



A Dəl̥nə Got'̥nə Plan of Action

Approved in principle by community resolution, November 4, 2015

First edition – January 8, 2016 edition

With updated Pronunciation Guide (Appendix A) February 25, 2016



Belarewíle Gots'é ʔekwé

Caribou for All Time

A Déljné Got'jné Plan of Action

November 4, 2015 version

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Máhsı cho!

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

The Conservation Coaches Network (CCNet) partnered with NWT Environment and Natural Resources (ENR) to offer a course in using the Opening Standards for the Practice of Conservation in Yellowknife in March 2105, which Michael Neyelle and Walter Bayha used in guiding plan development. Stuart Cowell, a CCNet instructor from Australia with considerable experience working with aboriginal peoples there, kindly agreed to mentor the facilitation team.

Máhsı cho to the meeting participants for their dedication to developing a community-driven plan. The support of the community leaders is crucial to the success of the plan. Even more important is the support and involvement of the community in joining forces to take action in ʔekwé conservation.

Délıne ʔekwé Working Group Members

Michael Neyelle, Chief Leonard Kenny, Alfred Taniton, Dora Blondin, George Baton, Jimmy Dillon, Raymond Tutcho, Walter Bayha

Technical and Coordination Support

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)

Signatories to Belarewíle Gots'é ʔekwé *the Délıne ʔekwé Conservation Plan*

This ʔekwé Conservation Plan was approved in principle by a resolution moved by Wilfred Kenny and seconded by Chris Yukon during a Délıne Public Meeting held at Dene Náoweré Kó (the Cultural Centre), Délıne, Northwest Territories, 2:00-5:00 pm, November 6, 2015. The decision was by a unanimous show of hands.

Present at the meeting were ʔekwé Working Group members, Délıne First Nation Chief and Councillors, Délıne Land Corporation President and Directors, Délıne ʔehdzo Got'ıne (Renewable Resources Council President and Councillors, elders, youth, ʔehdzo got'ıne (hunters), and other interested community members.

In recognition of the November 6 community resolution, the heads of the three main Délıne governance organisations are signatories to this plan.



Leonard Kenny, Chief, Délıne First Nation



Jimmy Dillon, Vice-President, Délıne ʔehdzo Got'ıne



Gina Dolphus, President, Délıne Land Corporation

Déljné Belarewíle Gots'é ʔekwé Planning Participants

Déljné ʔekwé Working Group Members

Michael Neyelle, Chief Leonard Kenny, Alfred Taniton, Dora Blondin, George Baton, Jimmy Dillon, Raymond Tutcho, Walter Bayha

Déljné Got'jné Community Members

A total of 53 people participated in one or all of the following events: July 16 presentation, November 4 public meeting, December 7 public meeting.

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

Technical and Coordination Support

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)



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'jnék'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. There was a lot of discussion about Dene concepts among the ʔekwé Working Group members in developing this Conservation Plan. This glossary is a work in progress, and gives approximate and summary descriptions of the meanings in English.

For a Dene kədə alphabet and pronunciation key, see Appendix A.

Dene	English
ʔededáhk'á	habitat, where people and animals can find good food
ʔedets'é k'áots'erewe	governance; we are our own bosses, but we have to follow the law
ʔehdzo got'jné	hunters, harvesters, trappers
ʔehdzo Got'jné Gotsé Nákedı	Sahtú Renewable Resources Board (helper of the ʔehdzo got'jné)
ʔehtsáə kə	grandparents
ʔekwé	ʔekwé
ʔekwé gha máhsı ts'jnjwe	ceremonial harvest (we thank the creator for ʔekwé)
ʔekwé njkah	caribou make a thundering sound when the populations return
ʔéne	mother
ʔəka	law, principles, policy
ʔjtá	father
Areyoné ełóot'jné ats'jt'e.	We are all one family.
asjı kats'jnjwe	harvesting all things
bedzio	adult male caribou (big)
belarewíle gots'é ʔekwé	caribou for all time
Déljné ʔehdzo Got'jné	Déljné Renewable Resources Council
Dene béré	traditional Dene foods
Dene béré kats'jnjwe	alternative harvest (we hunt and gather all kinds of different Dene foods) – linked to the totality of the Sahtú Needs Level
Dene kədə	Dene language
Dene náoweré	Dene knowledge
Dene Ts'jı	the whole concept of what Being Dene (being who we are) means to our grandparents
Denecho kə gok'átá náts'ezé.	We have to hunt like our grandparents did. The
díga	wolf
gogha horíla	in danger, at risk
Goʔq beghq gots'edé njdé	When people talk about ʔekwé too much, it's not good.
dzá qt'e.	

Dene	English
goregho	shrubs
há	and, with
Ekáa k'énj't'é ewílat'á kút'a.	You've harvested the quota, so that's it – shutting down the harvest.
máhsı cho	thank you very much; welcome; hello
móla	outsider
nátsezé, kanátsezé	hunting, hunting something
néné	land, habitat
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
tsıa	young caribou
tsıda	female caribou
yárégo	young male (smaller)

List of Acronyms

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

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

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



How This Plan was Made

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

This plan took a lot of work to prepare, with the help of a technical group, a Working Group, and the community. The technical group met to do homework before and after Working Group meetings. The Working Group met to provide guidance to the technical group and prepare for public meetings. The plan is a living document, and it is expected that it will continue to be revised and updated over time.

The following have been key events in the planning process during 2015-2016:

July 14-16	Délįnę ʔekwé Working Group meeting to prepare the first draft
November 2 and 4	Délįnę ʔekwé Working Group meetings to review and revise the draft and prepare for public presentation
November 4	Délįnę Public meeting – plan approval-in-principle
November 23	Délįnę ʔekwé Working Group meeting to plan for Harvest Policy implementation with ENR staff (Heather Sayine-Crawford and Leeroy Andre)
December 7	Public meeting to discuss Harvest Policy implementation
January 6-7	Délįnę ʔekwé Working Group meeting to review plan implementation and

Ten Year Vision

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

“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. ʔekwé are free to roam wherever they want. As Dene, we’re also free to roam wherever we want, just like ʔekwé, and there is a relationship between us. We want to continue that good relationship to take care of each other. If we know that ʔekwé are declining, how are we going to fix the problems?” – Walter Bayha

Ten Year Vision: Dene and ʔekwé are free to maintain their relationships through their own ʔeʔa.

