GAHCHO KUÉ PROJECT

ENVIRONMENTAL IMPACT STATEMENT

ANNEX M

TRADITIONAL KNOWLEDGE AND TRADITIONAL LAND USE BASELINE

December 2010 **09-1365-1004**

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M1 INTRODUCTION

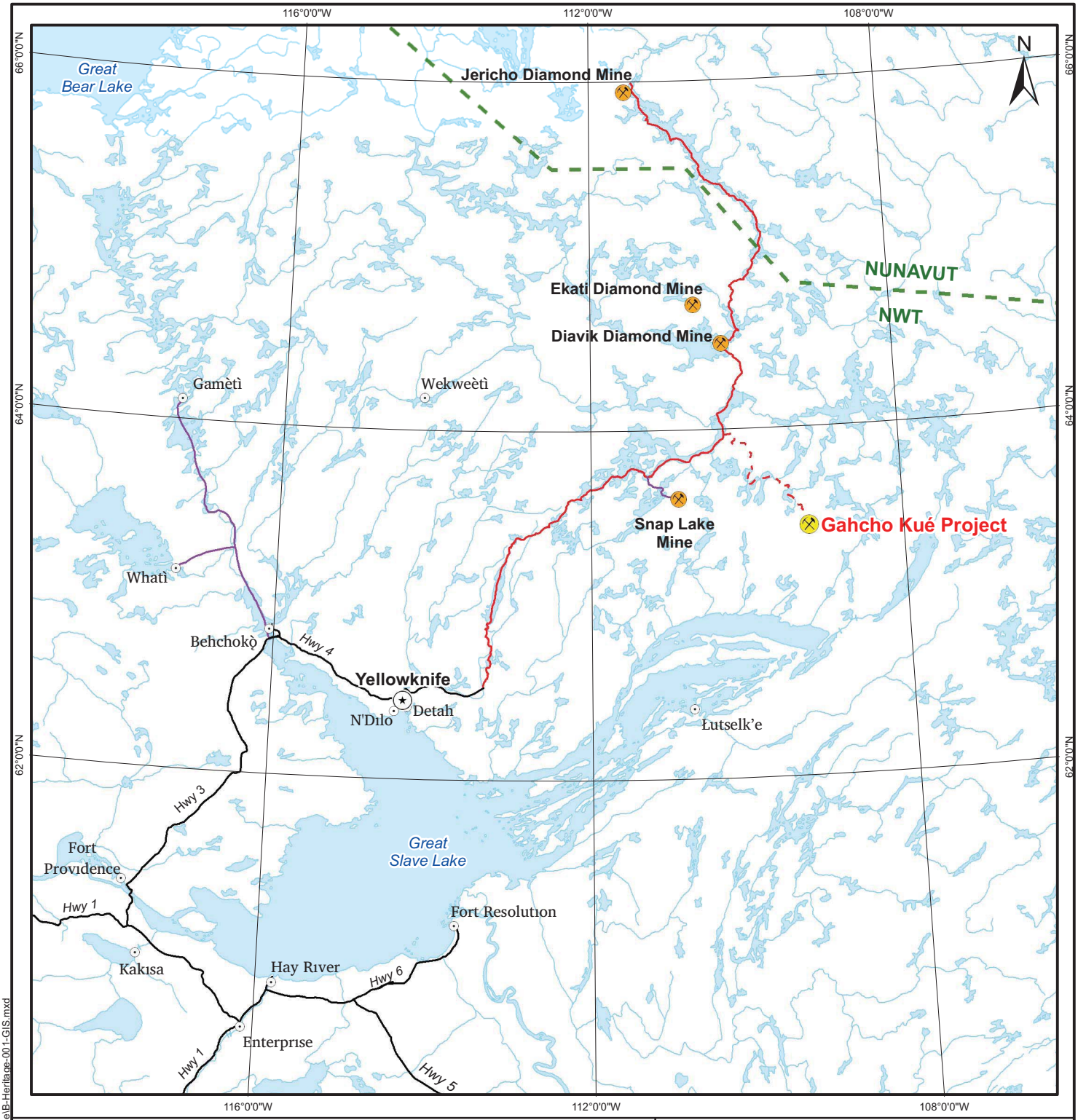
De Beers Canada Inc. (De Beers) is proposing to develop the Gahcho Kué Project (Project), a diamond mine in the Northwest Territories (NWT). The location of this Project, shown in Figure M1-1, is approximately 140 kilometres (km) northeast of the nearest community, Łutselk'e, on the barrenlands.

The *Mackenzie Valley Resource Management Act* (MVRMA) recognizes the importance of incorporating traditional knowledge (TK) into environmental assessments and states that "in exercising its powers, the Review Board shall consider any traditional knowledge and scientific information that is made available to it" (S. 115.l). The *Terms of Reference for the Gahcho Kué Environmental Impact Statement* (Terms of Reference) also highlights the importance of incorporating TK into the environmental impact assessment.

> *The Panel will rely on both traditional knowledge and conventional scientific knowledge in its deliberations. In the Panel's view traditional knowledge h*olders are experts in their own right and must be treated with the *same respect as scientific experts (Gahcho Kué Panel 2007:17).*

Section 5 of the environmental impact statement (EIS), Traditional Knowledge, describes De Beers approach to community engagement, the starting point for working with communities. As part of this process, De Beers inquired as to how Aboriginal communities wished to be engaged, particularly whether they wanted to provide traditional knowledge and traditional land use information, and if so, how the data collection and documentation process should proceed. Section 5 also describes the methods that were used to collect, document, and use TK and traditional land use (TLU) information for the Project. Section 5 is the comprehensive, stand alone, section of the EIS on traditional knowledge required in the Terms of Reference that provides sufficient information to allow the Gahcho Kué Panel and parties to evaluate the acquisition and analysis of TK by De Beers (Section 3.2.5, Gahcho Kué Panel 2007).

Annex M is a supporting document to the EIS and summarizes the TK and TLU information that was identified through the TK study baseline. Specifically, it documents relevant TK and TLU information from existing sources. The information presented in this annex informed the biophysical impact assessment presented in Sections 7 to 11 of the EIS and the socio-economic impact assessment (Section 12).



LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody
- Territorial/Provincial Boundary

NOTES

Base data source: The Atlas of Canada

GAHCHO KUÉ PROJECT

Location of the Gahcho Kué Project

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:3,500,000 (50 25 0 50 Kilometres)		
FILE No: B-Heritage-001-GIS		DATE: October 22, 2010
JOB NO: 09-1365-1004	REVISION NO: 8	Figure M1-1
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De Beers Canada

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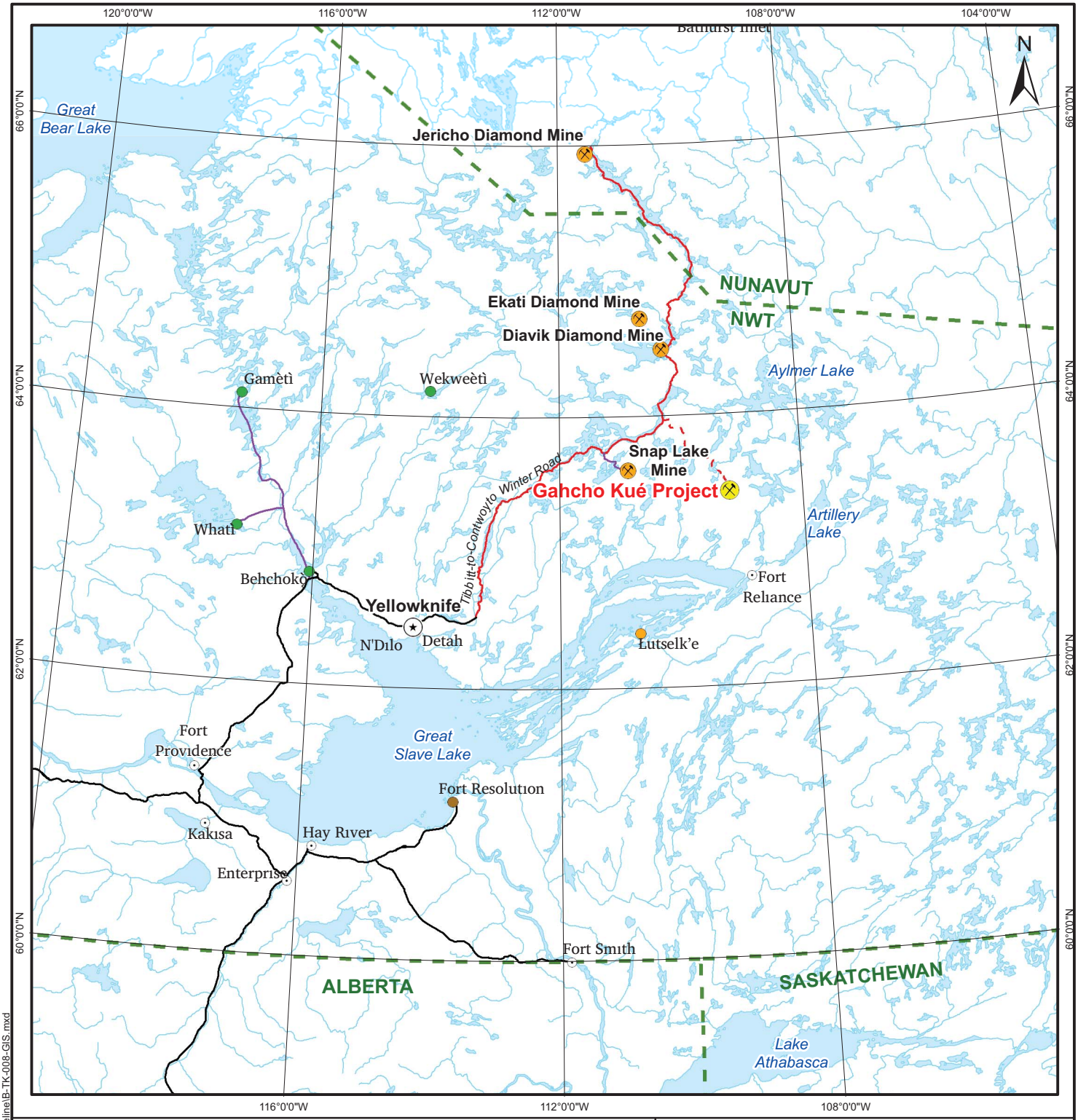
M2 STUDY AREA

The study area for Annex M consists of the Aboriginal communities that have traditional land and resource use areas that could be directly affected by the Gahcho Kué Project (Project) (Figure M2-1). The following communities are included in the study area:

- Łutselk'e Dene First Nation (LKDFN);
- Yellowknives Dene First Nation (YDFN);
- Deninu Kué First Nation (DKFN);
- Northwest Territories Métis Nation;
- Tłı̨chǫ; and
- North Slave Métis.

In the Terms of Reference, the term community is defined as any potentially affected settlement, town, village, or city as well as any First Nation or Métis group within the Tłı̨chǫ and Akaitcho regions unless otherwise specified (Gahcho Kué Panel 2007). The Tłı̨chǫ region includes those areas as defined in the Tłı̨chǫ Land Claims and Self-Government Agreement (Tłı̨chǫ et al. 2003) and the Akaitcho region includes that part of Treaty 8 that extends into the NWT. This annex uses the term community to refer to the specified First Nations and Métis groups within the Tłı̨chǫ and Akaitcho regions.



LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Territorial/Provincial Boundary
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody
- Łutselk'e Community
- Thcho Community
- Yellowknives Dene Community
- Denınu Kué Community

NOTES

Base data source: The Atlas of Canada

The North Slave Metis Community is not identified as a specific location..

GAHCHO KUÉ PROJECT

Aboriginal Communities Located Close to the Project

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:4,500,000 (60 30 0 60 Kilometres)		
FILE No: B-TK-008-GIS		DATE: November 09, 2010
JOB NO: 09-1365-1004	REVISION NO: 1	Figure M2-1
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De Beers Canada

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M3 METHODS

This section describes the methods used to collect, document, and use traditional knowledge (TK) and traditional land use (TLU) information in Annex M. It describes the collection methods, including the sources of information that contributed to the results presented in Section M4 of this annex, and to the biophysical and socio-economic assessments. The process that was used to integrate TK and TLU into the socio-economic and biophysical assessments is described further in Section 5 of the environmental impact statement (EIS).

M3.1 COLLECTION METHODS

Existing sources, of TK and TLU information that were available and known at the time of EIS preparation were reviewed to identify applicable TK and TLU, which has been incorporated in appropriate sections of the EIS. In addition to reviewing existing sources, De Beers endeavored to gather further information through engagement activities (Section 4 of the EIS) with First Nations and Métis communities in the study area. De Beers sought any information the community might be willing to share that would help the company understand the potential impacts of the Project so that the Project design and the impact assessment could be improved. The extent to which secondary (Annex M) or primary source information (Section 5 of the EIS) is available reflects the advancement of the ongoing engagement activities. As ongoing engagement activities progress, additional and available TK and TLU information will be incorporated into the assessment of the Project.

Sections M3.1.1 to M3.1.5 detail the specific sources used to obtain TK and TLU information. Where applicable, verbatim quotes from these sources have been inserted into this document to provide accuracy and context to the TK and TLU information.

Relevant information from the sources listed in Sections M3.1.1 to M3.1.5 forms the basis for the results presented in Sections M4.3 to M4.7 of this annex. Also, information from these sources has been included in the biophysical impact assessment presented in Sections 7 to 11 of the EIS and the socio-economic impact assessment (Section 12). Likewise, applicable TK or TLU information presented in the socio-economic impact assessment has been incorporated into this document.

