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1 -- if the ground is soft and et cetera.

2                   So, the re-seeding is basically to try and  
3 make the re-vegetation come back a little quicker. So if we  
4 see spots like that, then we'll try and -- try and -- try and  
5 just get the -- a bit of re-seeding in there to help the re-  
6 vegetation take quicker.

7                   The re-vegetation will happen irregardless.  
8 It's just that we're trying to -- trying to make sure that  
9 our, you know, a bare spot gets a -- gets a chance or a leg  
10 up to get back into shape again. Thank you.

11                   MS. MONICA KRIEGER: Thank you. I think  
12 that's all I have for now. I've got some general comments  
13 but I'll wait until our presentation time to bring those up.

14                   THE CHAIRPERSON: All right. Thank you very  
15 much. We'll now ask the Yellowknives Dene First Nation if  
16 they have questions for the proponent at this time please?

17  
18                   (BRIEF PAUSE)

19  
20                   MS. RACHEL CRAPEAU: My name's Rachel Crapeau.  
21 I work with the Elders and the hunters and trappers and  
22 fishermen of the Land Environment Committee for the  
23 Yellowknife's Dene First Nation.

24                   I heard the presentation this morning, and  
25 after the presentation we had a caucus, that's why we didn't

1 come back right away to make our questions known earlier.

2 The last public hearing or information that we  
3 presented, we understand the information will be used along  
4 with today's process. And we're a bit anxious because we're  
5 wondering if a decision had already been reached before the  
6 end of the day, regarding what's going to be happening to  
7 Drybones Bay.

8 And we're kind of wondering about the  
9 archaeological studies that was done by the -- Mr. McDowall.  
10 The person just finished school in 2002, and he did his  
11 studies in a place called Ireland, and in the country of the  
12 Laplanders, but I think this is his first time in the north.

13 So, my question is, is this Mr. McDowall  
14 willing to do some work with the Yellowknife's Dene First  
15 Nation, or with our choice of archaeologist that we already  
16 did our Phase 1 archaeological project that we did last  
17 summer. And we're planning to do Phase 2, and also a Phase  
18 3. Because from last summer, our Elder did -- the Elders did  
19 work at Drybones Bay and Wool Bay areas, we need to go  
20 further inland to gather information, which we did not really  
21 have a chance to do in eleven (11) days last summer.

22 So, if Snowfield Development Corporation is  
23 proposing to do some more archaeological work, we were  
24 wondering if they were willing to work with our project,  
25 because we don't want to work with a company that's going to

1 be doing work in that area, for the first time.

2 We have a study already, we've got a lot of  
3 information in -- in there, and if the company joined us to  
4 do some work, it would be beneficial for both.

5 Now, not only for both, but also beneficial  
6 for people from the other communities, who are interested in  
7 this type of work. This way, one (1) group does not spend  
8 all the money on one (1) -- on one (1) study, or three (3)  
9 parts to a study, a group does not take care of the finances  
10 on their own, everybody share in the finances and you do the  
11 study together, there's ways to work it out. That was my one  
12 (1) question.

13 And also, from our understanding, the mining  
14 companies way before Snowfield have been doing work in that  
15 area, close to fifty (50) years ago. Even in 1938, the year  
16 before my mom got married, but in those days it was during  
17 the days before the Dene were allowed to vote in any kind of  
18 election, let alone have a say in what happened on the land,  
19 as far as staking claims and mines starting up.

20 So, even though that kind of work has been  
21 done for that long, we didn't really have a say in -- in the  
22 process, until just recently.

23 And even though we have a say today, we're  
24 still, kind of, leery because the Elders still say even  
25 though we disagree with something, the people who make the

1 decisions will go ahead and say, yes, to a mining company  
2 over our concerns.

3 That's a big worry for me. I always have to  
4 hear that and I'm hoping that this process is a lot more  
5 better than what we would expect fifty (50) years ago.

6 So, if mining companies didn't care to ask for  
7 the Dene people's opinion fifty (50) years ago, I hope that  
8 they're willing to come to our community and pay the price  
9 that we ask for if they want to do proper community  
10 consultation and cover the -- all areas of work that needs to  
11 be done, if it needs to be done.

12 And this is, if permits are given. The other  
13 one is, from our understanding wages were given to three (3)  
14 N'Dilo youth who worked with the company last year. And  
15 counting the amount of dollars that went to their pockets, it  
16 amounts to about fifteen thousand dollars (\$15,000).

17 The three (3) youth made more money from the  
18 mining company than the Land Environment Committee for the  
19 Yellowknife's Dene First Nation. We could have helped with  
20 traditional knowledge, information on where my grandparents  
21 are buried, our families who are buried there, a graveyard --  
22 there's a graveyard but it's a graveyard for everybody.

23 Like they say, dust to dust. Once the land  
24 turns to dust you can bury another person in that same place  
25 again. And I know we did that to a funeral arrangements that

1 we made in the Dettah graveyard.

2 And I asked my dad about it. I said, Wasn't  
3 there a body here before? He says, it's all dust to dust  
4 now. We can bury another person there.

5 So, he says, there's lots of families and  
6 people buried in one place. It's not just what's visible.  
7 So, this kind of information we could have done a lot with  
8 and we weren't asking for a whole lot of money to do the  
9 proper consultation.

10 And, from what I understand, our information  
11 to do the consultation and our request for dollars was put on  
12 the public registry. Is this the kind of working  
13 relationship that's going to keep going? I'm, kind of,  
14 worried about it.

15 The other concerns that we had was that in the  
16 information about winter roads, how it's going to affect our  
17 community in Dettah, the people. We are very worried about  
18 traffic. So, we'd like to find out more about how that's  
19 going to work later if permits are given.

20 And the other concern that we had was that in  
21 the presentation mention was given regarding the  
22 archeological information that we presented to the Board.  
23 There's lots of information that was gathered and we need to  
24 gather more information, and so our Elders would like to do  
25 this work and I know that we had a group of Elders at

1 Drybones Bay in the Summertime.

2           And the way we designed it was that the Elders  
3 were there for, not just the Yellowknife's Dene First Nation,  
4 but also for anybody from the other communities who would  
5 like to gather information for mining companies, for the  
6 Review Board's office use, for the Land and Water Board, for  
7 Fisheries and Oceans, for Wildlife; that's why in the û- in  
8 the presentation they mentioned that they wanted to use two  
9 (2) Elders.

10           If -- if we design a study to involve at least  
11 ten (10) Elders, we can gather a lot of information from them  
12 and all these groups of people that I mentioned could gather  
13 a lot of information.

14           Is the mining company willing to participate  
15 in something like this? The other concern that we had is  
16 that in the future if work goes along and where it's possible  
17 that a mine could be developed, we definitely need to do  
18 something about the Yellowknife's Dene First Nation  
19 Territory.

20           We consider Drybone Bay in our territory. My  
21 family has lived there for many years, grandparents are  
22 buried there, an auntie buried there, and my sister Ellen  
23 will tell you that Chief Archie Catholic's mother is my  
24 mother's first cousin; and Judith, the late Judith Catholic  
25 was also her first cousin. They all were founded Drybone

1 families.

2 But there was a time in 19 û- early '40's when  
3 some families from this side of the lake moved over to Lutsel  
4 K'e . Thus, made me wonder if when you move to another  
5 territory from your home area, are you allowed to call your  
6 old homestead home. I'm sure it is but when it comes to  
7 traditional territories, there's a dividing line because in  
8 1995 when we worked with the Elders to record all the burial  
9 places and where people used to live, we went as far as  
10 Tathielie Narrows. And that was when the Elders told us to  
11 stop and record no more.

12 Because from here on further east it's Lutsel  
13 K'e people's job, that's their work. They have to do that  
14 work to record that information, that's what we were told.  
15 So from there we headed back to -- towards Dettah. And in  
16 the summer of I believe, 1999 or 2000, yeah 2000; our group  
17 of people travelled from MacKay Lake down towards Kennedy  
18 Lake but they went as far as Margaret Lake because that was  
19 within our territory.

20 From then on towards Kennedy Lake was Lutsel  
21 K'e's job to record all the archaeological, cultural, and  
22 spiritual significant sites. We stopped there because that  
23 was as far as our territory went. And this is information  
24 that I'm giving based on our work with the Elders. We know  
25 that over the years that Drybone Bay has always been a

1 hunting, fishing, and trapping area for anybody.

2           And we were recalling the story of the Chief  
3 Joe Sangry who made an agreement with Chief Jimmy Bruno of  
4 Rae and Chief Baptiste Kayson (phonetic) with the Wildlife  
5 people. They made an agreement where it didn't matter where  
6 you were from, you were allowed to hunt, fish and trap in  
7 each others territory. As long as you didn't put your trap  
8 on top of mine, you can hunt in my area and I'll hunt in your  
9 trapping area.

10           That was the agreement the three (3) Chiefs  
11 made. So this historical information we wanted to share  
12 with everybody, because Drybone Bay has always been a place  
13 where people would stop by and -- and trap on the way to  
14 Yellowknife, to trade in their furs.

15           It would be a place where people would -- from  
16 here, this area would go for spring hunting, because it was  
17 always plentiful of wildlife and game birds, geese, ducks in  
18 the spring, because it -- the water opened in the spring,  
19 next stopping site from Rush (phonetic) River area for the  
20 birds.

21           So, this inf -- I'm hoping that the -- this  
22 historical information opens the door to sorting out how we  
23 can work out these details together and how to do studies  
24 together. We're willing to help the people with information,  
25 you'll help us too, with anybody. The door is open to



1 anybody hunt -- to hunt, fish, and trap there.

2 The three (3) main Dene rights, the  
3 traditional rights of the Dene, to practice their rights, and  
4 it's not closed against anybody.

5 So, it's always been a multi-use area by a lot  
6 of people, because it always was a good place to do those  
7 three (3) main things that we value.

