  
12 leaders of the two (2) animals came down, and sat  
13 together, and had a meeting. And the caribou said to  
14 the wolf, they said that, Us as caribou, we are on  
15 this earth to be fed on by people, by all living  
16 things. We are not limited to feeding only you as the  
17 wolf people. And for all the people that are here are  
18 -- are to use us as their main food. We are not going  
19 to do anything for people, and -- but what we do have  
20 is the availability of our meat, and that -- and along  
21 people to eat, and that is why we use our migration  
22 route.

23                   And -- and the -- and be -- and -- and  
24 so with our own minds and things, he said, We go to  
25 the places where the calves are born, and -- and then

1 he said, Once -- the ones -- we're going to roam, and  
2 then when we're going to go back to this -- to the  
3 calving grounds as identified. And the caribou told  
4 the wolf all of these things, he said, This is the way  
5 we are going to be on this land. We will never  
6 disappear from this land. He said, No. For all  
7 eternity, we will be on this -- this land, is what the  
8 caribou said to the -- the wolf.

9                   And the wolf, unable to rebut the --  
10 the reasons for -- for why the caribou said he was  
11 going to be on this land, and so the caribou thanked  
12 him, and so the diga told to go ahead and do what you  
13 need to do. And so the -- all the Diga people came  
14 and said that -- that all -- they all agreed -- they  
15 all supported the caribou. And so the speaker of the  
16 -- the leader of the wolf lost that argument then.

17                   And so to this day -- to this day, the  
18 caribou still do exactly what it says. It goes in its  
19 migrato -- migratory route to the calving grounds, and  
20 this is the importance of what we are talking about  
21 today.

22                   He said that when it disappear, it's  
23 going to be very -- very difficult for all of us.  
24 That may be true, but as an Elder from Deline, from a  
25 prophet Aaya who spoke -- and who spoke about the

1 future, and he spoke about what was going to take  
2 place in the future. So there's some people in here  
3 that probably know about the -- the words of our --  
4 our prophet Aaya.

5                   And in the future, this is what is  
6 going to take place, he said. There is going to  
7 become a time when famine is going to be on this land.  
8 And what we are walking towards is really, really  
9 drastic -- will be very, very drastic.

10                   And -- and grandpa, this is how he  
11 showed the importance of what he was saying. And he  
12 said that when -- no food -- there is going to be no  
13 food on our land. It's going to become really, really  
14 drastic. The water will also disappear.

15                   Edzo spoke because of the words that  
16 was given him by God, the Creator. And he said that  
17 this is what we've been talking about. I wanted to --  
18 I wanted to tell you about my comments about what I  
19 thought about the comment -- the presentations this  
20 morning. And our Elders killed as many caribou as  
21 they needed to survive. And -- and since -- and so we  
22 are the ones that are -- live on the -- on the people  
23 that live in the cold land, that decision should be up  
24 to us.

25                   We as the Aboriginal people who lived

1 on this land, who ate from the caribou, and who lived  
2 with the caribou should be the ones that are making  
3 the decisions. We are the ones that should do that.  
4 And I'm not going to be -- talk a lot, but Edzo ako --  
5 Ako (phonetic) and Edzo, they -- they -- it was during  
6 a warring time of our people. And so it -- it brought  
7 a lot of disasters and misery to the people. They say  
8 it's a thought that this is -- cannot say so. He made  
9 peace with Akaitcho. And so they -- and so they made  
10 peace between each other.

11 And so -- and so when we -- because of  
12 that peace treaty that was made between these two (2)  
13 late leaders, we are able to sleep soundly today, and  
14 of -- all our brothers and sisters, and all our  
15 families are able to sleep well, because of this  
16 treaty that was made between these two (2) people.

17 But when there is no good news, when  
18 people are not in disagreement with each other and  
19 that nobody is happy, but when all the words that come  
20 collectively together, then all -- everybody is very,  
21 very happy, and so -- and -- but when -- the land is  
22 like our heart. This is what we live on.

