



November 22, 2021

Deborah Simmons, Executive Director  
?ehdzo Got'ine Gots'ę Nákedı  
Sahtú Renewable Resources Board  
P.O. Box 134  
Tulít'a, NT Canada  
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**Re: Belare Wile Gots'ę ?ekwé – Caribou for All Time – A Deline Got'ine Plan of Action for 2021-2023**

Dear Deb,

Please find enclosed the 2021 Version of Belare Wile Gots'ę ?ekwé – Caribou for All Time: A Deline Got'ine Plan of Action.

The 2019 Version of our plan has been formally approved by the Deline K'aowadó Kə (DKK), the Dene Gha Gok'ə Réhkw'I (DGGR), the ?ekwé Working Group, and the Deline ?ehdzo Got'ine.

To prepare for the Deline 2020 Public Listening Session, in November 2021 we updated the 2019 Version of the plan to add more detail to address the Deline 2020 PLS issues and to include some principles the ?ekwé Working Group identified as important. For ease of reading, we have highlighted the changes between the 2019 Version and the 2021 Version of the plans in yellow in the enclosed document. In summary, we made the following changes:

- Added a new ?e?a: ?ełeghá ts'eredı (sharing, giving),
- Named and explained that náts'ájú is the overarching principle of this plan,
- Added more information on competitors and predators to the section on “Addressing Impacts of Other Wildlife” under the ?ededáhk'ó program area,

- Added more information about governance, jurisdiction, and working with others to the “Working Together Across Boundaries” section and the section on the ʔedets’é K’áokerewe program area, and
- Added a table summarizing some of the implementation work we have been doing in the “Learning as We Go” section.

We have not been able to get the 2021 Version of the plan formally approved by our governing bodies yet, but they are aware of the changes, and once the 2021 Version of the plan has been formally approved, we will notify you.

Sincerely,

**Edward Reeves**

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Edward Reeves, Manager,  
Dél̓n̓ę Renewable Resources  
Council



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Walter Bezha, Dél̓n̓ę ʔohda  
K’aowe Ke (DAKK) Lead



A Délįnę Got'įnę Plan of Action for 2021-2023

*November 22, 2021*

Notes on production of this 2021 version of ***“Belare Wíle Gots’é ʔekwé – Caribou for All Time – A Délıne Got’ıne Plan of Action for 2021-2023”***:

- 2015 version approved in principle by community resolution – *November 4, 2015*
- 2016 version prepared by Délıne ʔekwé Working Group – *May 20, 2016*
- Approved by ʔehdzo Got’ıne Gots’é Nákedı (Sahtú Renewable Resources Board) – *July 28, 2016*
- Approved by ENR Minister Robert C. McLeod – *February 22, 2017*
- 2017 version by Délıne ʔekwé Working Group – *September 12, 2017 & October 20, 2019*
- 2019 version approved by Délıne K’aowədó Kə, Délıne ʔehdzo Got’ıne (Renewable Resources Council) and Dene Gha Gok’ə Réhkw’ı – *October 14, 2021*
- 2021 version updates by Délıne ʔekwé Working Group – *November 22, 2021*

# Belare Wíle Gots'é ʔekwé *Caribou for All Time*

## A Déljné Got'jné Plan of Action for 2021-2023

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November 22, 2021 version

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## Máhsı cho!

This ʔekwé Conservation Plan is based on Délıne ʔot'ıne ʔodı (stories) and ʔeʔa (laws and principles) passed down to us by our Denechokə (ancestors). The Plan was first drafted by a group of invited Délıne ʔot'ıne leaders and experts during a meeting on July 14-16, 2015. This was an effort supported by the Délıne ʔehdzo ʔot'ıne (Renewable Resources Council), Délıne First Nation and Délıne Land Corporation, Délıne ʔot'ıne Government (who assumed responsibility for the process upon its establishment on September 1, 2016). The process was sponsored by the Species At Risk Stewardship Fund as well as NWT Environment and Natural Resources. The facilitation team was Michael Neyelle, Walter Bezha 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. Without the support of these individuals and organisations, this plan would not have been possible.

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 Bezha used in guiding plan development. Stuart Cowell, a CCNet instructor from Australia with considerable experience working with Indigenous 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

The Délıne ʔekwé Working Group was formed in 2015 by the three Délıne partners at the time (Délıne Land Corporation, Délıne First Nation and Délıne ʔehdzo ʔot'ıne) in order to develop this plan and oversee its implementation. The Working Group was very active until December 2017. On December 20, 2017, the Délıne ʔehdzo ʔot'ıne assumed the lead in plan implementation by direction of the new Délıne ʔot'ıne Government and Délıne ʔehdzo ʔot'ıne. The Working Group was established once again in May 2019 during a two day joint meeting of the Délıne ʔot'ıne Government, Délıne ʔehdzo ʔot'ıne, SRRB, and ENR. The intention was for the Working Group to bring together representatives of the Délıne ʔehdzo ʔot'ıne, Délıne ʔot'ıne Government, ʔohdakə K'aowə Kə, Tsá Túé Biosphere Reserve, and knowledge holders to take a more focused approach to overseeing plan updates and implementation. The Working Group is also supported by technical and coordination support. See **Appendix A** for a list of the people who have been involved in making the plan.

## ᑕᑭᑦᑦ 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 ᑕᑭᑦᑦ. In the future, when you kill ᑕᑭᑦᑦ, this is how you must work on ᑕᑭᑦᑦ in the future. You must work this way on ᑕᑭᑦᑦ until the day you die.*

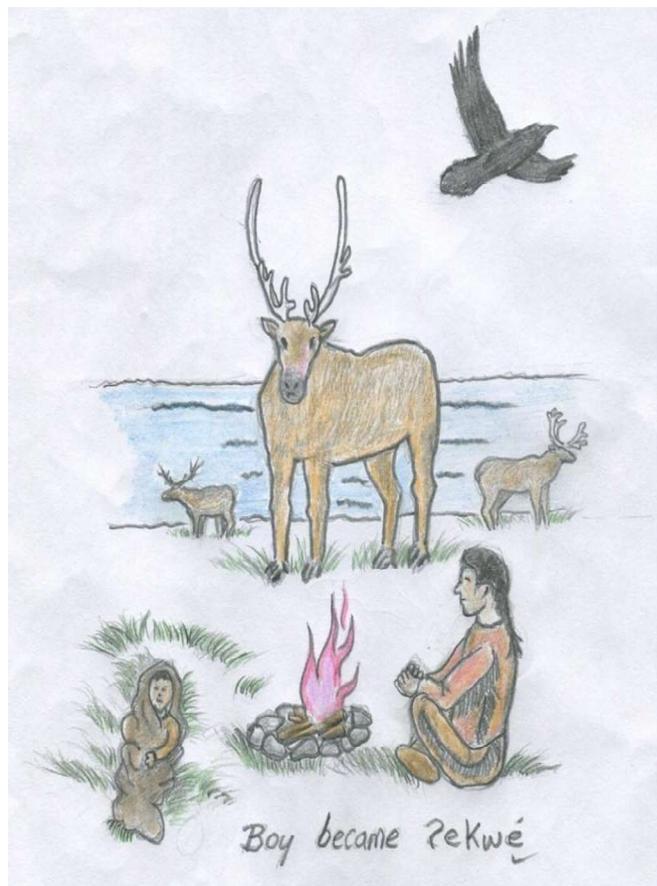
A long time ago there was a Dene couple who had a baby. This baby would cry and cry. The baby cried so much, the parents became exhausted. They finally fell asleep because they were so tired. When they woke up in the morning, the baby was gone. They could see his tracks in the snow, so they followed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

The following year, there were really lots of ᑕᑭᑦᑦ arriving. There in the middle of the herd was the little boy who had turned into a yárégo (young male ᑕᑭᑦᑦ). The little ᑕᑭᑦᑦ 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 ᑕᑭᑦᑦ 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 C**. 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 many new terms have been added that arose in discussion regarding plan revisions. Some of these terms 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
ʔareyqoné ʔełóot'jné ʔats'it'e	We are all one family.
ʔasíı góıı	availability of wildlife, it is on the land
ʔasjı kats'inıwé	harvesting all things
ʔech'e	If you don't kill animals humanely, you'll have a hard time.
ʔededáhk'ə	habitat, where people and animals can find good food
ʔedets'é k'áokerewe	governance; we are our own bosses, but we have to follow the law
ʔedets'énanede hádé máhsı	If only you would go back to your herd, then thank you.
gha	
ʔehdaııla ʔekwé	Caribou Point (Bluenose East) barren-ground caribou
ʔehdanagokwı	changing weather from a long period of certain climate to another period of warmer or colder climate
ʔehdzo got'jné	hunters, harvesters, trappers
ʔehdzo Got'jné Gots'é Nákedı	Sahtú Renewable Resources Board (helper of the ʔehdzo got'jné)
ʔehtsə	grandfather
ʔəjıre	muskox
ʔəjırekwé	muskox meat
ʔehtsəəkə	grandfathers
ʔekw'ahııdə	the leader of the Déljné Got'jné Government
ʔekwé	caribou
ʔekwé gha máhsı ts'enıwé	ceremonial harvest (we thank the creator for ʔekwé)
ʔekwé négo lek'e	calving ground
ʔekwé ııııah	caribou make a thundering sound when the populations return
ʔeııghá ts'eredı	sharing, giving