ᑭᑭᑦ

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

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

from ᑭᑭᑦ Gulí (The Fate of ᑭᑭᑦ), told by William Sewi (Sahtú Atlas, 2005)



Here are some ɛɛa (laws or principles) that guide how this plan is designed.

1. **Goɔ́q begħo gots'edé nǰdé dzá q̄t'e (when people talk about caribou too much, it's not good).** The talk disturbs ɛekwé and they don't like it. This is true for all animals. When ɛekwé move away, this is a sign that they want to be left alone. ɛekwé make their own decisions – we're not the boss of them. We need to give them a rest for as long as it takes for them to recover. Dene ɛehtséokə say that when they decide to return, ɛekwé nǰah, they make a thundering sound.
2. **Dene ts'ǰǰ (who we are, the whole concept of what being Dene meant to our grandparents)** and our way of life includes Dene béré kats'ǰǰwe (harvesting a wide variety of country foods), including fish, moose, beaver, muskrat, small game, game birds, and berries during specific times of the year and depending upon what is most abundant.
3. **Areyǰné eǰoot'ǰné ats'ǰt'e (we are all one family).** Dene ts'ǰǰ also involves maintaining strong sharing relationships within our community and with other communities and regions. ɛekwé are our relatives.
4. **Denecho kə gok'ətá 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 ɛekwé 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 nátsezé (hunting) decisions are respected.

Dene há ɛekwé há

What makes people and ɛekwé healthy?

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

Scope

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

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

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

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

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

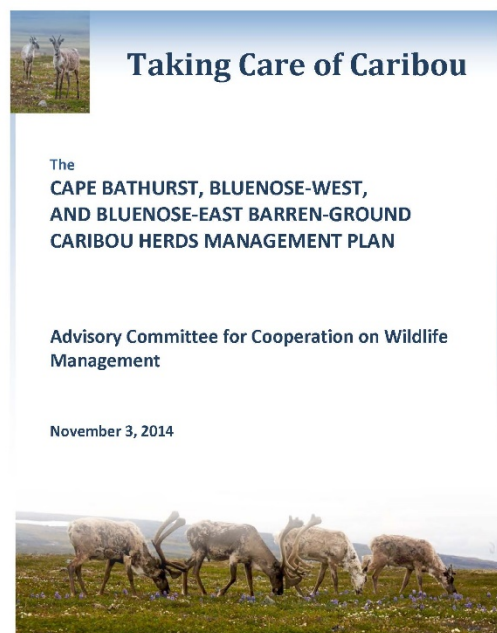
Federal and NWT Species At Risk Assessments and Listings

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

In April 2015, the NWT Species at Risk Committee (SARC) released the draft ‘*Species Status Report for Barren-Ground Caribou (Rangifer tarandus groenlandicus) in the NWT*’ for review.

The species status report compiles and analyzes the best available scientific, community and traditional knowledge on the biological status of Ɂekwé, as well as existing and potential threats and positive influences. It includes up-to-date information on the following herds: Porcupine, Tuktoyaktuk Peninsula, Cape Bathurst, Bluenose West, Bluenose East, Bathurst, Ahiak, Beverly (North and South), 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



ᐃᑭᐃᑦ to survive, were stressed throughout the report. ᐃᑭᐃᑦ are scheduled to be assessed under the NWT Species At Risk Act.

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 ᐃᑭᑦᑎᑦᑎᑦᑎᑦ. 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.

Sahtú Regional Strategy

Already there has been a lot of discussion among the communities of the Sahtú Region about how people can work together in stewardship of ᐃᑭᐃᑦ. In addition to all the community inputs for the BCMP, there was a lot of discussion at the Bluenose West ᐃᑭᐃᑦ Management Hearing convened by ᐃᑭᑦᑎᑦᑎᑦᑎᑦ Gotsᑦ Nákedı in 2007. More recently, Délıne was the host of *ᐃᑭᐃᑦ ᑭᑭ ᑭᑎᑎᑦᑎᑦᑎᑦ* – *A Gathering for the Caribou* on January 27-29, 2015. A regional leadership meeting on caribou stewardship was hosted by Colville Lake on April 21-22. During these meetings, there were a number of consensus resolutions that have helped to inform Délıne’s ᐃᑭᐃᑦ conservation plan.

