



Information Requests Round 2



Notice to Sahtú leaders and the public, **July 16, 2021**

This notice includes Round 2 Information Requests (IRs) for the Délįnę 2021 Public Listening Session on *Tıch'adıń hé Gots'edı (Living with Wildlife) – Predators and Competitors* being held on November 16-18, 2021. As well, an overview is provided regarding Hıdó Gogha Sėnégots'ızá – Community Conservation Plans (CCP) and planning tools as part of the 2021 PLS.

IRs are written requests for information directed to a Party or Parties in the PLS. The deadline for submitting responses to IRs is **September 15, 2021**.

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Background

The ʔełdzo Got'ıńę Gots'ė Nákedı (Sahtú Renewable Resources Board – SRRB) wishes to thank Parties that responded to Round 1 Information Requests (IRs) for the Délįnę 2021 Public Listening Session (PLS). The central question for the Délįnę 2021 PLS is **“What should people’s role be in maintaining healthy relationships between caribou and other wildlife?”** The Délįnę 2021 PLS will also allow for consideration of certain issues from the Colville 2020 PLS, as outlined in the July 7, 2021 Resumption Notice. As well, the 2021 PLS will be an opportunity to present progress on Hıdó Gogha Sėnégots'ızá (Community Conservation Plans – CCPs).

Terms

ʔədə	barren-ground caribou (K'áhsho Got'ine//Dehlá Got'ine dialects)
ʔehdaɣla ʔekwé	Caribou Point caribou; Bluenose East caribou (Dél'ine Got'ine dialect)
ʔehdzo Got'ine Gots'é Nákedı	Helpers of the Trappers; Sahtú Renewable Resources Board)
ʔehdzo Got'ine	Trappers; Renewable Resources Councils
ʔəjire	muskox
ʔekwé	barren-ground caribou (Dél'ine Got'ine dialect)
ʔelets'éhkwe Godı	Listening to Eachother; Public Listening Session
<i>Belare Wile Gots'é ʔekwé</i>	Caribou for All Time (title of Dél'ine plan)
bele	wolf (Dehlá Got'ine/K'áhsho Got'ine dialects)
Dəgho	Mackenzie River
Dehlá Got'ine	End of the Treeline Dene (Dene of Colville Lake)
Dél'ine Got'ine	People of Dél'ine
Deshıta Got'ineke	bush people; Renewable Resources Council (Fort Good Hope)
dıga; dıga	wolf (Dél'ine/Tulıt'a dialects; Tıchq dialect)
doe	Dall's sheep
hıdó gogha sénégots'ızá	Planning for the Future; community conservation plan
K'áalq	Willow Lake
Né K'ə Dene Ts'ııı Forum	Living on the Land Forum
Sahtú Də	Bear River
Sahtú Ragóza	Hunting Law (title of 2020 PLS; Dehlá Got'ine and K'áhsho Got'ine dialect)
shúhta gozepé	mountain caribou
Shúhtaot'ine	Mountain Dene
Shúhtaot'ine Néné	Mountain Dene homeland; Mackenzie Mountains
tıch'ádıı	wildlife
<i>Tıch'ádıı he Gots'edı</i>	Living with Wildlife (2021 Public Listening Session title)
tqdzı	woodland caribou
<i>Ts'ıduweh ʔədə ʔezá</i>	Ancient Caribou Law (title of Colville's law)
<i>Yunethé Xá ʔetthēn Hádi</i>	Caribou Stewardship Plan (title of Łutsēl K'é's plan)

Acronyms

CCP	hıdó gogha sénégots'ızá (community conservation plan)
ENR	Department of Environment and Natural Resources, Government of the NWT
GNWT	Government of the NWT
IR	Information Request
NWT	Northwest Territories
PLS	Public Listening Session
SDMCLCA	Sahtú Dene and Métis Comprehensive Land Claim Agreement
SRRB	ʔehdzo Got'ine Gots'é Nákedı (Sahtú Renewable Resources Board)

Round 2 Information Requests (IRs)

The SRRB has compiled a list of Round 2 IRs, including IRs provided by Parties as part of responses to Round 1. Responses to Round 1 IRs submitted in January 2021 are available on the public registry. The Round 1 IRs are repeated in Appendix A for ease of reference, and brief summaries of responses to Round 1 IRs are provided in Appendix B.

The SRRB encourages those Parties that wish to add submissions related to Round 1 IRs (see Appendix A) in their submissions for this round.

Please submit responses to Round 2 IRs, along with additional submissions for Round 1 IRs (see Appendix A) by **September 15, 2021**. Parties are also encouraged to submit information requests for other parties that will be included in Round 3 IRs (to be issued on October 11, 2021).