M3.1.1 Łutselk'e Dene First Nation

De Beers Canada Inc. (De Beers) provided financial and in-kind assistance to the LKDFN to complete a TK study. This study has been completed, but not released by the LKDFN. Accordingly, existing sources containing TK and TLU information have been reviewed to provide the necessary TK and TLU information. The following sources of information were reviewed:

- Jacques Whitford (Jacques Whitford Environment Limited). 1998. Draft Final Report on an Archaeological Overview Assessment of the Proposed 1998–99 Winter Construction Areas Kennady Lake, District of Mackenzie, NT. August 1998. Cited in LKDFN et al. March 1999. Habitats and Wildlife of Gahcho Kué and Katth'I Nene. Final Report. Submitted to the WKSS.
- Kendrick, A., P. O'B. Lyver, and Łutsel K'e Dene First Nation. 2003. *Denesoline (Chipewyan) Knowledge of Barren-Ground Caribou Movements*. Available at: http://pubs.aina.ucalgary.ca/arctic/Arctic 58-2-175.pdf. Accessed: August 2010.
- LKDFN. 2001a. Traditional Knowledge in the Nâ Yaghe Kué Region: An Assessment of the Snap Lake Project Final Assessment Report. Submitted to De Beers Canada Mining Inc. July 2001.
- LKDFN. 2001b. *Final Report Traditional Ecological Knowledge in the Kaché Tué Study Region*. Available at: http://www.enr.gov.nt.ca/ live/documents /content/WKSS_TK_Kache_ Tue_Region_2001.pdf. Accessed: August 2010.
- LKDFN. 2002a. Denesôåine Land-Use in the Eedacho Kué and Desnedhé Che Region Report #1: Traditional Practice – The Land of Legend. Final Report. Submitted to De Beers Canada Exploration and BHP Billiton Inc. February 2002.
- LKDFN. 2002b. Traditional Knowledge in the Kache Tué Study Region: Phase Three – Towards a Comprehensive Environmental Monitoring Program in the Kakinÿne Region. Final Report. Submitted to West Kitikmeot Slave Study Society (WKSS). May 2002.
- LKDFN, Wildlife, Lands and Environment Department. 2003. Ni hat'ni – Watching the Land: Results and Implications of 2002-2003 Monitoring Activities in the Traditional Territory of the Lutsel K'e Denesoline. Available at: http://www.enr.gov.nt.ca/_live/documents/content/WKSS _Ni_Hat_ni_ 2002-2003_Report.pdf. Accessed: June 2008.
- LKDFN, Wildlife, Lands and Environment Department. 2005. Ni hat'ni - Watching the Land: Results of 2003-2005 Monitoring Activities in the Traditional Territory of the Lutsel K'e Denesoline. Available at:

http://www.enr.gov.nt.ca/_live/documents/ content/ WKSS_Ni_Hat_ni_ 2003-2005_Report.pdf. Accessed: June 2008.

- LKDFN and Parlee, B. 1997a. TK on Community Health Final Report Community-based Monitoring.
- LKDFN and Parlee, B. 1997b. Community-based Monitoring in the Slave Geological Province. May 1997.
- LKDFN, Parlee, B., L. Catholique, and B. Catholique. 1998. The Land is Alive. Draft Report. Submitted to De Beers Canada Mining Inc. November 1998.
- LKDFN. 1999. Habitats and Wildlife of Gahcho Kué and Katth'I Nene. Final Report. Prepared by B. Parlee. Submitted to the WKSS. March 1999.
- LKDFN. 2001. Final Report on Community-based Monitoring. Prepared by B. Parlee and E. Marlowe. Submitted to the WKSS. November 2001.
- LKDFN. 2002c. Denesǫłine Land-Use in the Æedacho Kand Desnedhé Che Region Report #2: Present Practice – The Fall Hunt Draft Documentary Report. Submitted to De Beers Canada Exploration and BHP Billiton Inc. February 2002.
- LKDFN, Wildlife, Lands and Environment Department. 2002d. Community-Based Monitoring. Final Report. Submitted to the WKSS.
- Parlee, B., M., Manseau and Lutsel K'e Dene First Nation. 2005. *Using Traditional Knowledge to Adapt to Ecological Change: Denesoline Monitoring of Caribou Movements*. Arctic, Vol. 58, No. 1, March 2005.
- Raffan, J. 1992. Frontier, Homeland and Sacred Space: A Collaborative Investigation into Cross-Cultural Perceptions of Place in the Thelon Game Sanctuary. Northwest Territories. Ph.D. Dissertation, Department of Geography, Queen's University, Kingston, ON.
- Sly, P.G., L. Little, R. Freeman, and J. McCullum. 2001. Updated State of Knowledge Report of the West Kitikmeot and Slave Geological Province. Submitted to the WKSS. PDF document. May 2001.

The majority of these sources were identified by the Gahcho Kué TK Working Group for the Łutselk'e TK study as relevant existing sources, and were reviewed as a part of the Łutselk'e TK study report.

M3.1.2 Yellowknives Dene First Nation

Section 5 of the EIS describes the key consultations and activities associated with attempts to initiate a TK study with the YDFN. Existing sources of

information containing TK and TLU information have been reviewed, to identify relevant TK and TLU which has been incorporated in appropriate sections of the EIS. The following sources were reviewed:

- Dramer, K. 1996. The Chipewyan. New York, NY: Chelsea House.
- Gillespie, B.C. 1981. Yellowknife. *In* Handbook of North American Indians. Washington, DC: Smithsonian Institution. pp. 285-290.
- MVEIRB (Mackenzie Valley Environmental Impact Review Board), Consolidated Goldwin Ventures, New Shoshoni Ventures, North American Resources Corporation. 2003. *Public Hearing Transcript*. Held at the Copper Room, Yellowknife Inn, Yellowknife, NT November 26, 2003. Available at http://mail.tscript.com/trans/mac/nov_26_03 /index.htm. Accessed: August 2010.
- Shepherd, K.R. 1997. Yellowknife. In S. Malinowski and A. Sheets (ed.). The Gale Encyclopaedia of Native American Tribes. Detroit, MI. pp. 181-186.

M3.1.3 Deninu Kué First Nation

Existing sources of information containing TK and TLU information have been reviewed, to identify relevant TK and TLU, which has been incorporated in appropriate sections of the EIS. The following sources were reviewed related to the DKFN:

- DKFN. 2007. Presentation to Mackenzie Valley Environmental Impact Review Board for UR-Energy's Application to Conduct a Uranium Exploration Project at Screech Lake in the Thelon River Basin and the Traditional Territory of the Akaitcho Dene First Nation. Available at: http://www.mveirb.nt.ca/upload/project_document/1169654589_Deninu %20Kue%20First%20Nation%20UR%20ENERGY%20Presentation.pdf. Accessed January 30, 2008.
- Fort Resolution Elders. 1987. An Oral History of the Fort Resolution Elders: That's the Way We Lived. Danny Beaulieu and Gail Beaulieu (ed.).
- Schrecengost, L. 1997. Chipewyan. *In* S. Malinowski and A. Sheets (ed.). The Gale Encyclopaedia of Native American Tribes. Detroit, MI. pp. 83-39.
- Smith, D.M. 1973. INKONZE: Magico-Religious Beliefs of Contact-Traditional Chipewyan Trading at Fort Resolution, NWT, Canada. Ethnology Division Paper No. 6, Mercury Series. Ottawa, ON: National Museum of Man.

- Smith, D.M. 1982. Moose-Deer Island House People: A History of the Native People of Fort Resolution. Canadian Ethnology Service, Paper No. 81, Mercury Series. Ottawa, ON: National Museum of Man.
- Smith, J.G.E. 1981. Chipewyan. *In* Handbook of North American Indians. Washington, DC: Smithsonian Institution. pp. 271-284.

M3.1.4 Northwest Territory Métis Nation

The following existing sources were reviewed to identify relevant TK and TLU information related to the Northwest Territory Métis Nation:

- INAC (Indian and Northern Affairs Canada). 2007. Plain Facts on Land and Self Government. Yellowknife, NT. March 2007. Available at www.ainc-inac.gc.ca/nt/pt. Accessed: November 22, 2010.
- SSMTC (South Slave Métis Tribal Council), Government of Canada, and Government of the Northwest Territories. 2002. *Interim Measures Agreement Between: South Slave Métis Tribal Council and Her Majesty in Right of Canada and Government of the Northwest Territories*. Fort Smith. June 22, 2002. Available at: http://www.ainc-inac.gc.ca/ai/scr/nt/pdf/SSMTCIMA_bil.pdf. Accessed: November 22, 2010.
- Northwest Territory Métis Nation. www.nwtmitisnation.ca. Accessed: November 22, 2010.

M3.1.5 Tłı̨chǫ

Existing sources of information have been reviewed to provide as much information related to the Tłı̨chǫ as possible for Annex M. The following sources were reviewed:

- Dogrib Treaty 11 Council. 2002. Dogrib Knowledge on Place Names, Caribou and Habitat. Submitted to the WKSS. Yellowknife, NT. PDF document. July 2002. Available at: http://www.nwtwildlife.com/WKSS/PDF/DogribPlaceCaribouHabitat2002.pdf
- Dogrib Treaty 11 Council. 2001a. Caribou Migration and the State of Their Habitat. Submitted to the WKSS. Yellowknife, NT. March 2001.
- Dogrib Treaty 11 Council. 2001b. Habitat of the Dogrib Traditional Territory: Place Names as Indicators of Bio-geographical Knowledge – Final Report. Submitted to the WKSS. Yellowknife, NT. March 2001.
- Franklin, Sir J. 1824. Narrative of a Journey to the Shores of the Polar Sea, in the Years 1819-1822. 2nd edition. 2 vols. London, England: John Murray.

- Gorry, C. 1997. Dogrib. *In* The Gale Encyclopedia of Native American Tribes. Edited by S. Malinowski and A. Sheets. Detroit, MI. pp. 101-103.
- Helm, J. 1968. The Nature of Dogrib Socio-territorial Groups. *In* Richard B. Lee and Irven DeVore (ed.). Man the Hunter. Chicago, IL: Aldine.
- Helm, J. 1972. The Dogrib Indians. Hunters and Gatherers Today: A Socioeconomic Study of Eleven Such Cultures in the Twentieth Century. M.G. Bicchieri (ed.). New York, NY: Holt, Rinehart Winston. pp. 51-89.
- Helm, J. 1981. Dogrib. *In* Handbook of North American Indians. Washington, DC: Smithsonian Institution. pp. 291-309.
- Legat, A., S.A. Zoe, and M. Chocolate. 1995. *Tlicho Nde: The Importance of Knowing*. Prepared by the Dene Cultural Institute, the Dogrib Treaty 11 Council and BHP Diamonds. June 1995.
- Legat, A., G. Chocolate, M. Chocolate, P. Williah, and S.A. Zoe. 2001. *Habitat of Dogrib Traditional Territory: Place names as Indicators of Biogeographical Knowledge*. Submitted to West Kitikmeot Slave Study Society, Yellowknife, NWT. Available at: http://www.enr.gov.nt.ca/_live/documents/content/WKSS_Dogrib_Territory_Place_Names_2001.pdf. Accessed: August 2010.
- Saxon, L., S.A. Zoe, G. Chocolate, A. Legat. 2002. *Dogrib Knowledge on Place names.* Caribou and Habitat Final Report. Submitted to West Kitikmeot Slave Study Society, Yellowknife, NT. Available at: http://www.enr.gov.nt.ca/_live/documents/content/WKSS_ Dogrib_Knowledge_2002.pdf. Accessed: August 2010.
- Simpson, Sir G. 1938. Journal of Occurrences in the Athabasca Department 1820 and 1821, and Report. E.E. Rich (ed.). Toronto, ON: The Champlain Society.
- Tener, J.S. 1965. Muskoxen in Canada: A Biological and Taxonomic Review (Wildlife Service Monograph 2). Ottawa, ON: Queen's Printer.
- Tracey and Kramer (2000: 4) as referenced in Dogrib Treaty 11 Council, Caribou Migration Final Report. 2001a.

M3.1.6 North Slave Métis

To provide as much information as possible for Annex M, the following existing sources were reviewed to identify relevant TK and TLU information related to the North Slave Métis:

- Gorry, C. 1997. Métis. *In* S. Malinowski and A. Sheets (ed.). The Gale Encyclopedia of Native American Tribes. Detroit, MI. pp. 137-143.

- NSMA (North Slave Métis Alliance). 1999 (First Printing). Can't Live Without Work: A Companion to the Comprehensive Study Report on the Diavik Diamonds Project. Available at: http://www.ngps.nt.ca/Upload/Interveners/North%20Slave%20Metis%20Alliance/061128_NSMA_Submission_withoutwork.pdf. Accessed, January 30, 2008.
- Slobodin, R. 1981. Subarctic Métis. *In* Handbook of North American Indians. Washington, DC: Smithsonian Institution. pp. 361-371.

M4 RESULTS

M4.1 INTRODUCTION

This section presents relevant traditional knowledge (TK) and traditional land use (TLU) information from Aboriginal communities including the Łutselk'e Dene First Nation (LKDFN), the Yellowknives Dene First Nation (YDFN), the Deninu Kué First Nation (DKFN), Northwest Territories Métis Nation, the Tłı̨chǫ, and the North Slave Métis, which was identified through a review of existing information. The sources used to collect the TK and TLU information documented in this section are presented in Section M3 of this annex.

First, the importance of cultural identify in the landscape, is emphasized, the context in which Dene place names are used is described, and an overview of the traditional land use of the area is provided. Then more detailed discussions of the TK and TLU are presented for each of the potentially affected Aboriginal groups.

M4.1.1 Cultural Identity

Cultural identity for many is at the core of community life. *If people wish to understand the meaning landscapes have, then it is best to regard them as part of the people that created them and not separate from them. One part of the cultural landscape cannot be separated out from the other pieces* (Evans et al. 2001).

As former Chief Darrell Beaulieu of the Yellowknives Dene First Nation stated:

> *It's a land filled with, …, our forefathers' culture and, you know, my culture. …*

Our main point is that we don't want our cultural identity treated like points on a map that can be simply managed and mitigated or made less important. Those places, the cultural representations, the landscape and the information those places contain are not just archaeological sites. They're part of our social, spiritual and cultural identity. They represent a small fragment of our current, recent and distant past. Those places out there are how we communicate who we are and pass on our culture to our children (MVEIRB et al. 2003:12).

M4.2 DENE PLACE NAMES

The Dene often name places where activities have taken place (e.g., a kill site or fishing eddy). The name of a place frequently refers to a specific event, which occurred at the time it was first used (Collignon 2006; Saxon et al. 2002; Legat et al. 2001; Hanks and Winter 1986). Unlike Western place names, which often refer to individuals, Dene names normally reflect the activities, events, aesthetics, and rewards associated with places (e.g., Ne'dzee W'ee Tu'we', "place where people watch caribou cross a narrows"). Ne'dzee W'ee Tu'we' not only names the actual narrows where the hunt would take place, but implies a system of sites connected with hunting caribou around this narrows (Hanks and Winter 1986).