Dene	English
ᐱéneᑕ	Mother, can also refer to land, Mother Earth (see also néneᑕ)
ᐱᑦᐱ	law, principles, policy
ᑲᑲᑲ'éré Túé	Hottah Lake
ᐱᑲᑲᑲ	elder
ᐱᑲᑲᑲ K'aowə Kə	Elder's Council
ᐱᑲᑲ	father
bedzio	adult male caribou (big), the largest mature male
belare wíle gots'é ᐱᑲᑲᑲ	caribou for all time
benᑕ	his mother
Déᑲᑲᑲ Got'ᑲᑲᑲ	Dene of Déᑲᑲᑲ, where the water flows (the outlet of Sahtú, Great Bear Lake)
Déᑲᑲᑲ ᐱᑲᑲᑲ Got'ᑲᑲᑲ	Déᑲᑲᑲ Renewable Resources Council
Dene béré	traditional Dene foods
Dene béré kats'enᑲᑲᑲ	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; traditional knowledge
Dene ts'ᑲᑲ	the whole concept of what Being Dene (being who we are) means to our grandparents, ways of life, identity
Denechokə	ancestors
Denechokə gok'étá náts'ezé.	We have to hunt like our grandparents did.
Dícho ᐱᑲᑲᑲ k'ets'ᑲᑲᑲ ᐱᑲᑲᑲ t'á náze gha báts'odi.	It's gone down so we're going to let it rest.
díga	wolf
godᑲ	stories, words
godᑲ kehtsᑲ / t'ehé godᑲ kehtsᑲ	agreement / they made an agreement
gogha horíla	at risk; having a hard time
Goᑲᑲ beghᑕ gots'edé ᑲᑲᑲᑲ	when people talk about ᐱᑲᑲᑲ too much, it's not good,
dzá ᐱᑲᑲ'e.	practice of respect for animals
goreghᑕ	shrubs, overgrown / dense vegetation making it hard to travel
há	and, with
horíla	dangers, threats
godedí	wildlife officers enforce harvest rules and make people feel like criminals and poachers; a practice that is the opposite of Dene culture.
K'aowədó Kə	main council of the Déᑲᑲᑲ Got'ᑲᑲᑲ Government
kw'ᑲᑲ	ecotype containing well-drained, mature spruce forest
ᑲᑲᑲ	caribou migration corridor
máhsᑲ cho	thank you very much; welcome; hello
móla	outsider

Dene	English
náts'ezé, kanáts'ezé	hunting, hunting something
náts'ezé ɛɛɛ	hunting law, regulation
náts'əjú	healing, reconciliation, reconnecting with the land / environment
Neregha	the north shore
neh karıla k'ets'edi	lands set aside; we're protecting them
nəné	land, habitat
nəgha	wolverine
nídí agót'ele	mind our own business
nəreɔé	caribou water crossings
sahcho	grizzly bear
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'ıne	Dene of Great Bear Lake
tı	dog
tədzi	woodland caribou
Tsá Túé	Great Bear Lake, Beaver Lake
tsıa	young caribou
ts'ıda	female caribou
ts'o nəné	muskeg
yárégo	young male (smaller)

## List of Acronyms

ACCWM	Advisory Committee for Cooperation on Wildlife Management
BCMP	Bluenose Caribou Management Plan
CHAP	Community Harvest Assistance Program
DGG	Délįnę Got'įnę Government
DRRC	Délįnę ʔehdzo Got'įnę (Renewable Resources Council)
ENR	NWT Environment and Natural Resources
PLS	Public Listening Session
RRC	Renewable Resources Council
SAR	Species At Risk
SLUP	Sahtú Land Use Plan
SMART	Specific, Measurable, Actionable, Realistic, Time-bound
SRRB	ʔehdzo Got'įnę Gots'ę Nákedı (Sahtú Renewable Resources Board)
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’įnę (the people of Great Bear Lake) are extremely concerned about news that Ɂekwé (caribou) populations are declining. The Sahtúgot’įnę 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 are having a hard time). The Délįnę Ɂehdzo Got’įnę (Renewable Resources Council) is working with our community to make changes so that Ɂekwé will decide to come back. Following the words of Denechokə (our ancestors), 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 on an equal basis 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. See **Appendix B** for a timeline of the process used to develop and update this plan.

The 2015 version 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 Délı̨nę on November 6, 2015. The decision was by a unanimous show of hands. Present at the meeting were ʔekwé Working Group members, Délı̨nę First Nation Chief and Councillors, Délı̨nę Land Corporation President and Directors, Délı̨nę ʔehdzo Got’ı̨nę (Renewable Resources Council) President and Councillors, elders, youth, ʔehdzo got’ı̨nę (hunters), and other interested community members. In recognition of the November 6 community resolution, the heads of the three main Délı̨nę governance organisations at the time signed the plan.

On December 15, 2015, the ʔehdzo Got’ı̨nę Gots’é Nákedı̨ (Sahtú Renewable Resources Board – SRRB) received a plan with proposals from Environment and Natural Resources (ENR), Government of the Northwest Territories (GNWT). The ENR plan provided an assessment of Bluenose East ʔekwé status and proposed harvest restrictions and other measures to address conservation concerns. Section 13.8.23(c) of the *Sahtú Dene and Métis Comprehensive Land Claim Agreement* (1993) outlines the Board’s role in approving wildlife management plans. The land claim also specifies that the Board must hold a public hearing when considering introducing harvest restrictions such as a Total Allowable Harvest (TAH) when a population of wildlife has not been subject to a TAH within the previous two years (see Section 13.8.21(b)).

The SRRB issued its notice of the Bluenose East ʔekwé Hearing January 11, 2016. At that point, Michael Neyelle (former RRC President and SRRB Chair), Leonard Kenny (Chief of Délı̨nę 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. A second, revised 2016 version of the plan was developed by the ʔekwé Working Group as part of the evidence that the SRRB considered in their determination of appropriate management proposals through the

Bluenose East Ɂekwé (Barren-ground Caribou) Public Hearing. There were a number of questions and discussion points from various parties that arose during the March and April SRRB and Wek'èezhì Renewable Resources Board (WRRB) Bluenose East Hearing that helped shape the second version of the plan. In addition, questions were submitted in writing by the SRRB, WRRB, and ENR as part of the hearing proceedings. The Board considered this second, May 20, 2016 version of the plan in its final report on the Bluenose East Ɂekwé Hearing.<sup>1</sup> The SRRB and GNWT both decided to approve Déljné's Belare Wíle Gots'é Ɂekwé Plan. Final approval by the GNWT took place on February 22, 2017.

The plan was updated again by the Working Group in September 2017 and October 2019. The 2019 version was approved by the Déljné K'aowədó Kə and the Dene Gha Gok'ə Réhkw'I on October 14, 2021. In November 2021, the Working Group further updated the plan to submit it to the SRRB as part of the Déljné 2020 Public Listening Session. The Plan was updated to include:

- A new ɁeɁa: Ɂełeghá ts'eredı (sharing, giving),
- An explanation that náts'əjú is an overarching principle of this plan,
- More information on competitors and predators in the Ɂededáhk'ə program area,
- More information about governance, jurisdiction, and working with others in the Ɂedets'é K'áokerewe program area, and
- A summary of implementation work to date in the "Learning as We Go" section.

## 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. Ɂekwé are free to roam wherever they want. As Dene, we're also free to roam wherever we want, just like Ɂekwé, and there is a relationship between us. We want to continue that good relationship to take care of each other. If we know that Ɂekwé are declining, how are we going to fix the problems?" – Walter Bezha*

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

***Ten Year Vision: Dene and Ɂekwé are free to maintain their relationships through their own ɁeɁa.***

<sup>1</sup> The hearing transcripts are available through the Public Registries at [www.srrb.nt.ca](http://www.srrb.nt.ca), and [www.wrrb.ca](http://www.wrrb.ca). Déljné's written responses to the undertakings and written questions are also available on the Public Registries.



for them to recover. Dene ɔehts'éokə say that when they decide to return, ɔekwé nɔɔah, they make a thundering sound.

- 2. Dene ts'ɔlɔ (Who we are, the whole concept of what being Dene meant to our grandparents).** Our way of life includes Dene béré kats'enɔwé (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. ɔareyɔné ɔelóot'ɔné ats'ɔt'e (We are all one family).** Dene ts'ɔlɔ also involves maintaining strong sharing relationships within our community and with other communities and regions. ɔekwé are our relatives.
- 4. Denechokə gok'éta náts'ezé (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 ɔekwé 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'ezé (hunting) decisions are respected.
- 5. ɔeleghá ts'eredi (Sharing, giving).** When we harvest, we have to first share our harvest with the whole community, particularly the elders. It leads to reciprocity; if I share with you, others will share with me. Sharing is a way for us to stay connected and exchange important information about the health of our ecosystem.

## Dene há ɔekwé há

What makes people and ɔekwé healthy?

- Maintaining balance, relationships, and sharing practices (Dene Ts'ɔlɔ)
- ɔedets'é k'áokerewe (governance)
- Travelling freely
- Living with ekwé
- Population cycles to keep the balance (coming and going)
- Keeping the land healthy
- ɔasɔl kats'inɔwé (harvesting many different foods) for survival.

## Scope

In preparing this plan, Délɔné Got'ɔné have sought to achieve these three things:

1. Build consensus on the community's vision for the people and ɔekwé in the future.
2. Develop a plan of action that is realistic and supports the vision.
3. Build support for a Délɔné Got'ɔné approach to ɔekwé 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 ʔekwé 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'ezé (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 *Belare wíle Gots'é ʔekwé*.

Because we are especially concerned that conditions on the land are changing, the second version of the plan included 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'áokerewe (Governance)** and **Dene Náowéré (Knowledge)**.

## Conservation Approach: Understanding Dene Ways of ʔedets'é K'áokerewe (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." – Aalice Legat<sup>3</sup>*

*"Every person is his or her own boss." – Scott Rushforth<sup>4</sup>*

The Délıne 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 Délıne, people want to focus on themselves and not impinge on other people's actions. This leads to a sense of responsibility and accountability that

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

<sup>4</sup> 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.

runs throughout the community, from the level of the individual, to the family group, and through to the leadership.

Dene harvesting is based on Ɂasí góʔ 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, Déḻṉe Got'̱ṉe 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 Ɂech'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.

