

1 and all such sites and if there are any other sites that  
2 people may identify, they will try to avoid them as well.

3 So, just generally, I believe all those issues  
4 have been covered off in one form or another during the  
5 course of the last three (3) or four (4) months as these  
6 reviews have been pursued.

7 THE CHAIRPERSON: Any further questions?

8 MS. MONICA KRIEGER: Thank you. Just keeping  
9 on topic of archeological sites, in the DAR, in the issues  
10 resolution table, under Spiritually Significant Areas, states  
11 that:

12 .No archeological sites were identified by  
13 Prince of Wales Northern Heritage Centre  
14 within one (1) kilometer of the work areas,  
15 but should information be provided, we will  
16 ensure that all sites will be respected..

17 Our first concern is that some correspondence  
18 from the Prince of Wales Northern Heritage Centre recently  
19 states that, I quote:

20 .We currently estimate that less than 1  
21 percent of extent archeological sites have  
22 been recorded..

23 We have a concern that -- about being able to  
24 avoid archeological sites that you don't even know are out  
25 there and also, despite what was stated in the issues

1 resolution table, under Section E-1 of DAR, this is referring  
2 to drill sites and camps, I quote:

3 .It may be possible to offset specific  
4 drilling locations by a few meters to avoid  
5 sensitive sites if warranted..

6 Could the developer please clarify what their  
7 position is on avoiding archeological or other sensitive  
8 sites?

9 THE CHAIRPERSON: Go ahead.

10 MR. RICK HOOS: Yes, well, as -- as has been  
11 indicated before, most of the drill sites for Consolidated  
12 Gold Win are actually in the lake, well beyond the shoreline.  
13 We have absolutely no reason to believe that there are any  
14 archeological sites out there at those locations.

15 As for the Hearne site, the Hearne Channel  
16 site, it is on land and to the best of Consolidated Gold  
17 Win's knowledge it is not near any archeological or, for that  
18 matter, traditional use site.

19 If, however, anybody has reason to believe  
20 that there might be such a site there, I'm sure the company  
21 would like to know about it, in order that it can make sure  
22 that it -- that such a site in no way would be affected by  
23 its proposed drilling program.

24 THE CHAIRPERSON: Next question, please.

25 MS. MONICA KRIEGER: Thank you. We share the

1 concern of other First Nations to this EA regarding the lack  
2 of consultation. In the DAR, Table 3 referring to  
3 consultation, there was one (1) letter written in February to  
4 Lutsel K'e Dene First Nation. It says that:

5 "They received a reply expressing concerns  
6 about the process and treaty rights."

7 And that was the only correspondence that  
8 we've ever had with Consolidated Gold Win. That's just more  
9 of a comment, it's not a question.

10 And also we share the concern of NSMA and  
11 other Aboriginal parties regarding the scoping of this  
12 assessment. We have to remember what the eventual goal of  
13 these exploration programs is and the potential future  
14 activities that might arise if diamonds are found here, I  
15 think has to be considered in this EA.

16 We can't just look at these short-term  
17 exploration programs as existing on their own in some  
18 imaginary world. It's -- if they find diamonds, we have to  
19 consider what the -- what the developments could be and  
20 consider it in that context. Thank you.

21 THE CHAIRPERSON: Thank you. The next -- we  
22 go back to the top of the list now and ask Rachel Crapeau or  
23 a representative of the Yellowknives Dene First Nation to  
24 pose questions to the developer, please.

25 MR. GREG EMPSON: Thank you, Mr. Chairman.

1 THE CHAIRPERSON: I think we have one (1)  
2 question. We'll just give the individual a moment to come to  
3 the table.

4 MR. PIERRE MARLOWE: Massi. Pierre Marlowe.

5

6 (THROUGH DOGRIB INTERPRETER INTO ENGLISH)

7

⑧ MR. PIERRE MARLOWE: The land that we're  
9 talking about that's for a potential diamond mine, the land  
10 that we're talking about is land that the Dene people have  
11 been using for thousands of years and this is the first  
12 meeting that I went to about that project and now we see  
13 there's photo aerial of that -- of that area.

14 And we, the people here, us, we don't get a  
15 chance even to say anything about the land and the people  
16 from Yellowknives too had not been consulted and here they're  
17 facing difficulties in this community with the two (2) mines  
18 that are operating in Yellowknife at this moment.

19 And the land that's in Wool Bay and Drybones  
20 Bay, I don't like to see another erosion of the land and the  
21 waters around that area.

22 The people here use that land. It's a  
23 heritage site and it's a land use that the people survived on  
24 in the past. And the Drybone Bay is named after an Elder who  
25 was raised up and born there. And in 1944 I have passed

1 through that area when I was 12 years old and this Mr.  
2 Drybones was staying there and he raised all his family in  
3 that area.

4                   And by rights that land particularly belongs  
5 to the Drybone and they have no chance of staying whatsoever  
6 on that land. We, the people that live in Lutsel K'e, we  
7 travel towards Yellowknife a lot of times and we use that  
8 land.

9                   We use it for fishing when we're wind bound  
10 and we go hunting on that land, also. And that island, too,  
11 the one that -- there are houses on that island, too.

12                   We aren't the only people that using the land  
13 and there's lot of fishermens that are around that area.  
14 They will have to say something too, 'cause it's their  
15 commercial areas and they have houses on there and they make  
16 a living out of the commercial fishing that they're --  
17 they're using that lakes.

18                   And when something comes up like this about  
19 the mining industry, we, the people have never been consulted  
20 before. At the first time when they were staking on that --  
21 on that land there, when they found gold or whatever  
22 potential rocks, they have never consulted the Dettah people  
23 and it's just like stealing the land out of under our feet  
24 and this is what we don't really go for -- don't agree.

25                   There is a lot of Drybone family that are

1 still alive, although that the -- the old man had passed away  
2 and there is -- there are a lot of people that are raised  
3 around that area also that are living in the -- in the Dettah  
4 and N'Dilo.

5           The late Drybone -- Drybone had raised his  
6 family there and also his fam -- his son too had raised a  
7 family there. It's been going on for generations and  
8 generations and the Dettah people have never been consulted,  
9 although they foun -- they did some prospecting around that  
10 area. Nobody tells us anything. We people don't -- don't do  
11 that to any other persons.

12           The Yellowknife people here what -- how many  
13 -- how many monies do they get out of the two (2) mining  
14 that's -- that's here in the Yellowknife. They can't even  
15 drink water from the shore anymore and you can't even take  
16 fish out of the waters in the bay around here.

17           When you say there won't be no erosion of the  
18 land and the land wouldn't be spoiled and our animals  
19 wouldn't be -- wouldn't die off, it's not true because  
20 there's always damage to the land and water contamination.  
21 This is what we're facing, us Dettah people on our own land.

22           Even if they do win -- winter drilling, as  
23 they say they would. It's still the same. There is always  
24 when somebody does erode the land like that, there's always  
25 effects after that. So now they said they're going to --

1 once they take that drill out, they could block it, even put  
2 a rock there. What would that do -- what -- what good would  
3 that do?

4 It's very hard when you think of things like  
5 this, to understand. When we talk about our land it's always  
6 for -- for the intention of the people, for the livelihood of  
7 the people here. So maybe we could get somebody of the  
8 Dettah people here to know -- because they know all -- all  
9 the -- all the burial sites, the spiritual sites and where  
10 there's lot of buries and all these things here. Maybe  
11 somebody could go around there with --

12 I traveled that route very many times. I hunt  
13 and trap muskrats and beavers and there is a lot of people  
14 here that worked on the land before and they're still doing  
15 so and they're still alive in the communities around that  
16 area.

17 This is what I want. I would ask questions  
18 later and I thank you for listening to me.

19 THE CHAIRPERSON: Do we have other questions?

20 MR. HENRY BEAULIEU: My name is Henry  
21 Beaulieu. I'm with the Yellowknives Dene First Nation. It's  
22 good to have this kind of meeting.

23 Well, I'm looking at this paper here I find  
24 that every time a company comes in our land, they extract,  
25 gold, nickel or whatever, even diamond, the First Nation are

1 the first one to be neglected.

2 We're subsisting on government handout and I'd  
3 like to see some sort of percentage or royalties --  
4 percentage interest and compensation be diverted back to --  
5 to the First Nation so that they could get into social  
6 economics, community development and health and education  
7 programs and probably be the part owner of the diamond mines.

8 As I speak to you today, like, our people in  
9 the community level are very poor. Their housing -- housing  
10 shortage. I mean, the employment is not going to help us. I  
11 find that every time this thing happens, we are totally  
12 forgotten.

13 Like the Elder said, it was the Lord that gave  
14 us this land and for us to share. We're willing to share but  
15 are the big -- big companies, are they willing to share what  
16 they take out of our land?

17 And I speak to you today, like, I don't even  
18 have a job. I haven't worked for the last three (3) years  
19 and there are a lot of my band members in the community are  
20 not working at BHP, Diavik and -- and it's very sad to see  
21 our members having to deal with alcohol and drug program --  
22 problems in the community as well as in Yellowknife.

23 We're -- we're the hardest hit and I'd like to  
24 bring that concern and that issue -- any -- any company that  
25 comes in our land, that we share the royalties, interest,



1 percentage, and compensation for the First Nation because we  
2 share, as a part ownership, then the problem I have just  
3 mentioned to you will be resolved.

4           Until such time it still exists. I just  
5 wanted to thank you. Massi.

6           THE CHAIRPERSON: Thank you very much. Other  
7 people who would wish to ask questions of the proponent? Go  
8 ahead.

9           MS. ANGIE LANTZ: Good morning. My name is  
10 Angie Lantz, I'm with the Lutsel K'e First Nation Band. I  
11 have some questions to the developers. The question is: Do  
12 they understand the meaning of spiritual connections of the  
13 First Nation people and the land?

14           And also, the other question is: We know that  
15 the Yellowknife Bay, we know there's problems with water from  
16 the mines that are in existence and the question -- the --  
17 the things that I wonder about is, how the damaged water and  
18 the pollution is spreading?

19           We in the East Arm, as you know, those that  
20 have been in that area, it's very pristine. You can drink  
21 water anywhere in any shoreline and live off the land. The  
22 land has many offerings, water fowl, birds, and big and small  
23 game. So that's my question. Can you ensure me that you  
24 understand the spiritual connection? Can you ensure me that  
25 the water will not be damaged and the pollution will not

1 spread to other areas along that shoreline?

2 THE CHAIRPERSON: Thank you very much; that  
3 was -- there were two (2) questions there and let's see about  
4 addressing that first one please.

5 Do you understand the meaning of the spiritual  
6 connection to the land?

7 MR. RICK HOOS: Laurie and I actually sort of  
8 communicated with each other on this so although I'm  
9 answering it, I have an understanding of what Laurie's  
10 thinking as well.

11 First of all, I think it's fair to say that it  
12 is unreasonable for people -- for us as I'll call us white  
13 people, to necessarily understand spiritual connection of the  
14 Yellowknives or other aboriginal peoples with the land the  
15 way they do simply because we have not had the kind of life  
16 experience with the land the way the Yellowknives and others  
17 have.

18 So it would be unreasonable for us to say we  
19 understand it just as well as the Yellowknives do or in the  
20 same way that the Yellowknives do. The second thing I would  
21 say is that all of us who have been involved over many years  
22 and that includes all the developers in the room here, that  
23 have been trying to work in the north and elsewhere and  
24 especially in the north and especially in the Drybones Bay  
25 Area over the last year or so.

1 I've begun to develop a far greater  
2 appreciation of the spiritual and other connections that the  
3 people of N'Dilo, the Yellowknives, et cetera, Lutsel K'e,  
4 have with the land. We are gaining a greater appreciation of  
5 it through a meeting like today, through the meeting we had  
6 in Dettah in April and through other communications and  
7 consultations we've had.

8 It will be a continuing learning process as  
9 any and all activities in that area proceed. And the  
10 important message that Consolidated Gold Win is trying to  
11 convey here and you'll probably hear it throughout the two  
12 (2) days of proceedings is that the companies want to come  
13 closer to the people as they proceed with any work that is  
14 permitted to carry on. The companies want to make sure that  
15 any and all concerns that the people have are addressed in a  
16 way that is satisfactory to the people.

17 When it comes to the issue of will the water  
18 be contaminated, one of the primary objectives of  
19 Consolidated Gold Win and any other company operating in the  
20 north is to not have an effect on the water. The regulations  
21 that they operate under are also designed to achieve that.

22 And certainly this preliminary exploration  
23 activity is of such a small short-term nature that it would  
24 be very difficult, in fact I would suggest impossible, to  
25 have a significant harmful effect on the water at anytime.

1                   And there is no pollution of consequence  
2 coming from any of these activities, therefore there is no  
3 way that it can really spread beyond anywhere. We are not  
4 dealing here with activities that cause significant pollution  
5 of any kind, we are dealing here with extremely short term  
6 highly localized activities where no trace is left that they  
7 were even there after they're through.

8                   THE CHAIRPERSON: Does that address your  
9 questions?

10                   MS. ANGIE LANTZ: Well, I still haven't  
11 received any ensurety. If the proponent had understood the  
12 spiritual connections and the fear of the people that live in  
13 the East Arm, there would have been a very strong effort on  
14 their part to consult with Lutsel K'e First Nation.

15                   And when I read at the bottom of the writing  
16 here I want to believe in that statement but I haven't heard  
17 that yet, that he would be working with us in a respectful  
18 arrangement. I just wanted to make that statement. Thank  
19 you.

20                   THE CHAIRPERSON: Thank you. Additional --  
21 Rachel...?

22                   MS. RACHEL CRAPEAU: Good morning. I work  
23 with the Land Environment Community of the Yellowknives Dene  
24 First Nation. I just wanted to make a comment so that the  
25 Elders here that I brought and the people that work with me

1 understand what we're doing today.

2

3 (THROUGH YELLOWKNIVES DENE INTERPRETER INTO ENGLISH)

4

5 MS. RACHEL CRAPEAU: Today at two or three  
6 o'clock today we will have Elders -- time for Elders to speak  
7 about the discussion about Dry Bone Bay. We -- the  
8 presenters are giving -- the developers are giving  
9 presentation to the public and we are being -- and then  
10 there's question period.

11 And the question period they will -- the  
12 people will ask them question and then -- that's a procedure  
13 but this afternoon we have time slotted for our Elders to  
14 speak at that time on anything that is concerning Dry Bone  
15 Bay.

16 So -- so I would just like to remind you that  
17 at that time, we will be having Elders and other people that  
18 are working for us. Isadorre Tsetta and other youth who are  
19 here with us would also like to make a presentation, like  
20 Angus Martin, Leo Petina, Morris Martin (phonetic) and also  
21 -- we also have researchers who are working with us that also  
22 have been working on our behalf to make a presentation to the  
23 Board and we will also be using them.

24 We have been using them to do the research for  
25 us so that we can present some of our questions that we're

1 concerned about concerning the Dry Bone Bay. So, at that  
2 time, we will be questioning, but this morning it is the  
3 presenters of the -- so we're just going by the schedule  
4 and -- and then the presenters will give their presentation  
5 and then question period and that's the procedure.

6 I just like the Elders to know these  
7 proceedings, so that's one (1) of the reasons I said it in  
8 Dogrib. Thank you.

9 THE CHAIRPERSON: Thank you very much,  
10 Rachel, for that clarification. Are there further questions  
11 from the public regarding this development?

12

13 (BRIEF PAUSE)

14

15 THE CHAIRPERSON: There will be more  
16 opportunities for questions further on. However, what I  
17 would like to do, thank you -- thank the proponent for making  
18 their presentation. We will now ask that North American  
19 General Resources come forward and make their presentation on  
20 their proposed undertaking.

21 I'd also like to emphasize that, again, we're  
22 looking at three (3) separate projects of which we will  
23 complete three (3) separate environmental assessment reports.

24 We are just gathering them together in the  
25 same venue to help expedite the process but, again, we are

1 Slave Metis Alliance. I have a question. I'm a little  
2 confused about what is meant by the term "cultural  
3 landscape".

4 And I was wondering what Gartner Lee's  
5 definition of "cultural landscape" was, because it seems to  
6 me it's much more than archeological sites, cultural  
7 resources, or spiritual sites, but the accepted definition --  
8 general definition in the literature and in certainly the  
9 social sciences is that the cultural landscape includes  
10 linkages or the present day -- present day people's linkages  
11 to cultural resources and archeological sites.

12 And I see no real effort undertaken to address  
13 the effects -- or the cumulative effects on, you know,  
14 existing aboriginal people's relationship to things on the  
15 landscape.

16 So I'm just a little confused on what is meant  
17 by "cultural landscape" and how Gartner Lee used the term?

18 MS. HEIDI KLEIN: Heidi Klein, Gartner Lee.

19 I will not disagree with your definition of  
20 "cultural landscape". When we selected the term "cultural  
21 landscape" we were mindful of the definitions in the  
22 Mackenzie Valley Resource Management Act.

