



A Délıne Got'ıne Plan of Action

First edition approved in principle by community resolution – Nov. 4, 2015

Second edition prepared by Délıne ʔekwé Working Group – May 20, 2016

Belarewíle Gots'é ʔekwé

Caribou for All Time

A Déljné Got'jné Plan of Action



May 20, 2016 version

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Máhsı cho!

This ʔekwé Conservation Plan is based on Délıne Got'ıne godı (stories) and ʔeʔa (laws and principles) passed down to us by our ʔehtséokə (grandparents). The Plan was first drafted by a group of invited Délıne Got'ıne leaders and experts during a meeting on July 14-16, 2015. The meeting was co-hosted by the Délıne ʔehdzo Got'ıne (Renewable Resources Council), Délıne First Nation and Délıne Land Corporation, and sponsored by the Species At Risk Stewardship Fund. The facilitation team was Michael Neyelle, Walter Bayha and Deborah Simmons. Jane Modeste assisted in ensuring that Dene concepts were properly spelled and as technically correct as possible when combined with a primarily English text.

The Conservation Coaches Network (CCNet) partnered with NWT Environment and Natural Resources (ENR) to offer a course in using the Open Standards for the Practice of Conservation in Yellowknife in March 2015, which Michael Neyelle and Walter Bayha used in guiding plan development. Stuart Cowell, a CCNet instructor from Australia with considerable experience working with aboriginal peoples there, kindly agreed to mentor the facilitation team.

Máhsı cho to the meeting participants for their dedication to developing a community-driven plan. The support of the community leaders is crucial to the success of the plan. Even more important is the support and involvement of the community in joining forces to take action in ʔekwé conservation. Over 50 community members have taken part in the planning process to date. Their involvement is greatly appreciated. They are listed in **Appendix A**.

Délıne ʔekwé Working Group Members

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ᑕᑭᓄᑦ ᑕᑭᑦᑦ – Law of the Caribou

Story told by Charlie Neyelle

This story was told to me by se ᑕᑭᑦᑦ, my father. ᑕᑭᑦᑦ used to say, “Make sure you take good care of this story and what it says. Learn this ᑕᑭᑦᑦ, this law for ᑕᑭᓄᑦ. In the future, when you kill ᑕᑭᓄᑦ, this is how you must work on ᑕᑭᓄᑦ in the future. You must work this way on ᑕᑭᓄᑦ until the day you die.

A long time ago there was a Dene couple who had a baby. This baby would cry and cry. The baby cried so much, the parents became exhausted. They finally fell asleep because they were so tired. When they woke up in the morning, the baby was gone. They could see his tracks in the snow, so they followed his trail. The baby’s footprints turned into ᑕᑭᓄᑦ footprints, walking across the lake to join the other ᑕᑭᓄᑦ. Then the parents understood why the baby was crying. He wanted to join ᑕᑭᓄᑦ.

The following year, there were really lots of ᑕᑭᓄᑦ arriving. There in the middle of the herd was the little boy who had turned into a yárégo (young male ᑕᑭᓄᑦ). The little ᑕᑭᓄᑦ could see his parents. He said to benᑕ (his mother), “ᑕᑭᑦᑦ (mother), don’t worry about me. You can use the sinew and the babiche from my body for your sewing.”

And he said to ᑕᑭᑦᑦ há ᑕᑭᑦᑦ há, “My skin can be your clothing and your bedding, you can use it for your sleeping mat. So, you two, do not worry about me.”

Finally ᑕᑭᓄᑦ said, “ᑕᑭᑦᑦ, when you work on me, when you cut my head off, place it in front gently. For the rest of the body parts, you cut and place them behind gently. Don’t throw the meat behind. Make sure you carry it and place it gently behind the head.”

This is how the yárégo wanted to be treated kanáts'ezé (when he was hunted). He was making a law for himself.



Déljné Got'jné'ə Gokədə Glossary

“Our Dene kədə (language) is very important to us. Dene kədə must be part of our ʔekwé conservation plan so that it will be really meaningful for us.” – Alfred Taniton

Note that Dene kədə has its own meaning and Dene terms do not directly correspond to English terms. For a Dene kədə alphabet and pronunciation key, see **Appendix B**. This glossary is a work in progress, and gives approximate and summary descriptions of the meanings in English. There was a lot of discussion about Dene concepts among the ʔekwé Working Group members in developing the first version of this conservation plan. Since that time 14 new terms have been added to version 2 that arose in discussion regarding plan revisions. These terms are included in the glossary in italics, as they still need to be verified with our language specialist – both their spellings and correct interpretations. Work with these newer terms is very preliminary and should not be used in other contexts until verified. For updated spellings, please contact the Déljné ʔehdzo Got'jné (Renewable Resources Council).

Dene	English
ʔech'e	<i>if you don't kill animals humanely, you'll have a hard time</i>
ʔededáhk'ə	habitat, where people and animals can find good food
ʔedets'é k'áots'erewe	governance; we are our own bosses, but we have to follow the law
ʔedets'énanede hq́dé máhı́ <i>gha</i>	<i>If only you would go back to your herd, then thank you</i>
ʔehdanagokwı́	<i>changing weather from a long period of certain climate to another period of warmer or colder climate</i>
ʔehdzo got'jné	hunters, harvesters, trappers
ʔehdzo Got'jné Gotsé Nákedı́	Sahtú Renewable Resources Board (helper of the ʔehdzo got'jné)
ʔehtsáə kə	grandparents
ʔekwé	caribou
ʔekwé gha máhı́ ts'jı́we	ceremonial harvest (we thank the creator for ʔekwé)
ʔekwé négo lek'e	<i>calving ground</i>
ʔekwé njı́ah	caribou make a thundering sound when the populations return
ʔéne	<i>land, Mother Earth</i>
ʔeɔa	law, principles, policy
ʔjta	father
Areyoné efoot'jné ats'jt'e.	We are all one family.
<i>ası́ gólj</i>	<i>availability of wildlife</i>
ası́ kats'inı́we	harvesting all things
bedzio	adult male caribou (big)
belarewı́le gots'é ʔekwé	caribou for all time
Déljné ʔehdzo Got'jné	Déljné Renewable Resources Council
Dene béré	traditional Dene foods

Dene	English
ɔech'e	<i>if you don't kill animals humanely, you'll have a hard time</i>
Dene béré kats'ɲjwe	alternative harvest (we hunt and gather all kinds of different Dene foods) – linked to the totality of the Sahtú Needs Level
Dene kədə	Dene language
Dene náoweré	Dene knowledge
Dene Ts'ɲlɲ	the whole concept of what Being Dene (being who we are) means to our grandparents
Denecho kə gok'ətá náts'ezé. Dícho asíi k'ets'əne ajá t'á náze gha báts'odi.	We have to hunt like our grandparents did. It's gone down so we're going to let it rest.
díga	wolf
godɪ kehtsɪ / téhé godɪ kehtsɪ	agreement / they made an agreement
gogha horíla	in danger, at risk
Goɔ́q beghq gots'edé ɲjé dzá q't'e.	When people talk about ɔekwé too much, it's not good.
goreghq	shrubs
há	and, with
kodedí	<i>wildlife officers enforce harvest rules and make people feel like criminals and poachers</i>
kw'ijí	<i>ecotype containing well-drained, mature spruce forest</i>
łata	<i>caribou migration corridor</i>
máhsɪ cho	thank you very much; welcome; hello
mɔla	outsider
náts'ezé, kanáts'ezé	hunting, hunting something
neh karíla k'ets'edi	<i>lands set aside; we're protecting them</i>
néné	land, habitat
nídí agót'ele	<i>mind our own business</i>
ɲreɔ́á	<i>caribou water crossings</i>
Sahtú	In this document, mainly refers to Great Bear Lake (in other contexts refers to the Sahtú Region defined by the Sahtú Dene and Métis Comprehensive Land Claim Agreement)
Sahtú Got'ɲe	Dene of Great Bear Lake
tsia	young caribou
tsída	female caribou
ts'o néné	<i>muskeg</i>
yárégo	young male (smaller)

List of Acronyms

DGG	Dél̄n̄e Got'̄n̄e Government
DLC	Dél̄n̄e Land Corporation
DRRC	Dél̄n̄e ʔehdzo Got'̄n̄e (Renewable Resources Council)
ENR	NWT Environment and Natural Resources
RRC	Renewable Resources Council
SMART	Specific, Measurable, Actionable, Realistic, Time-bound
SRRB	ʔehdzo Got'̄n̄e Gots̄é Nákedı (Sahtú Renewable Resources Board)
TTIBRSC	Tsá Túé International Biosphere Reserve Steering Committee
WRRB	Wek'èezhì Renewable Resources Board



Introduction

“In the past we were told, take only what you need. Now things are changing. This is the first time we’re trying to make a plan like this. If we make one, we need to abide by it. Maybe it could work.” – Dora Blondin

Sahtúgot’Inę (the people of Great Bear Lake) are extremely concerned about news that Ɂekwé (caribou) populations are declining. The Sahtúgot’Inę prophets have said that Ɂekwé will remain with us as long as we take good care of them. This means that that we must make wise decisions gogha horíla (when they’re in danger). The DélInę Ɂehdzo Got’Inę (Renewable Resources Council) is working with our community to make changes so that Ɂekwé will decide to come back. Following the words of Dene Ɂehtsókə (our grandparents), we believe that it is necessary to follow Ɂekwé ɁəɁa (caribou law) and not people’s law in our actions and planning.

At the present time, our role in Ɂekwé stewardship, and the co-management system set up in the land claim, are being challenged. We are determined to take action ourselves, whatever happens, so that Ɂekwé will come live with us again. If we strengthen our stewardship practices, we will be better able to work with our co-management partners in conservation. This document is a starting point for discussion about how we can best follow Ɂekwé ɁəɁa at this time.



How This Plan was Made

“This plan has to be worked on, put together and then go back to the community and say, ‘this is what we want’. There have to be future consultations. If we don’t do it right, we are going to start arguing again in the future about the plan. To avoid that let’s make sure that what we put into the plan is going to be accepted by the community. The plan must be good. There is hardly any opposition to it. Everybody must be in agreement with it.” – Andrew John Kenny

This plan took a lot of work to prepare, with the help of a technical group, a Working Group, the leadership and the broader community. The technical group met to do homework before and after Working Group meetings. The Working Group met to provide guidance to the technical group and prepare for public meetings. The plan is a living document, and it is expected that it will continue to be revised and updated over time. The following have been key events in the planning process during 2015-2016:

July 14-16	Délįnę ʔekwé Working Group meeting to prepare the first draft
November 2 and 4	Délįnę ʔekwé Working Group meetings to review and revise the draft and prepare for public presentation
November 4	Délįnę Public meeting – plan approval-in-principle
November 23	Délįnę ʔekwé Working Group meeting on Harvest Policy implementation with ENR staff (Heather Sayine-Crawford, Leeroy Andre)
December 7	Public meeting to discuss Harvest Policy implementation
January 6-7	Délįnę ʔekwé Working Group meeting to review plan implementation
March 1-3	Plan is presented at Sahtú Renewable Resources Board (SRRB) Management of Bluenose East ʔekwé (Barren-ground Caribou) Public Hearing
March 16-17	Délįnę ʔekwé Working Group meeting to revise plan following SRRB hearing
March 24	Meeting of Délįnę leadership to discuss key concepts in plan
April 6-8	Plan is presented at Wek’èezhìi Renewable Resources Board (WRRB) Management of Bluenose East ʔekwé (Barren-ground Caribou) Public Hearing
April 22	Délįnę ʔekwé Working Group meeting to revise plan following WRRB hearing

The first edition of the ʔekwé Conservation Plan was approved in principle by a resolution moved by Wilfred Kenny and seconded by Chris Yukon during a public meeting held in Délįnę on November 6, 2015. The decision was by a unanimous show of hands. Present at the meeting were ʔekwé Working Group members, Délįnę First Nation Chief and Councillors, Délįnę Land Corporation President and Directors, Délįnę ʔehdzo Got’įnę (Renewable Resources Council) President and Councillors, elders, youth, ʔehdzo got’įnę (hunters), and other interested

community members. In recognition of the November 6 community resolution, the heads of the three main Déljñę governance organisations signed the plan at that time.

This second, revised edition of the plan was developed by the ʔekwé Working Group as part of the evidence that the Sahtú Renewable Resources Board is considering in their determination of appropriate management proposals through the Bluenose East ʔekwé (Barren-ground Caribou) Public Hearing. It is based on discussions and revisions suggested by the Working Group during several meetings held between January and April 2016.

As of January 11, 2016, when the SRRB issued its notice of the Bluenose East Caribou Hearing, Michael Neyelle (former RRC President and SRRB Chair), Leonard Kenny (Chief of Déljñę First Nation), and Lorraine Land (SRRB legal counsel) were removed from the Working Group and Technical Support team to prevent any potential conflicts of interest.

There were a number of questions and discussion points from various parties that arose during the March and April SRRB and WRRB Bluenose East hearings that have helped shape this second version of the plan. In addition, questions were submitted in writing by the SRRB, WRRB, and ENR as part of the hearing proceedings. It is expected that the Board will consider both plan versions in making its determination.¹ Some of the main additions and changes to this second version of the plan include:

New section added: *Conservation Approach*

- Explains some key Dene harvesting and governance concepts that underlie the plan
- Describes areas in which Dene approach conservation in a different way than other systems of resource management

New section added: *Our Plan for Action*

- Revised former *Workplanning* section, moved actions into **Appendix D** and described broader conservation goals and strategies by program area in new section of plan body

New program area details added: *ʔededáhk'á (Habitat)*

- Addressed community interest in including more on climate change and land protection
- Added specific sites recommended for protection and actions to address climate change

ʔekwé Nátsezé ʔeʔa* moved into relevant action program area from **Appendix B*

- Revised information in appendix and added to the relevant program area in the plan

¹ The hearing transcripts are available through the Public Registries at www.srrb.nt.ca, and www.wrrb.ca. Déljñę's written responses to the undertakings and written questions are also available on the Public Registries.