Information Request (IR) 2.1: *Ṯch'áḏi he Gots'edi – Caribou, Predators and Competitors*

2.1.1 The Conservation Picture: Caribou, People, Planning, and the Public Listening Session

Fort Good Hope IR to the SRRB

1. Please distribute a plain language media release to support awareness-building about the Déḻnę 2021 PLS, especially on local radio within the Sahtú communities.

Fort Good Hope and Tulít'a IRs to all Parties

2. ENR and other Parties presenting scientific information at the Déḻnę 2021 PLS are requested to prepare a glossary of terms with plain language definitions.
3. Does the concept of conservation and modern western conservation institutions conflict with our Indigenous knowledge systems and practices, and infringe upon our collective rights as Indigenous peoples? If it does conflict, how does it conflict?
4. Do you think community conservation plans or the *Wildlife Act* affect our rights as Indigenous peoples?
5. Please share your knowledge about any caribou plans that have been developed outside the Sahtú region.

NWT Environment and Natural Resources (ENR) IR to Sahtú community Parties

6. What support can ENR provide in your planning work?

SRRB IRs to all parties

7. As of the deadline for Round 2 IRs, it will have been eight months since Parties made submissions on the conservation picture (through Round 1 IR responses). Please provide updates on the status of caribou, people and planning.

SRRB IR to ENR

8. Explain the GNWT understanding of how people in the Sahtú region are affected by caribou conservation and how the GNWT monitors how the people are doing relative to the conservation picture.
9. Please share the presentation made at the November 2020 meeting of the ACCWM (Advisory Committee for Cooperation on Wildlife Management) on three composition surveys of the

Bluenose East herd (ᑕᑦᑲᑲᑦ ᑕᑦᑲᑲᑦ) conducted in March, July and October for posting to the Public Registry.

SRRB IR to Łutsël K'édene First Nation

10. Please provide an update on the first year of *Yunethé Xá Petthën Hádi – Łutsël K'édene First Nation's Caribou Stewardship Plan* implementation.

SRRB IRs to Colville Lake and Délı̄nę

11. Please provide an update on your community conservation planning process, including outstanding requirements for your community conservation plan as noted in the SRRB's Colville 2020 PLS Decisions 2.1 and 3.1 as revised and accepted by the Minister (April 30, 2021).

SRRB IR to Colville Lake and ENR

12. Please provide an update on the status of the *Hı́dó Gogha Ś́négots'ízá Pexa* and the *Interim Management Agreement* per Recommendation 4.4 from the SRRB's Colville 2020 Public Listening Second Report (March 30, 2021), accepted by the Minister (April 30, 2021).

SRRB IR to Délı̄nę and ENR

13. Please provide an update on Délı̄nę and ENR's discussions about the workplan for implementing Délı̄nę's *Belare Wile Gots'édé Pékwé (Caribou for All Time)* plan per the SRRB's Recommendation 4.5 as revised by the Minister (January 29, 2021) and accepted by the SRRB (March 30, 2021).

SRRB IR to Dene Nation and ENR

14. Explain how your work is coordinated in the Sahtú region when the Dene Nation is working on Dene Knowledge, ı́dızı (woodland caribou) and its critical habitat, and ENR is working on ı́dızı range planning with Sahtu communities.

SRRB IRs to all Sahtú community Parties

15. If your local ı́hdzo Got'ı̄nę (RRC) has convened ı́ékwé/ı́ədə (Caribou) Working Groups and/or appointed technical teams to support Working Groups, please explain how your Working Group operates (such as membership selection, approach to community conservation planning, and division of roles between Working Group and technical teams)?

16. What, if any, are lessons learned from the COVID-19 pandemic that are relevant to consider in discussions about caribou and people?

17. What is the review and approval process for wildlife, habitat and harvesting planning within your community? Is your planning shared with ENR?

18. Are there tools that the SRRB can provide to assist in building awareness and understanding of the Public Listening process in your community?

2.1.2 Predators

Délı̄nę IR to ENR and Tı́chq Government

1. Can you provide information on where diga management actions described in the *Revised Joint Proposal on Management Actions for Wolves (Dı́ga)* are proposed to occur, and what impact these actions might have on diga in the Sahtú region?

2. What consideration is given to overlapping traditional territory crossing the Délı̄nę and Wek'èezhı́ boundary?

Tulít'a IR to ENR

3. Are the outfitters in Shúhtaot'ine Néné (the Mackenzie Mountains) still allowed to be doing wolf hunts?

SRRB IR to ENR

4. Are the results of 2020 composition surveys of the Bluenose East and Bathurst herds – suggesting high survival of adult females in recent years and relatively high survival of calves over winter, but high mortality of calves in the five weeks post-calving – being considered as a basis for recommending any changes in predator control measures?
5. What conclusions about wolf management can be drawn from ENR's research on wolf stomach contents per ENR's submission of October 23, 2020 to the Wek'èezhì Renewable Resources Board?