23 Therefore, when we undertook this study, we  
24 actually broke the notion of culture into the three (3)  
25 components. The first being the physical environment, the --

1 the biological environment, which shows up in our selection  
2 of the valued environmental components.

3 We looked at those that had a cultural aspect  
4 to them and then finally the cultural landscape which really  
5 is the, sort of, the archeological resources, the place  
6 names, the heritage sites, but I will not disagree with what  
7 you're saying is that there is an inter-relationship and the  
8 selection of our valued environmental components was intended  
9 to reflect those aspects of a First Nation on which their --  
10 their culture resides.

11 But for the purposes of this report and the  
12 legislation under which we're operating, we broke it into the  
13 three (3) components.

14 MR. MARK STEVENSON: Mark Stevenson, North  
15 Slave Metis Alliance.

16 Thank you, Heidi. I would just add that it  
17 would have been a much more useful document and a much more  
18 useful tool if you had broadened the definition of cultural  
19 landscape to include aboriginal peoples and certainly the  
20 North Slave Metis Alliance's linkages to the heritage  
21 resources out on the land, and what impacts or what effects  
22 that that might have on the North Slave and other aboriginal  
23 communities in the area, should they be impacted by these  
24 developments.

25 MS. HEIDI KLEIN: Heidi Klein, Gartner Lee.



1 point in forcing the issue at this time.

2 The proponents appear to be reluctant to deal  
3 with the questions as they were asked and, as a result, we  
4 view that as continued failure to cooperate or consult. We  
5 would accordingly withdraw our request that the questions be  
6 answered.

⑦ THE CHAIRPERSON: Thank you. There is a  
8 change -- one change to the agenda. We are now going to hear  
9 from the Yellowknives First Nation. If, in your agenda, you  
10 look at it you will see that the GNWT, RWED is listed further  
11 down.

12 There's been a request that that be moved up  
13 so we will hear from them immediately following the  
14 Yellowknives and then we will move on to presentations from  
15 the North Slave Metis Alliance and the list as it's laid out  
16 in your agenda.

17 So, with that, I would like to welcome the  
18 Yellowknives and ask for them to proceed with their  
19 presentation. Thank you for coming.

20 CHIEF DARRELL BEAULIEU: Morning. Can you  
21 hear me okay? My name's Chief Darrell Beaulieu representing  
22 Yellowknives Dene First Nation. Most of you know who the  
23 Yellowknives Dene are. We live in Dettah, N'Dilo and Enodah  
24 and Greater Yellowknife here.

25 And being the only First Nation within and

1 around the city here and along the coastal Dene, I guess,  
2 hopefully you'll know a little bit more about us after the  
3 presentations here. We're here because our cultures and  
4 histories are intertwined with yours and the decisions you  
5 make on Drybones Bay and Wool Bay will either diminish us as  
6 a people or -- or else enable us to protect what's basic to  
7 our identity and our culture and our values.

8 I just want to maybe start with a little  
9 context. And it's no different from a hundred (100) years  
10 ago than it is today, I guess, in terms of when the -- when  
11 the treaty party came up in 1900 to sign treaty with the  
12 Yellowknives and other communities around the lake.

13 And -- and that was just a year after the --  
14 the gold rush of 1899 in the Yukon and basic intention of the  
15 treaty party that represented the Crown was to pave the way  
16 for -- for development and mining and oil and gas.

17 It's a hundred and three (103) years now and  
18 the Yellowknives Dene First Nation are still in negotiations  
19 and trying to implement that Treaty a hundred and three (103)  
20 years ago. And I'm wondering, it's a hundred and three (103)  
21 years from when we signed, there's recent claims that have  
22 been signed within the last ten (10) years and I'm just  
23 wondering if they have to wait a hundred and three (103)  
24 years for their claims to be implemented.

25 And there's a lot that's happened over the

1 years. I mean, just a couple of years after -- after the  
2 treaty was signed, it was against the law to hunt migratory  
3 birds and our forefathers at that time were very upset that  
4 we couldn't hunt and fish and trap as they have always done  
5 on the land.

6 And in the 1950's or '40's and '50's, again,  
7 the experience with -- with mining, I guess more recently  
8 you'll see that Con and Giant here and the legacy or more so  
9 Con I guess, the legacy that's left on the Yellowknives Dene  
10 people and the land here.

11 We have two hundred and seventy thousand  
12 (270,000) tons of arsenic and other heavy metals that we have  
13 to deal with. So I'm giving you this context that, yes,  
14 we've had experience of mining and that experience hasn't  
15 been positive. In the -- in the 1970's the Government of  
16 Canada decided, yes, we're going to open what they termed,  
17 quotation land claims.

18 Yellowknives Dene people and the leadership  
19 here have always maintained that we've already had a treaty  
20 that was signed a hundred and three (103) years ago. Why  
21 negotiate a new one? All we have to do is implement the  
22 existing one that's already there on the basis of the oral  
23 understanding of our Elders and that's where we are today.

24 And we're still trying to do that. Now, I  
25 want to give you, the Board, I guess, a brief overview of,

1 you know, how we've tried to contribute to the proceedings  
2 here and Chief Peter Liske will close with comments on the  
3 Developer Assessment Reports and other -- other Yellowknives  
4 Dene from our community will provide information and speak  
5 about Drybones and Wool Bay and specifically about our  
6 culture, our families and our beliefs.

7 We take these proceedings very seriously and  
8 we've invested a lot of time, a lot of money and energy into  
9 them. We recognize that the environmental assessments have  
10 had problems because there was not enough baseline  
11 information as was recently shown or completed by the De  
12 Beers EA.

13 To avoid this problem, we took it upon  
14 ourselves to sponsor a rapid traditional knowledge and socio-  
15 cultural assessment. The rapid assessments gave us a wealth  
16 of traditional and ecological knowledge that will help the  
17 Review Board when it comes to make some decisions.

18 And this isn't just from, you know, -- when I  
19 say this rapid assessment, there's a lot of knowledge,  
20 traditional knowledge we've gathered over the years on the  
21 whole territory including, more so, around our communities  
22 and along the lakeshore where the Yellowknives Dene have --  
23 have been for centuries.

24 In support of the Board proceedings, the  
25 Yellowknives Dene hired consultants to prepare a preliminary

1 archeological overview and assessment of Drybones Bay and  
2 Wool Bay. We've hired consultants to prepare a preliminary  
3 report on the cultural and historical resources on Drybones  
4 Bay and Wool Bay.

5 We've worked with the Prince of Wales Heritage  
6 Centre to digitize our land use and occupancy maps. We've  
7 organized a three (3) week field survey of Drybones Bay and  
8 Wood Bay to share our traditional knowledge. Only the GNWT  
9 and DIAND personnel and the Review Board's consultant briefly  
10 took us up on that offer.

11 We've come here with -- with a strong voice  
12 and a strong spirit and a deep awareness of who we are and  
13 what we value and I think we have to underline value because  
14 we're -- we're looking at the values of -- of the Dene here  
15 and the values that's being proposed.

16 We've taken part in these assessments in good  
17 faith and without prejudice to our ongoing negotiation, the  
18 Akaitcho process. We've organized public meetings for the  
19 proponents before the assessments to give them a chance to  
20 address the public and the environmental, cultural and  
21 spiritual concerns.

22 Yellowknives Dene have taken unprecedented  
23 steps in this process and this -- and these assessments. We  
24 took early action to avoid issues about inadequate baseline  
25 information and, on our own accord, started a baseline

1 documentation process.

2           We've held a public meeting about the  
3 proponents' developments. We acted early and provided the  
4 proponents and the Review Board our valued ecosystem  
5 components. And in keeping with our Interim Measures  
6 Agreement, we focussed on the environmental, economic,  
7 spiritual and cultural components.

8           We didn't ask the proponents for any financial  
9 or human resources to do any of the work on these  
10 environmental assessments. We acted when we knew action was  
11 necessary to prevent harm that could never be repaired or  
12 undone.

13           We took steps to document and to provide  
14 evidence to the public and the Review Board that the  
15 Yellowknives Dene has a thriving culture that is undeniably  
16 affected by changes in the environment. We're acting to  
17 safeguard Wool Bay and Drybones Bay because these places are  
18 a vital part of our culture and our spirit to this very day.

19           The proponents may want you to believe that  
20 nobody uses Drybones Bay and Wool Bay. They may want to  
21 believe that there is very little evidence of human use and  
22 no way could there be an impact on the environment from their  
23 work.

24           They see their work and their projects as the  
25 highest value and best use for the land and our people. They

1 want you to believe that by simply avoiding a few important  
2 places you can take away our concerns because, after all,  
3 there are rules governing archeological materials.

4 I guess, the funny thing is that we don't feel  
5 like an artifact and what is out there today is very much a  
6 part of who we are and who I am. It's not about archeology  
7 -- archeolog -- lost it. You know what I mean. It's about  
8 culture.

9 It's a land filled with, you know, our  
10 forefathers' culture and, you know, my culture. And the  
11 Yellowknives Dene respectfully disagrees with the proponents.  
12 Our main point is that we don't want our cultural identity  
13 treated like points on a map that can be simply managed and  
14 mitigated or made less important.

15 Those places, the cultural representations,  
16 the landscape and the information those places contain are  
17 not just archeological sites. They're part of our social,  
18 spiritual and cultural identity. They represent a small  
19 fragment of our current, recent and distant past. Those  
20 places out there are how we communicate who we are and pass  
21 -- pass on our culture to our children.

22 To give you an idea, I guess, of how important  
23 those places are, there's a lot of families from our First  
24 Nation that use and have used Drybones Bay and Wool Bay area  
25 and continue to use them. Myself, I spent my first couple of

1 years at Wool -- at Moose Bay and, you know, my -- my  
2 grandparents use that whole area. There's all the families,  
3 I would say, from the Yellowknives Dene, you know the  
4 Potfighters, (phonetic) Charloes, (phonetic) Capeaus,  
5 (phonetic) Fishbones, (phonetic) Sangris, (phonetic) Martins,  
6 (phonetic) Seddas (phonetic) LeCorn's, (phonetic) Paper,  
7 Guley, (phonetic) Crapeau, Liske, Benias, (phonetic)  
8 Drybones, Dragees (phonetic), have all used those areas and a  
9 lot of the -- our generation are starting to use the areas  
10 and I'm sure the future generations will continue to use the  
11 areas.

12 As we are all aware, mining is a finite  
13 industry. There's only a certain amount of ore there, it's  
14 going to be used up and then after that the intent is to  
15 leave; whereas the Yellowknives Dene will continue to use  
16 those areas.

17 It's a place where many of us were born, many  
18 of us grew up, spent their summers there home -- at home from  
19 residential school, they contain areas of spiritual  
20 importance and they're the final resting place for many of  
21 our people and a lot of them aren't documented and from --  
22 probably from previous presentations you may be aware that  
23 there -- there are some mass grave sites from the 1928  
24 epidemic that almost wiped out the whole tribe.

25 It's a place where there's a few people that



1 continue to trap there and fish there. There's known  
2 historical evidence that -- such as the historic village at  
3 Wool Bay and Drybones Bay. It's still an area that's  
4 actively used for medicinal plants, berries.

5 They're still used for camping areas and as I  
6 said earlier, migratory birds, the ducks, the geese that our  
7 First Nations still relies on. It's an area that's of  
8 ecological importance because of the largest bays on the  
9 shoreline and they provide a unique microclimate and unique  
10 ecosystem there.

11 They form important over land and shoreline  
12 travel routes and are the main artery of current and  
13 traditional trails. Many of my members and residents from  
14 Yellowknife use the bays on windy days for security, shelter  
15 and safety all year around. Many First Nations have used the  
16 area over time because of its richness and abundance and --  
17 and traveling through.

18 We've helped archaeologists account for about  
19 sixty-four (64) cultural sites from prehistoric, historic and  
20 contemporary periods during the first three (3) phases of  
21 some of the field work that's been done. There are many  
22 more.

23 We've also worked with RWED and are happy to  
24 see that they're using the information they gained in their  
25 presentation and there is much more -- more work to do and I

1 don't think we've scratched the surface of what we know and  
2 of what exists out there.

3 Our archaeological consen -- consultants  
4 concluded that the results from the survey clearly show that  
5 the Yellowknives Dene and the MVEIRB are justified in their  
6 concerns for the integrity of heritage resources in the  
7 Drybones Bay area. At Wool Bay and Matonabee Bay it's clear  
8 that the entire coast line was occupied by Aboriginal peoples  
9 for several hundred, and mostly likely several thousand,  
10 years and continues to be used by the Yellowknives Dene and  
11 others for hunting, trapping, fishing, recreation and other  
12 activities.

13 I just to remind you that Drybones Bay and  
14 Wool Bay are not just archaeological treasure troves. They  
15 are still actively used by our membership. They are just as  
16 important to our culture now as they were two hundred (200)  
17 years ago.

18 So I just want to say that today we're --  
19 genuinely want to protect those places. I think my  
20 membership, those of us that are here and other members  
21 believe in their hearts and souls that to do otherwise is  
22 unthinkable.

23 So that's just a brief -- a brief presentation  
24 on the context and the background and bring you up to date on  
25 what some of the thoughts are within the Yellowknives Dene

1 First Nation and I'll now hand it over to Chief Peter Liske  
2 to continue. Thank you.

3 CHIEF PETER LISKE: Good morning everyone. I  
4 would like you to put on your headset. I would like to do it  
5 in my own language so that my Elders will hear me clearly.

6

7 (THROUGH YELLOWKNIVES DENE INTERPRETER INTO ENGLISH)

8

9 Thank you for gathering here, we thank you for  
10 coming. But as you said what we are talking about is very  
11 important to us. Yesterday some people had spoken and we  
12 listened to what they had to say.

13 This morning I am presenting you this  
14 information, my name is Chief Peter Liske for the  
15 Yellowknives Dene First Nation. I represent its three (3)  
16 communities at Dettah, Ndilo and Enodah.

17 What we're talking about today is very  
18 important, we're going to talk about Drybones Bay and Wool  
19 Bay and these are the areas that our past ancestries had  
20 lived and where their grave sites are still are today.

21 A lot of people in the past since 1975, we  
22 have been giving presentations to people like this, In the  
23 beginning. Ottawa listened to us during the Berger Inquiry  
24 and since 1975 they've been listening to presentations like  
25 this. But today they have created many Boards such as this

1 one. And this one is called Mackenzie Valley.

2 When we present to a Board like this we have  
3 to express our concern, that is the reason why we are here  
4 today. If anyone wants to go anywhere on the land they are  
5 able to do so. That is what they have been doing for the  
6 past thirty (30) years.

7 Anyone can come even though -- they can go  
8 into the government office and ask for a permit and they can  
9 work on any areas of our land. They are allowed to do that  
10 today but we don't work like that.

11 We listen to our Elders, we take the advice of  
12 our Elders. For one hundred (100) years we have been  
13 carrying this Treaty, the Treaty Right that we have. We made  
14 that agreement with the government and we are still holding  
15 that Treaty. We want you to know that, that we have a Treaty  
16 Right.

17 This land that we have in the Northwest  
18 Territories, you may be aware, that some regions have settled  
19 their claims. As for the Akaitcho territory government, we  
20 are still negotiating with the government and we still hold  
21 on to our Treaty right and that's the process that we are  
22 taking with negotiations.

23 Our Elders has told us this land and water is  
24 very dear to us. These are like money to us and our Elders  
25 of the past had worked on this land and we are taking their

1 path, the path that they had taken which is a very important  
2 one for our people.

3 When we talk to you like this, some  
4 information that you guys are not aware of. Yesterday -- the  
5 presenters yesterday, they say they want to do this and that  
6 on land. This is how we consulted the people, this is what  
7 we did. They have presented that to you yesterday.

8 What have they done? Have they -- they did  
9 not live on the land. They don't trap on the land, they  
10 don't put nets in the water. As you can see, my Elders said  
11 in here, you can see the photo that this is what our people  
12 do all the time on the land. That is the right way of life  
13 and I want you to be aware of what our people do on the land.

14 Many people have said once they claim that  
15 area, they are trying to say no one lives on that area. We  
16 have people lived in that area for thousands of year, way  
17 before the Europeans have come into this area. We have lived  
18 here for a long time.

19 The government has just recently moved into  
20 Northwest Territories. As you know the history of Northwest  
21 Territories, in 1967 the government move into Northwest  
22 Territories and that's when the establishment, our Indian  
23 Affair was up here so that the children can be educated.

24 Just recently our Chief had said to you a lot  
25 of people work on this land. He said that to you. They are

1 talking about Drybones Bay and Wool Bay. We are say these  
2 are very important areas for us.

3 It's very close. People live forty (40) to  
4 fifty (50) miles around -- around Yellowknife D'Nilo and it's  
5 very close to our community and it's right on Great Slave  
6 Lake. We live right on Great Slave Lake so that area is  
7 important to us.