8 I'll stop my -- my talk for now, and we're  
9 going to be bringing the Chiefs in later on, because the  
10 Elders have asked them to come later on for their closing  
11 statements, and if Alfred or Isadoore, if they want to  
12 mention anything, we -- I think they're going to follow me  
13 after I'm done right now, thank you.

14 THE CHAIRPERSON: Okay, thank you very much.  
15 And, yes, you do have an opportunity to make your  
16 presentation next, and then there are opportunities for  
17 closing comments. However, these are questions for the  
18 proponent, and I believe you started out with a question for  
19 us, which I'd like to respond to before we ask the proponent  
20 to -- if I can attempt to paraphrase, answer the question  
21 that you put to them.

22 I believe that when you started out, you said  
23 that during your caucus there were some concerns that the  
24 Review Board had come to a conclusion on the outcome of this  
25 Proceeding, and I'd like to ensure everyone in this room,

1 And that will be followed directly by the  
2 presentations from the Yellowknives. So, I will ask then  
3 again please, if representatives from the Yellowknives Dene  
4 First Nation have questions for the proponent to please put  
5 them to Snowfield right now.

6  
7 (BRIEF PAUSE)

8  
9 (THROUGH YELLOWKNIVES DENE INTERPRETER INTO ENGLISH)

10  
11 MR. ALFRED BAILLARGEON: Good afternoon. My  
12 name is Alfred Baillargeon from Dettah. I'm also a Town  
13 Councillor. I want to ask this gentleman a question on the  
14 table. He just mentioned that we are going to work together,  
15 how come if he wants us to work with him, how come he didn't  
16 come to our community?

17 They have to approach us first of all, in  
18 Dettah. They were supposed to ask for permission before they  
19 started work. They didn't ask us permission. They used to  
20 just fly over our community and go right by our community and  
21 they've prospected all that land for months.

22 How come, at that time, before that happened,  
23 they didn't ask us? For myself, I don't think that is right.  
24 That is -- is just like stealing land from the people. It's  
25 considered stealing if you don't ask permission.

1           If they would have approached us and asked us  
2 that they were doing this, it would have been different.  
3 When I was seven (7) years old, as a young child, I was  
4 raised on the land. An Elder raised me and now it's been  
5 sixty (60) years since I've been working on that land.

6           I am sixty-seven (67) years old and now we are  
7 hearing that there was no historic sites in that area.  
8 People have been living in that area for the last two hundred  
9 (200) years and there's a lot of grave site in that area.

10           When someone dies and is buried in the ground  
11 like that, you don't go drilling right next to that grave  
12 site; that is no respect. As white people, if we knew where  
13 your ancestors' grave sites were, we will not go there and --  
14 and drill on that site. You're supposed to have respect and  
15 not do that.

16           Asking questions to each other is very  
17 important, especially if you're going to be working in other  
18 people's land. You have to consult each other. You have to  
19 tell each other, this is what I'm going to do. This is the  
20 location. You're supposed to approach the Chief and Council  
21 about the activities that you'll be carrying on in our land.

22           And, also, following that would be a permit  
23 that you would have to ask for. So it's up to the people to  
24 decide what they want. But I would have preferred that you  
25 come to the First Nations. As Elders, we do have concerns

1 because this is very close to our community and this is the  
2 area that we all grew up.

3 As young people, we see them working on the  
4 land right now; that is the reason we are here today talking  
5 to you. We have to have respect for each other and we also  
6 have to take each other's word. If you do that and have  
7 respect for each other and work honestly with each other, you  
8 -- we can do a lot of things.

9 But if things are done behind our backs and  
10 now we are having discussion about it, as Dene people, we  
11 went through hardships, but still things are happening on our  
12 land again, and we want to do something about it; that's why  
13 we're bringing these issues up.

14 I know for a fact in that Bay, there are a lot  
15 of animals on the land and also in the water. I was raised  
16 there in that area, and a lot of other Elders.

17 And now I hear that, as if no one ever worked  
18 in that area or have no history there, you can't do that, you  
19 have to have respect for us, because it's our land. As Dene  
20 people you have to have respect, and then maybe we'll feel  
21 better about it. You have to have respect for each other, I  
22 just mention this.

23 You talked about all the things you're going  
24 to do to that area, and there's trails in that area and  
25 there's also beaver dams in that area, I don't like that when

1 that has been disturbed. Even my daughter's children, if  
2 they want something on the land, they would -- they go  
3 anywhere they want. But if those kind of land are disturbed,  
4 such as the moose, the caribou, the beaver, the muskrat,  
5 rabbits, all living animals will be contaminated and  
6 destroyed in that area.

7           If all these animals are destroyed, are we  
8 going to get compensated for that? It's very difficult  
9 decision that has to be made. We know that the caribou  
10 migration have -- have changed because of the Agachi  
11 (phonetic) mines that's up in the Barren Lands, that's  
12 affecting our people. That's why as Dene people, when you  
13 work on this kind of a job you have to be very careful, as  
14 non-Dene people, maybe these kind of animals are not  
15 important to you, because you don't eat that food. It is our  
16 food, it's our survival, so it's very important to us, that's  
17 why we're talking about it.

18           I want to hear from you. If you don't agree  
19 with me, I want you to say so. As Dene people we have our  
20 own traditional way of life, that's why we're bringing these  
21 issues of concern up to you.

22           We have to work honestly with each other, and  
23 we're not going to say, yes, we agree with that project.  
24 It's not going to happen at one (1) meeting, a decision will  
25 not be made at one (1) meeting, there's still many more

1 meetings that should happen. But today, just this one (1)  
2 day meeting will not make decisions, we can't make decisions  
3 because there's still more we need to think about and have  
4 discussions on.

5 I'm saying this so that you can think about  
6 it. I'm questioning these things, so that's about all I have  
7 to say for now. But there may -- there is another Elder that  
8 wanted to speak up.

9

10 (BRIEF PAUSE)

11

12 THE CHAIRPERSON: We're going to have an  
13 opportunity for presentations as well. I see, Ms. Crapeau,  
14 go ahead please?

15 MS. RACHEL CRAPEAU: Alfred's question and  
16 part of my question was why didn't they come to Dettah to  
17 properly consult with the Yellowknives Dene First Nation,  
18 that environment committee, Chief in Council, we last saw  
19 them in the community on April 2 last year, and that was the  
20 last time.

21

22 And our study that I mentioned, what we were  
23 doing was we were gathering information for future protection  
24 of the area. So, the work that we -- we would like to do has  
25 to be without prejudice to protection of areas.

25

And if, should in the future, we are lucky to

1 have the place preserved for hunting, fishing and trapping  
2 activities only and for preservation of wildlife, the  
3 information will -- that we are -- you were gathering is  
4 going to go towards that.

5 Maybe it will go differently. Maybe the  
6 companies will get their permits. But, in the meanwhile, are  
7 they willing to -- to help us. And so that's why our first  
8 question is a valid one, why -- why didn't you come to Dettah  
9 before last summer, after April -- the April meeting? Thank  
10 you.

11 MR. ROBERT PATERSON: Robert Paterson,  
12 Snowfield Development. Thank you for your question, Ms.  
13 Crapeau. Since April -- April 2nd, and that was a very -- I  
14 must say, that was a very significant meeting for Snowfield  
15 and its understanding of the concerns of your people.

16 I suspect we each have our perspective as to  
17 what's transpired in the meantime. My perspective is that on  
18 a number of occasions, we have endeavoured to make contact.  
19 We have sent invitations. We've tried to come and visit and  
20 we have not received a response to those overtures.

21 And we also understand that there was -- there  
22 could be any number of reasons for difficulties in  
23 communications. People being -- we were told at one point,  
24 people were very busy. Yourself, you were very busy.

25 I'm sorry that we did not have the opportunity

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1 understood it. So I apologize, but that's my response.

2 Thank you.

3 THE CHAIRPERSON: Mr. Azzolini...?

④ MR. LOUIE AZZOLINI: I'm Louie Azzolini and  
5 I'm a consultant for the Yellowknives Dene. What I observe  
6 is definitely an issue of communication.

7 And the proponent, I think, for the Board --  
8 and this is not so much a criticism as it is an observation,  
9 doesn't appreciate that the relationship that the  
10 Yellowknives seek is really a relationship based on mutual  
11 respect and not in the sense of cash exchanges or things like  
12 that.

13 It's a trust relationship. In western culture  
14 we develop contracts through legal mechanisms. The  
15 Yellowknives develop human contracts through an understanding  
16 and shared understandings about what can happen in a place.

17 And what they're looking to get from the  
18 individual, from Snowfield, is a commitment to engage on a  
19 journey to see where it takes them mutually. And Snowfield  
20 is approaching it from a very legalistic, contractual  
21 standpoint. We fulfil obligations, we get our permits and we  
22 carry on.

23 The Yellowknives are approaching it from, this  
24 is an area that we've occupied. We know you want to use it  
25 but work with us because we have shared interests in there as



1 well.

2           With respect to the question of consultation,  
3 the method of consultation, or how the Yellowknife's want to  
4 be consulted, that's really up to the Yellowknife's. And you  
5 know, Mr. Paterson, you may have interpreted having a lawyer  
6 at a meeting as a negotiation, but a respectful, trustful  
7 relationship has an individual picking up the phone and  
8 going, is this what you're intending?

9           The nature of the relationship ultimately has  
10 to be based on persistence and trust. And the Yellowknife's  
11 said, yes, we will speak with you, and these are the terms  
12 and conditions. Why? Because after almost six (6) months of  
13 working on three (3) other environmental assessments, with  
14 limited resources, what you've got is a fairly frustrated  
15 group of people.

