

Members Present

Grand Chief George Mackenzie, Chief Leon Lafferty , Mr. James Rabesca, Mr. Ernie Smith, Chief Charlie Jim Nitsiza Mr. Albert Nitsiza, Mr. Sonny Zoe, Chief Henry Gon , Mr. Alphonse Apples, Mr. Edward Chocolate, Chief Charlie Football, Mr. Joe Dryneck , Mr. William Quitte

OPENING PRAYER

Eddie Weyallon led the delegates in the opening prayer this morning

PETER ARROWMAKER: Masi, welcome everyone, thanks for coming back this morning, two elders opened the session by speaking on the caribou yesterday.

Rick Salter also spoke briefly of the harshness the proposed management plan the territorial government wants to implement in our nation. They spoke about what needs to be done by the Tł'cho Nation to combat the proposed plan.

Our lawyer, Rick Salter, will talk to us again this morning then Eddie Weyallon and another elder will speak to us next.

The elders will break into four groups then submit their proposal to the regular meeting on how to resolve the caribou situation. One of the questions at the group session is going to be "how can we protect the animals for us". That's how our meeting will start this morning. But now Rick Salter wants to say a few words before the delegates break into groups. Eddie Erasmus will translate for him.

PETER ARROWMAKER: Rick Salter?

EDDIE ERASMUS: People outside should come in, there's lots of empty seats

and what Rick has to say is important so we need the delegates to listen to him.

RICK SALTER: Masi and good morning; the grand chief has asked me to speak to you this morning about what I said to you yesterday, we are here to talk about the caribou.

The Bathurst caribou herd is in serious trouble, fifteen years ago when I first came to Whati, I met with the elders and these elders all said the same thing, "we have to protect the caribou with our landclaim agreement". The elders said, and I listened really well to what they said, they said that the Tł'cho Nation had always survived on the caribou and mining industries come and go but the caribou have always kept us alive.

They said when Mowfi made treaty in nineteen twenty-one, he made it clear to the Government of Canada that your people will continue to harvest and take the caribou as you have always done in the past without restrictions from governments. The elders told us when you make the land claim agreement; you make sure that it respects what Chief Mowfi said in 1921, when we had that meeting in Whati fifteen years ago.

There were approximately 450,000 Bathurst Caribou. Now they tell us there's about a 150,000, one third is many and as one of the elders said yesterday. That is tragic. It is sad.

Because of treaty eleven your people, the Tł'chǫ, have been able to harvest caribou at all times of the year without being restricted by government. But when we were negotiating this land claim agreement, we knew that it was not enough just for you to have the right to harvest unless you also could control what other people did with your caribou.

We learned this lesson in Ontario, in Quebec and in the Prairies. That the government, we learned that the government didn't protect the animals from other peoples' use of them and we wanted to make sure that this time the Tł'chǫ would have something to say about how those animals get harvested or killed. Without ever asking the Tł'chǫ or any other aboriginal people in the Northwest Territories, the Government of Canada gave the responsibility to take care of the caribou to the Government of the Northwest Territories, without ever asking you if that were okay.

Many of you have known me for a long time and you know I will tell you the truth; the Government of the Northwest Territories did a bad job protecting the caribou these years. The reason it is in trouble now is because the Government of the Northwest Territories did not do its job.

It's important to understand, that yes you have rights to harvest the caribou and the Government of the Northwest Territories couldn't stop you but the GNWT was the one who decided how many caribou would get killed for commercial purposes, how many caribou will get killed for outside hunters, to outfitters and how many caribou will get killed by non-aboriginal, non-Treaty 11 people. They control that, not you.

The Government of the Northwest Territories and Canada also control whether or not there would be mines built, where the roads will be built, where exploration would be allowed and they didn't protect the caribou when they gave those approvals. They're the ones that had control over it, not you.

So fifteen years ago in Whati, when those elders told us the agreement has to protect the caribou, we knew then that meant the Tł'chǫ have to be in control to determine what other people did with the caribou, not just Tł'chǫ but with white people, the mines and the roads.

I remember in the negotiations, when we first started negotiating and when I look over there and see my friend, John Bekale, I remember he was there that day, I remember the GNWT insisting that when we discuss the wildlife, we had to respect that the Government of the Northwest Territories was the final boss of the wildlife, they used the fancy word called, "Ultimate Jurisdiction" but I don't think Eddie can translate that so I'll just say the GNWT said they have to be the final boss over the caribou.

John B. Zoe, Eddie Erasmus, James Wahshee and Ted Blondin went to the elders and told them this is what the territorial government said and the elders said no, NO! So John B. Zoe went back to the negotiations and told the GNWT. that they were not going to be the final boss of the caribou that they had to do it with the Tł'chǫ. It was a big fight, it took many, many months and the government said to us, "it's in all the other land claim agreements", Gwich'in, Sah-tu and the Yukon, it always says the government is the final boss. We said we don't care what is says in the other agreements, this is the

Tłı̨chǫ agreement and you won't be recognized as the final boss over the caribou.

Your agreement makes it very clear that the GNWT. is NOT the final boss of wildlife in the Northwest Territories; they have to share that with you, the Tłı̨chǫ. You are part of the boss.

We setup special boards, The Wek'eezhii Renewable Resource Board which is government and Tłı̨chǫ to make the decisions and the Tłı̨chǫ have to be in an agreement in order to protect the caribou so now government recognizes there's a problem with the caribou and they make a whole lot of decisions and recommendation on what should be done. And they act just like they're still the boss but they're not the boss and they have to work it out with the Tłı̨chǫ and the renewable resource board that we established. Yet when we look at what they have done in the last few weeks, it's like they can't read the agreement they've signed. We're going to hold them to this agreement.

So what I'm telling you is that every decision made to protect the caribou the Tłı̨chǫ has to be a part of making that decision. You don't just talk about your own Tłı̨chǫ harvesting but you can talk about all of the harvesting that goes on by everybody and about the impacts that the different developments may have on caribou. I like to think of it as the agreement makes it clear; that you are the ones that have to protect the caribou because you and your future depends on the caribou, that's what the elders told us that day fifteen years ago.

So over the next two days when you're thinking about what should be done, don't just think about what you should do with your fellow Tłı̨chǫ but also think about outfitters, about non-aboriginal harvesters, about roads, about mining companies, about other ways to protect the caribou. Don't just think about it the way the government wants you to think about it because this agreement makes it clear that you have the power to influence it. And the reason that it's in this agreement is one very simple one, the simple reason is that the government has failed to protect the caribou, period. That's why we negotiated the agreement the way we did; So that you, the Tłı̨chǫ, would be in the position to manage the caribou in the future.

Since August the forth of last year, the year before, the Government of the Northwest Territories and Canada have screwed up, don't rely on them to clean it up and fix it. You have to become involved, that's why we did the agreement the way we did. I think it's important that you work with government, there are some really good people working with government now and that they have a lot of good skills and I'm not criticizing them, I'm just talking generally that the government has failed to protect the caribou for the aboriginal people.

When it comes to a choice between protecting caribou and making money, they always go for making money. This is not the only place this has happened in Canada, in many other places in Canada where I work with First Nations; I've seen the same problem.

In British Columbia, they didn't protect the fish so the First Nation people suffered because they lost a lot of their fish and they had to work hard to get back their

fish. Without their fish, they don't have their culture. I've seen the same in northern Ontario with the loss of moose and people now working really hard to get their people back on the land, hunting the moose by protecting the moose.

It's good that you've got so many elders here in this workshop to talk to you younger people because some of the younger people that I talked to really question how important the caribou is anymore. Time has changed, they say that people don't go on the land like they used to because they have jobs, they have new trucks and they can buy meat in the store so maybe it's not so important anymore. But no one can survive by eating diamond or drinking gold and that's what I think the elders were trying to say.

Fifteen years ago, that's what Mowfi was saying in nineteen twenty-one, that your future as a people depends on you protecting your land and your animals, who knows what the future brings.

Your chiefs and executive council have decided to do everything they can to protect the caribou.

We're going to participate in the Renewable Resource Board hearing and we're going to make the government do the right thing but they need your help. So very shortly Bertha Rabesca-Zoe will explain to you that you will be divided into four groups and each group will have a leader who's going to help you and you just talk, talk, talk until every idea has come out of your head and your head. We need every idea you have and then we'll use them. Masi, let's get to work.

APPLAUSE

Rick Salter's presentation was translated consecutively in Tł'chǫ yati by Eddie Erasmus

PETER ARROWMAKER: Masi, Rick Salter, Eddie's interpreting was good, so it was easy to understand what Rick said.

Think hard about what Rick said and now an elder, Eddie Weyallon will speak first, then Romie Wetrade and two elders after Romie. Think about what Rick said to you because all of you will break into groups shortly. The group session could go for about forty minutes, share all of your ideas with the group and some one will document everything and it will be presented at the larger meeting. Tony, Mabel, Terry and Cecilia will write down everything during the group sessions but let's have ten minutes break before we go into groups. Eddie Weyallon and Romie Wetrade will talk to us after the break then group discussion will start masi.

There will be four groups. Say what you think about the caribou during the session based on presentations you heard about the situation they are in. Four areas have been picked for groups and individual names are written on the flip chart and whose group you will be part of. Every suggestion you make will be taken. Sometimes group session can last a long time but let's try to keep to forty minutes to an hour. Grand Chief George Mackenzie will talk to us for awhile then elder Romie Wetrade will speak before we break into groups, Grand Chief George Mackenzie?

GRAND CHIEF GEORGE MACKENZIE: Masi, we're going to start the workshop shortly but before we start, I want to remind everyone that our lawyer emphasized again on how important this meeting is, that was in his

presentation yesterday and it was good to hear it again.

Joe Black from Gamètì approached me and said it would be good to have Rick talk to us again. I'm glad I took Joe's advice because it's good hear why we are at this meeting. Our lawyer, Rick Salter, explained the power the Tłı̨chǫ have under our land claim agreement, we have clauses in our land claim agreement that protects wildlife and caribou in Wek'èezhìi,

Rick explained what we can do to solve the caribou problem. It was good to know that because that gives us the window we need to discuss the possible options available to us. His explanation gave us clear directions how we should proceed with the problems that we need to work on.