8 After I speak, five (5) Elders will speak to  
9 you. They will talk on how they had live off the land and  
10 how they use the land. We talk to you and express our  
11 concerns and the important things that -- all the important  
12 things. We will tell you all these things and we hope that  
13 you will listen.

14 These people want a permit to go ahead with  
15 their exploration and we don't agree with what they're trying  
16 to do. As Dene people, as Chiefs and Counselors and Elders  
17 and people in the community we are all one people and when we  
18 express concerns of the land, we try to resolve these issues  
19 with the government but when we work on the land like this,  
20 every time it comes down to issues of the land we always have  
21 to present to the Boards. If these people want to go on our  
22 land, how come they don't come directly to us.

23 We are the sole control of these lands. If we  
24 disagree that's what we mean, we disagree. If they want to  
25 work with us sure they can work with us. But they're doing

1 things on the side. They don't come directly to us. They go  
2 directly to the government.

3 As I mentioned earlier, as treaty people, we  
4 are in treaty negotiations. We want to maintain our treaty;  
5 that is very important to us and that's the mandate that the  
6 Elders have given us and that is what we are doing.

7 They told us if we keep our treaty right, that  
8 will be the most important thing and we would live a good  
9 life in the future so that is why we're going that route.  
10 And just recently we had -- I thought we had made an interim  
11 measures agreement with the government, that is still being  
12 talked about.

13 The government of Northwest Territories had  
14 agreed and we had signed it in Lutsel K'e but today we are  
15 still having discussion about that agreement. When we talk  
16 about all these important things, we don't ask you for  
17 financial assistance but when we do ask for financial  
18 assistance it's so difficult for them to fund us, that is the  
19 kind of policy the government has in place.

20 This morning the Elders will speak to you  
21 further on these issues but I think there are still many  
22 things that has to be talked about and some of the issues  
23 that were discussed yesterday and the questions that were  
24 asked yesterday were not answered and I'm not happy with  
25 that.

1           Where are they getting their information and  
2 they're documenting these information. I don't know where  
3 they're getting that information and who they're speaking to.  
4 So when we present information to you as a Board, you are  
5 here to take our words, our concerns.

6           So, what we are telling you today, the  
7 information that we are giving you, we want you to listen to  
8 us carefully because the decision is up to you, that decision  
9 that you make, when we say, no, that's what we mean. We  
10 mean, no.

11           If that is not what you are going to do, once  
12 that decision is made, that decision will go to the  
13 government, that kind of information is a very big important  
14 information. So when we talk about these things, I want the  
15 Elders and community members to talk to you. I want you to  
16 listen to them carefully.

17           Yesterday, some people spoke, there was a lot  
18 of questions. They questioned that company. But we think  
19 when we had a meeting with the Minister, there's three (3)  
20 people on the Board, we have three (3) outstanding claims  
21 which is Akaitcho Territory Government. We still are in  
22 negotiations and Deh Cho also and also the Metis at Fort  
23 Smith are still negotiating but for the Northwest Territories  
24 there are three (3) outstanding claims still in negotiations.

25           When we talk about land, we think and the



1 government also thinks -- they think that there's only three  
2 (3) outstanding claims for the Northwest Territories. I want  
3 you to be aware of that.

4 Today we have presented to you with  
5 information and the -- my other Chief is sitting here and he  
6 also gave you information, the information we gave you is  
7 very important. Rachel is working for us and her Environment  
8 Committee has put in a lot of work to put this information  
9 together.

10 These are some of the concerns that I have  
11 that I wanted to tell you we want you to listen on two (2)  
12 issues. When people coming to our lands and present  
13 proposals, we don't want them to do this anymore. As the  
14 Yellowknives First Nation we live in this area. We live in  
15 the Wool Bay, Drybone Bay which is very important to us. And  
16 because we are still in negotiations we don't want to disrupt  
17 too many things.

18 So if you are going to make a decision, I  
19 would want you to make a decision to stop that company from  
20 going ahead. That is what I want, that decision to go to the  
21 government to say that you're going to put a stop to that  
22 exploration. That's all I want to say to you this morning,  
23 thank you.

24

25

(BRIEF PAUSE)

1 MS. RACHEAU CRAPEAU: What we'll do now is we  
2 have our speech written out here and I covered most of the  
3 main points on these speeches and I translated all the main  
4 points and what Darrel has mentioned, we can leave our  
5 presentations here with you and you can use those  
6 presentations.

7 I guess over all I guess -- I would like to  
8 thank the Board for listening to the Yellowknives Dene First  
9 Nation. There are -- we have five (5) Elders that will be  
10 speaking. They've been waiting for over a day, they were  
11 very tired yesterday. I think they got -- they have pretty  
12 fresh mind this morning. The Elders in line, that will be  
13 speaking to you today is, Elder Alfred Baillangeon and also a  
14 Councilor, Elder Michel Paper, Elder Helen Tobie, Elder Eddie  
15 Sikyea and Elder and Former Chief Isador Tsetta.

16 Then we have three (3) Land and Environment  
17 Committee Members that worked on that land. Those three  
18 Members are Peter Crookedhand, Angus Martin and Leo Betsina.

19 Just towards the end, what I said was just to  
20 clarify is that, my closing comments was, the Review Board  
21 has two (2) choices, reject these development proposals  
22 according to Section 128.1 of the Mackenzie Valley Resource  
23 Management or send these development proposals to Panel  
24 Review according to Section 128.

25 The Yellowknives Dene First Nation wants these

1 areas protected. Anything less is unimaginable and  
2 unacceptable. Those are the things that we stress to the  
3 Board and now you'll be hearing from the Elders, massi.

4 THE CHAIRPERSON: Well, massi, Chief  
5 Beaulieu, Chief Liske and we welcome your Elders and look  
6 forward to hearing from them. Thank you for your  
7 presentations.

8

9 (THROUGH YELLOWKNIVES DENE INTERPRETER INTO ENGLISH)

10

11 ELDER ALFRED BAILLANGEON: Good morning. My  
12 name is Alfred Baillangeon. I am from Dettah and I'm also a  
13 Counselor.

14

15 As you can see from these photos how we work  
16 on the land has been documented. Before any Europeans ever  
17 came into this land, our past ancestors had always worked on  
18 the land and we are following their path.

18

19 I'm sure that you, as white people, are also  
20 following your ancestors path that they have come on and  
21 you're looking for minerals on our land. You don't ask us  
22 for permission. You don't even consider what these other  
23 people are thinking that are living on that land.

23

24 You go beyond on and you go ahead and explore  
25 our land for minerals without consulting us. You are not  
supposed to do that. You are supposed to consult us. You're

1 supposed to ask us that I'm going to be exploring your land.  
2 This is what I'm going to do. You're supposed to ask the  
3 people first.

4 Drybones Bay, there are many grave sites in  
5 the area. I know exactly which area these sites are at.  
6 I've worked in that area a lot of times. I used to paddle  
7 around in that area. There's many, many times that I went  
8 muskrat hunting in that area with my families.

9 I've went into that area that you guys are  
10 blasting and drilling. I went there this summer to take a  
11 lot at what you guys have been doing. You are drilling near  
12 grave sites.

13 That is our ancestor grave sites there and  
14 you're saying that you don't know any one is in that area and  
15 you're saying there is no ancestor sites there. How come you  
16 are lying in saying these things? It's not right when you  
17 are dishonest.

18 You don't know the land. That is the reason  
19 why you are lying so that you can start a mine over there.  
20 I'm not going to talk to you and be dishonest, and that Dave  
21 Smith over there, I think he stole land. If he was to be  
22 brought to Court he would be jailed.

23 He's --he's there so that he can say that he  
24 wants to benefit from that land because he has a camp there.  
25 He stole land from us because he didn't ask us for permission

1 to use that land.

2 If you're exploring for diamond there the  
3 money should be going directly to the Yellowknives Dene. You  
4 will contaminate the water, the fish, the land, the animals,  
5 the muskrats, everything will be contaminating that area if  
6 you start a mine and the grave sites that's right next to  
7 where you are drilling.

8 It is not right, that's what I think. What  
9 you're doing is not right. Once you extract the minerals the  
10 money, you will leave. You know how Giant Mine looks.  
11 There's holes in the ground here. I wonder if it's going to  
12 be reclaimed again. I don't think they will ever fix it up  
13 again to make it look like it used to.

14 It may happen in the future again. And the  
15 mines that's in the barren lands and we've noticed that the  
16 Caribou doesn't come in our area for the last three (3) years  
17 and that is disrupting the migration of the Caribou which is  
18 a survival for our people.

19 And the Caribou doesn't come into our area any  
20 more. What's going to happen in the future? So, is the  
21 diamond mine going to pay us for all this loss. What's going  
22 to happen in the future?

23 It's not the Metis' land. The Metis are  
24 saying, it's my land. Since when? They are half Dene and  
25 half white and they're trying to take over and say that this

1 is their land. They have to have respect for the Dene people  
2 that live in this area. They have to have respect for the  
3 Chief and Council.

4           What do they own to say that this is their  
5 land. As Dene people, they should have respect for the  
6 people around here. I know our traditional way of life,  
7 traditional knowledge. I grew up with a lot of Elders. A  
8 lot of my people are here and they've all worked with the  
9 past Elders and they know their traditional skills and  
10 values.

11           As I talk to you today, I have a concern about  
12 Drybones Bay because we were not consulted on what is  
13 happening over there. As a Water Board we want our own  
14 Board. You represent the other people. I don't want other  
15 people's Board to have control over my lands.

16           We that are living around this Great Slave  
17 Lake want our own Water Board. When I present information to  
18 you, you may not agree with me, so that's exactly how I feel.  
19 I don't agree with your decisions that you make. We want to  
20 be able to have our own Boards.

21           Is it true for you? I'm talking to you. Do  
22 you agree with what I'm saying? That's all I want to say to  
23 you for now. That's it. Thank you.

24           THE CHAIRPERSON: Thank you very much.

25           ELDER MICHEL PAPER: Good morning. I would

1 like to also make a presentation to you. I am -- I am going  
2 on ninety-one (91) years of age. In the past I have lived  
3 for a long time so I know a lot of traditional values.

4 There's only one (1) woman who is older than  
5 me which is Mrs. Sikyea. She is older than me but now I am  
6 the second in place. I am ninety-one (91) years old. We  
7 have gathered here -- here to -- to meet and to work  
8 together. We're not here to have an argument about anything.  
9 So when we say no, it's not good always to say no, I know  
10 that.

11 It's not nice -- it's not good feeling to say  
12 no but I remember in the -- back when treaty was made up  
13 until today. Since nint -- 1899 to -- to date, it is not --  
14 we didn't make a treaty just to have money but we have made  
15 an agreement so that we can work together. That was why we  
16 made a treaty back then, we want to be able to work together.

17 When you're talking about Drybone Bay it's not  
18 far from our community and in our community a lot of people  
19 have lived in that area before. Not only that area but from  
20 other communities close by like Dettah. A lot of people have  
21 lived in those areas and used that area. Other families and  
22 Gros Cap Bay, all those -- Se Ku'ke (phonetic) is another  
23 area, Gros Cap is another area where a lot of our people have  
24 lived and also Beaulieu River and Francois River and also  
25 other tourist camps and their other lodges. There's a lot of

1 people have lived all in thi -- along the shores of the Great  
2 Slave Lake. To have many native people from our -- our  
3 community have lived in those areas.

4           When I was young there was no disease or no  
5 sickness among us and not -- and people just don't usually  
6 get sick and die. We used to live long lives but since 1928  
7 when the flu epidemic went through the Northwest Territories  
8 a lot of our people have passed -- passed away, died and  
9 since then a lot of our -- our families, our people, have  
10 been dying from disease. So at that time the people used to  
11 live in the Drybone Bay area and the people made a decision  
12 to move to the -- to Dettah where we are presently today. It  
13 seem -- because a lot of people have passed away in that area  
14 and -- and a lot of our people are buried in that Wool Bay --  
15 Drybone Bay.

16           When the flu epidemic went through the  
17 territories, our -- we lost a lot of our people. After that,  
18 because we lost a lot of our people, there -- there weren't a  
19 lot of our people left in the community. Our ancestors were  
20 very strong people. Before the white people came in, they  
21 hunted and trapped and lived a very rich life and they used  
22 to be very rich because they knew how to hunt and they knew  
23 how to gather fur but today it is different. Everything is  
24 very different.

25           Before when white people first came, they



1 never said anything to us. We -- and the Native people had  
2 never seen white people. They have never known anything  
3 about mine. They had no idea what mining was but at the same  
4 time we welcomed them.

5 I remember the first time I got a job. I made  
6 five (5) cents a day -- twenty-five (25) cents a day, Isador  
7 and I. We worked at the mine for twenty-five (25) cents a  
8 day as young men and we -- and we thought we were making a  
9 lot of money at that time, twenty-five (25) cents a day.

10 But we're here now from the past, how -- how -  
11 - the history of our past to today. What is happening today?  
12 Now, the white people that come to our land here, we can't  
13 get upset and get mad about the ways that they do things. In  
14 Yellowknife there is thousands of people that live here.

15 The white people that work among us and we're  
16 not making enemies with them. We want to be able to work  
17 with them. Nothing gets done if we don't agree but I'm not  
18 in -- I'm not the boss of anything. I can't say, yes, it is  
19 -- I can make this decision, no, I am not the boss. I am an  
20 Elder, but we have Chiefs and Councillors.

21 But I have other experience. I have worked on  
22 the highway. I have worked in many other areas of Northwest  
23 Territories but if it was just myself without the white  
24 people I would have never have gained that experience.

25 Because of the newcomers, the white people

1 that came in I was given that opportunity to give -- to  
2 experience all that -- in all different kind of jobs in the  
3 Northwest Territories, that is what I remember since the  
4 people have come. But I know that I will never be able to go  
5 back to that time today because of my age.

6 So, I know that even though we don't agree  
7 with the mine, some -- some way it will go ahead. But when I  
8 think about it, there's a lot of native people, especially  
9 the youth and the young, and they're all having children.

10 In the next ten (10) years how will their  
11 future be with all this mining activities. We have to think  
12 about them. We have to make a plan for the next ten (10)  
13 years so that we can take care of these young people that are  
14 going to be in our position. We have to help these -- our  
15 people.

16 Even like, us, we want to be able to help our  
17 young generation just like you do, too. We want to be able  
18 to say, how are you doing? Are you doing okay? We want to  
19 be able for them to live a good life too. We have to try to  
20 help them.

21 Our ancestors have taught us how to live on  
22 this land. Just like today, the education, going to school,  
23 our ancestors have taught us how to live off the land, how to  
24 travel on the land with a dog team and we -- one of the --  
25 one of the most important transportation in our time was a

1 dog team because we used it to travel everywhere. So, if we  
2 have -- if we had a dog team, we -- if we have a dog team  
3 we're able to travel and hunt Caribou.

4 Our ancestors, if we don't make them -- if we  
5 don't make a trail for them, there's nowhere for them to  
6 travel. It's like making them a -- a highway for them. And  
7 our ancestors have made many trails for the dog teams to  
8 travel. And our -- and our ancestors have travelled into the  
9 tundra and the Arctic hunting and trapping.

10 And we use the water routes. The waterways  
11 which is all -- which all have names in the native languages  
12 and these are the things that our ancestors have taught us --  
13 have taught us to -- in order to survive in this land.

14 So when we're talking about Drybones Bay, a  
15 lot of those people are buried at Wool Bay and Drybones Bay.  
16 Back in the time when the -- when the Flu epidemic went  
17 through, there would be some days when we have to -- five (5)  
18 or six (6) people were buried in one (1) day. So there's a  
19 lot of our ancestors buried in that area.

20 So, if you're planning on making a mine like  
21 Diavik where we meet with the -- we're trying to work with --  
22 with the Diavik Mines. Same with Snap Lake.

23 But -- but when you're -- when we get together  
24 like this in order to present our views, it's kind of  
25 difficult sometime to really say what we want, because native

1 people when -- when the native people come in front of you in  
2 order to express their view, they are not taken very  
3 seriously. So it's difficult for us.

4 My birthday is November 1st. I was thinking,  
5 who's going to attend -- what's going to happen on my  
6 birthday? Who is going to attend my birthday.

7 So I went to BHP and I went to the eleventh  
8 floor, their office in the eleventh floor. I knew where  
9 their office, so I went up there. I went through the -- I  
10 went on the elevator and got off on their floor and the lady  
11 met me and said, what would you like and who would you like  
12 to see?

13 And I said to her, I would like to see one of  
14 the representative of BHP. So -- I came here from Dettah to  
15 see them, I told her. Elders, old people, I said, you should  
16 be able to -- you should help them, especially the native  
17 people.