The way of Dene harvesting is to take what you see and not go looking for animals to harvest. In the past, if you had gone searching far and wide for animals, you would have died. If you follow the cycle of harvesting, you do not need to travel far to hunt caribou because there are other things closer by that can be harvested.

Our spiritual connection is the true source of Dene conservation. We know how animals behave in a functioning ecosystem. Dene knowledge is not a philosophy. Our knowledge is real, these are true concepts.

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 Ɂekw̱é 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. We need to give decision making back to our community. It has been a long time since we have had decision making power and we are ready to take back that power.

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'̱ḻ, governance, and a role for the Renewable Resource Councils that can work towards maintaining traditional relationships with Ɂekw̱é and other communities. While Déḻṉe 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 – ʔéhé 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 Ɂekwé – 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 Ɂekwé 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 Ɂasí k'ets'ęne Ɂajá t'á náze gha báts'odi (it's gone down so we're going to let it rest).

One of the overarching principles of this plan is náts'ájú (healing and reconciliation). We are all part of the ecosystem. Náts'ájú means the sense of wholeness we get when we return to being part of the ecosystem and have an intimate relationship with the land. It is what we all need to do to heal from the colonial systems of conservation that we have been living with. As we get more people out on the land again, harvesting like our grandfathers did, healing will happen.

## Changing how we Harvest: Ɂekwé gha Máhsı Ts'ıŋıwe (The Ceremonial Harvest)

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

This type of harvest relies on having a pregnant Ɂekwé 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:

*“Ɂedets'ėnanede hı́de máhsı gha – If only you would go back to your herd, then thank you”*

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

## Protecting Ɂededáhk'á

Délıŋę'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 Délıŋę 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 Ɂekwé.

## 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'ıñıwe (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 godedı (in which wildlife officers have enforced harvest rules and make people feel like criminals and poachers).
4. In our language, there is just one word for all ɬekwé; 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. So we refer to ɬekwé that travel to the west side of Sahtú through Neregha (the north shore) as Neregha ɬekwé. ɬekwé that travel to the east of Sahtú through ʔehdaıla are known as ʔehdaıla ɬekwé. Again, for the purposes of cooperating in regional planning we accommodate the scientific differentiation of the herds, but Délıne elders continue to believe that ɬekwé 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 ɬekwé 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. Délıne wants to maintain and support cross-regional relationships in ɬekwé 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 *Belare Wíle Gots'ę ęekwę*.

## Our Plan in the Big Picture

ęekwę planning must by law involve Indigenous peoples, since they must be “consulted and accommodated.” Délįnę 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 ęekwę travel through. These include:

- Sahtú regional ęekwę planning, involving ęehdzo Got'įnę Gots'ę Nákedı (Sahtú Renewable Resources Board)
- Cooperative ęekwę 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
- Federal and NWT *Species At Risk* (SAR) Assessments and Listings for ęekwę.

## Working Together Across Boundaries

Already there has been a lot of discussion among the communities of the Sahtú region about how people can work together in stewardship of ęekwę. In addition to all the community inputs for *Taking Care of Caribou* (2009-2011), there was a lot of discussion at the Bluenose West Caribou Management Hearing convened by ęehdzo Got'įnę Gots'ę Nákedı in 2007. More recently, Délįnę was the host of *ęekwę ghę 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 Délįnę’s ęekwę conservation plan.

In October 2015, the ęehdzo Got'įnę Gots'ę Nákedı and the Wek'èezhıı Renewable Resources Board decided to collaborate on the hearings required for the Bluenose East ęekwę 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.

As a result of the evidence presented at the Bluenose-East ęekwę hearing, the Board made a decision to support a collaborative community conservation planning approach in all communities of the Sahtú region. As other communities complete their plans, it will be possible to discuss how the plans can be coordinated to support ęekwę conservation and Dene ts'ıı.

**In the future, we plan to promote the approach that we are taking with this plan in other regions and help anyone else who wants to follow this model. We recognize the need to work**

with our neighbours to address any overlap issues and work collaboratively to support ʔekwé conservation. We visited Kugluktuk in February 2020 and plan to meet with other neighbours once Covid-19 restrictions allow to further discuss how we work together.

## *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 Tuktut Nogait National Park Management Board, the Wek'eezhii Renewable Resources Board, the ʔehdzo Got'ıne Gots'ę 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 the 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.<sup>5</sup>

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.” In 2017 the ACCWM developed individual Action Plans for each herd that provide 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 Indigenous people.

The current barren-ground caribou *Species At Risk* Assessments and Listings are as follows:

NWT List of Species at Risk: Threatened  
NWT Species At Risk Committee Assessment: Threatened (2017)  
Federal Species at Risk Act list: Under Consideration  
COSEWIC Assessment: Threatened (2016)  
NWT General Status Rank: At Risk.

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<sup>5</sup> 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](http://srrb.nt.ca/index.php?option=com_content&view=article&id=153&Itemid=666)

In April 2017, the NWT Species at Risk Committee released the Species Status Report for barren-ground caribou in the NWT.<sup>6</sup> The 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, Bathurst, Ahiak, Beverly, and Qamanirjuaq.

The report identifies many, varied threats currently having negative impacts on Ɂekwé. The threats are complex, difficult to predict, and many are expected to increase in the future, such as climate change. The importance of Ɂededáhk'á (habitat), and of retaining sufficient good Ɂededáhk'á for Ɂekwé to survive, were stressed throughout the report. The status of barren-ground caribou was assessed as “Threatened” 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 Ɂededáhk'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 Déljné plan, made by the people of Déljné. If it comes from government, people will never agree to it. Everyone will support it if it comes from Déljné.” – 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.

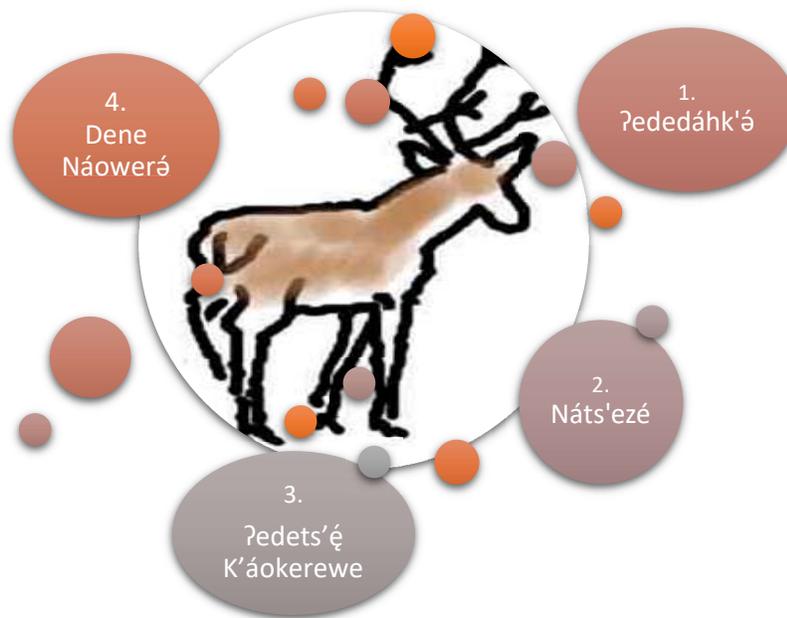
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<sup>6</sup> Species at Risk Committee. 2017. Species Status Report for Porcupine Caribou and Barren-ground Caribou (Tuktoyaktuk Peninsula, Cape Bathurst, Bluenose-West, Bluenose-East, Bathurst, Beverly, Ahiak, and Qamanirjuaq herds) (*Rangifer tarandus groenlandicus*) in the Northwest Territories. Species at Risk Committee, Yellowknife, NT. Belare Wíle Gots'é Ɂekwé – November 2021 version

- 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.<sup>7</sup>

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

## 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'áokerewe (Governance)** – We are our own bosses, but we have to follow Dene ʔeʔa. 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 Náowerá (Knowledge)** – includes research, education, advocacy and communication.

<sup>7</sup> More information about the *Open Standards* is available on the internet at: <http://cmp-openstandards.org/>

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 Déljñę Got'jñę 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 –Déljñę Got'jñę learning to be who they are in changing times.

## Stories

Déljñę Got'jñę 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.

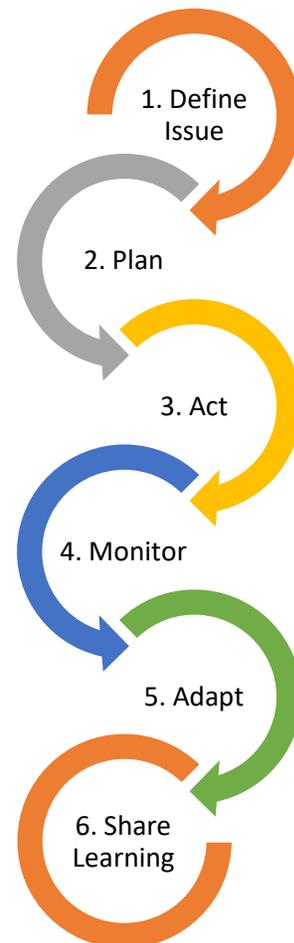


Figure 1: Six Steps in the Process

## 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.
- ʔajire are moving back into ʔekwé areas, causing them to move away from some areas.



## 2. Náts'ezé

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

*"Our náts'ezé practices have changed during the years. Way back, ɔekwé were close. These days we have to go hundreds of miles to get ɔekwé, 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 ɔekwé.
- The ɔekwé migration is being disrupted by increased presence of ɔehdzo got'ɪnɛ in the Délɪnɛ District and in other regions.
- Náts'ezé practices have changed with airplanes and skidoos, so there's more náts'ezé of ts'ída (female caribou) in spring.
- In other regions, ɔekwé náts'ezé is being restricted.
- A culture shift is needed to address changes in ɔekwé populations and maintain good relationships with our neighbours.
- Náts'ezé monitoring is needed to keep track of our relationship with ɔekwé.