Approach

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

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

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

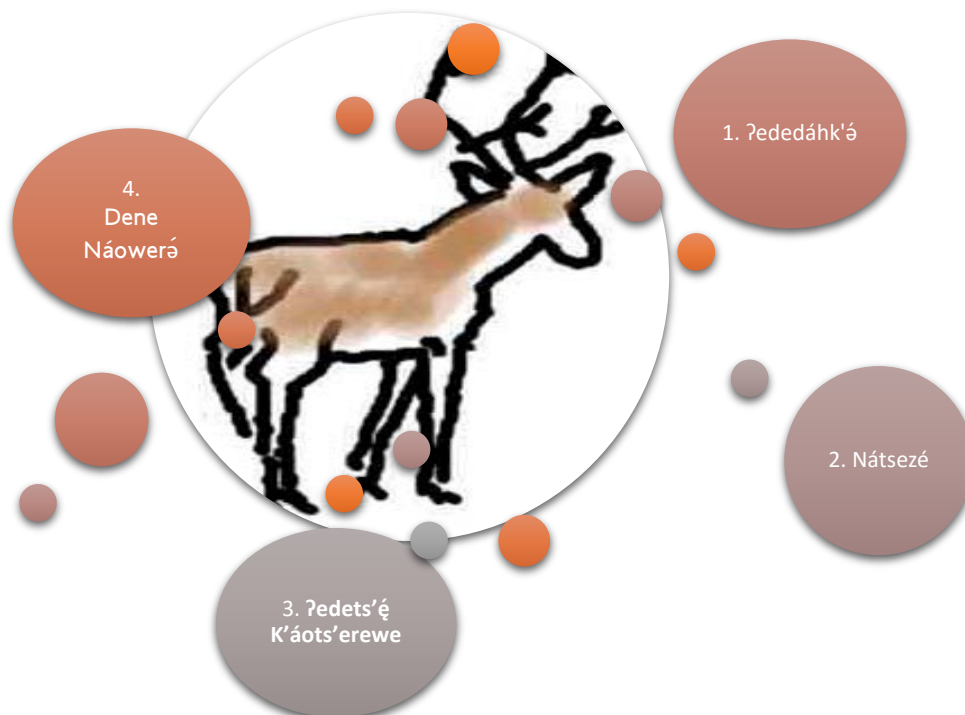
- Trust the process.
- Change the process when it needs changing.
- Own the concepts and language of the process, make it our own.
- The facilitator helps the planners move through the process; leaders who are knowledgeable about the process and topic have a distinct role in guiding plan development.

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

Program Areas

Four program areas developed for this plan are drawn from a review of the five program areas identified in the Bluenose Caribou Management Plan (BCMP 2014).

1. **ʔededáhk'á** – 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. **Nátsezé** – 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 nátsezé practices.
3. **ʔedets'é K'áots'erewe (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 Náoweré (Knowledge)** – includes research, education, advocacy and communication.



Steps in the Process

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

History

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

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

Stories

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

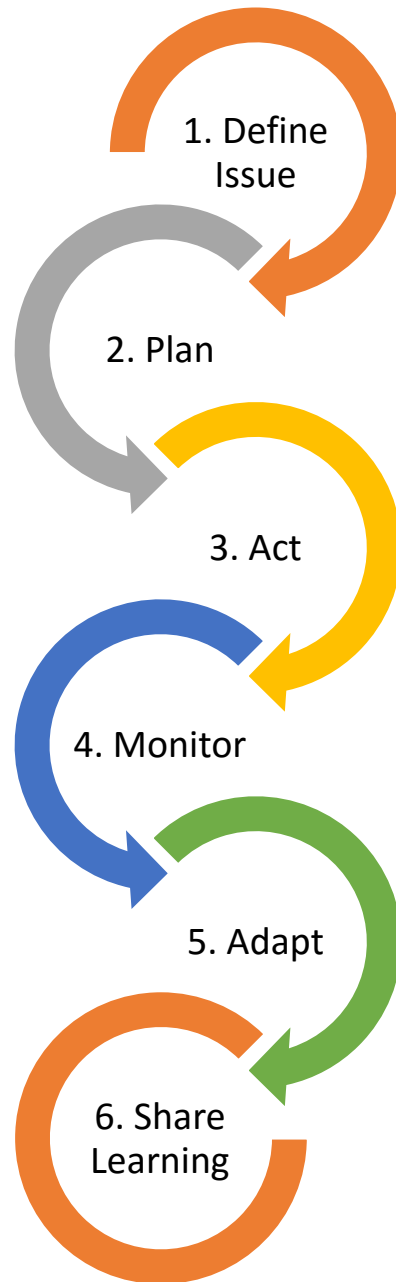


Figure 1: Six Steps in the Process

Problems We Face

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

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"If we can take care of this earth, this land, then there's a good chance ᑭᑦᑲᑦᑲᑦ 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 gōreghq (shrubs) on the tundra.
- Development is happening in other areas that ᑭᑦᑲᑦᑲᑦ travel through.
- There is less ᑭᑦᑲᑦᑲᑦ (good home, habitat) for ᑭᑦᑲᑦᑲᑦ to survive in.
- ᑭᑦᑲᑦᑲᑦ Ayha predicted that ecological and cultural integrity would be at risk in the future.



Nátsezé

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

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

“Monitoring nátsezé is very important. We need to have a plan for both nátsezé and monitoring – both could be done through a community nátsezé.” – Michael Neyelle

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

ɤedets’é K’áots’erewe

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

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

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

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

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

Dene Náowérá

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

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

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

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

A Message from the Youth

by Ted Mackeinzo, Délı̨nę ʔehdzo Got’ı̨nę Intern

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

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

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

Workplanning: A Path to Conservation

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

“The plan has to be powerful to make sure that ʔekwé 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 ʔekwé. As Dene people we’ve always respected ʔekwé For the future we need to cooperate and work together and we need to communicate with as many people as we can.” – Alfred Taniton

We need to have a clear path for putting our ʔekwé Conservation Plan into action. 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

A good workplan answers the following questions:

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

The Workplan is a living document that will develop over time as priority actions are accomplished and new priorities emerge, or as opportunities arise. Some activities are already underway through other processes, so don’t need to be prioritized as new initiatives.

In this version of the Conservation Plan, the Délı̨nę community is prioritizing new program initiatives related to the Nátsezé program area, since this is a time-sensitive and especially challenging issue that requires strong governance. Appendix B, “ʔekwé Nátsezé ʔeʔa” is Délı̨nę’s harvesting policy. Appendix C, “Délı̨nę ʔekwé Code” summarizes the policy so it can more easily be applied in practice. Appendix D, “Practicing our ʔekwé Nátsezé ʔeʔa” documents some of the work that was done to refine and add more detail the first version of the policy in response to questions from ENR.