For example, research conducted with the Tłı̨chǫ (Saxon et al. 2002; Legat et al. 2001) found that place names provide essential information, such as water flow, topography, and biodiversity of areas within their traditional territory. Many place names serve the purpose of providing vital information about how to survive on the land. Place names may also carry information on places where resources should be available, and places to be avoided because they are hazardous (Legat et al. 2001). Tłı̨chǫ Elders emphasize that if individuals know the place names, they will know what to expect and will be able to manage and monitor traditional lands (Saxon et al. 2002).

The Denesǫłıne also have place names and legends that demonstrate the long-lived relationship that people have had with their landscape (Parlee et al. 2005:30; LKDFN 2001b). Names such as ʔeda "caribou crossing", desnethch'e "where the water flows out" and des delghai "white river", provide specific details about landscape features. Names such as "small portage", "open water" provide details regarding where to travel and where not to travel in both summer and winter (LKDFN 2001b:53).

Being told about a place is often not enough, and many of the most important stories can only be meaningfully related at the narrator's home (Hanks 1997:179). Thus, it is not solely the landscape or the individual place names that are of importance. It is also the place name being experienced in the context of the land to which it refers that is meaningful. Place names stimulate story telling that contain knowledge of socio-political relationships, social behaviour, resources, ancestral use, graves, and obstacles while traveling and camping in an area. Often a place name will be mentioned to stimulate the listener's memory, hoping to encourage them to think and act in a certain way (Legat et al. 2001:15).

These place names reflect many different social, cultural, spiritual and ecological values as an integrated whole. An example of this is Ts'anTui Theda - the "Old Lady of the Falls" located on the Lockhart River. Many of the Denesǫłıne visit the site every year to seek spiritual guidance and direction. The Denesǫłıne have named, used, and recognized the places referred to in their place names and their traditional stories for thousands of years, and have regarded them as critical for their own well-being as well as the well-being of the many wildlife species (Parlee 2006:96).

M4.3 OVERVIEW OF TRADITIONAL LAND USE

M4.3.1 Chipewyan Traditional Land Use

The LKDFN, YDFN, and DKFN are Chipewyan. Generally, they have had similar land use and resource harvesting techniques, but in different locations (described later in Sections M4.3 to M4.5). The DKFN was not a geographic group but was actually any Chipewyans who traded at Fort Resolution. The DKFN territory overlapped with much of the LKDFN and YDFN territories, but emphasized harvesting in the Fort Resolution area.

The Chipewyan traditional diet consisted mostly of caribou, but was also supplemented by other animals, fish, and birds when available. During the early stages of the fur trade, the Chipewyans provided caribou and fish to the forts. Later they began to be more involved in trapping and preparing furs. The review of existing sources suggests that one of the primary reasons for Chipewyans to travel into the barrenlands (i.e., area of open arctic tundra above the tree line) was to harvest caribou or furbearing animals such as white fox.

Contemporary resource harvesting, at least for the LKDFN, emphasizes areas closer to the communities. For the LKDFN, contemporary harvesting is primarily in the East Arm of Great Slave Lake, especially around Łutselk'e and Artillery Lake. Based on the available literature, few people continue to use the barrenlands for harvesting resources. However, the communities often emphasize the importance of the barrenlands as habitat for caribou, particularly during migration, and are concerned about impacts of existing and new developments on the herd. Available literature also suggests that fewer people are trapping now compared to the past; reasons for this include the low prices of furs, the high cost of transportation, as well as the difficulty of the work.

M4.3.2 Tłı̨chǫ Traditional Land Use

The Tłı̨chǫ traditional territory is one of the largest in the Northwest Territories (NWT) (described later in Section M4.6).

Similar to the Chipewyan, the Tłı̨chǫ diet emphasized caribou. Throughout the year, caribou could be harvested in wooded areas, but the main harvest location for the Tłı̨chǫ was at Snare Lake where they would harvest large numbers of caribou during the herd's spring migration to its summer calving grounds. For most of the year, the Tłı̨chǫ lived in fishing camps throughout their territory. Traditionally, the women would remain at these camps while the men went out hunting caribou, moose, or other game. The Tłı̨chǫ would move their camps when food became scarce or when they learned where the caribou were located.

Caribou continue to be an important food source for the Tłı̨chǫ. Reports indicate that the Tłı̨chǫ harvest more Bathurst caribou than any other group in the NWT, and that almost everyone in Behchokǫ̀ (a major Tłı̨chǫ community) consumes caribou meat at least once a year (Dogrib Treaty 11 Council 2001a).

M4.3.3 North Slave Métis Traditional Land Use

The North Slave Métis travelled throughout the North Slave Region trading, trapping, hunting, and fishing. The North Slave Métis trace their ancestry through two founding families: the Laffertys and the Bouviers, both based on the 18th century unions between Dene women and French/Cree men. Unlike the Chipewyan and the Tłı̨chǫ, the North Slave Métis way of life emphasized the fur trade and many men worked for fur trade companies as labourers, boatmen, traders, and translators. Wage income was supplemented by harvesting local resources, including caribou, furbearing animals, fish, and birds. Their resource harvesting focused around Old Fort Rae and Fort Providence, but also extended throughout the North Slave Region.

Today, members of the North Slave Métis continue to carry out their traditional practices of hunting, trapping, and fishing as well as participating in the wage economy. However, it appears that fewer North Slave Métis are hunting and trapping today than in the past.

M4.4 ŁUTSELK'E DENE FIRST NATION

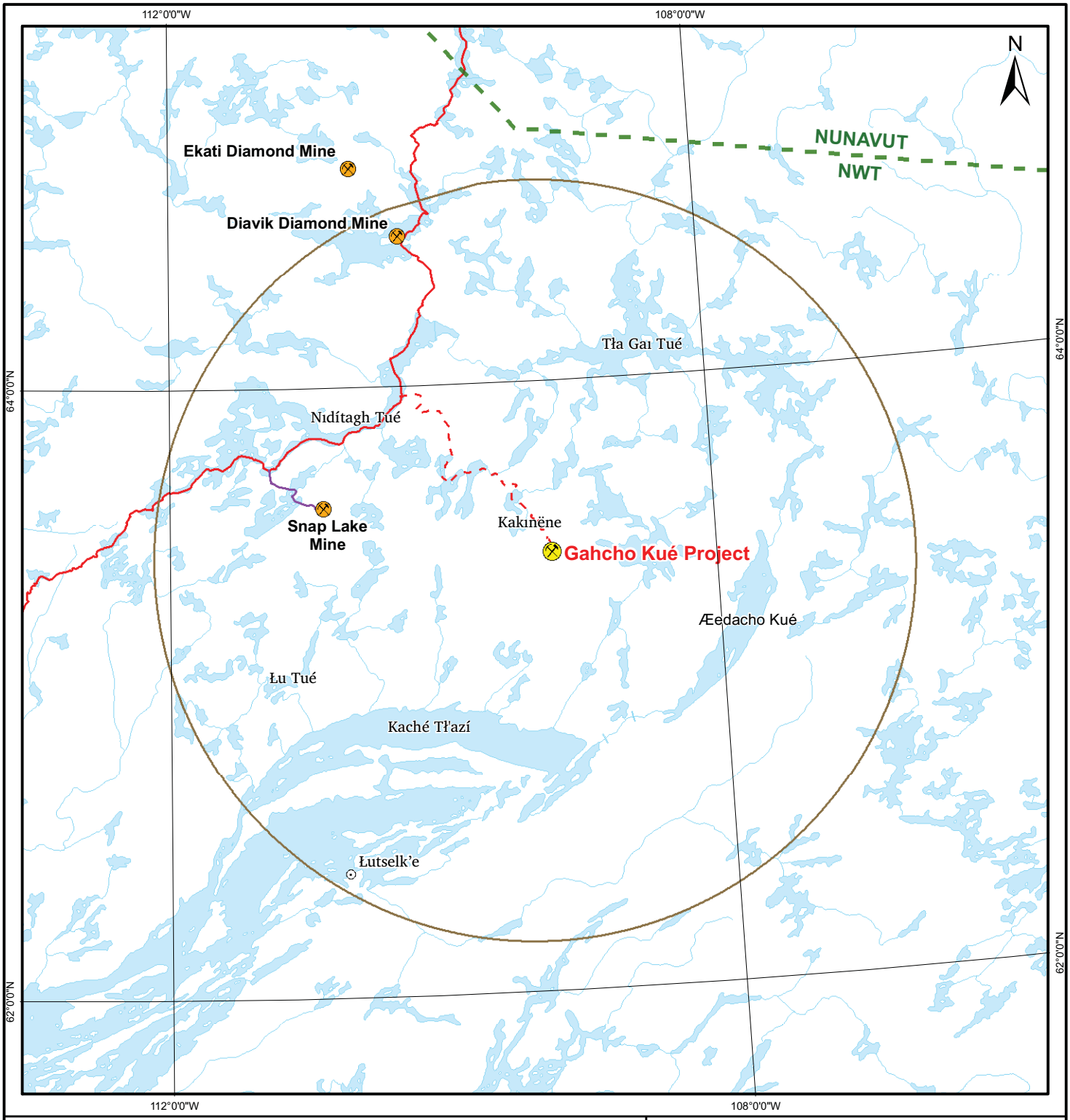
The information documented in this section has been identified through existing sources. The information is discussed under four headings:

- land use overview;
- seasonal use cycle;
- land use sites; and
- knowledge and use of resources.

In most of the community reports, the LKDFN refer to themselves as *Denesǫłıne*. In keeping with this practice, the following sections will also refer to the LKDFN as Denesǫłıne.

M4.4.1 Land Use Overview

The Łutselk'e Denesǫłıne have described their traditional territory as Denesǫłıne Nëne (Chipewyan Land) (Figure M4.4-1). The Denesǫłıne Nëne is the heart and spirit of the Denesǫłıne way of life. It is within this area that the cultural and environmental features of value to the Denesǫłıne people manifest themselves (LKDFN 2003).



LEGEND

- Gahcho Kué Project
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- Tibbitt-to-Contwoyto Winter Road
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- Waterbody
- Territorial/Provincial Boundary
- Tradıtıonal Terrıtory of the Łutselk'e Dene

NOTES

Base data source: The Atlas of Canada
Traditional Territory of the Lutselk'e Dene Source: LKDFN. 2003.

GAHCHO KUÉ PROJECT

The Denesǫłıne Nëne - Tradıtıonal Terrıtory of the Łutselk'e Dene

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:2,000,000		
25 12.5 0 25 Kilometres		
FILE No: B-Socio-028-GIS		DATE: November 09, 2010
JOB NO: 09-1365-1004	REVISION NO: 1	
OFFICE: GOLD-CAL	DRAWN: SK / CHECK: RB	Figure M4.4-1

De Beers Canada

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The Denesǫłıne have survived by harvesting resources from the land. Traditionally, Denesǫłıne harvesting activities related primarily to hunting caribou from the Bathurst and Beverly herds, which migrate through the East Arm of the Great Slave Lake. Other prominent harvesting activities included catching fish and trapping furbearing animals such as white fox.

The traditional Denesǫłıne diet relied primarily on caribou and fish, but would also include other animals such as furbearers and birds when available. Large game harvested included caribou, muskox, and moose. Harvested furbearers included white fox, wolf, wolverine, grizzly bear, ground squirrel, and Arctic hare. The commonly harvested birds were goose, grouse, and ptarmigan. Harvested fish included trout, inconnu, grayling, lake herring, whitefish, and northern pike. Plants, especially berries, also made up a relatively important part of the Denesǫłıne diet as a welcomed addition to the primarily caribou diet.

The Denesǫłıne traditional territory, which is referred to as Denesǫłıne Nëne, includes the East Arm of Great Slave Lake and an area known to the Denesǫłıne as *Kakinëne* (also referred to in the literature search as Katthinëne or *Kakinçne*).

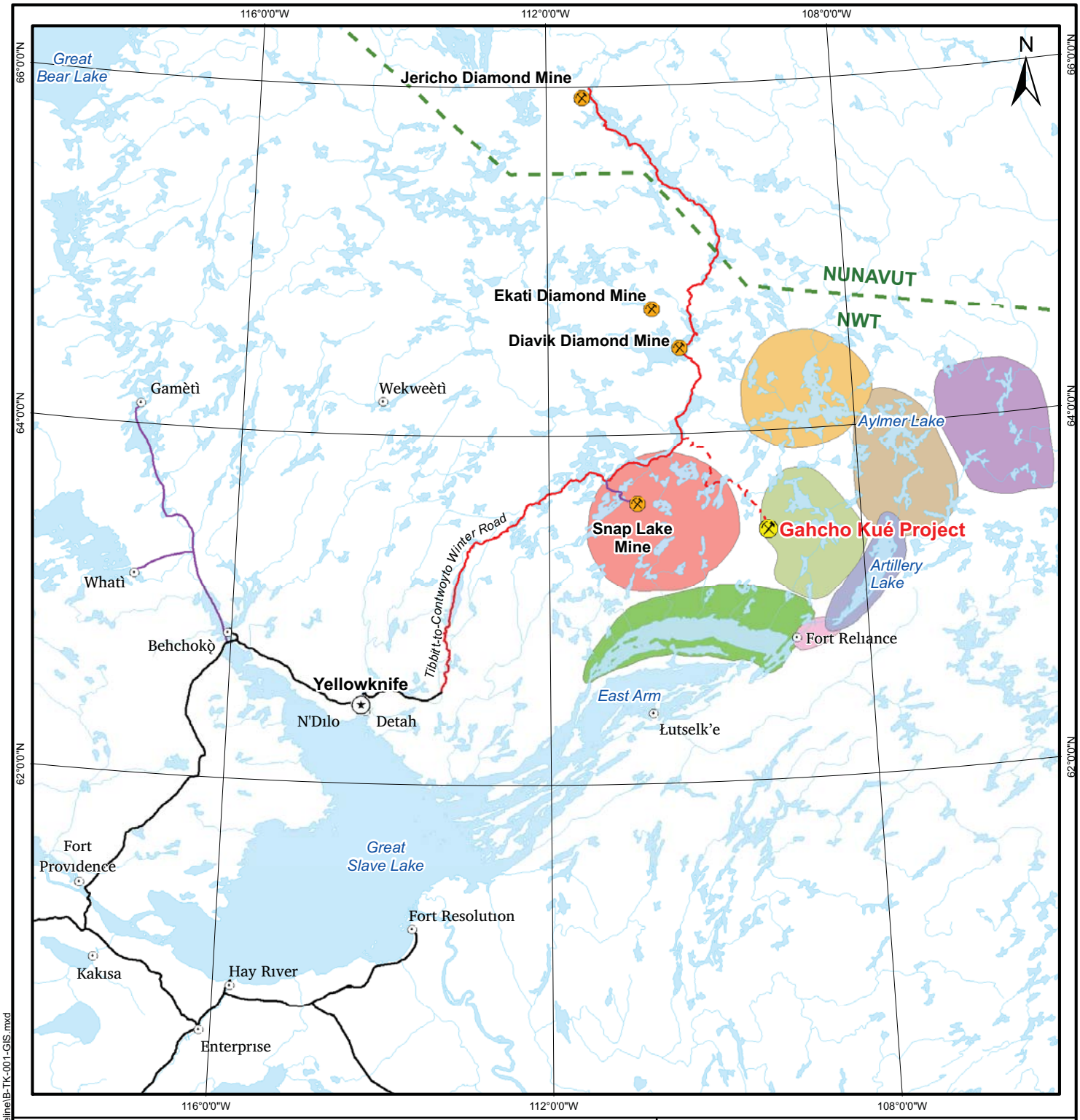
According to LKDFN (2005), the Great Slave Lake area and especially the East Arm, is known to the Denesǫłıne as *Kache Tl'zai*. The region is a critical area of Denesǫłıne traditional territory because it serves as a major transportation route in both summer and winter. It is also an important source of fish (LKDFN 2005:7).