New Appendix A added: *Délįnę Got'įnę Community Members Participating in Belarewíle Gots'ę ęekwé Planning Process*

- List of community members involved in Working Group meetings to date

New Appendix C added: *RRC Responsibilities Under the Land Claim*

- Contains relevant clauses from the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* (1993) pertaining to RRC responsibilities for wildlife and wildlife habitat

***Délįnę ęekwé Code* (former Appendix C) revised and moved to Appendix E**

- Refined ideas around who the Harvest Code applies to and how it impacts Sahtú participants and people from other communities

Removed Appendix D: *Practicing Our ęekwé Nátsezé ęeęa*

- Former appendix detailing Working Group responses to ENR questions about how the Harvest Policy would work in practice removed

More Dene language and concepts incorporated throughout plan

- Did additional language work to better understand Dene ecological concepts
- Added many Dene words and phrases to better reflect Dene perspective

Administrative/Other

- Updated working group members with additional names since latest meetings
- Updated process sections to include hearings and recent meetings.

Ten Year Vision

“What we’re putting in this plan is for our future.” – Raymond Tutcho

“We should talk about what vision our elders had in the past. ęekwé are free to roam wherever they want. As Dene, we’re also free to roam wherever we want, just like ęekwé, and there is a relationship between us. We want to continue that good relationship to take care of each other. If we know that ęekwé are declining, how are we going to fix the problems?” – Walter Bayha

The ten year vision is a picture of the future that Délįnę Got'įnę keep in mind as they take action so that ęekwé will come live with us again.

Ten Year Vision: Dene and ęekwé are free to maintain their relationships through their own ęeęa.

ᑭᑭᑦ

When the earth was created, díga (wolf) and ᑭᑭᑦ held a big meeting around the Aklavik area. Díga said to ᑭᑭᑦ, "ᑭᑭᑦ should not be on earth any longer." ᑭᑭᑦ responded, "As long as we've been here, we've been good and we've eaten well. We've done nothing to you. We have not destroyed your food. You have lived well off us. So what's wrong with us?"

Díga said, "That's right. There's nothing wrong with ᑭᑭᑦ. They don't get in anybody's way. So we shouldn't tell them what to do. Let them graze, and feed, and wander around. Let's not destroy them completely, because in the future we will need them."²

The ᑭᑭᑦ (laws or principles) that guide Dene relationships, harvesting, and the design of this plan are based on godi kehtsi (agreements) such as that between yárégo and his parents and that between ᑭᑭᑦ and díga. Some ᑭᑭᑦ that guide how this plan works are:



² From *ᑭᑭᑦ Gulí (The Fate of ᑭᑭᑦ)*, told by William Sewi (*Sahtú Atlas*, 2005).

1. **Goꝝ begho gots'edé nǰdé dzá q̄t'e (when people talk about caribou too much, it's not good).** The talk disturbs ɤekwé and they don't like it. This is true for all animals. When ɤekwé move away, this is a sign that they want to be left alone. ɤekwé make their own decisions – we're not the boss of them. We need to give them a rest for as long as it takes for them to recover. Dene ɤehtséokə say that when they decide to return, ɤekwé nǰah, they make a thundering sound.
2. **Dene ts'ǰǰ (who we are, the whole concept of what being Dene meant to our grandparents)** and our way of life includes Dene béré kats'ǰǰwe (harvesting a wide variety of country foods), including fish, moose, beaver, muskrat, small game, game birds, and berries during specific times of the year and depending upon what is most abundant.
3. **Areyǰné eǰoot'ǰné ats'ǰt'e (we are all one family).** Dene ts'ǰǰ also involves maintaining strong sharing relationships within our community and with other communities and regions. ɤekwé are our relatives.
4. **Denecho kə gok'átá nátsézé (we have to hunt like our grandparents did).** This means that the knowledge of respectful practices needs to be taught, learned and practiced by women and men. The rule that ɤekwé must be treated humanely (for example, they must not be hit with a stick), needs to be fully understood. Strong leadership is needed to ensure that náts'ézé (hunting) decisions are respected.

Dene há ɤekwé há

What makes people and ɤekwé healthy?

- Maintaining balance, relationships, and sharing practices (Dene Ts'ǰǰ)
- ɤedets'é k'áots'erewe (governance)
- Travelling freely
- Living with ekwé
- Population cycles to keep the balance (coming and going)
- Keeping the land healthy
- Asǰǰ kats'ǰǰwe (harvesting many different foods) for survival.

Scope

In preparing this plan, Délǰné Got'ǰné have sought to achieve these three things:

1. Build consensus on the community's vision for the people and ɤekwé in the future.
2. Develop a plan of action that is realistic and supports the vision.
3. Build support for a Délǰné Got'ǰné approach to ɤekwé conservation within the community, the region, the NWT, and beyond.

The first iteration of this plan was prepared at a time when the community saw the potential regulation and governance of ɤekwé harvesting as a critical issue that needed to be addressed. As a result, that early version of the plan had a strong focus on one program area – **Náts'ézé**

(Hunting). The Working Group recognizes that náts'ezé has not caused the decline of ʔekwé, and that many other issues must be addressed to ensure that we have *Belarewíle Gots'é ʔekwé*.

Because we are especially concerned that conditions on the land are changing, this second version of the plan includes more details on **ʔededáhk'á (Habitat)**, including strategies and approaches towards protecting habitat and mitigating climate change, that were developed by the ʔekwé Working Group. However, these ideas are still preliminary and more work will need to be done. Later versions of the plan will include more details about **ʔededáhk'á (Habitat)**, as well as the remaining program areas, **ʔedets'é K'áots'erewe (Governance)** and **Dene Náowéré (Knowledge)**.

Conservation Approach: Understanding Dene Ways of ʔedets'é K'áots'erewe (Governance) and Stewardship

"Human beings are never completely knowing; rather they are in the never-ending process of becoming knowledgeable through experiencing life Those who are followed over extended periods of time are individuals who continue to be viewed as 'authorities' on tasks that need doing ... individuals who are viewed as wielding excessive power over others are usually avoided, whereas those who show respect and care for others and who provide direction to them are followed. The system is thus designed to limit authority over others."
– Alice Legat³

"Every person is his or her own boss." – Scott Rushforth⁴

The Déljné approach to governance and conservation is strongly rooted in cultural values such as the interdependence of all things, and the inherent right of individuals to govern themselves freely and independently. Traditionally, Dene live by a principle of nídí agót'ele or minding one's own business. This means that in Déljné, people want to focus on themselves and not impinge on other people's actions. This leads to a sense of responsibility and accountability that runs throughout the community, from the level of the individual, to the family group, and through to the leadership.

Dene harvesting is based on asíi góʔi or the availability of wildlife, meaning that it traditionally shifts throughout the different seasons of the year and as people travel to different areas. Some of these decisions are made by the heads of families or family groups, but overall, Déljné

³ Legat, A. (2012). *Walking the land, feeding the fire: knowledge and stewardship among the Tłıchǫ Dene*, University of Arizona Press. Although Alice's research has been focussed in Tłıchǫ territory, Déljné got'ıne are closely related to Tłıchǫ people and although there are differences, there are also many similarities in peoples' ways of relating to caribou and their approaches to caribou stewardship.

⁴ Rushforth, S. (1992). The legitimation of beliefs in a hunter-gathered society: Bearlake Athapaskan knowledge and authority. *American Ethnologist*. Vol. 19, Issue 3: 483–500.

Got'ıne are expected to regulate their own harvesting responsibly. As a result, mentorship is key to having this system function effectively – young people need to become knowledgeable about hunting to do it respectfully. The elders and experienced harvesters are always present to watch over harvesting practices in the community, ensure that not too many animals are being harvested, that rules around waste and respectful practices are being observed, and that meat is being shared. However, each individual learns lessons like the concept of ʔech'e – if you don't kill animals humanely, you'll have a hard time. In this way, the community collectively self-regulates and leadership is provided through mentorship.

While today's systems of governance often rely on an elected chief to speak on behalf of the community, traditionally, it would be those most knowledgeable about a topic that could speak to it. Therefore, to ensure that this plan operates within Dene cultural understandings, we have been strongly guided by elders and ʔekwé harvesters to follow the wisdom and practices of our grandparents and ancestors, and we have chosen a path for conservation that stays within their guidance.

Our approach was also chosen to fit within our interpretation of what is described in the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* (1993). The Land Claim outlines an approach that relies on a Total Allowable Harvest and the quantification of Sahtú Needs Levels. It also allows for a collaborative management system that can create a space for Dene ts'ıı, governance, and a role for the Renewable Resource Councils that can work towards maintaining traditional relationships with ʔekwé and other communities. While Délıne is focusing efforts on developing that second path, we recognize that the first will remain available to us if our actions are not as successful as we would hope.

For this plan, the community came to an agreement – léhé godı kehtsı – choosing to only conduct a limited ceremonial harvest instead of a subsistence harvest. This is a response to what people are learning from ʔekwé – that some conditions on the land are changing and Dene may need to regulate their harvesting to give them a rest. We know that when we help to make it quiet on the land, it provides ʔekwé with an opportunity to replenish themselves and honours our agreement to behave respectfully towards them. This continues the Dene traditional practice of switching harvesting efforts to another source of food or a different area when one is no longer around or plentiful – dícho asıı k'ets'ene ajá t'á náze gha báts'odi (it's gone down so we're going to let it rest).

Changing how we Harvest: ʔekwé gha Máhsi Ts'ııwe (The Ceremonial Harvest)

The practice of ʔekwé gha máhsi ts'ııwe (ceremonial harvest) discussed in this plan reflects the Délıne Got'ıne understanding that when ʔekwé come to us they do it of their own free will. It is one way we show respect to ʔekwé and play a part in ensuring that the herd can replenish itself.

This type of harvest relies on having a pregnant ɬekwé with a fetus that is too small for the elders to eat. It is then left in its sack and buried under a tree, so that the spirit of the fetus will return to replenish the herd. The harvester says the following phrase two times:

“ʔedets'énanede hq́de máhsı gha – If only you would go back to your herd, then thank you”

Because tsída (female caribou) play this critical role in thanking the ancestors, it is necessary to harvest a limited number of tsída. However, our overall conservation approach involves harvesting with a focus on yárégo (younger bulls).

Protecting ʔededáhk'á

Déłıne's approach to neh karıla k'ets'edi (habitat protection) differs from a resource management scenario that relies on isolated parks and representative protected areas to achieve conservation goals. Instead, we see the need to take a more comprehensive approach to habitat conservation in the Déłıne District. This is based in our understanding that all land is potentially important, even if it is not currently being used for a particular purpose. This informs our own patterns of land use, meaning that we don't always harvest from the same area, but regularly rotate our activities to different areas, allowing parts of this fragile landscape to 'rest' periodically. We believe this is important when considering possible land protection for ɬekwé.

Conservation through Cooperation

Today, Dene live in a world with many outside influences, including non-Dene ideas, languages, and approaches to conservation. Many concepts have been introduced to us through our land claims agreement and other systems of governance, such as Total Allowable Harvests and Minimum Needs Levels. We understand and will accommodate these concepts when necessary for cooperation, but they do not represent our own culture or ideas very well and often bring back memories of past negative experiences for us. To stay true to Dene beliefs, our conservation approach has to differ from the non-Dene approach in several important ways:

1. We do not believe that we can control ɬekwé, but we can help them to replenish by choosing appropriate actions.
2. It is important to distinguish between the idea of the godı kehtsı (agreement) for a limited ɬekwé gha máhsı ts'ıŋıwe (ceremonial harvest) and the concepts of other limitations such as harvest quotas.
3. Because Dene people learn to govern themselves and behave respectfully through mentorship, and because we feel we do not have authority over others, harvest management systems that rely on imposing restrictions and penalties from outside will have limited success in our area. Instead, our approach is more about supporting people to become good stewards of ɬekwé and not relying on kodedı (in which wildlife officers have enforced harvest rules and make people feel like criminals and poachers).

4. Déljñę Got'jñę do not describe Ɂekwé in our area as Bluenose-West or Bluenose-East. In our language, there is just one word for all Ɂekwé; while we may refer to them by where they happen to be at any given time, this just describes their location and is not recognizing or defining them as belonging to a different group. Again, for the purposes of cooperating in regional planning we accommodate the scientific differentiation of the herds, but Déljñę elders continue to believe that Ɂekwé travelling through the District should be considered one population. We feel that this has an additional strength in highlighting the importance of building relationships across boundaries for sharing Ɂekwé and responsibilities for conservation.

Dene people have long-standing traditions of moving over large distances, through annual and multiple-year harvesting cycles. These travels involve not only harvesting but gathering and sharing with other peoples. While jurisdictions and boundaries have changed over time, our connections to these peoples and places have not. Déljñę wants to maintain and support cross-regional relationships in Ɂekwé conservation and planning, and looks forward to cooperating with other regions as they choose their own path forward. We see the plan as being one tool that could help us renew and maintain our traditional ties. We hope to demonstrate how a community-based conservation plan like this can fit into the larger picture of cross-regional and cross-cultural caribou stewardship that needs to take place, as we believe we all have a shared goal of ensuring that there are *Belarewile Gots'é Ɂekwé*.

Our Plan in the Big Picture

Ɂekwé planning must by law involve aboriginal peoples, since they must be “consulted and accommodated.” Déljñę needs to have its own plan defining the community’s role in stewardship. We can also be part of larger planning processes that involve other communities and regions that Ɂekwé travel through. These include:

- Sahtú regional Ɂekwé planning, involving Ɂehdzo Got'jñę Gotsé Nákedı (Sahtú Renewable Resources Board)
- Cooperative Ɂekwé planning across regions, as part of the Advisory Committee for Cooperation on Wildlife Management and *Taking Care of Caribou* (the Bluenose Caribou Management Plan, 2014) and the associated Action Plans (now being drafted)
- Federal and NWT *Species At Risk* Assessments and Listings for barren-ground Ɂekwé.

