

Responses to Round 1 Information Requests

ᑭăđă Working Group
Fort Good Hope Deshıta Got'ıneᑭ (Renewable Resources Council)
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Overview

This document was developed during a workshop of the Fort Good Hope *Deshįta Got'ıne's ʔədə* Working Group on January 13-14, 2021. The document includes both responses to Round 1 Information Requests related to the *Déłıne* 2021 Public Listening Session, and Information Requests submitted by the Working Group to various Parties for Round 2.

K'ásho Got'ıne Xədə - Glossary

ʔədə	barren-ground caribou
ʔəjıre	muskox
ʔıts'é	moose
bele	wolf
Dene béré	country food
Dəogha	Mackenzie River
deshįta	bush
<i>K'ásho Got'ıne</i>	Big Arrow People
sahcho	grizzly bear
shıhta goʔədə	mountain caribou
ıch'ádıı	wildlife
ıqdzı	woodland caribou

The ʔədə Working Group

The ʔədə Working Group is coordinated by the Fort Good Hope *Deshįta Got'ıne*, and includes representatives of the *K'ásho Got'ıne* Community Council, Yamoga Land Corporation and Fort Good Hope Métis Land Corporation as well as recognized knowledge holders. Delegates to the January 13-14 workshop are listed below. In addition, the group benefitted from several observers that dropped by the meeting.

Workshop Participants

Fort Good Hope Deshįta Got'ıne

Daniel Jackson, Floyd Kakfwi, Frank T'seleie, Jeanette Kakfwi, Michel Lafferty, Wilfred Jackson

K'ásho Got'ıne Community Council

Roger Boniface

Yamoga Land Corporation

Anne Marie Jackson, Roger Boniface

Knowledge Holders

Florence Barnaby, Lucy Jackson

Information Request (IR) 1.1: Tłch'ádıı he Gots'edı – Caribou, Predators and Competitors

A. The Conservation Picture: Caribou, People and Planning

1. *How are the caribou doing? Have you noticed any changes over the past year?*

- For ɹədə (barren-ground we can't really talk about it since we haven't been seeing them around our area, and nobody's hunting them. We would like to reconfirm that ɹədə did cross Dəogha (Mackenzie River) one spring in the early 1990s and only a few ɹədə managed to cross back so there must be ɹədə still on the west side of the river.
- Tɔdzı: no changes observed over the past year. They are all over and some are being harvested for Dene béré. Over the past two decades it seems that the population has been increasing but they're mostly in small groups, with some big groups. And they're getting killed by bele.
- Shıhta goɹədə: We don't have the same concerns as people do in the Tulıt'a District because there is very little access for outsiders and there's no development pressure at this time. It costs too much to get there, and there's no road.

2. *How are the people doing? Have you noticed any changes over the past year?*

Part 1: Past

- Our grandparents used to understand multiple languages and knew the importance of language. Our language is an important foundation for maintaining our way of life. We used to be taught on the land. We get our lectures first thing in the morning. We were not to talk, but to listen as young people. That's when we were corrected on anything that went wrong the previous day, and planned activities for the coming day. We are struggling to keep our drumming traditions strong. It's important to regularly practice drumming so that we don't lose our throats. But it's been tough – addictions get in the way. We used to drum from 9 am to midnight.
- In the 60s, 70s, and 80s the Band sponsored an on the land program. We created a system where we would fly people out to where they wanted to go every fall, and there would be funding support for clothing, groceries, fuel and equipment. We would mark where people wanted to go on the map. Conceptually that system could work together. Parents would ensure that the values and principles of life are maintained.

Part 2: Changes

- There've been a lot of changes in the past 60 years. The elders were fully immersed in our on the land way of life. They didn't have the distractions that we have now. They were able to pass on the practices in harvesting and parenting. They knew where to find wildlife and how to respect new areas and survive there. The challenge now is how do we adjust to the massive changes in our way of life.

- Youth are struggling between two worlds, struggling to understand how they can respect the knowledge of elders and also contend with the world of mass media, schools, technology, money. It's confusing and hard to know how to move forward.
- Because of climate change, it's getting harder for harvesters to travel on the land. For example, no one has crossed the river yet, and it's January.
- Climate change has been a big culprit, and it's caused by people: government and industry. We need to achieve recognition of our right to be cold climate people.