The Kakinëne is an area described by Denesǫłıne Elders as a region "beyond the end of the lake" and as an area rich with resources (LKDFN 2001b; LKDFN 2003). The Denesǫłıne encompasses Kaché Tł'azí (McLeod Bay) and the East Arm of Tu Nedhe (Great Slave Lake). One concept used by Łutselk'e Dene to talk about Kakinëne is "nëne", which is commonly translated as "the land". In addition to the land itself, nëne appears to refer to everything that depends upon or affects the land, including changes in the weather, climate, animals and people (LKDFN 2001b:24). Thus the health of Kakinëne as a whole is intimately related to the health of the community (LKDFN 2001b:82).

The Denesǫłıne Elders do not consider the areas within the Kakinëne as independent from one another, nor do they apply greater importance to one area more than another. The health and integrity of each of these regions are vital to maintain the overall environmental health and integrity of the Kakinëne. This connectivity is re-iterated by the interconnectedness of its watersheds, all of which feed into Tu Nedhe.

Kakinëne extends from Nıdítagh Tué (MacKay Lake) and Tła Gaı Tué (Aylmer Lake) in the north, to McLeod Bay in the south, and from Æedacho Tué (Artillery Lake) in the east, to Łu Tué (McKinlay Lake) in the west (LKDFN 2003). As shown in Figure M4.4-2, reproduced from LKDFN (2003, 2005), Kakinëne consists of the following eight regions.

- **Kaché Kué** includes the McLeod Bay portion of the East Arm of Great Slave Lake. The area is known as an overwintering site for the Bathurst caribou herd and Denesǫłıne hunters often travel to the area to harvest caribou. The region is also known as a good place to trap and fish, and is extensively travelled in the summer, especially in August for a regular gathering at Fort Reliance.
- **Desnedhe Che** includes the Lockhart River between Æedacho Kué and Tu Nedhe, and includes Pike's Portage. For spiritual and cultural reasons, this area is of high importance for the Denesǫłıne people. It includes Parry Falls, which is also referred to as Old Lady of the Falls, and Ts'ãkúí Theda, which Denesǫłıne people regularly visit to pray and heal. This region also supports the main travel route to and from the barrenlands.
- **Æedacho Kué** includes the area around Artillery Lake. This area is an important caribou harvesting region as both the Bathurst and Beverly caribou herds travel through it in autumn. Because of the abundance of caribou, some Denesǫłıne families lived in the area year-round, or seasonally, at places such as Timber Bay on the northwest shore of Artillery Lake.
- **Bedaghé Tué** is north of Kaché Kué and Æedacho Kué and includes Fletcher, Walmsley, and Cook lakes, which drain into the Hoarfrost River. These lakes are known for their quality fish and clear waters. The region supports one of the main travel routes into the barrenlands. Traditionally, groups of families travelled to this region and then split into smaller groups to travel to their traplines and hunting grounds. The Bathurst caribou herd migrates through the region in late summer as it travels from Lac de Gras to Æedacho Kué. Many Denesǫłıne camps and travel routes are found on the bigger lakes in this area, particularly near caribou crossings. In recent times, the Denesǫłıne have noticed that muskox are using the area more heavily.
- **K'ásba Nÿné** includes Ptarmigan Lake and Clinton-Colden Lakes as well as the surrounding barrenlands. This area was traditionally used for harvesting white fox, and for travelling east towards the Thelon River valley. Muskox is common in this area. Therefore, some Denesǫłıne trappers have overwintered in the region.



LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Territorial/Provincial Boundary
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody

Land Regions

- Kaché Kué
- Desnedhe Che
- Ædacho Kué
- Bedaghé Tué
- K'ásba Nÿné
- Tłą Gaı Tué
- Na Yaghé Tué 1
- Na Yaghé Tué 2

NOTES

Base data source: The Atlas of Canada
Re-drawn from LKDFN, 2005

GAHCHO KUÉ PROJECT

Denesǫłıne Land Regıon Classıfıcatıons ın Kakınëne

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:3,500,000 (40 20 0 40 Kilometres)		
FILE No: B-TK-001-GIS		DATE: November 09, 2010
JOB NO: 09-1349-1004	REVISION NO: 1	
OFFICE: GOLD-CAL	DRAWN: SK	CHECK: RB

De Beers Canada

Figure M4.4-2

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- **Tła Gaı Tué** includes Aylmer Lake, the headwaters of the Lockhart River watershed, and the Black River which flows towards the Chantrey Inlet. This area is noted for its clean waters and abundance of wildlife, including grizzly bear, wolf, fox, and other tundra mammals. The Bathurst caribou travel through this area in late summer, heading east and south from Lac de Gras. In more recent times, caribou have only been occasionally hunted in this area because hunters typically focus more on the Ædacho Kué Region.
- **Na Yaghé Tué 1** is a very rocky region north of Kaché Kué and west of Bedaghé Tué. This area is difficult to travel. The Caribou that overwinter in the Kaché Kué will normally migrate in small groups northwards though this area. There are some large caribou migration trails in the northern reaches of the area that caribou will travel on in larger groups.
- **Na Yaghé Tué 2** is another very rocky region located east of K'ásba Nÿné and is described by the Elders as a "forest of sharp, tall rocks" (LKDFN 2005:9-11).

Based on the map (Figure M4.4-2) and the above descriptions included in Watching the Land Final Report (LKDFN 2005), the Gahcho Kué Project (Project) is located in the Bedaghé Tué Region. Traditionally, this area was used, primarily in the fall and winter, to trap white fox and other furbearing animals. However, trapping is no longer common in this area as few people travel on the barrenlands. Denesǫłıne contemporary harvesting activities are focused on the East Arm of Great Slave Lake (LKDFN 2003, 2005).

The *Ni Hat'ni – Watching the Land* (LKDFN 2005) report summarizes the degree to which Łutselk'e residents are involved in traditional activities. The survey found that the majority of adults and youth did not participate in traditional activities (Table M4.4-1). The reasons cited for lack of participation include the following:

- for the adults:
  - no-one to teach me;
  - no money for gas;
  - no skidoos;
  - no interest on the part of youth; and
  - no money for charter flights for community-sponsored hunts.
- for the youth:
  - adults did not ask them to come along;
  - Elders tend to take only their own family members;

- no money;
- no skidoos; and
- too lazy.

Table M4.4-1 Summary of Participation in Traditional Activities by Łutselk'e Dene (2003 to 2005)

	Adult (2003/2004)	Adult (2004/2005)
Caribou	57% did not harvest caribou	43% did not harvest caribou
Trapping	78% did not set any traps	65% did set between 1 and 20 traps
Goose and duck hunting	64% did not go hunting	26% did not go hunting[(a)]
Make dry fish	67% did not make dry fish	57% did not make dry fish
	Youth (2003/2004)	**Youth (2004/2005)**
Caribou	52% did not harvest caribou	67% did not harvest caribou
Trapping	78% did not set any traps	70% did not set any traps
Goose and duck hunting	46% did not go hunting	73% did not go hunting
Make dry fish	91% did not make dry fish	73% did not make dry fish

Note: Infromation presented in this table is adapted from LKDFN 2005.
(a) 44% did not respond to the question.

M4.4.2 Seasonal Use Cycle

Traditionally, the Denesǫłıne followed a seasonal cycle that largely depended on resource availability. Typically, the Denesǫłıne hunted in the fall; trapped in the winter and spring; and hunted birds, caught fish, gathered plants and berries, and made drymeat in the summer and early fall.

Most LKDFN harvested resources in the East Arm of Great Slave Lake around Artillery Lake. However, some people travelled into the barrenlands, particularly around Walmsley, Fletcher, and Cook lakes.

> *We lived this land for about 40 years growing up around Artillery Lake. We used to trap a lot around Fletcher Lake and Cook Lake, but we didn't come here [Aylmer Lake] that often because we didn't have to. But we came here to keep up the practice of living on the land. We lived all around—all the way east of Thelon. We would carry dry wood with us and use it really wisely with small willow branches. How much wood you had determined how long you could stay out [on the barrenlands]. We had some really tough days. No showers in these days!* (MD in LKDFN 2002b: 23).

> *It is at this time of year that people would go out hunting for white fox. Some people would go with their dogs to Fort Reliance and then to the Gahcho Kué area. In November (after Hallowe'en) people would go into the barrenlands. One time I got about 100 fox. That was about 1943.* (LKDFN 1999: 14).

According to LKDFN (2001b: 55), the Denesǫłıne would generally return to the North Shore of Great Slave Lake (Tue Nedhe) in the spring after trapping and in the fall after trading.

> *When we reached the barrenlands we came across a big lake and shot some caribou. We stayed there and made drymeat. Solemon Boucher and myself trapped together for white fox. We would get lots of whitefox in the barrenlands. In spring when it was nice and warm—that is when we would go back to North Shore (Tue Nedhe) of McLeod Bay and travel home to Łutselk'e. Some people from Rocher River were travelling with us. They came a long ways. That is how people worked and lived in the olden days* (JBR in LKDFN 2001b: 55-56).

Denesǫłıne often harvested around Artillery Lake, but would also travel to Fort Reliance and Fort Resolution.

> *At (aeedacho) Artillery Lake, the Dene people gather before the migration happens and harvest caribou. While still living here (Artillery Lake), the spring migration of other animals comes and this area is like a pit stop for them before they go farther north. The ducks, geese: one familiar one is the old squaw duck and also many other kinds of ducks that migrate north, one of the ways to harvest them is to set gill nets for them. After this harvesting of birds and animals, some of the people return to (Tu Nedhe) Great Slave Lake, though still some Dene remain at Artillery Lake. They lived there all year round and made it their home. In the summer time the Dene people fished and hunted for moose, in the wintertime they hunted caribou. That was all there was in the olden days* (LKDFN 2002b: 22).

> *When they were done they used to move south to Fort Reliance. A lot of people would go to Fort Resolution and sell meat there. It would be quite cold. Some people would get frozen-in on their way back from Fort Resolution and so they would have to winter somewhere along the route* (Elder Maurice Lockhart in LKDFN 1999: 11).

M4.4.3 Land Use Sites

Traditional land use sites include cabins and camp sites, burial sites, sites of religious and spiritual significance, historical locations such as trading posts, travel routes, fishing sites, and other geographical locations of particular importance for cultural, historical, or spiritual reasons.

M4.4.3.1 Cultural and other Important Places

No specific cultural sites were identified near the Project from the review of existing information. No information on specific cultural sites have been provided to De Beers. The review of existing information did suggest that eskers and treed areas on the barrenlands were important, because they would provide the Denesǫłıne with shelter from the elements, fuel for fires, fresh water to drink, and visibility for hunters. Cultural sites could often be found near these areas.

> *These small groups of trees near eskers (ts'u za aeaze) are very important for us. We always camp by them because there is firewood, water and a flat spot. You can tell by the axe-marks on trees that people stayed there. In the wintertime, you can see just the tips of trees because of all the snow* (EB in LKDFN 2001a:18).

> *Trees are only along eskers. They follow them, this is their land. Even in a big blizzard dogs [on a dog sled] will take you home, following the esker. If you look hard at these eskers, you will find mostly Chipewyan artifacts* (AnM in LKDFN 2001a:18).

> *You can find good rocks for tools around eskers. Old-timers would sit on eskers and make arrowheads. Maybe we'll find one today. Also you can find really heavy black rocks, but there aren't too many of them. They are good for pounding meat* (JM LKDFN 2001a:18).

> *The water in these rock crevices [near eskers] is the best—it is really clean and cold. Even in the middle of the summer you will find good water in there* (LA in LKDFN 2001a:19).

Eskers were also identified as important because they support animals that inhabit the barrenlands.

> *Caribou always move along eskers when they are travelling through this kind of land. Musk-ox too. That is because it is smooth travelling compared to the rough rocks elsewhere* (JM in LKDFN 2001a:17).

Eskers are the main places where wolves make their dens. Also you can find fox and ground squirrels holes in eskers (JF in LKDFN 2001a:17).

There is usually fish in these thai ya kué (little lakes on top of eskers). Fish live in these lakes—how did they get there? Maybe an eagle was eating a fish and the eggs fell into the water (JB in LKDFN 2001a:17).

Artillery Lake and Old Lady of the Falls

Within the Kakinëne, one of the areas of particular importance to the Łutsëlk'e Denesǫłıne is Ædacho Tué (Artillery Lake). The Tłı̨chǫ know it as Ædaàtsotì. It is a place of unique location near the treeline where caribou would over-winter. It has been a place of food and shelter with the resources needed for survival for thousands of years (LKDFN 2001b). The Denesǫłıne traditionally would gather at Ædacho Tué to meet the fall caribou migration and then continue on to the barren lands. One area of particular importance within Ædacho Tué is Ts'anTui Theda or the Old Lady of the Falls. The following story, as directly quoted from LKDFN (2001b:44), conveys the importance of this location to the Denesǫłıne.

I will tell you a true story about how it was in the beginning and how Ts'anTui Theda (the Old Lady of the Falls) came to be. This story was passed on to me as it was passed on from generation to generation. The Old Lady of the Falls *has been there since the earliest of times.*

It started in the place called Kaché (Fort Reliance) and Ædacho Tué (Artillery Lake). It used to be called Beaver Lake in those days because there was a beaver living there. You could see the beaver's lodge if you happened to be out at Ædacho Tué. People were often in that area because that is where they went caribou hunting in the fall time. Even today Dene people still go there to hunt caribou.