16           And you have acknowledged that the process  
17 hasn't necessarily been as clean or as facilitative as it  
18 could have been, but at the end of the day you've got to  
19 consult with the Yellowknives, you have to consult with the  
20 Yellowknives, and you have not met their terms and their  
21 conditions for reasonable consultation. You don't define  
22 those, they do.

23           They're negotiating the modern day  
24 implementation of their Treaty. This is -- you may see it as  
25 Federal Crown land, but the Federal Crown is entering -- is

1 in negotiations with these people to determine how the future  
2 of that land will evolve.

3 So, yes, it is Crown land, but it's also  
4 Yellowknife's land. And you're in a mixed relationship so as  
5 to speak, and you have to be able to treat these people with  
6 the same reverence, and the same patience that you would  
7 treat someone who works in the Federal Government.

8 So, communication, fundamentally, is the most  
9 important thing, I would say, that's missing. And although  
10 you've tried, and I know you've tried, and you're going to  
11 say, listen, I've tried. I know you've tried, but it's the  
12 method with which you attempt to communicate which makes all  
13 the difference. And up until now there has been no  
14 consultation.

15 MS. RACHEL CRAPEAU: Thank you.

16 THE CHAIRPERSON: Alfred, there was one (1)  
17 question I think that you -- if I understand correctly, you  
18 were asking, and that was if wildlife is destroyed, what are  
19 the company's plans to address that? Was that part of your  
20 -- your question as well?

21 ELDER ALFRED BAILLARGEON: (No audible  
22 response).

23 THE CHAIRPERSON: Does Snowfield have a  
24 response to the question, if in fact wildlife is destroyed in  
25 the process of your undertakings, what you would intend to

1 do?

2 MR. ROBERT PATERSON: Robert Paterson,  
3 Snowfield.

4 I don't for a moment anticipate destroying any  
5 wildlife, nor do I anticipate that our activities will  
6 seriously disturb wildlife. I frankly, don't have an answer  
7 for replacement. It's just not on our agenda. I'm open to  
8 suggestions if by rare accident an animal was hit by a  
9 vehicle driving down my ice road or something, I'm open to  
10 suggestions, but I -- I can't conceive it.

11 THE CHAIRPERSON: Are there further questions  
12 for Snowfield from the Yellowknives, please?

13 ELDER ISADOORE TSETTA: Massi.

14

15 (THROUGH YELLOWKNIVES DENE INTERPRETER INTO ENGLISH)

16

17 ELDER ISADOORE TSETTA: My name is Isadoore  
18 Tsetta, I live in -- the Yellowknives -- the Dene Nation live  
19 in N'Dilo and Yellowknife, and as you noticed that our land  
20 has been -- has been destroyed by a lot of mining that's been  
21 done in the past. And right now the -- the land, the water  
22 and the vegetation has been contaminated from previous mining  
23 explorations that has happened.

24 Drybones Bay and Wool Bay area now they're  
25 looking at those areas for development, and those are the

1 very important land for Yellowknife Indians and -- and there  
2 has been also fishing -- fishermen that has worked there for  
3 the last fifty (50) years and we also survive on the fish in  
4 those area.

5 We also -- we can't fish in this little bay  
6 area so we really rely on our fish from those areas, from  
7 that particular area. Not only us but for û- from other  
8 Nations. Other Nations use those areas too. So if the fish  
9 are contaminated, what's going to happen? And what's going  
10 to happen when the water is contaminated?

11 All those things have to be carefully thought  
12 about. You know, when you're talking about development,  
13 you're saying nothing is going to be contaminated. That is  
14 not true. There's something is going to be contaminated and  
15 they didn't ask the -- in the past the mining companies have  
16 used all different kinds of chemicals in their development  
17 for gold and that and they've contaminated our land because  
18 of that and we don't want that to happen again.

19 And we're going to make a strong statement  
20 this time in order so that that does not happen again. And  
21 in Drybones Bay there's a lot of wildlife. All different  
22 kinds of wildlife. There's we -- there's muskrat, beaver,  
23 caribou, moose, all different kinds of wildlife. Right now  
24 it is supreme land, it is a good clean environment right now  
25 but now I think you should've consulted with Yellowknives

1 First Nation before you started on all these developments.

2           Asking for permits now, but us Elders we have  
3 -- we have trapped in those areas. We used to make our money  
4 through furs; not only us, but also the Metis Nation that  
5 were here and also people from Fort Resolution. So all the  
6 things -- all the development that's happening is not right  
7 without our consultation. And now they want to have winter  
8 road -- winter road on the land too which is not correct.  
9 There's other trap lines in those areas which the people  
10 still use in those areas.

11           If you ask us about all the other landmarks  
12 and roads that are there, we can tell you. We have all those  
13 information within our community. We don't want anything to  
14 happen to our land. That is very important to us. We also  
15 have graveyards in those areas. There's hundreds of our  
16 people that are buried in different areas in those -- in all  
17 that area. A lot of people of our families and people are  
18 buried in those areas.

19           So right out -- up into the Barren Land. So  
20 -- and we want to make sure that those burial grounds are  
21 well protected. We can't disturb and we don't want anything  
22 to disturb the -- the burial grounds. We -- if we want to  
23 work together, we have to work together, we have to help each  
24 other financially in order to do the work properly so that we  
25 can -- we can build a better future, but -- that will only

1 happen if -- if meetings, proper meetings take place.

2           So we have to be able to plan, maybe three (3)  
3 or four (4) years in advance in order to -- to have a proper  
4 development take place. Not in a you know, in a short time.  
5 I know exactly where all the areas that have been  
6 contaminated from previous developments so we -- we want to  
7 make sure that developers take good care of our -- our  
8 wildlife and our burial grounds and all the trap lines that  
9 have been used in the past and also the -- all our fishing  
10 habitat which is what we survive on.

11           That is what we want, the bottom line and we  
12 don't want any contamination to take place again in our land.  
13 But number one (1), the fish is very important to us; not  
14 only for us but also the fishermen who sell the fish to other  
15 places, other people, and other countries. So that is my  
16 statement. Thank you.

17           THE CHAIRPERSON: Thank you very much. In  
18 fairness to all parties, we are going to have to allow people  
19 to ask Snowfield questions here. There are opportunities for  
20 presentations, both with the Yellowknives next up and with  
21 the closing comments.

22           So, Ms. Crapeau, I'll ask one (1) last time if  
23 there are questions for Snowfields right now and if there are  
24 not, then we will go to the public and then allow the Board  
25 to question Snowfields and then we will return to the

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1 Yellowknives for your presentations. Please proceed.

② MS. RACHEL CRAPEAU: Communication. This is  
3 where it's very important, Isadorre said, to the company.  
4 You took good fur-bearing trapping areas; did you know that?  
5 And he told the company that you should have come to talk to  
6 us.

7 So, in an essence, he's saying; why didn't  
8 you? Also he said that he heard from the company's  
9 presentation this morning that there were, in an essence,  
10 telling us that there are barriers on the company trails of  
11 where they are working, so he's questioning the company; are  
12 you stopping us from entering onto the place where you are  
13 doing your work?

14 And he's saying that these trails that the  
15 companies are using are trails that were made by our  
16 ancestors, our grandparents and we are still currently using  
17 them today and he wants to know if we are going to be barred  
18 from using the land for hunting, fishing, and trapping  
19 because the main arteries, the traditional trails and the  
20 current use trails are still there and we know where they  
21 are.

22 I know he wants to know if the companies are  
23 going to respect archeological sites, the burial sites. And  
24 he wants to know, by putting it differently, he wanted to  
25 know if, if we ask the company to pay for a meeting, will

① they? Thank you.

2

3

(BRIEF PAUSE)

4

5

THE CHAIRPERSON: I'll ask the help -- us then  
6 direct those questions to Snowfield. There were a couple of  
7 them there. Certainly one that was clear is; will Snowfields  
8 be barring people from accessing their claims; is that a  
9 correct paraphrase?

10

MS. RACHEL CRAPEAU: Accessing hunting,  
11 fishing, and trapping areas.

12

THE CHAIRPERSON: Thank you. Can you respond  
13 to that please?

14

MR. ROBERT PATERSON: Robert Paterson for  
15 Snowfield. Absolutely, categorically, no. We have no right  
16 to do that in response to the question about access to the  
17 land. The roads, they're -- they're open.

18

THE CHAIRPERSON: Thank you. And, Rachel, the  
19 other questions, can you restate for -- one at a time, for  
20 Snowfields to respond to please?

21

MS. RACHEL CRAPEAU: One question was, did you  
22 know that you are working in our good fur-bearing, trapping  
23 areas?

24

MR. ROBERT PATERSON: In the general sense, we  
25 understand. We were made aware at your meeting in April 2nd



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1 THE CHAIRPERSON: Any additional questions  
2 from the Yellowknives Dene First Nation for Snowfields  
3 please?

4 ELDER MICHEL PAPER: I'm Michel Paper, I'm an  
5 Elder with the Band office, I'm probably ninety (90) years  
6 old, you know. I remember a lot of things before, about how  
7 life is, anyway. So --

8

9 (THROUGH YELLOWKNIVES DENE INTERPRETER INTO ENGLISH)

10

11 ELDER MICHEL PAPER: I'm over ninety (90)  
12 years old, and I live a traditional way of life, and I  
13 remember a lot of things and people in Dettah -- I'm over  
14 ninety (90) years old, my name is Michel Paper and there's  
15 people live all over the place, Dettah all the way to the  
16 east arm, as long as I can remember, people had always lived  
17 in that area and always had used to help each other.

18 There is people in those days always used to  
19 help each other, they had powerful words to help each other.  
20 And in those days they only travel by dog teams. And if you  
21 don't make a trail -- a trail into the bush, it's hard for  
22 the dog team to travel within -- in -- in the bush, and  
23 people used to work hard to make all these trails.