18 Right now, all the mines in the Northwest  
19 Territories are making millions of dollars from all the  
20 diamonds and all we want is native people to work with the  
21 companies and especially the -- the companies too, we want  
22 them to work with the native people and not to get into any  
23 disagreements or -- but to work well together in order to  
24 build a future, that's what we want.

25 So, we're not here to get upset or have an

1 argument or anything but to present both our views. What we  
2 think, we want to -- we want you to know exactly what we feel  
3 and how we -- what we want. That is all I have to say.  
4 Thank you.

5 THE CHAIRPERSON: Thank you. And two (2)  
6 things, belated happy birthday and, secondly, we do take you  
7 very seriously, sir.

8  
9 (THROUGH YELLOWKNIVES DENE INTERPRETER INTO ENGLISH)

10  
11 MS. HELEN TOBIE: Good morning. Yesterday we  
12 sat at the meeting all day long. They talked about the  
13 development on Drybone Bay and my heart is crying because of  
14 the discussion.

15 I was raised there in that area. My name is  
16 Helen Tobie. I have concerns regarding this and I feel like  
17 I want to cry. I was raised in that area. There's a lot of  
18 animals -- different animals in that area around Drybones  
19 Bay.

20 I have -- I thought about this all night and I  
21 hardly slept. I finally fell asleep at 3:00 p.m. That is  
22 how much I was thinking about today.

23 When I was living there, my Mother and Father,  
24 my grandfather and grandmother, my uncles and aunties all  
25 lived there. It was so beautiful there. My grandmother and

1 grandfather -- I used to sit in the middle of them and I used  
2 to eat with them. Every day I sat in the middle of them and  
3 ate.

4 I remember it as when I was young. I know  
5 exactly how it was and the summer in July, we lived there for  
6 two (2) days. At first, when I first arrived there I cried  
7 for two (2) days as I arrived there.

8 The land is still the same. Nothing has  
9 changed since I can remember it. The way I remember Drybones  
10 Bay is exactly the same when I was raised.

11 I remember -- my memories went back to my  
12 grandmother and grandfathers, my Mother and Father. Today  
13 they are not living with us today. It seems like I'm one of  
14 the few members, family members, that were raised in that  
15 area and all those memories came back to me and I cried for  
16 two (2) days as I was there.

17 I don't understand why I did that because I  
18 know they will not return to us again.

19 My mother had eighteen (18) children  
20 altogether. Today there are only seven (7) -- there's nine  
21 (9) of us living today. Michel Drybones is my mother's  
22 father and that is where we were raised, is in Drybones Bay.

23 In the fall time, around October, we would  
24 move there and from there we would go hunting and trapping.  
25 So around Christmas time we come back to the camps, to

1 Dettah, we lived there for approximately two (2) weeks and  
2 then after that we go back to Drybones Bay and we would stay  
3 there until Easter and we would come back Dettah again so  
4 that we can celebrate Easter holiday with the community.

5 We would stay there for around two (2) weeks  
6 and we would go back to Drybones Bay so that my family can go  
7 muskrat hunting.

8 In June, again, and when the water's open, we  
9 would paddle back with canoes to Dettah and we would live  
10 there for another month in Dettah with the community, and we  
11 will go back again onto the land.

12 We would travel all over the place such as  
13 Benia Island, Guley Bay (phonetic), Francois Bay. We'd  
14 travel all over into those areas.

15 Sometimes we would travel to Fort Reliance and  
16 we would go a couple of portages into the bear lands and my  
17 Father would go hunting there in the bear lands and we would  
18 harvest caribou and make -- dry meat and we would travel back  
19 again. That is what we used to do.

20 And recently, since our children has been  
21 educated, going to school, we were one (1) of the last  
22 families to live in Drybones Bay. In 1960 was the last time  
23 that we lived there. We were the last family that lived  
24 there and in June of that year we arrived back to Yellowknife  
25 in Dettah.

1           And they -- we were told that our children had  
2 to be educated and sent away to school. They were being sent  
3 to Fort Resolution. So, in 1960 my mother gave birth to  
4 twins and at that time the -- the doctors told her that they  
5 were not -- they should not go back on the land again.

6           When -- when you put the two (2) twins  
7 together, they were both five (5) pounds together, so they  
8 were both two (2) pounds each. Two (2) pound something each.  
9 So they told my mother not to go back on the land. So that  
10 was in 1960. We lived in Yellowknife for about a year  
11 because the twins were so small.

12           So, in 1961 when -- in the springtime we moved  
13 to -- we went back to Wool Bay. So that's when we moved to  
14 Wool Bay in 1961. So, at that time, my father built a cabin;  
15 that cabin is still at Wool Bay which we still use today. My  
16 sisters were all raised there in that area.

17           So Drybones Bay is where I was raised as a  
18 child. I have lots of memories of that place and I love that  
19 place and I don't want anything to happen or change, that is  
20 my wish that nothing changes.

21           My younger brother still hunt in that area.  
22 They do travel in that area. It may look like no one uses  
23 that area but we do use it. They're saying that there's no  
24 evidence that people live there but in nineteen (19) --  
25 before 1960, there used to be lots of people there because a



1 lot of things, land has overgrown.

2 In the summertime when there's flowers growing  
3 all over, but in the fall time it falls down and it looks  
4 like no one had lived in that area but there -- there was a  
5 lot of people there. We used to spend springtime there and  
6 we would gather.

7 Sometimes we would see people from Fort Ray.  
8 They would spend springtime with us there and sometimes  
9 people from Fort Resolution would spend springtime there to  
10 go muskrat hunting and also people from Lutsel K'e when they  
11 used to travel that area when -- they would pass by Drybones  
12 Bay and stop for a little while.

13 Because the area is plenty with fish and other  
14 animals, people would stop there and harvest what they need  
15 for their travel on to the next area, that's how people used  
16 to travel.

17 What will happen if the water gets  
18 contaminated? The people that use that area now will not be  
19 happy because the water may be contaminated by this mine.  
20 There are plenty of fish, all kinds of fish in that area.

21 The mine that is here, Giant Mine has  
22 contaminated the waters in the bay. No one can drink water  
23 in the bay any more and today we pay water in order to get  
24 water, we have to pay for our water and our waters are  
25 trucked in.

1           Before we used to pay sixty dollars (\$60) for  
2   our water delivery on a monthly basis but now that has  
3   increased to eighty dollars (\$80) because our water has been  
4   contaminated by the -- by the mines, we have to start paying  
5   our water.

6           If we don't pay for our water, we are not able  
7   to get water. We are not even allowed to get water by the  
8   shore because it's not safe to drink. And so if we don't pay  
9   for the water that's being trucked to us, we would not have  
10  water, that is the situation in our community right now.

11           So we have to keep up with our water bills.  
12  Giant Mine has been there many, many years and they make  
13  millions of dollars from that land but they have not paid for  
14  our -- not even one (1) cup of water for us.

15           They have contaminated that water because of  
16  the mine, it's closed now. Even though it's closed, we're  
17  not benefitting in any way. They should be -- by rights,  
18  they should be paying for our water.

19           Whatever little money we have, we pay our  
20  bills such as water. If we don't pay for it, we don't drink  
21  the water. That's how it is today. Here to Drybones Bay is  
22  not very far from us and we don't want the waters to be  
23  contaminated. If the water's contaminated there also, where  
24  are we going to drink water from?

25           We don't want those kind of things to be

1 contaminated. That is why we're here, and we don't want  
2 anything to happen to the land. They talk about establishing  
3 a mine there.

4 They assure us that nothing will happen,  
5 nothing will be contaminated but I don't believe that because  
6 even the mines that are in barren lands are slowly  
7 contaminating the land.

8 And when you see blasted rocks and the -- you  
9 can see it on the land and you see caribou in that area and  
10 you can see a caribou kind of staggering from this area.  
11 That's not very good to see.

12 It means that the caribou are getting sick.  
13 They're suppose to be walking properly but when you see  
14 caribou in that area, kind of -- not walking properly, there  
15 is something wrong. It's because of that blasted area that  
16 they're eating their food. It's been contaminated.

17 A lot of people used to live in that area,  
18 they hunt moose, caribou, muskrats, beavers. When we used to  
19 live in Drybones Bay, we use to travel all the way up to  
20 MacKay Lake to hunt and trap. We use to travel, my father  
21 use to travel up there with dog team. We use to go hunting  
22 for fur up there, that's what all our Elders had done in the  
23 past.

24 Even towards Lutsel K'e in the East Arm, they  
25 will go that way and into the barren lands from there. They

1 use to hunt and trap that far. It's a long ways from there.

2 My father had traveled all the way to the east  
3 arm. He's been everywhere and in the wintertime he would do  
4 that so in the summer in July, August, September he would  
5 take it easy and we would travel back to Drybones Bay and it  
6 would happen again. We would go back on the land again in  
7 October.

8 My father had never had a steady job or any  
9 kind of job. He raised us on the land with animals, fish,  
10 moose, that's what we were raised on all our whole life.

11 My grandfather is from Drybones Bay. He was  
12 born and raised there. All my whole family was raised there.  
13 So when we talk about that land, I think you should think  
14 seriously, think about the decision you're going to make.

15 Although I may be sitting here, if I fall  
16 asleep here at this table it's because I had sleepless night  
17 all night last night thinking about what to say today and the  
18 value of that area for me.

19 And I have a serious concern about the mine if  
20 it is to be established over there, I don't want that to  
21 happen. Once something is made, once is something started  
22 and then you guys come to us and consult us. I don't think  
23 that is right.

24 You assure us that nothing will happen but  
25 we're not sure that's going to happen. It's not very far

1 from where we live right now, the areas that you guys are  
2 talking about.

3 It may look like no one had ever lived there  
4 but in 1960 we lived there the last time and then we moved to  
5 Wool Bay after that. We would use that area every once in a  
6 while to hunt and trap in that area.

7 And my grandfather's log house that used to be  
8 there, it was taken down and you can see just the area.

9 You can't really see the area where the house  
10 was because the overgrowth. That is where I was brought up,  
11 raised. I was raised in Drybones Bay and it seems like I'm  
12 the only family member that is left alive today.

13 My grandfather, grandmothers are all gone.  
14 Sometimes when I think about it, I feel sad. Today I  
15 wouldn't -- I never thought I would be living without them.  
16 That is the process of life. Sometimes my mind gets weak  
17 when I think about them.

18 That's all I want to say to you, although I  
19 have many more stories, many more things to tell you but  
20 later on I may give you more information but right now what  
21 we're saying that we don't want the land to be contaminated  
22 in any way or disrupted in any way. That's all I want to  
23 say. Thank you.

24 THE CHAIRPERSON: Massi. Before we go to our  
25 next speaker, let's take about a ten (10) minute break and

1 then we'll come back and carry on. Okay? Thank you very  
2 much.

3

4 (BRIEF PAUSE

5

6 (THROUGH YELLOWKNIVES DENE INTERPRETER INTO ENGLISH)

7

8 ELDER HELEN TOBIE: Drybone, there used to be  
9 a lot of Drybones in the past. My grandfather's name was  
10 Michel Drybone and in the Lutsel K'e, Pierre Drybone was his  
11 brother and to this date, there's a lot of Drybones in Lutsel  
12 K'e area.

13 They have moved into the Lutsel K'e area so  
14 that's where they're -- they're living now and now and also  
15 there's some of our relatives, Drybones, in Fort Ray  
16 (phonetic) area. Fort Ray area.

17 So there's still today, there's still a lot of  
18 Drybones. There used to be -- there used to be a lot of  
19 people living in Drybone Bay because there used to be a big  
20 family and now since they've moved away from that area,  
21 they've moved into other communities but there's still to  
22 this date, lots of Drybone.

23 There's other extended families from the  
24 original Drybones from the Drybone area family.

25 I would just like to give you that

1 information. Thank you.

2 THE CHAIRPERSON: Massi. Yes. Let's --  
3 thank you very much. Let's take a ten (10) minute break  
4 before our next speaker, please.

5

6 --- Upon recessing at 10:33 a.m.

7 --- Upon resuming at 10:51 a.m.

8

9 THE CHAIRPERSON: All right. Well, welcome  
10 back and thank you. We will ask if the Yellowknives would,  
11 when they're ready, prepare to continue on. At your leisure  
12 there, Rachel.

13 ELDER EDDIE SIKYEA: I'd like to make a  
14 presentation. I was a past Chief but sometimes some  
15 decisions are very difficult to make if you don't understand  
16 or comprehend English it's hard for you to understand what's  
17 going on.

18 So, whatever we say or we are saying it  
19 because of what we remember. I was born in 1925. I'm close  
20 to eighty (80) years old. I have a lot of memories of  
21 working on the land. I remember everything before the  
22 Europeans had come into this area.

23 It's only Dene people right from -- right from  
24 Whitebeach Point, Burwash in this area and then into -- into  
25 the East Arm, North Arm, Guley Bay, Drybone Bay. People used

1 to all live in -- in those areas. People had outpost camps  
2 everywhere.

3 Not only myself but a lot of people have  
4 trails all over the place. If you come with us one of these  
5 days you would know exactly where all our trails our and we  
6 have trails all the way going up into the barren lands.

7 Some people are trying to say that no one had  
8 lived in this area. If you come with us you'll know exact  
9 what trails we're talking about. We can tell you and show  
10 you where they are. We can also show you where our historic  
11 sites are. Rachel had been working with us for many years  
12 and we've documented all the grave sites that we have.  
13 Exactly which area they are located.

14 We've worked on that -- collecting that  
15 information and if you take a look at a big map, it's  
16 documented on the map. We collected all this information.  
17 There use to be a lot of Elders in the past but today we  
18 don't have very many Elders any more.

19 As Elders, this is the process of life. This  
20 is how we take turns living and pass on our information to  
21 our young people. As Dene people, as we get older, there's  
22 less and less things that we can do and this is when we start  
23 passing information down to our people.

24 And this land that we are living on, it's very  
25 precious to us to survive and without water nothing will be



1 living. Animals survive by water, the plants, so we have to  
2 protect the water also.

3 The Yellowknives Dene that live in this area,  
4 their land has been contaminated more so than other areas.  
5 We don't want this kind of a mine to be established again in  
6 our area. We want them to consult with us and work with us.  
7 We don't want them working behind our backs and doing things  
8 without consulting us.

9 If you work like this behind someone's back,  
10 it's not right, especially if it's that's person's land or  
11 area. You have to consult the Dene people that live in that  
12 area. You have to get their -- their information who used to  
13 live in that area.

14 If we all can meet people that live in Dettah  
15 and N'Dilo and Yellowknife we should meet together. I've  
16 been sitting here all day yesterday listening to the meeting  
17 and all the things that's been discussed. There are a lot of  
18 information presented here.

19 And there's still many more that needs to be  
20 said. We lived in Drybone Bay. We had a cabin there. The  
21 Crapeaus and Charlos also lived there too. And now they are  
22 exploring for minerals and the fishery people work -- also  
23 work in that area.

24 How many years that mines has been in our  
25 area, we haven't seen a cent from them and they've

1 contaminated the water in the bay here but now we want to  
2 speak up and say our concern.

3 If we can come to some kind of agreement and  
4 consult each other, we would be happy. You can't only think  
5 of yourself so that you can benefit yourself with somebody  
6 else's land. That's not right.

7 As you can see the land around this area has  
8 been contaminated by the Giant mine and the other mine. We  
9 don't want that to happen -- we don't want that to happen to  
10 our lands again. We have to pay for our own water. Giant  
11 doesn't pay for our water; Con doesn't pay for our water.

12 We don't want these things to happen to us  
13 again. If a mine is to be established or anything to happen  
14 we want them to talk to us first about the benefits that we  
15 will both get and we don't want this to be push right through  
16 really fast.

17 As Dene people, we have concerns. We want to  
18 work with the people, with that company also. We don't want  
19 to walk away and just leave things the way they are but what  
20 I'm saying is not to do things behind each other's back. As  
21 Dene people we have respect for other people and this is our  
22 land and we don't want any contamination to happen on this  
23 area. Even in this bay, the fish are -- are no good. So we  
24 have to be aware that Drybone Bay is right on Great Slave  
25 Lake so we don't want nothing to happen to this big lake.

1           At the beginning there may be little  
2   destruction going on on the land but later on as it gets  
3   bigger, there may be more contamination. If we say no to  
4   this company, it seems like we can't say yes to this company.  
5   There's still many more things to be discussed before it goes  
6   any further. We have to consult the people in our  
7   communities; even to the youngest person, we need to consult  
8   them and also the Chief and Council need to make a decision.  
9   They are the elected one for -- for our communities so we  
10   need to get them to make the decision also.

11           The non-Dene that are in this area that live  
12   here as their home, they're important also. We want to be  
13   able to work with them and -- but everyone knows that money  
14   is important to everyone and that's the only way of survival  
15   today. There's not very many people that work on the land to  
16   survive by trapping. There's just a few and today if you  
17   don't have a job there's -- it's hard to get by.