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

Health – Dene, ʔekwé, Néné

Objective	Strategy	Lead(s)
1. DGG achieves International Biosphere Reserve status for Sahtú watershed by 2020 to take care of ʔekwé and néné.	<ul style="list-style-type: none"> Secure funding to support staffing capacity (complete, from Pew Foundation). Lobby territorial and federal governments and UNESCO. 	TTIBRSC
2. DGG's Destination Délıne ecotourism program self-sustaining by 2020.	<ul style="list-style-type: none"> Business plan Expansion to muskox nátsezé Training for guides Marketing 	Destination Délıne/ DLC
3. DRRC identifies critical ʔededáhk'á for ʔekwé to be submitted to Sahtú Land Use Planning Board for inclusion in the Five Year Review, by 2018.	<ul style="list-style-type: none"> Critical ʔededáhk'á mapping. 	ENR/ DRRC

Nátsezé

Objective	Strategy	Lead(s)
1. DRRC establishes level and protocol for ʔekwé gha máhı ts'ıne and sharing by fall 2016. <i>For details on progress in this program area since the Belarewıle Gots'é ʔekwé plan was first drafted in July 2015, see Appendices B-D.</i>	<ul style="list-style-type: none"> Calculate Minimum Needs Level (DRRC and SRRB). Define ʔekwé gha máhı ts'ıne target, and sharing protocol. Develop policy for distributing CHAP funding to ʔehdzo got'ıne. Develop policy for visiting ʔehdzo got'ıne. 	DRRC/ SRRB
2. DRRC has established robust plan for asıı (all species) kanátsezé monitoring by fall 2016.	<ul style="list-style-type: none"> Meeting with SRRB and ENR to develop monitoring plan, including lessons learned from past experience (Sahtú Harvest Study completion project, <i>already funded</i>). Establish health monitoring program as a means of monitoring nátsezé. 	DRRC/ SRRB
3. DRRC develops and implements protocol for on-the-land	<ul style="list-style-type: none"> Promote work toward certification of environmental monitor trainees. 	DRRC/ENR

Objective	Strategy	Lead(s)
monitoring of ʔekwé herds by 2016, in partnership with ENR.	<ul style="list-style-type: none"> • Include design for note taking and reporting, and interpreting/drawing conclusions from observations. 	
4. DRRC hosts asįį kats'inyę gathering and awards ceremony by June 2016 to monitor plan implementation and review the plan, combined with a celebration of people's relationships with ʔekwé.	<ul style="list-style-type: none"> • Funding proposal to ENR. 	DRRC
5. DLC continues moosehide and ʔekwé hide tanning program, promotion of alternate country foods, and muskox nátsezé.	<ul style="list-style-type: none"> • DRRC continues hide collection program. • Muskox outfitting and subsistence nátsezé. • Country food security program. 	DLC/DRRC/ Destination Deline/ DLC

Governance

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

Objective	Strategy	Lead(s)
1. DRRC finish, validate, and build support for Délįnę's ʔekwé Plan by fall 2015.	<ul style="list-style-type: none"> • July 14-16 Working Group meeting and public presentation. • Review by DFN, DLC and DRRC through presentations by Walter and Mike. • Review by SRRB, SSI and ENR. 	DRRC
2. Review ACCWM Action Plan relevant to BNE ʔekwé by December 2015.	<ul style="list-style-type: none"> • Assess how Action Plan might affect the Délįnę plan; provide comments to SRRB. 	DRRC /SRRB
3. Review Species At Risk Barrenground ʔekwé Assessment Report by December 2015.	<ul style="list-style-type: none"> • Assess how Assessment Report might affect the Délįnę plan, whether/how ʔekwé should be listed; provide comments to SRRB. 	DRRC /SRRB

Dene Náowéré

Objective	Strategy	Lead(s)
1. By fall 2015, DRRC has reviewed results of ENR Ɂekwé census.	<ul style="list-style-type: none"> Letter by ACCWM requesting photo census results as soon as possible (<i>preliminary results show more decline</i>). 	DRRC/ SRRB
2. By 2017, the DRRC and SRRB are leading a research and education program to learn about Ɂekwé ecology in partnership with Dr. Micheline Manseau (Parks Canada and University of Manitoba).	<ul style="list-style-type: none"> Develop research questions and objectives. Prepare a Letter of Intent for the Cumulative Impact Monitoring Program (SRRB with DRRC) – fall 2016. Prepare a Letter of Intent for the SSHRC Partnership Fund (SRRB with DRRC) – winter 2016. Consider submitting proposals to NSERC (SRRB). 	DRRC/ SRRB
3. By 2017, the DRRC has hosted an environmental leadership training course in partnership with Canadian Boreal Initiative.	<ul style="list-style-type: none"> Meet with Canadian Boreal Initiative to develop training plan (SRRB and DRRC). Submit funding proposal. 	DRRC/ CBI
4. By 2016, DRRC has hosted a hunter skills course in partnership with ENR.	<ul style="list-style-type: none"> Meet with ENR to develop training including Sight Your Rifle event (SRRB and DRRC). 	DRRC/ ENR
5. By 2016, DRRC has completed Food Security research project in partnership with the SRRB and Wilfrid Laurier University, and developed country foods and sharing promotional materials. <i>Funding already secured.</i>	<ul style="list-style-type: none"> Meet with Andrew Spring to plan the research timing, questions, objectives and methods. (<i>Andrew is back from vacation on July 20.</i>) 	DRRC/ SRRB

Learning as We Go

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

It's important to review the plan often to see what's working, what's not working, how we are progressing on our objectives, and plan our next steps. We started working on this plan in July 2015, so our first six month review was planned for January 2016. Also, according to our Nátsezé ʔeɔa, we've planned a meeting when we think that Bluenose East nátsezé has reached 100 in order to discuss harvesting the final portion of the allocation, and ekáa k'énjít'é ewílát'á kút'a (you've harvested the quota, so that's it – shutting down the harvest).