What is said here is broadcast on the radio, its broadcast on CKLB. But I was misinformed about that, this meeting is not carried on CKLB which is good, masi.

I just wanted to reiterate that, what is in our agreement will help us with our arguments to protect the caribou, we must talk about it.

From Saskatchewan to Inuit country, as far as Paulatuk, Alberta, Yukon, Thebaacha (Fort Smith) and Inuvik, everyone is waiting to know what the Tłı̨chǫ are going to decide.

All the regions are waiting to see what your decisions are going to be. One man from Tuktoyaktuk said we are wondering what action the Tłı̨chǫ is going to take; we heard they are waiting for the elders to make decisions on the caribou. He also said it's well known that the Tłı̨chǫ

leaders listen and take directions from the elders and the same person said we know that the elders support the leaders when it comes to making decisions. He said everybody knows that the relationship between Tłı̨chǫ people is very strong and that's the reason why they were able to achieve their own self-government and he said that bond between the Tłı̨chǫ is what will make them move ahead easily.

So, when you speak about the caribou, speak with one mind and that will give us strong arguments to deal with other organizations. We will have to live with the decisions we make on the caribou from this day forward so we, the leaders, are waiting on you elders. Words written in the motion for the leaders to use as directions to protect the caribou has to come from the elders. We need to reflect the words of the elders in the motion the leader has to present to other organizations.

The effort put into this decision by the elders is greatly appreciated. The decision you make today will benefit all of you, your children and grandchildren. We are not making a decision for the territorial government but for our people under the Tłı̨chǫ Government agreement.

We don't have to turn to the territorial government. What we decide to do is not for them but for us. So we have to show unity in the motion we make. I'm saying this because we, the Tłı̨chǫ Government need support from all of you. We need you to talk about the caribou management plan. I thank Rick Salter for explaining the situation to us, he taught us lots with the information he shared with us, and I thank him for that, masi.

APPLAUSE

PETER ARROWMAKER: Masi, Grand Chief George Mackenzie, after elder Romie Wetrade talk to us, I'm going to tell who will be in which workshop. We're going to break into groups after Romie finishes talking to us so pass the microphone to him, masi.

ROMIE WETRADE: Masi for a gathering like this because these discussions are teaching us many things, I would also like to acknowledge Rick Salter for speaking to us. Our elders have said the same thing many times, I still remember some of the things they have said to me and it's those same words that keep us moving forward. It's discouraging to say there isn't much we can do but we look to our leaders like we look up to our fathers and parents, the respect we show our leaders is passed down from our ancestors.

What is right? What is good for us? How can we benefit? What should we do that would be right for our people? These are the questions that brought us to this day but Mqwfi and Chief Jimmy Bruneau knew this problem was coming. As long as the land does not change, the sun rises and the rivers flow, then my people will never be restricted and with those promises, he took the first treaty payment. How can the government forget these promises and now we hear stories about the caribou population getting smaller?

I have been feeling sad since I first heard about the trouble the caribou is in, our ancestors talked many times about protecting the caribou just because they didn't want us to encounter a problem like this. I feel like we betrayed our ancestors and now we hear depressing stories about

the wildlife, we don't know how that happened but we do have to talk about the situation so I'm going to say a few words on that.

People say the caribou population is going down and we know it is. But when our ancestors relied on caribou to survive long ago, I think there were more people back then than the Tł'cho population we have now living in the four Tł'cho communities. Maybe more caribou were taken then because there were more Tł'cho people and they depended on caribou for everything.

Over a time span of more than one thousand years we never heard anything about the caribou population going down so whoever released the caribou statistics today, do they really know the actual numbers of the caribou? Does this person really know what he's talking about?

Our Creator put people and animals on earth to depend on each other to survive. He's in control and that's why when Jesus made a feast with only five fish and five pieces of bread. He fed over a thousand people but we heard there was food left over. For the same reason, he put animals on the planet for people to live on. We thought we were going to depend on caribou and lead a healthy life and now we are hearing a different story but those people are not in charge, they are not the boss.

Our Creator is in charge and the territorial government own mandate is separate from His, they have their own policy.

We are here to have an honest discussion which we will help our people. We can use stories passed down from our ancestors. How can we work on this problem for us

and our children so they to can survive on the caribou in the future? So let's think really hard on this problem and talk about different options to save the caribou.

The government thinks it knows everything and it thinks it is in charge just because money is everything to it. Look at the damage that's been done to our land and look at how many fish were taken from the lakes by the outfitters. We also know they shoot lots of caribou only for their antlers, we know that for a fact, this has been going on for over fifty years, we know because we live among caribou and now there are fewer bulls in the herd. They shoot big bulls because they have large antlers, I heard that many times from people that work with the outfitters. They take the antlers but what do they do with the meat? Maybe we are losing lots of caribou to waste if the people working with the outfitters are telling the truth but the government is blaming the aboriginal people for the reduction of the caribou population, how can that be? I don't understand.

The lawyer touched on everything, Dene culture, Dene tradition and non-aboriginal lifestyle, that's our life and I don't want it changed. We care about the caribou so how can we solve this problem, that's our livelihood and it kept our tradition strong.

Our ancestors warned us to take good care of the caribou because they didn't want us to face this problem and now we hear bad news about the animal so here we are to talk about it. Caribou is our main food source so we were supposed to take good care of them, we can't keep talking about the problem all the time and but we can ask our Creator to help us. What we are talking about here is also teaching us at the same time, we can't just get up and talk for

the sake of talking; we have to listen to each other and take the best advice from which we think is right. So let's have a discussion and share all the knowledge we have to solve this problem, we are here for that.

Our leaders are young and we are here from the four communities but there isn't many of us elders at this meeting but the leaders should share with us how to proceed with this problem in the group discussions. I think the leaders should have asked us in advance what they should do to save the caribou but that hasn't been done yet. That's the reason why we had so many meetings on the same issue. Important issue like this shouldn't be rushed to be solved quickly. We have to use our ancestors' knowledge to work this out so let's do this slowly and come to an agreement on finding the right answer, so let's work and do this right. This is also for our children so let's make a motion that everyone agrees on and something all of us will benefit from.

We are here to discuss the caribou situation and there are some things we learned at the same time about the problem we are facing. If we don't understand some facts, we can always go back to the issue until we understand it fully, that can be done. Our ancestors' history was not written but it was passed to us orally so maybe there will be some things we might forget to mention but that's alright too, we might skip to mention important facts. Take for example: I have hunted and trapped with my family many times since I was a young man. I started to hunt when I was old enough to hunt with my relatives. I was never employed by non-aboriginal individuals nor was I ever on salary with a company. I led a traditional lifestyle since I was a child and I continued that life even

after I had my own family. I raised my own children by living off the land and I still carry that tradition with me to this day, I never forgot.

It was a hard life before the white people arrived. We didn't have axes and there were no knifes. They struggled to make a fire. Our people used flints and they passed coals around so others can make a fire as well. That's the history of our people and I don't think these were lies.

Now we have everything at our disposal but we don't want non-aboriginal people to tell us how to live. We can't allow them to tell us what to do. We have to do what we think is right for us and that is why we are here, to help and support each other.

I don't want to talk for very long but I will share some more stories with you at the meetings before we leave masi.

APPLAUSE

BREAKOUT GROUPS - IDENTIFICATION OF IMPACTS

PETER ARROWMAKER: Masi-cho, Romie Wetrade.

Now we are going to break into four groups, Group One, Two, Three and Four. When your name is called, go to Group One in the corner, Group Two will go over there and Group Three and four will meet where the regular meeting was taking place.

Tony Rabesca will take notes for Group One, Group One includes Freddie Flunkie, Fred Beaver-ho, Charlie Zoe-Nitsiza, Benny Jeremick'a, Paul Eyakfwo, Fred Mantla, Charlie Gon, Johnny Washie, Francis Mackenzie, Joe Erasmus, Charlie

Lafferty, Isidore Charlo, Jimmy Martin, Joe Dryneck, Alphonse Apple, Charlie Jim Nitsiza, Grand Chief, George Mackenzie, Alphonse Nitsiza, Archie Zoe and Charlie Eyakfwo, all of you go to Group One in the corner.

Terri Nasken will take notes for Group Two, Jimmy B, Rabesca, Joe Champlain, Jimmy Nitsiza, Archie Nitsiza, Rosa Pea'a, Harry Simpson, Joe Black, William Erasmus, and Jimmy Mantla and from Rae, Phillip Whane, Pierre Tloaka, Richard Richardson, Louie Quitte, William Quitte, Edward Chocolate, Henry Gon, John Bekale, Joseph Judas and Edward Weyallon, that's Group Two.

Cecilia Wood to Group Three, Louie Wedawin, Patrick Nitsiza, Richard Romie, Jimmy Kodzin, Elizabeth Whane, Romie Wetrade, Pierre Mantla, William Apple, Joe Black from Bechok'o, Charlie Apple, Phillip Dryneck, Francis Chinkon, Eddie Washie, Sonny Zoe, Ernie Smith, Charlie Football, George Lafferty, Jackson Lafferty and Moise Nitsiza, that's Group Three

Mabel Huskey will take notes for Group Four, Nick Mantla, Jonas Nitsiza, Johnny Simpson, Jimmy Mantla, Louie Zoe, Charlie Wetrade, Edward Gon, Joe Wedzin, James Lafferty, Nick Football, Moise Flunkie, Maurice Lafferty, Robert Mackenzie, Albert Nitsiza, James Rabesca, Leon Lafferty, Eddie Erasmus, Joe Mackenzie and Bennie Pig, they all go to Group Four.

PRESENTATION BY GEORGE LAFFERTY - COLOMAC REMEDIATION PROJECT

PETER ARROWMAKER: George Lafferty will make a presentation when we

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get back together this afternoon and then we will gather all the notes from the group's discussions. George Lafferty will now talk to the group, George?

GEORGE LAFFERTY: I'm going to talk to you about Colomac Mine. One of the managers from the mine, James Edwards, was supposed to be here but he's not feeling well, he has a cold, so he isn't here but in his place, Brian Whitmore is here with me.