In those days there used to be a man. His name was Hachoghe. He was a big man. One day Hachoghe saw the beaver's lodge. He could see it because it was on top of a small hill. He decided he wanted to kill the beaver but saw that he would have to get the beaver out of the lodge. So he started to push the dirt to one side. (Today you can even see where he pushed the dirt to one side.). He was so busy digging and moving the dirt that he didn't notice that the beaver had another lodge in the narrows close to the main land. It wasn't far from the main route that the Dene people used when they traveled in that area.

But the beaver did not stop at that lodge. Instead he went down the Lockhart River to the main lake – Tue Nedhe. The people there were starving. When they saw the beaver they thought they may be able to kill him. It was then that Hachoghe saw the beaver and ran after him with a shovel. He threw the shovel into the water but the smart beaver swam away. The handle of the shovel broke and Hachoghe had to leave it there, sticking out of the water. That is why when you go to the north end of Ædacho Tué you see a rock sticking out of the water. That is the handle of Hachoghe's shovel.

After Hachoghe broke his shovel, he didn't give up. He continued to follow the smart beaver back up the Lockhart River. By then the Dene people from Tue Nedhe were following Hachoghe. The river was strong and the beaver soon got tired and Hachoghe killed him. The Dene people were so hungry they went after the meat right away. There was enough meat from that beaver for all the Dene people for two or three days. But there was one woman who asked for the beaver's blood. Hachoghe told her he could not give her the beaver blood because there was not very much left. So the woman sat down at the falls and waited.

All of the other Dene people followed Hachoghe who was chasing another beaver down the river. They were heading toward the east arm of Tue Nedhe. After a while, the people noticed that the woman was still back at the falls. So Hachoghe picked two healthy people to go back and look for her. They went all the way back up the Lockhart River and they found her sitting at the falls. She had been sitting there a long time and so she was stuck in the earth. The two people told her that Hachoghe was asking for her to return to Tue Nedhe. She said, "I cannot return with you. I have been sitting here too long and now I will be here for all eternity." Then she said, "Go back to where you came from. Go back to Hachoghe and the others and give them this message." So the two people returned to Hachoghe and the others and gave them the message. This is how the Dene people learned about the Old Lady of the Falls *(Ts'anTui Theda). From that day forward the Dene people have gone to visit the Ts'anTui Theda to pay their respects, share their worries and to ask for help.* (Zep Casaway, Translated by Archie Catholique in LKDFN 2001b:44)

Morris Lockhart in his quote below explains the significance of Ts'anTui Theda or the old lady of the fall" to the Łutselk'e Denesǫłıne:

... there is one place called "Thun-ket-la". Now it's called Parry Falls. That's the spiritual site. That's where the old lady is. It is really a big

> *thing for us, as Chipewyan people. We use that to get help from her for sickness or sometimes like, even for caribou. Sometimes you go there and you want to know where the caribou are, you ask this old lady if she can help by telling us which side the caribou are on. And she'll tell you because after that you can see smoke going up. Smoke, and it points to where the caribou are. That's why it really means a lot to us. It means a lot to us that spiritual site. It has been there for a long time now. Before even the doctors came, before anybody knows anything about doctors, or before even the whitemen came on this side. People used to go there to get healed of sickness. They would go down there and talk to this old lady. They would cleanse themselves with the water. They would wash themselves. That's how they would get help, like that. I know some places in the south, some lakes where people go, a holy place like that. This is a similar place. A really holy place. It's going to be here forever. That's the way it is set up that. They went there for that, for anybody who wants to get help. It's still there today. That's why in this area here, we are sort of keeping an eye on it, and why we should stop some other people who are trying to take it away from us. There is another spiritual place somewhere on the north side too. I heard a story about it a long time ago. It's the same thing. A spiritual site. This one here sort of went down underground there, but it is still there. … That spiritual site too has been found by the Chipewyan people. Now, when we have treaty payment, we combine it with a spiritual gathering. We go out there by boat. We go down there right to the mouth of the Lockhart River. Every summer we have a spiritual gathering. From there we fly some people up here to Parry Falls, and then whatever type of help they want, they go up there and pray, or whatever. Just recently, people started to recognize that spiritual place. This summer, there will be a lot of people coming, people from Yellowknife, from Dogrib Nation area, people from Hay River, Fort Smith, Fort Resolution, plus some other people, they will be down there this summer. So there's a lot of people coming in the summer to try to get help from that place for themselves. When we go down there, usually we have treaty payments too. People, they will go down there and they have drum dances, whatever. Some people go up to the spiritual place, as I mentioned. That's in July.* (Morris Lockhart in Raffan 1992:124-125)

Both Artillery Lake and Parry Falls are located in the Lockhart Watershed, downstream of Kennady Lake. Parry Falls (Ts'ãnkúí Theda) is located downstream of Artillery Lake, near Fort Reliance, and has been referred to as the most important spiritual site for the LKDFN. People travel to the Old Lady of the Fall" to pray and ask for guidance (LKDFN 2005).

Tła Gai Tué (Aylmer Lake)

Tła Gai Tué (Aylmer Lake) as it is known by the Denesǫłıne, or Ts'eèhgootì as it is known by the Tłı̨chǫ is another of special significance to both peoples. Like Ædacho Tué (Artillery Lake), Tła Gai Tué represents a diversity of important values – cultural, social, spiritual and ecological importance. As part of the waters of Desnethch'e, (the Lockhart River watershed), its significance is even greater because of its connection to the Old Lady of the Falls (LKDFN 2001b).

Elders describe the area based on their experiences hunting, trapping, and traveling through the area. Many Elders who lived at Ædacho Tué (Artillery Lake) know about Tła Gai Tué (Aylmer Lake), as it was a common destination for hunting and trapping. Elders also used to travel there enroute to MacKay Lake to the west, or to the Thelon region to the east (LKDFN 2001b).

> *I used to go to Aylmer Lake (Tła Gai Tué) only in the winter with my father and to Fletcher Lake. This was just for trapping. There are alot of people who used to go to Aylmer Lake (Tła Gai Tué) from Łutsël K'e. I traveled from Aylmer Lake (Tła Gai Tué) to the Thelon River (Thelon Deze) a few years back (NA 01 15 01)* (LKDFN 2001b:61).

Denesǫłıne Elders also call Tła Gai Tué (Aylmer Lake) - Thai T'ath Tué - the lake where there are lots of eskers. The many eskers have always been important for trapping, as well as for camping. Eskers are used as denning habitat for many species, including wolverine, wolf and whitefox (LKDFN 2001b), and their varied plant life attracts animals such as caribou and grizzly bear. Finally, eskers provide shelter where people could camp in the small groups of trees and use dechën (drywood) for fuel and setting tents (LKDFN 2001b).

> *The vegetation around Aylmer Lake (Tła Gai Tué) is very healthy – it's not disturbed or polluted. The plants there are very small. Even the Labrador tea, rosehips, and other plants – they are very short and small. We used to live at Artillery Lake (ʔedacho Tué) so we knew the area very well. (JM 01 15 01)* (LKDFN 2001b:61)

Lockhart River

The LKDFN have previously discussed the importance of the Lockhart River.

> *The Lockhart River has been here a long time, our ancestors (Old Lady sitting in the falls). Some times she feeds people by killing big game, caribou, moose, by drowning them in the river and sending it down the river for people to pick it up at the mouth of the river. Until today it's still the same, if you ask for help, she'll hear you any where you are, she's there to*

> *help people. When I was a young man I remember travelling with my parents (deceased) by canoe paddling. We would sometimes paddle to the mouth of Lockhart River and find dead floating caribou. The old lady had fed us today and we give thanks. The caribou was fresh and the weather was good at that time. Not long ago she gave us moose floating down river; that time there were a lot of people travelling. All the people ate moose meat and gave thanks. We have good use of her to be among us out here at Lockhart River. She helps people in every which way she can. Today we still visit her every summer to pay our respect of our people, our health and to be strong in our spirit. If someone is sick people help that sick person in taking him or her to the falls and leave him or her over night to heal, that time there was a tepee set up back then. In order for her to help you would have to confess all your sins, just like going to church for confession. That is how it's been done to this day. During the winter you can see smokestack from a distance that has caused the rocks around the falls to darken. People who travel looking for caribou during the cold winter months ask her for help if they can't find the caribou around the Lockhart River. The smoke points straight up and at the tip it bends in every which way it points and that's where the caribou is. The people go that way to find the caribou. Once we built house around the mouth of the river, that time we had good life then, some of the log cabin is still standing, there are all types of stories about the Old Lady in the falls* (ML in LKDFN 2001b:20).

Specifically, an Elder expressed concern for the Lockhart River watershed:

> *You should protect the areas and waterways that flow into the Lockhart River. Even as far as McKinlay Point to MacKay Lake should be protected. At one time in the dry years – it may not seem like the water flows that way but in the spring you can see it. - it all flows into Great Slave Lake (PC 01 29 01)* (LKDFN 2001b:64).

M4.4.3.2 Cabins

According to LKDFN (1999), a number of Elders had cabins near Kennady Lake and used to travel to the area to trap and hunt. For example, one Elder reports that he used to trap with his father near Kennady Lake when he was a child from a cabin at Cook Lake (LKDFN 1999).

> *People used to use the land yearly. I used this land myself, even before I was by myself. I went trapping with my dad. I had a cabin at Kezus Kué* [Cook Lake]. *I went trapping for white fox, wolverine, and wolves. Now it is easy to get around on skidoos to look for white fox, wolverine and wolves* (Elder Maurice Lockhart in LKDFN 1999:11).

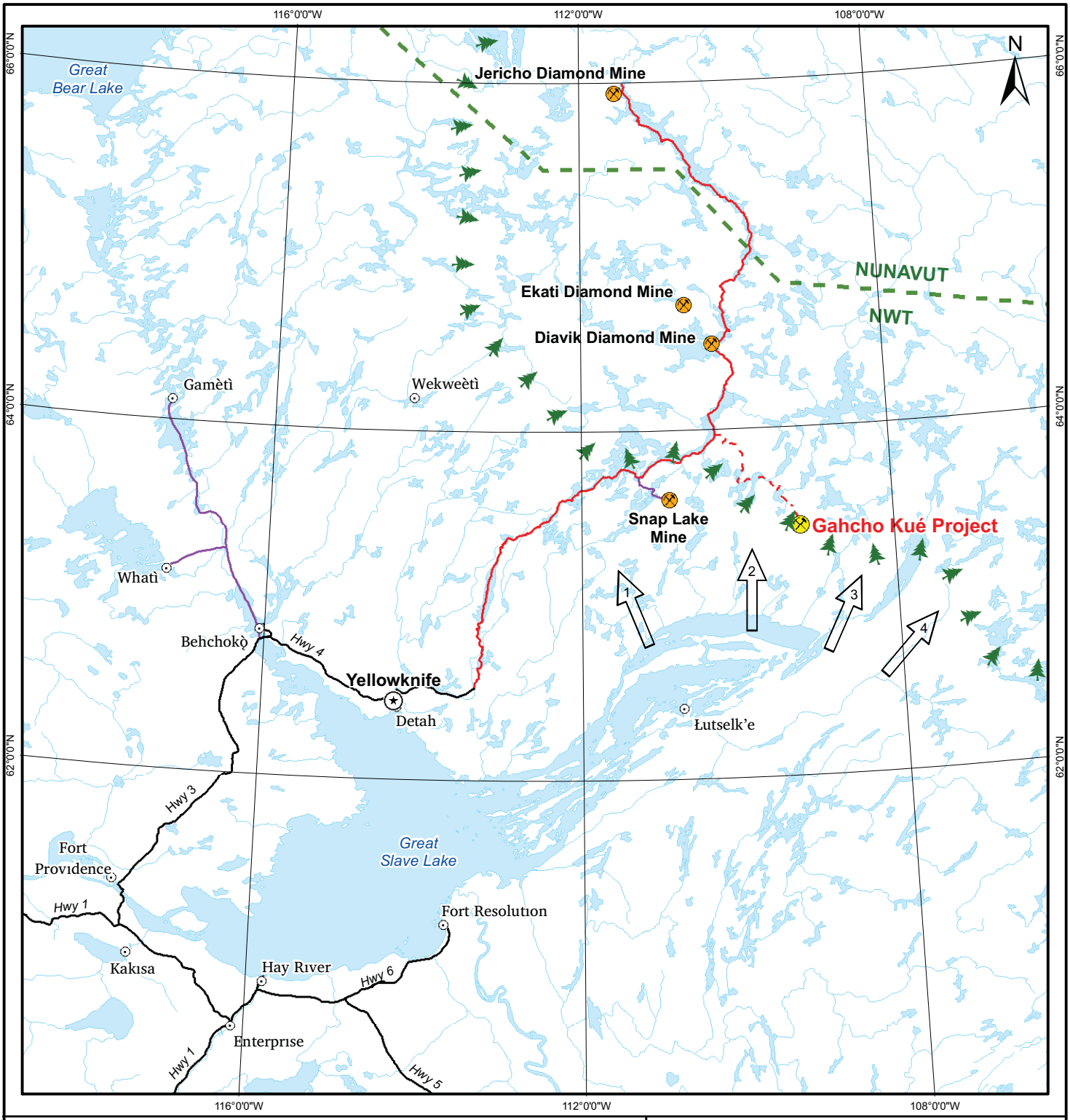
Another Elder also identified cabins to the west of Kennady Lake.

> *My brother Louis used to have a cabin, not too far west of Gahcho Kué. There were lots of people who used to go to Aylmer Lake to trap for white fox* (Elder Noel Drybones in LKDFN 1999:11).

It is unclear from the review of existing sources whether these cabins still exist, and if they do, how close they are to the proposed Project. The Heritage Resources Report (Annex L) did not identify any cabins within the local study area.

M4.4.3.3 Travel Routes

The Denesǫłıne travelled to and from the barrenlands by dog team, canoe, and on foot, using a variety of different routes (LKDFN 2001b:12). Traditional travel routes of the North Shore of the Great Slave Lake into the Barrenlands are shown in Figure M4.4-3.



LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody
- Territorial/Provincial Boundary
- Treeline
- Traditional Travel Routes of the North Shore (Great Slave Lake)
  - 1: T'atha Ła Deze
  - 2: Des Delghaı Deze
  - 3: Des Tsël Che Deze
  - 4: Desnethch'e Deze

NOTES

Base data source: The Atlas of Canada Travel routes adapted from: Traditional ecological knowledge in the Kache Tue study region: Final Report (2001)

GAHCHO KUÉ PROJECT

Traditional Travel Routes into the Barrenlands

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:3,500,000 (40 20 0 40 Kilometres)		
FILE No: B-Socio-025-GIS		DATE: November 09, 2010
JOB NO: 09-1365-1004	REVISION NO: 1	
OFFICE: GOLD-CAL	DRAWN: SK	CHECK: RB

Figure M4.4-3

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The North Shore area of Great Slave Lake hosts a mix of sites that hold social, cultural, ecological, and spiritual significance. Many of these sites can be found along the well-traveled winter trails and summer portage and canoe routes that led the Denesǫłıne throughout the Kakinëne and into the barren lands. There are four main trail routes radiating northward from the area: T'atha Ła Deze, Des Delghai Deze, Des Tsël Che Deze, and Desnethch'e Deze. Each of the trail systems begins at a camp along the shore of Great Slave Lake and stretches north to the waters of the Lockhart River at Nıdítagh Tué (MacKay Lake) and Tła Gaı Tué (Aylmer Lake) (LKDFN 2001b). Evidence of this history includes the presence of graveyards, trail markers, arrowheads, and campsites distributed along the paths and portages of these routes (Parlee et al. 2005).

The primary route according to one Elder was the Desnethch'e Deze system.

> *This place was not the main route to the barrenlands. [The main route] was on the other side beside Dez Tué ethailie. Back bay where the river flows out of the main route—people would travel on that route east of Bedford Bay. They would go hunting for caribou into the barrenlands. From Fort Reliance to Artillery Lake (?edacho Tué)—that is main route of ours into the barrenlands. Our ancestors used to carry canoes and gear with them everywhere they went. You can still see camp sites from the olden days when people used to travel through here* (ML in LKDFN 2001b:52).

As Elder Maurice Lockhart described, these trails and portages were created generations ago by the Thai Denesǫłıne (ancient people).

> *These canoe routes and trails into the barren lands have been here for generations. Our ancestors (Thai Denesôłine) used these routes and trails. Now we still use them to go hunting for caribou. It has been passed on from our great ancestors to today – from Taltheilei to Fort Reliance* (ML 08 31 00) (LKDFN 2001b: 52).

The continued importance of these routes has been summarized in *Ni hat'ni Watching the Land Study* (LKDFN 2003). Adult respondents to a cultural survey undertaken by these researchers stressed that the way in which Łutsëlk'e Denesǫłıne expressed their culture was primarily through on-the-land or land-based practices such as hunting, trapping, fishing, camping, and working with country materials (hides, plants, and the like) (LKDFN 2003). The continued practice of traditional activities on the land with all community members, and with those who have traditional knowledge of the regions of the Kakinëne, the trails

and routes northward from Tu Nedhe, is what is crucial to the transmission and maintenance of Denesǫłıne culture.

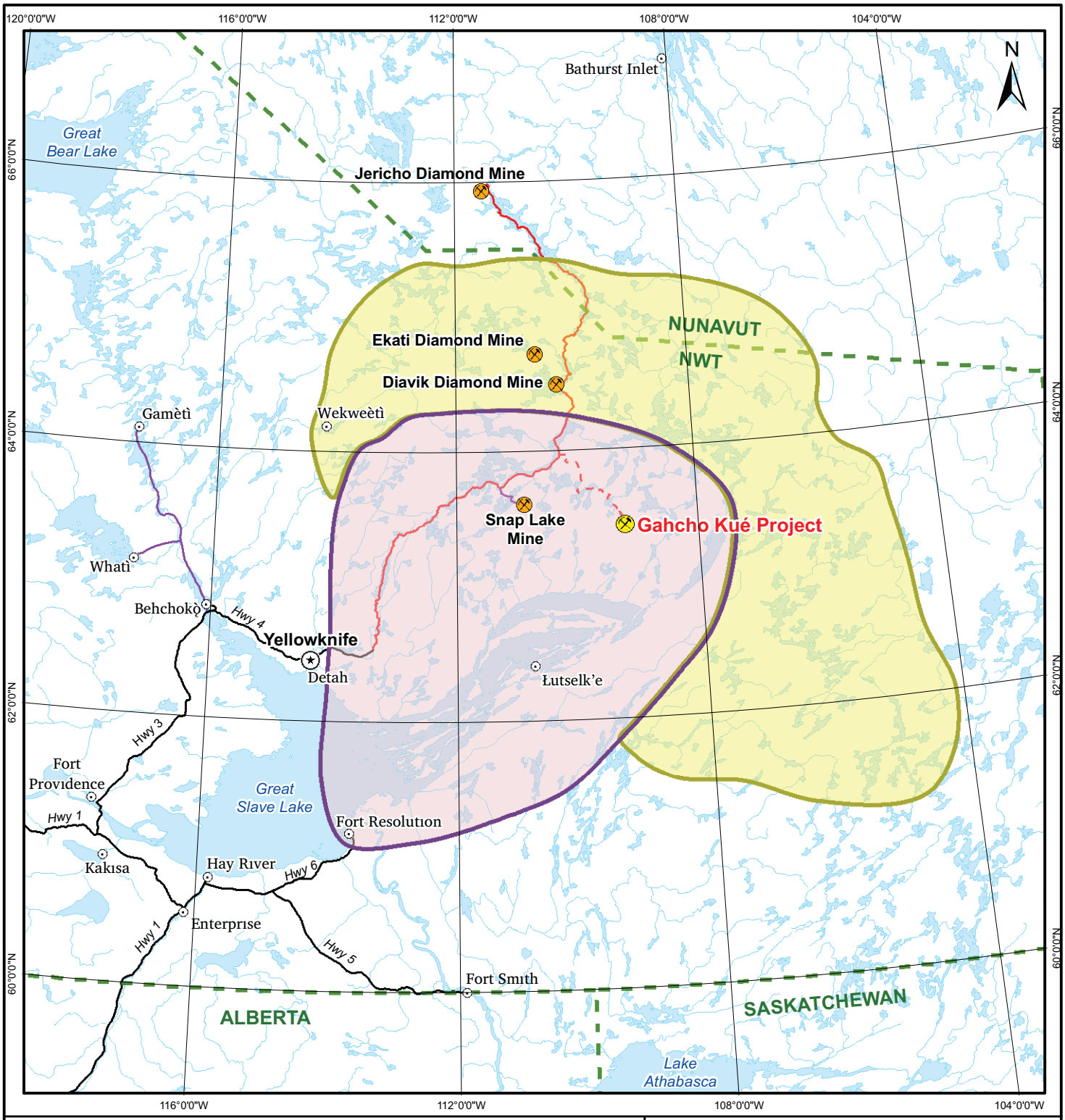
The following quote from J.C. Catholique expresses the connection Denesǫłıne have to the land and their movement throughout it:

> *As far as the Chipewyan people are concerned, they like to live off of the land. They like to go out – sometimes they go flying out by plane, away out to Artillery Lake, or the barren lands. That's where people used to live up there, before. A way out – Artillery Lake, the barren lands, Thelon River – all over the place. They say there are still historical marks like tipi rings, rock, things that you can find out there, like arrowheads. There are also spiritual places out there. There is a lot of animals out there. Like the caribou* (J.C. Catholique in Raffan 1992:104-105).

Supporting the J.C Catholique statement above, Figure M4.4-4 shows the extensive range used for hunting and trapping activities, historically and in more recent times. The primary difference between historic and present times is the extent of travel. Today, travel on the land stays closer to Great Slave Lake, whereas earlier, more extensive travel was probably linked to following both the Bathurst and Beverly caribou herds for survival (Kendrick et al. 2003). The need to travel such distances is not as necessary in present day.

M4.4.4 Knowledge and Use of Resources

This section includes a discussion of the biological resources, including wildlife, fish, birds, and vegetation traditionally used by the Denesǫłıne. The most important species are discussed on a species-by-species basis and, where relevant, the discussion includes information on TLU practices as well as TK from the Denesǫłıne.



LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Highway
- Existing Winter Road
- Winter Access Road
- Tibbitt-to-Contwoyto Winter Road
- Watercourse
- Waterbody
- Territorial/Provincial Boundary
- Approximate Historical Traplines
- Approximate Recent Traplines/Historical Camps

NOTES
Base data source: The Atlas of Canada
Trapline and cabin information drawn from:
NiHat'ni:Watching the Land-Final Report 2003-2005.

GAHCHO KUÉ PROJECT

Historical Traplines, Historical Camps/Cabins and Recent Traplines

PROJECTION:	DATUM:
Canadian Lambert Conf. Conic	NAD83

Scale: 1:4,500,000
50 25 0 50
Kilometres

FILE No:	DATE:
B-Socio-027-GIS	November 09, 2010

JOB NO:	REVISION NO:	
09-1365-1004	1	
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Figure M4.4-4

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M4.4.4.1 Wildlife

Based on a review of the existing sources, the following species are of particular importance to the Denesǫłıne:

- Arctic ground squirrel;
- muskox;
- Arctic hare;
- red fox;
- caribou;
- white fox (Arctic fox);
- grizzly bear;
- white mice;
- lemming;
- wolf;
- moose; and
- wolverine.

M4.4.4.1.1 Caribou

The Denesǫłıne have indicated that caribou migrate through the Kennady Lake area (LKDFN 1999: 12). As they have described it, caribou habitat is made up of grass, shrub lichen (gray reindeer lichen, northern reindeer lichen, Iceland moss), hair lichen, black dirt, bog birch, and leaf lichen-green kidney (LKDFN 1999:21-22).

> *Caribou always move along eskers when they are travelling through this kind of land. Musk-ox too. That is because it is smooth travelling compared to the rough rocks elsewhere* (JM in LKDFN 2001a:17).

> *See how rocky it is here [Na Yaghe Kué Region]? Caribou have real trouble going through this kind of land. It is really rough for them. If there is an esker they can pass through* (JF in LKDFN 2001a:19).

> *This lichen you see all around on the rocks is the main food of the caribou. They eat it all the time. Sometimes where there is lots of caribou the rocks will be just bare, because the caribou have eaten all the food. These are called ts'âju* (JF in LKDFN 2001a:29).

Caribou Migration

In 2002 and 2003, the caribou migrated through Artillery Lake in what the Denesǫłıne refer to as the "normal" way, although some hunters noted that the caribou were more spread out than usual (Annex F Wildlife Baseline, Section F4.1). In 2004 and 2005, the herd was considered to be farther away from Łutselk'e. Some Denesǫłıne hunters were concerned that there were "less animals than there used to be in that area" (eastern side of Artillery Lake) and that the caribou were late and were "crossing at different locations than they used to, migrating more towards the north shore of Artillery Lake and not through the traditional crossings" (LKDFN 2005:55). The reason why the caribou are migrating further away from Łutselk'e were explained in two ways. The first is that forest fires have burned caribou habitat. The second is that mining and other development activities are stressing the caribou.

> *The reason why there is less caribou now is because of the forest fires in the area. Caribou vegetation is all burnt around Nanacho Lake (Nanula Tué).* (Elder AM in LKDFN 2001a:75).

> *The caribou don't hang around as they used to. Now they tend to be far away. I believe this is due to the environmental mix-up by the mining companies, destroying their [the caribou] migration and food* (JM in LKDFN 2005:33).

> *The Bathurst caribou were thought to be extremely skinny this past winter, and people are attributing this to the greater numbers of disturbances they have to migrate around (i.e., diamond mines). The animals are spending more time running away from disturbances and are having to travel great distances to go around or otherwise avoid these disturbances, which means they spend less time feeding and are more stressed* (LKDFN 2005:56).

Although a number of LKDFN hunters were concerned about what they consider to be an abnormal migration of caribou in 2004 and 2005, one Elder provided evidence that the caribou have migrated further from Łutselk'e in the past.

> *I was 9-10 years old that time, 1950s. After that during 50s, 60s, people used to stay around there [McKinlay Lake], there's no caribou on the south side [of the East Arm]. They go north. Used to haul meat from here [McKinely Lake] to Snowdrift [Łutselk'e]. They did that a few times and then 70s, same thing there was no caribou on this side [south side of the East Arm], 70s there was lots over here, north shore, people used to across [to the north shore]. I was trapping at McKinlay Lake, not only*

> *me, there was some people they went hunting fall-time, December, they went across by dog team, from Snowdrift to Pearson Point …* (EB in LKDFN 2002b:27).

Caribou Health

Denesǫłıne hunters assess the health of caribou based on the amount of brisket, back, stomach, and kidney fat on the animal, especially the caribou cows; the more fat the healthier (LKDFN 2005:28). The logic is that a fatter caribou has had more time to feed and is less stressed by predators, parasites, or other factors (LKDFN 2005:28). Another indicator that the Denesǫłıne hunters use to assess the health of caribou is the colour and texture of the marrow. A very healthy caribou will have creamy coloured marrow that is solid. A fairly healthy caribou, but one that may be under some stress because of lack of food, illness, and/or predator or parasite harassment, will have pink-coloured marrow that is greasy. An unhealthy caribou that is malnourished or under severe stress will have red-coloured marrow that is runny (LKDFN 2005:31). Some Elders have noted that it is natural that some caribou are injured or sick, as long as there are not too many.

> *There are many caribou and some of the misfortunes that happen to them are of natural causes. Some get sick and this weakens them and they die without the help of the wolves. When the migration already happened and the injured ones are left behind maybe because of broken or injured limbs and other terminal causes. These are the ones the wolves clean up after the migration. This cycle is according to how they were created by the Creator* (SD in LKDFN 2002b:28).

Based on three reports (LKDFN 2001a, 2003, 2005) from the LKDFN, the caribou are considered to be in overall good condition. None of the hunters that were interviewed for these three reports observed any red or runny marrow, which indicates an unhealthy caribou that is under stress (LKDFN 2005:31). A number of hunters did express concern that some caribou were skinny, injured, or sick, but not all of the harvesters observed caribou health that was outside normal conditions.

> *I did not see any signs of sickness in the caribou I harvested, only white small cysts, which is normal I think* (JM in LKDFN 2005:33).

Caribou is a defining resource in the Denesǫłıne way of life, and the Elders teach the importance of showing proper respect. They teach that if someone disrespects a caribou by chasing, hitting, whipping, or poking it, the caribou will migrate further from the people.