Part 3: Present and future

- The community has sponsored four or five camps, including harvest camps, training camps (including a hide tanning camp), and intergenerational learning camps. The community has identified staff and multi-year funding to support efforts to
- In the last few years we have been holding culture camps for students at the school, so they can learn how to work on fish and meat and appreciate Dene béré.
- Parents need to work with their children to learn skills for learning on the land. We are working on approaches to support renewal of these traditional practices in training youth so they can be independent in pursuing their way of life on the land, without depending on big community camps. Shaun Tobac and Kyran Kakfwi are examples of young people who plan and implement their own way of life on the land. Both were mentored by experienced hunters. We are cold weather people and we need to train our people to know how to live well in the cold, and adapt to climate change – but not to accept it. We need to know how to deal with changing conditions, learning by watching so we can make our own decisions.
- **As far as we can tell, our harvesting practices are sustainable, meaning the people and the wildlife are in balance. We have practices for conservation that are not written down in any books.**

3. *How is the community conservation planning approach progressing?*

- We have our own knowledge, but we have to make sure that our own interests and inherent rights are taken care of first.
- Lisa Pierrot and Jeanette Kakfwi are taking community conservation planning training in January/February over 11 sessions.
- We are establishing an ʔəḁə Working Group including a group of Fort Good Hope ʔehdzo Got'ine, K'áhsho Got'ine Council, and Yamoga Land Corporation delegates that will undertake planning work in preparation for the upcoming Public Listening Sessions.
- We have been reviving our harvesting traditions through our on the land programs, which means we have more eyes and ears on the land, and more opportunities for teaching.
- We're working to get a guardian program going so that there's a way of documenting and sharing changes.

- Individuals families have their own harvesting areas and they develop their own harvesting plans independently.
- Planning can be seen as a way of documenting or presenting the practices we already have so that we can gain recognition and support for our land stewardship role.

B. Predators

1. *What stories or knowledge would you like to share about the past and present relationships between caribou, bele and Dene/Métis?*

- We don't like to talk about sahcho and bele, because we have a lot of respect for them. If you bother them, they will come after you.
 - Bele keep the herd healthy. They take the sick and weak animals, the ones that are injured. They play that role for ʔəḁə, ʔḁzı, and ʔıts'é.
 - We never used to really go after bele. We might only shoot them for their pelt if we run across them by chance.
 - Now sahcho are not a threat to caribou, except on the calving grounds. The Inuit will tell you the same thing. We need to protect the caribou on the calving grounds.
 - Bele will also go for the calf caribou and ʔıts'é. They have a great sense of smell. If they smell a human around a fresh ʔıts'é harvest, they won't go near.
 - Once in awhile if they're really starving bele will get into your trapline. Those are usually the outcasts.
 - In the mountains, bele will kill off the calves. Belehsele (small bele-coyotes) are smaller than bele – in the 1980s we saw tracks across the river from Fort Good Hope. They are in the foothills of the mountains. The old timers always knew that. Frank T'seleie has talked about belehsele tracks close to the mountains.
 - There's a river called Ontaratue River also called Pierrot Creek (Jim Pierrot used to have a cabin there – Belehsele Nı́líné, called that because there used to be belehsele closer to the mountains around there.
 - Two years ago there were a lot of bele, but there seem to be less more recently. The hunting bele are really fat. If they get a caribou it only takes about 20 minutes for them to devour the whole thing. They can travel 100 miles a day, and they can go a month without food.
 - Not many bele are coming into town these days. Occasionally they come into the dump if they're really starving.
- ### 4. *Should people play a role in controlling bele populations to help caribou now? If so, what should this look like?*
- You can't control bele populations. Mother Nature looks after that.

- Back in the 50s they had a bounty on bele. If you put a high bounty on bele, it's likely that people will shoot them without proper respect.
- I heard stories that the RCMP was setting poison bait for bele in the 1950s, but the community put a stop to it because the poison was being eaten by other animals and they all died.
- I heard a story about a man that was walking home at night and bele was following him. He struck matches and the bele went away.
- Aerial killing shouldn't be allowed. It's not a humane way of killing animals. Every animal wants to live. We are also concerned that any bele that are harvest should be treated respectfully and the pelts used. It should be hunters hunting bele.
- One time a priest wanted to use a caribou for hauling stuff. They corralled a calf. One night the caribou calf was gone, and the whole herd took off, and they never came back for many years. People who know about caribou found out that they're never going to come back for a long time. For this reason we have to be really careful that we treat caribou, all t̄chádí and everything else, including fire and water with a lot of respect.

5. *Are there any concerns that you have about other predators and their impacts on caribou?*
No concerns.