First, we want to thank the Tł'chǫ Government for allowing us here at the meeting but before we make our presentation, I just want to share a brief background on the work carried out at Colomac Mine. We got together with the federal government about three years ago and talked about how we should clean up Colomac Mine. So we continue to meet and discussed how to begin the work.

Some of the elders came with us to that meeting, Eddie Camille from Behchokǫ, Mary Adele Rabesca from Whatì, Harry Simpson from Gameti, Joe Pea'a from Wekweèti, even though he's not with us anymore, he did some work with us. They worked with us for almost three years and they helped us plan and prepared for the cleanup. We met about three times a year. They helped us with the mediation plan and they helped with how we were going to proceed. That information was shared with the Grand Chief, Joe Rabesca. Eddie Paul Rabesca was part of the group even though he's not with us anymore, Charlie Jim Nitsiza from Whatì, Henry Gon and Joseph Judas from Wekweèti was there when he was still a chief.

At that time, our main question was, how should we do the cleanup? We talked about that at every meeting and we wrote

down everything they said. Representatives of the federal government's Department of Indian Affairs were there too, they had some input into how we should carry out the cleanup at the mine site. This group had several meetings and came up with a plan to begin the cleanup at the site and now we are using their advice to implement the project.

The company meets with people every year to tell them what we're doing on the cleanup.

We take elders and young people about once or twice a year when we make our trips to the site.

We also meet with the chiefs and leaders and give them a report on our cleanup activity and we always make an effort to meet with the leaders anytime there are changes to be made in our plan and we meet with them at least twice a year on that. When the chiefs and leaders meet with us they ask us questions and we try to tell them everything the company has done at the site,

Our last meeting with the chiefs was on November twenty-seven in Wekweèti. The leaders asked us a lot of questions but we haven't responded yet because we are still putting all the information together which we will send them maybe next week. When you meet with officials on environmental cleanup, the delegates don't need to ask only about Colomac mine but other mines like Ray Rock, Discovery Mine, Tundra Mine and others.

We updated all the chiefs with all the information we had on the projects at our last meeting. At that time, the leaders said to us that we shouldn't communicate only with them but also with the band councils so when we have our annual assembly,

that information can be pass on to the members and that's the reason we are here.

Tłı̨chǫ Logistics has an apprenticeship program at Colomac mine to train employees on construction and different trades which take about four years to complete. Right now we have about three or four people in the training program at the site. The governments are very happy with the training program so they like to promote it every chance they get.

Our company likes to meet with the elders and chiefs but they also want some young people to attend meetings too, so at our next meeting on March fifth to the ninth, about twelve students from Chief Jimmy Bruneau school have been invited. We plan to take those students to the mine when our company goes there to take water samples so they will see first hand what we do when we take water samples, what kind of insects live in the water and what we look for in the samples which is part of the environmental science. We want to introduce the youth to what kind of a job a scientist does on cleanups so we will take those students and spend five days at the site. These students will be going back and forth from Behchokǫ to Yellowknife everyday but we plan to take them to the mine for a day.

I know we rushed you through this part of the meeting but we wanted to update all of you on what we have been doing so far.

Ron will give you more information on the Ray Rock cleanup we have done this year, masi.

RON BREADMORE: Thank you, George and behalf of Indian and Northern Affairs, I would like to thank the Grand

Chief and the Tłı̨chǫ executives for having us here today.

I just wanted to provide a quick update on some of the activities over the past year at Colomac. We had a quite a busy summer. I have spoken to some of you already a little bit about this earlier but we had a lot of construction on site and for the projects. We call them the major civil works projects and these are big engineering projects and what that involves was the placement of the tailings cover or cap on Tailings Lake. Construction of the spillway and outlet channel and also of the new dam downstream of the old dam and in the background here, we see one of the rock haul trucks from the contractor on site that was used to haul the rocks. So everything kind of started back in the spring and here we have some photos from March, April and May.

On the left we see the old haul road; this would have been the road where the mine would have hauled the ore and the waste out to the Tailings Lake. We had to widen this road to make room for these big trucks so here we see one of the drill rigs that was used to drill away some of the bad rock. Once we had the road widen we had to regrade it to make it smooth. This work here was done by a combination of Tłı̨chǫ Logistics, the onsite operator, and also Metro Construction out of Hay River. So moving a little bit farther into the spring towards summer, we have a photo here of all the equipment that was in used on Spruce Lake, what they were doing was grading or smoothing out all the tailings so we have a good surface to put the rock on. We used a variety of equipment, everything from a cat to an excavator to a snow cat that was actually used to push around the tailings, that was a new use for this piece of machinery.

The rock that we used to place as a tailings cap we got from the north waste rock dump. This area here and this is just a shot of one of the big loaders used to move all that rock. So moving into May and June, once the tailings were all smoothed out, we started placing some of that rock. There were some areas of Spruce Lake that were very wet just because that where the water drains and in those areas we had to put down this black Geotech-style cloth. I'm just going to switch over. In the areas where the tailings were wet we had to put down this cloth otherwise the rocks were actually sinking into the wet tailings. This worked quite well and here's a shot of the haul trucks placing the rock cover on Spruce Lake.

The other big area was the construction of the spillway and the outlet channel. The spillway was built, constructed in Dyke Seven. This is Dyke Seven here, and what Dyke Seven was, it was used to separate the two lakes, Spruce Lake and Tailings Lake here. So what we had to do was construct a drainage channel from Spruce Lake to Tailings Lake and what that will do is take a lot of the spring melt water away from Spruce Lake and push it into Tailings Lake and that will help protect the rock cover that was just put down this summer.

Now, this outlet channel here is at the north end of Tailings Lake, this is through to the Dam Two and what this we will do is in 2008 when the tailings water here is ready for a discharge to the environment. The water level will come up and it will meet the channel here and it will flow out the channel into a series of ponds and boggy areas where it will receive further treatment. This shot was taken in late September. Both the spillway and the outlet channel are now completed. These

are just a couple of shots from the air just to give you an idea of the layout.

We're looking north here over Spruce Lake and this was taken back in May, this was when we started last year in May and you can see some of problem we had with all the water here along the east side of Spruce Lake. A lot of that water had to be pumped over dyke seven and the Tailings Lake here, this is Tailings Lake.

So this shot here shows the tailings cap that's on Spruce Lake, about just under halfway done. In the right photo here, we see the north end of Spruce Lake, this area here and you can see now the entire tailings cover is in place. This is Dyke Seven as I mentioned and this is our spillway now constructed and the tailings cap is done. I should mention in addition to the rocks we placed on Spruce Lake, we also covered all the exposed tailings in Tailings Lake in this area here, below Dyke Seven and the area here by Dam One and some other smaller deposits.

Just to give you an idea of how much rock we put on Tailings Lake, we took six hundred and forty thousand tones of rocks from the north waste dump and that's kind of hard number to put a figure to but if you take one of these haul trucks at about thirty-five tons and do the math, that's about seventeen thousand truck loads. So that was quite a bit of rocks that we move over the summer time. The idea of the tailings cap, as many of the elders know, is that it went down about almost a meter thick and what that will do is protect the caribou and the wildlife in the future from coming in contact with the tailings and the contaminants.

Once the tailings cap was in place and the outlet channel and spillway constructed,

the contractor changed gear and started work on the new dam. This new dam is called dam one B. Dam One is the original dam that leaked so now we're looking from the original dam east along the valley that flows this direction to smaller lakes and this area here is where the old pump shack was but we had to take that down because of the new dam. You can see we are still collecting the seepage here with these pumps and these will be pumped back over the old dam over to the Tailings Lake.

Here are a couple of shots taken in the fall, back in October and November. This photo here shows the bedrock on the north side of the valley here. This is all blasted out here in this picture and this photo here shows the south side of valley and this is all the bed rock that came out of here. So moving on through the winter, we did a lot of work through December and in January and it brings us to February and you can see some of the changes already.

This is the old dam, Dam One. This area here is the base of the new dam, again here we have the north face of the valley or the north above it and this is where the dam will fit into the valley wall and this is the base of the dam, it's about almost ten feet deep into the ground and we wanted to dig it deep enough so it gets into the permafrost. By building the dam into the permafrost, it's a protection that the dam will not leak because it will be frozen and to make sure that we have freezing through the dam at all times of the year.

We have these pipes that are laid along the base of the dam and these pipes are connected to the upright tubes which are called thermal siphons which is just a fancy name really for a radiator. What these do is: thermal siphon will pull all

warm air that may be in the ground in the summer time and releases it into the air all through the summer months. By doing that, it pulls the hot air out and reintroduces cold air into the ground just like a radiator, a big refrigerator if you will.

All these lines are filled with carbon dioxide gas and that is what helps us take the warm air out of the ground. You made have seen some of these thermal siphons in and around Yellowknife, around some of the buildings. They are used to keep the permafrost in the ground and to prevent the buildings from caving in and slumping. This is the same technology we will be using at Giant Mine underground to freeze the arsenic in place.

So just jumping back to the summer of 2006, this is the photo of the zone two pits. What we see here are some barges we call them, those are floating docks, and this was used as part of irrigation program over the summer.

So what happened was the water in the zone two pit was not treating as fast as the water in Tailings Lake and that's because the pit is so deep. We have almost 300 ft. of water in this pit so we had to help the pit treat itself. So what we did was we brought in these irrigating pumps and these were strung off these barges to the depth of about almost 200 ft. below the water and they were used to pump water from the bottom of the pit back up to the surface. So what that did was introduce air and oxygen into the pit water and really helped treat the contaminants in the water. You can tell by looking at the lake color, before we started the program, the water was kind of a green color and that was from some of the fertilizer we added. You can see the shot here of the irrigation and

we get the air mixing in and after that shot was taken in September, you can see that the pit water now is the same color as the water in Baton Lake, so we have good water quality now.

We also continue to treat some of the hydro carbon-impacted soil throughout last summer, here's a shot of George hard at work and these are two bags of piles we have, this is all contaminant soil and it's being treated with what we called the LTU, the land treatment unit.

We also had a good summer with Aboriginal Engineering on site, this is part of their crew here cleaning all the waste old drums and they would burn off all their waste in the incinerator. They managed to burn off about a thousand drums of old waste oil so it was a very good program.