## 3. ɔedets'é K'áokerewe

*"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 ɔekwé." – 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 mǒla 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 ʔekwé quota.
- Families are competing for ʔekwé 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 Délı̨ę approach in other regions.

#### A Message from the Youth

*by Ted Mackeinzo, Délı̨ę ʔehdzo Got’ı̨ę 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 Ɂekwé. If we waste what we kill, Ɂekwé 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 D** 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’áokerewe** and **Dene Náowérá** – 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. The annual workplans for implementing the *Belare Wı̨le Gots’é Ɂekwé* plan are available as separate companion documents to this plan.

### 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.

### ***What is the Tsá Túé International Biosphere Reserve?***

In March of 2016, UNESCO ratified the Tsá Túé Biosphere Reserve, encompassing Great Bear Lake and part of its watershed, and acknowledging Délıne's ongoing stewardship efforts in the area. Much of Tsá Túé is taiga habitat that is important to species like caribou and moose. Délıne's interest in pursuing biosphere status was to keep the land and community healthy, maintain ecological and cultural integrity, and have a significant role in deciding what activities are permitted within the lake and its watershed. A biosphere reserve is an area that has been designated by the United Nations Educational, Scientific and Cultural Organization (UNESCO) to demonstrate innovative approaches to living and working in harmony with nature. It is an honorary, non-regulatory designation intended to recognize important areas where people are living sustainably and whose approaches to sustainable development are instructive for others

## Strategy

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

- A. Neh Karıla K'ets'edı (Habitat Protection),
- B. Ɂehdanagokwı Ɂeghálaeda (Working on Climate Change), and
- C. Addressing Impacts of Other Wildlife.

### *ɁeɁa A: Neh Karıla K'ets'edı (Habitat Protection)*

Overall, we know the areas and types of Ɂededáhk'á that Ɂekwé 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'ó néné – muskeg
- Łata – migration routes or corridors, land bridges between lakes
- Ɂekwé négo lek'e – calving grounds
- Other seasonal Ɂededáhk'á – such as wintering areas, water crossings, etc.

Though we know these areas are important for Ɂekwé, 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 Ɂededáhk'á for Ɂekwé will not be enough. Instead, we see a need to take care of the

ᐱᓃᓄᓂᓄᓄ ᓄᓄᓄᓄᓄ or ‘ᓄᓄᓄ’ – this includes all the areas that caribou travel through and need to sustain themselves. With this in mind, Déᓄᓄᓄ is considering various ways of protecting ᐱᓃᓄᓄᓄ ᐱᓄᓄᓄᓄᓄᓄᓄ, including things such as "mobile protection measures.”<sup>8</sup>

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 ᐱᓄᓄᓄᓄᓄᓄᓄ from the standpoint of ᐱᓃᓄᓄᓄ.

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, Déᓄᓄᓄ 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 ‘ᓄᓄᓄ’ or conservation corridor, as caribou experience it. These areas are described below.

#### Existing conservation zones under the Sahtú Land Use Plan

##### ᐱᓄᓄᓄᓄᓄ (Caribou Point) – consider permanent protection

ᐱᓄᓄᓄᓄᓄ 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 ᐱᓄᓄᓄᓄᓄᓄ ᐱᓃᓄᓄᓄ, which is regularly there from mid-July to mid-October, during the rut, fall migration, over-winter and spring migration/pre-calving period. The ᐱᓄᓄᓄᓄᓄᓄ ᐱᓃᓄᓄᓄ caribou herd also occurs there during the fall rut. This is an extremely important cultural and ecological area for the people of Déᓄᓄᓄ, as well as the people of other communities in the NWT and Nunavut who rely on ᐱᓄᓄᓄᓄᓄᓄᓄ ᐱᓃᓄᓄᓄ.

ᐱᓄᓄᓄᓄᓄ 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. ᐱᓄᓄᓄᓄᓄᓄ was put forward for protection by the Déᓄᓄᓄ 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 ᐱᓄᓄᓄᓄᓄᓄ.

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

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<sup>8</sup> 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 Déᓄᓄᓄ Renewable Resources Council. Belare Wíle Gots’ᓄᓄ ᐱᓃᓄᓄᓄ – November 2021 version

- 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).

#### Tek'áehcho (Johnny Hoe River) – consider permanent protection

Tek'áehcho 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 ʔehdaɣla ʔekwé migration path and contains fall and winter habitat. Tek'áehcho 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 Tek'áehcho 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 ʔehdaɣla 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'ijí ʔekwé Zone

Kw'ijí is another preliminary area identified by the Working Group as needing more conservation work. While the Dene literal translation for kw'ijí is 'mosquito berry hill' this does not accurately reflect the meaning of the term and its significance for ʔekwé. Instead, kw'ijí 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 tǫdzí (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 perspective has been done, and with further work, it is very likely that the area(s) identified as kw'ijí will be expanded.

- *The Working Group thinks that the Kw'ijí 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 nǫreǫá (caribou water crossings) and ts'o néné (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 ʔekwé 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 nǫreǫá and ts'o néné, and will pursue work to document the nature of these special types of ʔededáhk'á from both traditional knowledge and scientific standpoints as a basis for understanding how they need to be protected.*

### Other ʔededáhk'á outside of the Délıne District

Délıne shares an interest in ʔehdaıla ʔekwé with numerous other communities and land claim areas. While the Working Group recognizes that we do not have jurisdiction outside of the Délıne District, we want to work collaboratively with our neighbours to support the conservation of important ʔededáhk'á for ʔekwé wherever they travel. Two areas that the

Working Group highlighted as needing protection due to their importance to caribou are ʔehdaɬla ʔekwé Négo Lek'e (Bluenose East Calving Grounds) and ʔɨts'ééré Túé (Hottah Lake).

#### ʔehdaɬla ʔekwé Négo Lek'e (Bluenose East Calving Grounds)

While no ʔekwé calving grounds 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 ʔeɬa, 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).

#### ʔɨts'ééré Túé (Hottah Lake)

Délɨne would like to work with Tɨchq organizations towards the protection of the ʔɨts'ééré Túé. This is traditional for Délɨne Got'ɨne and Tɨchq, and a special gathering place. It is 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 ʔɨts'ééré Túé in Wek'èezhì. The Working Group recommends that the Délɨne ʔehdzo Got'ɨne provide input into decision-making and land use planning processes in both regions.*
- *The Délɨne Got'ɨne should formally request educational materials from the Tɨchq Government to support awareness-building in the community about any authorizations required for harvesting within in Wek'èezhì.*

#### ʔeɬa B: ʔehdanagokwɨ 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'ɨne 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,

ᓇᓴᓴᓴ habitat in the Délı̨ᓴᓴ District may shift to being more of a forested zone and less suitable for ᓇᓴᓴᓴ.<sup>9</sup>

Délı̨ᓴᓴ 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 and make it a high priority in order to protect caribou habitat and Dene way of life with caribou. Délı̨ᓴᓴ wishes to work with NWT and Federal governments to support the development of national and international climate change policies, as well as our own policies for the Sahtú region. We also want the government of the Northwest Territories to recognize and accommodate Dene solutions for addressing the climate change crisis.

### 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 Délı̨ᓴᓴ 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.
- *The Working Group will be looking into international efforts to address the causes of climate change as a means of preserving the ı̨ata that ᓇᓴᓴᓴ 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 Délı̨ᓴᓴ District

Délı̨ᓴᓴ transitioned to self-government in 2016. Self-government will give the people of Délı̨ᓴᓴ more control over their language, culture, customs and traditions. The Délı̨ᓴᓴ Got'ı̨ᓴᓴ Government has many powers, including:

- To make laws over many local matters

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<sup>9</sup> *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.

- To be responsible for many programs and services that were previously handled by either the GNWT or the Government of Canada
  - To have law-making powers over Indigenous matters for the people of Délı̨nę.
- *Under self-government, Délı̨nę 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.*

### *ᑭᑭᑭ C: Addressing Impacts of Other Wildlife*

#### **Competitors**

The community has noticed that other types of wildlife are moving into ᑭᑭᑭ ᑭᑭᑭᑭᑭ'á and possibly impacting it. ᑭᑭᑭ (muskox), for example, are now in the Délı̨nę District and affecting ᑭᑭᑭ presence, comfort and use of areas. Some say ᑭᑭᑭ do not like the scent of ᑭᑭᑭ and stay away from them. The Working Group identified hunting muskoxen in areas of key habitat as a possible solution.

We used to hunt ᑭᑭᑭ before the demand by the Hudson Bay Company for commercial harvesting led to a population collapse and the harvest was shut down in 1917. The enforcement of the harvest ban greatly affected our relationship with ᑭᑭᑭ, to the point where people lost the skills, knowledge and even the taste for the ᑭᑭᑭᑭᑭ (muskox meat). We have started hunting more ᑭᑭᑭ and are working on relearning the protocols for butchering ᑭᑭᑭ and preparing the ᑭᑭᑭᑭᑭ to eat. We have harvested some ᑭᑭᑭ recently and successfully prepared the ᑭᑭᑭᑭᑭ and shared it with the community. We are also relearning how to tan the hide and are making lots of things with the ᑭᑭᑭ hide. We need to teach these skills to our youth.

It will also be important to be aware of other species coming into the area and to document how they affect ᑭᑭᑭ and their ᑭᑭᑭᑭᑭ'á.

#### **Predators**

We may not fully understand the ecological role of díga, but we do know from the story of the meeting of ᑭᑭᑭ and díga that wildlife manage their own relationships among each other. We see díga as an indicator of a healthy ecosystem. Where there are lots of healthy díga, there are also lots of other wildlife.