> *When hunting you take everything from the caribou and leave nothing but some guts. That's how they hunted back then … People always have respect for the caribou because it is our main diet and you never hit, poke and whip caribou. Once someone [disrespects the caribou], the caribou will [migrate] further out and that is very bad for the people* (Noel M. in LKDFN 2002b:26).

> *In the past, people used to really watch things—respect. They knew not to chase the caribou too far. If they chased a caribou on one day—they knew they would have to shoot it on the next day. If people chase the caribou with the skidoo, they become stressed … it affects their lungs. They become sick—like pneumonia. We should teach the young people these things … Our main source of food is the caribou. If we lose the caribou, we will be pitiful* (ND in LKDFN 2002b:23).

> *The bone marrow, they would boil and make lard out of it—they even saved the hooves … the little hides would be made into small clothing like moccasins, hats, pants, slippers, parkas, tents, sled, dog harnesses, ropes, canoes, snowshoes and blankets* (ML in LKDFN 2001b:69).

The abundance and location of caribou often dictated where and how long the Denesǫłıne people would gather together.

> *When people met and how long they gathered together was largely dictated by the migration of the caribou and the trapping season. People gathered and camps were set up where the caribou were abundant* (LKDFN 2001b:55).

Today, caribou remain a major source of food for the Denesǫłıne. A Community Health Survey noted that 68% of adult respondents and 27% of youth respondents had consumed caribou meat in more than six meals in the previous week. Only about 5% of adults and 3% of youth did not eat caribou meat in the previous week (LKDFN 2005:87).

The Community Health Survey also revealed that a large percentage of Łutselk'e residents (43 percent [%] of adults and 67% of youth) reported that they had not harvested caribou in the last year. However, there was also a sizeable percentage (36% of adults and 27% of youth) who did harvest caribou. In Łutselk'e, "hunting is primarily undertaken by men and there were numerous women and younger children who completed this survey that may not have gone hunting" (LKDFN 2005:72).

Factors identified in *Watching the Land* that influenced the number of people who participate in caribou harvests include temperature, location of caribou, availability/access to skidoos or airplanes, and money for gas (LKDFN 2005). Compared to the previous year, 15% more adults but 15% fewer youth harvested a caribou (LKDFN 2005:72). When discussing youth participation in caribou harvesting activities at an interpretive workshop, adults and Elders reported that they thought the youth were not participating because they were not interested or preferred to "get the job done" with other more experienced hunters. Alternatively, the youth reported that they were rarely asked to go out hunting or that their family does not have a skidoo, but at the same time some did admit that they were sometimes not motivated or were too lazy to go (LKDFN 2005:66).

Based on LKDFN (2003, 2005), the recorded fall and winter caribou hunts were around Artillery Lake and the Lockhart River (LKDFN 2003, 2005:24). In 2003 to 2004, 29 interviews were conducted with Denesǫłıne hunters recording a total of 119 caribou harvested. In the winter of 2004 to 2005, 16 interviews were conducted with Denesǫłıne hunters who harvested a total of 64 caribou. Although the total number of interviews and the number of caribou harvested declined between the two survey periods, the average number of caribou harvested per interviewee remained relatively the same (4.1 and 4.0, respectively).

M4.4.4.1.2 Other Large Animals

The existing sources reviewed do not contain a lot of information about bears, muskox, or moose. However, there are a few references to their habitats.

It was explained that bears use areas near eskers to find shade and build their dens.

> *Those little bushes, T'â bathe (bog birch), that is where the bears stay in the summer, in the shade. That's why it is said to never go downhill of eskers quickly because bears might be there* (LE in LKDFN 2001a:17).

> *The Grizzly Bears, from what I have seen, never have their dens on the eskers. They have their dens on the outskirts of the eskers where there are these small patches of hilly sand. And another thing too is that they don't make their dens on the south side, only on the west side [sic] where the wind blows* (ND in LKDFN 2001a:27).

The existing sources that were reviewed also identified that muskox eat fern moss on the barrenlands (LKDFN 1999:22).

I've never seen musk ox around here just farther east. In Artillery too, only in the past 20 years musk ox have been found around there (MD in LKDFN 2002b:23).

Moose are harvested by the LKDFN, most commonly in the East Arm of Great Slave Lake around McLean Bay, the North Shore, Wildbread Bay, Basile Bay, Regina Bay, Stark Lake, Duhamel Lake, and a number of other places with bays and weeds. Moose are not common near Kennady Lake (LKDFN 2005).

M4.4.4.1.3 Furbearing Animals

Traditionally, the Denesǫłıne people travelled to the barrenlands to harvest wolf, white fox, and wolverine, particularly in the area between Fletcher Lake and Walmsley Lake east of Kennady Lake (LKDFN 1999:12).

It is at this time of year that people would go out hunting for white fox. Some people would go with their dogs to Fort Reliance and then to the Gahcho Kué area. In November (after Hallowe'en) people would go into the barrenlands. One time I got about 100 fox. That was about 1943 (LKDFN 1999:12).

I trapped around Mcleod Bay, Bedford Bay, and around Kennady Lake. I used four to five traplines, and sometimes along the shores of the big lake [Great Slave Lake] every once in a while. In the past, I went all over the East Arm of the Great Slave Lake. Up to the Thelon River. We trapped for wolves, wolverine, and white foxes in the barren lands. I've also travelled to the Hoarfrost River, right down to Lockhart River, Snowdrift River, Whitefish Lake and Lynx Lake. I had trapped around those places before. I trapped up to Aylmer Lake for wolves, near the Lac de Gras area. There are more—lots of wolf activity between Aylmer Lake, MacKay Lake, Fletcher Lake, and Walmsley Lake. Up to Artillery Lake—all through those places I've trapped and travelled. Then I would travel to Fort Reliance and up to Ka'del Kué (open area of lake). I have travelled mostly everywhere (AnM in LKDFN 2002b:35-36).

The best place I know for white fox would be around Aylmer Lake. We stayed at Aylmer Lake for four days—we caught about six hundred white foxes, using two hundred leg hole traps each at that time. We checked the traps twice a day because there was too much white foxes. That was good. I remember it was like that at Walmsley Lake too. We were using dog teams at that time. I did some hunting and trapping for wolves and wolverine in the Fletcher Lake and Walmsley Lake area, there where lots of tracks in that area. They were worth lots of money

> *back then. I trapped for marten and mink in Bedford Bay area. The fur-bearing animal population was high in the sixties, though sometimes it was hard to catch fur-bearing animals. You'd be lucky if you caught five to ten pelts. I remember some people caught enough fur for Christmas. Now today I think there are more fur bearing animals towards the barren lands compared to the forest, there are lots of white foxes, wolves and wolverines. People have just stopped trapping or hunting them as much—around Áutsÿl K'e too* (AnM in LKDFN 2002b:35-36).

According to LKDFN (2003, 2005), furbearing animals (beaver, muskrat, rabbit, marten, mink, weasel, lynx, fox, and wolverine) are trapped by the Denesǫłıne in the East Arm of Artillery Lake. Common beaver and muskrat harvesting locations identified were McLean Bay, Mud Lake, Jackfish Lake, Murky Channel, Narrow Lake, Back Bay, Basile Bay, Whitefish Lake, Snowdrift River, Stark Lake, and various other small lakes and ponds. Rabbit were mostly caught close to Łutselk'e in locations such as Murky Lake, the Gap, Łutselk'e Bay, Stark River, and Snowdrift River. Marten, mink, weasel, lynk, fox, and wolverine were harvested around Christie Bay, McLeod Bay, the north shore of Great Slave Lake, McDonald Bay, Stark Lake, Regina Bay, Moose Bay, Austin Lake, Fort Reliance, Gagnon Lake, Basile Bay, Murky Channel, Murky Lake, Duhamel Lake, Bigstone Lake, Snowdrift River, Back Bay, and the narrows on the North Shore.

There are not many Łutselk'e harvesters who participate in trapping activities. A number of reasons for this were provided in the community report (LKDFN 2005), such as the price of furs, the cost of fuel, the availability of equipment like traps, and skidoos. Most of the Denesǫłıne trappers do not stay at outpost camps or cabins but rather go on same-day trips. According to the *Watching the Land* report:

> *"[t]here is a small proportion of dedicated trappers in the community who continue to pursue this activity. However … There are various reasons for the lack of serious participation in trapping, including the inability to make a lot of money due to low fur prices, lack of interest, and/or the lack of equipment and money for gas"* (LKDFN 2005:68.)

The report also states that those Denesǫłıne who trap do not actually make real profits and, in fact, they only make enough to cover their operating costs.

> *I trapped less because I hardly went out. There was too much snow, the prices went down, and gas is too expensive. You only break even* (LKDFN 2005:42).

> *… I trapped less because I had to work nine to five, Monday to Friday, 365 days a year. I only trapped for fun and to show my kids how to trap animals. I had to change my lifestyle to fit the trapping into my life, by going out only on holidays and weekends* (LKDFN 2005:42).

The overall furbearing animal harvest totals from the Łutselk'e community between the years of 2004/2005 to 2008/2009 are presented in Table M.4.4-2. The number of harvesters decreased from a high of 34 in 2004-2005 to a low of 15 in 2007-2008. The total number of harvesters increased from the low of 15 in 2007/2008 to 23 in 2008-2009. The number of furbearing animals harvested has increased from 205 in 2004-2005 to 416 in 2008-2009, primarily due to an increase in martin harvest. The total value sold has fluctuated between a low of $13,429.67 in 2006-2007 to a high of $25,475.59 in 2007-2008.

Table M4.4-2 Łutselk'e Number of Harvesters, Harvest Totals, and Total Value Sold (2004-2005 to 2008-2009)

Year	Number of Harvesters	Number of Furbearing Animals Harvested	Total Value Sold
2004-2005	34	205	13,547.42
2005-2006	28	206	20,836.66
2006-2007	26	217	13,429.67
2007-2008	15	370	25,475.59
2008-2009	23	416	16,510.2

Source: ITI 2007.

M4.4.4.1.4 Wolf

According to the review of existing information, the Denesǫłıne primarily harvest wolves for their fur but have also killed them for bounties that the government offered. Wolf dens are made in eskers on the barrenlands.

> *One time I came across a pile of bones in the barrenlands. It was a wolf den. The wolf would bring the meat back to its young. The wolf is a very good hunter. He can also fish. The wolf makes a den in an esker—that's where he has his young* (Elder in LKDFN 1999:13).

> *Eskers are the main places where wolves make their dens. Also you can find fox and ground squirrels holes in eskers* (JF in LKDFN 2001a:17).

> *I haven't seen wolves this year [2000] nothing. But during the fall time after freeze-up we went to Artillery Lake [AEedacho Tue] and further*

> *north to (Kezus Tué) Cook Lake—about here on the map. Four wolves had passed by there—we knew by the tracks. Usually there is about ten in a pack that travel around together. Today it is not like that, maybe one or two wolves and nothing else* (ND in LKDFN 2002b:35).

> *The wolves too make their dens on the eskers, just about anywhere on the eskers. You can see them in the springtime if you are traveling around. My wife knows about it because she used to travel around with me looking for wolves. At the time they had a bounty on their head and we used to collect the ears for money. Because of this my wife knows about it pretty well what I'm talking about* (ND in LKDFN 2001a:27).

During a 1999 Project site visit, the participants sighted a wolf or wolves on three occasions as well as a wolf kill (caribou carcass) that was along the eastern shore of Kennady Lake (LKDFN 1999:13).

M4.4.4.1.5 White Fox

Traditionally, a number of Denesǫłıne would travel to the barrenlands to trap white fox. However, according to one Denesǫłıne Elder, the last time someone went to the barrenlands to trap white fox was in the late 1950s.

> *The last time I remember a lot of Dene people trapping for white fox was in the year 1942. It was on the barrenlands—in all this area over here to the east and northeast around Campbell Lake, Ptarmigan Lake, and also in this area here around MacKay Lake; and this here is Fort Reliance (Kach Kue). The late Louie Drybones [Noel Drybones brother] trapped in the area too; and Joe Nelson was trapping also around there. That year, 1942, a lot of people from Fort Resolution (Deninue Kue) and Rocher River passed through here going to the barrenlands to trap for white foxes; and they trapped a lot. My father too trapped many white foxes and at the same time there was caribou everywhere on the barrenlands. The late Louie Drybones was probably the last one to trap for white foxes on the barrenlands. It was in 1957* (PC in LKDFN 2001a:28-29).

According to the reviewed sources, TK holders have indicated that the number of white fox in the LKDFN traditional territory has declined. The reasons for this decline are not clear. Some TK holders suggest that the white fox population has a natural fluctuation, while others claim that the reason for the white fox population decline was poison set by white trappers to kill wolves. According to the LKDFN (1999:13), the Elders hypothesized that mining activity was not likely affecting the white fox populations.

According to the sources reviewed, the Denesǫłıne explain that white fox migrate in a pattern similar to the caribou, and that the two animal populations are interrelated.

> *White fox migrate like caribou. There used to be a lot of white fox in the area* (Elder in LKDFN 1999:12).

> *Caribou and white fox are the same. If there are lots of white fox there are lots of caribou. Non-native people used to kill white fox in the thousands. If there were lots of white fox, Dene people would travel out to katth'I nene for trapping* (Elder in LKDFN 1999:12).

As carnivores, white fox will hunt small animals such as hare, ptarmigan, mice, and lemming but they are known to be scavengers that eat the kills of wolves and other predators. They will also eat eggs and insects.

> *In the summer the white fox also eats eggs, especially in the barrenlands after break up. They also eat fat insects from the water* (Elder in LKDFN 1999:12).

> *The white fox will kill small animals—hare, ptarmigan, mice and lemming. The fox only lives on meat. If he sees a ptarmigan sitting—he would see it get close and jump. They also hunt mice on top of snow* (Elder in LKDFN 1999:12).

> *At the end of November is when the white fox turns white. They are not a "scared" animal. They will go after a caribou carcass as soon as the hunter leaves* (Elder in LKDFN 1999:12).

Similar to the wolf, white fox will also make its den in and around eskers.

> *There are lots of dens in the rocky rock areas (the chale)—all year round* (LKDFN 1999:12).

> *The people followed the eskers to direct them when traveling on the barrenlands. Near the big eskers there are little narrow eskers which are sand only and no rocks. This is where the white foxes raise their pups in their dens. This is where I will set my traps. White foxes mate near rough terrain on the tundra around boulders and rocks. They make dens under snow—they might even have a wife under there. But*

this is not their regular den site—it's like a rough cliff with broken-up rocks (ND in LKDFN 2001a:26-27).