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

During meetings of the Working Group and ʔehdzo Got'Inę on January 6-7, it was recognized that there were major obstacles to implementing some of the objectives outlined in the ʔekwé Nátsezé ʔeɔa and DélInę ʔekwé Code (Appendices B and C) during the first year of the plan. In particular, it will take time to build capacity and skills in certain areas, including with younger hunters and with respect to the community's efforts to include caribou health samples as part of the hunting process. The Working Group emphasized that a lot of advance planning and collaborative effort is needed to make more progress during the 2016-2017 harvest season, drawing upon lessons learned this year.

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

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

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

In the Northwest Territories, an effort to standardize spelling systems in Dene kədə was initiated in 1987, and a report was completed in 1990¹. Although many elders had learned to write in the syllabics system introduced by missionaries, language specialists agreed to use a transfer from English spelling system that would more precisely represent the sounds in Dene kədə as a tool for keeping the language alive.

The best way to learn the pronunciations is to listen to fluent speakers. Although the Dene alphabet looks somewhat similar to the Roman alphabet that we use for English, the pronunciation often sounds different than English. We thank Dr. Keren Rice and the authors of the Dogrib Dictionary² for their contributions to this pronunciation key.

The Alphabet

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

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

¹ NWT Education, Culture and Communications, 1990. *Reports of the Dene Standardization Project*. Yellowknife, NWT: Government of the NWT.

² Tłjchq Community Services Agency. 2007. *Reading and Writing in Tłjchq Yatı̀: Tłjchq K'ę̀ę̀ Ets'eet'ę̀e xę̀ Enjht'ę̀ K'e Yats'ę̀htı̀*. tlichq.ling.uvic.ca.

Pronouncing the vowels

a	Dene words: Sahtú, ɪtá ‘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’ẹ́ ‘from a place’

gots’ẹ̀ ‘to a place’

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

jih ‘mitts’

jíh ‘hook’

Pronouncing the consonants

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

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

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

Consonants with no English sound

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

Crazy l

The crazy l or “l” is one of several consonants in Dene 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 ejectives³

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

³ Thanks to Maida Percival, whose research comparing Déljñe Got’jñe and Oromo glottalized consonants as described in Sahtú Got’jch’ádíi - 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.

ch' k' kw' t' t' 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'⁴. Practice the same thing with a "t" sound, and you can pronounce "got'ɪnək'ə."

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

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

Double consonants

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

ch dl dz dz gh gw kw sh t' 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, "t'," 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.

⁴ Source: Karen Steffen Chung citing Peter Ladefoged, <http://homepage.ntu.edu.tw/~karchung/Phonetics%20II%20page%20four.htm>.

APPENDIX B: ʔekwé Nátsezé ʔeʔa – Harvest Policy



Belarewíle Gots'é ʔekwé – Caribou for All Time

Approved in principle by Déljné Got'jné public meeting, November 4, 2015. Reviewed and updated based on discussions at December 8 public meeting.

Preamble

“We don't just go out for nátsezé – we go out because we love our Dene néné”

– Alfred Taniton

Whereas ʔekwé populations have been rapidly declining and Déljné Got'jné are preparing a community conservation plan for ʔekwé, and the Déljné ʔehdzo Got'jné is responsible for leading implementation of the plan under Chapter 13 of the Sahtú Dene and Métis Comprehensive Land Claim Agreement, the Déljné ʔehdzo Got'jné is hereby exercising its power to establish a ʔekwé Nátsezé ʔeʔa (Caribou Harvest Policy) as one mechanism for implementing the plan.

In order to ensure consistency with the land claim agreement, the ʔeʔa is structured according to the clauses describing ʔehdzo Got'jné powers under 13.9.4, with the addition of clauses regarding the provision of funding support from the Community Harvest Assistance Program (CHAP).

This ʔeʔa is complemented by the Déljné ʔekwé Code (Appendix C), which summarizes the policy so it can more easily be applied in practice.

The Déljné ʔehdzo Got'jné recognizes that although it is the lead community organisation for nátsezé management, the success of this ʔeʔa will depend on support from other community leadership organisations, elders, ʔehdzo got'jné and women, youth, and ENR. This ʔeʔa needs to be combined with a strong Dene Náoweré program, including research, communication, and education.

Objectives

The land claim establishes the ʔehdzo Got'jné “to encourage and promote local involvement in conservation, nátsezé studies, research and wildlife management in the community” (13.9.1). This is supported by the larger objectives of Chapter 13 in wildlife conservation and nátsezé (13.1), and the overarching land claim objective listed in Chapter 1 to “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” (1.1.1c). For this reason, the ʔekwé Nátsezé ʔeʔa addresses both conservation measures to reduce negative impacts on ʔekwé populations,

3. Season and Location of ʔekwé Nátsezé
4. Nátsezé Monitoring and Enforcement

ʔeʔa 1: ʔekwé gha máhı ts'ı̄nı̄we há Dene béré ts'ı̄nı̄we há (ceremonial harvest and Sahtú Needs/alternative harvest)

The Délı̄nę ʔehdzo Got'ı̄nę recognizes that the land claim agreement provides a mechanism for protecting Dene and Métis nátsezé rights through a formula that establishes the Sahtú Minimum Needs Level. However, the community wishes to ensure that ʔekwé are there for future generations, and for this reason supports a reduced and coordinated ʔekwé gha máhı ts'ı̄nı̄we (ceremonial harvest) instead of subsistence nátsezé to serve “minimum needs.” Dene béré kats'ı̄nı̄we to compensate for this shift is supported.