24 And you talk about there's no historic sites,  
25 but there are a lot of burial sites all over the place,

1 because people never used to leave anything behind, if they  
2 moved there is old cabins; there used to be old cabins, but  
3 we had fixed those areas and it looks like no one is living  
4 -- lived there before.

5           The first white people that came, we didn't  
6 know anything about mining. In 1934, that's one (1) of the  
7 first few prospectors that came into Yellowknife, as Dene  
8 people we were happy to see these white people, and they gave  
9 me a job at that time. I worked for twenty-five (25) cents  
10 an hour. Isadorre and I both worked for twenty-five (25)  
11 cents an hour.

12           There was -- there is twelve (12) of us that  
13 have worked for that mine, and there's only two (2) of us  
14 that's alive now, and until today Giant Mines and Con Mine, a  
15 lot of native people have worked in those mines. Today no  
16 one had benefit from it.

17           At Con Mine there's only one (1) Dene -- one  
18 (1) Dene person that work there -- that works there, and only  
19 one (1) Dene person used to work at Giant Mine in -- at that  
20 time, there's only two (2) people working at those two (2)  
21 mines, two (2) Dene people.

22           As we are sharing our stories with you, as  
23 Dene people we went through hardships living on the land. If  
24 you approach someone that is pitiful or not able to take care  
25 of themself, you usually help that person and when you work

1 together, we're all strong as people, and we have  
2 disagreements and arguing all the time, there's a lot of  
3 negative stuff going on, nothing gets done. That's why  
4 people -- you're very important people to this area. I'm  
5 sure that some of you will not leave the Northwest  
6 Territories and -- and also saying no is not very good  
7 either.

8           And when you say, yes, to things and say thank  
9 you to each other, those words are very powerful. I'm over  
10 ninety (90) years old now. I lead a difficult life right  
11 now. Last year, November 1st, it was my birthday. I thought  
12 at that time and I went and travelled to BHP Mine and they  
13 are taking a lot of money -- money out from our lands and I'm  
14 hoping that -- I'm hoping that they will give me something  
15 for my birthday.

16           So I went up to the eleventh floor in their  
17 office. I went into the receptionist area and the  
18 receptionist said -- he -- she asked me what I wanted. I  
19 said I wanted to see the boss and they said, no and they  
20 said, no, you have to make an appointment if you want to see  
21 the boss. So I -- I had to leave.

22           It doesn't matter who you are, whether you're  
23 white or you're Dene, if someone is in need of help, you have  
24 to help that person. We have to work with each other,  
25 support each other, that is really a powerful thing if you do

1 that.

2           When I was a young man, I travelled to a lot  
3 of camps. Many, many people used to live at Gros Cap, Beniah  
4 Island, Drybones Bay. There used to be a lot of camps there.  
5 Also Francois River. Lot of people lived there all the way  
6 to Fort Reliance. There's camps all over the place and we  
7 used to travel into all the camps, one after the other.

8           In 1928, we used to live around Dettah. In  
9 those days, we never used to get sick and people never used  
10 to die at a young age or at a old age, that's how people used  
11 to live.

12           But in 1928 the flu epidemic came into our  
13 land and that's when a lot of our people passed on. Every  
14 day, four (4) or five (5) people would die. In those days,  
15 we had no plywood or 2 by 4's. People were just buried in  
16 canvasses and they asked us to go into the Islands to get  
17 away from this. And there's a lot of grave site along the  
18 shores of the -- that area.

19           In -- at that time I was approximately fifteen  
20 (15) years old but I never got sick at that time. Today, I  
21 am still alive today. There's still a lot of people in this  
22 area that have lived through that. Our ancestors are very  
23 strong people.

24           People used to live on the south shore of  
25 Great Slave Lake and also the North Shore. They used to

1 follow the migration of the caribou. They hunt for moose and  
2 they have a lot of burial sites in that area, that's why  
3 people are not living in that area any more because there's a  
4 lot of burial sites.

5 So that's about the time that people had  
6 established themselves in this area. My ancestors are  
7 keeping this land for us. We're not -- they're -- we're not  
8 keeping it so that someone else can take over and start  
9 mining it.

10 If I speak to you about our history, it's very  
11 good information. The diamond company has given me a lot of  
12 money and we did a Elders biography. They did one on me and  
13 I shared that information; I shared all that information with  
14 them.

15 I'm sharing information about our past elders,  
16 how they used to live. If there is a mine to be established  
17 in our land, it contaminates a lot of things. The moose, the  
18 caribou, all animals that are alive that live on the land.  
19 No one raises those animals. They raise themselves. They  
20 live on the land freely.

21 The caribou is important. The caribou has a  
22 life to a certain point where he will die and if the wolves  
23 are going to kill it for -- to eat or the human will kill it  
24 to eat, it will happen. We have no control over those  
25 things.

1                   But today, I'm thinking we should take care of  
2 the animals that we survive on with and also the water that  
3 -- the aquatics that's in the water is very important for us  
4 also. We have to protect them.

5                   They have their own food that they eat in the  
6 water and on the land. If those are contaminated how are  
7 they to survive. If they get sick they'll be -- they'll die  
8 and that numbers will go down. You yourself know this and --  
9 and this kind of information.

10                   It's hard to say whether we are -- we support  
11 what is happening there. If it will happen, it will happen.  
12 It is our land. As Yellowknife's Dene First Nations, it's  
13 our land. Although the Metis live in this area, they,  
14 themselves, have used certain areas too.

15                   We can't say that this is not your land, this  
16 is my land, this is yours. Our past ancestors had never done  
17 that to each other, they shared everything. We allow people  
18 to go fishing or harvesting to make money. Commercial  
19 fishing, we don't try to stop them, but helping each other is  
20 very powerful.

21                   We're only here for one (1) day and it's  
22 difficult to speak up on all the issu -- the concerns that we  
23 have in one (1) day but that's all I wanted to say for now.  
24 Thank you.

25                   THE CHAIRPERSON: Thank you.

1 MS. RACHEL CRAPEAU: You've got a history  
2 lesson. You've got a lesson on how we look after everything  
3 and how we monitor. How we work together and how we could do  
4 future good work together. All in one (1) little shot right  
5 there from our Elder.

6 And this is what we were proposing when we  
7 were talking about consultation and -- and a meeting in the  
8 future. These are the Elders that wanted to put forth their  
9 thoughts and the Chiefs will make their comments later.

10 Thank you.

11 THE CHAIRPERSON: Thank you very much. We'll  
12 now ask the public to come forward with any questions that  
13 they may have for Snowfield. If there are any questions from  
14 the public, please identify yourself, come to a microphone.

15

16 (BRIEF PAUSE)

17

18 THE CHAIRPERSON: Anyone from the public with  
19 any questions for Snowfield? With that, we will make sure  
20 that the opportunity is given in the closing comments for  
21 people, but we will now turn to the Board to see if they have  
22 any questions for the developer and perhaps we'll start at  
23 this end of this -- table and ask if Mr. Snowshoe has any  
24 questions for Snowfield?

25

MR. CHARLIE SNOWSHOE: We don't have -- have a

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1 Beauregard, Snowfield. I suspect that the photos used in  
2 this -- this compilation were from the -- were from the '60s  
3 or the '70s when the topographic map for this area was  
4 produced. This was in the -- this would have been the photos  
5 flown for the topographic map.

6 So -- so bottom line is, I can tell you from  
7 close scrutiny of all these photos that none of the -- none  
8 of the work from the '90s of the trails and the drilling and  
9 the grid lines, et cetera, will -- are -- are to be seen on  
10 the original black and white photos that I've seen at my  
11 disposal.

12 THE CHAIRPERSON: Thank you for that  
13 clarification. And, with that, if the Yellowknives would  
14 like to make their presentation, they're welcome to come  
15 forward.

16  
17 (BRIEF PAUSE)  
18

19 MS. RACHEL CRAPEAU: The comments that we have  
20 to make; I'll have to read it out. We worked really hard on  
21 the Drybones Bay and Wool Bay areas where our family members  
22 travel to, even today.

23 We have young people who still go out  
24 trapping; not like my father used to. He used to leave  
25 before Christmas and come back only for Christmas and then



1 after Christmas he used to go out and -- and be gone for many  
2 days and those were the times I remember when me and my  
3 sisters we used to help my mother go and visit the nets.

4 And I remember that I was amazed at how my  
5 mother could handle a dog team and -- and teach us how to  
6 take the fish out of the nets. Now, so -- a long time ago,  
7 the information that we were gathering together before the  
8 hearings, we were talking about the hunting activities.

9 Like the last time, I mentioned that I  
10 remember going on a hunting trip with my brother. And now  
11 that I think about it, I must have been about three (3) or  
12 four (4) years of age, because I remember caribou around  
13 close to our area.

14 So, I'll be touching on my age, and I don't  
15 want to mention it now, but some day I'll -- I'll be as brave  
16 as the Elders and -- and say that I'm ninety (90) years old  
17 like Michel, some day, and remember everything hopefully very  
18 well.

19 But I remember that my father talked about the  
20 caribou in these areas, even in the summer time one (1) time,  
21 they were travelling by boat, and he -- when they were  
22 paddling and he said that he didn't remember this island  
23 being there, and he was wondering, what's an island doing in  
24 this place. What it turned out to be was it was a bunch of  
25 caribou in the water that they came across, and I guess the

1 caribou were resting in a big group in the waters, and they  
2 came -- they were lucky to come across the caribou around  
3 summer time, which was amazing, because they had found a good  
4 feeding ground, and they did not go out to the barren lands.

5 The caribou used to come around this area. In  
6 the last big caribou hunt my father went on with the Late Joe  
7 Charlo was in 1947, when they went by dog team towards Giant  
8 Mine area to go caribou hunting along that trail up that way.