SRRB IR to ENR and Tłıchǫ Government

6. Describe the information that ENR and Tłıchǫ Government use to target wolves that might impact the declining caribou herds.
7. Describe any measures taken to minimize impact of wolf management measures on wolves that do not impact the declining caribou herds.
8. Please provide an update on any new evidence that may be subject to consideration for the *Revised Joint Proposal*, including the Clark and Hebblewhite meta-analysis published in December 2020.¹
9. What is the ENR and Tłıchǫ Government exit strategy for the five year approach taken toward wolf control in the *Revised Joint Proposal on Management Actions for Wolves (Dıga)*, and how will evidence of impact be used to inform decisions about this approach in the long-term?

SRRB IR to all Sahtú Parties

10. Please provide any relevant information you have on the issue of baiting as an approach to wolf harvesting.

2.1.4 Competitors

Tulít'a IRs to Inuvialuit Game Council

1. Can you help us understand why you think the muskox started moving south?
2. What do you think we need to know about muskox?
3. Can we learn from you about how to skin, butcher and cook muskox?

Tulít'a IRs to all Parties

4. Do you know if ʔəjıre crossed Dəgho (Mackenzie River) or Sahtú Də (Bear River)?
5. How might ʔəjıre impact shúhta gozəpé (mountain caribou) and doe (sheep) if they go into the mountains?

SRRB IRs to ENR

6. Please share the ENR Traditional Knowledge and Community Knowledge report on muskoxen prepared by the J. Winbourne and K. Benson in 2020 to be posted to the Public Registry.

¹ Clark TJ, Hebblewhite M. Predator control may not increase ungulate populations in the future: a formal meta-analysis. *Journal of Applied Ecology*. 2020 Dec 20.

7. Please provide information about the Indigenous, local and community knowledge component of the 2021 biological assessment planned for 2021.
8. Please provide information about and a timeline for completing the science component of the 2021 biological assessment planned for 2021.

SRRB IR to Inuvialuit Game Council and Kugluktuk Angoniatit Association

9. In order to learn more about muskoxen and caribou interactions outside the Sahtu, please share:
 - i) Stories or knowledge about muskoxen; ii) Harvest measures that target species such as muskox to reduce harvest pressure on caribou; iii) Any other concerns that you have about other competitors and their impacts on caribou.

Information Request 2.2: Harvest Regulation

As described in the SRRB's July 7, 2021, Resumption Notice, the following questions arise from the Colville 2020 Public Listening session on *Sahú Ragóza (Hunting Law) and Approaches to Wildlife Harvesting*.

2.2.1 Harvest Regulation Planning Toolkit

Note: the SRRB will be providing specific draft Hıdó Gogha Sėnégots'ızá (Community Conservation Plan – CCP) Components during the preparations for the Délıne 2021 PLS.

SRRB IRs to all Parties

1. The SRRB provided a Harvest Regulation Planning Toolkit on January 15, 2021. What is missing from the toolkit?
2. Do you think any parts of the Toolkit should be changed?
3. Are there additional components that would be relevant for conservation planning for predators and competitors?

2.2.2 Stewardship Roles

SRRB IRs to all Parties

1. How is the stewardship role of a community that is a primary harvester of a certain caribou population different from the role of a community that might not have the same access to that caribou population?

SRRB IRs to Colville Lake, Délıne and neighbouring Indigenous Parties (Inuvialuit Game Council, Kugluktuk Angoniatit Association, and Tłıchų Government)

2. Describe efforts to establish agreements or otherwise coordinate conservation measures with neighbouring barren-ground caribou harvester groups, either within or alongside ACCWM (Advisory Committee for Cooperation on Wildlife Management) efforts. Please share, from your perspective, what works and what does not work as well in coordinating conservation with neighbouring groups.

2.2.3 ʔehdzo Got'ıne (Renewable Resources Council) Powers

SRRB IRs to all Parties

1. Describe the role of the local ʔehdzo Got'ıne (RRC) in your experience.

2. How does the local ʔehdzo Got'ine (RRC) manage harvesting?
3. How is the local ʔehdzo Got'ine (RRC) accountable, and to whom it is accountable?