- 1.1 The only ʔekwé nátsezé supported by Délı̄nę Got'ı̄nę for the next two years will be ʔekwé gha máhı ts'ı̄nı̄we; there will be no subsistence ʔekwé nátsezé, pending review of new ʔekwé status data.
- 1.2 ʔekwé gha máhı ts'ı̄nı̄we is supported for a maximum of 150 Bluenose East ʔekwé and 50 Bluenose West ʔekwé according to specified methods, seasons, and locations as outlined below. ʔekwé gha máhı ts'ı̄nı̄we will be planned with elders, will be led by experienced ʔehdzo got'ı̄nę, and will involve youth. A nátsezé meeting will be held with elders to discuss the success of the hunt, the health of the herd, and the teaching of traditional skills and knowledge. *The total CHAP budget for ʔekwé gha máhı ts'ı̄nı̄we will be \$10,000.*
- 1.3 Dene béré kats'ı̄nı̄we 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 nátsezé 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'ı̄nı̄we program. *The total CHAP budget for organised seasonal nátsezés is \$14,000. Where possible, supplementary funds will be sought.*
- 1.4 A Dene Ts'ı̄lı̄ awards program is established for families, ʔehdzo got'ı̄nę or ʔehtsáa kə that demonstrate excellence in practicing Dene ʔeʔa and conservationist nátsezé traditions. *The total CHAP budget for the Dene Ts'ı̄lı̄ awards program is \$5,000.*
- 1.5 Muskoxen, moose, and t̄d̄zı̄ full health sample kits are compensated \$150. Muskox hides are purchased for a maximum of \$200 for large and high quality hides.

ᑭᑦᑭᑦ 2: ᑭᑦᑭᑦ ᑭᑦ ᑭᑦᑭᑦ ᑭᑦᑭᑦ Methods

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

- 2.1 ᑭᑦᑭᑦ ᑭᑦᑭᑦ should travel with snowshoes to make it possible to pursue and kill wounded animals; the ᑭᑦᑭᑦ ᑭᑦᑭᑦ will distribute snowshoes to ᑭᑦᑭᑦ ᑭᑦᑭᑦ. *The total initial CHAP budget for snowshoes is \$2,000 for 10 sets of high quality traditional snowshoes and harnesses. The ᑭᑦᑭᑦ Land Corporation and First Nation will plan a training workshop in snowshoe making.*
- 2.2 ᑭᑦᑭᑦ ᑭᑦᑭᑦ 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. ᑭᑦᑭᑦ ᑭᑦᑭᑦ should bring back and share as appropriate all usable parts of ᑭᑦᑭᑦ as our ancestors did, including hides. An incentive program for hide purchase will be established.
- 2.4 ᑭᑦᑭᑦ ᑭᑦᑭᑦ should not stress ᑭᑦᑭᑦ 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 nátsézé of the larger bedzio that are important for taking care of the herd. Only smaller yárégo nátsézé is permitted.
- 2.6 Traditional protocols for respectful behaviour around ᑭᑦᑭᑦ should be practiced, as taught by elders, including:
 - Do not hit ᑭᑦᑭᑦ with a stick.
 - Women do not step over blood.
 - Thank the ancestors and ᑭᑦᑭᑦ for a successful nátsézé.
 - 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 ᑭᑦᑭᑦ ᑭᑦ ᑭᑦᑭᑦ ts’ᑭᑦᑭᑦ means that traditional sharing practices must be renewed, since ᑭᑦᑭᑦ is no longer the major subsistence food. Family elders should have responsibility for ensuring that nátsézé is properly processed and shared according to tradition.
- 2.8 A mentoring or “buddy” system will be used. This way, less experienced ᑭᑦᑭᑦ ᑭᑦᑭᑦ are properly taught and monitored to ensure that our nátsézé ᑭᑦᑭᑦ is respected.

APPENDIX C: Déljné ʔekwé Code



A. Preamble

Whereas...

- I. The people of Déljné, Déljné Got'jné, 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. Déljné Got'jné 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 Déljné Got'jné most strongly to their land and heritage, it would be their relationship with ʔekwé (caribou).
- V. Déljné Got'jné 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 Déljné ʔehdzo Got'jné sets forth here a Déljné ʔekwé Code for 2015-2017 ("the Code").

B. Definitions and Interpretation

1. In this Code,

“ᑭᑭᑦ” means Dene law or policy.

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

“ᑭᑭᑦ” means barren-ground caribou.

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

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

“Bedzio” means an adult male caribou.

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

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

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

“Déᑭᑦ ᑭᑭᑦ ᑭᑭᑦ ᑭᑭᑦ” has the same meaning as “Déᑭᑦ 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*.

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

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

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

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

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

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

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

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

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

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

“Tsída” means an female caribou.

“Yárégo” means a young male caribou.

C. Vision and Objectives

2. The ten year vision that guides this code is that Dene and Ɂekwé are free to maintain their relationships through their own ɁɁa.
3. The objectives of this code are to:
 - a) address the long term management and stewardship of Ɂekwé populations by establishing rules and guidelines for Ɂekwé Gha Máhsı̄ Ts’ı̄nı̄we.
 - b) maintain the relationship of Délı̄nɁ Got’ı̄nɁ with Ɂekwé.
 - c) ensure the presence of Ɂekwé populations now and into the future.
 - d) encourage and promote local involvement in the conservation and management of Ɂekwé populations.

- e) ensure that any harvest of Ɂekwé is conducted in a respectful and sustainable manner, consistent with traditional Déljné harvesting practices.
- f) ensure maintenance of and support for the Dene Béré Kats'jnéwe.

D. Application

4. This Code applies

- a) in respect of Déljné Got'jné harvesting Ɂekwé in
 - i. the Bluenose East Area.
 - ii. the Bluenose West Area.
- b) in respect of Sahtú Participants from outside Déljné who harvest:
 - i. Ɂekwé in the Bluenose East Area.
 - ii. Ɂekwé in locations where Déljné Got'jné have traditionally harvested in the Bluenose West Area.
- c) in respect of Déljné Got'jné participating in the Dene Béré Kats'jnéwe.