23 And so that land is of our heart, and  
24 the -- he said that -- what was said this morning, I  
25 just wanted to reflect what I felt in agreement with

1 the presentations this morning.

2

3 (INTERPRETATION CONCLUDED)

4

5 MS. JESSICA HURTUBISE: ...I have a  
6 few questions. Is it easier to list them off first,  
7 or go one (1) by one (1) through them?

8 CO-CHAIRPERSON JUDAS: One (1) by one  
9 (1).

10 MS. JESSICA HURTUBISE: Okay. I will  
11 go through them one (1) by one (1). My questions are  
12 directed to ENR, Mr. Chair.

13 First, ENR, in their presentation,  
14 spoke about dev -- developing further wolf reduction  
15 management proposals this winter, and further  
16 discussions with partners in Nunavut about possible  
17 collaboration on predator management.

18 I, on behalf of NSMA, would like to  
19 know, are there any discussions to collaborate with  
20 any communities or organizations in NWT in regards to  
21 this research and collaborating about wolf population  
22 studies?

23

24 (BRIEF PAUSE)

25

1 MR. BRUNO CROFT: Mr. Chair, Bruno  
2 Croft, ENR North Slave.

3 Ms. Hurtubise -- I think I missed your  
4 name a bit -- currently, the management proposal  
5 you're referring to is under development. We haven't  
6 had time to spend a lot of time on it, mostly because  
7 we had to dedicate a fair amount of effort to get  
8 ready for these proceedings.

9 We have worked to some extent, and our  
10 plan is to, a bit later, on this winter, once we have  
11 a good, solid proposal in place to submit a joint  
12 management proposal to the Board, and go along and  
13 visit all the communities in the North Slave regions  
14 and others, and consult with them, and have their  
15 input as to how they could be part of the proposal on  
16 the implementation phase moving forward.

17 So this is coming, and I will certainly  
18 visit your group and -- and get your input once we get  
19 to that stage.

20 MS. JESSICA HURTUBISE: Thank you. My  
21 next question is on -- in regards to -- sorry, just  
22 reading through my notes, here. So in the  
23 presentation, ENR referred to wanting to conduct both  
24 traditional knowledge and scientific research. And I  
25 just wanted a -- a little bit more insight on that.

1 What were the general plans for this research,  
2 notably, how and when affected communities for harvest  
3 will be involved?

4

5 (BRIEF PAUSE)

6

7 DR. JAN ADAMCZEWSKI: Thank you, Mr.  
8 Chairman. Jan Adamczewski, with ENR.

9 We've seen through a number of previous  
10 hearings and lots of community meetings that there is  
11 a lot of interest out there in knowing why are the  
12 herds declining. And so we have some understanding of  
13 that, but we don't feel like we understand it well  
14 enough.

15 We have had graduate students for a  
16 number of years doing various projects on caribou.  
17 One (1) was on the Bathurst winter range. Dean Cluff  
18 has had students working on wolves. And I guess we're  
19 sort of at a point where we recognize we've had some  
20 good research, but we would like to see something  
21 larger than what we've had to date.

22 We are basically a wildlife management  
23 agency. We have biologists who know how to do  
24 research, but most of our time and effort goes to  
25 applied management. So we're kind of in the early



1 stages of trying to figure out how can we put more  
2 effort into directed research? And one (1) of the  
3 models that we're looking at is -- is from Quebec and  
4 Labrador, where they have a -- a program called  
5 Caribou Ungava. And this centres on a number of  
6 university researchers. They've had various students  
7 doing work on George River, Leaf River caribou, some  
8 of the other caribou they have. And we'd like to  
9 explore the possibility of developing -- developing a  
10 program of that nature, focused on our -- our caribou  
11 herds.

12 And we recognize that the traditional  
13 knowledge research is also very important. So I don't  
14 have a -- a proposal at this point to put in front of  
15 you, but we have a model that we think we could maybe  
16 adapt to Northwest Territories. And I guess stay  
17 tuned, and hopefully with -- by the end of this year,  
18 we'll have at least a proposal as to how we would go  
19 about that.