2.2.4 Hunter Education

Fort Good Hope IR to ENR

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

SRRB IRs to all parties

2. Are there harvesters that come from other places to your community's harvesting area? What are the different kinds of harvesters? Describe any protocols for harvesters visiting your area. How do they learn about these protocols?
3. Do harvesters from your community go outside your community's harvesting area to harvest? Describe any protocols for visiting other areas. How do people learn about these protocols?

Reminders for Public Registry submissions

Relevant materials

All parties are reminded and notified that the Public Registry (online at www.srrb.nt.ca) is open for submissions as evidence for consideration by the SRRB and the Parties. Please submit for posting any additional documents (including plans), oral contributions, website links or items in other media that are relevant to the Délıne 2021 PLS. Submissions can be made to info@srrb.nt.ca, fax 867-588-3324, phone 867-588-4040, or in person at the SRRB office.

Hıdó Gogha Sėnégots'ızá – Community Conservation Plans

1. The SRRB's December 16, 2020 Public Notice provides a checklist of plan components for Healthy Wildlife Relationships. On January 15, 2021, the SRRB provided three toolkits to assist the Parties in preparing for the Délıne 2021 Public Listening Session. The SRRB will be providing draft CCP Components for consideration during the Délıne 2021 PLS. The toolkits already provided and posted to the Public Registry are as follows:
 - A **science literature review** prepared by Colin Macdonald of Northern Environmental Consulting.
 - A **traditional and community knowledge literature review** prepared by Janet Winbourne of TK and Ecological Research Consulting.
 - A compilation of **ideas to consider in the process of developing harvest regulation plans** based on guidance from the ʔehdzo Got'ine Gots'ė Nákedı (Sahtú Renewable Resources Board –SRRB) as well as the community conservation plans (CCPs) by Délıne (2016) and Dehlá Got'ine (2020).
2. Sahtú Parties are reminded that CCP will need to account for a) díga/bele (wolves) and any other caribou *predators* of concern; b) ʔəjıre and any other caribou *competitors* of concern. Specific plan components, such as those addressing predators and competitors, can be part of one larger community conservation plan. The SRRB welcomes plans from individual Parties, and *strongly encourages* planning developed collaboratively or in dialogue with other Parties or other communities.

3. The SRRB requests submissions of community plans for harvest regulation from **Fort Good Hope, Norman Wells, and Tulít'a**. The SRRB welcomes plans from individual Parties, and *strongly encourages* planning developed collaboratively or in dialogue with other Parties or other communities.
4. The first deadline for the submission of draft plans to be reviewed as part of the Délıne 2021 PLS is **September 15, 2021**.

Don't hesitate to contact the SRRB with questions or submissions. Submissions may be provided in writing to info@srrb.nt.ca or fax 867-588-3324, or orally via an audio or video recording, or by phone at 867-588-4040.

Délıne 2021 Virtual PLS Timeline

July 7	• Notice of resumption, procedural directions
July 16	• Summary of Round 1 IR responses and issuance of Round 2 IRs
July 30	• Second deadline to register as a Party
August 6	• Teleconference #2 (1:30-4:00 pm)
September 3	• Ne K'ə Dene Ts'ııı - Living on the Land Forum meeting to prepare for regional planning workshop (1:30-4:00 pm) • Issuance of draft Hıdó Gogha Sėnégots'ızá (Community Conservation Plan) Components
September 7-9	• Regional planning workshop for community panels
September 15	• First deadline for submission of draft plans • Deadline for responses to Round 2 IRs
September 24	• Summary of responses to Round 2 IRs
October 1	• Final deadline for submission of draft plans
October 11	• Issuance of Round 3 IRs
November 1	• Deadline for responses to Round 3 IRs
November 12	• Teleconference #3 (1:30-4:00 pm) • Deadline for written presentations
November 16-18	• Délıne 2021 Public Listening Session
December 1	• Deadline for Final Written Arguments

Registered Parties

The following have been approved by the SRRB for formal Party status at the Délıne 2021 PLS. The SRRB has reopened applications to register as a Party until **July 30**. Currently registered Parties may withdraw from this status by notifying the SRRB.

1. Anne Marie Jackson
2. Ayoni Keh Land Corporation
3. Behdzi Ahda First Nation
4. Canadian Parks and Wilderness Society NWT Chapter
5. Colville Lake Renewable Resources Council
6. Délıne Got'ıne Government and Délıne ʔehdzo Got'ıne (RRC)
7. Dene Nation
8. Fort Good Hope Deshıta Got'ıneke (Renewable Resources Council)
9. NWT Environment and Natural Resources
10. Indigenous Leadership Initiative
11. Joint Secretariat. Inuvialuit Game Council.
12. Kugluktuk Angoniatit Association
13. Lucy Jackson
14. Łutsėl K'é Dene First Nation

15. Norman Wells Renewable Resources
Council
16. Sahtú Youth Network

17. Tłıchǫ Government
18. Tulít'a Community Panel

Learn more, submit information, get involved!