Sahtú Regional Strategy

Already there has been a lot of discussion among the communities of the Sahtú Region about how people can work together in stewardship of Ɂekwé. In addition to all the community inputs for *Taking Care of Caribou* (2009-2011), there was a lot of discussion at the Bluenose West Ɂekwé Management Hearing convened by Ɂehdzo Got'jñę Gotsé Nákedı in 2007. More recently, Déljñę was the host of *Ɂekwé ghq Łánats'edá – A Gathering for the Caribou* on January 27-29,

2015, and a regional leadership meeting on caribou stewardship was hosted by Colville Lake on April 21-22 that year. During these meetings, there were a number of consensus resolutions that have helped to inform Délı̨nę's ʔekwé conservation plan.

In October 2015, the ʔehdzo Got'ı̨nę Gotsé Nákedı and the Wek'èezhii Renewable Resources Board decided to collaborate on the hearings required for the Bluenose-East caribou herd in each region in order to make the process as effective as possible. Each Board conducted its own proceedings, including a public hearing, in its respective region. Information presented through the Sahtú hearing process has helped the Working Group fine-tune this plan to meet community objectives and suggestions.

Taking Care of Caribou - The Cape Bathurst, Bluenose-West, and Bluenose-East Barren-ground Caribou Herds Management Plan

During 2007-2013, there was a lot of discussion with communities across the NWT about what a plan for the “Bluenose caribou” herds should look like. The Advisory Committee for Cooperation on Wildlife Management (ACCWM), created to share information and coordinate wildlife management among wildlife management boards in the different regions, took on the role of developing a management plan for the Bluenose herds through a collaborative process involving 17 communities and 6 land claim areas.

Who Sits on the ACCWM?

The ACCWM was founded through a Memorandum of Understanding for Cooperation on Wildlife Management signed in 2008 by the Gwich'in Renewable Resources Board, the Tukturnogait National Park Management Board, the Wek'èezhii Renewable Resources Board, the ʔehdzo Got'ı̨nę Gotsé Nákedı (Sahtú Renewable Resources Board), the Wildlife Management Advisory Council-NWT, the Kitikmeot Regional Wildlife Board, and the Nunavut Wildlife Management Board.

The *Taking Care of Caribou* Management Plan for the Bluenose herds, often referred to as the Bluenose Caribou Management Plan (BCMP), was approved by consensus of the participating wildlife management authorities in November 2014. It sets out the reason for the plan and the goals that the plan hopes to achieve, as follows:

While the immediate need for the plan was in response to reported declines in the herds, the intent is for the plan to address caribou management and stewardship over the long term. The ultimate goal is to ensure that there are caribou today and for future generations. The management goals are to maintain herds within the known natural range of variation, conserve and manage caribou habitat, and ensure that harvesting is respectful and sustainable.

The BCMP is a framework for collaborative Ɂekwé management, laying the foundation for development of action plans. It is based on regional inputs by ACCWM members, as well as information provided in two companion documents: a community engagement report called “*We have been living with the caribou all our lives...*” and a science-based technical report.⁵

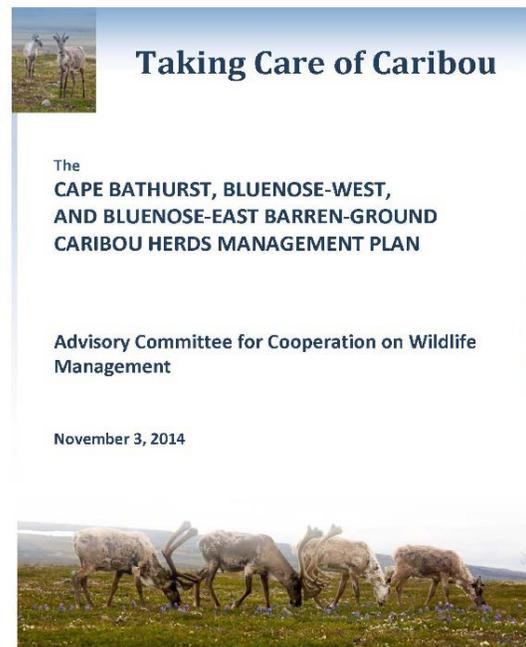
On July 2, 2015, the Minister of ENR announced that the Government of the NWT would take the BCMP as “primary guidance on monitoring and management of the Cape Bathurst, Bluenose West and Bluenose East caribou herds.” The ACCWM has started developing Action Plans providing more details on how management actions can be undertaken.

The Délı̄nę plan builds on the BCMP and supports cross-regional planning by providing specific guidance on what Ɂekwé stewardship looks like from a community perspective. It offers a community vision and perspectives on the key problems to be addressed, as well as actions that the community can help to lead, with support from its co-management partners. It is important that community plans and accomplishments are shared with other regions and decision-makers so that there can be recognition of the role that Délı̄nę has to play in conservation.

Federal and NWT Species At Risk Assessments and Listings

Since 2003 the Government of Canada has had a *Species at Risk Act*. A Government of the Northwest Territories *Species at Risk (NWT) Act* was passed in 2009. The Acts are designed to work in a complementary way with other legislation and cooperatively with aboriginal people.

In April 2015, the NWT Species at Risk Committee (SARC) released the draft ‘*Species Status Report for Barren-Ground Caribou (Rangifer tarandus groenlandicus) in the NWT*’ for review. The species status report compiles and analyzes the best available scientific, community and traditional knowledge on the biological status of Ɂekwé, as well as existing and potential threats and positive influences. It includes up-to-date information on the following herds: Porcupine, Tuktoyaktuk Peninsula, Cape Bathurst, Bluenose-West, Bluenose-East,



⁵ The Management Plan and companion documents are available on the SRRB website at: http://srrb.nt.ca/index.php?option=com_content&view=article&id=153&Itemid=666

Bathurst, Ahiak, Beverly (North and South), and Qamanirjuaq.

The report identifies many, varied threats currently having negative impacts on ʔekwé. The threats are complex, difficult to predict, and many are expected to increase in the future, such as climate change. The importance of ʔededáhk'á (habitat), and of retaining sufficient good ʔededáhk'á for ʔekwé to survive, were stressed throughout the report. ʔekwe are scheduled to be assessed under the NWT *Species At Risk Act* in 2017.

As soon as a species has been assessed as a *Species At Risk*, the Conference of Management Authorities can develop consensus agreements on actions to protect the species or its ʔededáhk'á. Before reaching an agreement, each Management Authority does the consultation they are required to do. If a species is listed as *Special Concern, Threatened or Endangered* on the NWT List of Species at Risk, a management plan or recovery strategy must be done. A management plan recommends objectives for the management of the species. A recovery strategy recommends objectives for the conservation and recovery of the species. Both types also recommend approaches to achieve those objectives.

Planning Approach

“We need a Déljñę plan, made by the people of Déljñę. If it comes from government, people will never agree to it. Everyone will support it if it comes from Déljñę.” – Chief Leonard Kenny

“We have to come up with a plan. If we don't come up with a plan we are going to continue arguing with each other, the governments and the people.” – Jimmy Dillon

This plan is developed based on an *Open Standards for the Practice of Conservation* approach, keeping in mind that it's helpful to:

- Trust the process.
- Change the process when it needs changing.
- Own the concepts and language of the process, make it our own.
- The facilitator helps the planners move through the process; leaders who are knowledgeable about the process and topic have a distinct role in guiding plan development.⁶

Michael Neyelle and Walter Bayha have taken a course in the Open Standards, and have benefitted from mentorship by Stuart Cowell, who works with aboriginal peoples in Australia. Michael's and Walter's leadership is important in adapting the Open Standards to fit Déljñę's needs.

⁶ More information about the *Open Standards* is available on the internet at: <http://cmp-openstandards.org/>

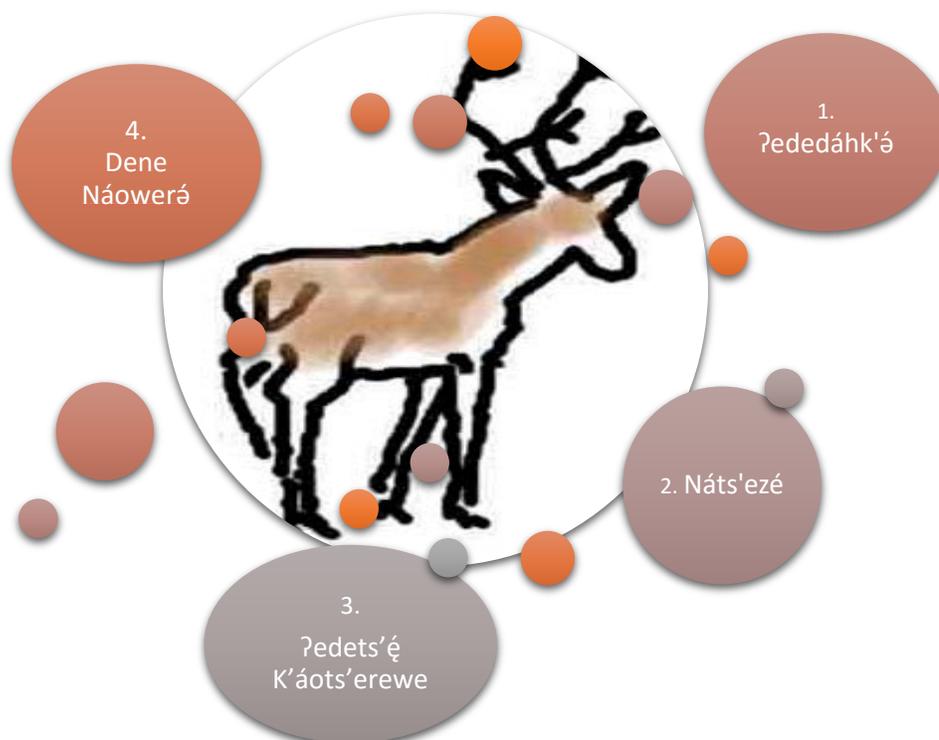
Program Areas

Four program areas developed for this plan are drawn from a review of the five program areas identified in *Taking Care of Caribou* (BCMP 2014).

1. **ʔededáhk'á (Habitat)** – the areas of ʔededáhk'á and land use are combined, since they are linked in terms of the ways in which they affect ʔekwé.
2. **Náts'ezé (Hunting)** – we can't do much about predators because they need to achieve their own balance, but it's important that everyone agrees on a way of supporting good náts'ezé practices.
3. **ʔedets'é K'áots'erewe (Governance)** – We are our own bosses, but we have to follow Dene ʔɛɛ. This is not listed as a program area in the BCMP, but is considered to be an important issue affecting ʔekwé stewardship across the regions.
4. **Dene Náoweré (Knowledge)** – includes research, education, advocacy and communication.

There are a lot of challenges that face the community in achieving its vision for the people and ʔekwé. In each of the four program areas we need to decide what we want to achieve. The goals and strategies we identify need to be SMART.

Specific – be clear what the goal is about
Measurable – you can measure progress
Actionable- it's a thing you can do
Realistic- it is actually possible
Time-bound – you know when it will be done



Steps in the Process

Following the *Open Standards* approach, a structured process is developed here for each program area. The process looks like this. We have already gone through the process more than once, and a lot has been learned (see the History section below).

History

An important part of planning is looking back to see what worked and didn't work. There are four main periods in the history of Délı̨nę Got'ı̨nę that we can learn from.

1. Old time Dene way of life - ʔekwé há Díga há had a meeting.
2. Government comes – náts'ezé restrictions, starvation and resistance.
3. Land claim agreement – co-management, management plan, and learning across cultures.
4. Self-government –Délı̨nę Got'ı̨nę learning to be who they are in changing times.

Stories

Délı̨nę Got'ı̨nę have stories that carry the knowledge and lessons learned across the generations. A series of *keystone stories* can be told and included in the plan in order to make it more meaningful.

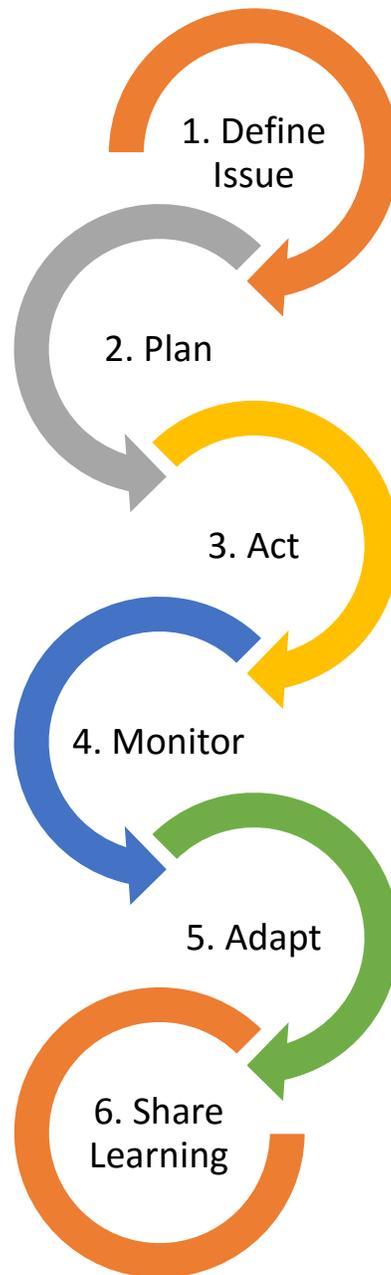


Figure 1: Six Steps in the Process

Problems We Face

The key problems that we identified for each program area give us an idea of the work that needs to be done.