20 MS. JESSICA HURTUBISE: Thank you.  
21 Just one (1) last question, Mr. Chair, for -- again  
22 for ENR. NSMA would like to know if there's any plans  
23 to develop a Bluenose-East herd-specific long-term  
24 management plan, similar to one that was developed for  
25 the Porcupine herd?

1 (BRIEF PAUSE)

2

3 MR. BRUNO CROFT: Mr. Chair, Bruno  
4 Croft. Ms. Hurtubise, I'll finish answering your  
5 previous questions, if you don't mind, and -- and Jan  
6 -- Dr. Adamczewski could probably answer your third  
7 question.

8 Just to add a little bit to your  
9 question about having the communities involved in --  
10 into any monitoring or research program, just as a  
11 reminder, the department has in place, as you're  
12 probably aware, a wildlife research permit application  
13 where any initiative to promote or undertake any  
14 monitoring or research program must go to all the  
15 communities and groups to get their recommendations  
16 and input.

17 So if it happens to be -- or -- or the  
18 research take place in the -- in the Wek'eezhii, then  
19 those recommendations have to go to the Board. So  
20 there is a process in place to ensure that you are  
21 fully consulted on, and your input provided.

22 I would also mention that first and  
23 foremost for our government is to promote any kind of  
24 community-based monitoring program, that includes some  
25 research and as of year we now have a new section

1 within the Department call on the lane unit, which  
2 will spearhead and lead interactions with the  
3 communities as far as monitoring program will go.

4 And again, Ms. Hurtubise, will be  
5 informed further as to how this interaction will take  
6 place with our new unit.

7 On that note, I'll transfer over to Dr.  
8 Adamczewski -- to Dr. Sayine Crawford.

9 DR. HEATHER SAYINE CRAWFORD: So just  
10 in terms of your question on -- sorry, Heather Sayine  
11 Crawford with GNWT-ENR.

12 So, in our presentation earlier we made  
13 reference to the Taking Care of Caribou Plan; that  
14 plan is the long-term management plan for the  
15 Bluenose-East herd.

16 On a yearly basis there is also an  
17 action plan that is released and those -- that  
18 individual action plan for the Bluenose-East talks  
19 about the types of actions that will be taken, and  
20 when those will be taken.

21 MS. JESSICA HURTUBISE: Thank you,  
22 ENR, for your responses and that is all for North  
23 Slave Metis Alliance, Mr. Chair.

24 CO-CHAIRPERSON JUDAS: Masi. Thank  
25 you. We have YKDFN.

1                   MR. MACHEL THOMAS:    Thank you, Mr.  
2   Chair.   Name, Machel Thomas from the Yellowknives  
3   First Nations.

4                   I have two (2) questions and they're  
5   inter-related, but they have to do with harvesting in  
6   overlapping areas.   I saw on your map you had Bluenose  
7   and Bathurst kind of overlapping.   So how does your  
8   plan deal with this particular in my understanding --  
9   particularly in my understanding, because I'm new to  
10   the North where harvesters don't necessarily harvest  
11   based on herd type.

12                  MR. BRUNO CROFT:    Mr. Chair, Bruno  
13   Croft, ENR, North Slave.   Mr. Thomas.

14                  What we've seen in recent winters is a  
15   fair amount of mixing between the Bluenose-East and  
16   the Bathurst caribou herds in the winter.

17                  Now, as we've shown earlier during our  
18   presentation, there is no hunting of the Bathurst herd  
19   and that is managed and monitored through Bathurst  
20   Conservation Area created weekly using the location of  
21   the Bathurst collars, with a buffer zone around the  
22   location of those animals.   So anywhere within that  
23   zone, whether there's Bluenose-East or -- or other  
24   herds mixed inside of it, there is simply no hunting  
25   in there.   None.