The Public Registry for the Déłıne 2021 Public Listening Session is available online at www.srrb.nt.ca. The Public Registry includes forms for Party registration (deadline **July 30**), and for commenting or providing information related to the Public Listening issues. We welcome responses to Round 1 and Round 2 Information Requests Please don't hesitate to contact SRRB staff at info@srrb.nt.ca, fax 867-588-3324, phone 867-588-4040 or in person at the SRRB office in Tulít'a if you have questions or comments about the proceeding, or if you would like to make a submission in orally or in writing.

Appendix A: Round 1 Information Requests

The first submission deadline for Round 1 IRs was January 20, 2021. Parties still wishing to submit responses to Round 1 IRs along with Round 2 IRs are invited to do so by **September 15, 2021**.

The SRRB requests that interested parties submit information and web links relevant to the central question of the Délı̄nę 2021 Public Listening Session, “What should people’s role be in maintaining healthy relationships between caribou and other wildlife?” We also ask that parties provide responses to the following Round 1 IR questions.

Information Request (IR) 1.1:

Tı̄ch’ádı̄ he Gots’edı̄ – Caribou, Predators and Competitors

A. The Conservation Picture: Caribou, People and Planning

SRRB IRs to all interested parties

1. How are the caribou doing? Have you noticed any changes over the past year?
2. How are the people doing? Have you noticed any changes over the past year?
3. How is the community conservation planning approach progressing?

B. Predators

SRRB IRs to all interested parties

1. What stories or knowledge would you like to share about the past and present relationships between caribou, díga (wolf) and Dene/Métis?
2. Should people play a role in controlling díga populations to help caribou now? If so, what should this look like?
3. Are there any concerns that you have about other predators and their impacts on caribou?

C. Competitors

SRRB IRs to all interested parties

1. What stories or knowledge would you like to share about the relationships between caribou, ʔejı̄re (muskoxen) and Dene/Métis?
2. Should there be more encouragement to harvest ʔejı̄re for food security and commercial harvest, and to help caribou? If so, what should this look like?
3. Are there any other concerns that you have about other competitors and their impacts on caribou?

Information Request 1.2:

Sahtú Ragóʔa (Hunting Law) and Approaches to Wildlife Harvesting

The following IRs arise from SRRB decisions and recommendations from the Colville 2020 Public Listening Session.

SRRB IRs to all interested parties

1. The SRRB made five recommendations related to barren-ground caribou hunting areas in the Sahtú region (Recommendations 7.1-7.5). Further evidence is needed to address area boundaries

appropriately with respect to community jurisdictions. How should the Sahtú region define jurisdictions for barren-ground caribou harvest regulation?

2. Oral submissions to the Colville 2020 Public Listening Session indicate that *Wildlife Act* residency provisions and hunter education remain a “hot topic” within the Sahtú region. The SRRB wishes to consider this topic at the 2021 Public Listening Session. What roles do residency requirements and hunter education play in fostering or inhibiting respect for Dene harvesting protocols?

Appendix B: Summaries of Responses to Round 1 Information Requests

Previously submitted responses to Round 1 IRs are posted to the Public Registry, and a compilation has been provided in table format. Summaries from submitted Round 1 IRs to date are provided below.

Submissions Received

Submissions were received from the following Parties:

- Délıne Got'ıne Government and Délıne ʔehdzo Got'ıne (Renewable Resources Council)
- Fort Good Hope Deshıta Got'ıneke (Renewable Resources Council)
- Norman Wells Renewable Resources Council
- Tulıt'a ʔehdzo Got'ıne (Renewable Resources Council)
- Dene Nation
- NWT Environment and Natural Resources

Information Request (IR) 1.1:

Tıch'ádı he Gots'edı – Caribou, Predators and Competitors

SRRB IRs to all interested parties

1. The Conservation Picture: Caribou, People and Planning

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

- ʔekwé (barren-ground caribou) have been unavailable. (*Délıne*)
- Interest in ʔədə that crossed the river. No conservation concerns expressed regarding ʔodzı (boreal caribou) or shıta goʔədə (mountain caribou). (*Fort Good Hope*)
- Lots of ʔodzı but concerns about availability of shúhta goʔepé (mountain caribou) on Begáada (Keele River). Lots of moose but concerns about ticks. (*Norman Wells*)
- Pandemic and absence of outfitters may have benefitted shúhta goʔepé (mountain caribou). (*Tulıt'a*)
- ʔodzı stable but concerns about transfer of hunting pressure from barren-ground to ʔodzı. (*Dene Nation*)
- Calf to female ratio ranged from 41.8 to 51.7 per 100 in three composition surveys of Bluenose East during March, July and October. (*ENR*)