This is just a photo showing George and, I think, Isidore there and Eddie, just looking at one of the quarries we have to remediate. This will be work we have lined up for next year. We have to take all the loose rocks off the top just for caribou safety and that type of thing.

Just a couple of shots of some of the quarries we have to be dealing with. You can see that we need to clean off the top, push all that rocks in, again some of these big hanging rocks have to come down for human safety as well and as part of the protection for caribou.

We need to keep the caribou off these waste rock piles and over the next year, we are forming or creating all these waste rocks berms, barriers if you will to keep the caribou off the waste rock dump. We wrapped up this summer season with the elders' tour, I guess it was in June actually and we had some good input on the quarry

remediation and we took a look down the Kimcass road.

This is a good shot of the group here down at the Hughie Lake crossing, last but not least is the health and safety program at site and of course we take that very seriously. Every three months we bring up a formal mine inspector and he has a look at all the equipment, all the operations. There's a crusher here, we look at first aid, and we look at the camp water supply, fire safety and things like compressed gas storage, anything that might be a hazard to the workers on site. So I just wanted to wrap up with the schedule for next year, 2007.

We're going to be continuing with the Dam One construction and we started pumping some diesel from the monitoring wells. Hopefully by April we'll have the new dam constructed and finished. We'll start a geo-technical program and that means we're going to start drilling some more holes around the maintenance shop and camp to look for some more diesel under the bedrock. We have about two months left on the irrigation program and we'll do some non-hazardous disposal, scrap metals, and carry on with our hydro-carbon program. We have some waste anti-freeze we have to get rid of and if time permits, we may start bringing down some small buildings and that's all I have for the Colomac update, now I'll turn it over, I guess back to George or Henry.

GEORGE LAFFERTY: Thanks a lot; this is all the time we have so if you have any questions, please ask them right away, masi for your time. I know all of you want to get back to your meeting, masi.

APPLAUSE

**BREAKOUT GROUPS
IDENTIFICATION OF IMPACTS**

PETER ARROWMAKER: Tony Rabesca's group, Group One, where is Tony? He went out? Okay, he can do his report after he comes back.

Group Two with Terri Nasken, Terri? Okay; Group Two is over there, Terri, can you bring your chart in front here? Please, yeah, if you could.

Move the chairs this way because they are facing the other way. Group Two is ready, the group has written all the things that concern them, and Terri Nasken is going to explain what's written by the group.

TERRI NASKEN: Group Two was with me, they talked a lot on how Tłı̨chǫ Nation can resolve the caribou problem and they spoke of that a lot.

Top of the list for the group was a recommendation or motion for development of a sanctuary to protect caribou. People in this group also said they don't want the government to impose regulations in the Tłı̨chǫ Nation without meetings and consultation in the future because they can take care of the caribou.

Fires destroy caribou vegetation and hunting grounds in the summer and the group want forest fires in the caribou habitat area to be a priority for the firefighters. The elders said they survived and their ancestors did too because they live around caribou and it's always been part of their tradition and they said caribou is important to their people.

The group also said there was more Tłı̨chǫ people in the times of their ancestors and

now the Tłı̨chǫ population is less but now there is a report that says the caribou population has gone down, They want to know how that happened?

The elders said some people hunt caribou for sports and not for meat, they said when the Tłı̨chǫ people hunt for caribou, they don't leave anything behind, not even bones. The group also said they depend on caribou for clothing and food and they make use of every part of the caribou for their livelihood. Group Two also said caribou hide is useful to them, they use the hide for clothing and make babiche to use as a thread to patch or mend their hunting gear so recommendations or motions has to come from this meeting and from the Tłı̨chǫ people. The caribou is important to the Tłı̨chǫ people so the responsibility and the care of the animals should be handled by the Tłı̨chǫ Nation.

Group Two also said, outfitters hunt bulls just for their antlers and that's one of the reason the caribou population is declining so someone should monitor them when they hunt caribou.

They don't want quotas put on the Tłı̨chǫ people and the communities. They want to practice their tradition like they always have.

The group wants restrictions on other regions when they hunt in the Tłı̨chǫ Territory. The members also said the four Tłı̨chǫ communities and the Tłı̨chǫ Government have to be notified in advance before other regions can hunt in the Tłı̨chǫ Nation.

They want the Tłı̨chǫ Government and the Tłı̨chǫ communities to make the final

decisions on how many caribou can be killed each year by people from other regions.

The group also wants to know how many caribou goes to waste each year. They said for more than twenty thousand years; their ancestors killed only enough to survive and not more and the elders said that is part of their tradition.

The group wants other governments to consult the Tłı̨chǫ Government when regulations and policies on wildlife are made which will have an impact on the Tłı̨chǫ Nation.

They want reports on wasted caribou meat.

The members want the Tłı̨chǫ Nation to set the quotas for the region when it's necessary.

The group said there was an eight member Tłı̨chǫ board and they want to know what happened to it. They said another should be established to monitor the wildlife in the region; it would give the Tłı̨chǫ Nation a better understanding of how many animals are taken each year.

They want the commercial sellers and the outfitters to stop marketing caribou meat to the public beginning next year because that's when the caribou management plan should come into effect.

The elders want to implement a monitoring program to keep an eye on wolves and bears in the Tłı̨chǫ Nation because caribou is part of their food chain; they want to know how many caribou are taken by other wildlife.

The members mentioned that a report should be released to the Tłı̨chǫ Government on how many caribou are killed during the Tłı̨chǫ annual fall hunt.

The group suggested that a community hunt for the public freezer should be cancelled because Tłı̨chǫ people go out each year to hunt for themselves in the fall.

The members want an elder with traditional knowledge and another person with good written English and communication skills to do the interpreting for wildlife officers when they go on patrols. The individuals selected need to have a good knowledge of important Tłı̨chǫ historical landmarks and the same people need to have good map reading abilities.

The wildlife officers need to pick people that also have a good knowledge of the Tłı̨chǫ traditional trails in the region, knowledge of the names of the lakes and ponds. Names of the portages, trails and campsites should be in the reports to give a good indication of where a caribou were shot, skinned and cleaned.

The group doesn't want restrictions put on the Tłı̨chǫ people for fishing, hunting and trapping. The members said they don't want non- Tłı̨chǫ to impose laws on wildlife for the Tłı̨chǫ people in their nation. Wildlife in the Tłı̨chǫ region has to be managed by the Tłı̨chǫ Nation.

The group said territorial government broke its agreement under the Tłı̨chǫ constitution when the territorial government proposed the caribou management plan that will restrict caribou

hunting by the Tłı̨chǫ people. The members want the Tłı̨chǫ Government to develop rules and regulation on wildlife for the Tłı̨chǫ Nation and they don't want that responsibility handled by other governments.

They said the Tłı̨chǫ people survived because they listened to their great chief Mowfi so they would like other governments and organizations to work in harmony with them as they have done with each other; these are the words of the great chief, Mowfi.

The Tłı̨chǫ Government, federal and territorial governments have to cooperate with one another when new laws are going to be proposed for the Tłı̨chǫ Nation. They said the territorial government trying to implement a caribou management plan on the Tłı̨chǫ people just isn't right.

The members of the workshop said their main livelihood has been caribou from time immemorial and it's still important to them to this day, it's their main diet and garments are made from the hide.

The group said they had never depended on store bought goods to survive and that is not about to change.

These recommendations came from Group Two, masi.

APPLAUSE

PETER ARROWMAKER: Masi, Terri Nasken, that's a really good report.

Group One with Tony Rabesca will do their report.

Tony Rabesca with Group One will go first then Group Three and Four will do their reports.

TONY RABESCA: Group One talked mainly about how they can save the caribou and it's in this report.

They said all different groups need to help with saving the caribou, in monitoring their health to migrations, behavior and their food source.

The group said all four Tłı̨chǫ communities have to plan together on how everything listed above should proceed. The caribou population needs to be monitor today for the Tłı̨chǫ people and the future generations. They said the caribou population is declining now so the concern now is what can be done to save the caribou for the younger people of tomorrow.

The members want to establish a five -year caribou management plan which could begin immediately and they want the four communities to follow that plan to save the wildlife. They said the five-year plan if developed, can be used for awareness of the caribou habitat and their population as well. That five-year plan could become a guide for all interested parties to create a good working relationship.

The territorial government didn't involve the Tłı̨chǫ government when it chose to formulate the caribou management plan for the Tłı̨chǫ country which isn't just right. A final decision made by the territorial government to impose regulations in the Tłı̨chǫ Nation without consulting the Tłı̨chǫ government is not acceptable.

This group also said the wolf population is increasing which is partly to blame for the reduction of caribou numbers because caribou is the main food staple for the wolves. People are not the only ones to blame for caribou decreasing in numbers. These members want a separate study done on wolves and look for solutions to curb the wolf population.

They want the annual community hunt for the public freezer cancelled. This group wants to cancel the Tłı̨chǫ Dene fall hunt for the next three years. They said exception should be made only for the community hosting the annual Tłı̨chǫ assembly so it can go on a fall hunt to feed the delegates.

Group One recommended that caribou tags issued to outfitters operating in the region should be cancel for the next five years.

This group wants a monitoring system setup to watch for caribou on winter roads connecting the communities and the mine sites.

They want a program introduced in the Tłı̨chǫ country that will report chemical or diesel spills because some hazardous spills are hard to detect by a naked eye and are harmful to the wildlife and people.

Group One also said more studies are needed on the mining industry, wolf populations, outfitters and the general public because all these are linked to the caribou decreasing in numbers.

The outfitters should be issued tags to kill wolves and bears when they take clients out on caribou hunt in the barrenland.

This group said people have to clean-up their camps before heading home so a

clean-up program is needed and has to be monitored.

Group One said if there's trouble with wildlife population, that information should be conveyed to the people impacted immediately.

This group wants control hunting and monitoring until caribou population increases.

They said selling dry caribou meat has to stop. Group One members want food stores and specialty stores to stop buying and selling dry caribou meat to customers.

They want caribou hunters banned from shooting female cows and baby calves and hunters shouldn't disturb the cows and calves.

A board consisting of people from the four Tłı̨chǫ communities should be created and the board's mandate needs to come from this workshop. The people selected for this board should have the ability to hunt, trap and fish and knowledge of Tłı̨chǫ tradition and culture.