1                   And we have officers in place, we have  
2 monitors in place through ground patrols and aerial  
3 patrols that ensure that very few illegal cases of  
4 harvesting takes place in those areas. So now they  
5 are harvesting outside that zone to the east, we have  
6 Beverly animals that can be harvested. Your members  
7 have been going there in the past three (3) winters,  
8 and to the west of that no hunting zone if it happens  
9 to be Bluenose-East caribou located in this area, they  
10 can harvest those animals with an authorization card.

11                   Does that answer your question, Mr.  
12 Thomas?

13                   MR. MACHEL THOMAS: Yes, it does,  
14 thank you.

15                   I also have another one which relates  
16 to the quotas. I never did see anything in any other  
17 presentations that dealt with how management or  
18 penalties and sanctions, if any of these quotas were  
19 not conformed to so I'd like to ask, is there any plan  
20 that shows this or details this?

21

22                   (BRIEF PAUSE)

23

24                   CO-CHAIRPERSON JUDAS: Raymond?

25 Raymond?

1                   MR. BRUNO CROFT:    Mr. Chair, Bruno  
2 Croft, ENR.   Mr. Thomas.

3                   In the past three (3) years as the  
4 Board determined in 2015 various groups were located  
5 in a certain proportion of Bluenose-East caribou that  
6 could be harvested, bulls only, through authorization  
7 cards.

8                   The administration and monitoring of  
9 the harvest by each of those group is carried out by  
10 the Indigenous group themselves. In the past two (2)  
11 years, as we've demonstrated here today, because of  
12 the location and distribution of the Bluenose-East  
13 caribou, being far and away from access point and  
14 closer to the communities, very few people actually  
15 went out there and harvested those animals.

16                  What we have seen is this Bluenose-East  
17 caribou harvested that were actually located on an  
18 annual basis back in 2015. And it's all only because  
19 of the location of those animals, either too far away  
20 from communities, or inside the conservation Bathurst  
21 no hunting area.

22                  Now, in the case of the Bathurst herd  
23 there's no harvest going on, and like I think I  
24 mentioned -- mentioned earlier, we work closely with  
25 the communities, officers, and monitors keep track of

1 what's happening through regular interviews, ground  
2 patrol, aerial patrols, and we believe we have a good  
3 handle of -- of what the overall harvest has been in  
4 relation to what the allocation could have been.

5 So in a nutshell, please, I'm not clear  
6 enough, you can followup.

7 MR. MACHEL THOMAS: Okay, thank you  
8 Mr. Chairman. Thank you.

9

10 (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

11

12 CO-CHAIRPERSON JUDAS: Masi. I think  
13 you -- Louis, you wanted to ask a question. Just keep  
14 in mind that if you -- if you want to ask a question,  
15 so you want to ask a question, Louis Wedawin, you only  
16 -- I only see your name, so just talk about -- just  
17 talk about the Bluenose-East caribou, about the Sahti  
18 caribou, you have the floor for ten (10) minutes and  
19 just please refer your questions to Bluenose-East  
20 Sahti ekwo.

21

22 (INTERPRETATION CONCLUDED)

23

24 (INTERPRETING FROM INDIGENOUS LANGUAGE INTO ENGLISH)

25

1 PUBLIC COMMENTS:

2 ELDER LOUIS WEDAWIN: Masi. Thank  
3 you, give me the opportunity to say a few words this  
4 afternoon.

5 I would like to give you some -- a  
6 little rundown of the history of what I was as a  
7 youth. When I learned how to go out on the land with  
8 some of the harvesters going back on the land, yes,  
9 that I grew up on -- on this part of the -- the area  
10 back in early days. I depart through the barren land  
11 by tambis canoe back in early days on a Bay Island.

12 Yes, I turned 80 -- 80 years old a year  
13 ago and for the last 70 years I guess, you know, and I  
14 remember pretty well what my ancestors had taught us  
15 and -- on the land and yes, we shared a lot of good  
16 stories about the -- went on a canoe trip, I guess, a  
17 lot of history and legends and -- and the -- we were  
18 down at the -- the area we went through -- we went  
19 through the Basil (phonetic) Lake, went down to the  
20 barren land by canvas canoe to the barren land, maybe  
21 about thirty (30) trips and maybe a few of them went  
22 down to the Tlichó area, that's the history of my  
23 travels on the land for caribou hunting.