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

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

- e) a meeting to discuss:
 - i. the success of the hunt.
 - ii. the health of the herd.
 - iii. the teaching of traditional skills and knowledge.
9. The total annual budget for ʔekwé Gha Máhsı Ts'ıŋıwe shall be \$10 000.
 10. The Délıŋe ʔehdzo Got'ıŋe may, in its discretion and after review of any new information regarding the status of the Bluenose East and Bluenose West ʔekwé herds, determine that Délıŋe Got'ıŋe may harvest in excess of the level set out in Section 7.
 11. The Délıŋe ʔehdzo Got'ıŋe shall develop an education program to inform Délıŋe Got'ıŋe about the Délıŋe ʔekwé Gha Máhsı Ts'ıŋıwe.

F. Dene Béré Kats'ıŋıwe (Alternative Harvest)

12. Dene Béré Kats'ıŋıwe 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'ıŋıwe.
14. Dene Béré Kats'ıŋıwe shall be organized by the Délıŋe ʔehdzo Got'ıŋe, and shall be based on traditional Délıŋe food preservation methods and sharing practices.
15. Dene Béré Kats'ıŋıwe shall take place seasonally, occurring in accordance with the whitefish runs and geese and duck seasons.
16. The total annual budget for Dene Béré Kats'ıŋıwe shall be \$14,000.
17. Délıŋe Got'ıŋe shall receive compensation for the following:
 - a) \$50 for a Health Sample Kit submitted for each muskoxen, moose or boreal woodland ʔekwé.
 - 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'ıŋı Award Program

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

H. Harvest Methods

Equipment

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

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

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

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

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

Protocols

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

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

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

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

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

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

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

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

30. ʔekwé gha Máhsi Ts'ııwe shall take place during the fall and winter seasons, so as to ensure that all ʔekwé harvested are yárego.

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

32. The Délıne ʔehdzo Got'ıne shall allocate to any Délıne Got'ıne who participates in a ʔekwé Gha Máhsi Ts'ııwe the amount of gas that is required to travel the additional distance to reach the Bluenose East and Bluenose West Areas.

J. Monitoring

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

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

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

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

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

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

- a) a proposal for public discussion of ʔekwé gha Máhsi Ts'ııwe.
- b) information regarding the Dene Ts'ııı award.
- c) a proposal for Dene Béré Kats'ıııwe for the remainder of the year.
- d) a proposal for the process for determining the allocation of the remaining 50 ʔekwé for the year.

- e) a review of the percentage of yárégo and tsída Ɂekwé harvested to date for the year.
 - f) suggested measures to be undertaken by the Déljné Ɂehdzo Got'jné and other wildlife management authorities if someone harvests Ɂekwé after the total Ɂekwé Gha Máhsı Ts'jnjwe level 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 Gotsé Nákedı staff to report on the record under Sections 33 and 35 of Ɂekwé harvested in the previous month and to confirm the total monthly Déljné harvest numbers for that month.
40. The Déljné Ɂehdzo Got'jné shall report the final numbers for each month to the Ɂehdzo Got'jné Gotsé 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 Gotsé Nákedı and the Department of Environment and Natural Resources shall meet together at least once each calendar year to evaluate the record of Ɂekwé harvested and determine the final total Déljné Ɂekwé harvest number to be provided to other wildlife authorities.

K. Enforcement

42. In the event that a Participant under the Sahtú Dene and Metis Land Claims Agreement harvests Ɂekwé does not comply with this Code, the Déljné 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 Déljné Ɂehdzo Got'jné or the Déljné Got'jné Government.
44. The people involved in the Sentencing Circle convened under Section 42 shall discuss:
- a) the allegations that the Participant identified in Section 42 did not comply with this Code.

- b) the impacts of that non-compliance with the Code on the relationship between Dólįnę Got'įnę and ęekwę.
- 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 Dólįnę ęehdzo 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 D: Practicing Our ʔekwé Nátsezé ʔeʔa

Updated following December 8, 2015 public meeting

This is a living document, and will be revised as questions about how to put ʔekwé Nátsezé ʔeʔa into action are addressed by the Déljné ʔekwé Working Group and ʔehdzo Got'jné.

Once the ʔekwé conservation plan was complete, the ʔekwé Working Group realized that it would be important to work together with ENR to implement the plan. There was a big focus on ʔekwé Nátsezé ʔeʔa, since this is the area where there's been an agreement to support the community approach.

During a meeting on November 23, the Working Group worked on six questions about how the ʔekwé Nátsezé ʔeʔa could work in practice, and more work was done during a public meeting on December 7⁵. There is further planning required to put a number of the items into action.

Questions

1. How is the harvest going to be monitored?
2. What steps will be taken if hunters don't report their harvest?
3. Who is responsible for harvest monitoring?
4. How is it being communicated with the public?
5. When we reach 100 and 150 caribou harvested, what happens to close down the hunt?
6. How will the harvest of tsída be minimized?
7. How should the funding be dealt with?
8. Are visitors allowed to harvest?
9. How are Déljné Got'jné going to be authorized to harvest?
10. How will health sample kits be organised?

Question 1: How is the harvest going to be monitored?

This is required under land claim Section 13.9.6 – ʔehdzo Got'jné must provide harvest data to the SRRB and GNWT.

NUMBER ONE RULE: harvesters have to report to the Déljné ʔehdzo Got'jné.

⁵ Participants at the December 7 meeting included: Technical team members: Michael Neyelle, Déljné ʔehdzo Got'jné President and Jimmy Dillon, Vice President; Ed Reeves and Ted Mackeinzó, Déljné ʔehdzo Got'jné staff; Walter Bayha (Déljné Land Corporation staff and Déljné First Nation Special Advisor); Raymond Tutcho (Déljné Self-Government staff); Deborah Simmons and Joe Hanlon, ʔehdzo Got'jné Gotsé Nákedí (Sahtú Renewable Resources Board) staff; Heather Sayine Crawford, ENR staff. Déljné ʔehdzo Got'jné Council members: Mitchell Naedzo, Russell Kenny. Community members: Alfred Taniton, Andrew John Kenny, Dolphus Baton, Joe Blondin Junior, Louie Nitsiza, Mary Rose Yukon.