The territorial government currently is responsible for issuing general hunting licenses to people in the Northwest Territories; the Tłı̨chǫ government should setup a similar system for its members to use.

Group One said a person working at the wildlife check stop during the winter months should ask a series of questions like where did you hunt? How many caribou did you killed? And who's all with you. This individual should also keep track of who uses the winter roads in the Tłı̨chǫ Nation.

This is it from Group One, masi.

APPLAUSE

PETER ARROWMAKER: Masi, Tony Rabesca. Group Three?

Jackson Lafferty will do the report for Group Three, where is Jackson? Come here and do the report for the group.

JACKSON LAFFERTY: Masi, I assumed the lady who wrote the report at the group session was going to make the presentation but I think she's shy so she asked me instead. (Chuckles)

Group Three raised similar concerns as Group One and Two but we want to elaborate a bit on some of the topics pointed out by other groups.

Some of the hunters in Group Three have seen abnormal growth in caribou and their condition look unhealthy at the time they were killed. The question was what should we do with the meat if we think the caribou is sick?

The suggestion from some of the members was; take a piece of that meat and give it to the wildlife officer for the Tł'chö country, Joe Mackenzie. His department will send the meat out for tests.

The concern of sick wildlife in the Tł'chö Nation was brought up many times at other meetings.

Clear communication and dialogue is essential between leaders, Tł'chö members, the young and the communities.

What can we do to monitor caribou in the region, where should we start? We understand the caribou is decreasing but what is causing it? We need to know. The

territorial government sent a report to the Tł'chö government explaining what they think is causing the caribou shortage but what they proposed is only a recommendation.

We are at this workshop because we care which is a good sign. We, the Tł'chö Nation also Tł'chö want to walk away from this workshop with a good recommendation that the Tł'chö and others can benefit from. Misunderstanding and poor communications creates tensions between different groups so we need to leave this workshop with a recommendation that everyone understands. So let's take a good look at the caribou problem and let's talk about it and discuss all the possible options available before we make any recommendations. This is what the group wants to do to resolve the problem.

Our group also talked about the fall caribou hunt for the community freezer, we suggested it could be a good idea to postpone that program for a few years for now because the caribou is having a hard time reproducing itself.

The host community in the Tł'chö Nation always hunted caribou to feed a large delegation in the past and we don't want that to change.

Winter roads connect all the four Tł'chö communities and the mines, when you drive the winter road and see a strange vehicle maybe hunting caribou, write down the license number and report it to the wildlife officer, Joe Mackenzie in our region or the law enforcement officers and the Tł'chö government. One of these officials will investigate and see why that vehicle was on the winter road.

Our group wants people from other regions to talk with the Tłı̨chǫ government about their intention of being on the winter road and why?

Our group has another suggestion, some hunters leave meat behind and also a mess when they shoot caribou in the region so this group wants someone from the Tłı̨chǫ community to patrol popular hunting areas and report to the proper officials so the waste can be clean up.

Another suggestion from our group is tell other regions not to leave behind any caribou meat and clean up their mess before they head home.

There's been lots of talk lately about outfitters who hunt in the Tłı̨chǫ region specifically for antlers. One of the chief said that it's the outfitters job to hunt only for antlers so they leave the caribou meat behind. The guides employed by these companies don't like it but there's not much a guide can do about what their employers do. So our group said the outfitters should also be watched on their hunting trips so they can carry on with their business without leaving caribou meat behind,

Some of the sports hunters use bows and arrows. Elders in our group said that should be banned in our region because caribou suffer and the animals don't die immediately. The wounded caribou wanders off elsewhere alone and dies a slow death. Our elders worried about that quite a bit so they want sports hunting with bow and arrow stopped.

Another elder in our group said the federal, territorial and Tłı̨chǫ governments negotiated the constitution which gave the

Tłı̨chǫ people the power to administer their affairs. That agreement was signed by all three parties but the agreement seems to have been ignored by the territorial government.

This elder said look at what the territorial government is doing now; it presented recommendations to the Tłı̨chǫ government without talking with us first. It wants to issue caribou tags. This gentleman said that shows no respect for the Tłı̨chǫ constitution and that kind of behavior has to stop. This also shows that the territorial government has broken its agreement to work with the Tłı̨chǫ government.

This elder said he's glad to be here to help the Tłı̨chǫ government resolve the problem his government has with the territorial government and somehow rebuilt the communication which seems to be blocking the two groups from working together. Some of the elders in our group said the cooperation problem the Tłı̨chǫ government has with the territorial government has come up time and time again and needs to be fixed. These elders said we can't allow another government to run our Tłı̨chǫ government for us. After all the territorial government, too, signed the Tłı̨chǫ agreement when the negotiations were completed.

They also said the proposed caribou management plan from the territorial government is a recommendation but if all the Tłı̨chǫ people work together, the elders said they can succeed and have the Tłı̨chǫ constitution recognized by the Government of the Northwest Territories. Our agreement has to mean something and not just another piece of paper.

Another elder said wildlife living on our land is like having a freezer where a person can go if they need meat. This same elder said it's the same idea for non-aboriginal people living in our country; they go to a grocery store when they run low on meat. This elder said that's the reason it's important for the Tłı̨chǫ Wek'eezhii board to monitor other groups so the caribou will always be around for our people to live on.

Jackson Lafferty, the spokesperson for this group, said this gentleman spoke at great length this morning on having a freezer full of meat on the land and comparing that to having a freezer full of meat in the grocery store.

Some of the elders have said non- Tłı̨chǫ and some of the government official travel or hunt on Tłı̨chǫ lands without telling the Tłı̨chǫ government even though we have a constitution. So the elders said we have to teach non- Tłı̨chǫ about the constitution and tell them about what is in the Tłı̨chǫ agreement.

Our group also said we have to stand as one person, in unity. That's how other groups perceive us to be and when we stand in unity, we are strong. The territorial government and other groups across Canada look at us with respect because Tłı̨chǫ citizens support their government and stand in unity with them.

Some of the elders said today most young people have high powered skidoos and some have high powered rifles which they use for hunting. So the elders would like to talk with the young people about treating their hunting gear and wildlife with respect. The elders would like a workshop similar to this one organized and invite

young people so they can talk to them about hunting and respecting wildlife in our country and caution them about hunting with high powered gear.

Some of the members in our group would like to see more young men in meetings such as this. When you look around the room; there aren't many of them here at this meeting so they would like to see that change and invite more young people to workshops in the future. The elders said it's their job to talk with the young people about respects for things in life so they want more young people to attend meetings in the future.

Our group also said they want to work more closely with renewable resource officers because Tłı̨chǫ citizens see these officers on their duties patrolling the winter roads. When the wildlife officers are hunting with them on the land and a diseased animal is killed, the officer could take samples right away and have the meat sent south for testing to find out what kind of illness this animal has. This advice came from the elders in our group.

This was mentioned by Group One and Group Two but this recommendation was also discussed in our group. Some of the members said when people go hunting, they should kill enough caribou to feed their family and be careful how many cows they kill. They want people not to shoot too many caribou cows and they would like to see that done from now on.

Our group said it's alright to hunt for family members but refrain from killing more than you need and do your best to clean up camps before going home.

Elders also talked about wolves in our country; they have said one wolf kills around fifty caribou a year. Our group said

they know there is a large wolf population in the Tł'chǫ country. So some of the elders suggested that maybe it's time to give wolf and bear tags to outfitters when they take groups out on the land. The outfitters could start hunting wolves and bears to reduce their population, the elders would like to see that done as well.

We know that people from as far as Fort Smith, Fort Resolution and Hay River come into the Tł'chǫ Territory to hunt for caribou. Sometime the Tł'chǫ government is informed in advance by hunters associations from other regions and other times, our government is not told. So the elders want a monitoring program setup so people from other regions don't overkill caribou in the Tł'chǫ country because it's our job to make sure the caribou population goes back up.

Our group also said they see some territorial government staff leaving caribou meat behind on their hunting trips and at the same time the same government is trying to impose restrictions on our people. But the elders said the Tł'chǫ citizens have a responsibility to see the caribou population increases.

They said Tł'chǫ citizens and people from other regions should cut back on how many caribou they kill so we need to tell people that from now on.

During our session, it was difficult to hear each other speak because groups around us were loud. So what we would like to see is another workshop on what we should do so people can start taking only enough caribou to feed their family.

These recommendations came from Group Three, masi.

APPLAUSE

PETER ARROWMAKER: Masi, Jackson Lafferty.

It was noisy where Group Three was having its session because that's where we have coffee, tea and snacks for the delegates so the next session, could we put this group in another area?

Mabel Huskey was with Group Four and she's going to report for the group and the meeting will be open to anyone that wants to speak on the recommendations from all the groups after Mabel finishes her report.

The open discussion from the floor will be open for a short time then we will break for coffee and go back into group session. The idea to have a second group discussion is to see if people have more suggestions that maybe there wasn't time to bring it up at the first session. After the second group session, we will go back to our regular meeting so now Group Four will start its report, Johnny Simpson? Johnny Simpson will do the report.

JOHNNY SIMPSON: Thank you, Mister Speaker. Here are concerns and ideas the elders have and are written on this flip chart.

We talked mostly about how we can help caribou revive its population. We spoke of that a great deal and there are a lot of similarities with the concerns that were brought up by other groups before us. So what our group will do is skip some our suggestions and elaborate on recommendations that we feel were not given enough time for explanation.

Group Three mentioned that fall hunt should be canceled because we know lots

of caribou are killed at that time and it's the same during the winter months when the winter road is open. People from all over the world come to Tłı̨chǫ country to hunt for caribou, only for antlers, and these hunts are organized by outfitters. The elders want to see that stopped for two years. Non-Tłı̨chǫ citizens are allowed to operate in Tłı̨chǫ country when they are given commercial caribou tags for their outfitting businesses, the elders said that too should be cancel.

Right now, it's open season on caribou, that's nothing new during the winter months but what the elders would like to see is to have these hunters go to the proper official in the Tlicho territory and report how many caribou that individual has killed. The elders said that's one way of knowing how many caribou are taken from the Tłı̨chǫ country; an individual could report his or her killings to a Renewable Resource officer or to the Tłı̨chǫ government.