C. Competitors

1. *What stories or knowledge would you like to share about the relationships between caribou, ʔəjire and Dene/Métis?*

- Once firearms came in, ʔəjire had no defense. They were just about wiped out in the NWT, and they went under protection.
- In the early days, 1800s, elders have said they used to harvest ʔəjire. They would roll the dry meat and fat in the hide, making it into a pack to trade. It was worth 10 beaver, or \$5. Where did the hides go? They were used by European settlers for robes in the days of horse and carriage. There's also a market for the wool. Rádel̄hkó is unique in that it's one of the oldest trading posts. The HBC records are available and that's where you can find these stories.
- Way back there were very few ʔəjire within the treeline north of Colville. The first ʔəjire were seen at the airport in the early 1990s.
- ʔəjire also get killed by bele and sahcho.
- ʔəjire were at Tenago Lake. They used to walk across and look at them eating lichen. They get right down to the roots. We've heard from Inuvialuit and Gwich'in that they pee on the lichen and caribou don't come around. Wherever they hang around it really stinks.
- ʔədə don't come around ʔəjire, but ʔəjire and t̄dzı tracks are seen in the same area.

- Climate change is playing a big role affecting the movement and distribution of wildlife, including ʔəjire. For example, we used to see ʔəjire by the river, but last year the water was really high so they couldn't get close to the river.
6. *Should there be more encouragement to harvest ʔəjire for food security and commercial harvest, and to help caribou? If so, what should this look like?*
- We need more tags for commercial harvest to reduce the ʔəjire population.
 - It makes excellent drymeat.
 - We have to support our people to have access Dene béré as much as we can, for example sharing the harvest from the food processing plant.
 - This is where the young people come in. But it should not come under a non-Indigenous government. It would be good to look at how Nunavut and Inuvialuit have developed their commercial market for country foods and other products. We need to ensure that we negotiate good rates for harvest products. We need to know the market system. We need to find a way to reduce poverty in our community.
7. *Are there any other concerns that you have about other competitors and their impacts on caribou?*
- No. Our main other concern is about godék'o (wildfires).

Information Request 1.2: Sahtú Ragóʔa (Hunting Law) and Approaches to Wildlife Harvesting

1. *The SRRB made five recommendations related to barren-ground caribou hunting areas in the Sahtú region (Recommendations 7.1-7.5). Further evidence is needed to address area boundaries appropriately with respect to community jurisdictions. How should the Sahtú region define jurisdictions for barren-ground caribou harvest regulation?*
- The RRC used to say that outsiders couldn't come into our area without seeking permission.
 - This is getting back to the group trapping area. In the 1950s we came to an agreement with Colville Lake about a shared area reserved for us to harvest. The communities were opposed to the imposition of individual traplines by the government.
 - We need to get back to the agreement that we made with Colville for the group trapping area. The K'áhsho Got'ıne District is the outcome of negotiations with our neighbours about the boundary of our group trapping area. The Gow'ı ʔədə Néné area should reflect the district boundary.

8. *Oral submissions to the Colville 2020 Public Listening Session indicate that Wildlife Act residency provisions and hunter education remain a “hot topic” within the Sahtú region. The SRRB wishes to consider this topic at the 2021 Public Listening Session. What roles do residency requirements and hunter education play in fostering or inhibiting respect for Dene harvesting protocols?*
- Right now you see people from the community take mǫla out hunting.
 - We were very unhappy with the reduction of residency requirements under the Wildlife Act when it was presented to us, but we were not listened to. It used to be four years for a big game license.
 - Non-Dene hunters with a resident license on our traditional territory should be accompanied by a Guardian.
 - Under the group trapping area, no non-K’áhsho Got’ıne beneficiaries are permitted to harvest in our area without permission of the RRC. That’s the way it used to be. That’s our main way of protecting the caribou. Nowadays people from other areas often come into our area to hunt.

ǰadǰ Working Group Information Requests – Round 2

The ǰadǰ Working Group requests the following:

Information Request to all Parties

1. ENR and other Parties presenting scientific information at the Public Listening Session are requested to prepare a glossary of terms with plain language definitions.

Information Request to the SRRB

2. Please provide a plain language media release for use within the community (eg. on community radio) to build awareness and understanding about the Délıne 2021 Public Listening Session.

Information Request to ENR

3. Is it a requirement for students to complete the GNWT Hunter Education course before they reach the age of 16, when they can get their hunting license?