18           A lot of times in the past decisions were made  
19   without our consultation or our comments on these things so  
20   we don't want that to happen again and sometimes the elected  
21   people, MLAs, make decisions without complet -- consulting  
22   the people in the communities. We don't want that to happen  
23   again. We want them to talk to us.

24           As you, the Board, I want you to hear what  
25   we're saying. Right now there's no representation from our

1 community on that Board. We wanted one representation on  
2 that -- on your Board. Yellowknife is the capital of the  
3 Northwest Territories and the people in this area have no  
4 representation. That is a concern also.

5           If we can talk about that too, I would like to  
6 talk about that. Wool Bay is an area that a lot of our  
7 people use. They say there's no animals or no people using  
8 it. There's a lot of muskrat, beavers, ducks. There's all  
9 kind of animals in that area and there's a fish camp there  
10 that people are still working there and they take fish from  
11 that area and they bring it into Yellowknife and they sell  
12 it,

13           And the old time -- old town in Yellowknife,  
14 that's where the -- the first white people started to  
15 establish in that area. Right now, as you can see in summer  
16 within the islands it may look like there's no-one living  
17 there but there is.

18           In the olden days the reason why it doesn't  
19 look like anyone lived in that area is because in the olden  
20 days, we never used to live in cabins or houses. People  
21 migrate from one place to the other and they always lived in  
22 tents. So you don't see any old log houses.

23           But just recently, people start establishing  
24 this area and recently your Board has been asking -- been  
25 talking to the people which is good. You have to consult

1 each other if you are to work in someone else's area.

2 It's good when you are consulting the people.  
3 Before they never used to do that. People just used to do  
4 whatever they wanted. I've traveled all over the place and  
5 I've traveled south and when you have a pipeline also too,  
6 that contaminates the land.

7 You can see on TV sometimes, you have oil  
8 spills on the land and on the water or on the ocean and they  
9 contaminates the birds and the ducks and the animal -- the  
10 water life.

11 We have to think about all these things before  
12 we make decisions. A good decision. Our land has been  
13 contaminated because of past companies that made mines. They  
14 never consulted the people. They never asked us what they  
15 were going to do.

16 We don't want that to happen again, so just  
17 recently people are slowly coming to us and consulting us  
18 about what they're doing which is good. They're going to --  
19 if they tell us this is how we're going to work on your land,  
20 we will be happy to hear from them.

21 A lot of people are not trapping any more  
22 because they're holding jobs and that's how they're making  
23 money but that is something we need to talk about.

24 The first mine was built in Sahtu area in  
25 about seventy (70), eighty (80) years ago. At that time,

1 that was the first mine that was established in the Northwest  
2 Territories and then the mines came into Yellowknife.

3 The Con mine and the Giant Mine was  
4 established but a lot of native people support one another  
5 and help each other and if something goes wrong we always are  
6 able to support one another and do something about it  
7 together.

8 So, we have -- in that area have traveled a  
9 lot and lived in those areas. All the native people know  
10 this. We know each other, we know where each other travel,  
11 hunt, live, where we've raised our families. We all know and  
12 we also know who's areas is contaminated in certain areas  
13 because of certain type of development that has happened in  
14 those areas.

15 So, we do communicate with each other, so we  
16 always, I think -- if we're going to work together, we have  
17 to protect the water to make sure that the water is not  
18 contaminated.

19 We don't live on this earth very long, so I  
20 think we should be able to make an agreement and to work well  
21 together so that we can protect the environment. It's not  
22 only for us, but for future generation.

23 So that is what we -- that's the way we want  
24 to be able to work. We have to be able to support one  
25 another in order to make a better future. So, we have -- we

1 know what has happened in the past with all the -- because of  
2 the developments so, we should take that in mind and try to  
3 improve on it.

4 So I just want to make this wh -- part of my  
5 presentation, my concerns. I -- I want to talk about lots of  
6 other things but there's a lot of other Elders behind me and  
7 also the youth. So for today I will share these -- this much  
8 of my concern. Thank you.

9 THE CHAIRPERSON: Massi.

10

11 (BRIEF PAUSE)

12

13 (THROUGH YELLOWKNIVES DENE INTERPRETER TO ENGLISH)

14

15 ELDER JUDY CHARLO: I would like to say good  
16 morning to you. This -- I would just like to say good  
17 morning to you. I'm here to make a presentation. I am -- my  
18 name is Judy Charlo. We're talking about Drybone Bay and the  
19 area all around it, Wool Bay and we have to remember our  
20 ancestors who have lived in those areas and all the names of  
21 those families that have lived in those areas and I'm here  
22 today in front of the Board in order to tell you that I am --  
23 I have become an Elder now and I have other youth that has --  
24 is here with us.

25

All the youth here that is -- is sitting in

1 this room, I'm like their grandmother. I don't have my -- my  
2 mother and father with me anymore and I know what it's like  
3 to lose a parent. So today I only have one (1) of my sibling  
4 that is alive with me today. All my other families, my  
5 uncles and aunts, my parents are -- have passed away but a  
6 lot -- there's a lot of newcomers have come to our land.  
7 We've -- we've -- we don't tell them, oh, that's not my  
8 family. We accept them; we welcome them and we help them  
9 when -- we help each other.

10 That's the way we lived on this earth. Our  
11 ancestors have always passed that teaching on is that you  
12 help each other, even the newcomers and today, as you notice,  
13 in our land there's a lot of Elders who have worked on this  
14 land not only in this area but al -- into the tundra. We  
15 have -- they have worked; they have carried their family  
16 hunting and trapping into this areas so that they can live on  
17 this land to survive on this land. We all know that.

18 When I was a young woman I used to work with  
19 my family in the same fashion that many Native people live  
20 back then but today we have other technologies like skidoo  
21 and airplanes. Back then the only way to travel was with dog  
22 teams and by boats, but as soon as fall comes we would  
23 harvest fish for our dog teams and all the people in this are  
24 would move over to Wool Bay area and Drybone Area in order to  
25 harvest the fish for their dog teams and also for their



1 families. There's a lot of family that used to work -- that  
2 used to live there then but now it is different.

3 But we, as Elders now, are -- we have our  
4 grandchildren that li -- that have -- that are using those  
5 areas but no -- in 1924 when the newcomers first came, I  
6 remember that -- I remember when the new ca -- newcomers came  
7 in 1924, around that area but before then we used to travel  
8 the land -- all over the land to just surviving off the land.  
9 We -- we had great -- we had a lot of family then and every  
10 family knows where people used to live.

11 And hunt and sometimes back then people used  
12 to you -- when the -- when the epidemic came, people used to  
13 bury their families, sometimes four (4) or five (5) people a  
14 day and since then -- and I remember then I lost a lot of my  
15 family. My uncles and aunts but a lot of people have lost  
16 their families. Some people didn't but we went through that  
17 epidemic and we survived it and so we know how hard that life  
18 was and I remember the --the how they lived on the land.

19 It was very hard life then and then I was sent  
20 to a boarding school. Once I was -- I was sent to a boarding  
21 school for three (3) years. At that time they didn't speak  
22 English in those boarding school, we were only taught to  
23 speak French and to read and write in French because we went  
24 to a boarding school where the Grey Nuns were running the  
25 schools.

1                   And so we didn't learn to speak English. So  
2 after three (3) years I returned home and I returned home to  
3 this area and when I returned home the boarding school, that  
4 is when a lot of newcomers came to this area. And since then  
5 a lot of things have changed. And a lot of newcomers at that  
6 time came into our land and never asked for anything. They  
7 just went and helped themselves and did anything they want  
8 without even a consent or asking the Native People to work on  
9 their land.

10                   So not -- and at that time Con Mine was just  
11 starting. They started blasting the rocks to build a new  
12 mine and there's a lot of things that happened like that back  
13 then. So when they use to blast rocks -- rocks to build the  
14 mine in it -- especially in an area where the Native People  
15 use to harvest all the berries and plants for medical  
16 purposes.

17                   And when we went over to check out what  
18 they're doing, they said that we're not allowed on shore to  
19 see what they were doing and that is how they treated the  
20 Native People back then and so we just went on a shore on the  
21 other side and watched, but now also in Con Mine was like  
22 that too, Giant Mine and Con Mine.

23                   When they were blasting rocks at that time to  
24 build the mine, there use to be all kinds of dust that use to  
25 -- use to -- there use to be a lot dust from the blasting

1 which went all in -- on the -- on the land and the plants and  
2 also into water. And they told us we wouldn't -- we couldn't  
3 come up on those land and those are -- that was our land,  
4 that is where we harvest and hunted in those areas which is  
5 now all the Yellowknife area now.

6 So I think a lot of our land has been  
7 contaminated because of the earlier development. We have  
8 never ever said you had to pay compensation and up to this  
9 date we're always trying to compromise and help them -- help  
10 the developers and -- but yet at the same time we never get  
11 anything in return from them at all.

12 And so now there's a new development they want  
13 to -- the explorations -- they want to explore the Drybone  
14 Area and they -- they're saying that there's no one living  
15 there, there's no one ever lived there for a long time which  
16 is not true.

17 It's a -- a lot of people have used that area  
18 and we still to this day we use it on a seasonal base and I  
19 think developers are just going all over our land without  
20 really consulting us and saying this is what we're going to  
21 do and nothing -- we're not being consulted at all.

22 But here from this area all the way to Guley  
23 (phonetic) Bay, all those areas are the places where we live  
24 off the land on a seasonal basis. We know where to go for  
25 certain types of animals at certain time of the year. So

1 it's not only us but all different types of people -- Native  
2 People that use those area. They know where people gather  
3 and to harvest different types of animals, plants, furbearing  
4 animal. So we know where our lands are that we use, even to  
5 this day.

6 We -- we, the native people who are -- live on  
7 the Great Slave area, we know where all the fish activities  
8 are. Where we can harvest the fish, which is our main source  
9 of our food even to this day. And there's not only us but  
10 also other commercial fishers that use those areas and -- and  
11 -- and also that area, the Wool Bay and Drybone Bay area, we  
12 have a lot of historic sites.

13 our ancestral burial grounds and our spiritual  
14 belief grounds are all in those areas and once the  
15 explorations go into those areas they're going to demand that  
16 a lot of these burial grounds be exhumed in order for them to  
17 continue their exploration and I think that would be -- I  
18 think that is not right.

19 And I -- our ancestors and our ancestors  
20 before that, we have been buried there for years and -- but  
21 before that a lot of exploration said, no, those burial  
22 grounds will never be touched or exhumed or anything, that is  
23 what they said.

24 But now, we're hearing that if we have to be  
25 exhumed in order for them to continue their exploration they

1 will and that is not right. We also have a lot of our -- our  
2 ancestors history, our other historical areas that are all in  
3 those areas that we use in order to teach our children, our  
4 community and our spiritual beliefs.

5           There is all different types of things I can  
6 still -- were still there but in the last little while other  
7 peoples have come into those areas and started collecting a  
8 lot of those historic artifacts are left in those areas which  
9 is not right also.

10           I think those are not supposed to be removed  
11 at all. There is a lot of other areas that are not only in  
12 that area but other areas where there's our ancestors hunting  
13 grounds, their homes and there's a lot of artifacts left and  
14 we respect them. We respect our Elders to leave those  
15 artifacts there and other people come in and start collecting  
16 and taking those artifacts out of those areas.

17           We have worked very hard in the past in order  
18 to keep our area as it was. I think Wool Bay is also a very  
19 important -- one of the reasons it's a very important place  
20 is because of the fishing habitat in that area which is very  
21 rich.

22           A lot of people use those areas. In the past  
23 people used to have homes and live there year round and fish  
24 and stuff like that but no it's -- but since the government  
25 has started sending children into boarding schools and then

1 the families started moving into different communities  
2 because in order to follow their children into -- into the  
3 areas where they're going to school.

4 So, it's -- it has changed because of that but  
5 -- but now, today that Wool Bay and Drybone area, there's  
6 maybe three (3) or four (4) buildings left in those areas and  
7 those are our historic sites and our people are very  
8 concerned about what's happening in those areas and we want  
9 the buildings and other artifacts left as it is. As it was  
10 before.

11 We know where our people have travelled. Our  
12 historic travel paths and today where people use different  
13 routes to go into different areas of the hunting grounds.

14 When you say "E'toi" (phonetic) in native  
15 language, we're talking about travel routes, the traditional  
16 travel routes. Our native people -- our ancestors have  
17 developed our traditional routes for us which we are -- which  
18 we have maintained for many years and we still use it to this  
19 day.

20 A lot our people know where those routes go,  
21 into what lakes and rivers that travels into and what kind of  
22 habitat that is in those areas. So, all our youth know --  
23 we're teaching them. Our people and our youth, which is now  
24 using those areas.

25 And even out to Enodah area, our people use

1 all those areas. We live off the land exactly how ancestors  
2 have, even to this day. We may live in different times but  
3 we still maintain our life off -- by eating native food and  
4 harvesting different things that we need from those areas.

5 So, our ancestors have worked hard in order  
6 for us to teach us where all these routes went so that we  
7 will be able to use it in order to survive on this land.  
8 It's a very harsh land and the only way in order to survive  
9 is to know those routes and to know where to get certain  
10 types of animals or plants and fish so that is -- and they  
11 work hard for us to teach us and it's now for us to pass it  
12 on to the next generation so that they can use it.

13 At that time, people didn't use -- didn't have  
14 homes, houses and sometimes there's -- that's when children  
15 got sick there's no doctors and nurses and it was very hard  
16 life. We have to, at that time we have to go to Yellowknife  
17 in order to see a nurse sometimes.

18 So, sometimes back then when people were very  
19 sick and Yellowknife was established, people went into  
20 Yellowknife in order to see -- to go into the hospital and we  
21 used to go to Weavers and we'd -- they used to ask us where  
22 -- they used to ask us in Wool Bay, Drybone area how many  
23 houses are there? How many people live there?

24 They wanted to know more about our community  
25 and what was happening in those areas. They never considered

1 it -- we had -- you know, we need that land in order to  
2 survive this harsh land and that was our lifeline, our way of  
3 life in order to survive. Men, women, we all help each other  
4 in order to survive out there.

5 Before anything was established here in the  
6 north, but now they have -- now developments have to ask the  
7 Native people. They have to consult with people in order to  
8 develop anything on our land. I think that is the only way  
9 that we will be able to maybe come to some kind of agreement  
10 in order to have a better working relationship. Not only for  
11 us, but for the generation.

12 So, we the Native people know exactly what is  
13 on this land especially if it's in our area, our land. We  
14 know where all the animals are, the water routes, the lakes  
15 and rivers, the types of fish. Everything -- we have that  
16 information.

17 And, because we still need it today. That is  
18 what we live -- that is how we live. We still -- we still  
19 need it today. So, if any kind of development happens in our  
20 land, our people -- the people of the land have to be  
21 consulted. Massi.

22 THE CHAIRPERSON: Massi.

23 MR. PETER CROOKEDHAND: Good morning  
24 everyone. My name is Peter Crookedhand and I'm a member of  
25 Yellowknives Dene First Nation and on the committee of the



1 land environment of the Yellowknives.

2 This morning I just want to talk about -- a  
3 little bit about trapping and fishing and a little bit of  
4 history that I know, that was taught for me from my Elders  
5 and my grandma and my father.

6 Well, first of all, in all these area that --  
7 Wool Bay, Drybone Bay and all those areas that I have been  
8 trapping in on for muskrats, beaver, lynx, even hunted for  
9 moose and I go there in the summertime. Go by boat, hunt for  
10 ducks, geese, swans, whatever.

11 And the boat routes there and mostly people  
12 probably don't even know the boat routes. Like there's --  
13 I've been taught by my Elders the routes. Most people would  
14 probably go to Drybone probably use depth finders for reefs,  
15 just in case, you don't hit a reef, but us, like -- like for  
16 me, I don't even have to use that. I use what is taught for  
17 me.

18 Like, I know all the boat routes, the trails,  
19 like all the back trails that goes into Drybone Bay and Moose  
20 Bay. I trap in all those areas and I know that Judy Charlo,  
21 like her son, he travels all the way up from Moose Bay, all  
22 the way up to Hearne and all the way up to Buckham (phonetic)  
23 and all those areas. And Beaulieu River and then back down  
24 to Jenny John (phonetic), Mason Lake and then I trap from  
25 Mason Lake, Jenny John and Defeat Lake (phonetic) and work my

1 way down to Drybone, that's my trap line in there.

2 Like everybody else uses that too. Like, I  
3 still use those area. I even pulled my net out over at Mason  
4 Lake because they said I can't go in the main lake because  
5 there's -- the ice is too thin. So I just went to Mason Lake  
6 to set some net, like for some fish for my family and Elders  
7 and other people.