The other program that the group would like to see is no hunting on the winter road; they want a law introduced so people are allowed to hunt but maybe a kilometer or two kilometers away from the winter roads.

The elders said Tłı̨chǫ government should a have separate hunting license only for Tłı̨chǫ citizens because right now the general hunting license comes from the Government of the Northwest Territories.

They want the Tłı̨chǫ government to setup a program to hire Tłı̨chǫ people to assist wildlife officers when they go on patrols to monitor how many caribou are killed on each hunt.

Group Four want another program where young people and elders can hunt together because the elders said hands on experience is the best tools to teach young Tłı̨chǫ citizens how to clean and butcher wildlife in the Tłı̨chǫ Territory.

The elders want another policy introduced where cows known to be carrying a fetus are not allowed to be killed because too many caribou cows are shot.

The military have Tłı̨chǫ citizen rangers in our country and they have powerful rifles which these rangers use when they hunt caribou, but because the rifles use powerful bullets that too should be banned from hunting caribou.

Hunting, trapping and fishing is all part of a traditional knowledge, which program should be given more attention and more young Tłı̨chǫ citizens should be encouraged to participate in the program.

That can help young Tłı̨chǫ citizens to learn of their culture and tradition. It's like our language, for example, if we use more of our culture and traditions, all that can be carried on to our future generations. When we get together on the land or in workshops like this one, people get to meet and make friends. It's beneficial because these are educational and it's the same for a caribou hunt when you participate, that becomes important to a person.

The elders also spoke about the mines that are running now and future mines. They want more information on what kind of chemicals are used or will be used to process different minerals. They would like to know if the chemicals are environmentally friendly or are they harmful to wildlife and marine mammals

in the Tłı̨chǫ territory. The elders have lots of concerns about that. The elders also spoke about future mines that might open in the Tłı̨chǫ territory, their question is: would these mines be open in the caribou migration path? What could be done now to prevent the future mines from being built on the caribou migration path?

The other concern that was discussed at our session was the group would like to see a caribou monitoring program to count the caribou when they head south from the Arctic and again when the migration heads back north. Is the same number of caribou migrating back to the Arctic? Or is there a group that might have broken away from the main herd? Or were there more caribou taken?

These are the questions that were raised by the elders so one of the suggestions from them was the territorial government should do a recount of the caribou and do more research to see if the animals are disrupted by all the exploration that is taking place in their environment.

The elders don't want to see more damage made to lands like Ray Rock Mine did in the Tłı̨chǫ territory. So they want a closer monitor of mining companies operating in Tłı̨chǫ country.

Johnny Simpson said there was one issue he wanted to discuss with his group but time ran out so he wants bring this up in front of the large group.

Tłı̨chǫ have a land claim and self-government agreement signed by the territorial and federal government which gives the Tłı̨chǫ the right to exercise their rights under the Tłı̨chǫ constitution to have free access to education, medical and to hunt and trap and fish without another

government setting a quota for us that will restrict us from using resources on our land. But, now the territorial government has put the Tłı̨chǫ Citizens in an awkward position by trying to tell us how many caribou we can take each year because under our Tłı̨chǫ government constitution, we have the freedom to exercise our tradition as we have done for centuries. So it looks to me like the territorial government has broken their promise to us.

If there was a hint the provincial government was trying to do what the territorial government is trying to do to the Tłı̨chǫ citizens, the First Nations government from the reserves would have taken the provincial government to court a long time ago for breaking treaty rights the First Nations are entitled to in the provinces. So we should ask the territorial government why they thought it was possible to treat us like we don't have protection under the Tłı̨chǫ constitution.

PETER ARROWMAKER: Isidore Charlo of Behchokǫ from Tony Rabesca's group will speak to the large group, Jonas Nistiza of Whati from Mabel Huskey's group will talk and Joe Black of Gameti from Terri Nasken group will also speak to the large group and Jimmy Kodzin of Wekweètì from Cecelia Rabesca's group will also address the large group but now Rick Salter, the lawyer for the Tłı̨chǫ government wants to speak to the delegates and Eddie Erasmus will translate for Rick Salter consecutively. Rick?

RICK SALTER: Masi, Mister Peter Chair Speaker. I'm looking forward to hearing from the elders but I just wanted to say one thing before the elders begin to speak.

The reports from the groups are just excellent and we'll take the material that is on the flip chart and we'll prepare our report so everybody will have it.

When the last group reported and Jimmy Simpson was talking, I mean Johnny Simpson, sorry, talked about the mining companies and maybe we have to think about limiting the mining activities, it reminded of a strong message that we used to hear from Alexis Arrowmaker before any of the mines were built.

Alexis Arrowmaker said each company comes and says they want to build one mine on the migration route and it won't hurt the caribou but he said what happens when there's ten mines, every mining company that's built a mine has always told us the same thing that their mine won't deplete the caribou and it's not their fault but it brings back Alexis words.

How many mines are too many? We don't know the answer but we're going to find out and I want to tell you how your agreement is going to help us find out. Because of this agreement the Tłı̨chǫ now have representation directly as the Tłı̨chǫ government on the Environmental Impact Review Board, it's a lot of words that board, but it's an important one. When De Beers decided they wanted to build a new mine at Gahcho Kwe, they had to apply to that board for environmental permission. That board reviewed De Beers' proposal and said and this is important, that one of the major concerns that they had was what affect this mine would have on the caribou because it's again in the migration route.

The Tłı̨chǫ and other aboriginal group were really worried about what this would mean for the caribou so that board made a very brave decision. They decided that De

Beers would have to present all their evidence and prove that what they're planning to do won't hurt the caribou in public hearings that the people can participate in and then you know what De Beers did?

They went to the court and said to the court; we don't think that is fair and we want the court to order the board not to have that public hearing, its call the Judicial Review. They went to court to stop the board, your board under this agreement. Your Chief Executive Council was very upset that De Beers was trying to do that so they told your lawyers to go to court and defend the board and its rights to have that hearing. That hearing in the court took place on November 21st and Art Pate and Bertha Rabesca-Zoe were there. Some of your leaders were there and they argued the case in front of a judge and the judge has not yet made a decision. We're expecting it shortly.

The reason I'm telling you this is first because it's about your life and you need the information but second because it's about protecting the caribou and you can see that the companies have not got that as their first priority or else why would they try and stop the board from having a good public hearing to get at this question.

This workshop we're dealing with is what we call a short term problem that faces the caribou and any future mines is not about the problem we have now but it could make the problem worse in the future. So I wanted to tell you, your government is out there trying to protect you for the future too.

I also want to say that it was very lonely for the Tłı̨chǫ government on November 21st, 2006, in that court room, where was

the Government of the Northwest Territories? Where were the other aboriginal groups? I'll leave you with that question, I don't know the answer.

Thank you for listening to me, I just wanted you to know what was happening and to tell the elders especially that we never forget what Mowfi said and we never forget what Alexis Arrowmaker taught us, masi.

APPLAUSE

PETER ARROWMAKER: Masi Rick Salter and Eddie Erasmus, for translating for him,

The young Tł'cho and elders that are here have listened clearly to what Rick Salter said, your government works for you and this is good news so I hope all of you had listened closely to Rick Salter but now where is David? He needs to pass the wireless mike to elders that are going to make presentations from group session this morning. One elder from each of the community in the session has been selected to talk to the larger delegations and then we are finished for the day. The meeting will close with a prayer and the meeting continue at ten tomorrow.

After the elders make their presentation, I will tell you what is on the agenda for tomorrow.

From Group One with Tony Rabesca, Isidore Charlo from Behchokò will talk to you.

ISIDORE CHARLO: We talked lots about caribou this morning in our group. So I told my group about when I first was hired by the Department of Renewable Resources of the Northwest Territories

The director for the department and the Minister of Renewable Resources came to Behchokò to visit some lakes nearby, at that time the territorial government was already talking about caribou in the Tł'cho country.

The territorial government had purchased a brand new bombardier, the first time some of our people had seen a bombardier, so those two officials pick a lake they wanted to see and Nick Black and another band councilor came with us.

There were some people that had camps set up on these lakes, the weather was nice so we stopped and visited for awhile. We went straight to Chief Bruno's tent and the director of Renewable Resource said as soon as we came in, the director for the department's name was Joe Bryan, and when we came in, there weren't too many people in the tent but Chief Bruno and his wife.

The director told them the caribou population was going down so he told these people not to kill anymore caribou cows and Chief Bruno replied, how can we not kill caribou? That's our main livelihood.

Our main transportation was dog teams and there weren't any ski-doos, there were vehicles but that order from the director made Chief Bruno very upset. But the director told Chief Bruno, "you tell your people to stop killing cows and calves" but Chief Bruno said no, my people will continue to kill caribou. So the wildlife officer interrupted the conversation and asked Chief Bruno, what are you saying? We are telling you to tell your people to stop shooting calves and cows. I'm telling you this conversation took place many years ago in a similar meeting as this.

I was young and had just got hired not very long before this conversation took place but Chief Bruno turned to me and I was translating for the group back then. The words we used in our conversation were in very simple English and in our dialect as well so we continued talking with one another and Chief Bruno turned and told me to leave and it's his home. So I left the tent.

So the Minister of Renewable Resources and the director of the department had no choice but to follow me from the tent so we left the camp.

Chief Bruno refused to follow the government's order so we went directly to the Royal Canadian Police detachment immediately after we arrived in Behchokǫ and the head of the department asked me why I left the tent in the middle of the meeting so I said "Chief Bruno didn't want me in his tent and since it's his home, I left".

That same winter, we were doing another patrol with a dogteam and two police officers came with us this time so there was the two wildlife officers and me. It was early winter just before Christmas and the ice was still thin but on this patrol we went to a different location where there were lots of people living in tents. Most of the people we talked to from the first camp were living there too. So our responsibility at that time as wildlife officers was to patrol and monitor the people living off the land and we did that.

The other time, the officers took a plane and flew over the second camp and there were so many tents. There were two officers with me on this trip, one from Yellowknife and the other from Behchokǫ, so I turned to the two officers and asked,

"Are we going to look for Chief Bruno at the camp and meet with him again?" The two officers said "no" so we turned the plane around and went back to Behchokǫ without meeting with Chief Bruno that time. So these are the events that took place back when I was first hired by the territorial government.