24 So when the history were told, the  
25 story about Akaticho and Edzo made peace, I guess,



1 today some of the Elders touched on, which is a true  
2 story. Yes, the -- yes, departing from the -- from  
3 the Bay Island on the rocky shore, I guess, that the  
4 Elders always reminded us that, you know, that to have  
5 a safe journey out to -- to the wilderness and to the  
6 barren land, how to survive on the -- on the water and  
7 on the land and they have some spiritual leader give  
8 us some blessing of the water before we depart to the  
9 barren lands.

10 Yes, the -- the history tells us that  
11 most of their ancestors that were raised by the  
12 caribou alone, yes, the -- when they were out to the  
13 barren lands, departed for barren land and sometime  
14 end of July, I guess, you know, into first week of  
15 August they'll be on the barren land for to harvesting  
16 some clothing, I guess, so when the caribou hides are  
17 really thin that's when they go out to meet the  
18 caribou so they time it right. And then eventually  
19 end up with harvesting a lot of dry meat for their --  
20 for their families.

21 So went down to the Point Lake, it gets  
22 very close to Kugluktuk, and yes, like I said, that  
23 the caribou hides were used for a lot of different  
24 things, I guess, you know they used to have the -- the  
25 hide was used for to make some -- making some toboggan

1 carrier and even some -- to make some snowshoes out of  
2 it and just about anything that they did. Just one  
3 (1) caribou alone I guess it serves a lot of purposes,  
4 you know, for survival on the land.

5 Yes, a lot of people that used to share  
6 a lot back them days too because there was -- there is  
7 no way they're going to store some fresh meat at home  
8 because there was no deep freezer or anything so they  
9 had to share whatever before it gets spoiled. So  
10 that's how we used to share a lot amongst one another.

11 Yes, I like to just share with you the  
12 history of our relationship we had with the animals  
13 and the land and the relationship with the  
14 neighbouring tribes. The day when we used to have a  
15 tribal wars, but eventually it came out to the  
16 conclusion of what -- at a peace that, you know, is  
17 settled between the Akaitcho and Edzo.

18 Yes, yesterday been over thirty (30)  
19 years I went out to the barren land by the canvas  
20 canoe and that and to date lot of -- lot of people  
21 that -- lot of people that haven't travelled to the  
22 barren land as much as I did, but they've been sitting  
23 on the boards, various boards, and the people say I'm  
24 one of -- one (1) of the forgotten Elders in the  
25 community.

1                   So I have to make my way in order to  
2 make my point known. So to date the reason why I want  
3 to speak is because I want to come and I have to find  
4 my way and the -- so I thought we are supposed to be  
5 working together and then yes, the Tlicho government,  
6 I guess, that they have kept saying that, you know,  
7 that they're going to have a good relationship and  
8 then that -- that some Elders are been isolated into  
9 the political arena, so I don't know why.

10                  If I -- I attended a lot of previous  
11 meetings without being -- being asked to, so, you  
12 know, and so I am 80 years old, it's just I have a lot  
13 of knowledge and I could share that with people and  
14 the -- like I said, that you know, like, we hear a lot  
15 of good stories from the past, all the legends and all  
16 that from the -- all from the Elders of the past that  
17 -- so I wasn't asked to come to the meeting, although  
18 I got a phone at home and nobody calls me to see  
19 whether I'll be able to attend as representative -- to  
20 represent the government or as an Elder.

21                  I don't feel quite comfortable with  
22 that being left alone, that's not the way it's --  
23 isolate one (1) individual, compare it to others and  
24 the history tells us that people need to share  
25 knowledge with one another, that's how our nation was

1 developed.