9 All this information of how the caribou moved  
10 away from us is very easy to see by the charts that we saw  
11 this morning, because today where the caribou used to be  
12 around Gordon Lake area, closer to our communities, it's not  
13 happening anymore, with a lot of activity happening around  
14 our hunting areas, we are having to travel farther and at  
15 great expense to the First Nation, we have to travel farther  
16 to get meat for the communities.

17 Last fall, the caribou was late in coming  
18 towards our hunting area of MacKay Lake, and a long time ago  
19 the families that lived in Drybones Bay, they did -- all they  
20 had to go was walk up towards the barren lands from the --  
21 from their areas, along the shore of Great Slave Lake and go  
22 up to the barren lands and go to their traditional fall hunt.

23 Today we cannot do that, there are many  
24 changes happening around us, and because of the changes we'd  
25 like to monitor the changes and keep an eye on what's

1 happening. That's why on the presentation this morning when  
2 the Snowfield mentioned that they saw Angus Martin and Noelle  
3 and -- and talked to our young people that were working for  
4 them, and the monitors were working for our office to monitor  
5 the -- the work that was going on, so that our Elders would  
6 always have information flowing back to them, to see what was  
7 happening, if there was any big changes.

8           And I noticed that we had to prepare for a  
9 public hearing like this once every two (2) years, since '95,  
10 but lately it seems that we have to prepare for a public  
11 hearing every six (6) months. And we already had two (2)  
12 people from our committee travel to Cambridge Bay last week  
13 to participate in the public hearing regarding -- regarding  
14 Goroke and the Toheroa Mine Development.

15           This week it's here, and at the end of the  
16 month we're preparing for the Snap Lake hearings. It's very  
17 busy for our committee's office, and that's why when we could  
18 manage to meet with companies, it's scheduling and timing  
19 involved that sometimes enables us to have the ability to --  
20 to meet with people, and sometimes we cannot. It's -- it's  
21 very busy, and these days we don't know from one (1) week to  
22 the next what work we're going to be involved in.

23           And sometimes I get the impression that  
24 company officials think that we get Federal Government  
25 funding to deal with only their concerns and their questions

1 regarding their operations and what it is they would like to  
2 work on, when in fact, the funding we get is for dealing with  
3 all Land Use applications from mining companies all over the  
4 Territories, and companies from down south.

5 We also have to deal with Land Use requests  
6 from people from the City of Yellowknife, people from other  
7 First Nation communities, and it's very, very busy dealing  
8 with requests.

9 The Land and Water Board Hearings are another  
10 group of meetings that keeps us very busy, and there are days  
11 when it is nice to have a slow day, but when it's very busy,  
12 it's time consuming and also busy for our office, because we  
13 have to prepare the Elders to prepare for the -- the meetings  
14 before we sit here today, like we -- like we met last night  
15 before we came here today.

16 And all the relative information that comes to  
17 our office regarding one (1) project, all has to be reviewed  
18 by myself, or by Louie, who works for us, or maybe another  
19 expert, who can explain water chemistry or something that has  
20 to be relayed to the Elders, so that they know what it is  
21 that we're dealing with.

22 And this year -- past year that the work that  
23 we did in Drybones Bay and Wool Bay, we involved Elders and  
24 two (2) people with archaeological expertise, which we never  
25 did before in the past, but we are finding that we are driven

1 to having other experts help us record information that we've  
2 already gathered before, but we had to bring other people in,  
3 in order to give it that rubber stamp of expert approval, to  
4 show people on a Review Board like yourselves, that we did a  
5 lot of hard work and that we really meant to -- to help  
6 people understand, and the wide use of our territory in our  
7 area in -- in the Yellowknife's Dene First Nation area.

8           We have community people living in Dettah and  
9 N'Dilo, and we also have the community of Enodah, where we  
10 have a family that have used and occupied the area, and we've  
11 got a trap-line over in that area and we also are trying to  
12 gather information on the wildlife in the different areas  
13 that our -- our young hunters and trappers are going towards.

14           We need more information on the fur bearing  
15 animals, and so we decided to monitor this information, and  
16 we've also decided to work with RWED on gathering information  
17 on -- on moose, where they are, and where people -- our  
18 people have encountered moose, or where they've hunted moose.

19           This kind of monitoring information all takes  
20 time and money, and we're trying to keep on top of making  
21 sure that we have information at the tip of our finger --  
22 fingertips, so that we know that we've got the latest updated  
23 information.

24           We're trying to gather information on -- on  
25 the beaver in our areas, because the last time we did a study

1 of all the beaver in our area was in 1998, and that was quite  
2 some time ago.

3 And the socioeconomic concerns for the  
4 community people is another matter that we try to look after,  
5 so that in the future, should the development take place, we  
6 know what sort of work is going to be available for the young  
7 people, because there are some people who -- who do look for  
8 work, and like Michel Paper said, people who are in need have  
9 to be helped.

10 And families today have to -- to make a living  
11 off the land in a modern way of life, with -- through wage  
12 earning, or a traditional way of earning of living. There  
13 are some trappers who I know who brought in their furs to the  
14 RWED office last week, and they want to keep the practice  
15 going.

16 The muskrat fur probably isn't worth much  
17 these days compared to what it was like in the '60s and '70s,  
18 but I know that today a family would pay dearly for that  
19 muskrat meat, rather than for the fur, because the  
20 traditional foods are on the top of our list of meals that a  
21 family would like to have, rather than going to the food  
22 store.

23 And the more we hear scary stories like what's  
24 happening to the beef industry, it makes Dene people want to  
25 get their foods from the land, rather than going to the

1 store.

2 The Elders traditional and ecological  
3 knowledge that they carry with them are always willing to  
4 help, to enable everybody to benefit from the information,  
5 and not just have one (1) group benefit from information.

6 And we have designed our -- our summer  
7 project, the archaeological project last summer, so that it  
8 could benefit a lot of people and I was happy to see that  
9 some people from the Government offices come out to our camp  
10 and take a look at what was -- of what was being offered at  
11 Drybones Bay, when our Elders were out there last summer.

12 And we're proposing to do the same type of  
13 work again this summer, and we have to do this type of work  
14 with consultants, because the work that we did in 1995 was  
15 basically information gathering with the Elders on where the  
16 families used to live a long time ago, and where the burial  
17 sites are.

18 And following the work that we did with young  
19 people, even Lawrence here, travelled to these burial places,  
20 and they put fences, the cribbings for the graveyards along  
21 the shoreline and we're still not finished that work, because  
22 we don't have that much money to complete the work.

23 The cultural and historical sites where people  
24 lived, I know that a lot of young families today want to keep  
25 these places protected. They are worried that if permission

1 is given for companies to develop these places, dramatic  
2 changes may happen to -- to the landscape.

3 Open pit mining is devastating, they know that  
4 the land will change entirely. It's different than  
5 underground mining, so they are worried that their favourite  
6 place to go hunting will not be the same if they go back, and  
7 the young people, some of them -- one (1) young girl said,  
8 they better not touch that land, that's my grandfather's  
9 land. I don't want anybody in there. I don't want no mine.

10 And I thought, okay, I heard conviction in the  
11 voice when I -- when I heard the young girl talk like that,  
12 and I was thinking, interesting how the young people are  
13 thinking. They were acceptable to see a mine start out in  
14 Barren Land because they don't really go there and go hunting  
15 there, and it's way above our traditional hunting camp at  
16 MacKay Lake, but a place being so close to home, it was --  
17 touching on a subject that was too close to -- to their  
18 hearts; that they didn't want to see development at Drybones  
19 Bay.

20 And I was just thinking also that for the  
21 hunting to have changed for us over the years, and the amount  
22 of money it's costing us to -- to continually conduct  
23 community hunts, it's getting more and more expensive. And  
24 even in the winter our hunters having -- are having to go  
25 farther and farther to get the caribou, and we used to go



1 just above Drybones Bay, and around those lakes, the caribou  
2 used to be there.

3 They're not really there in that area these  
4 days, they're going way north east of our hunting areas, and  
5 they're skirting toward the Sahtu area, and then finally  
6 they're going down south, way towards the Snare Lake area.

7 And then if they do go back up north, they'll  
8 go near our -- our area for hunting, the next place, Gordon  
9 Lake, but they won't stay there for very long, they'll take  
10 right off and move on.

11 And now we're hearing the caribou is more  
12 plentiful in Lutsel K'e area; that's a big worry for us,  
13 because it means organizing a community hunt in -- in that --  
14 in that area, if needs to be.

15 But we can only ask people to travel with  
16 their own equipment to go and -- and do the community hunt,  
17 at -- at a cost to the First Nation, and the organizers of  
18 the hunt are starting to think that it's getting to be very  
19 expensive to -- to feed a community of families every year.

20 And the -- the Drybones Bay area, for the  
21 families, we heard their stories last public Hearing. And we  
22 don't want to repeat what was said, because we understand  
23 that the information will be part of the decision making  
24 process, which I'm happy to hear.

25 But for the future, the land use, what we are

1 doing is we are working on our maps, and we have started to  
2 digitize our maps in order to have this information so that  
3 we always have the trails marked down; that the grandfathers  
4 travelled on and we also have maps of the places where people  
5 are buried, where people went hunting, people went trapping.

6 All this information that we have on our maps  
7 we started digitizing, in order to deal with these public  
8 hearings in the future, so that if any mining companies want  
9 to talk to us, and -- and meet with us and where we can have  
10 proper consultation, we'll have the information available so  
11 that we do not have any misunderstandings later, about where  
12 people trapped, hunt -- hunted and fished.

13 And it's getting to the point where every  
14 public Hearing is taking the time of the committee. It's  
15 taking the resources of the committee, and we are always  
16 trying to do the work for our people, because they don't want  
17 us to do some work with our young people in the future. And  
18 we're trying to organize studies so that we can involve our  
19 young people. And it's non-stop -- place where people are  
20 constantly coming and going from the office.