Life was hard for the Tłı̨chǫ people and they depended on caribou to survive so the officials didn't know what to do with Chief Bruno after he refused to listen to their orders but he told his people to be careful with caribou in the region.

Chief Bruno told his people to stop shooting cows and calves until the Tłı̨chǫ people thought the population was back up and his people did exactly just that. But at the same time the territorial government imposed a ban on caribou cows and calves the officials promised the Tłı̨chǫ people that the ban would be lifted once the territorial government felt it was safe for people to begin shooting calves and cows, and the government kept that promise. The ban was lifted after a time and things like these were happening back then so I just wanted to tell you a story about what happened, masi

APPLAUSE

PETER ARROWMAKER: Masi, Isidore Charlo of Behchokǫ, Jonas Nitsiza of Whati from Group Two will make his presentation to the meeting, Jonas?

JONAS NITSIZA: Masi to all the delegates for being here, to the chiefs and for a great meeting yesterday.

Our lawyer explained the purpose of this meeting and why all of you are invited.

When anyone of us encounters a problem, we have to think hard first and then find an answer to the problem, that's the only way to resolve troubles in our lives.

We have heard lots of good information that Tłı̨chǫ people can use to save and protect the caribou in the Tłı̨chǫ country. We all know how important caribou is to the Tłı̨chǫ people, even my generation, The importance of caribou in our lives goes back for centuries and these are not make believe stories but true facts. Tłı̨chǫ people led a nomadic life and followed the caribou migration on dogteams and our dogs were just as important as the caribou for the Tłı̨chǫ people. They needed to dogs to survive the harsh winters in our country.

There were no food stores nearby when you were hungry so Tłı̨chǫ people and the animals that we used for transportation both depended on caribou for everything because there was nothing else around except caribou and that's how our ancestors survived and that's the reason why our people are still around.

Caribou was use for tools to clothing and food, it was used for everything but Tłı̨chǫ people had never heard that the caribou population has declined, I never heard of this happening since I began to remember as a child, never. Back when Mowfi signed the treaty in 1921 he said as long as the sun rises, the river doesn't run backward, my people will never be restricted from hunting, trapping and fishing in Wek'eezhii, that was a statement from a wise chief and it was never meant to be changed ever.

One time Tłı̨chǫ people were given tags to kill beaver. So a restriction was imposed on us once before and now we are facing

the same predicament with caribou in our own land.

Were the Tłı̨chǫ people consulted by the territorial government on what they planned to do for us, did they? The Government of the Northwest Territories treated the Tłı̨chǫ people like we were half asleep. The territorial government thinks they can do whatever they please on our land. I wish they were here to listen to what we're saying, it would have been good.

We have built the Tłı̨chǫ government with the foundation that was started by our great chief, Mowfi. These words were used by our own leaders when the Tłı̨chǫ Nation was pursuing self-government and a landclaim settlement: "having our own government will keep us strong and it will keep our tradition and culture strong with it". Then why are we now saying the territorial government is more powerful than our government?

If we are a united and strong group of Tłı̨chǫ people then we would never have heard of caribou declining in the Tłı̨chǫ Territory. That would never have happened if we are strong and united as same people claim that we are.

Why is the territorial government looking after the wildlife for us in our own country? Why do they send biologists and researchers to monitor wildlife and caribou in our country? I hold the territorial government responsible for destroying what we considered belonging to us.

I wonder if the Tłı̨chǫ people would have been faced with this problem if we were taking care of the caribou. I wonder if the caribou would have been depleted if it was

Whati, NT

us taking care of the wildlife in the Tłı̨chǫ Nation. I don't think that would have happened.

Our ancestors survived on the wildlife and we still do so the Tłı̨chǫ people care and protect animals in the Tłı̨chǫ country. If people treat animals with respect and care, they will come back. But if a person doesn't then the animals could disappear. We have allowed people that don't depend on caribou to protect them for the Tłı̨chǫ Nation, that isn't right so let's think about the situation we are now facing.

Tłı̨chǫ

We have a government that belongs to the Tłı̨chǫ people; I strongly believe that Tłı̨chǫ government should take responsibility to monitor wildlife and caribou in our nation. Tłı̨chǫ people can handle that responsibility and I think people outside of the nation shouldn't have that job. I have confidence that Tłı̨chǫ people can take care of the animals in the Tłı̨chǫ country. I don't want other people to tell us how to care for animals in our country, not anymore.

I am very upset because caribou population is on a decline and now another government wants to impose a restriction and set quotas for us. I totally disagree with that recommendation from the other government. I totally disagree with that suggestion.

As long as the sun rises and the rivers don't flow backward then restrictions or bans on animals were not supposed to be imposed on the Tłı̨chǫ Nation.

I don't want a stranger to impose restrictions on my hunting rights and those are my rights.

I stand by those words that were passed down to us from our great chief, Mqwfi. Today, we still depend on caribou for everything like our ancestors did. If they didn't have caribou in the Tłı̨chǫ country, our people could have died off a long time ago. Even if our community freezer is empty, it's like there is a guarantee that we do have fresh caribou meat at arms reach to eat.

So what we need to do now is evaluate the problem we are faced with and come up with a very strong recommendation that will turn the decision in our favor which will benefit the entire Tłı̨chǫ Nation. There have been talks about caribou for a while and our lawyer said the territorial government ignores the Tłı̨chǫ government's constitution which was signed by all three parties. All of you heard the lawyer tell us that at this meeting.

When a person sits at the front to speak for the entire nation, there shouldn't be any hesitation in using very strong language to stand up for your people; hesitation shouldn't be part of a political leader's character and personality. We choose our leaders because we have faith that they can do the right thing to protect the nation. So go ahead and use strong language and determination to deal with the territorial government. When you, the leaders, feel that our nation is being threatened and the situation doesn't look like it will turn in your favor, then you always have elders to turn to for advice, unity and strength.

Our elder, Alexis Arrowmaker, did that for the leaders and all of you saw that. Look at our lawyer sitting in the front. Alexis Arrowmaker didn't speak English and he didn't know how to read English but he

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used to sit in the front where our lawyer is sitting now, that can always be done again.

Even if a person doesn't understand English or read English but if you listened well and take the advice of your elders and have a good understanding of the culture and tradition, that's as good as having a degree equal to a scholar who's been to university. I'm not saying that I'm that person but that's how I look at life in general. So when you, the leaders, feel that some things aren't just working out to protect the nation, turn to the elders for strength and surround yourself with their wisdom.

A caribou biologist came to my home and I asked him several questions about the trouble our caribou are in. I asked him "since you think you are the expert in caribou, could you explain to me why the caribou is declining in numbers", I asked him to tell why it was happening? The biologist said I wish I could tell you the source of the problem but I don't have all the knowledge necessary so I can't really tell you much...

So why does a person claim to be an expert in certain fields when they don't even have the expertise to back up their findings? So what I'm saying is; if a person has the knowledge like Alexis Arrowmaker did and the determination like he had, a person can always turn a negative situation to work in his or her favor, so don't give up. We still have his words and his beliefs are still with us so don't think for a moment that this is an impossible situation we are facing.

One of the recommendations suggested today said we should have a buffer zone of one or two kilometers on the ice road so people don't hunt near the road. I disagree

so I won't be one of those people that will follow that rule if it is imposed on the Tłı̨chǫ Nation.

I want the Tłı̨chǫ Nation to take over the responsibility of looking after wildlife and caribou in our country; I don't want a different government to take care of the animals because I don't have confidence in them. I believe the other government is fully responsible for the decline of caribou in the Tłı̨chǫ Territory and they blame us for it. I know we can do a better job than the territorial government and I know we can bring the caribou back to healthy numbers. Once before we were accused of killing too many caribou. The other government destroyed the caribou in our territory so why should we give them back the power to look after wildlife in our territory, I wouldn't even think of that. Not one employer would consider hiring the same employee after that person was held responsible for damaging or lowering the value of a property. I don't think rehiring would even be an option. So think hard about what I just said because the caribou are important to the Tłı̨chǫ Nation and we have to protect them for the future generations as well. We do love the caribou and that's the reason why the population should have been on the rise. But we seem, in the last two years, to be on the track of losing things that are very important to the Tłı̨chǫ people. We haven't reached the two year mark yet and here we are again dealing with situations imposed on us by the territorial government. I don't like the way they have been treating us.

I want our leaders to begin talking with the elders as soon as they think there's an obstacle in the way and deal with problems before it becomes a major

roadblock that could threaten our constitution. When you begin to think all the problems in the Tłı̨chǫ Nation could be solved by the leaders alone and without the support of the elders, you could be lying to yourself and it could be costly for the Tłı̨chǫ Nation so I want the leaders to begin turning to the elders for support and advice. This is what I wanted to say to the leaders so masi.

APPLAUSE

PETER ARROWMAKER: Masi, Jonas Nitsiza for talking with us and now Joe Black from Gamètì will speak to the delegates, Joe Black?

JOE BLACK: Masi, we have been talking about caribou since yesterday and when we started this morning, I felt like we didn't have a clear picture of where we should go and what sorts of recommendations we should proposed to the Tłı̨chǫ government or the motions to propose, that was a major concern for us this morning.

The elders that spoke before me are right. I lived a traditional lifestyle my entire life and now I'm seventy-two years old. I worked on the land with my father a few years before he passed away when he was a hundred years old and now I'm here without my father.

I watched my father struggle to survive living off the land and he taught me everything I do on the land. Now even when my dad is not here with me anymore, I still practice what he taught me. It won't make me wealthy but the tradition and culture that were passed down from my dad keeps me rooted to my ancestors.

I have never been on salary and worked a regular job my entire life but I get by with what I make from the land. It's hard but satisfying work to see the results of what a person can do when you have listened and worked hard alongside your father. Life is a struggle but good when a person has listened to his or her elders and parents.