Before the GNWT and Canada started imposing wildlife management measures, Dene understood díga to be a powerful spiritual animal. They were considered to contribute to the good health of ᑭᑭᑭ populations, harvesting the weak or sick animals. We notice that we are able to harvest more of everything when ᑭᑭᑭ are around, including díga. According to ᑭᑭᑭᑭ (Grandfather) Bezha (as interpreted by his grandson Walter Bezha), Délı̨nę Got'ı̨nę let díga be. We have a lot of respect for them because like us, they harvest ungulates for food.

There are no stories of people eating díga, not even during periods of famine. We also rarely harvest them for their pelts. Díga are considered an animal that deserves the greatest respect. They are considered our competitors as hunters, so we try to do things to prevent that. If we know where díga are, we go somewhere else to hunt or take measures to scare them away, prevent attracting them, or protect our food from them. Dene people understand that díga carry parasites and disease so they take extra measures to keep food safe from díga, and if díga get into a food cache, people will not eat the meat.

There are strong memories of the colonial experience in díga management in the area of Sahtú. People witnessed díga poisoning around 1955-1960. When it started people didn't protest because it was new to them, but they soon saw that the damage caused to other wildlife was extreme. We know the story of David Chocolate's father who was out hunting, found the bait and without knowing it was poison fed it to his t̥l̥ (dogs), and was roasting the meat for himself when he realized the t̥l̥ were dying. This story is often repeated as a lesson about consequences for disrespecting díga.

We know that in other parts of the NWT, ENR supports killing díga as a way to protect ɔ́kwé. We think that we need to let nature take its course. It is important to remember that díga also kill ɔ́jire. Nature will eventually rebalance. We should not interfere.

Dene believe that we are harvesters just like other predators. As with díga, we assume that the other predators have an agreement with ɔ́kwé so that they can live in balance. Díga do not take more than they need. Dene and díga also need to coexist and maintain a respectful sharing relationship. We know that we cannot compete with díga because they are a more efficient hunter than we are.

Other predators like sahcho (grizzly bear) and nógha (wolverine) primarily hunt ɔ́kwé at the calving grounds, but we do not see what happens because it is prohibited for Dene to go there.

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

- *The Working Group will be supporting efforts within the Délı̨ne 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 of the Sahtú Dene and Métis Comprehensive Land Claim Agreement, 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’enı̨wé (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’enı̨we to maintain Dene ʔeɁa and spiritual and teaching relationships with ʔekwé.
2. Support for Dene béré kats’enı̨wé (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’enı̨wé 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.

## *ᑭᑦᑭᑦ ᐱ: ᑭᑦᑭᑦ ᑭᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ (ceremonial harvest and Sahtú Needs/alternative harvest)*

The Déljné ᑭᑦᑭᑦ ᐱᐱᐱᐱ 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 ᑭᑦᑭᑦ are there for future generations, and for this reason supports a reduced and coordinated ᑭᑦᑭᑦ ᑭᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ (ceremonial harvest) instead of subsistence náts'ezé to serve “minimum needs.” Dene béré kats'enjwᑦ to compensate for this shift is supported.

- 1.1 The only ᑭᑦᑭᑦ náts'ezé supported by Déljné ᐱᐱᐱᐱ for the next three years will be ᑭᑦᑭᑦ ᑭᐱ ᐱᐱᐱᐱ; there will be no subsistence ᑭᑦᑭᑦ náts'ezé, pending review of new ᑭᑦᑭᑦ status data.
- 1.2 ᑭᑦᑭᑦ ᑭᐱ ᐱᐱᐱᐱ is supported for a maximum of 30 ᑭᑦᑭᑦ ᐱᐱᐱᐱ and 50 Neregha ᑭᑦᑭᑦ according to specified methods, seasons, and locations as outlined below. ᑭᑦᑭᑦ ᑭᐱ ᐱᐱᐱᐱ will be planned with elders, will be led by experienced ᑭᑦᑭᑦ ᐱᐱᐱᐱ, 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. *There will be **no CHAP budget** for ᑭᑦᑭᑦ ᑭᐱ ᐱᐱᐱᐱ.*
- 1.3 Dene béré kats'enjwᑦ 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'enjwᑦ program. *The total CHAP budget for organised seasonal náts'ezé is **\$39,057**. Where possible, supplementary funds will be sought.*
- 1.4 A Dene Ts'jᐱ awards program is established for families, ᑭᑦᑭᑦ ᐱᐱᐱᐱ or ᑭᑦᑭᑦ ᐱᐱᐱᐱ that demonstrate excellence in practicing Dene ᑭᑦᑭᑦ and conservationist náts'ezé traditions. *The total CHAP budget for the Dene Ts'jᐱ awards program is **\$5,000**.*
- 1.5 Muskoxen, moose, and tᑦᑦᑦ full health sample kits are compensated \$150. Muskox hides are purchased for a maximum of \$200 for large and high quality hides.

## *ᑭᑦᑭᑦ ᐱ: ᑭᑦᑭᑦ ᑭᐱ ᐱᐱᐱᐱ Methods*

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

- 2.1 ᑭᑦᑭᑦ ᐱᐱᐱᐱ should travel with snowshoes to make it possible to pursue and kill wounded animals; the Déljné ᑭᑦᑭᑦ ᐱᐱᐱᐱ will distribute snowshoes to ᑭᑦᑭᑦ ᑭᑦᑭᑦ

got'įnę. The total initial CHAP budget is **\$2,000** for high quality traditional snowshoes and harnesses. The Délįnę Got'įnę Government will plan training workshops in snowshoe making.

- 2.2 ǂehdzo got'įnę 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. ǂehdzo got'įnę should bring back and share as appropriate all usable parts of ǂekwé as our ancestors did, including hides. An incentive program for hide purchase will be established. Wastage must be reported directly to the Délįnę ǂehdzo Got'įnę.
- 2.4 ǂehdzo got'įnę should not stress ǂekwé 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 ǂekwé should be practiced, as taught by elders, including:
  - Do not hit ǂekwé with a stick.
  - Women do not step over blood.
  - Thank the ancestors and ǂekwé 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 ǂekwé gha máhsı ts'įńıwe means that traditional sharing practices must be renewed, since ǂekwé 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 ǂehdzo got'įnę are properly taught and monitored to ensure that our náts'ezé ǂeǂa is respected.
- 2.9 ENR has collared many ǂekwé and tracks them. **We urge ENR to never provide us with information on the location of collared ǂekwé.** We do not want information on the collar locations to be used to harvest ǂekwé. Harvesting in that way is not in accordance with ǂekwé gha máhsı ts'įńıwe methods.

### *ᑭᑦᑭᑦ C: Season and Location of ᑭᑦᑭᑦ Náts'ezé*

- 3.1 ᑭᑦᑭᑦ ᑭᑦᑭᑦ máhᑦᑦ ts'ᑭᑦᑭᑦ will take place during the fall/winter for primarily yárégo (smaller males), with a maximum harvest of six (6) ts'ída (cows) to meet the needs of the ᑭᑦᑭᑦ ᑭᑦᑭᑦ máhᑦᑦ ts'ᑭᑦᑭᑦ (ceremonial harvest).
- 3.2 Náts'ezé will be focused at ᑭᑦᑭᑦᑭᑦ and Neregha/Enakə Túé areas. ᑭᑦᑭᑦ when they are in the Tehkaicho Dé and ᑭᑦᑭᑦ Túé areas will be allowed to rest and renew their health for travel to the calving grounds. *Allocations of gas to ᑭᑦᑭᑦ ᑭᑦᑭᑦ for ᑭᑦᑭᑦ ᑭᑦᑭᑦ máhᑦᑦ ts'ᑭᑦᑭᑦ will accommodate the additional distance required to reach the ᑭᑦᑭᑦᑭᑦ and Neregha/Arakə Túé areas.*

### *ᑭᑦᑭᑦ D: Náts'ezé Monitoring and Enforcement*

- 4.1 Náts'ezé numbers, sex and location will be reported to the Déᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ and in turn, náts'ezé will be reported to the Déᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ Government and ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ.
- 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 Déᑭᑦᑭᑦ's self-regulation of náts'ezé.
- 4.4 When the community has reached a threshold of náts'ezé of 20 ᑭᑦᑭᑦᑭᑦ ᑭᑦᑭᑦ, a community meeting will be called to plan for harvesting the final portion of the ᑭᑦᑭᑦ ᑭᑦᑭᑦ máhᑦᑦ ts'ᑭᑦᑭᑦ, and closure of náts'ezé once this is reached.
- 4.5 ᑭᑦᑭᑦ ᑭᑦᑭᑦ 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 ᑭᑦᑭᑦ ᑭᑦᑭᑦ who violate this ᑭᑦᑭᑦ may be denied future CHAP funding support. The community will consider traditional restorative means of supporting respect for the community ᑭᑦᑭᑦ náts'ezé ᑭᑦᑭᑦ. Referral to ENR will be a last resort.

## 3. ᑭᑦᑭᑦ'ᑦ ᑭ'áokerewe

Having a strong approach to ᑭᑦᑭᑦ'ᑦ ᑭ'áokerewe or governance will help to structure positive relationships within the community, with other Sahtú region communities, with the SRRB and ENR, and with Indigenous user groups outside the region. Déᑭᑦᑭᑦ has its own strengths in governance to build on, including the Déᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ created by the Sahtú Dene and Métis Comprehensive Land Claim Agreement (1993), as well as the new Déᑭᑦᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ Government supported by a strong ᑭᑦᑭᑦ ᑭ'áowə ᑭə (Elders Council), and the Tsá Túé Biosphere Reserve Stewardship Council. Implementation of the ᑭᑦᑭᑦ Code under Section 167

of the *New Wildlife Act for the Northwest Territories*<sup>10</sup> as “alternative measures” for enforcement will be considered through dialogue between the Déljné Got’jné Government and GNWT Justice, as recommended by the SRRB in its final report on the ʔehdaɣla ʔekwé Hearing (Decision 38).