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

- Concerns about declines in knowledge, laws, spiritual relationships, and language. Strengths include strengthened leadership through Délı̨ne Got'ı̨ne self-government and Youth Council. (*Délı̨ne*)
- Concerns about youth struggling between two worlds, and challenges with respect to climate change impacts. Strengths are the community on the land programs, and efforts to learn how to adapt to climate change. Harvesting practices are sustainable; people are in balance with wildlife. (*Fort Good Hope*)
- Challenges for some families in being able to get out on the land, made more difficult by pandemic. Concerns about food security are highlighted by pandemic. The Guardian training program in August 2020 was a strength. (*Norman Wells*)
- People went out on the land in response to the pandemic, and began to pray. Concerns about people's wellbeing since people aren't taking care of wildlife and aren't taking care of themselves. (*Tulıt'a*)

3. How is the community conservation planning approach progressing?

- The ʔekwé hé Łue hé (Caribou and Fish) Working Group has resumed its role in CCP (Caribou Conservation Planning), and expanded its role to include fish, a key to Dene béré (country food) security. The community is working on maintaining Dene ts'ı̨ı̨ in a changing environment, and rebuilding relationships with land, wildlife and ancestors, and establishing a Ne K'áđı̨ Ke (Keepers of the Land) program. A lot has been learned through the pandemic about the importance of food security. (*Délı̨ne*)
- Two people are taking training in Healthy Country Planning. A Caribou Working Group has been established with representatives of the leadership organisations to prepare for the Public Listening Session. On the land and Guardian programs are priority. Planning is a way to gain recognition for the stewardship role of Dene and Métis. (*Fort Good Hope*)
- We have more confidence in planning as a way to inform decisions, including science as well as Dene and Métis knowledge. Funding is needed to support planning work. Graphic recording is an impactful approach, and training will help strengthen collaboration and communication in planning. (*Norman Wells*)
- Concerns to ensure that the whole community participates in planning processes. Planning must be based on the land claim agreement, and people need more education about the land claim. (*Tulıt'a*)
- Remains supportive of CCP, and offers to support CCP development at community request. (*ENR*)

4. Predators

SRRB IRs to all interested parties

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

- The story of the meeting between díga and ɤekwé tells us that ɤich'ádín (wildlife) manage their own relationships among each other. Díga are an indicator of a healthy ecosystem, considered as a powerful spiritual animal. People still tell stories of wolf poisoning in the past, and the dangers of treating díga with disrespect. When ɤekwé are around, there's more of everything, including díga and nógha (wolverine). (*Déłıne*)
- We have a lot of respect for sahcho (grizzly bear) and bele (wolf) so we don't like to talk about them. Bele keep the herd healthy. Fewer bele are being seen recently. (*Fort Good Hope*)
- There appears to be a relationship between the wolves, the muskox and ɤódzı between Bandy Lake and Canyon Creek in which the wolf pack keeps muskoxen in check. The wolf population seems to be in balance with other wildlife. There needs to be proper science and traditional knowledge to sound decisions. (*Norman Wells*)
- The elders out in Caribou Flats used to say: "Don't bother the animal that isn't bothering you." The Dene way is to take care of everything, including predators. Caribou aren't around so we're not seeing wolves. (*Tulít'a*)
- Status Reports for boreal, barren-ground and mountain caribou prepared by the NWT Species At Risk Committee contain Indigenous traditional knowledge and science. Each status report includes a section on interactions with other wildlife, including both predators and competitors. (*ENR*)

2. Should people play a role in controlling díga populations to help caribou now? If so, what should this look like?

- We don't want to create problems by meddling with díga. Instead we are trying to strengthen our spiritual relationships with ɤich'ádín through prayer and renewing our traditional practices. (*Déłıne*)
- You can't control bele populations. Mother Nature looks after that. Aerial killing is inhumane. Any bele that are harvested should be treated respectfully and the pelts used. (*Fort Good Hope*)
- Mother Nature looks out for the balance among wildlife. There are cycles, and that's the way it's always been. The problems start when people start interfering and trying to fix something that's not even broken. Leave them alone. (*Norman Wells*)
- Wolves are helping caribou to stay alive. They balance the caribou and we should make sure we don't disturb the wildlife and that we make good agreements and decisions that consider our future generations. They should be left alone. (*Tulít'a*)
- ENR is interested in hearing the perspectives of Sahtú communities and the Sahtú Renewable Resources Board (SRRB) on this issue. The "Government of the Northwest Territories and ɤıchq Government Joint Proposal on Management Actions for Wolves (Diga) on the