21 And so, I was starting to get a little bit  
22 worried, because even though a lot of the young people don't  
23 want to see any activity or mining take place at Drybones  
24 Bay, they were wondering how do the Elders feel, what do the  
25 Elders think, what do they advise?

1           They were wondering if the Elders were going  
2 to say, go ahead and build a mine, and that's not what they  
3 wanted to hear.

4           Protection of a place is -- is very different  
5 than allowing development to take place, and so this is  
6 something that we wanted to work on in the future with the  
7 young people; so that they gather information from the  
8 Elders; so that they know how to deal with something like a  
9 mine starting up in the future.

10           And we also have the capability of holding  
11 public meetings in -- in our communities, which we did last  
12 year in April. Which was really very interesting, where  
13 Snowfield people were there, the other companies who were  
14 wanting to work in Drybones Bay; they were also there.

15           And I think the community meeting might have  
16 scared the mining companies a bit, because of the emotional  
17 feelings that were brought forth by the community people,  
18 because of how they felt about mining at -- at Drybones Bay,  
19 if, should anything come to -- to that stage and I think that  
20 when people get quite upset, they get really emotional and  
21 they'll speak their mind.

22           But for me, what I have learned from doing  
23 those public meetings is that after the initial shock of  
24 hearing how people really feel, there's always a chance to  
25 sit down and talk and -- and see what's possible.

1           And if it's not possible, let's put down our  
2 cards on the table, and sort things out. We never got to do  
3 that after the public meeting and we just end up getting  
4 prepared for a public Hearing down at the Yellowknife Inn and  
5 then now here today.

6           So, it just sort of feels like we're having to  
7 prepare for a public -- public Hearing without getting  
8 together with the company to talk about the environmental  
9 issues, the economic issues, the spiritual issues, the  
10 cultural issues. We never did that at all, and we wanted to  
11 talk about the document and information that we gathered, so  
12 that we could find out where it was that they were working  
13 and if we had any concerns; that's what we wanted to do, but  
14 we never even got to do that before we came here today.

15           And so it's just that the Yellowknives Dene  
16 First Nation, you know, has a thriving cultural use of the  
17 areas and if it changes environmentally, and the waters  
18 change, it will ultimately affect the people.

19           And so we're just trying to safeguard Drybones  
20 Bay area, and because it's a vital part of our culture, and  
21 also our spirit, because there are some families whose spirit  
22 will be seriously affected if something drastically goes  
23 wrong in that area.

24           And those are my comments that I wanted to  
25 make today, and I'm hoping that our concerns were heard

1 clearly, and there was no real misunderstanding about --  
2 between us and the company about what it was that we wanted  
3 to do last year and this year. Now I hope they understand  
4 where we are coming from.

5           And that in the future any mining company  
6 wants to talk to the Yellowknives Dene First Nation, we don't  
7 say yes to a meeting right first -- after your first request,  
8 but, sure, we'll meet with you, I know we will, but give us  
9 time here, we're scrambling from one (1) public hearing to  
10 the next, and we've got days that -- when like in the  
11 summertime when -- when I had to organize the Elders to go  
12 out on the land; that took some time too.

13           We have to get all the equipment and  
14 everything we need ready, but once we've got everything  
15 ready, the show's ready to start and we go.

16           It's -- we're serious about doing work with  
17 anybody, and -- and once we put our heart and soul into our  
18 -- our work, all the information that we -- we gather, we'll  
19 share, and we'll look at it, but until then, all of our  
20 studies we've put on confidentiality statements to them, and  
21 agreements put to them, until we -- we get the kind of  
22 working relationship that we would like.

23           And this is it for now, and I know that the  
24 Chiefs are going to be coming here to make their comments  
25 later and I believe My Colleague, Lawrence Goulet here, also

1 has a few words that he needs to say. Thank you.

2 MR. LAWRENCE GOULET: Yeah, my name is  
3 Lawrence Goulet from Yellowknives First Nation, I'd just like  
4 to say on behalf of the Yellowknives First Nation to the  
5 Board, thanks for giving us this opportunity to make our  
6 presentation.

7 I know the Drybones Bay area real good, I grew  
8 up in the area, my father was always taking me out there to  
9 Goulet Bay, the Beaulieu River, and the Gros Cap, in that  
10 area and he brought me up to go hunting and trapping, and he  
11 wanted to show me this.

12 I went to school in Fort Smith for a while,  
13 but then he pulled me out because he said that in the future  
14 if you can't -- if you're like -- if you've got too much  
15 schooling and not enough hunting skills, then you can't live  
16 in both worlds. So that's why he pulled me out, so that he  
17 could teach me the -- the survivals of the bush, which I'm  
18 very grateful, because I've been doing both.

19 I live in a traditional life as my dad, and I  
20 live in -- in the other world, where -- as a -- an educated  
21 Native, which I'm also grateful for.

22 And I'd just like to say that, you know, when  
23 we talk about the land, we talk about the survival of the  
24 land, like for the animals and for the fish, for the birds  
25 that come and visit every year, and you know, Drybones Bay

1 area has all that. It's not just in the area itself, but  
2 like within the region, like the Beaulieu River, the Goulet  
3 Bay, and like the Gros Cap. Even in Devil's Channels there  
4 is this nice big channel.

5           And the moose goes always -- goes down there.  
6 And I heard that one -- one presentation was made this  
7 morning about the moose and saying that the habitat was poor.  
8 I kind of don't believe that, because I believe that moose --  
9 they always going into the Drybones Bay area, because they  
10 wanna get out of the bush, get away from the bugs, the  
11 mosquitoes and they go into the water, because the well, the  
12 Drybones area itself is in a shallow -- shallow, so they go  
13 up to -- they go right out in the bay where they can get into  
14 some wind.

15           And they feed on the -- like the water lilies  
16 that may be there, and the weeds because they got a lot of  
17 salt in some places; so that's why they go right into the  
18 water and then in the springtime too when, you know, some  
19 pregnant cows, they come out into the islands where into the  
20 -- anyone of the bigger lakes that's got small islands on  
21 them.

22           They go there to the islands to give birth, to  
23 get away from the bulls and, you know, the bears that -- when  
24 they come out of hibernation they might be hungry, so they'll  
25 attack the pregnant cows or the calves that has been --just

1 been born.

2                   So I say that, you know, because -- I just  
3 wanted to say that because Drybones Bay area has -- it does  
4 has good -- a good habitat. It has -- there's a lot of birch  
5 there that grows like -- like right on the -- even on the  
6 rocky outcrops that might be in the area.

7                   And, I'd just like to say that, you know,  
8 also, you know, well, within the area it's just a naturally  
9 good area for all kinds of stuff. Like there's a -- for the  
10 geese that comes every year, they go right in the bay and  
11 they stay right -- right late into the season and some of  
12 them even stay there all -- all year round if they had to.

13                   And the area itself is just good habitat for  
14 muskrats, the beavers, you know. And there's -- even along  
15 shore where my brother used to go travelling by himself,  
16 he'll set traps right from just on this side of Drybones all  
17 the way to Matonabee Bay and up into the Willow Lake as it's  
18 -- it was called and he'll have traps all along there.

19                   But -- but since, you know, the -- the fur --  
20 fur prices and the change of trapping methods have changed,  
21 he hasn't been going out, but he says in the future when the  
22 -- when trapping gets better and -- and, well, for him, it's  
23 just like putting money in the bank, you know.

24                   He wants to leave the area alone so that the  
25 wildlife population will come -- come back in -- in



1 abundance; that way, he'll go back in -- in the future. I  
2 think that's the way most people think, you know, around  
3 here.

4           It's just that they want to leave the wildlife  
5 so that they can grow up and -- or not grow up, but just grow  
6 to be lots in the area, and then they'll just go back in  
7 there again.

8           And from what I heard is that a lot of these  
9 people are just -- are -- I don't know, it's taking advantage  
10 of the area. But I -- not only that, all I -- I know lots  
11 about mineral explorations, because I've been doing that for  
12 the past ten (10) years with all different companies.

13           And I've seen a lot of -- a lot of places  
14 for -- you know, you could put in good grids and bad grids,  
15 but what I'm saying is when you do grids and within the trees  
16 it's -- you gotta have respect for the -- the area itself,  
17 you know. You respect -- if there's a trap-line, just try  
18 and avoid it if you can, but if you can't, just, you know,  
19 leave it as it is.

20           And, I'd just like to say that, you know, if  
21 you -- if you -- if the project does go ahead, that -- the --  
22 the project or any other companies has to get more involved  
23 with the -- the Native people within the area.

24           You got to have more im -- involvement, more  
25 Aboriginal involvements in monitoring and also you got to

1 have, you know, if they're going to hire Native people, they  
2 got to have more training and also give them a better  
3 position in the -- in the -- within the companies.

4           And I know a lot of young kids are -- nowadays  
5 are graduating and we don't want to see you graduation --  
6 graduate -- young kids, you know, just going from -- from --  
7 right from high school with a diploma right down to a job as  
8 a labourer. That's the -- that's -- that's not right, you  
9 know. They should be given a position and a higher quality  
10 of employment.

11           And I'd just like to say, you know, that if  
12 they're going to do -- like when they talk about cumulative  
13 effects, I'd just like to say that, you know, when they do  
14 their -- their exploration work, you got to be -- you got to  
15 be in mindful of telling the First Nations or any -- or --  
16 yeah, the First Nations of their plans because when they say  
17 explorations within the region, it means all over.

18           So they got to tell the -- the Yellowknives --  
19 or not only the Yellowknives but other -- other Native  
20 organizations of their plans because a lot of times you'll  
21 just see, like, a lot of trappers that I know has come to  
22 tell me that, you know, they see some people out -- out there  
23 doing like line cutting or, you know, staking and they want  
24 to know, you know, who gives them permissions.