We can have strong input into decisions at a regional scale through participation in Board activities and the Nę K’ə Dene Ts’jł (Living on the Land) Forum. We can also use cross-regional co-management processes (such as the ACCWM/Bluenose Caribou Management Plan), and the *Species At Risk Act* as mechanisms for achieving governance objectives.

The Déljné Got’jné Government and Déljné ʔehdzo Got’jné continue to work together to strengthen our governance and share the roles and responsibilities in this plan. As our governance structure and assignment of responsibilities changes, this plan will be updated.

The scope of this plan is the Déljné District. Our jurisdiction as primary steward of ʔehdaɣla ʔekwé is confined to the Déljné District boundaries. Déljné recognizes that there are other primary stewards within other jurisdictions that these caribou travel through, and we seek to work closely with them to ensure fairness in sharing the harvest. This is why we consistently participate in the annual status meetings of the ACCWM (Advisory Committee for Cooperation on Wildlife Management). Our role as primary stewards of ʔehdaɣla ʔekwé within the Sahtú region is an extension of Dene traditions where the families and communities that live closest to a wildlife population are considered to be most responsible for the health of that population. At the same time, we strongly support the principles of sharing and trade with our neighbours. If the population is healthy and neighbours want to harvest in our district, they ask our permission and we would grant it based on knowledge that they would harvest respectfully and safely. This is the kind of arrangement that we have with Colville Lake. We are aware that additional agreements with other neighbours are needed.

The Déljné ʔekw’ahtjda (leader of the Déljné Got’jné Government) is usually asked for permission to hunt by visitors. We are continuing to formalize how the office of the ʔekw’ahtjda coordinates with the Déljné ʔehdzo Got’jné for the purpose of monitoring the harvest and granting permission to hunt by visitors. The protocol for visitors is not yet codified in the plan, nor is there a communication policy to promote the protocol, and this needs to be worked on. To date we have relied on the knowledge that visitors have of traditional Dene protocols for visiting other jurisdictions, which still remains strong.

The Déljné Got’jné Government’s departments have been taking an increasing role in promoting harvesting, and the community is working toward consensus about a path forward for coordinated and consistent harvest regulation.

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<sup>10</sup> [http://www.enr.gov.nt.ca/sites/enr/files/wildlife\\_act\\_plain\\_language\\_document\\_1\\_february\\_2015.pdf](http://www.enr.gov.nt.ca/sites/enr/files/wildlife_act_plain_language_document_1_february_2015.pdf).

The Délı̨ne ʔehdzo Got'ı̨ne has found exercise of its powers difficult given the lack of formal accommodation of the *Belare Wı̨le Gots'ę ʔekwę* plan within NWT regulations, and lack of progress in determining how the *Wildlife Act* can accommodate the enforcement measures outlined in the plan.

## Strategy

ʔedets'ę k'áokerewe (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 Délı̨ne ʔehdzo Got'ı̨ne has recognized that in order to move forward with Dene ways of conserving ʔekwę and implementing the plan, it will be crucial to build capacity and strong leadership.

## 4. Dene Náowéré

The Délı̨ne ʔehdzo Got'ı̨ne 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 ʔekwę 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. The Délı̨ne Department of the Environment is establishing a Guardian program for the Tsá Tı̨e Biosphere Reserve that can play a key role in this work.

- 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 ʔehdaı̨la ʔekwę
- 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, at minimum annually, to see what's working, what's not working, how we are progressing on our objectives, and plan our next steps. For example, according to our Náts'ezé ʔeʔa, we planned a meeting in 2016 for when the ʔehdaɫa ʔekwé náts'ezé reached 100 in order to discuss harvesting the final portion of the ʔekwé gha máhst's'ɪɫwe, and making the decision that dícho ʔasí k'ets'əne ʔajá t'á náze gha báts'odi (it's gone down so we're going to let it rest).

Our **annual review** should take place after the spring hunting season, no later than May - and a report prepared for submission to the SRRB, the Tłıchq̓ Government, Sahtú leadership organisations and the ACCWM (Advisory Committee for Cooperation on Wildlife Management) regarding the community's assessment of the status ʔekwé and respectful harvesting practices.

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. As time goes on, we will develop a list of key things that we can measure as indications of progress along the road to achieving our vision for the future. Where we are not making progress, we'll identify other approaches that might be more effective. This is all part of the learning curve that is integral to conservation planning.

During meetings of the Working Group and ʔehdzo Got'ɪne 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 Délɪne 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, building on lessons learned since we began implementing the plan in 2016.

Unfortunately, the Covid-19 pandemic has impacted our ability to implement and review this plan. We have not been able to have as many Working Group and annual review meetings since March 2020. We have also not been able to meet with ENR since the pandemic began. Several of our scheduled events in the spring of 2020 had to be cancelled and we have not been able to

reschedule. Below is a summary of the implementation work we have been able to do in 2020 and 2021. We are looking forward to being able to plan bigger events and meetings again in the future.

## Plan Implementation to Date

Program Area	Implementation Activities
<b>ʔededáhk'á (Habitat)</b>	<p>ʔededáhk'á work has been ongoing. However, with the pandemic, we have not been able to have as many meetings.</p> <p>We continue to work on the plan for establishing the Tsá Túé Biosphere as an Indigenous Protected and Conserved Area and the designation of Sahtú as a person.</p> <p>We have been working with ENR and SRRB on Climate Change applications and work.</p> <p>Our work on ʔededáhk'á has also included preparing for the SRRB Public Listening Sessions.</p>
<b>Náts'ezé (Hunting)</b>	<p>We continue to support local hunters to encourage them to harvest species other than ʔekwé and do more fishing. We offer to reimburse some harvesting related expenses and provide purchase orders for gas and food to support our harvesters to harvest other species and to support more whitefish harvesting.</p> <p>We have a tanning program where we are teaching and learning more about tanning moose, muskox and bear hides. We have also funded work by local women to process muskoxen so that the meat can be shared with the community.</p> <p>Unfortunately, we had to cancel our food security workshop and celebration that was planned for March 2020, and we have not been able to reschedule yet because of the ongoing covid-19 related gathering restrictions.</p> <p>We need to continue to develop our monitoring program so that we can better assess our implementation of the plan. We usually assess the harvesting and fishing that is happening at our annual meeting, but because of the pandemic we have not been able to have this meeting for the last two years. So, our information is being gathered by talking to harvesters.</p>

	<p>There have not been many ʔekwé harvested as part of the ʔekwé gha máhsı ts'ı̄nı̄we and we have stayed below the threshold levels in the plan.</p> <p>With respect to visiting harvesters, the ʔehdzo Got'ı̄nę receives and makes decisions in response to requests to harvest within the Délı̄nę District. During a period when the harvest threshold of 100 had been met in 2016, the ʔehdzo Got'ı̄nę decided, based on advice from the ʔekwé Working Group and following a community meeting, to put up a sign barring harvesting of caribou within the Délı̄nę District. As well, a brochure and poster were distributed within the community and a door-to-door campaign was undertaken to build awareness of the decision to stop the harvest. Since that time, caribou are much less available and therefore there has been little to no harvest. For that reason, harvest regulation measures have not been required.</p>
<b>ʔedets'ę K'áokerewe</b>	<p>Now that we are self-governing, the Délı̄nę Got'ı̄nę Government and Délı̄nę ʔehdzo Got'ı̄nę have been working on strengthening our governance related to harvesting and this plan. As our governance and roles and responsibilities change, this plan will be updated.</p>
<b>Dene Náowérá (Knowledge)</b>	<p>We contribute to the annual ACCWM status assessment each year and were able to complete this in 2020 despite the pandemic.</p> <p>We continue to work with GNWT, federal government departments and academics on knowledge projects, for example the FISHES partnership, fish sampling for Environment and Climate Change Canada, and work with Common Ground Research and Logistics Support group.</p> <p>We have been promoting this plan through one-on-one communication and at group meetings (like Harvester, ʔekwé Working Group, Elders, and Council meetings). Anytime we assist a harvester, we discuss this plan.</p> <p>We have not been able to promote the plan or run programs in schools because of the covid-19 pandemic related restrictions.</p> <p>We continue to work on a strategy to promote the health kits.</p>

# APPENDIX A: Délįnę Got'įnę Community Members Participating in Belare wíle Gots'ę ʔekwé Planning Process

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*A total of 53 people participated in some or all of the 2015 and 2016 events related to the development of this plan:*

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, Frederick 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

## Working Group Members 2015-2017

*The following individuals participated in development of the first and second editions of the plan during 2015-2017:*

George Baptiste, George Baton, Royden Baton, Ruby Baton-Beyonnie, Walter Bezha, Dora Blondin, Joseph Blondin Jr., Jimmy Dillon, Joey Dillon, George Kenny, Chief Leonard Kenny, Jonas Modeste, Leon Modeste, Morris Modeste, Paul Modeste, Michael Neyelle, Morris Neyelle, Andrew Sewi, Alphonse Takazo, Betty Takazo, Alfred Taniton, Morris Tetso, Camilla Tutcho, Dolphus Tutcho, Johnny Tutcho, Raymond Tutcho.