1. ʔededáhk'á

"If we can take care of this earth, this land, then there's a good chance ʔekwé can survive a bit longer. The caribou and the Dene people live together. The reason they live together is because they don't want the caribou to disappear." – Alfred Taniton

- The land is drier.
- There is more risk of fire.
- There are more goreghq (shrubs) on the tundra.
- Development is happening in other areas that ʔekwé travel through.
- ʔekwé behaviour is changing, they seem to be travelling differently on the land, possibly not travelling as far as they normally would
- Snow and ice conditions are changing, and affect how well ʔekwé can travel and access food in winter.
- There is less ʔededáhk'á (good home, habitat) for ʔekwé to survive in.
- Insects cause ʔekwé stress, so any increases may affect caribou health.
- ʔehtséó Ayha predicted that ecological and cultural integrity would be at risk in the future.
- Muskoxen are moving back into ʔekwé areas, causing them to move away from some areas.



2. Náts'ezé

"We rely too much on ɤekwé; we should be looking at alternatives" - Freddie Vital

"Our náts'ezé practices have changed during the years. Way back, ɤekwé were close. These days we have to go hundreds of miles to get ɤekwé, so the distance alone is becoming a factor. We should get together and come up with a community náts'ezé, rather than people going individually" – Raymond Tutcho

"Monitoring náts'ezé is very important. We need to have a plan for both náts'ezé and monitoring – both could be done through a community náts'ezé." – Michael Neyelle

- The tag system brings back memories of the colonial days.
- Náts'ezé restrictions can lead to an erosion of people's way of life and relationships with ɤekwé.
- The ɤekwé migration is being disrupted by increased presence of ɤehdzo got'ɥnɛ in the Délɥnɛ District and in other regions.
- Náts'ezé practices have changed with airplanes and skidoos, so there's more náts'ezé of tsída (female caribou) in spring.
- In other regions, ɤekwé náts'ezé is being restricted.
- A culture shift is needed to address changes in ɤekwé populations and maintain good relationships with our neighbours.
- Náts'ezé monitoring is needed to keep track of our relationship with ɤekwé.

3. ɤedets'é K'áots'erewe

"People need to come together and then decide what to do; we need to fix this problem in the community. We need to get people to work together." – Michael Neyelle

"Now we're having problems. And if we want to deal with it, we need to do it together. We need to come together as one because as aboriginal people we all depend on ɤekwé." – Morris Neyelle

"Government has to support our plan. They should listen to us. We shouldn't always be the ones who are accepting their ideas. They have to accept some of our ideas, as people who have lived in this area since the beginning of time. If, as the case may be, there is a decline in the caribou herd, as responsible parents, elders, we can tell our young people not to harvest that many. All of us can agree to this plan. I agree that it should be us, the community, that makes the decision, not the móla government." – Alfred Taniton

- There is confusion about governance processes at various scales (family, community, region, territory, federal).
- A crisis management approach has led to top-down decisions by ENR.
- The allocation system has led to a cross-regional competition for ɤekwé quota.
- Families are competing for ɤekwé quota.

- There is a lack of trust and confidence to work with decision-makers.
- There is a lack of consensus among community leaders.
- Sahtú communities are not working together.

4. Dene Náowérá

“We should learn the ways of ʔekwé, study ʔekwé.” – Raymond Tutcho

“We know science is good, but elders don’t feel comfortable with the way scientists do their research. To fix that, elders need to know exactly what kind of information the scientists are gathering Our knowledge comes from the wildlife and the land.” – Jimmy Dillon

“What we are doing here is making a plan for the chief to go by, so the responsibility would be to communicate this plan. That’s where the chief would come in when he travels around, for people that are interested in this plan that we are putting together for this caribou. Once we put this plan together we can share it.” – Raymond Tutcho

- People need to gain a better understanding of the changing environment.
- The old systems for passing on traditional knowledge and skills are not as strong as they used to be.
- We’re worried about our young people and whether they’ll be able to hunt in the future. Will there be caribou for them to hunt? Will they have the skills they need?
- There is a lack of understanding of the Délı̨nę approach in other regions.

A Message from the Youth

by Ted Mackeinzo, Délı̨nę ʔehdzo Got’ı̨nę Intern

When on a hunting trip or just going out on the land, you should involve youth. Describe the land, the names and the importance of the area. Please describe it in both Dene language and English so the youth can better understand and gain knowledge and wisdom.

The youth don’t mind if they don’t get paid. They just want to be given chances to go on the land. Most youth don’t own any survival gear. So please help our youth by providing rides, a place to sleep, and meals for the trip.

Taking our youth on the land to hunt, trap, fish and monitor will support the ʔekwé conservation plan because it will teach the youth how we take care of our land, ensuring our culture and traditions are preserved. That’s how we can make sure the caribou will come back.

Our Plan for Action

“We also have to think about how to take good care of ʔekwé. If we waste what we kill, ʔekwé will know and next time he will never come back.” – Charlie Neyelle

“The plan has to be powerful to make sure that Ɂekwé don’t disappear. This is what we care about – that it’s going to be there in the future.” – Morris Neyelle

“It’s so important that we come up with a strong conservation plan for Ɂekwé. As Dene people we’ve always respected Ɂekwé For the future we need to cooperate and work together and we need to communicate with as many people as we can.” – Alfred Taniton

Under the Sahtú Dene and Métis Comprehensive Land Claim Agreement (1993), the Délı̨ne Ɂehdzo Got’ı̨ne is responsible for several aspects of resource stewardship. **Appendix C** includes the relevant Land Claim clauses that pertain to Renewable Resources Council powers in regards to wildlife, wildlife habitat, and harvesting.

The Délı̨ne Ɂehdzo Got’ı̨ne is exercising these powers in part by leading the implementation of this plan. To do this, we need to have a clear path for putting our Ɂekwé conservation plan into action. This section of the plan describes the ɁeɁa and our strategies for action by program area. As previously mentioned, in the first version of the conservation plan (November 2015), the Délı̨ne community prioritized program initiatives related to the **Náts’ezé** program area, since it was a time-sensitive and especially challenging issue that required strong governance. In this second version, we have been able to give more thought to developing the actions necessary under **Ɂededáhk’á** as a program area, however these ideas are preliminary and will require further work. We still have much more work to do in the two remaining program areas – **Ɂedets’é K’áots’erewe** and **Dene Náowéré** – in later iterations of the plan. We are also developing a detailed Workplan that outlines the necessary actions, tasks, and suggested timelines that will help us achieve our goals (see **Appendix D**).

1. Ɂededáhk’á

“Náse tsı̨nkwa – we’re all like children. If we’re on the wrong path, things will not go well for you. That’s why we have to listen to elders and our parents. Canada is part of our life too, and we all need to help each other to clean up the mess.” – Jimmy Dillon

Ɂededáhk’á is where people and animals can find good food. It is where Ɂekwé feel comfortable and at home. Ɂekwé movements within the Délı̨ne District in the different seasons of the year take them through three diverse ‘ecozones’ (Taiga Plains, Southern Arctic, and Taiga Shield). We know that each has different qualities that make it important to Ɂekwé; each is valuable for their survival. However, we also know that Ɂekwé Ɂededáhk’á is changing.

The community feels that many of the problems we are currently facing on the land are connected to climate change. As in many other parts of the north, the conditions and environment in the Sahtú are changing so rapidly that it is difficult to know how best to help Ɂekwé survive or adapt to this new landscape. We will need to do more work to understand how Ɂekwé are affected by people and their actions, what the cumulative impacts of human activities may be, and what it may take to maintain Ɂededáhk’á for Ɂekwé over the long-term.

Strategy

We feel that three main approaches can be useful at this time:

- A. Neh Karila K'ets'edi (Habitat Protection),
- B. ʔehdanagokwi ʔeghálaeda (Working on Climate Change), and
- C. Addressing Impacts of Other Wildlife.

ʔeɔa A: Neh Karila K'ets'edi (Habitat Protection)

Overall, we know the areas and types of ɔededáhk'á that ɔekwé use and need, but more work still needs to be done on identifying important areas and understanding what will be necessary to protect them. Some of these could be considered 'critical habitat', and may include:

- Ts'o néné – muskeg
- ɔata – migration routes or corridors, land bridges between lakes
- ʔekwé négo lek'e – calving grounds
- Other seasonal ɔededáhk'á (e.g., wintering areas, water crossings, etc.).

Though we know these areas are important for ɔekwé, it is our perspective that to maintain caribou population health, especially under the conditions of a rapidly changing climate, a broader approach to habitat protection is necessary. We are concerned that protecting small pieces of ɔededáhk'á for ɔekwé will not be enough. Instead, we see a need to take care of the ɔekwé homeland or 'ɔata' – this includes all the areas that caribou travel through and need to sustain themselves. With this in mind, Déljné is considering various ways of protecting ɔekwé ededáhk'á, including things such as "mobile protection measures."⁷

Several land use planning initiatives have already taken place in the Sahtú region, and we can start by building on these. For example, both the Sahtú Land Use Plan (SLUP) and the Great Bear Lake Watershed Management Plan are helpful in that they have identified areas that are important to people for gathering resources or other specific reasons and therefore require a level of protection. Many of these areas include caribou habitat. However, neither planning process has addressed the protection of ɔededáhk'á from the standpoint of ɔekwé.

There is an additional concern that areas identified and offered some protection under other land use plans may not remain protected in perpetuity. Areas designated under the SLUP are reviewed every five years and their status could change. As a result, Déljné proposes more permanent protection of two specific areas previously identified as conservation zones in the SLUP, as well as several new areas that will do more to protect the 'ɔata' or conservation corridor, as caribou experience it. These areas are described below. In addition, the work that

⁷ Gunn, A. and K. Poole. 2009. A pilot project to test the use of aerial monitoring to supplement satellite collared caribou for mobile caribou protection measures. A report prepared for the Déline Renewable Resources Council.

will be done to reach our conservation goals for Ɂededáhk'é in the Délıne District may help to inform the five-year review of the SLUP in 2018.

Existing conservation zones under the Sahtú Land Use Plan

ʔehdaıla (Caribou Point) – consider permanent protection

ʔehdaıla is an important wildlife and heritage area. It was identified as a Conservation Zone (No. 27) under the *Sahtú Land Use Plan* in 2013. The primary reason for its conservation status was to protect the Bluenose-East caribou herd, which is regularly there from mid-July to mid-October, during the rut, fall migration, over-winter and spring migration/pre-calving period. The Bluenose-West caribou herd also occurs there during the fall rut. This is an extremely important cultural and ecological area for the people of Délıne, as well as the people of other communities in the NWT and Nunavut who rely on the Bluenose-East caribou herd.

ʔehdaıla contains important heritage resources (Caribou Point Heritage Area and Fort Confidence Heritage Area), several Sahtú Dene and Métis special harvesting areas, and important caribou and fish habitat. It has also been identified as an International Biological Programme Site (#18), under an effort between 1964 and 1974 to coordinate large-scale ecological and environmental studies. ʔehdaıla was put forward for protection by the Délıne Land Corporation, and is an area of interest in the NWT Protected Area Strategy process. In addition, the Sahtú Secretariat Inc. supports the permanent protection of ʔehdaıla.

The formal protection of ʔehdaıla has been recommended by several agencies to date, including the:

- Sahtú Heritage Places Joint Working Group in *Rakekée Gok'é Godi: Places We Take Care Of* (2000),
- Sahtú Land Use Planning Board in all drafts of the *Sahtú Land Use Plan* (2013), and the
- Great Bear Lake Working Group in *The Water Heart: A management plan for Great Bear Lake and its Watershed* (2005).

Tehkaicho Dé (Johnny Hoe River) – consider permanent protection

Tehkaicho Dé is productive wildlife habitat that is important to the life cycles of a wide range of species, and was identified as a Conservation Zone (No. 31) under the *Sahtú Land Use Plan* in 2013. The zone lies along the Bluenose-East herd migration path and contains fall and winter habitat. Tehkaicho Dé is considered by elders to be a very powerful area, and contains archaeological and burial sites.

Sahtú Heritage Places Joint Working Group identified the area in *Rakekée Gok'é Godi: Places We Take Care Of* (2000) for the following reasons:

- Surface protection
- Oral history and archaeological research to document and protect extant heritage resources

- Special consideration during land use planning, and
 - Designation of Tehkaicho Dé as a Critical Wildlife Area for fish and moose.
- *The Working Group is in agreement with these recommendations, and supports the consideration of additional, permanent protection for ʔehdaɬla and Tehkaicho Dé, beyond the Conservation Zone” designation in the SLUP.*

Other habitat needing special consideration in the Délı̨ne District

During recent Working Group meetings, two areas were highlighted as needing protection due to their importance to ʔekwé. However, it is likely that with further research on this topic, more important areas would be identified as needing some form of protection.

Łata ʔekwé Zone

The Dene concept of łata is similar to what ecologists might call a caribou migration corridor or land bridge. For the most part, it refers to caribou movement in relation to lakes and land formations – specifically, when caribou are forced to walk across a channel of land between lakes on their migration route.

This site is a preliminary area identified by the Working Group as needing more conservation work, as it is known to be important to ʔekwé as they move through the landscape.

Kw’ı̨jí ʔekwé Zone

Kw’ı̨jí is another preliminary area identified by the Working Group as needing more conservation work. While the Dene literal translation for kw’ı̨jí is ‘mosquito berry hill’ this does not accurately reflect the meaning of the term and its significance for ʔekwé. Instead, kw’ı̨jí is most similar to an ecosystem classification or specific biogeoclimatic zone. It is somewhat unique in the Sahtú Region, characterized by well-drained, slightly higher terrain, covered in old growth black and white spruce forests. This habitat type is important to both ʔekwé and t̨dzı́ (boreal woodland caribou), as well as many other species, such as marten and moose.

It is important to note that relatively little work to classify landscapes from a Dene perspectives has been done, and with further work, it is very likely that the area(s) identified as kw’ı̨jí will be expanded.

- *The Working Group thinks that the Kw’ı̨jí and Łata ʔekwé Zones are important areas to ʔekwé and recommends that they be considered for some level of protection.*

Other types of critical habitat areas

Two additional types of ʔededáhk’á that have been identified for special consideration are n̨reɬá (caribou water crossings) and ts’o n̨né (muskeg). Both will likely require more research and documentation to understand what kind of protection might be appropriate.