We are here to talk about caribou and my father raised me by providing caribou for the family. He never had a regular income or employed in the white people's world but he always left camp early in the morning walking in snowshoes. He was gone until late at night because he wanted to feed his family; he wanted us to have food in our stomach. He carried what he kills on his back and walked until he made it home. Sometime my dad didn't get home until very late at night but he was thinking about his children waiting at home to eat and that made him more determined to walk until he made it home. Our ancestor's lives were very, very hard and they struggled to survived, all the stories you heard about the hardship that our ancestors went through are true.

There were no grocery stores wherever they traveled on the land. They were nomadic people so they followed the caribou on whichever migration route the herd chose to take that season because the caribou had several different paths to choose from.

We relied on our parents for food and the children didn't eat until they came back to camp with their killings. It was the children's responsibility to keep the fire going at the camp and we waited until our parents came home with a bundle of meat so we can have something to eat before we went to sleep, I'm telling you it was a hard and difficult life that our ancestors had so

when we say we love the animals and want to protect them and Tł'chǫ Nation depends on it for survival, that is the truth.

My dad used to tell me that when birch bark canoes were used long ago, he says when the first caribou herd used to head south on their migration, there were so many caribou that a person couldn't see the ground. All you can see for miles were antlers and the antlers look like dry grey branches of a tree from anywhere a person looked. What happened to the abundance of animals that my dad used to describe me as a child? Something must have happened to make them disappear that fast over time. All these caribou that my dad talked about were probably all bulls. Where did they go? Who is responsible? It couldn't be only the Tł'chǫ people that have taken all these caribou over the years.

Maybe more caribou are dying from chemicals used at the mines or maybe the wolves are also responsible for the loss of the caribou today. When a herd heads south probably too early in the season and if the ice is thin and can't hold the weight of too many animals, they probably fall through the ice and drown. These are all possible causes of the reduction in caribou population. But now the experts are saying people are at fault for the fewer caribou today.

They should stop the outfitters from killing bulls for their antlers for the next few years, until the caribou is back to the normal population like it used to be years ago. I haven't spotted a bull among the herd in the last two years when I go hunting with other people. I see cows and calves but never a bull. The population of the cows and calves are at a healthy level because I have seen lots of them when they were heading over the hills at one of

the lakes. I spotted a few bulls in the herd but less than what I used to see years ago.

I have been thinking about the bull population quite a bit lately. I know we can't be hasty in making a decision right away but this is an urgent matter so let's think long and hard about the trouble the caribou is in but I do have one suggestion. I think people that hunt should stop killing bulls for awhile until the population is back to its normal numbers. I have been sitting at home thinking about what we should do to help the caribou but that's my answer for the problem that is facing us now.

That's my only concern and my friends, this meeting will continue tomorrow so this is what I want to say today, masi.

APPLAUSE

PETER ARROWMAKER: Masi, Joe Black from Gamèti, and Jimmy Kodzin from Wekweèti will speak to the group, David?

JIMMY KODZIN: Masi, we came back to the meeting this morning and we have been talking about caribou for the last two days. The focus of people's attention has been on caribou lately and this entire room full of people had live off caribou and we still do.

Talk circulating now is "this is the reason the caribou population is down". I heard that many times for the last few years but every one here came from an ancestors, grandparents and parents from this part of the country who survived because of wildlife and we are still here because of it. To this day, our main source of food is still caribou meat. Our ancestors and families made it through the years because they

lived near the caribou and we continue to do so.

The three speakers before me are right; we come from a long line of ancestors who survived because they lived among the caribou. Our lives as we know it will change if we live around caribou but with limited access to them and we know that. The Tł'chǫ people always protected and cared for the caribou as they have done for hundred of years. People before me have said that but I feel the same as everyone here.

Tł'chǫ people don't want caribou quota forced on them and I agree with my friends, every Tł'chǫ knows caribou is a necessity.

I paid very close attention to the lawyer when he spoke to the delegates. I listen very closely to people when they speak at public meetings and I often wonder why this person is saying this.

Whati was an annual gathering place for years and there were lots of elders back then and many of the elders spoke at public gatherings and this is what the lawyer is talking about.

"As long as we live on the land Mowfi drew on the map for us, we will never be restricted from hunting animals on that land." I heard the lawyer talk about that and I know everyone here thinks that way too. Our survival depends on animals and this is our country, I know we all feel this way too.

I asked Alexis Arrowmaker a great deal of questions about this particular issue at our annual gathering in Wekweètì, and one of the question I ask him was "what do you

think will happen?" He replied "as long as we live inside the line Mowfi drew for us, nothing will happen, nothing will change for us," Alexis Arrowmaker told me that.

We have all said the same thing and agreed on it at our group session this morning. "Wildlife is special to us" I told my group, we are alive today because of wildlife. Our ancestors survived because they followed the wildlife and they raised their families the same way. Today, we are still following in their footsteps, we treat wildlife with respect.

Our parents and their ancestors demonstrated to us that animals are to be handled with respect and we practice that. But occasionally, we see how non-aboriginals treat their kills.

We are not ignorant and we see.

I said to the group this morning when I am in Yellowknife waiting at the float base for a plane, I sometimes see a Twin Otter filled with caribou antlers land at the floating dock..

And sometime, I make comments to those around me, "A plane just landed with caribou antlers". All I see are antlers being unloaded but I have never seen a caribou being unloaded from the plane. These things are happening around us and to avoid the occurrence of this happening again and again, we need to do something very soon.

We are descendants of the original Tł'chǫ. We have our own Tł'chǫ government; I wonder if a Caucasian has ever approached the Tł'chǫ government to tell it about their plans once they are on our land. I wonder if our leaders have ever been asked permission. I wonder if our

government is aware of what is taking place. I wonder if they have been asked. I'm talking about this from listening to my friends at the group session this morning; I think our government should do something about what others are doing with wildlife on our land.

How can we approach the problem in front of us? What can we do without causing too much tension?

We are not talking only for ourselves but also for our children and generations to come.

We are raising this concern for our children and their future and the children that will come after them. It's not just for here and now and I'm not speaking for us only but for everybody and that include the future.

I'm positive the leaders heard our concern; there are thirteen of them at the head table. I hope after this meeting is over in Whatì, our government will have their own brainstorming session to find to find the right answer to help us, I hope they will take pity on us and help us. The leaders were also raised on wildlife and game from the land and they hunted for wildlife and game like us.

This is what we discussed at our group session this morning and we are worried about what is taking place on our land.

Isidore Charlo told us about what happened with him and I believe him. I heard Chief Bruno tell us about the same event many time. Many people know who Chief Bruno is, he was a very strong willed person and he had determination. He never agree with a Caucasian just to please that individual, I don't think anyone including me has heard of Chief Bruno saying to a Caucasian, "yes, you are right"

Many years has passed since he was our chief. It's been many years since but we still carry his belief with us.

I'm thankful to all of you because if we don't have gatherings like this, it would be impossible to understand some issues. It would make it difficult to speak on certain issues but when you pay close attention to a person when he or she speaks, you try to understand and then think "what will be important to me in the future". I'm not talking about how this will help me right now but how will this effect me in the future.

We have been talking about caribou for the last two days and it's an important part of Tł'chǫ for survival. Tł'chǫ dependence on caribou will never change and I don't want it to change and that is my feeling on this issue.

My friends, I said what I wanted to say to all of you, masi.

APPLAUSE

PETER ARROWMAKER: Masi, Jimmy Kodzin from Wekweètì.

Minutes of the presentations have been taken since this morning. The lawyer spoke to all of you about happened with the territorial government and presentations were made from group sessions this morning.

The lawyer elaborated on the concerns from the group sessions and then an elder from each one of the communities spoke. The stories were very interesting and I thank everyone for that

The meeting tomorrow morning will start at the same time and we will recap what

some of the delegates talked about today. Then we will go into group sessions so if you didn't have time to say everything you wanted to say today then think about it and mention it tomorrow.

We understand lots of people wanted to speak but talking in smaller groups is easier. When lots of people speak in large group settings, it's sometimes hard to follow different conversations and it's hard to keep track of what people are saying. So smaller groups are good for discussions, take this morning for example, the group session was forty minutes long.

Lots of interesting stories came out today and the meeting will continue tomorrow. I'm not sure if the group sessions will be in the morning or afternoon because we are following the agenda but minutes are taken from the meetings.

The lawyer is here and I understand what people are saying because I understand the dialect. Concerns raised will be answered at the end of the meeting and now one of the elders will say a closing prayer for us.

Elder Pierre Beaverho will say the closing prayer for this meeting.

CLOSING PRAYER

PIERRE BEAVERHO: My friends, masi, there are elders here that are older but I feel honored to say the closing prayer and I'm grateful with my whole heart.

I was asked to say a prayer once at a meeting and I said to the delegation to always start with a prayer because it's important, faith in the higher power is really important, we are helpless without it. Our working relationships could

deteriorate and without a prayer, consensus might be difficult to reach. So prayer is important and for as long as you live never let go of your faith. It will keep you on the right path and your faith is what will give you strength to use the right words to speak at meetings. Never forget your prayers and when you have burdens that you think are impossible to overcome, say your prayer and it will help you.

I will say a prayer but first I want to say it took lots of people to make this meeting possible.

Most of the elders and the leaders that set the path for us are gone but let's remember them in our prayer. They struggled but they survived and today they are not here with us but we don't know where they are.

I am grateful that lots of people came to Whati for this meeting. I want to thank the lawyers for being with us the last two days and for the encouraging news they shared with us.

I know the meeting will continue tomorrow but some of the visitors came by vehicles, others came by planes but whatever transportation you chose, always say a prayer before you set foot in whichever you use.

Jesus said, "I am the road" so remember you are using Jesus' road and say a prayer before you begin your journey. Say a little prayer that goes like this, "I am using your road, keep me safe and let me finish my job quietly" and my friends I will now say the prayer, masi.

First let's say a prayer to his mother, the Virgin Mary, so she can plead with her son, Jesus, for us. I will now begin the prayer.

APPLAUSE**GRAND CHIEF GEORGE
MACKENZIE:**

We lost to Harry Simpson so we have been thinking about that and so we will play against him again tonight. We have been talking about caribou and the handgame. We will be helping the caribou because we use their hides and bones in the drums and also in the game so tonight we will play against Harry Simpson in the handgame and the drum dance will start after the game, masi, and the drums will arrive.

APPLAUSE