Bathurst and Bluenose-East Barren-ground Caribou (Ekwò) Herd Winter Ranges: 2021 – 2024” was developed for the North Slave Region and is just one action being undertaken as part of an overall coordinated approach to help support these seriously declining caribou herds. Wolves are the main predator of barren-ground caribou, and predator management can be an important part of caribou protection when populations are at extremely low levels. (ENR)

3. Are there any concerns that you have about other predators and their impacts on caribou?

- Concerns about humans as predators: Nowadays we are super-efficient with all our new technologies – guns, skidoos, and airplanes. We don’t even have to be physically fit to hunt them. (Délıne)
- Everything seems to be looking after themselves. We don’t have concerns about other predators. Nature and animals have their own cycles. The impact comes when humans interfere with that process. (Norman Wells)
- Grizzlies also follow the herds. (Tulıt’a)
- There have been concerns about eagles preying on new-born caribou, and increases in grizzly predation. Changes in predation may be worth studying. (Dene Nation)

5. Competitors

SRRB IRs to all interested parties

4. What stories or knowledge would you like to share about the relationships between caribou, ʔejire (muskoxen) and Dene/Métis?

- People used to harvest ʔejire before the demand by the Hudson’s Bay Company for commercial harvesting led to a population collapse and the harvest was shut down in 1917. Dene would seek out ʔejire at Neregha and ʔehdaıla just for a change of diet or when caribou were not available. Commercial harvesting had a significant impact on harvesting practices toward a “mining” approach not in tune with ʔejire ecology, and lacking in respect. There are mixed views about the relationship between ʔejire and caribou. It’s important to be careful around ʔejire since they can be dangerous. (Délıne)
- In the early days, 1800s, elders have said they used to harvest ʔejire. They would roll the dry meat and fat in the hide, making it into a pack to trade. It was worth 10 beaver, or \$5. Once firearms came in, ʔejire had no defense. They were just about wiped out in the NWT, and they went under protection. The first ʔejire were seen at the airport in the early 1990s. ʔəda don’t come around ʔejire, but ʔejire and ʔodzı tracks are seen in the same area. Climate change is playing a big role affecting the movement and distribution of wildlife, including ʔejire. (Fort Good Hope)
- Muskox were around in the late 1800s but they retreated to the high arctic. But with climate change these guys are coming back. People spend a lot of time on the Franklin Range and we see both todzi and muskoxen up there regularly. The muskoxen are a bigger population, but both seem to be coexisting well. (Norman Wells)
- Status Reports for boreal, barren-ground and mountain caribou prepared by the NWT Species At Risk Committee contain Indigenous traditional knowledge and science. Each status report

includes a section on interactions with other wildlife, including both predators and competitors. (ENR)

5. Should there be more encouragement to harvest Ɂejire for food security and commercial harvest, and to help caribou? If so, what should this look like?

- We need to increase our harvest of Ɂejire as an alternative food when Ɂekwé are not available. We'd like to renew the tradition of enjoying the taste of Ɂejire as part of our regular diet. We do not agree with commercial sale of our Dene béré, including Ɂejire. However, if there is an abundance of Ɂejire and there is no conservation concern, Délıne supports an expanded number of tags for the community to use in a local outfitting business, and guide training for community members. (Délıne)
- We are not very interested in harvesting muskoxen, and don't feel there's a reason to increase the harvest. We do like eating it once in a while for a change. We are not used to muskox in our diet so it would be hard to make a decision as to how to harvest etc. If it was introduced slowly and cooked for people to try, people might change their mind. (Norman Wells)
- We don't know much about muskox, we need to learn how to hunt and harvest muskox because it is now accessible to us. We need to evolve with the environment so it should be part of our plan to learn to harvest them. This would be a great idea for the Ne Ke'dike (Keepers of the Land) program – for the younger generation to learn to harvest and hunt muskox and share the meat around the communities. (Tulit'a)
- Not all Dene regions appear to traditionally harvest muskoxen for food. (Dene Nation)
- There are currently no restrictions for Indigenous harvesters who wish to harvest Ɂejire (muskox) in the Sahtú, however, the current regulations require harvesters to report their harvest so that ENR can understand the current levels of Indigenous harvest. Five Ɂejire tags for Resident Hunters are available through a draw system for S/MX/01. Another 30 tags are given to the SRRB, which distributes tags to Renewable Resource Councils (RRCs). The RRCs have the authority to allocate those tags at their discretion. Before tag changes can be considered, a biological assessment needs to be done to assess sustainable harvest levels. ENR is conducting a muskox population survey this winter in the northern portion of the Sahtú. This survey, along with results of last winter's survey, will be analyzed and reported on by the fall of 2021 which will inform this biological assessment. (ENR)