## Working Group Members 2019

*The following Working Group members participated in meetings during May-September 2019:*

Jonas Modeste, Leon Modeste, Walter Bezha, Dora Blondin, Frederick Kenny, Morris Neyelle, Alfred Taniton, Alphonse Takazo, Dolphus Tutcho

## Working Group Members 2020-2021

*The following Working Group members participated in meetings in 2020 and 2021:*

Dolphus Baton, Michael Neyelle, Walter Bezha, Fred Kenny, Morris Neyelle, David Taniton, Greg Kenny, Dora Blondin, Alphonse Takazo, Dolphus Tutcho, Leon Modeste, Alfred Taniton, and Chris Yukon, Paul Modeste, Stella Mackeinzo, Betty Takazo

## Technical and Coordination Support

### Support Team 2015-2017

*A large support team contributed to initial development of the plan under direction of the Working Group.*

Deborah Simmons (facilitator and technical writer), Dennis Kenny (illustrator), Ed Reeves (coordination), Jane Modeste (language specialist), Janet Winbourne (technical writer), Lorraine Land (legal counsel), Micheline Manseau (caribou ecologist), Stuart Cowell (Indigenous conservation planning specialist), Ted Mackeinzo (youth advisor and coordination), Heather Sayine-Crawford (wildlife manager/biologist)

### Support Team 2019

Ed Reeves, Kevin Chan, Deborah Simmons

### Support Team 2020-21

Ed Reeves, Deborah Simmons, Janet Winbourne, and Stephan Schott, Grace Martin and others as part of the FISHER partnership

## APPENDIX B: Timeline

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The following have been key events in the planning process between 2015 and 2021.

### **2015**

July 14-16	Déljné ʔekwé Working Group meeting to prepare first draft of Plan
November 2 and 4	Déljné ʔekwé Working Group meetings to review and revise the draft and prepare for public presentation
November 4	Déljné Public meeting – plan approval-in-principle
November 23	Déljné 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
December 15	SRRB receives ENR plan with proposed Total Allowable Harvest

### **2016**

January 6-7	Déljné 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	Déljné ʔekwé Working Group meeting to revise plan following SRRB hearing
March 19	UNESCO ratifies Tsá Tué International Biosphere Reserve, recognizing ecological values of Great Bear Lake watershed
March 24	Meeting of Déljné 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	Déljné ʔekwé Working Group meeting to revise plan following WRRB hearing
May 20	Second edition of Plan finalized
July 28	In its final report on the Bluenose East ʔekwé Hearing, “ʔekwé hé Dene Ts'jì - Sustaining Relationships”, the SRRB formally approves Déljné's Plan
September 1, 2016	Déljné Got'jné Government formed
September 1	Déljné Got'jné Government established

### **2017**

February 22	ENR Minister issues final decision approving the Plan
May 4	Letter from Déljné Got'jné Government affirming its full support of the Plan as approved by the SRRB and Minister.

July 2-5	SRRB formally adopts a Dene ts'įłį and community conservation approach to addressing its mandate under the Sahtú Dene and Métis Comprehensive Land Claim Agreement.
October	ᑲekwé status survey, door to door campaign, and open house, resulting in community status report and updates to the <i>Belare Wile Gots'ę ᑲekwé</i> plan.
November 21-22	Walter Bezha presented the <i>Belare Wile Gots'ę ᑲekwé</i> plan and status report at the annual status meeting of the Advisory Committee for Cooperation on Wildlife Management (ACCWM) in Yellowknife.
December 20	ᑲekwé Working Group dissolved by decision of the Délįnę Got'įnę Government and Délįnę ᑲehdzo Got'įnę.

## **2018**

May	Alternative harvesting camp at K'a Túé to harvest ᑲąjire.
July 11	Barren-ground caribou added to the NWT List of Species At Risk as Threatened.
October 20-Nov 2	Walter Bezha and Leonard Kenny participated in North American Caribou Workshop in Ottawa, including Indigenous Talking Circle. An Indigenous Discussion Document and Calls to Action are a focal point for the event.
November 20-21	Walter Bezha and Jonas Modeste participated in the annual status meeting of the ACCWM in Inuvik, reporting a zero harvest of ᑲehdaįla ᑲekwé (Bluenose East caribou) by the Délįnę community. The ACCWM recommended that the status of ᑲehdaįla ᑲekwé be changed from to Red Zone to reflect “low and declining” population.

## **2019**

May 23-24	Joint meeting of the Délįnę Got'įnę Government, Délįnę ᑲehdzo Got'įnę, SRRB, and ENR leads to re-establishment of ᑲekwé Working Group.
August-September	Three meetings of the ᑲekwé Working Group held with ENR representatives on August 29-30, September 10-11 and 20 to update the <i>Belare Wile Gots'ę ᑲekwé</i> plan, reflecting community concerns about the reduced availability of ᑲehdaįla ᑲekwé.

## **2020**

Because of the Covid-19 pandemic, we were not able to work on updates to the plan in 2020, however there was some implementation work done such as a trip to Kuglugtuk, meetings of the FISHERS partnership, and Common Ground Research and Logistics Support work

## **2021**

- January 5-7            ʔekwé Working Group met to prepare responses to the Information Requests for the Délıne Public Listening Session
- May 17-19            ʔekwé Working Group met to prepare for the Délıne Public Listening Session and reviewed and assessed the status of the *Belare Wıle Gots'é ʔekwé* plan and reaffirmed support for the 2019 version of the plan and decided that they wanted to further update the plan to address the Délıne 2020 Public Listening Session issues and add sharing to the ʔeʔa
- October 12            Délıne K'aowadó Kə (DKK) and the Dene Gha Gok'ə Réhkw'I (DGGR) both formally passed resolutions to endorse the 2019 version of the *Belare Wıle Gots'é ʔekwé* plan and acknowledged that it would be further updated during the Délıne 2020 Public Listening Session process
- October 17-19        ʔekwé Working Group met to discuss preparations for the Délıne 2020 Public Listening Session
- October 20            Délıne ʔehdzo Got'ıne and the ʔekwé Working Group formally approved the 2019 version of the *Belare Wıle Gots'é ʔekwé* plan and supported further updating the plan during the Délıne 2020 Public Listening Session process
- November 2-4        ʔekwé Working Group attended the SRRB's Regional Planning Workshop for the Délıne Public Listening Session
- November 18-19     ʔekwé Working Group met to prepare for the Public Listening Session and reviewed the November 2021 updates to the *Belare Wıle Gots'é ʔekwé* plan to be submitted as part of the Délıne Public Listening Session

## APPENDIX C: Déljñę Got'jñęk'ə Gokədə́ Alphabet and Pronunciation Key

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*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 gokədə́, see <http://dobes.mpi.nl/projects/Déljñę/language/>.*

Déljñę Got'jñę kədə́ (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 kədə́ was initiated in 1987, and a report was completed in 1990<sup>11</sup>. 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 kədə́ 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 Dictionary<sup>12</sup> for their contributions to this pronunciation key.

### The Alphabet

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

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

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<sup>11</sup> NWT Education, Culture and Communications, 1990. *Reports of the Dene Standardization Project*. Yellowknife, NWT: Government of the NWT.

<sup>12</sup> Tłjchq Community Services Agency. 2007. *Reading and Writing in Tłjchq Yatì: Tłjchq K'èè Ets'eet'èe xè Enjht'è K'e Yats'ehıı*. [tlichq.ling.uvic.ca](http://tlichq.ling.uvic.ca).

## Pronouncing the vowels

a	Dene words: Sahtú, ɫtá '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'ɛ̃	'from a place'
gots'ɛ̃̃	'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'
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## 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'	<b>boy</b>
ch	cho 'rain'; necha 'it is big'	<b>chop</b>
ch'	ch'oh 'porcupine', bech'a 'away from it'	no English sound
d	də 'river', sedá 'my eye'	<b>day</b>
dl	dlo 'mouse'	no English sound
dz	dzene 'day', sedzee 'his, her heart'	<b>beds</b>
g	gah 'rabbit', begóné 'his, her arm'	<b>go</b>
gh	seghú 'my tooth'	no English sound
h	hehji 'I sing'	<b>hi</b>
j	jíe 'berries'	<b>jar</b>
k	kó 'fire', ʔehkə 'boy'	<b>cat</b>
k'	k'oh 'cloud', sek'oh 'my neck'	no English sound

kw	kwə 'rock', ʔekwé 'caribou'	<b>queen</b>
kw'	kw'i 'mosquito', sekw'ené 'my bone'	no English sound
l	selá 'my hand'	<b>line</b>
ł	łue 'fish'	no English sound
m	Máhsı 'thank you', ʔamá 'mother'	<b>make</b>
n	ne 'land'	<b>net</b>
r	sets'aré 'my hat'	no English sound
s	sah 'bear'	<b>sing</b>
sh	shih 'mountain'	<b>ship</b>
t	te 'ice', setá 'my father'	<b>toe</b>
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'	<b>cats</b>
ts'	ts'a 'hat'	no English sound
w	sewé 'my liver'	<b>wind</b>
wh	whé 'star'	no English sound
x	xah 'goose'	no English sound
y	ya 'louse', seya 'my son'	<b>yes</b>
z	sizi 'my name'	<b>zip</b>
zh	zha 'louse'	<b>beige</b>

## 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 “ʎ” is one of several consonants in Dene kədə 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 ejectives<sup>13</sup>

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

<sup>13</sup> Thanks to Maida Percival, whose research comparing Délıne Got’ıne and Oromo glottalized consonants as described in Sahtú Got’ıch’ádiı - 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](http://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 Délıne Ǿt’ıneǾ gokədə are:

ch’ k’ kw’ t’ tǾ’ 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'<sup>14</sup>. Practice the same thing with a “t” sound, and you can pronounce “Ǿt’ıneǾ.”

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 tǾ’ 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, “tǾ,” 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.

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<sup>14</sup> Source: Karen Steffen Chung citing Peter Ladefoged, <http://homepage.ntu.edu.tw/~karchung/Phonetics%20II%20page%20four.htm>.

## APPENDIX D: ʔehdzo Got'ıne (Renewable Resources Council) Responsibilities Under the Land Claim

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### 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 E: Délįnę ʔekwé Code 2019-2021

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### A. Preamble

Whereas...