Steps

1. Health sample requirement for Déljné Got'jné hunters (the health sample gives numbers and sex of harvested animals).
2. If 1 doesn't happen, harvesters have to report to the DRRC.
3. If 2 doesn't happen, the DRRC documents harvest anyway. Check point to be established on the winter road between Bennett Field and the Porcupine River during the period when caribou are in the Déljné District – including two big signs.
4. Need to have one harvest number, and it's best for the Chief, Déljné ʔehdzo Got'jné President, and ENR to agree on the number that is given to the SRRB and ENR.

Question 2: What steps will be taken if hunters don't report their harvest?

- The Déljné ʔekwé Code states that hunters "shall" (must) report their harvest, including location, date, sex, and other observations as desired.
- There is a three step process outlined in the plan to support harvest reporting:
 - Agreement with harvester
 - Sentencing circle
 - ENR enforcement
- This is extremely important to follow through on because we want to show that the plan works.

Question 3: Who is responsible?

- The Déljné ʔehdzo Got'jné Manager will check with the Chief to ensure that the ʔehdzo Got'jné and First Nation are in agreement on the harvest number, and will deliver the agreed-upon number to ENR and ʔehdzo Got'jné Gotsé Nákedı (Sahtú Renewable Resources Board – the Board) on the first working day of each month.
- The Déljné ʔehdzo Got'jné Manager will be the main contact person for the Board on harvest numbers.
- Following delivery of report during the first week of every month, the technical team will assess harvest monitoring policy implementation, and recommend actions to fix any problems (learning by doing).

Question 4: How is the plan being communicated with the public?

- A door-to-door campaign with brochure with every hunter.
- Radio broadcast
- Public meeting with door prizes
- Harvest management policy as posters
- Dene Ts'ı́ı award

- Regarding wastage prevention: Workshop at the school with elders on caribou anatomy atlas (to be put on Susan Kutz's atlas webpage and linked to the Board/Déłıne ʔehdzo Got'ıne pages), combined with education about harvest management policy.
- Regarding wounding loss prevention: Sight your rifle training, combined with education about harvest management policy.
- The Board will communicate with other communities that Déłıne is the lead and the Déłıne ʔehdzo Got'ıne is the contact for visiting harvesters.

Question 5a: What happens when we reach harvest of 100?

- Déłıne ʔekwé Working Group has a meeting to prepare for a public meeting, and prepare a proposal for public discussion, including Dene Ts'ıı award, alternative harvest, and harvest of last 50 caribou. The meeting should also review the percentages of bedzio or yárego and tsída harvested.
- Public meeting to review and approve Working Group proposal.
- The proposal will include a list of measures to take if someone refuses to stop hunting caribou when the 150 is reached, such as letting the community deal with these issues the way they did in the past.
- Déłıne ENR officer will still play a role. He still has to monitor – ensuring nothing wasted.

Question 5b: What happens when we reach 150?

- No more funding to support caribou harvest
- What if somebody refuses to stop hunting? As they used to do in the past, a talking circle of elders and leaders to confront the problem and come up with a solution within the community (restorative justice approach). ENR enforcement will be called for as a last resort.

Question 6: How will the harvest of tsída be minimized?

It was noted that other aboriginal governments have agreed to a tsída-only harvest.

- The number of tsída harvested is reduced to a minimum because the harvest season is focused on fall and winter, and community members are banned from harvesting at Tehk'aecho and ıts'ére Túé.
- The harvest monitoring needs to include how many tsída and how many yárego harvested, and how many pregnant tsída and how many tsia (young caribou) - see Question 4a answers.

Question 7: How should the funding be dealt with?

Sub-questions: What funding is needed? What is ENR going to get in return? What money is Déljñę ʔehdzo Got'jñę putting into this?

- Community Harvester Assistance Program (CHAP) funds are specifically allocated to support our Nátsezé ʔeʔa.
- The Déljñę ʔehdzo Got'jñę needs to submit a funding proposal to ENR for the funding required to support our Nátsezé ʔeʔa. We can put costs of all the meetings needed to monitor and further develop the plan in the funding proposal, along with funding required for harvest monitoring/health sample kits, and staff time to do the monitoring, and to have a check point.

Question 8: Are visitors allowed to harvest?

- You can't restrict people from hunting. But a protocol is needed for visitors to check in with the ʔehdzo Got'jñę.
- Non-Sahtú beneficiaries will have an authorization card - but will still need to check in with the ʔehdzo Got'jñę.
- Other Sahtú harvesters can have an allocation of caribou (to be discussed). They will need to check in with the ʔehdzo Got'jñę and report their harvest - the Sahtú Renewable Resources Board and ENR need to figure out how to deal with this.
- In reviewing the harvest study map, it was noted that Fort Good Hope, Norman Wells and Tulít'a participants were harvesting Bluenose East ʔekwé during the period 1998-2005, and may request an allocation.

Question 9: How are Déljñę Got'jñę going to be authorized to harvest?

- It's straightforward - we said that we were going to keep to the harvest of 150, it's in the plan.
- The ʔehdzo Got'jñę can have a written and signed agreement with individual hunters that they agree to respect Déljñę Nátsezé ʔeʔa. The name of the person and the form will be kept confidential. This is a new idea, but the Déljñę ʔehdzo Got'jñę can explain that this is the means for them to put the policy into action.
- There can be a blacklist for people who don't respect the plan and won't be eligible for ʔehdzo Got'jñę support (gas, groceries, etc).

Question 10: How will health sample kits be organised?

- 100 health sample kits have been prepared so far.
- ʔehdzo Got'jñę staff will be in charge of administering kits, including documentation, with support from SRRB and ENR staff.

- A workshop on health sample kits will be held, and technical resources people will join a hunt with experienced hunters and youth to develop knowledge about the how the kits can work.