8 But, no, I do travel that route. I go there  
9 with my friends and with Elders. I travel with Elders in the  
10 summertime and in the wintertime. And there is a lot of good  
11 -- lots of good fur in there. A lot of good fish. There's  
12 Trout. Like, recently trout haven't been on our area for --  
13 for the longest time that I know.

14 Like, I'm thirty-one (31) years old. Like, my  
15 dad just has a net. Like, he sets a net right off the shore  
16 of Dettah about a kilometre and a half just east or west from  
17 Dettah and we've been catching trout there. You know, good  
18 size trout. Good eating size trout and cooneys (phonetic) -  
19 are coming back too because all the cooneys were all fished  
20 out. Trout were fished out and now they're coming back.

21 And I can't say that like this -- if there's  
22 trout in Yellowknife Bay, there's got to be trout like all  
23 the way down that shore. I know all the fishermen's like  
24 they set netting for commercial fishing and all that. I know  
25 that commercial fishing was banned on our area for a while

1 but they brought it back because they fished out all the  
2 trout and cooneys or whatever.

3 Now, they're all coming back and that's good  
4 to see. And yeah, I still do. Like, I'm just waiting right  
5 now, my dad and I -- my dad -- my dad's seventy-four (74)  
6 years old and he still fish out -- and he still is on his  
7 skidoo and he still -- like I do the trapping but he just  
8 tags along just to, you know, show me some trails that I  
9 don't know.

10 But most of the trails I do know, but he still  
11 says, oh yeah, there's a trail -- like there's a trail here  
12 and there's a trail here and like a -- that's -- and I'm  
13 still learning and this is what I want to teach to my kids.

14 I've got a daughter. She's seven (7) years  
15 old. Like, what if she gets older and then she has a son or  
16 whatever she wants to teach her or teach him or her like all  
17 of these areas. You know, that's -- I know all the Elders  
18 are talking about the history of Giant mine and the Con and I  
19 know there was Negus (phonetic) back in th '50's or -- like  
20 the first founder of Giant Mine was my grandma's mom and --  
21 my great-grandmother they were the first founders of the gold  
22 of Giant Mine, that was told for me from my Elders and  
23 everybody else knows about it, like, from Dettah.

24 And like they -- they traded off like a chunk  
25 of gold for -- for a tent, stove and some dry -- dry goods.

1 And now they're -- now it's -- Giant's not -- it's not there  
2 any more. Con's not there any more. Now, there's all these  
3 arsenics underground and I heard, like there's about two (2)  
4 football fields of arsenic underground and that's quite a  
5 bit.

6 Now, like, that's a big clean up. How are  
7 they going to take all that stuff out of there? Now, like  
8 there's barrels and barrels and barrels -- it's going to be  
9 like millions of barrels. Never know how much is still in  
10 there.

11 And all that water and back there was all --  
12 was all -- you know, there was hardly any fish there and now  
13 that the both mines are shut down, now the water's started to  
14 clear up and that -- in Yellowknife Bay.

15 Now, like I fish there. Like I go with my Dad  
16 almost every winter and spring time and the fall time. My  
17 Dad always has his net in the water. Like, we'd catch about  
18 two (2) boxes right by -- right on the shore line where my  
19 Dad's house is. He just has a net right there in his -- and  
20 catches lots of fish there.

21 I just -- I just wanted to speak out for my --  
22 for my generation like -- growing up right now to maybe one  
23 of these days I'm going to be like them. I could be Elder  
24 myself and teach my other people that -- I'm just speaking  
25 for the youth right now and speaking for myself and the youth

1 and the community.

2 Like, I got concerns about -- about Drybone  
3 Bay. No, like I work in the mines before. I seen how they  
4 operate. I know how they build dams, because I built a dam  
5 with BHP. I build a dam with Diavik and I just know, like  
6 how it's going to be built.

7 You know, there's lots -- tonnes of rocks that  
8 has to be taken out of that area to fill in. Like certain  
9 spots at Drybone Bay where the pipe is going to be.

10 It's -- I think it's going to disturb all  
11 the -- all the wildlife there just by the blasting and  
12 drilling and -- and the ice roads. Like there's a migration  
13 route, goes right from Ross River.

14 I know I've been to Ross River a couple of  
15 years ago to hunt for geese and it goes right through Drybone  
16 Bay and Moose Bay and it goes right up towards Yellowknife  
17 River and all that. It goes this way and then it goes  
18 towards Enodah.

19 And what's going to happen, there's a big mine  
20 there and then what the -- the migration route's going to  
21 change. I don't want that to happen, like it's a good --  
22 like I like eating geese. Everybody does like eating geese.  
23 I love eating geese. I like eating -- like I love eating  
24 moose and the moose are going to move away from all that  
25 exploration, whatever is going to be happening around there.

1           Like, I just wanted to see something done  
2 right and I want to see whoever's going to be doing the  
3 exploration to work with the Yellowknives Dene or the other  
4 First Nations to make some kind of agreement that well --  
5 work around these environment.

6           Like work -- trying to not -- not disturb the  
7 animals and stuff like that, and fish and habitats and all  
8 that. Like I want to show that to my kids. I want to show  
9 that to everybody else.

10           Like -- I want to -- it's a good -- it's a  
11 really nice area for boating. Especially for ducks. It's a  
12 lot of fun, but anyways, that's about -- that's much I have  
13 to say because it's getting close to twelve o'clock here and  
14 I got a date, you know.

15           Well, I got to get going, so it was nice  
16 talking to you guys and thank you very much.

17           THE CHAIRPERSON: Thank you very much for  
18 your comments.

19

20   (BRIEF PAUSE)

21

22           MR. LEO BETSINA: Good morning, this is Leo  
23 Betsina. I work in the BHP. I've got time off for a couple  
24 of days and then -- but my turn around's right today, it's  
25 Wednesday so I wait not two (2) more weeks.

1 I'd like to do this in Dogrib.

2

3

4 (THROUGH YELLOWKNIVES DENE INTERPRETER TO ENGLISH)

5

6 MR. LEO BETSINA: People used to trap the  
7 area and I was taught that tradition and I trap today. I  
8 didn't know any knowledge of trapping because I was raised by  
9 my grandmother and she use to tell me to always work with a  
10 Elder.

11 So I hunt and trapped with a Elder all the  
12 time and since then they have taught me many things, many of  
13 our traditional skills. I didn't know any portages at all  
14 either. My Uncle Ento (phonetic) and Modeh Sangrees  
15 (phonetic) I use to travel with them. They taught me many  
16 things and use to trap and use to travel right from Harding  
17 to Drybones Bay. Also my Uncle Philip Guley (phonetic) and  
18 Joe Charlo they taught me many things.

19 I use to always work with Elders. Today I  
20 still work with them. I listen and take their advice and  
21 don't throw away their words. I never knew the portages  
22 around Drybones Bay. One time, Joe Charlo, my uncle, taught  
23 me all the portages that are in Drybones Bay area. I always  
24 use to travel with other people such as Philip Crapeau. We  
25 use to travel Gulay Bay, Willow Lake, I never knew those

1 areas before but now I have learned all those areas.

2                   Sometimes I would question the Elders, people  
3 like Alfred Baillangeon. I ask them questions where is this  
4 trail and that trail and they tell me where the overflows and  
5 eddies are. They tell me where they are so I can avoid them.  
6 Today I can trap on my own and I still go trapping. I don't  
7 use maps, I just go. Even in the evening and at night I can  
8 travel because of the land formation I recognize where I am.  
9 Before I use to always have to ask the advice of Elders where  
10 this trail is or that trail, but today, I can travel on my  
11 own.

12                   Because I listen to my Elders I learned how to  
13 trap. I never knew that skill but I do now today. Sometimes  
14 they would talk to me late in the evenings like Joe Sangris  
15 (phonetic), Joe Martin Harry (phonetic), Martin Jonas  
16 Fishbone (phonetic), they all give me advice. And my Uncle  
17 Michel also speaks to me. All I say is yes, I understand.  
18 Although I am working at the mine, I have traps out there.  
19 When I come back from work for two (2) weeks I still maintain  
20 those traps and I visit them.

21                   Four (4) years ago when I was going back on  
22 Harding Lake on to Jennjohn Lake when I went around that  
23 area. When I approached Drybones Bay and there is islands  
24 there and I approach this white guy. I asked him, why did  
25 you stop here?



1                   He said, I'm just hunting in this area and I  
2 asked him, what are you hunting for? He's I'm shopping -- I  
3 mean, I'm hunting for moose. I used to see moose in this  
4 area, I said I don't see any moose in this area anymore  
5 around Drybones Bay in a -- in a -- there's a portage there.

6                   I never used to know that but Victor Crapeau  
7 showed me how -- how to get to Jackfish Bay -- Jackfish Cove.  
8 And I don't know who the white guy was and I -- I went back  
9 to Dettah and I saw Jonah Sangris (phonetic) and I asked him  
10 -- I told him that I -- I -- I seen this white guy.

11                   I came back with some fur and I -- and I saw  
12 this white guy, he was hunting over there. He told me, phone  
13 Rachel right away to of this and Rachel said, go check it out  
14 right away. What -- what is that white person doing over  
15 there? All I to -- all I can say was I recognize him as  
16 having a big bushy beard. I couldn't recognize him beyond  
17 that.

18                   He was using the old run-down skidoo, kind of  
19 looked suspicious and when we went there I had traps and  
20 snares for lynx and wolverines. I check all my traps.  
21 Someone had snapped my traps and put those snares on the tree  
22 and I mentioned this to Renewable Resource and also I mention  
23 it to Rachel and they ask if they knew who did it. I said, I  
24 don't know but I think it might be that bearded guy. I  
25 didn't ask him his que -- his name or what he was doing in

1 that area.

2 My -- my grandmother had raised me so I -- I  
3 know the area. We used to go into Willow Lake. We used to  
4 le -- stay overnight in Drybones Bay and I asked my  
5 grandmother, I said, what are you doing? She was feeding the  
6 fire. She said, we have to feed the fire to pray to the  
7 grave sites in this area and I told my grandmother I didn't  
8 know there was grave site. I didn't know that so that's what  
9 she was doing, making an offer to the dead people in that  
10 area.

11 So we traveled from Willow Lake to this area  
12 where there's a holy water and I never knew that portage  
13 before and I was taught that portage and in that area that --  
14 and we came into Drybones Bay from a different portage and I  
15 didn't know. He's -- she told me, oh, we were just here just  
16 recently, don't you recognize the area? I always travel with  
17 the Elders, Philip Crapeau and Phillip Blais and Joe Sangris,  
18 Mada (phonetic) Sangris. They taught me very well.

19 So that's how I used to work with the Elders.  
20 I'm an El -- I'm going to be an Elder pretty soon. I'm over  
21 forty-three (43) years old and now I know the trails I go  
22 trapping. I know the areas of Gillet Bay and further up on  
23 that trail, Francois Bay, Drybone Bay, there's many, many  
24 portages. There's a lot of short cuts too to other lakes.  
25 They taught me all this.

1 I didn't realize that they had trapped so  
2 many, far away long distances. And right across from Wool  
3 Bay I didn't know the area at all before. I know the area  
4 now. And three (3) years ago I was following John Sangris  
5 and we had set some traps around that area.

6 And someone had snapped my traps again in that  
7 area. I told John, I said, what's happening? Who's doing  
8 this. And he said, maybe someone's staking in this area but  
9 I had no idea. Even though that happened, I set the trap and  
10 I checked my traps within -- around the Drybones area when I  
11 was coming back and I -- I've noticed helicopters flying all  
12 over the place.

13 I had no idea what was going on at that time  
14 but I had left -- I left that area. There's lots of fish,  
15 different kinds of fish in that area. I don't -- I didn't  
16 even know how to set nets but I travel with Modess Sangries  
17 (phonetic) and he taught me.

18 Modess had taught me how to set nets and I'm  
19 able to set nets and check nets myself and when they have a  
20 fish hole and I didn't know how to do that kind of thing but  
21 now I do.

22 I always used to just listen and do and look  
23 carefully at what they are doing. I travelled and worked  
24 with many people into the barren lands around Gordon Lake.  
25 There's a lot of -- lot of portages there. There's a lot of

1 portages leading up to -- into the barren lands.

2 I never used to know these things but I do  
3 now. I don't want nothing to be contaminated in that area or  
4 disrupted. There's a lot of furbearing animals in that area.  
5 If you just walk around that area there's a lot of muskrats  
6 too that you will see there. A lot of berries and plants.  
7 You just take berries from the land and eat it and we might  
8 not be able to do that.

9 I thank you for listening to me.

10 THE CHAIRPERSON: Thank you.

11 MR. ANGUS MARTIN: Morning. My name's Angus  
12 Martin from Yellowknives Dene.

13 Well, Drybone Bay and Wool Bay, I don't think  
14 the people want a mine right away or anything happening.  
15 It's more of a culture thing. Maybe the next generation will  
16 figure that one out, but in between time, while you guys are  
17 doing some work up there, we'd like to monitor you guys and  
18 as long as you guys consult with us and keep up a clean job I  
19 think we could work together. That's all I got to say.

20 THE CHAIRPERSON: Thank you.

21 MR. JIMMY BEAULIEU: My name is Jimmy  
22 Beaulieu. I'm a Band Constable with Yellowknives Dene First  
23 Nation. Also, I sit on a committee with land environment.

24 Hearing all the Elders and the young people  
25 talking today and also I think about my future and also that

1 land of -- where the traditional land is going to be used in  
2 a way that the traditional land -- that Elders talk about.

3 And it -- my main -- my main concern in that  
4 area Drybone Bay and also Wool Bay as a -- as a young kid I  
5 used to go trap there and also in Wool Bay. But today it is  
6 a kind of hearing thing but -- a hearing, but I think this  
7 would have been done a long time ago where -- before they  
8 tried to do some drilling or any exploration and I think all  
9 you guys heard over and over and over that nobody consulted  
10 us if they're going to do some drilling.

11 And this springtime I went that area and also  
12 Leo where he just spoke about the places and we did -- me and  
13 him, we did some little exploring ourselves what those  
14 drillers and stuff they were doing.

15 I been working the mine since I was eighteen  
16 (18) years old, Polaris Mine, and now like I've been working  
17 over eighteen (18) years as a mine and what Peter said about  
18 what happens and how they work at the mine and stuff like  
19 that, I myself, too, know what happens and how they -- they  
20 affected the land and how they disturb the land.

21 In -- in that Drybone Area where that -- the  
22 main ore body is and near there it's a graveyard and also is  
23 a really good fishing habitat and also, like, the Elders have  
24 said, is -- there's a lot of good for moose and rabbits,  
25 fish, muskrat, beaver, you know, all kinds of animals are

1 there. They're really good and that's where I've been, you  
2 know, -- that's where I've been hunting -- started to hunt.

3 And also Leo got the cabin over there and I  
4 myself too. The reason why we are trying to build our cabins  
5 in that area because in old days, like Elders said, there was  
6 no such thing as building a cabin because everybody travelled  
7 through the Great Slave Lake and they -- and the only thing  
8 they used is tent.

9 And today, when I listen to my Elders, it's  
10 true that right from Yellowknife all the way to Snowdrift, in  
11 the olden days where there used to be a lot of Dene people,  
12 when you travelled that area, there used to be a lot of  
13 people in that area.

14 And today there's a proven fact there was a  
15 lot of people in that area because you -- if you go to that  
16 area you'll see a lot of grave sites and that it's a -- it's  
17 a proof and they're not lying and they've got nothing to lie.

18 And today, my Elders they're -- they're like  
19 my engineers and they're like my -- like they know the  
20 landmark. They know everything about what's on the lake,  
21 what kind of fish and what lake not to fish and where it's  
22 the best place to hunt and where's a portage and where's you  
23 know, all kinds of games and where's good to hunt.

24 The only reason why they knew is because when  
25 they used -- when they used -- used dog team, when they go on

1 a certain lake, you know, if they set a tent they had to set  
2 a net also to feed their dogs and that's how they know each  
3 area and that's how they know that Moose Bay and also Drybone  
4 Bay, to us, was like a park. It was like a national park.

5 And when they're going to talk about building  
6 a mine, to me, they're taking my park away from me. And that  
7 -- like the Elders said, they -- that's -- that's an historic  
8 site.

9 And I think it would be really hard for us  
10 people to lose something because I know, like I said, I've  
11 been working the mine, I know -- I know what kind of damage  
12 they do. Like, you know, a few people talk about the Giant  
13 and Con how they ruined our -- our water and today -- and  
14 Elders, like they said, like in olden days we didn't pay for  
15 water or nothing.

16 But today everything we have to pay our own  
17 pocket and our people, our Chief and our Council they say  
18 that our land is rich but us Dene, we're still poor. It  
19 would have been rich -- us would have been rich today but it  
20 doesn't -- it's not that way.

21 The people that get rich is the people that  
22 mine -- that mining. All -- the first thing they do, they  
23 talk really nice to you and they try and encourage you and  
24 then after they get their mine established whatever agreement  
25 they made it doesn't exist to them anymore. All that is

1 forgotten.