2                   Yes, the -- our ancestors, I guess they  
3 -- they -- they suffered pretty well out there on the  
4 land, I guess, you know, that the -- they had to be  
5 strong to survive, you know, like the -- the stronger  
6 survived, you know, and the -- that's -- to date I  
7 guess you know, we're a long way away from it and to  
8 date -- to date that the -- according to my -- one of  
9 my understanding that, you know, most of the people  
10 when they say that, you know, that some of the people  
11 in the community are well-educated and dedicated for  
12 what they're doing, I guess they're trained for, I  
13 guess make the society stronger that it is. But when  
14 -- what I gather from this meeting, especially about a  
15 caribou, is that what Elder, when I mentioned about a  
16 caribou that the -- they don't talk too much about a  
17 caribou because, you know, that -- it's -- it's been  
18 fed by our -- our Creator.

19                   So something that we don't raise and  
20 feed, I guess you know, we wouldn't be able to speak  
21 too much about. But the -- if we only could conserve  
22 the -- our animals as much as possible, I think that's  
23 the proper way to going because I'm not saying that,  
24 you know, that I -- I live off the store bought food,  
25 but the -- to date I'm not a well-off person, you

1 know, at home to have my deep freeze full of caribou  
2 meat or any other country food, but nonetheless I --  
3 I'm not too down. I have some food at home and  
4 something I can be able to survive amongst the people.

5 Yes, at a meeting in the Whati I think  
6 I -- I got the same message out there to the meetings  
7 that the -- that hopefully that things would change, I  
8 guess, don't have a lot of programs, you know, that  
9 related to the -- how to comprehend, you know, and the  
10 survival of the animals that -- that would help us,  
11 you know, save the -- the herd.

12 Yes, the traditional knowledge I guess,  
13 you know, so that's the way to go and that's -- yes,  
14 that for some reason I was happy to -- to -- to see my  
15 80th birthday, you know, like, I even brought you some  
16 history back was from seventy (70) years, seventy (70)  
17 years of remembering from the day that I usually  
18 depart for the barren land with the -- you know, a  
19 group of people going to the barren land for  
20 harvesting caribou, dry meat and clothing. Yes, that  
21 the -- the history that -- it doesn't repeat itself,  
22 but, you know, the history is always here with us, I  
23 guess I have to share that with the youth the younger  
24 generation.

25 So all the Elders have passed, I guess,

1 we're a strong people and the -- yes, there are more  
2 or less like a pillar for us because, you know, after  
3 you depend on and the -- a lot of things that, you  
4 know, that they did for us in the past, I guess, you  
5 know, like building a foundation for us so to build an  
6 institution so that we'll be able to live comfortably  
7 in the future. I think this is something that, you  
8 know, the youth should look into.

9 I -- I am -- I was brought up in the  
10 community of Behchoko but in the reason why I end up  
11 in the -- I -- I was brought up in Behchoko, but when  
12 I went to visit community of Whati long time ago, a  
13 young lady grabbed me so I got married and end up  
14 living in Whati.

15 So this time there was just a  
16 traditional story I wanted to share at this time. We  
17 know that the caribou was very, very, very important.  
18 You guys are saying hopefully the population will not  
19 go down any further, hopefully, we'll do anything we  
20 can to help repopulate. Masi cho.

21 CO-CHAIRPERSON MATTHEWS: Okay, thank  
22 you, Louis.

23 So it's getting late in the afternoon.  
24 I think we're going to call it or close this session  
25 for today and tomorrow we'll start off with some

1 questioning again of ENR and -- and TG by the Board's  
2 technical experts, the staff, legal counsel and the  
3 Board members.

4                   So thank you everybody for a great day  
5 and a productive day and everybody for participating  
6 and...

7                   So let's -- let's try to start right at  
8 9:30 tomorrow morning and I will see you all then.

9                   We're going to just have a closing  
10 prayer by Charlie Neyelle and then we'll head out from  
11 there. Thank you.

12

13                   (CLOSING PRAYER)

14

15 --- Upon recessing at 4:35 p.m.

16

17

18 Certified Correct,

19

20

21

22 \_\_\_\_\_

23 Sean Coleman, Mr.

24

25

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