25           Well, we tell them that it has to do with the

1 governments because we -- right now, we don't -- we don't  
2 really know. We just -- this is the first time we've heard  
3 about it.

4 So that's the way, you know, the -- in  
5 companies -- most companies probably from down south, so they  
6 got to have -- they got to have respect when they come to the  
7 north to use First Nation lands. They got to come and see --  
8 like the members for the land and environment or the Chiefs  
9 or you know, to come make their presence known before heading  
10 out to the land and occupying it. Thank you very much.

11 THE CHAIRPERSON: Thank you. Are there  
12 further presentations from the Yellowknives at this time?

13  
14 (THROUGH YELLOWKNIVES DENE INTERPRETER TO ENGLISH)

15  
16 ELDER ISADORRE TSETTA: I missed out two (2)  
17 issues that I want to bring up. When we met in -- in Dettah,  
18 it was -- it was spoken about -- they said that they're going  
19 to build a road to Drybones Bay, but we thought about it. We  
20 don't want anything like that built without our permission.  
21 If the road is built there's going to be a lot of traffic on  
22 that road, so we're very concerned about the amount of  
23 traffic that will be going.

24 We can't have that done without our approval  
25 not on the land and -- and if there is a mine -- if the mine

1 is developed they're going to use -- they're going to maybe  
2 de-water a particular area and they're going to take out the  
3 -- take out the fish and re-situate it. I -- and we don't  
4 want that to happen.

5           There's a lot of things that are in the water  
6 that is very important for the fish habitat. Their food --  
7 their food chain and we're also very concerned about the  
8 water. So if they're going to de-water the area to build a  
9 mine, they're going to have to bring that up with the people  
10 first.

11           So, those are the two (2) issues that I was  
12 very concerned about which I wanted to speak on, so I was  
13 concerned about that. I want to know about those two (2)  
14 issues.

15           Are you planning to build a road on the land  
16 in the future and are you going to, maybe one day, de-water  
17 the area to build a mine on those sites?

18           THE CHAIRPERSON: Thank you. Can Snowfields  
19 respond to the two (2) questions? Do you have plans to  
20 build a road, on land, in the future and do you intend on  
21 de-watering any lakes in that area?

22           MR. ROBERT PATERSON: Robert Paterson,  
23 Snowfield. No, we have no plans whatsoever to build a road  
24 on land and we have no plans of de-watering any areas for a  
25 mine and, in fact, we're not in the mining business. We're

1 in the exploration business.

2 If there is ever to be a mine there, that'll  
3 be a totally different procedure. Thank you.

4

5 ( THROUGH YELLOWKNIVES DENE INTERPRETER TO ENGLISH)  
6

7 ELDER ISADORRE TSETTA: If the mine is going  
8 to be developed, are you going to use the -- the road only  
9 during the winter and are you also going to use boat in --  
10 boats?

11 THE CHAIRPERSON: Would you care to respond?

12 MR. ROBERT PATERSON: Robert Paterson. Yes,  
13 sir. It is our proposal to use a winter ice road out on the  
14 middle of the ice during the winter months, and then boat  
15 access down to Pebble Beach some five (5) kilometres down  
16 the shoreline from Drybones Bay during the summer months.

17 ELDER ISADORRE TSETTA: And Wool Bay. You  
18 said you wanted to also drill into the ice. At that time  
19 you -- in our last session you spoke about Wool Bay, that  
20 you're going to drill into the -- the lake to drill under  
21 the water to do some drilling.

22 Are you still going to do that?

23 MR. ROBERT PATERSON: Robert Paterson,  
24 Snowfield. No, sir. We have no drilling on the ice at all  
25 on the main -- on the main lake. On Great Slave Lake, we're

1 communicate and so on.

2           It -- it's more than writing a letter and I  
3 know that they've gone out of the way in their world view in  
4 their attempts to-- to speak to consult, but it hasn't  
5 worked, and it hasn't worked for them because they haven't  
6 used consultation tools which are effective in the context  
7 that they're working.

8           Look at me, I'm a white guy working for the  
9 Yellowknives Dene and for most standards, I'm pretty  
10 abrasive, people would say, and so how am I working for an  
11 Aboriginal group? So they know how to reach out to obtain  
12 the resources that they need and they can communicate  
13 effectively. It's incumbent on individuals who want to work  
14 with First Nations to find that that means where the dialogue  
15 works.

16           The Yellowknives Dene regularly have Council  
17 meetings. They have a number of committees which are open to  
18 the public; anyone can attend. I've been on consulting  
19 assignments where I just conduct -- conduct interviews to do  
20 initial scoping at a community level to determine issues, to  
21 determine key contacts within communities, to develop a  
22 rapport with individuals which enable effective consultation;  
23 none of these activities were undertaken.

24           So when we speak of consultation, we have to  
25 put it into the context within which it's happening and the

1 expectations of the -- of the parties. Clearly consultation  
2 here has not been interpreted equally on both sides. So,  
3 while it may be flawed, to place responsibility on the  
4 Yellowknives Dene or on Rachel is a bit unfair and it's a two  
5 (2) way street, I agree, but it's a two (2) way street that  
6 requires effort by the parties that want to exploit the  
7 resources.

8           You see, the Yellowknives Dene are quite happy  
9 without them coming along. They're employed; they're happy.  
10 There is a burden on the individual that wants to exploit the  
11 public resources to make the appropriate efforts to consult  
12 and to determine what the appropriate efforts are; in this  
13 case, this has not occurred.

14           THE CHAIRPERSON: Thank you. I believe Mr.  
15 Vaydik was quite clear in saying he wasn't assigning blame to  
16 one (1) party or another.

17           Any further questions for Mr. Vaydik regarding  
18 his presentation from the Yellowknives?

19           MS. RACHEL CRAPEAU: I want to also make some  
20 clarification regarding traditional families that lived along  
21 the shores of Great Slave Lake a long time ago. There were a  
22 lot of people living in these communities along the shore,  
23 but there happened to be a sickness that took a lot of our  
24 people and even in the early 1940's, a lot of children died  
25 and it -- and it was mostly a sickness that affected tiny

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1 through. Those are the things that we're trying to plan  
2 ahead. So you have to listen to us, what our concerns are,  
3 not just what the company's say. They put a permit and  
4 everything else that they have the economics. If they don't  
5 work this winter, we have an economic problem.

6 We don't worry about that kind of problem.  
7 We have to worry about us here in the backyard. People that  
8 live here. Those are -- those are the concerns -- the major  
9 concerns, is my Elders and the people that use the land.  
10 Thank you.

11 THE CHAIRPERSON: Thank you very much. Would  
12 your next speaker like to proceed?

13

14 (THROUGH YELLOWKNIVES DENE INTERPRETER TO ENGLISH)

15

16 ELDER HELEN TOBIE: My name's Helen Tobie.  
17 When I was a child I have memories of Drybones Bay. My  
18 mother and father, my grandmother, grandfather, uncles,  
19 aunts, we all used to live there.

20 My mother and my father used to go trapping  
21 from there, that's how we survived, that's how we used to  
22 live there. We used to have a good lifestyle there and when  
23 they go hunting they would get moose. We would set nets.  
24 We used to catch really good fish and they'd go hunting for  
25 caribou from there. They'd bring it all back and they have



1 traps for muskrat and beavers.

2 Everything -- all the animals were plentiful  
3 and that's what I remember. So that's why we used to live  
4 in that area all the time, because of government saying that  
5 our children had to be educated, we were -- we had to move  
6 to Yellowknife area.

7 We used to live at Wool Bay and from Wool Bay  
8 we moved to Dettah in 1960 or '61 and since then we've been  
9 living there, that is the reason why it looks like Drybones  
10 Bay, there was no one -- no one lived there.

11 Every year the flower grows in the spring and  
12 bloom in the summer and falls again in the fall time, but it  
13 -- it looks like no one had lived there but a lot of people  
14 had actually lived there for a long time, but we lived close  
15 to the Great Slave Lake. If they were to establish a mine  
16 there, I'm sure the waters will be contaminated.

17 A good example is the mine that was  
18 established here at Giant Mine. It had destroyed the water  
19 so, today, we have to pay for our own water to be delivered  
20 to us. The Giant Mine, even Con Mine, had -- they didn't  
21 even help us to pay for our water. They didn't say, here,  
22 I've contaminated your water, so I'll pay for it; they  
23 haven't come and approach us for that.

24 What's going to happen if the water is  
25 contaminated at -- at Drybones Bay? We won't be able to do

1 anything and then everyone will get sick and the -- the  
2 people may die off in this area if that happens. So we  
3 can't have another mine in that close area to our community.  
4

5           When people work at mines, we -- we know for  
6 a fact or from past experiences that when there's a mine,  
7 people don't watch anything on that land or any spills.  
8 Even in our own personal home we want to maintain a healthy  
9 household so we clean everything, we clean our floors, we  
10 keep everything nice and tidy in our homes because we don't  
11 want nothing to be messy in our homes; it's the same thing.

12           When you look at the land, we want to be able  
13 to keep it healthy for our next generation. It's only  
14 because of this old lady that had found a shiny rock and  
15 then when the prospectors came, the Elder -- the old lady  
16 had told them where she had found that rock and that's how  
17 the prospectors and the establishment of the mine started.

18           At the time that Elder that found the rock  
19 didn't know anything about mining or any minerals, what that  
20 rock may cost. She wasn't given not even a cent fro -- for  
21 that rock. By rights, that family should have had royalties  
22 coming to them until forever.

23           If, at that time, they knew what -- how --  
24 what that rock was worth, they could have did something, get  
25 some kind of royalties for that and even if there was a mine

1 established at Drybones Bay, we're going to definitely ask  
2 for something because that area means a lot to us. If they  
3 don't want to do anything like that for us, they can just go  
4 back where they came from.