Water crossings for ʔekwé may be considered a type of potentially critical habitat. These areas are traditionally important locations to both ʔekwé and Dene, as the predictable return of

ᖃᓃᓃᓃᓃ meant that they were also good hunting locations. They have been identified for further protection in *The Water Heart: A management plan for Great Bear Lake and its Watershed* (2005), and are afforded some protection from land use activities by territorial and federal governments. The Working Group has identified a preliminary need for protection of these areas; more work will need to be done to locate and map specific sites for protection.

While muskeg is very important in peoples' understanding of the landscape and caribou ecology, there is no discussion of these areas in *Water Heart* (2005).

- ***The Working Group would like to see protection of ᓃᓃᓃᓃᓃ and ᓃᓃᓃᓃᓃ, and will pursue work to document the nature of these special types of ᓃᓃᓃᓃᓃᓃᓃ from both traditional knowledge and scientific standpoints as a basis for understanding how they need to be protected.***

Other ᓃᓃᓃᓃᓃᓃ outside of the Délᓃᓃᓃ District

Délᓃᓃᓃ shares an interest in Bluenose East caribou with numerous other communities and land claim areas. While the Working Group recognizes that we do not have jurisdiction outside of the Délᓃᓃᓃ District, we want to work collaboratively with our neighbours to support the conservation of important ᓃᓃᓃᓃᓃᓃᓃ for ᖃᓃᓃᓃᓃ wherever they travel. Two areas that the Working Group highlighted as needing protection due to their importance to caribou are ᖃᓃᓃᓃᓃ ᓃᓃᓃᓃᓃᓃᓃ (Bluenose East Calving Grounds) and ᓃᓃᓃᓃᓃᓃᓃᓃ (Hottah Lake).

ᖃᓃᓃᓃᓃ ᓃᓃᓃᓃᓃᓃᓃ (Bluenose East Calving Grounds)

While no ᖃᓃᓃᓃᓃᓃᓃᓃᓃ are located within the Sahtú Region, there is widespread support in the community for protection of these critical areas wherever they occur. This is a fundamental Dene ᓃᓃᓃᓃ, and an important way of showing respect for animals.

The Water Heart supports the need for planning to “protect the traditional calving and post-calving grounds of the Bluenose-East herd in Nunavut, and the options of land use plan or legislative protection that would prohibit activities that could cause significant negative impacts to caribou or habitat”. It goes on to point out that “the calving and post-calving grounds of the Bluenose-East herd (in the western parts of the Nunavut Settlement Area and north of the Great Bear Lake Watershed) are currently afforded no special land use plan or legislative protection” (2005).

ᓃᓃᓃᓃᓃᓃᓃᓃ (Hottah Lake)

Délᓃᓃᓃ would like to work with ᓃᓃᓃᓃᓃ organizations towards the protection of the ᓃᓃᓃᓃᓃᓃᓃᓃ. This is a traditional territory and gathering place for Délᓃᓃᓃᓃᓃᓃᓃ and ᓃᓃᓃᓃᓃᓃᓃ, and a very rich area for harvesting fish, caribou, and other foods. It was identified in the *Denison Road Traditional Knowledge Study* (2012) as important for caribou and likely a core area on the migration route.

- *The Working Group feels that it is essential to increase support to protect ʔekwé Négo Lek'e in Nunavut and Its'ééré Túé in Wek'èezhì. The Working Group recommends that the Déljné ʔehdzo Got'jné provide input into decision-making and land use planning processes in both regions.*

ʔeʔa B: ʔehdanagokwi ʔeghálaeda (Working on Climate Change)

It is becoming increasingly clear that there are a lot of changes occurring both on the land and in animal behaviour as a result of climate change. The prophecies of our ancestors warn that it will get warm here again, like it did in the old days. However, we also realize that Sahtú got'jné gha ilígu néné he ʔekwé gha ilígu néné (Sahtú people are a cold climate people and ʔekwé are a cold climate animal). That is, ʔekwé rely on a cold climate and the type of food that grows in their ʔededáhk'á to sustain their way of life, and Dene rely on the maintenance of these systems. If ʔekwé and Dene are to survive, then this distinct habitat type and climate must be preserved as much as possible. Some scientists are saying that by the end of this century, ʔekwé habitat in the Déljné District may shift to being more of a forested zone and less suitable for ʔekwé.⁸

Déljné feels strongly that more needs to be done to address the causes of these changes, and not just adapt to them. The Working Group would like to see the Government of the Northwest Territories and Canada take a strong stance on the international stage related to climate change mitigation as a high priority to protect caribou habitat and Dene way of life with caribou. Déljné wishes to work with NWT and Federal governments to support the development of national and international climate change policy, as well as our own policies for the Sahtú Region.

[Affecting the Bigger Picture](#)

There are a number of international actions and accords that have been or are currently being put forward in regards to climate change and/or the implications of climate change in regards to biocultural conservation that could be appropriate for Déljné to support. Some relevant work includes:

- Indigenous Climate Action 2016 – developing a collective Indigenous Climate Action Plan
- UN Framework Convention on Climate Change (Article 2) – work to prevent dangerous anthropogenic interference with the climate system, ensure food production is not threatened, and enable sustainable development

⁸ *Predicting Future Potential Climate-Biomes for the Yukon, Northwest Territories, and Alaska: A climate-linked cluster analysis approach to analyzing possible ecological refugia and areas of greatest change.* 2012. Report prepared by the Scenarios Network for Arctic Planning and the EWHALE lab, University of Alaska Fairbanks on behalf of The Nature Conservancy's Canada Program, Arctic Landscape Conservation Cooperative, The US Fish and Wildlife Service, Ducks Unlimited Canada, Government Canada, and Government Northwest Territories.

- ***The Working Group will be looking into international efforts to address the causes of climate change as a means of preserving the ɫata that ɫekwé need, and ultimately the lifestyle of Dene people. We will focus our initial efforts on finding actions and strategies put forward by other indigenous peoples.***

Minimizing our Climate Change Footprint in the Délıne District

Délıne is in transition to self-government agreement in 2016. The new government (called the Délıne Got'ine Government, or DGG) will bring together the existing powers of the Charter Community, the Délıne Land Corporation and the Délıne First Nation Band. Self-government will give the people of Délıne more control over their language, culture, customs and traditions. The DGG will also have the following powers:

- To make laws over many local matters
- To be responsible for many programs and services that are now handled by either the GNWT or the Government of Canada
- To have law-making powers over Aboriginal matters for the people of Délıne.
- ***Under self-government, Délıne will need to develop policy to minimize emissions that are known to be causes of climate change. The Working Group will be looking for ways that the community can be a model of practices that minimize the ecological impacts of our northern life.***

ɫeɫa C: Addressing Impacts of Other Wildlife

The community has noticed that other types of wildlife are moving into ɫekwé ɫededáhk'á and possibly impacting it. Muskoxen, for example, are now in the Délıne District and affecting ɫekwé presence, comfort and use of areas. The Working Group identified hunting muskox in areas of key habitat as a possible solution. However, it will also be important to be aware of other species coming into the area and to document how they affect ɫekwé and their ɫededáhk'á.

These topics will have some overlap with two other program areas, **Náts'ezé** and **Dene Náowérá**, as each is developed further.

- ***The Working Group will be supporting efforts within the Délıne District that focus on documenting and minimizing the impacts of new species.***

2. Náts'ezé

"We don't just go out for náts'ezé – we go out because we love our Dene néné"

– Alfred Taniton

"To restrict ourselves, to say we can't harvest what our needs are, that needs to be talked about. We need to talk about a way to do it. We have to be fair. We can't be unilateral in making rules. We have to do it together." – Alfred Taniton

The Délı̨nę ʔehdzo Got'ı̨nę exercised its power to establish a ʔekwé Náts'ezé ʔeɁa (Caribou Harvest Policy) as one mechanism for implementing this conservation plan. In the first edition of the plan, náts'ezé (hunting) was identified as a priority program area by the community, and so the ʔekwé Náts'ezé ʔeɁa was drafted and included as an appendix. This information is now included in this section. This náts'ezé ʔeɁa is complemented by the Délı̨nę ʔekwé Code (provided in **Appendix E**), which summarizes the policy so it can more easily be applied in practice.

In order to ensure consistency with the land claim agreement, the ʔeɁa was structured according to the clauses describing ʔehdzo Got'ı̨nę powers under 13.9.4, with the addition of clauses regarding the provision of funding support from the Community Harvest Assistance Program (CHAP). The Délı̨nę ʔehdzo Got'ı̨nę recognizes that although it is the lead community organisation for náts'ezé management, the success of this ʔeɁa will depend on support from other community leadership organisations, elders, ʔehdzo got'ı̨nę and women, youth, and ENR. This ʔeɁa needs to be combined with a strong Dene Náoweré program, including research, communication, and education.

The ʔekwé Náts'ezé ʔeɁa addresses both conservation measures to reduce negative impacts on ʔekwé populations, but also ways of supporting the vitality of Dene béré kats'ı̨ı̨we (alternative subsistence harvest). Náts'ezé is not a cause of decline, but Délı̨nę Got'ı̨nę have always managed náts'ezé to sustain populations for the future.

The approach guiding this ʔeɁa is twofold:

1. Maintenance of a limited ʔekwé gha máhsı ts'ı̨ı̨we to maintain Dene ʔeɁa and spiritual and teaching relationships with ʔekwé.
2. Support for Dene béré kats'ı̨ı̨we (alternative harvest) and sharing in order to maintain and strengthen Dene Ts'ı̨ı̨ (Being Dene) and social relationships.

Strategy

The following four main areas for action are part of our strategy for náts'ezé:

- A. ʔekwé gha máhsı ts'ı̨ı̨we há Dene béré kats'ı̨ı̨we há (ceremonial harvest and Sahtú Needs/alternative harvest)
- B. ʔekwé Náts'ezé Methods
- C. Season and Location of ʔekwé Náts'ezé
- D. Náts'ezé Monitoring and Enforcement.

ʔeɁa A: ʔekwé gha máhsı ts'ı̨ı̨we há Dene béré ts'ı̨ı̨we há (ceremonial harvest and Sahtú Needs/alternative harvest)

The Délı̨nę ʔehdzo Got'ı̨nę recognizes that the land claim agreement provides a mechanism for protecting Dene and Métis náts'ezé rights through a formula that establishes the Sahtú Minimum Needs Level. However, the community wishes to ensure that ʔekwé are there for

future generations, and for this reason supports a reduced and coordinated Ɂekwé gha máhı ts'ıŋwe (ceremonial harvest) instead of subsistence náts'ezé to serve “minimum needs.” Dene béré kats'ıŋwe to compensate for this shift is supported.

- 1.1 The only Ɂekwé náts'ezé supported by Délıŋe Got'ıŋe for the next two years will be Ɂekwé gha máhı ts'ıŋwe; there will be no subsistence Ɂekwé náts'ezé, pending review of new Ɂekwé status data.
- 1.2 Ɂekwé gha máhı ts'ıŋwe is supported for a maximum of 150 Bluenose East Ɂekwé and 50 Bluenose West Ɂekwé according to specified methods, seasons, and locations as outlined below. Ɂekwé gha máhı ts'ıŋwe will be planned with elders, will be led by experienced Ɂehdzo got'ıŋe, and will involve youth. A náts'ezé meeting will be held with elders to discuss the success of the hunt, the health of the herd, and the teaching of traditional skills and knowledge. *The total CHAP budget for Ɂekwé gha máhı ts'ıŋwe will be \$10,000.*
- 1.3 Dene béré kats'ıŋwe is supported with a focus on fish, moose, muskoxen, furbearers, waterfowl, game birds, as well as wild berries and plants and community garden produce. Organised seasonal náts'ezé trips including youth and elders will be conducted linked to the whitefish runs and geese and duck seasons. Traditional food preservation methods and sharing practices will be part of the Dene béré kats'ıŋwe program. *The total CHAP budget for organised seasonal náts'ezés is \$14,000. Where possible, supplementary funds will be sought.*
- 1.4 A Dene Ts'ıŋ awards program is established for families, Ɂehdzo got'ıŋe or Ɂehtsáə kə that demonstrate excellence in practicing Dene Ɂeəa and conservationist náts'ezé traditions. *The total CHAP budget for the Dene Ts'ıŋ awards program is \$5,000.*
- 1.5 Muskoxen, moose, and Ɂɔdzi full health sample kits are compensated \$150. Muskox hides are purchased for a maximum of \$200 for large and high quality hides.

Ɂeəa B: Ɂekwé gha Máhı Ts'ıŋwe Methods

“People had their own system of sharing before any móla came around. Someone would go around with a packsack full of fish, or a load of wood.” – Alfred Taniton

- 2.1 Ɂehdzo got'ıŋe should travel with snowshoes to make it possible to pursue and kill wounded animals; the Délıŋe Ɂehdzo Got'ıŋe will distribute snowshoes to Ɂekwé Ɂehdzo got'ıŋe. *The total initial CHAP budget for snowshoes is \$2,000 for 10 sets of high quality traditional snowshoes and harnesses. The Délıŋe Land Corporation and First Nation will plan a training workshop in snowshoe making.*
- 2.2 Ɂehdzo got'ıŋe should travel safely and well prepared, at minimum with the following equipment: a sleeping bag, an ax, matches, and a packsack with first aid kit, extra clothing, and food.