2 All they want to do is take the money out and  
3 then trying to take the diamond out as fast as they can so  
4 they can make their money and go back south.

5 And there's a big damage to the ground in the  
6 -- and all the waste rock has been fill -- it will fill the  
7 whole land and where that our hunting and you know like a  
8 hunting area will be filled with waste rock.

9 And today, I think our Elders talked about  
10 that, you know that's really our main hunting area. If you  
11 guys take that away we got nowhere else to hunt and we got  
12 nowhere else to live. And today the Elders tell us, you know  
13 the way the economy is going, the way the fuel price and  
14 everything is going, the fuel and the groceries and  
15 everything will be -- is going to get expensive.

16 In the future our young people might have to  
17 go back to our traditional way of life because everything is  
18 going high and to -- you know that there's all kinds of wars  
19 happening and, you know, fuel price is everything is going  
20 high and they are right. And I believe it with all my heart.

21 And today, we're losing our language and our  
22 traditional way of life is because of the mining. I believe  
23 in this -- when I first started I believed the mining would  
24 help us. But what damage it did do is not helping me any,  
25 it's destroying, that's what I see. And if we start building



1 mines all around the Yellowknife area, like I said, our young  
2 people will be lost and nowhere to go and they can't depend  
3 on our culture food because culture food is the most healthy  
4 thing to us.

5 And the food they get from a store, like you  
6 know, like all the chemicals that are in there, there are  
7 people, the Elders, especially the Elders are not used to the  
8 chemical they put in there so like, you know, it will prevent  
9 it from rotting. It's, you know, like they're catching  
10 cancer because of that.

11 But I just want to end this is like you know  
12 Drybone and Wool Bay areas it's a really hunting -- really  
13 good hunting, trapping area and Wool Bay as well. And that  
14 when Leo was talking about, I just want to clarify those  
15 things.

16 When those companies who are doing the  
17 exploration in that area they disturb their trap without  
18 notifying him. And to me, that's against the law to disturb  
19 any trap from a person that is trapping that area. You're  
20 not allowed to remove a trap or anything like that, that's  
21 against the law.

22 If he was smart and if he would do something,  
23 like he could do something actually to charge those people  
24 for removing the trap. And it's, to me, that you know,  
25 that's something that I really want to bring up because, you

1 know, I don't go to your backyard or to your hometown and  
2 start removing things. You guys going to charge me right  
3 away.

4 And that's the same thing when we start  
5 trapping, that's our backyard and that's what we do in life.  
6 So that's what I want to share, and thank you.

7 THE CHAIRPERSON: Thank you very much. We  
8 are now at twelve o'clock, go ahead Rachel.

9 MS. RACHEL CRAPEAU: I was just going to say  
10 it's lunch hour, we'll take a lunch break and later on I  
11 think, I believe that there is room in the agenda for a last  
12 statement or --

13 THE CHAIRPERSON: That's right, at the end of  
14 the sessions, we will have closing remarks -- closing  
15 statements and closing remarks.

16 MR. RACHEL CRAPEAU: -- I think we'll  
17 probably have a couple of people say something in the closing  
18 remarks then. Okay? Thank you.

19 THE CHAIRPERSON: After lunch we will provide  
20 an opportunity for people to ask some questions of the  
21 Yellowknives on their presentations and we'll see you back  
22 here at one o'clock. Thank you very much.

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24 --- Upon Recessing at 12:01

25 --- Upon resuming at 1:02 p.m.

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(BRIEF PAUSE)

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THE CHAIRPERSON: If people can start taking their seats, we'll try and get underway shortly please.

THE CHAIRPERSON: Okay. Good afternoon and welcome back. Thank you for being so prompt.

Before we continue, we -- the Board has one (1) information request for INAC. The Board notes that INAC is a directly affected party in this proceeding and what we need is some information from the Department and we'd appreciate it if the following could be provided to us from INAC before the end of the Hearings.

It is as follows: First, a status report on the land claims negotiation between -- with the Akaitcho and the Metis. If you could please file a copy of the interim measures agreement between Canada and the Akaitcho First Nations that will certainly be helpful.

And thirdly, if, again, at the -- before the end of the Hearings if you can advise the Board on whether the interim measure agreement includes any provisions that could help the Board reconcile these proposed developments with the values for the Drybones and Wool Bay areas for cultural and heritage purposes.

1 We'll give you a written copy of these  
2 requests and would appreciate it if you can help us out  
3 before the end of the Hearing. Okay. Thank you.

4 Now, back over to Rachel Crapeau for a moment.  
5 She has some comments and then we will ask GNWT to proceed  
6 with their presentation. Rachel...?

7 MS. RACHEL CRAPEAU: My name's Rachel  
8 Crapeau. I'm the manager of the Land Environment Program for  
9 the Yellowknives Dene First Nation.

10 I've been working with the Land Environment  
11 Program since it started in 1994. The first two (2) years I  
12 did voluntary attendance at meetings learning from Elders and  
13 working with Elders on how land use applications are -- are  
14 processed by the Yellowknives Dene First Nation.

15 Later on in '95, I travelled around with the  
16 Elders around the Great Slave Lake to the communities of the  
17 -- our grannies and grandpas and their Elders and their  
18 ancestors. We documented a lot of the communities.

19 I guess, if I was in the Prairies I would call  
20 it homesteads but we -- we documented the place where Chief  
21 Caesar Dragies (phonetic) had his home on the way toward  
22 Enodah. And we documented places where people lived. In the  
23 history books it's called Old Fort Providence where Peter Pon  
24 (phonetic) came and set up a trading station or place where  
25 he stayed but we call that Melaconquis (phonetic) and that's

1 a place where Michel Paper probably remembers very well  
2 because that's where his par -- his family lived but also  
3 Michel's relatives lived around Drybone Bay area.

4 In Wool Bay, Tadeicho (phonetic), where I'm  
5 from and where I spent most of my -- my young life. It's --  
6 it's home to me and my brothers and -- and my brother and my  
7 sisters but my -- my mother, Mary Rose (phonetic), who's from  
8 the Drybone family, they -- they used to take us to Drybone  
9 Bay every summer.

10 That's why I didn't really know Yellowknife  
11 when I was young. I only knew the Weaver store and where we  
12 parked our -- where we parked our boat but when we used to  
13 come home from school in Fort Smith, straight from the  
14 airport we used to go by bus down to Weaver's and get into  
15 the boat and head back to Wool Bay and from there my mother  
16 and father used to take us straight to Drybone Bay and we  
17 used to spend two (2) months -- at the most two (2) months or  
18 a month and a half out there before we'd go back to school at  
19 Fort Smith.

20 But I remember traveling to Wool Bay and  
21 Drybone Bay with my mom and dad and my brother and I used to  
22 sit in my brother's sled because I used to -- I used to tell  
23 him that I loved -- I liked his dog team. They were too --  
24 they were faster than my mom and dad's.

25 And then I remember when we were traveling out

1 on the lake and we were chasing caribou and I thought my  
2 brother was standing behind me on the -- on the sled while  
3 the dogs were running through the caribou.

4 Caribou everywhere, it was just amazing at the  
5 speed, at how fast they could come and how fast we were right  
6 -- right in the middle of them running with them, the dog  
7 team and I thought, okay, there's a caribou and I'm thinking,  
8 okay, I was going to turn around and tell my brother, look,  
9 look, caribou.

10 I turned around and he was gone. I didn't  
11 know where he was. The dog team was just racing with the  
12 caribou and when I looked around some more looking for him, I  
13 saw him running with the caribou. He was so fast. It was  
14 just amazing and when we finished and the -- by the end of  
15 that, traveling through the caribou, my brother had cau --  
16 caught some caribou and I remember thinking that this is --  
17 this is such a nice way to live, this is the life.

18 And I was really small and I wondered, where  
19 are my sisters? Where are they? And I asked my dad where --  
20 where's Lisette (phonetic), where's Louise? And he said,  
21 they're over that way, he pointed south and so when I looked  
22 south all the time, in the sky, I always think that -- that  
23 that's where they were, my sisters. They're going to come  
24 back and they're going to come back and travel with us to  
25 Drybone Bay.

1                   But life changes; things change, and my family  
2 had to move to Dettah. We had to live there. At first I  
3 didn't like living in Dettah because I didn't know the people  
4 there. We were from Wool Bay and Drybone Bay and things got  
5 changed al -- a lot for a lot of young people in those days.

6                   All the young people from this -- surrounding  
7 this lake, this area, used to go to school in Fort Smith. We  
8 all quit gathering there together and our life changed --  
9 changed for us.

10                  Fort Gray students, for Providence students,  
11 Hay River, Fort Res. We knew students from all over these  
12 places but even though all that changed, our family still  
13 traveled to Drybone Bay.

14                  My mom always wanted to go there to check on  
15 her sister's grave. She also wanted to check on the Benia  
16 children's grave. She grew up with the Benia family over  
17 there, so when I saw my grandpa's house where it used to be  
18 on that island where a whole bunch of families used to live,  
19 I saw only the logs in the ground. I guess it was the  
20 foundation.

21                  I sort of felt like my sister Helen felt this  
22 morning. She said her heart was crying last night. If I'd  
23 been with her last night I probably would have end up  
24 breaking down with her, because if anybody in your family  
25 hurts, you hurt.

1                   She's lucky I wasn't with her. I probably  
2 would have ended up crying my eyes out too much. That  
3 happened to me once when I saw my sister, Louise, cry. All  
4 the girls that were hanging around us, they couldn't control  
5 us.

6                   But that's how we feel about Drybone Bay. We  
7 don't want anything to happen there. My brother with Leo, we  
8 build a cabin out there and our relatives, grandparents are  
9 buried over there and the families of Mary Benia -- their  
10 relatives are buried there, too.

11                   Mike Francis' (phonetic) family, they used to  
12 live there too. Michel Paper's uncle, I guess, Buzzy Paper  
13 (phonetic), he used to live there. There was a family living  
14 all along over there.

15                   And in that Coteh (phonetic) area, there's  
16 grave sites along there and sometimes people will say that  
17 there was only two (2) or three (3) grave sites when there  
18 was lots.

19                   But no one knows that. Our history says that  
20 there was a lot of grave sites there, but the moose used to  
21 come out and wreck all the crosses and all the fencing and  
22 the cribbings because that was their -- their place where the  
23 people had been buried.

24                   So, they used to tear down the crosses and  
25 everything and people said, okay, we'll give up fixing up the



1 grave site, let the moose do what it wants.

2 So, there's lots of history and there's  
3 culturally significant areas. There's spiritually  
4 significant areas and there is socio-economic wise trapping  
5 that's still important to us. Those are really important  
6 areas.

7 And the stories about how here we can't  
8 collect medicine plants. We can't collect berries around  
9 here any more, because they're not really in that great a  
10 shape. Wool Bay and Drybone Bay is the place where we go to  
11 collect these kinds of medicines. People use the bush  
12 medicine still today and if our supply of medicine is -- is  
13 damaged, where else are we going to go?

14 My sister just went hunting this summer in  
15 Wool Bay and with James. They got two (2) moose. Julie is a  
16 hunter, she's a trapper and she knows how to go fishing.

17 She's just like my mom and my mom used to love  
18 walking around all over the land with her gun, her little 22  
19 and go hunting. You walk with her you'll end up covering  
20 miles.

21 Julie's just like her and her children are  
22 watching her and I noticed that they always want to go out  
23 with her every time she jumps in the boat and she used to  
24 travel with her own dog team in -- even close to -- 1970  
25 something.

1 I remember watching her because at home, my  
2 brother took off by the dog team and went off somewhere. She  
3 wanted to go with him and he didn't want her along, because  
4 she was going to be tagging along and he didn't want her.

5 That didn't stop her. She just took her  
6 little sled, her toboggan, hitched up two (2) dogs to it and  
7 followed him, and my mom saw what is happening and she told  
8 me, go run out there and catch her and stop her. I couldn't.  
9 That girl is too fast. She just went racing off after my  
10 brother with her two (2) little dogs.

11 And I believe that the young people that talk  
12 today still want to see that area protected. There's lots of  
13 young children that will want to use that place still for  
14 hunting, fishing and trapping because we have the right to  
15 exercise our treaty rights.

16 And I found it very hard to deal with this  
17 Drybone Bay project and I tried to stay fair-minded and --  
18 and trying to make sure that we did the most that we could  
19 for everybody, that's why this summer we designed a summer  
20 project where we had Elders live out at Wool Bay -- at  
21 Drybone Bay first and then Wool Bay so that anyone who wanted  
22 information regarding these places had the opportunity to go  
23 there.

24 RWED from Territorial Government came out.  
25 Dean -- Dean Cluff and Raymond Boucher came out to document

1 the wildlife information. They took advantage of our camp  
2 which was good to see. And we had two (2) archeologists work  
3 with us this summer to document all the information that we  
4 wanted documented.

5 And we also have -- had Gartner Lee come out  
6 but I was kind of sad to see that they didn't stay for the  
7 full -- at least ten (10) days or five (5) days. I think  
8 they were there for a day and a half. I don't know how much  
9 information they managed to get from their trip out there.

10 The mining company representatives did not  
11 come out to our camps. It was open doors to them too. They  
12 might have spent fifteen thousand dollars (\$15,000) towards  
13 this scenario here today to try and get there permits but if  
14 they had come to Dettah we would have given them a boat ride  
15 out to our camp, a place to stay, food was there. We had  
16 cooks.

17 Everything would have been provided for them  
18 free if they had agreed to come and visit our camp and gather  
19 information but they didn't take advantage of it.

20 We had interest from Indian Affairs people to  
21 come out and visit our camp. We made arrangements to take  
22 them out there by boat and to look at the areas and they  
23 provided a helicopter to show people around. It was an  
24 interesting look at the site from the air.

25 So that was worked on between the two (2), us

1 and them. And I believe that in the future if anybody wants  
2 to do serious work, they should actually come to Dettah. You  
3 know, phone and say, we're coming to visit you, is it all  
4 right? And maybe we could -- we could have worked out a way  
5 to work on gathering information together and -- and seeing  
6 what's possible.

7           And that's what the Elders, some of them,  
8 talked about. The IMA was mentioned, the Interim Measures  
9 Agreement, that agreement was signed and because of that  
10 agreement, what we did was, in April, we held a public  
11 meeting in Dettah to accommodate all the people who had  
12 concerns about Drybone Bay and Wool Bay. And the mining  
13 company people were there.

14           After the meeting was done, I didn't see or  
15 felt that there was any sincere wish to come back to the  
16 community and meet with the committee members and talk about  
17 their programs and see what it is that they want to do and  
18 how could we work out the details. Nothing really happened.

19           We were also busy with the Snap Lake Hearings  
20 which takes a lot of time when you're going to an  
21 environmental assessment. A lot of the Land Environment  
22 program's time, the committee members' time. We have to also  
23 brief the Chief and Council on -- on what's happening with  
24 every different projects. And when we're done here today or  
25 this week, we're worried about the Jericho scenario next week

1 now.

2 It's juggling of a lot of programs and  
3 information gathering and hearings and paper work. We can't  
4 believe the amount of paper work for this setting here today.  
5 Anything that's going to the Chiefs, they've been sending it  
6 to me. Anything that's been going to the Band Office is  
7 being sent to me. I've got ten (10) copies of everything for  
8 this Hearing. It's a lot of work. And that's why today  
9 sitting here listening to the Elders and trying to work in my  
10 mind what we're going to be doing next.

11 Personally, I don't want to see anything  
12 happening at Drybone Bay or Wool Bay. I just buried my  
13 father in Wool Bay and we don't want anything happening over  
14 there. One day, I believe I want to go back home to Wool  
15 Bay. Dettah or Yellowknife is not really home to me.  
16 Drybone Bay, Wool Bay is home to us. And that's just goes  
17 the same for my sisters and their children.

18 We see our young boys taking an interest in  
19 going on these long trips with the Ski-Doo and going trapping  
20 and seeing the places. They're starting to hunt and my  
21 sister Celine's son is starting to go out trapping and  
22 checking out areas by himself already and he's got an  
23 interest in traveling in these places and he's been all over  
24 these places with his father Patrick Charlo.

25 And my nephew Jonathon (phonetic) he's

1 starting to travel and take an interest in going out in the  
2 springtime. Springtime we get the muskrat meat from him and  
3 he's sixteen (16) and if I've got extra, I'll send it on to  
4 my sister in Ray because I keep the meat and share it.

5 And then I find that my sister in Ray has to  
6 buy her own muskrat meat when I get it from my nephew for  
7 nothing. But this kind of meat is much desired by families.

8 The beaver meat it's very good for your dogs  
9 if you've got dogs that are not feeling very -- you know  
10 they're not running up to par. But it's also really good for  
11 people.

12 And we're wondering if the fishing areas that  
13 are going to be totally upset again. We went through how  
14 many years of waiting for the konee (phonetic) and the trout  
15 to come back in our area. That was many years.