- I. The people of Délįnę, Délįnę Got'įnę, 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. Délįnę Got'įnę 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 Délįnę Got'įnę most strongly to their land and heritage, it would be their relationship with ʔekwé (caribou).
- V. Délįnę Got'įnę 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 Délįnę ʔehdzo Got'įnę sets forth here a Délįnę ʔekwé Code for **2019-2021** ("the Code").

## B. Definitions and Interpretation

1. In this Code,

“ʔeʔa” means Dene law or policy.

“ʔehdzo Got’Inę Gots’é Nákedı” 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*.

“ʔekwé” means barren-ground caribou.

“ʔekwé gha Máhsı Ts’Inıwe” has the same meaning as “Ceremonial Harvest” for the purpose of this Code and means the harvest of ʔekwé where, as distinct from subsistence harvests, the sole purpose of the harvest is to maintain the relationship of Délıne Got’Inę with ʔekwé, 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’enıwe” 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.

“ʔehdaıla ʔekwé 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.

“Neregha ʔekwé 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 “ʔekwé Gha Máhsı Ts’Inıwe” for the purpose of this Code, and means the harvest of ʔekwé where, as distinct from subsistence harvests, the sole purpose of the harvest is to maintain the relationship of Délıne Got’Inę with ʔekwé, and where the methods, seasons and locations of said harvest are outlined in this Code.

“Délıne ʔehdzo Got’Inę” has the same meaning as “Délıne 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*.

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

“Délıne Renewable Resources Council” has the same meaning as “Délıne ʔehdzo Got’Inę” 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’enjwé” 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’ı́ı́ 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 ɔ́ekwé.

“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 Délı́nɛ ɔ́ehdzo Got’ı́nɛ 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 “ɔ́ehdzo Got’ı́nɛ Gots’é Nákedı́” 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*.

“Ts’ı́da” 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 ɔ́ekwé are free to maintain their relationships through their own ɔ́ɔ́a.
3. The objectives of this code are to:
  - a) address the long term conservation of ɔ́ekwé populations by establishing rules and guidelines for ɔ́ekwé gha máhsı́ ts’ı́nı́we.
  - b) maintain the relationship of Délı́nɛ Got’ı́nɛ with ɔ́ekwé.
  - c) ensure the presence of ɔ́ekwé 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'enjwé.

## D. Application

### 4. This Code applies

- a) in respect of Déljné Got'jné and Sahtú participants from outside Déljné harvesting Ɂekwé in
  - i. the ɁehdaɁla Ɂekwé Area of the Déljné District.
  - ii. the Neregha Ɂekwé Area of the Déljné District.
- b) in respect of Déljné Got'jné participating in the Dene béré kats'jnjwe in the Déljné District.
- c) in respect of Déljné Got'jné participating in the Dene béré kats'enjwé.

## E. Ɂekwé gha Máhsı Ts'jnjwe (Ceremonial Harvest)

- 5. The only Ɂekwé harvest that shall take place during each of the three calendar years 2019, 2020 and 2021, respectively, shall be Ɂekwé gha máhsı ts'jnjwe. Any Ɂekwé gha máhsı ts'jnjwe shall be conducted in accordance with the methods, seasons and locations outlined in this Code.
- 6. The purpose of Ɂekwé gha máhsı ts'jnjwe is to maintain the relationship between the Déljné Got'jné and Ɂekwé, and to honour our grandparents.
- 7. For Ɂekwé gha máhsı ts'jnjwe for each of 2019, 2020, and 2021 harvests, Déljné Got'jné shall harvest a maximum of:
  - a) 30 ɁehdaɁla Ɂekwé.
  - b) 50 Neregha Ɂekwé.
- 8. Ɂekwé gha máhsı ts'jnjwe 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 CHAP budget for Ɂekwé gha máhsı ts'ınlıwe shall be \$10,000.
10. The Délıne Ɂehdzo Got'ıne may, in its discretion and after review of any new information regarding the status of Ɂehdaıla Ɂekwé and Neregha Ɂekwé, determine that Délıne Got'ıne may harvest in excess of or less than the level set out in Section 7.
11. The Délıne Ɂehdzo Got'ıne shall develop an education program to inform Délıne Got'ıne about the Délıne Ɂekwé gha máhsı ts'ınlıwe.

## F. Dene béré kats'enıwe (Alternative Harvest)

12. Dene béré kats'enıwe 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'enıwe.
14. Dene béré kats'enıwe shall be organized by the Délıne Ɂehdzo Got'ıne, and shall be based on traditional Délıne food preservation methods and sharing practices.
15. Dene béré kats'enıwe shall take place seasonally, occurring in accordance with the whitefish runs and geese and duck seasons.
16. The total annual CHAP budget for Dene béré kats'enıwe 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 Ɂekwé.
  - 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'ılı Award Program

18. The Dene Ts'ılı 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 Ɂehdzo Got'ıne shall meet at least once per year to determine which Participant(s) will receive the Dene Ts'ılı Awards.
20. The total annual CHAP budget for the Dene Ts'ılı 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 ɤekwé:
- 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 ɤehdzo Got'įnę may distribute snowshoes to Délįnę Got'įnę harvesting ɤekwé.
23. The total annual CHAP 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 ɤekwé shall not:
- a) hunt ts'ída.
  - b) hunt the large bedzio.
  - c) chase ɤekwé.
  - d) treat ɤekwé in a way that is not humane.
26. Délįnę Got'įnę who harvests ɤekwé during a harvest shall:
- a) preserve and return from the harvest all usable ɤekwé 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 ɤekwé.
  - c) dispose of ɤekwé bones in the bush or under a tree.
  - d) thank the ancestors and ɤekwé for a successful hunt.
27. No Délįnę Got'įnę shall dispose of ɤekwé bones in the garbage, on roads, or in the garbage dump.

28. No Délįnę Got'įnę shall dispose of ęekwę guts in or near any lakes.
29. The Délįnę ęehdzo Got'įnę shall establish an incentive program for the purchase of ęekwę hides.

## I. Season and Location of ęekwę gha Máhsı Ts'įņwe

30. ęekwę gha máhsı ts'įņwe shall take place during the fall and winter seasons, so as to ensure that most ęekwę harvested are yárégo.
31. ęekwę gha máhsı ts'įņwe shall be restricted to the ęehdaįła ęekwę Area and the Neregha ęekwę Area, as defined in this Code.
32. The Délįnę ęehdzo Got'įnę may allocate to any Délįnę Got'įnę who participates in a ęekwę gha máhsı ts'įņwe the amount of gas that is required to travel to reach the ęehdaįła ęekwę and Neregha ęekwę Areas.

## J. Monitoring

33. Délįnę Got'įnę who participate in harvest of ęekwę and who harvest ęekwę in that harvest shall, as soon as possible after ęekwę is killed, provide an ęekwę Health Sample Kit to the Délįnę ęehdzo Got'įnę.
34. Délįnę Got'įnę shall be compensated \$50 for each ęekwę Health Sample Kit provided.
35. If Délįnę Got'įnę do not provide an ęekwę Health Sample Kit in accordance with Section 33, that person shall provide the following information to the Délįnę ęehdzo Got'įnę:
  - a) the number of ęekwę harvested.
  - b) whether ęekwę harvested were yárégo or ts'ída.
  - c) where ęekwę were harvested.
  - d) any other information required by a person designated by the Délįnę ęehdzo Got'įnę.
36. When, as determined by the Délįnę ęehdzo Got'įnę or the ęehdzo Got'įnę Gots'ę Nákedı, the number of harvested ęehdaįła ęekwę reported reaches 20, the Délįnę ęehdzo Got'įnę shall call a community meeting to plan for the harvest of the remainder of ęekwę as described in Section 6 of this Code, and closure of ęekwę gha máhsı ts'įņwe once that level is reached.
37. The Délįnę ęehdzo Got'įnę shall prepare, for any community meeting convened under Section 36, the following information:
  - a) a proposal for public discussion of ęekwę gha máhsı ts'įņwe.
  - b) information regarding the Dene Ts'įļı award.

- c) a proposal for Dene béré kats'enjwé 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 ts'ída Ɂekwé harvested to date for the year.
  - f) suggested measures to be undertaken by the Déljné Ɂehdzo 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 Ɂehdzo 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 Ɂehdzo Got'jné shall meet at least once each month with the Chief of Déljné First Nation, NWT Environment and Natural Resources staff and Ɂehdzo Got'jné Gots'é 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 Ɂehdzo Got'jné shall report the final numbers for each month to the Ɂehdzo Got'jné Gots'é Nákedı following the confirmation of the total monthly Déljné harvest under Section 39.
41. A representative of each of the Déljné Ɂehdzo Got'jné, the Ɂehdzo Got'jné Gots'é 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 Ɂehdzo 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 Ɂehdzo Got'jné.
  - c) at least two Déljné elders named by the Déljné Ɂehdzo 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 Délįnę ʔehdzo Got'įnę or the Délįnę Got'įnę 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 Délįnę Got'įnę and ʔekwé.
- 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 Délįnę ʔehdzo Got'įnę shall refer the matter to the Department of Environment and Natural Resources for enforcement pursuant to the provisions of the *Wildlife Act*, SNWT 2014.

## APPENDIX F: Annual Community Harvesters Assistance Program (CHAP) Budget, 2021-2022



The *Belare Wile Got'sé ʔekwé* plan outlines strategic use of the single source of Harvest Assistance funding that Déljné currently can rely on annually. The Déljné Got'jné Government and Déljné ʔehdzo Got'jné are currently working with NWT Environment and Natural Resources to negotiate a larger budget to implement this three year plan.

Item	Amount
Dene Ts'jli Awards	5,000
Dene béré kats'enjwé (alternative harvest)	39,057
Snowshoes	2,000
ʔekwé gha máhsı ts'jnjwe (barren-ground caribou harvesting)	0
<b>Total</b>	<b>\$46,057</b>