- 2.3 No wastage is permitted. ʔehdzo got'ɪnɛ should bring back and share as appropriate all usable parts of ʔekwɛ́ as our ancestors did, including hides. An incentive program for hide purchase will be established.
- 2.4 ʔehdzo got'ɪnɛ should not stress ʔekwɛ́ by chasing them, since this affects meat quality, leads to vulnerability to predators, and can lead to earlier death.
- 2.5 There will be no náts'ezé of the larger bedzio that are important for taking care of the herd. Only smaller yárégo náts'ezé and a very limited number of females is permitted.
- 2.6 Traditional protocols for respectful behaviour around ʔekwɛ́ should be practiced, as taught by elders, including:
- Do not hit ʔekwɛ́ with a stick.
 - Women do not step over blood.
 - Thank the ancestors and ʔekwɛ́ for a successful náts'ezé.
 - Do not leave gut piles on lakes.
 - Dispose of bones respectfully in the bush, under a tree – bones should not be put in the garbage, on roads, or in the garbage dump.
- 2.7 The shift to ʔekwɛ́ gha máhsɪ ts'ɪnɪwe means that traditional sharing practices must be renewed, since ʔekwɛ́ is no longer the major subsistence food. Family elders should have responsibility for ensuring that náts'ezé is properly processed and shared according to tradition.
- 2.8 A mentoring or “buddy” system will be used. This way, less experienced ʔehdzo got'ɪnɛ are properly taught and monitored to ensure that our náts'ezé ʔɛʔa is respected.

ʔɛʔa C: Season and Location of ʔekwɛ́ Náts'ezé

- 3.1 ʔekwɛ́ gha máhsɪ ts'ɪnɪwe will take place during the fall/winter for primarily yárégo (smaller males), with a limited number of tsída (cows) taken to meet the needs of the ʔekwɛ́ gha máhsɪ ts'ɪnɪwe (ceremonial harvest).
- 3.2 Náts'ezé will be focused at ʔehdaɪla and Neregha/Enakə Túé areas. ʔekwɛ́ when they are in the Tehkaicho Dé and ɪtséré Túé areas will be allowed to rest and renew their health for travel to the calving grounds. *Allocations of gas to ʔehdzo got'ɪnɛ for ʔekwɛ́ gha máhsɪ ts'ɪnɪwe will accommodate the additional distance required to reach the ʔehdaɪla and Neregha/Arakə Túé areas.*

ʔɛʔa D: Náts'ezé Monitoring and Enforcement

- 4.1 Náts'ezé numbers, sex and location will be reported to the Délɪnɛ ʔehdzo Got'ɪnɛ and in turn, náts'ezé will be reported to the Délɪnɛ Got'ɪnɛ Government and ʔehdzo Got'ɪnɛ Gotsé Nákedɪ.

- 4.2 A community self-regulation approach will be used, in which the community will stop náts'ezé once the target is reached.
- 4.3 A strong education program will be developed to ensure that people understand and respect Déljné's self-regulation of náts'ezé.
- 4.4 When the community has reached a threshold of náts'ezé 100 Bluenose East Ɂekwé, a community meeting will be called to plan for harvesting the final portion of the Ɂekwé Ɂekwé gha máhsı ts'ıjıwe, and closure of náts'ezé once this is reached.
- 4.5 Ɂehdzo got'ıjné are required by the community to bring back health sample kits, including documentation. An award of \$50 will be provided for return of health sample kits.
- 4.6 Ɂehdzo got'ıjné who violate this ɁeɁa may be denied future CHAP funding support. The community will consider traditional restorative means of supporting respect for the community Ɂekwé náts'ezé ɁeɁa. Referral to ENR will be a last resort.

3. Ɂedets'é K'áots'erewe

Having a strong approach to Ɂedets'é k'áots'erewe or governance will help to structure positive relationships within the community, with other Sahtú Region communities, with the SRRB and ENR, and with aboriginal user groups outside the region. Déljné has its own strengths in governance to build on, and can also use co-management processes (such as the ACCWM/Bluenose Caribou Management Plan), and the *Species At Risk Act* as mechanisms for achieving governance objectives.

Strategy

Ɂedets'é k'áots'erewe (governance) topics will be developed more fully in later versions of the plan. However, even at this early stage, the Working Group recognizes that more resources will need to be found for future work done under this program area as well as the others. The Déljné Ɂehdzo Got'ıjné has recognized that in order to move forward with Dene ways of conserving Ɂekwé and implementing the plan, it will be crucial to build capacity and strong leadership.

4. Dene Náowéré

The Déljné Ɂehdzo Got'ıjné understand the importance of both traditional knowledge and scientific information in research and monitoring. At the same time, a high priority has been placed on the collaborative development of research questions, and finding respectful approaches to addressing those questions. The community has already embraced non-invasive

ways of assessing ʔekwé populations, and hopes to find additional innovative ways of working and meeting information needs.

Strategy

Again, little time has been spent on this program area to date, but we foresee work in several key areas in the future, including the following potential research topics/needs:

- Changing calving ground distribution patterns
- More information on the current habitat quality and range use by bulls and cows, and different age groups
- Identify and protect critical habitat for Bluenose-East caribou
- Knowledge transmission
- Communication with other regions
- Monitoring.

Learning as We Go

How are we going to check whether our plan is working, and follow up on lessons learned by making changes to the plan? We know that there will be problems, and we'll learn a lot along the way. In order to move forward, we need to trust each other and work together on solutions for each problem that comes up.

It's important to review the plan often to see what's working, what's not working, how we are progressing on our objectives, and plan our next steps. We started working on this plan in July 2015, so our first six month review was planned for January 2016. Also, according to our Náts'ezé ʔeʔa, we planned a meeting for when the Bluenose East náts'ezé reached 100 in order to discuss harvesting the final portion of the ʔekwé gha máhsı ts'ıŋıwe, and making the decision that dícho asıı k'ets'ęne ąjá t'á náze gha báts'odı (it's gone down so we're going to let it rest).

Every meeting of the ʔekwé Working Group, there has been a chance to look back on progress and challenges in implementing the plan. Every Working Group and public meeting since July 2015 has addressed new problems and questions that have arisen in the planning and implementation process. Solutions have been developed for problems, and more details have been provided. The plan is truly a living document that is regularly being revised and updated.

During meetings of the Working Group and ʔehdzo Got'ıŋe on January 6-7, 2016, it was recognized that there were major obstacles to implementing some of the objectives outlined in the ʔekwé Náts'ezé ʔeʔa and Délıŋe ʔekwé Code (**Appendix E**) during the first year of the plan. In particular, it will take time to build capacity and skills in certain areas, including with younger hunters and with respect to the community's efforts to include caribou health samples as part of the hunting process. The Working Group emphasized that a lot of advance planning and

collaborative effort is needed to make more progress during the 2016-2017 harvest season, drawing upon lessons learned this year.

It is expected that Version 2 of the plan will give rise to new questions from community members as well as other user groups and decision-makers, and new solutions for addressing the questions will need to be added. This is all part of the learning curve that is integral to conservation planning.

APPENDIX A: Déljné Got'jné Community Members Participating in Belarewile Gots'é ?ekwé Planning Process

A total of 53 people participated in one or all of the following events: July 16 presentation, November 4 public meeting, December 7 public meeting. Note: this list does not include people present at the February SRRB and April WRRB public hearings.

Alfred Betsidea, Alfred Taniton, Alphonse Takazo, Andre Blondin, Andrew John Kenny, Arsenne Ayha, Bernice Neyelle, Bobby Modeste, Bruce Kenny, Cecilia Tutcho, Chris Yukon, Christine Wenman, Clarence Tutcho, Danny Gaudet, Danny McNeely, Dave Taniton, David Tetso, Dolphus Baton, Dolphus Tutcho, Douglas Taniton, Earl Mackeinzo, Ethan Baton, Freddie Vital, Fredrick Kenny, Gary Elemie, George Baptiste, George Kenny, Gerald Tutcho, Gina Dolphus, Gordon Taniton, Hughie Ferdinand, James Takazo, Jimmy Tutcho, Joe Blondin Jr., John Tutcho, Jonas Modeste, Leon Modeste, Leon Takazo, Louie Nitsiza, Mary Rose Yukon, Morris Neyelle, Nathan Modeste, Neil Mackeinzo, Paul Modeste, Raymond Taniton, Ron Cleary, Russell Kenny, Sidney Tutcho, Stanley Ferdinand, Stella Mackeinzo, Tahti Bayha, Tommy Betsidea, Wilfred Kenny

APPENDIX B: Déljñę Got'jñęk'ə Gokədə Alphabet and Pronunciation Key

Note: This summary is a work in progress, and will be refined in collaboration with community and university linguists. Thanks to Keren Rice, Ingeborg Fink and Maida Percival for their assistance. For more information about Déljñę Got'jñęk'ə gokədə, see <http://dobes.mpi.nl/projects/Déljñę/lanqaqe/>.

Déljñę Got'jñę kədə (language) is a dialect in the Athapaskan or Dene language family known to linguists as “North Slavey.” Within the community, there is variation in how people speak, since the different families have historically travelled from different places – but people understand each other very well.

In the Northwest Territories, an effort to standardize spelling systems in Dene kədə was initiated in 1987, and a report was completed in 1990⁹. Although many elders had learned to write in the syllabics system introduced by missionaries, language specialists agreed to use a transfer from English spelling system that would more precisely represent the sounds in Dene kədə as a tool for keeping the language alive.

The best way to learn the pronunciations is to listen to fluent speakers. Although the Dene alphabet looks somewhat similar to the Roman alphabet that we use for English, the pronunciation often sounds different than English. We thank Dr. Keren Rice and the authors of the Dogrib Dictionary¹⁰ for their contributions to this pronunciation key.

The Alphabet

The Dene kədə is missing some of the regular English alphabet, and some are added. There is a silent letter called a “glottal” or “click” ɔ which comes first in the alphabet, along with nasalized vowels, a “shwa” ə, a “crazy” or voiceless ɬ, and several “double consonants” and “glottalized consonants.”

ɔ (glottal) a ą b ch ch' d dl dz e ę g gh gw h ı ı̃ j k k' kw kw' l ł m n o ɔ̃ p r s sh t t' ṭ
ṭ' ts ts' u ɯ w wh x y z zh

⁹ NWT Education, Culture and Communications, 1990. *Reports of the Dene Standardization Project*. Yellowknife, NWT: Government of the NWT.

¹⁰ Tłıchq Community Services Agency. 2007. *Reading and Writing in Tłıchq Yatı̄: Tłıchq K'ę̄ę Ets'eet'ę̄e x̄e Enjht'ę̄e K'e Yats'ehı̄ı̄*. tlicho.ling.uvic.ca.

Pronouncing the vowels

a	Dene words: Sahtú, ɣtá ‘father’; English words: ‘father’
e	Dene words: bedzio ‘adult male caribou’; English words: bet
ə	Dene words: kədə ‘language’; English words: bay
o	Dene words: denecho ‘grandparents’; English words: toe
u	Dene words: tu ‘water’; English words: boo!

Nasalized vowels are made through the nose, and they sound like you have a cold. They are written with a little hook under the vowel. English does not have nasalized vowels that are like the Dene ones.

gots’ɛ ‘from a place’

gots’ɛ ‘to a place’

You also need to write ‘tone.’ This tells you if your voice must go up or down. It is written with a slanted line above the vowel that is used if your voice is higher on the vowel. English does not have tones.

jih ‘mitts’

jíh ‘hook’

Pronouncing the consonants

Many of the consonants are pronounced very much like they are in English. Listen to the Dene words to hear what the consonants sound like. An English word with a similar sound is also given if there is one, but some of the sounds are not found in English.

ʔ	ʔah ‘snowshoes’, seʔáá ‘my snowshoes’	uh-uh
b	bə ‘knife, bekwí ‘his, her, its head’	boy
ch	cho ‘rain’; necha ‘it is big’	chop
ch’	ch’oh ‘porcupine’, bech’a ‘away from it’	no English sound
d	də ‘river’, sedá ‘my eye’	day
dl	dlo ‘mouse’	no English sound
dz	dzene ‘day’, sedzee ‘his, her heart’	beds
g	gah ‘rabbit’, begóné ‘his, her arm’	go
gh	seghú ‘my tooth’	no English sound
h	hehji ‘I sing’	hi
j	jíe ‘berries’	jar
k	kó ‘fire’, ʔehkə ‘boy’	cat
k’	k’oh ‘cloud’, sek’oh ‘my neck’	no English sound
kw	kwə ‘rock’, ʔekwé ‘caribou’	queen

kw'	kw'i 'mosquito', sekw'ené 'my bone'	no English sound
l	selá 'my hand'	line
ł	łue 'fish'	no English sound
m	máhsi 'thank you', ʔamá 'mother'	make
n	ne 'land'	net
r	sets'aré 'my hat'	no English sound
s	sah 'bear'	sing
sh	shih 'mountain'	ship
t	te 'ice', setá 'my father'	toe
t'	t'o 'paddle', ʔit'ó 'leaf'	no English sound
tł	tłe 'lard, oil'	no English sound
tł'	tł'uh 'rope'	no English sound
ts	tsá 'beaver', tse 'wood', ʔits'é 'moose'	cats
ts'	ts'a 'hat'	no English sound
w	sewé 'my liver'	wind
wh	whé 'star'	no English sound
x	xah 'goose'	no English sound
y	ya 'louse', seya 'my son'	yes
z	sizi 'my name'	zip
zh	zha 'louse'	beige

Consonants with no English sound

For the new/unusual sounds, “gh,” “zh,” “crazy l,” glottals, and double consonants, it’s helpful to describe how these sounds are made in the mouth and throat.

Crazy l

The crazy l or “l” is one of several consonants in Dene kədə́ that are made by the flow of air in the mouth. The crazy l is pronounced like a “breathy l” with air pushed out while the tongue is in the position for pronouncing the l sound. It’s like a “sh” sound and l squished together, as in the Yiddish word “schlmozzle.”