16 So years ago there use to be a fish plant  
17 around between Wool Bay and Drybone Bay, but that almost did  
18 some serious damage so that was pulled out of there a long  
19 time ago.

20 If anything happens to the fish and the trout  
21 over there, it's going to affect us in our community of  
22 Dettah and N'Dilo. And I wonder exactly how the drilling  
23 will work and we've been watching what's going on out there.  
24 I've been sending monitors out there to take a look and  
25 report back to us and see what's going on. But sometimes we

1 feel like we're not getting the full picture of what's really  
2 happening.

3 And the winter roads. Anybody can build roads  
4 anywhere but it sure makes us pretty upset when the roads go  
5 too near our communities, our old village in Wool Bay and  
6 towards the -- the shore too close because we've seen too  
7 many cabins pop up in the last three (3) years.

8 We took pictures of cabins, how many years  
9 ago, and lately last fall we took pictures of how many new  
10 cabins came up. That's a lot. That's overuse of our  
11 traditional areas.

12 And upsetting as things might be, we still do  
13 our work and see what it is that we can do to help things  
14 move along or let's see if we can get some help elsewhere to  
15 find out what it is that we could do regarding this project.

16 This is just like a little mini-inquiry but if  
17 it has to go to a full scale environmental assessment, that's  
18 going to be a lot of work and we're ready to do that kind of  
19 work and if we have to gather information, we're ready to  
20 work out the details on how we're going to have to gather  
21 more information.

22 Fifteen thousand dollars (\$15,000) the company  
23 spent. Why didn't they give that to the land environment  
24 office and we could have done more work than what we did this  
25 summer. You could have told me that you had that money to

1 spend after our April meeting and we could have done a lot of  
2 work.

3           This way, we don't feel like we're working  
4 alone as a First Nation. It could have been a co-effort,  
5 joint effort but things didn't turn out that way and we got  
6 the impression that people who want to work on our land don't  
7 really want to work with us.

8           They don't really want to seriously gather  
9 information together on the archeology, the wildlife, the  
10 water use, the trails, our trappers. All this information we  
11 could have done together but it didn't turn out that way.

12           And to -- today I think we've pretty well  
13 gotten through with all our Elders' messages and for the  
14 young people, I wanted to bring young children but the ones  
15 who are still old enough to go out on their own but I didn't  
16 want to pull them out from school.

17           But I didn't want to turn this place into a  
18 circus where everybody comes and -- and has to say their two  
19 (2) cents worth continuously. So, we just lined up a few  
20 Elders to speak but we also submitted all our information and  
21 questions and I'm not so worried about the questions today  
22 now, but only worried about what is the Board going to do to  
23 help the Yellowknives Dene First Nation because this is our  
24 historical, national park.

25           It's a place that we want protected. We're in



1 -- in a corner here because we have no land claim settled.  
2 Our treaty entitlement negotiations are still ongoing.  
3 Nothing's been settled. We haven't withdrawn any lands from  
4 development. And it's getting to the point where the land  
5 environment program of the Yellowknives Dene First Nation is  
6 fighting for land for the Yellowknives Dene First Nation.

7 I thought we were supposed to be just part of  
8 a process where we process land use applications but this is  
9 turning into a big job than we expected. We're fighting for  
10 our land here and -- and I didn't think it was going to come  
11 to that.

12 Working on environmental assessment, gathering  
13 information is easy to do but when it comes to trying to  
14 protect areas, it's a different scenario entirely. So,  
15 that's basically my message I wanted to -- to give you.

16 I think Dean is going to give information on  
17 the work that they did with us this summer and the  
18 archeologists are here in case anybody has any questions to  
19 ask of them and that's all I have to say. Thank you.

20 THE CHAIRPERSON: Massi, Rachel. Would you  
21 wish to address any questions now or would like -- okay.

22 Are there any questions for Rachel or any of  
23 the Yellowknives representatives here regarding their  
24 presentation from earlier today?

25 We'll just put the floor open first and then

1 we will see if the Board has any clarification they seek.  
2 So, please, if you have any questions for Rachel feel free to  
3 come to a microphone or sit down at a table and ask them now  
4 please?

5 There will be opportunities to ask later on as  
6 well, but feel free to take advantage of this opportunity.  
7 Anyone back there? Any questions from the Board at this  
8 time? Thank you very much, Rachel.

9 I'd like to say thank you to the North Slave  
10 Metis for deferring their presentation to allow for us to  
11 have RWED give a presentation which is linked to the  
12 Yellowknives and then we are going to be sensitive to the  
13 needs of the Elders and make sure that we have some other  
14 presentations.

15 So your agenda, as it is before you right now,  
16 you might as well throw it away, but everyone will get their  
17 chance and, once again, thank you. Go ahead Dean.

18

19 (BRIEF PAUSE)

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21 MR. DEAN CLUFF: Thank you, Mr. Chair. Board  
22 members, Board staff and the people around me, I'm Dean  
23 Cluff. I'm the regional biologist in the North Slave region  
24 for the Government of the Northwest Territories, Resources  
25 Wildlife and Economic Development or RWED.

104

1 THE CHAIRPERSON: Thank you very much Dean.  
2 Are there any questions for Mr. Cluff regarding this study  
3 what was undertaken from the developers? Then let's move to  
4 the Yellowknives please.

5 MR. GREG EMPSON: Mr. Chairman, just a couple  
6 of questions. If I understand the presentation, sir, are you  
7 saying that there is no independent, or very little  
8 independent evidence of wildlife patterns, or wildlife using  
9 the area for the Wool/Drybones Bay area?

10 MR. DEAN CLUFF: That's correct. I'm not  
11 aware of anything that has been done in a scientific sense.  
12 There had been some other studies in the North Slave, further  
13 north of Yellowknife for moose, for instance, in 1989. But  
14 there -- and the beaver lodge survey has occurred in that  
15 area east of Dettah in the late '80's and early 1990's but  
16 that's as far as what I'm aware of.

17 MR. GREG EMPSON: So the only information  
18 that's available right now is traditional knowledge?

19 MR. DEAN CLUFF: That's correct.

20 MR. GREG EMPSON: In your experiences with  
21 RWED, are you able to form any opinion as to whether or not  
22 exploratory work and development of this nature is likely to  
23 detract or enhance wildlife populations?

24 MR. DEAN CLUFF: The proposed development, as  
25 I've read it, is still very small and localized. So I -- I

1 in green. And there's a lot of consultation that yet -- yet  
2 has to happen.

3 But for instance, I had at one earlier line  
4 and as a result of the Drybones Bay consultation, that line  
5 has changed and gone over more to the east towards Campbell  
6 Lake and the Beaulieu River to capture that area because that  
7 was one of the good moose areas.

8 You have to recognize we can't sample the  
9 whole entire area so we have to identify the areas that we  
10 want to survey as an example. And so this is -- this area  
11 right now is fourteen thousand (14,000) square kilometres so  
12 it's a large area and so we need to still further consult  
13 with the users and the hunters to identify areas that they  
14 would like to see in a survey and once that -- and that will  
15 happen in the next few weeks. And then once we identify an  
16 area to survey, then we have to go about surveying. And that  
17 again, further consultation will occur about that.

18 And this follows examples done in Alaska,  
19 Yukon, Massatu (phonetic) and just recently in the Deh Cho.  
20 And just finally then, once we do that, I hope to do it  
21 actually in March, then once we have a boundary of an area  
22 surveyed then we divide that into grids and then we consult  
23 again with the hunters and stratify it and proceed with that.

24 So -- again so there is an effort to address  
25 some of this information gaps. Thank you.

1 is some information from RWED as well now. RWED has  
2 conducted some beaver surveys in the general area. It makes  
3 it just east of Dettah.

4 And this is a map of a survey area done in  
5 1996 by RWED, it was by our fur-bearer biologist Kim Poole  
6 (phonetic), myself and a Member from the Yellowknives Dene  
7 Land and Environment Committee, Ernest Betsina.

8 So we had gone to this area to locate beaver  
9 lodges as an indication of their abundance. The areas in  
10 red, the dots in red are occupied dense lodges, and the areas  
11 in black are abandoned lodges. There's ninety-four (94)  
12 occupied ones in red, and there's one hundred and three (103)  
13 abandoned ones.

14 The area that's marked off there in black,  
15 that's about one hundred and eight (18) square kilometres.  
16 So it was an intent to document the number of active lodges  
17 as an index of their abundance.

18 The intent was to encourage trapping and  
19 harvesting in the area and the population seemed to be  
20 sufficient to encourage that.

21 We also recognize that there is a need to  
22 further study some of the moose distribution and abundance in  
23 the area. And this is a potential moose survey area for the  
24 Taga Shield eco-zone. This boundary area is changed and it's  
25 going to continue to change. It's the area -- a big polygon

1                   There's -- of course, the other fur-bearers  
2 are quite important. Wolverine, lynx and martin contribute,  
3 I think substantially, to the fur harvest and we've heard  
4 some talk of them.

5                   Less -- less specific information on these  
6 provided, I suspect it's because it's -- it's more diffuse  
7 throughout the area. Wolverine, essentially, were -- were  
8 found and seen along much of the shoreline in the wintertime.  
9 Lynx, a little bit further inland and martin were more in the  
10 higher elevation areas.

11                   So, to summary then, I think it is clear that  
12 the Yellowknives Dene have traveled excessively over the land  
13 but this wasn't properly captured in this little study, it  
14 was beyond the scope of it. We did identify some good moose  
15 sightings and calving areas. There was some seasonal  
16 migration of moose noted.

17                   Again the calving areas were often in the  
18 water and the shore areas and there was this migration from  
19 the fall and winter in the higher areas where the moose would  
20 be. So the extent of the migration wasn't -- wasn't  
21 necessarily specified but there was from the highland to the  
22 shore.

23                   Again, sightings in areas were identified for  
24 various fur-bearers and a little bit less specific  
25 information for wolverine, lynx, and martin abundance. There

1                   There's another area that I added, this other  
2 slide. It's also in the report that we prepared and sent to  
3 the Yellowknives Dene, which the Board has as well, I  
4 believe. So I just added this other slide just for the  
5 audience because of the -- also the importance of other fur-  
6 bearers too and so it showed some of the -- some key areas  
7 that they identified for the fur bearers.

8                   The red area, the polygon, was an important  
9 beaver area identified. The blue area is some mink. In a  
10 light green is some otter areas -- oh, sorry, muskrat areas  
11 and in yellow, otter areas. These tend to be along the  
12 Beaulieu River, in this particular case, often where there  
13 are rapids and -- and there's running water in the  
14 wintertime.

15                   There's a sighting of a black bear in -- just  
16 north of that Gros Cap area in the black, the small polygon  
17 there, circle, and then there's two (2) pinkish dots where  
18 when we were actually at one (1) of the islands, Burnt Island  
19 in the area, on the boat some of the people heard some wolves  
20 and there was mention that there were some wolf areas there  
21 in the -- sort of the two (2) pink dots there. It could have  
22 been wolf dens. So a number of fur bearer areas.

23                   Also, one (1) Elder indicated in -- in a dark  
24 green circle up there, he called it frog lake, so there's  
25 presumably a lot of wood frogs there.

1 that because they're -- and the portages, they're not always  
2 where you might think and I think we heard earlier that  
3 there's concern about overflow and other conditions and so  
4 there is -- it's not inherently obvious where some of these  
5 portages are.

6 So it is a complicated thing and it does test  
7 them out to the extensive use of -- of the land and the  
8 knowledge of the land for these routes. Certainly, if you  
9 were just to follow the chain of lakes, you -- you'd- you  
10 probably would get lost. So -- and I can also see from  
11 hearing earlier today and also these maps that are posted  
12 that there is some other land use that is not documented,  
13 certainly in this map.

14 We also asked the participants for their  
15 knowledge of wildlife activities and moose, of course, is one  
16 (1) valued species in the area and so we asked them where are  
17 some -- where they have seen moose and so I've drawn some  
18 polygons -- or coloured in polygons that they've identified  
19 on the maps themselves where -- good moose areas; where  
20 they've seen moose or where they've shot moose.

21 So these are the areas in -- in red and then  
22 they identified specifically, two (2) calving areas and I put  
23 that in blue here on this map. Again, I don't think this is  
24 the extent of it. You know, there's a lot more but these  
25 were identified throughout that area.



1 also -- we could see some of the grave sites from the camp  
2 and we also saw some eagle nests, you know, and as -- as you  
3 see here, I don't know if I can have the mouse to show.  
4 Okay, but up in the corner is one (1) of the eagle nests that  
5 we -- we had seen.

6 So after we had done that we again took out  
7 the maps and we had every one of the participants to identify  
8 the routes that they had travelled and this is a summary of  
9 these routes.

10 Again, it's far from complete because I th --  
11 quickly found out that the -- the study area that we had  
12 mapped out for them to document their routes, they had  
13 traveled beyond that. So -- but it was -- for the scope of  
14 our study, we thought that we'd capture in the -- the  
15 immediate area of the Drybones Bay and Wool Bay.

16 This is a compilation of several people; it's  
17 not just one (1) individual. Some, of course, people travel  
18 the same routes and you'll see some double or thicker lines  
19 on that. If you look at it a little closer, often --  
20 sometimes you can predict where some of these routes are if  
21 you see the long -- elongated lakes like Carding Lake or  
22 Hearne Lake and there's a chain of lakes, you can pretty much  
23 assume that there will be a trail that connects those, a  
24 snowmobile trail.

25 But it's a little bit more complicated than

1 know, from the users of the land and the Yellowknives Dene  
2 recognize this and organized this workshop that we've heard  
3 about, this past July.

4 We were invited, again, as an effort to  
5 compile the information. It brought the Elders and the  
6 hunters and us together and Officer Raymond Bourget and  
7 myself took opportunity to help document this information.

8 So, in mid-July we went out to Drybones Bay  
9 and we went to the camp. We were there for about two (2)  
10 days where we -- our objective was to interview the Elders  
11 and the hunters and ask them their knowledge of the area and  
12 try to document.

13 Now, it's only was about two (2) days and so  
14 it's -- it is limited from what we could do and we knew that,  
15 even from the start. So what we tried to do as well, is we  
16 brought in some maps that would help document some of this  
17 activity given that limited time.

18 When we got there ,there was still the  
19 archeological aspect going on, that part of the project, but  
20 we did go out in the boats and the Elders and hunters, these  
21 participants showed us areas.

22 We went to some of the archeological sites as  
23 they were finishing their program but we also got to see some  
24 areas that they were pointing out. We saw areas where there  
25 could be some wolf dens. We saw some other wildlife and we

1 I also have here with me, from the North Slave  
2 office is Phil Lee, the Regional Superintendent, Ernie  
3 Campbell the Manager of Environment and Wildlife and Senior  
4 Wildlife Officer, Raymond Bourget.

5 Today I'm going to talk to you a little bit  
6 about the information that we've gathered for the wildlife  
7 and wildlife related activity in the Wool Bay/Drybones area,  
8 this area of interest for this proposed development or  
9 exploration.

10 I must say I feel a little bit awkward giving  
11 some of this information because it's not mine. It's the  
12 Yellowknives Dene and I was just involved to help collect it  
13 and document it. I appreciate and am honoured that the  
14 Yellowknives Dene have asked me to present this information  
15 on their behalf.

16 I think they're certainly capable of  
17 presenting this but I think, though, that they would like to  
18 have us present it as part of this session because I think  
19 it's a good example of a collaborative effort that we did to  
20 address a need to get some information quickly.

21 As we heard earlier and throughout this  
22 session, RWED doesn't have very much information on the  
23 wildlife and wildlife related activity in this area. At  
24 least not a lot compiled and ready for distribution.

25 There is some information out there, as we

1 we will see if the Board has any clarification they seek.  
2 So, please, if you have any questions for Rachel feel free to  
3 come to a microphone or sit down at a table and ask them now  
4 please?

5 There will be opportunities to ask later on as  
6 well, but feel free to take advantage of this opportunity.  
7 Anyone back there? Any questions from the Board at this  
8 time? Thank you very much, Rachel.

9 I'd like to say thank you to the North Slave  
10 Metis for deferring their presentation to allow for us to  
11 have RWED give a presentation which is linked to the  
12 Yellowknives and then we are going to be sensitive to the  
13 needs of the Elders and make sure that we have some other  
14 presentations.

15 So your agenda, as it is before you right now,  
16 you might as well throw it away, but everyone will get their  
17 chance and, once again, thank you. Go ahead Dean.

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19 (BRIEF PAUSE)

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21 MR. DEAN CLUFF: Thank you, Mr. Chair. Board  
22 members, Board staff and the people around me, I'm Dean  
23 Cluff. I'm the regional biologist in the North Slave region  
24 for the Government of the Northwest Territories, Resources  
25 Wildlife and Economic Development or RWED.