6. Are there any other concerns that you have about other competitors and their impacts on caribou?

- Dene are not just predators of Ɂekwé – we are also competitors, occupying and impacting their landscape. (Délıne)
- Just humans are the problems. They interfere where they should not. (Norman Wells)
- During regional workshops on Dene Knowledge during 2019-2020, there were comments that muskoxen and caribou do not get along. There were also questions on whether the increasing muskox populations are contributing to decreasing barren-ground caribou populations. (Dene Nation)

- ENR will summarize what is currently known about competitors of the three ecotypes of caribou that are found in the Sahtú Settlement Area and their impacts on caribou in its written submission for the Délı̨ne 2021 Public Listening Session. (ENR)

Information Request 1.2:

Sahtú Ragóʔa (Hunting Law) and Approaches to Wildlife Harvesting

The following IRs arise from SRRB decisions and recommendations from the Colville 2020 Public Listening Session.

SRRB IRs to all interested parties

1. The SRRB made five recommendations related to barren-ground caribou hunting areas in the Sahtú region (Recommendations 7.1-7.5). Further evidence is needed to address area boundaries appropriately with respect to community jurisdictions. How should the Sahtú region define jurisdictions for barren-ground caribou harvest regulation?
 - Délı̨ne, Fort Good Hope, Norman Wells and Tulı́t'a agree with using District boundaries to define harvest areas for barren-ground caribou.
 - We have to go back to the families and renew our traditional harvesting areas and systems for harvesting all different kinds of wildlife. The determining factor should be the harvesting practices of the people, not the biologist-defined herd system. It will be important to have agreements with our neighbours regarding permissions to harvest within the Délı̨ne District. (Délı̨ne)
 - The RRC used to say that outsiders couldn't come into our area without seeking permission. This is getting back to the group trapping area. In the 1950s we came to an agreement with Colville Lake about a shared area reserved for us to harvest. The K'áhsho Got'ı̨ne District is the outcome of negotiations with our neighbours about the boundary of our group trapping area. (Fort Good Hope)
 - Barren-ground caribou came into our area in the 1980s, so it is a possibility that we could have some responsibility for stewardship. This means we need to be ready to exercise our jurisdiction if barren-ground caribou do come back to our area. (Norman Wells)
 - The defining of the boundaries for community jurisdictions must be a collaborative endeavour. Each community and each region will likely have its own slightly different concept and plan. The goal should be to develop community/regional authorities between the communities and within the region and then with regions and communities with common boundaries. (Dene Nation)
2. Oral submissions to the Colville 2020 Public Listening Session indicate that *Wildlife Act* residency provisions and hunter education remain a "hot topic" within the Sahtú region. The SRRB wishes to consider this topic at the 2021 Public Listening Session. What roles do residency requirements and hunter education play in fostering or inhibiting respect for Dene harvesting protocols?
 - The most important thing is for visitors to learn what it takes to hunt like Dene do, with respect. Délı̨ne wants to see all visiting hunters within the Délı̨ne District required to hunt

accompanied by local Ne K'ádi Ke (Keepers of the Land). Délıne requests resources to develop our own hunter education materials similar to those prepared by Ross River. We aim to develop our own harvest regulation plan for visitors as well, to be submitted as part of the 2021 Public Listening Proceeding. (*Délıne*)

- Non-Dene hunters with a resident license on our traditional territory should be accompanied by a Guardian. Under the group trapping area, no non-K'áhsho Got'ıne beneficiaries are permitted to harvest in our area without permission of the RRC. That's the way it used to be. That's our main way of protecting the caribou. (*Fort Good Hope*)
- A good example of educating harvesters about respectful protocols is the Ross River authorization system. Hunter education should be part of the school curriculum as a requirement and; It should be mandatory for all residents and non-residents, transient workers and others, before any tags etc. are given out. The program needs to be revamped to include different areas and it should include important information that is part of our SDMCLCA. (*Norman Wells*)
- Residents are able to get permits in Fort Simpson but then can come to the Sahtú region to do their hunting. This can lead to an over-harvesting of wildlife in one area. This permitting system should be overhauled to allow regions to be giving out permits to those hunting in that region. Programs such as the Ne Ke'dike should be funded to set up monitoring programs in the areas that are most frequented by hunters with residency permits. (*Tulıt'a*)