Glottalized consonants, “clicks,” or ejectives¹¹

Altogether, about 17% of the world’s languages have glottalized consonants or consonants with “clicks” like in Dene kədə́, but not English. There are a variety of kinds of glottalized consonants,

¹¹ Thanks to Maida Percival, whose research comparing Délı̨nę Got’ı̨nę and Oromo glottalized consonants as described in Sahtú Got’ı̨ch’ádı̨ - Wildlife of the Sahtú Region Facebook posts on May 2, 2014, October 24, 2014 and February 18, 2015 was used for this section. www.facebook.com/SahtúWildlife.

and the kind that are used in the Dene kədə are called “ejectives” by linguists. This is when there is a stoppage in the voice box. The glottalized consonants in Sahtú Got’ɪnək’ə gokədə are:

ch’ k’ kw’ t’ tʰ ts’

In order to practice making an ejective sound, start by holding your breath. Now, while you're still holding your breath, try to make a "k" sound. Make the sound as loudly as you can, so that somebody sitting next to you can hear it. Now relax and breathe again. Congratulations! You've just made an ejective k'¹². Practice the same thing with a “t” sound, and you can pronounce “got’ɪnək’ə.”

English speakers often over-pronounce ejectives, and Dene kədə speakers often pronounce them very subtly. So sometimes English speakers can't hear Dene people pronouncing ejectives, and often Dene speakers smile when they hear English people trying to pronounce them.

Here are diagrams of Dora Blondin pronouncing the words té and t'é, “ashes, charcoal.” There is a burst, followed by a very short silence for the ejective t’.

Double consonants

The following double consonants are part of the Dene kədə language:

ch dl dz dz gh gw kw sh tʰ ts wh zh

Most of the double consonants are easy to figure out how to pronounce because they're similar to English. One of them, “tʰ,” has a crazy l which is described above. There are also two double consonants, “gh” and “zh,” that don't have equivalent sounds in English, but are similar in kind to other English consonants with an “h,” including “ch,” “sh,” and “wh” (linguists call this kind of sound a “fricative”).

The “gh” sound is a “breathy g” pronounced with the back part of the tongue touching the back part of the roof of the mouth similar to making the sound for “g” but more lightly, and air pushed through to make a soft sound, almost like a gurgle.

The “zh” sound is an “breathy z” pronounced with the tip of the tongue touching the front of the mouth behind the teeth similar to making the sound for “z” or “j” but more lightly, and air pushed through to make a soft sound, like treasure.

¹² Source: Karen Steffen Chung citing Peter Ladefoged, <http://homepage.ntu.edu.tw/~karchung/Phonetics%20II%20page%20four.htm>.

APPENDIX C: RRC Responsibilities Under the Land Claim

13.9 RENEWABLE RESOURCES COUNCILS

13.9.1 There shall be a Renewable Resources Council in each Sahtu community to encourage and promote local involvement in conservation, harvesting studies, research and wildlife management in the community.

13.9.2 A Renewable Resources Council shall be established by the designated Sahtu organization in the community.

13.9.3 A Renewable Resources Council shall be composed of not more than seven persons who are residents of the community.

13.9.4 A Renewable Resources Council shall have the following powers:

- (a) to allocate any Sahtu Needs Level for that community among the participants;
- (b) to manage, in a manner consistent with legislation and the policies of the Board, the local exercise of participants' harvesting rights including the methods, seasons and location of harvest;
- (c) to establish or amend group trapping areas in the settlement area, subject to the approval of the Board, provided that the portion of the Fort Good Hope - Colville Lake Group Trapping Area which is in the settlement area may not be reduced in size without the consent of the designated Sahtu organizations in Fort Good Hope and Colville Lake;
- (d) to exercise powers given to Renewable Resources Councils under this agreement; and
- (e) to advise the Board with respect to harvesting by the participants and other matters of local concern within the jurisdiction of the Board.

13.9.5 The Board shall consult regularly with Renewable Resources Councils with respect to matters within the Board's jurisdiction. Government and the Board may jointly delegate authority to Renewable Resources Councils, upon terms and conditions established by government and the Board.

13.9.6 Renewable Resources Councils shall participate in the collection and provision, to government and the Board, of local harvesting data and other locally available data respecting wildlife and wildlife habitat.

APPENDIX D: Workplan

This workplan for implementing the *Belarewile Gots'ę ʔekwé* plan aims to be SMART: Specific, Measurable, Actionable, Realistic, and Time-bound. The workplan seeks to answer the following questions:

1. What are the priority actions (things that are easy to do, or most urgent)?
2. How can the objectives and strategies be achieved?
3. Who should lead the work, who should be involved?
4. When can the actions take place?
5. What are the funding supports and constraints?
6. How should the process be monitored, adapted, shared?

Some activities listed are already underway through other processes, so don't need to be prioritized as new initiatives. The workplan has evolved since the first version was finalized in November 2015. A few priority actions have been accomplished and new priorities and opportunities have emerged.

Note: A list of acronyms used in the following workplan is provided on page vii.

ʔededáhk'á (Habitat)

Objective	Strategy / Status	Lead(s)
1. DGG achieves International Biosphere Reserve status for Sahtú watershed by 2020 to take care of ʔekwé and néné.	<ul style="list-style-type: none"> • Secure funding to support staffing capacity (complete, from Pew Foundation). • Tsá Túé International Biosphere Reserve recognized by UNESCO at March 2016 conference in Lima, Peru. 	TTIBRSC
2. DGG's Destination Délıne ecotourism program self-sustaining by 2020.	<ul style="list-style-type: none"> • Business plan • Expansion to muskox náts'ezé • Training for guides • Marketing 	Destination Délıne/ DLC
3. DRRC identifies critical ʔededáhk'á for ʔekwé to be submitted to Sahtú Land Use Planning Board for inclusion in the Five Year Review, by 2018.	<ul style="list-style-type: none"> • Preliminary ʔededáhk'á mapping done by Working Group – continue to refine. • Workshop to consider additional protection for BNE habitat. 	ENR/ DRRC/ WG
4. DRRC delivers submissions to the Nunavut Land Use Planning Board and/or Nunavut Wildlife Management Board regarding	<ul style="list-style-type: none"> • Confirm deadlines for submission. • Draft letter for review, revision and approval by DRRC Council. 	DRRC

Objective	Strategy / Status	Lead(s)
protection of Bluenose East Ɂekwé calving ground, by June 2016.	<ul style="list-style-type: none"> Share with DLC and DFN for possible co-signature. 	
5. DRRC identifies initiatives and actions for mitigating climate change by 2017.	<ul style="list-style-type: none"> Climate change action workshop. 	DRRC/ WG

Náts'ezé (Hunting)

Objective	Strategy / Status	Lead(s)
1. DRRC establishes level and protocol for Ɂekwé gha máhsı ts'ıŋıwe and sharing by fall 2016. <i>For details on progress in this program area since the Belarewıle Gots'é Ɂekwé plan was first drafted in July 2015, see Appendices B-D.</i>	<ul style="list-style-type: none"> Develop approach to implementing Sahtu Needs Level component of Land Claim (DRRC and SRRB). Define Ɂekwé gha máhsı ts'ıŋıwe protocol – ongoing. Define sharing protocol. Develop policy for distributing CHAP funding to Ɂehdzo got'ıŋę. Develop policy for Ɂehdzo got'ıŋę visiting the Délıŋę District. 	DRRC/ SRRB
2. DRRC has established robust plan for asıı (all species) kanáts'ezé monitoring by fall 2016.	<ul style="list-style-type: none"> Meeting with SRRB and ENR to develop monitoring plan, including lessons learned from past experience (Sahtú Harvest Study completion project, <i>already funded</i>). Establish health monitoring program as a means of monitoring náts'ezé. 	DRRC/ SRRB
3. DRRC develops and implements protocol for on-the-land monitoring of Ɂekwé herds by 2016, in partnership with ENR.	<ul style="list-style-type: none"> Promote work toward certification of environmental monitor trainees. Include design for note taking and reporting, and interpreting/drawing conclusions from observations. 	DRRC/ENR
4. DRRC hosts asıı kats'ıŋıwe gathering and awards ceremony by June 2016 to monitor plan implementation and review the plan, combined with a celebration	<ul style="list-style-type: none"> Funding proposal to ENR. 	DRRC

Objective	Strategy / Status	Lead(s)
of people's relationships with Ɂekwé.		
5. DLC continues moosehide and Ɂekwé hide tanning program, promotion of alternate country foods, and muskox náts'ezé.	<ul style="list-style-type: none"> • DRRC continues hide collection program. • Muskox outfitting and subsistence náts'ezé. • Country food security program. 	DLC/DRRC/ Destination Deline/ DLC

Ɂedets'é K'áots'erewe (Governance)

Objective	Strategy / Status	Lead(s)/ Resource
1. DRRC finish, validate, and build support for Déljné's plan by fall 2015.	<ul style="list-style-type: none"> • Plan approved in principle in November 2015. • Review of version 1 by ENR, SRRB and other parties complete (Bluenose East Ɂekwé hearing proceeding). • Review of version 2 by SRRB as part of final report and recommendations by June 20, 2016. • Review of version 2 by community leaders and the public by September 2016. 	DRRC
2. Review ACCWM Action Plan relevant to BNE Ɂekwé by December 2016.	<ul style="list-style-type: none"> • Assess how Action Plan might affect the Déljné plan; provide comments to SRRB. 	DRRC /SRRB
3. Review Species At Risk Barrenground Ɂekwé Assessment Report by December 2016.	<ul style="list-style-type: none"> • Assess how Assessment Report might affect the Déljné plan, whether/how Ɂekwé should be listed; provide comments to SRRB. 	DRRC /SRRB

Dene Náowéré (Knowledge)

Objective	Strategy	Lead(s)/ Resource People
1. By fall 2015, DRRC has reviewed results of ENR Ɂekwé census.	<ul style="list-style-type: none"> • Letter by ACCWM requesting photo census results as soon as possible (<i>preliminary results show more decline</i>). 	DRRC/ SRRB
2. Develop Tsá Túé International Biosphere Reserve Research and	<ul style="list-style-type: none"> • Research and monitoring workshop held in Déljné, February, 2016. 	TTIBRSC <i>David Livingstone</i>

Objective	Strategy	Lead(s)/ Resource People
Monitoring program with ʔekwé research component by 2017.		
3. By 2017, the DRRC and SRRB are leading a research and education program to learn about ʔekwé ecology	<ul style="list-style-type: none"> • Develop research questions and objectives. • Proposal to Cumulative Impact Monitoring Program for CI modelling with a focus on caribou approved. • Graduate student identified and funded to undertake noninvasive caribou fecal sampling and traditional knowledge research in partnership with Trent University. • Prepare a Letter of Intent for the SSHRC Partnership Fund (SRRB with DRRC) – winter 2016. 	DRRC/ SRRB <i>Micheline Manseau</i>
4. By 2017, the DRRC has hosted an environmental leadership training course in partnership with Canadian Boreal Initiative.	<ul style="list-style-type: none"> • Meet with Canadian Boreal Initiative to develop training plan (SRRB and DRRC). • Submit funding proposal. 	DRRC/ CBI <i>Valerie Courtois</i>
5. By 2016, DRRC has hosted a hunter skills course in partnership with ENR.	<ul style="list-style-type: none"> • Meet with ENR to develop training including Sight Your Rifle event (SRRB and DRRC). • Délı̨nę recommended by SRRB as pilot community for ENR hunter education course. 	DRRC/ ENR <i>Heather Sayine-Crawford</i>
6. By 2016, DRRC has completed Food Security research project in partnership with the SRRB and Wilfrid Laurier University, and developed country foods and sharing promotional materials.	<ul style="list-style-type: none"> • Complete Food Security strategy document and associated research documents and funding proposals 	DRRC/ SRRB <i>Andrew Spring</i>

APPENDIX E: Déljñę ʔekwé Code



A. Preamble

Whereas...

- I. The people of Déljñę, Déljñę Got'jñę, have a deep understanding of the land, the water and the animals. With this understanding comes a tremendous respect for the food that nature provides.
- II. Déljñę Got'jñę have for centuries managed their relationship with the land, water and animals by way of the community's own laws that reflect their respect for the food that nature provides.
- III. Section 1.1.1(c) of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* provides that an objective the Land Claim Agreement is to recognize and encourage the way of life of the Sahtú Dene and Metis, which is based on the cultural and economic relationship between them and the land.
- IV. If one thing could be singled out that binds Déljñę Got'jñę most strongly to their land and heritage, it would be their relationship with ʔekwé (caribou).
- V. Déljñę Got'jñę are extremely concerned about news that ʔekwé populations are declining.
- VI. Section 13.9.1 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* provides that there shall be a Renewable Resources Council in each Sahtú community to encourage and promote local involvement in conservation, harvesting studies, research and wildlife management in the community.
- VII. Section 13.9.4 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* provides that a Renewable Resources Council has the authority to manage the local exercise of Participants' harvesting rights, including the methods, seasons and location of ʔekwé harvests.
- VIII. Section 13.9.6 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* provides that local Renewable Resources Councils shall participate in the collection and provision, to government and the Sahtú Renewable Resources Board, of local harvesting data and other locally available data respecting wildlife and wildlife habitat.

Therefore the Déljñę ʔehdzo Got'jñę sets forth here a Déljñę ʔekwé Code for 2015-2017 ("the Code").

B. Definitions and Interpretation

1. In this Code,

“ᑭᑭᑦ” means Dene law or policy.

“ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ” means the Sahtú Renewable Resources Board for the purpose of this Code and means the Renewable Resources Board as described in 13.8 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“ᑭᑭᑦ” means barren-ground caribou.

“ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ” has the same meaning as “Ceremonial Harvest” for the purpose of this Code and means the harvest of ᑭᑭᑦ where, as distinct from subsistence harvests, the sole purpose of the harvest is to maintain the relationship of Déᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ with ᑭᑭᑦ, and where the methods, seasons and locations of said harvest are outlined in this Code.

“Alternative Harvest” has the same meaning as “Dene Béré Kats’ᑭᑭᑦ” for the purpose of this Code and means the harvest of fish, moose, muskoxen, furbearers, waterfowl, game birds, wild berries, plants, and other community garden produce, and is linked to the totality of the Sahtú Needs Level.

“Bedzio” means an adult male caribou.