5 Even this area where Yellowknife is -- has  
6 established, there was not one (1) house or any cabins in  
7 this area and the white people are telling others that there  
8 was no one living in this area when they first moved here  
9 which is not true.

10 Even around the area where Yellowknife Hotel  
11 is situated right now, that used to be a good migration area  
12 for caribou. Even right towards Giant Mine, there's an area  
13 where there's a little river there. It was a very good area  
14 for blueberries and raspberries, there were plenty of  
15 berries there so that's why they used to go and berry pick  
16 in there but now all that area is all contaminated. They're  
17 not able to harvest any berries at all or hunt there.

18 We had lost a livelihood in that area and  
19 they had contaminated the water so our people are not able  
20 to set nets in the bay anymore because they said the fish is  
21 no good.

22 It wasn't like that long time ago. We were  
23 able to set nets and -- and harvest any animals that we  
24 wanted this area. Some Elders are saying, some people are  
25 saying, some prospectors are saying that when the first --

1 when they first came into this area they said there was no  
2 Dene people living in this area.

3           They're just making that up so -- so they  
4 could say that no one lived here so they just taken over and  
5 people actually did live everywhere because they had  
6 seasonal camp, outpost camp, all the way along the shoreline  
7 right from Yellowknife into the east arm people used to --  
8 people used this area only for harvesting, hunting,  
9 trapping, because they wanted to save this area for the  
10 animals; that's why a lot of people didn't live here.

11           They didn't have camps here. Only after the  
12 white people came they started saying that there was no one  
13 living in this area. So when the people -- white people  
14 came and start building cabins, it affected the animals.  
15 They just came over without even consulting us or talking to  
16 the people in this area. They just started building without  
17 asking us.

18           Even if they were to find something right in  
19 our backyard, I'm sure they're not going to tell us if they  
20 had a permit to do whatever they want on that land, as soon  
21 as they take the monies, the minerals from the land, and  
22 they take all that money out and they leave, they go down  
23 south.

24           And when we're downtown around 6:00 p.m. in  
25 the evening, we see the restaurants are closing at 6:00 p.m.

1 If you -- if you go to the restaurant and then it's closed,  
2 you have to leave.

3 And -- I don't think any of these business  
4 owners will offer a ride to bring us home; if we don't have  
5 any money to get home, we have to walk all the way home,  
6 even though when they make a mine at Drybones Bay, I'm sure  
7 they're not going to help the people, they're not going to  
8 say, oh, yeah, this is your land, I'll give you this much  
9 for working here. I'm sure they're not going to offer us  
10 anything if they start this.

11 I don't think they're going to offer  
12 anything, they treat us just like the dog outside. They  
13 have no respect. Some people, all they think about is their  
14 own self, benefiting for their own selves. They work on our  
15 lands, they take all these monies out, and not once have I  
16 heard in other areas where mines are being established,  
17 people are not offering monies to the people that do own the  
18 land.

19 If -- even if we say no to this establishment  
20 it may go ahead, but as Dene people, they have to realize  
21 that we have been here long before them. A lot of people  
22 went through hardships, even they used to live in tents and  
23 tee-pees in the winter time. Although it's cold they still  
24 lived in the teepee, and that's how they raised their  
25 children, that's how our ancestors lived on the land.

1 That's how they always had lived in the past, but this is  
2 how they used to live when the -- before the white people  
3 came.

4 But now when the white people came, I really  
5 don't like it when they say that no one lived in this area.  
6 When they want to start a mine, they have to make sure that  
7 everything is well with other people.

8 If the water -- if they contaminate the  
9 water, are they going to pay for water for us or feed us? I  
10 want to make sure that they help the people in some way, if  
11 they do contaminate the area, but they don't usually offer  
12 anything, because we know from experience, the two (2) mines  
13 that was here, we never got anything from it, and we're  
14 afraid this is going to happen again to us.

15 As Elders we're not able to go on the land as  
16 we used to, but our young people, our children and our  
17 grandchildren will all -- will be going out on the land.

18 A couple weeks ago there was some young  
19 people, they shot three (3) moose, so that meat was all  
20 distributed to the community and shared amongst the people.  
21 If there was a mine there, are we going to get those kind of  
22 meat to our community again? That we have to think about,  
23 whether that's going to happen, or -- or are we going to  
24 chase the animals away?

25 Yes, it's good to make money, you need money

1 today to survive, but if our land is contaminated it's gone  
2 forever. That is the most important thing for our people,  
3 but it's way too close to the Great Slave Lake, and the  
4 water right now is really important.

5 And the tailings pond, those kind of water  
6 when it hits the Great Slave Lake it's going to affect it  
7 somehow.

8 That's all I want to say to you, but if we  
9 have -- we may have another meeting like this again about  
10 this area, but we still need to have discussions together,  
11 we should try to work with each other, because we're not  
12 going to stop right now, we're going to keep on saying what  
13 we believe and what -- that's all I want to say, thank you.

14 THE CHAIRPERSON: Thank you. Go ahead,  
15 Rachel?

16 MS. RACHEL CRAPEAU: The notes that I have  
17 was from when we were getting ready for the first public  
18 hearing and also this time around, again.

19 And, at the beginning of these hearings, in  
20 November, the Yellowknives Dene said that we were taking  
21 these proceedings very seriously and we invested a lot of  
22 time, money and energy into them.

23 Also, to avoid longer term problems and to  
24 help the proponent, we took it upon ourselves to sponsor a  
25 collaborative, rapid, really fast traditional knowledge and

1 proponents and the Review Board our value ecosystem  
2 components.

3 In keeping with the interim measures  
4 agreement, we focussed on the environmental, the economic,  
5 the spiritual and the cultural components. We did not ask  
6 the proponents for any financial or human resources to do  
7 any of the work on these environmental assessments.

8 We acted it -- we acted when we knew action  
9 was necessary and this was to prevent harm that could never  
10 be repaired or undone. We also took steps to document and  
11 provide evidence to the public and the Review Board that the  
12 Yellowknives Dene had a thriving culture that is undeniably  
13 affected by changes in the environment.

14 We are acting to safeguard the Drybones Bay  
15 area, because it is a vil -- vital part of our culture and  
16 our spirit to this very day.

17 Snowfield, in my opinion, has done too  
18 little, too late. Snowfield wants you to believe that there  
19 are no environmental issues and that any cult -- cultural  
20 issues are fixable by avoiding certain points on the ground.

21 Snowfield wants you to believe that the area  
22 has been explored, staked, cut, drilled and fished for over  
23 fifty (50) years and that their contribution to the  
24 cumulative impact is minimal, and that they are doing  
25 merely -- they are just merely doing what others have done



1 before them.

2           The problem is, we did not have a say what  
3 has happened previously. We were a fiduciary and others  
4 knew best; not any more, this cannot be repeated over again.  
5 Snowfield wants you to believe that, by simply avoiding a  
6 few important places, that you can take away our concerns  
7 because, after all, there are rules governing archeological  
8 material.

9           You see, though, it's not about archeology.  
10 It is about culture. It's about a landscape filled with my  
11 forefather's culture, with my culture.

12           The Yellowknives Dene respectfully disagrees  
13 with the Snowfield. Our main point is that we don't want  
14 our cultural identity treated like points on a map that can  
15 be simply managed and made less important.

16           Those places, the cultural representations on  
17 the landscape and the information those places contain are  
18 not just archeological sites. They are a part of our  
19 social, spiritual and cultural identity. They represent  
20 just a small fragment of our current, recent and distant  
21 past.

22           Those places out there we -- out there are  
23 how we communicate who we are and how we pass our culture to  
24 our child -- to our children.

25           Last summer, the Yellowknives Dene First

1 Nation completed their first phase of its TK and scientific  
2 work at Drybones Bay and their area. This winter we are  
3 continuing the work with a moose survey and we are planning  
4 our next summer's work.

5 Next summer we are continuing our field work  
6 and expanding the TK and archeological work and asks  
7 Snowfield join us in a spirit of respectful co-operation.

8 Snowfield has indicated it also wants to  
9 undertake and -- an archeological study. But in order to  
10 avoid duplication, we encourage Snowfield to join us in our  
11 ongoing work. It may affect your short term exploration  
12 plans, but it could benefit your long term relationship with  
13 the Yellowknives Dene.

14 We want to remind you that the Drybones Bay  
15 and the area are not just archeological treasure troves.  
16 They are still actively be -- being used by our membership.  
17 They are as important to our culture now as they were two  
18 hundred (200) years ago.

19 Also -- I also want to tell you that we are  
20 here today because we gen -- genuinely want to protect those  
21 places. My membership and my fellow Akaitcho members  
22 believe in their hearts and soul that to do otherwise is  
23 unthinkable.

24 A rapid archeological survey last summer  
25 identified sixty-four (64) cultural heritage sites from the

1 prehistoric, historic and contemporary periods. There are  
2 many more.

3 Let me emphasize that this is a very  
4 important point for the land environment committee and by  
5 extension, by membership. There are many other sites and we  
6 are not talking about points on the ground, like scattered  
7 museum artifacts in need of a curator.

8 We are talking about the Yellowknives Dene  
9 culture, the culture imprinted on the landscape by my  
10 ancestors.

11 Mr. Chair and Board members, this is not  
12 about a drill program. It's about my culture, it's about  
13 geology versus archeology. The decision you take as a Board  
14 will have profound consequences on my people and the culture  
15 we embody, the culture left on the landscape.

16 Consultation information presented in the  
17 assessment reports is misleading with respect to  
18 communications with the Yellowknives Dene representatives  
19 and its consultants.

20 In addition, Snowfield provided a Review  
21 Board impact assessment conclusions without really showing  
22 the steps, the logic and the evidence that lead to the  
23 conclusions. That is, we do not have any basis to believe  
24 the proponents practised standard EA methodology in  
25 preparing the assessment reports.