“Bluenose East Area” means the Caribou Management Zone S/BC/03, as set forth in the Big Game Hunting Regulations, NWT Reg 019-92 under the *Wildlife Act*, SNWT 2014, c 3.

“Bluenose West Area” means the Caribou Management Zone S/BC/01, as set forth in the Big Game Hunting Regulations, NWT Reg 019-92 under the *Wildlife Act*, SNWT 2014, c 3.

“Ceremonial Harvest” has the same meaning as “ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ” for the purpose of this Code, and means the harvest of ᑭᑭᑦ where, as distinct from subsistence harvests, the sole purpose of the harvest is to maintain the relationship of Déᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ with ᑭᑭᑦ, and where the methods, seasons and locations of said harvest are outlined in this Code.

“Déᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ” has the same meaning as “Déᑭᑭᑦ Renewable Resources Council” for the purpose of this Code and means the Renewable Resources Council established by Section 13.9 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Déᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ” has the same meaning as Déᑭᑭᑦ Participant(s) under the Sahtú Dene and Métis Comprehensive Land Claim Agreement for the purpose of this code.

“Déᑭᑭᑦ Renewable Resources Council” has the same meaning as “Déᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ” for the purpose of this Code and means the Renewable Resources Council established by Section 13.9 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Dene Béré Kats’ı̄nı̄we” has the same meaning as “Alternative Harvest” for the purpose of this Code and means the harvest of fish, moose, muskoxen, furbearers, waterfowl, game birds, wild berries, plants, and other community garden produce, and is linked to the totality of the Sahtú Needs Level.

“Dene Ts’ı̄lı̄ Awards Program” means a program established to recognize families, hunters, harvesters, trappers, elders and others who demonstrate excellence in practicing Dene law and/or conservationist hunting or harvesting traditions.

“Harvest” means hunting in accordance with the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Health Sample Kit” means a package containing a data sheet plus materials for the collection of a backfat measurement, fecal sample, blood sample, and skin sample from Ɂekwé.

“Participants” means persons enrolled in the Enrolment Register pursuant to chapter 4 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*, and “Participant” means any one of them.

“Renewable Resources Council”, or “RRC”, means a Renewable Resources Council as described in 13.9 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* and more specifically means the Délı̄nɁ Ɂehdzo Got’ı̄nɁ for the purposes of this Code.

“Sahtú Needs Level” means a Sahtú Needs Level as described in 13.5.3 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Sahtú Renewable Resources Board” has the same meaning as “Ɂehdzo Got’ı̄nɁ Gotsé Nákedı̄” for the purpose of this Code and means the Renewable Resources Board as described in 13.8 of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement*.

“Tsída” means a female caribou.

“Yárégo” means a young male caribou.

C. Vision and Objectives

2. The ten year vision that guides this code is that Dene and Ɂekwé are free to maintain their relationships through their own ɁɁa.
3. The objectives of this code are to:
 - a) address the long term conservation of Ɂekwé populations by establishing rules and guidelines for Ɂekwé gha máhsı̄ ts’ı̄nı̄we.
 - b) maintain the relationship of Délı̄nɁ Got’ı̄nɁ with Ɂekwé.
 - c) ensure the presence of Ɂekwé populations now and into the future.

- d) encourage and promote local involvement in the conservation and management of Ɂekwé populations.
- e) ensure that any harvest of Ɂekwé is conducted in a respectful and sustainable manner, consistent with traditional Déljné harvesting practices.
- f) ensure maintenance of and support for the Dene béré kats'jnéwe.

D. Application

4. This Code applies

- a) in respect of Déljné Got'jné and Sahtú participants from outside Déljné harvesting Ɂekwé in
 - i. the Bluenose East Area of the Déljné District.
 - ii. the Bluenose West Area of the Déljné District.
- b) in respect of Déljné Got'jné participating in the Dene béré kats'jnéwe in the Déljné District.
- c) in respect of Déljné Got'jné participating in the Dene béré kats'jnéwe.

E. Ɂekwé gha Máhsi Ts'jnéwe (Ceremonial Harvest)

- 5. The only Ɂekwé harvest that shall take place during the calendar years 2015, 2016 and 2017, respectively, shall be Ɂekwé gha máhsi ts'jnéwe. Any Ɂekwé gha máhsi ts'jnéwe shall be conducted in accordance with the methods, seasons and locations outlined in this Code.
- 6. The purpose of Ɂekwé gha máhsi ts'jnéwe is to maintain the relationship between the Déljné Got'jné and Ɂekwé, and to honour our grandparents.
- 7. For Ɂekwé gha máhsi ts'jnéwe for each of 2015, 2016, and 2017 harvests, Déljné Got'jné shall harvest a maximum of:
 - a) 150 Bluenose East Ɂekwé.
 - b) 50 Bluenose West Ɂekwé.
- 8. Ɂekwé gha máhsi ts'jnéwe shall be organized by the Déljné Ɂehdzo Got'jné, and shall include the following requirements:
 - a) consultation with elders who shall plan the hunt.
 - b) a written agreement between hunters and the Déljné Ɂehdzo Got'jné regarding hunting protocols to be observed.
 - c) involvement of experienced Déljné hunters who shall lead the hunt.
 - d) involvement of youth.

- e) a meeting to discuss:
 - i. the success of the hunt.
 - ii. the health of the herd.
 - iii. the teaching of traditional skills and knowledge.

9. The total annual budget for ɔekwé gha máhsı ts'ınlıwe shall be \$10,000.
10. The Délıne ɔehdzo Got'ıne may, in its discretion and after review of any new information regarding the status of the Bluenose East and Bluenose West ɔekwé herds, determine that Délıne Got'ıne may harvest in excess of the level set out in Section 7.
11. The Délıne ɔehdzo Got'ıne shall develop an education program to inform Délıne Got'ıne about the Délıne ɔekwé gha máhsı ts'ınlıwe.

F. Dene Béré Kats'ınlıwe (Alternative Harvest)

12. Dene béré kats'ınlıwe shall include the harvest of fish, moose, muskoxen, furbearers, waterfowl, game birds, as well as berries, plants and other community garden produce.
13. Both youth and elders may participate in Dene béré kats'ınlıwe.
14. Dene béré kats'ınlıwe shall be organized by the Délıne ɔehdzo Got'ıne, and shall be based on traditional Délıne food preservation methods and sharing practices.
15. Dene béré kats'ınlıwe shall take place seasonally, occurring in accordance with the whitefish runs and geese and duck seasons.
16. The total annual budget for Dene béré kats'ınlıwe shall be \$14,000.
17. Délıne Got'ıne shall receive compensation for the following:
 - a) \$50 for a Health Sample Kit submitted for each muskoxen, moose or boreal woodland ɔekwé.
 - b) Up to a maximum of \$200 for each muskoxen hide, with the price depending on the size and quality of the hide.

G. The Dene Ts'ıllı Award Program

18. The Dene Ts'ıllı Award Program shall be established to recognize families, hunters, harvesters, trappers, or grandparents who demonstrate excellence in practicing Délıne law and conservationist hunting traditions.
19. The Délıne ɔehdzo Got'ıne shall meet at least once per year to determine which Participant(s) will receive the Dene Ts'ıllı Awards.
20. The total annual budget for the Dene Ts'ıllı Award Program shall be \$5,000.

H. Harvest Methods

Equipment

21. Délįnę Got'įnę shall carry the following equipment when participating in any harvest of ąekwę:

- a) snowshoes.
- b) a sleeping bag.
- c) an ax.
- d) matches.
- e) a packsack.
- f) a first aid kit.
- g) extra clothing.
- h) food.

22. The Délįnę ąehdzo Got'įnę may distribute snowshoes to Délįnę Got'įnę harvesting ąekwę.

23. The total annual budget for the snowshoe distribution under Section 21 shall be \$2,000.

24. The Délįnę Land Corporation shall fund and organize one snowshoe making training workshop in each calendar year.

Protocols

25. Délįnę Got'įnę who participate in any harvest of ąekwę shall not:

- a) hunt tsída.
- b) hunt the large bedzio.
- c) chase ąekwę.
- d) treat ąekwę in a way that is not humane.

26. Délįnę Got'įnę who harvests ąekwę during a harvest shall:

- a) preserve and return from the harvest all usable ąekwę parts, including the hide, and share those parts in accordance with Délįnę traditional practices.
- b) observe respectful practices for women and men in the vicinity of and handling ąekwę.
- c) dispose of ąekwę bones in the bush or under a tree.
- d) thank the ancestors and ąekwę for a successful hunt.

27. No Délįnę Got'įnę shall dispose of ąekwę bones in the garbage, on roads, or in the garbage dump.

28. No Délįnę Got'įnę shall dispose of ąekwę guts in or near any lakes.

29. The Délıne ʔehdzo Got'ıne shall establish an incentive program for the purchase of ʔekwé hides.

I. Season and Location of ʔekwé gha Máhsi Ts'ııwe

30. ʔekwé gha máhsi ts'ııwe shall take place during the fall and winter seasons, so as to ensure that most ʔekwé harvested are yárégo.

31. ʔekwé gha máhsi ts'ııwe shall be restricted to the Bluenose East Area and the Bluenose West Area, as defined in this Code.

32. The Délıne ʔehdzo Got'ıne may allocate to any Délıne Got'ıne who participates in a ʔekwé gha máhsi ts'ııwe the amount of gas that is required to travel to reach the Bluenose East and Bluenose West Areas.

J. Monitoring

33. Délıne Got'ıne who participate in harvest of ʔekwé and who harvest ʔekwé in that harvest shall, as soon as possible after ʔekwé is killed, provide an ʔekwé Health Sample Kit to the Délıne ʔehdzo Got'ıne.

34. Délıne Got'ıne shall be compensated \$50 for each ʔekwé Health Sample Kit provided.

35. If Délıne Got'ıne do not provide an ʔekwé Health Sample Kit in accordance with Section 33, that person shall provide the following information to the Délıne ʔehdzo Got'ıne:

- a) the number of ʔekwé harvested.
- b) whether ʔekwé harvested were yárégo or tsída.
- c) where ʔekwé were harvested.
- d) any other information required by a person designated by the Délıne ʔehdzo Got'ıne.

36. When, as determined by the Délıne ʔehdzo Got'ıne or the ʔehdzo Got'ıne Gotsé Nákedı, the number of harvested Bluenose East ʔekwé reported reaches 100, the Délıne ʔehdzo Got'ıne shall call a community meeting to plan for the harvest of the remainder of ʔekwé as described in Section 6 of this Code, and closure of ʔekwé gha máhsi ts'ııwe once that level is reached.

37. The Délıne ʔehdzo Got'ıne shall prepare, for any community meeting convened under Section 36, the following information:

- a) a proposal for public discussion of ʔekwé gha máhsi ts'ııwe.
- b) information regarding the Dene Ts'ıı award.
- c) a proposal for Dene béré kats'ııwe for the remainder of the year.

- d) a proposal for the process for determining the allocation of the remaining 50 Ɂekwé for the year.
 - e) a review of the percentage of yárégo and tsída Ɂekwé harvested to date for the year.
 - f) suggested measures to be undertaken by the Déljné ʔehdzo Got'jné and other wildlife management authorities if someone harvests Ɂekwé after the total Ɂekwé gha máhsı ts'jnjwe target of 150 Ɂekwé is reached.
38. The Déljné ʔehdzo Got'jné shall keep a record of the number of Ɂekwé harvested and reported under Sections 33 and 35 as well as other known information about Ɂekwé harvested but not reported under Sections 33 and 35.
39. The Manager of the Déljné ʔehdzo Got'jné shall meet at least once each month with the Chief of Déljné First Nation, NWT Environment and Natural Resources staff and ʔehdzo Got'jné Gotsé Nákedı staff to report on the record under Sections 33 and 35 of Ɂekwé harvested in the previous month and to confirm the total monthly Déljné harvest numbers for that month.
40. The Déljné ʔehdzo Got'jné shall report the final numbers for each month to the ʔehdzo Got'jné Gotsé Nákedı following the confirmation of the total monthly Déljné harvest under Section 39.
41. A representative of each of the Déljné ʔehdzo Got'jné, the ʔehdzo Got'jné Gotsé Nákedı and the Department of Environment and Natural Resources shall meet together at least once each calendar year to evaluate the record of Ɂekwé harvested and determine the final total Déljné Ɂekwé harvest number to be provided to other wildlife authorities.

K. Enforcement

42. In the event that a Participant under the Sahtú Dene and Metis Land Claims Agreement harvests Ɂekwé does not comply with this Code, the Déljné ʔehdzo Got'jné shall convene a Sentencing Circle to determine an appropriate response.
43. A Sentencing Circle convened under Section 42 shall include the following people:
- a) the person who allegedly has not complied with this Code.
 - b) two representatives of the Déljné ʔehdzo Got'jné.
 - c) at least two Déljné elders named by the Déljné ʔehdzo Got'jné in consultation with the Déljné Got'jné Government.
 - d) one representative of the Ministry of Environment and Natural Resources.
 - e) family members of the person who has allegedly not complied with the Code and who can be named by that person or by the Déljné ʔehdzo Got'jné or the Déljné Got'jné Government.
44. The people involved in the Sentencing Circle convened under Section 42 shall discuss:

- a) the allegations that the Participant identified in Section 42 did not comply with this Code.
- b) the impacts of that non-compliance with the Code on the relationship between Dól̄n̄e Got'̄n̄e and ʔekw̄é.
- c) what steps should be taken to address the Participant's alleged non-compliance with the Code.

45. In the event that a Participant:

- a) does not comply with this Code and does not participate in a Sentencing Circle; or
- b) does not comply with this Code and does not complete the steps identified by a Sentencing Circle in Section 44(c);

then the Dól̄n̄e ʔehdzo Got'̄n̄e shall refer the matter to the Department of Environment and Natural Resources for enforcement pursuant to the provisions of the *Wildlife Act*, SNWT 2014.