M4.4.4.1.6 Wolverine

According to the sources reviewed, wolverines were traditionally harvested primarily for their fur. Sometimes wolverines were killed as an emergency food source, a practice that is no longer common according to the review of existing sources.

This year [2000] the wolverines are abundant where we trapped—you can see them almost everywhere. Michael Sanderson killed three of them a while ago. About here on the map—I had mentioned before that we had lived there in the past along with your late grandfather Enzoe. This area here near the new proposed mine site, this is a good place for wolverines and this here is (Kenus Dez) Cook River (ND in LKDFN 2002b:35).

In the olden days, people used to eat wolverine when they got really hungry—even marten and otter. People are not starving now so they don't eat those kind of animals (Elder in LKDFN 1999:14).

Wolverines are known as scavengers, but are also known to kill caribou or smaller animals such as mice. Wolverines are described in the existing sources as thieves that are mischievous and strong, but slow.

Wolverine will also kill caribou. The wolverine also steals food, usually from other animals (Elder in LKDFN 1999:13).

If it steals something, it will hide it. Wolverines have stolen a lot of things from me. Even if you cache your food in the tree, the wolverine will still get at it. They are strong little animals. I once saw a wolverine carry a moose head with antlers. It can't kill too many animals because it is slow (Elder in LKDFN 1999:13-14).

One time my son saw a wolverine with two young ones. He found its den and discovered it had been stealing papers, white gas, containers, and mosquito dope. His den was just like a little store (Elder JB Rabesca in LKDFN 1999:14).

If there are ample resources for the wolverines, they will be fat. They have their young in the summer. Summer is also a time when the wolverines will eat minnows that can be found along the shore lines.

> *If there is lots of the white fox to eat, he will be fat. The wolverine is the same. In summer, they will have their young. In summer when the water is shallow, minnows are on the shore because it is shallow, they eat those too* (Elder in LKDFN 1999:13).

Wolverines make their dens in rough terrain.

> *The wolverines have their dens just about anywhere—inside cracks of cliffs, anywhere where there is rough terrain. I went after one wolverine because I had wounded him. At the time I was a young man and I was good at walking around. I kept on going after him and he stopped at some moss-covered marsh with small Labrador tea plants (nagathe AEaze). You can see that he had paused there because he had been eating these small Labrador tea (nagathe AEaze)* (ND in LKDFN 2001a:27).

M4.4.4.1.7 Arctic Ground Squirrel

Denesǫłıne like to eat Arctic ground squirrels and report that they taste very good because they only eat berries (JB Rabesca in LKDFN1999:14).

The Arctic ground squirrel can be found on the barrenlands along eskers. Each den has three rooms: washroom, bedroom, and kitchen (LKDFN 1999:14). The diet of an Arctic ground squirrel consists of mostly berries; they will pick berries and store them in their throats to carry them back to their dens.

The primary predator of the Arctic ground squirrel is the grizzly bear. During a 1999 site visit, Elders found an old Arctic ground squirrel den along one of the eskers that had been disturbed by a grizzly bear. Near the disturbed den was a newer den camouflaged by vegetation (LKDFN 1999:14).

M4.4.4.1.8 Arctic Hare

The Denesǫłıne trapped Arctic hares for their fur. The reviewed sources noted that the hare population often fluctuates.

> *Rabbits, just like other small animals, are like that. One year they're all over the place, and it is really easy to catch them. Other years they*

simply go away. I'm not sure where they go, maybe to another place, or maybe they just die. But that's how the Creator made the small animals, one year lots of them, the next year none (LKDFN 2005:66).

When the rabbits go away like that, they always come back in a couple of years (LKDFN 2005:66).

M4.4.4.2 Fish

Based on a review of the existing sources, the following species are of particular importance to the Łutselk'e Dene:

- coney/inconnu;
- lake whitefish;
- grayling;
- northern pike;
- lake herring/cisco;
- round whitefish; and
- trout.

Fish have been, and continue to be, an important part of the Denesǫłıne diet, especially when caribou are scarce. Traditionally, fish were harvested for subsistence and to feed dogs.

Fish are incredibly abundant throughout the Kakinyne. All the lakes and waterways are filled with lake trout, whitefish, northern pike, longnose sucker, walleye, moria (burbot) and arctic grayling. These fish are very important for Denesoaine subsistence, as they provide the primary sustenance when caribou are far away to the north in their calving grounds. Even when the caribou are near, fish provide variety to a diet founded upon caribou meat (LKDFN 2002b:29).

Today, fish continue to be an important resource. Based on reports by LKDFN (2001a, 2003, 2005), fishing commonly occurs. Favourite fishing spots identified for summer and fall include the mouth of the Stark River close to the Frontier Fishing Lodge, Snowdrift River, Pearson Point, Murky Channel, Basile Bay, Fortress Island, Duhamel Lake, the Gap, and Fort Reliance (LKDFN 2005:34). Furthermore, these reports identified that dry fish continues to be a relatively important part of the LKDFN way of life and diet: in 2004 to 2005, 42% of adults and 27% of youth had dried fish in the past year (LKDFN 2005:70).

Fish can be found in most of the lakes located throughout the LKDFN traditional territory. One Elder even noted that it is possible to find them in some small lakes on top of eskers.

> *There is usually fish in these thai ya kué (little lakes on top of eskers). Fish live in these lakes—how did they get there? Maybe an eagle was eating a fish and the eggs fell into the water* (JB in LKDFN 2001a:17).

According to the review of existing information, Denesǫłıne anglers note that the fish in Great Slave Lake and around Łutselk'e are in good condition (LKDFN 2003, 2005).

> *For as long as the Denesoline people have been around here, the fish have been good in Great Slave Lake and all the little lakes around Lutsel K'e. There's always been fish for the people, lots of fish that are easy to catch and good to eat. Some years there's more, some years there's less, it goes up and down like that depending on weather and other things. Usually you go to the place where you know there is good fishing, the places where your grandfather told you there was good fish. Then you catch more fish than you need. Sometimes fish move around, so even these really good spots can have less fish. That's how the Creator made the lakes and the fish—it's never the same, but we can always depend on it. This year is like all other years. Some places are good for fishing, some are not. Some fish are fat, others are skinny. That's just how it goes* (LKDFN 2003:68).

However, while the literature suggests that fish are generally considered to be in good health throughout LKDFN traditional territory, a number of Denesǫłıne anglers have expressed concern about the condition of fish in Stark Lake near the community of Łutselk'e (LKDFN 2003, 2005). No specific information on the health of fish in the Kennady Lake area was identified.

M4.4.4.3 Birds

In *Wildlife of Gahcho Kué and Katth'I Nene* (LKDFN 1999), TK holders from Łutselk'e identified the following 35 bird species that are known to have their habitat around Kennady Lake:

- edible waterfowl (18):
  - American wigeon;
  - scooter, surf scooter, white-winged scooter;

  - Arctic loon;
  - bufflehead;
  - semi-palmated plovers;
  - Canada goose;
  - snow goose;
  - common loon;
  - spruce grouse;
  - horned grebe;
  - trumpeter swan;
  - northern pintail;
  - tundra swan;
  - old squaw;
  - willow ptarmigan;
  - red-throated loon;
  - yellow-bellied loon; and
  - Ross's goose.
- non-edible waterfowl (17):
  - Arctic tern;
  - northern harrier;
  - bald eagle;
  - red-bellied wood pecker;
  - Bonaparte gull;
  - rough-legged hawk;
  - chickadee;
  - sandhill crane;
  - common flicker;
  - snowbird (lapland longspur);
  - downy woodpecker;
  - snowy owl;
  - golden eagle;
  - solitary sandpiper;

- herring gulls, thayer gulls;
- yellow-bellied sapsucker; and
- lessser yellowleg sandpipers.

Based on a review of the existing sources, the following bird species seem to be of particular importance to the Łutselk'e Dene:

- geese;
- ducks;
- ptarmigan;
- loon; and
- eagle.

Traditionally, birds have been an important resource for the LKDFN and have provided not only food, but also important materials, such as feathers, which were used to make blankets and pillows.

> *Throughout the generations, people have depended upon the ducks and geese to use the same migration routes to reach their staging and nesting areas in the Kakinyne. People travel to these waterfowl gathering areas in the spring to harvest the migrating birds* (LKDFN 2002b:32).

> *You can eat any body parts from the ducks—everything from the stomach, kidney, liver … Most people enjoy eating ducks. If you are going to cook it on the fire—first singe the feather and then burn out what is remaining … That's what they do with geese. I enjoy eating ducks … From the ducks and geese we used the feathers for making feather blankets and pillows …* (MD in LKDFN 2001b:66).

Based on reports by LKDFN (2003, 2005), the main fall harvesting locations for ducks and geese are Stark River, Snowdrift River, the Gap, Łutselk'e Bay, McLean Bay, Basile Bay, Stark Lake, Murky Channel, Back Bay, and Pekanatui Point. The favourite fall hunting spots for grouse and ptarmigan are Stark River, Murky Lake, Łutselk'e Bay, Duhamel Lake, and around Łutselk'e.

Many of the birds that inhabit the area are migratory and can be found in the area only during certain times of the year, depending on the weather.

> *In mid-May, most kinds of birds come back each year. They come up north in the springtime. Some birds go to the barrenlands such as ducks, geese, Oldsquaw, ptarmigan, snowbirds, and loons. They stay in the barrens until fall time, until it gets cold for them. Then they go back down south. I used to live at Margaret Lake [northwest of Gahcho Kué] in 1957. I used to hear all kinds of birds. I saw longspurs and snowbirds. The snowbirds go there all year* (LA in LKDFN 2002b:33).

> *It's been a really long winter [2002-2003], and spring came late to this country. Really late. Usually the ducks are back around here [Lutsel K'e] in early May, sometimes even at the end of April. But this year it was too cold, and the rivers were still all frozen up, bays too. Some places the ice is still four or five feet thick. Ducks and geese need water to eat, because they eat things like bugs in the winter. So if it's frozen they can't eat. That's why they came late this year* (ND in LKDFN 2003:67).

> *They [ptarmigan] stay all year round on the tundra and come down to Autsyl K'e [in the spring]. The grouse come back [around Autsyl K'e] in April to October, then go south for the winter* (LA in LKDFN 2002b:38).

Based on the review of existing sources, eagles are a particularly respected bird and have spiritual importance.

> *Eagles are very much respected. A lot of people used to use eagles for medicine. This medicine was very strong. A lot of people chose to heal people instead of hurting people. It was hard for people to sleep when they were bothered by strong medicine. But not all eagle medicine is the same. Some medicine is good; some is bad. If you use the medicine in a good way, it will come back to you in a good way* (Elder Pierre Marlowe in LKDFN 2001a:23).

M4.4.4.4 Plants

Based on a review of the existing sources, particularly *Habitat and Wildlife of Gahcho Kué and Katth'l Nene* (LKDFN 1999), the following species are of particular importance to the Denesǫłıne:

- beaked willow;
- green alder;
- bear berries;

- juniper berries;
- black berries;
- Labrador tea;
- black lichen;
- lingen berry (cranberry);
- black spruce trees;
- northern bog laurel;
- blueberries;
- spaghnum;
- bog birch (dwarf birch);
- spiny wood fern;
- cloudberries;
- spray paint lichen;
- club lichen (red pixie cup);
- spruce trees;
- cranberries;
- turf moss;
- crowberries; and
- whiskey jack eye.

Based on a review of the existing sources, berries and medicinal plants were, and are, particularly important resources for the LKDFN.

M4.4.4.4.1 Berries

Some of the most commonly harvested berries include raspberries, blueberries, cranberries, cloudberries, and crowberries. These berries are typically found throughout the Łustelk'e Dene traditional territory.

The Denesǫłıne use berries in a number of ways, such as making jams and dyes, sweetening pound meat, and for medicinal purposes (LKDFN 2002b:39). Picking berries is a social event that is enjoyed by both men and women, but predominantly women (LKDFN 2002b:40). According to existing information, the Denesǫłıne think that blueberries harvested on the barrenlands taste better than those below the treeline (LKDFN 2002b:40).

> *Ts'âåchogh (blueberries) are good for jams and for eating right there. These berries are better in the barrenlands then below treeline. There are two kinds of these—some really black, some are really blue. Black ones grow on higher bushes, but there are more blue ones on their bushes* (MD in LKDFN 2001a:29).

According to the LKDFN, the amount of berries depends on a number of factors, such as temperature and amount of rain (LKDFN 2002b:41).

> *Last year there weren't many berries because it was too warm. But this summer [2001] was the best season to pick berries. It goes like that each year—sometimes there is less or more* (LE in LKDFN 2002b:41).

> *I noticed there were more berries this year than other years because it rained a lot this year and it was not as hot as other years* (Bertha C in LKDFN 2002b:41).

Based on reports by LKDFN (2005) summer and fall berry patches (raspberries, blueberries, cloudberries, cranberries, and crowberries) are mostly located around Łutselk'e and down the Snowdrift River. Raspberries are harvested in mid-summer, blueberries and cloudberries in summer, and cranberries and crowberries in early fall (LKDFN 2005:50).

> *I enjoy picking berries. They taste good and they're healthy, and you get some time out on the land* (LKDFN 2005:51).

> *Berry picking is a family tradition, and I get to go outdoors. I ate them, and used them to make jam and for other baking* (LKDFN 2005:31).

M4.4.4.4.2 Medicinal Plants

Medicinal plants are harvested by the Denesǫłıne throughout their traditional territory. The Denesǫłıne identified Labrador tea, club lichen, juniper berries, crowberries, spiny wood fern, and cranberry as important for medicinal purposes (LKDFN 1999).

> *The new leaves on nagoth cho aeaze (medium-sized Labrador tea) are the best for tea. Drinking it is just like good medicine, when you have a cold or even a headache* (LA in LKDFN 2001a:29).

> *This plant with the purple flower is kuzi hala (northern bog laurel). It only grows near water. It is really good medicine. You boil the whole thing and then put it on sores* (MD in LKDFN 2001a:30).

> *nita'yr (cranberries) that are purple or black after a winter on the bush, they are really good for sugar-diabetes* (MD in LKDFN 2001a:30).

There is no publicly available data as to the frequency or location of current medicinal plant harvesting.

M4.5 YELLOWKNIVES DENE FIRST NATION

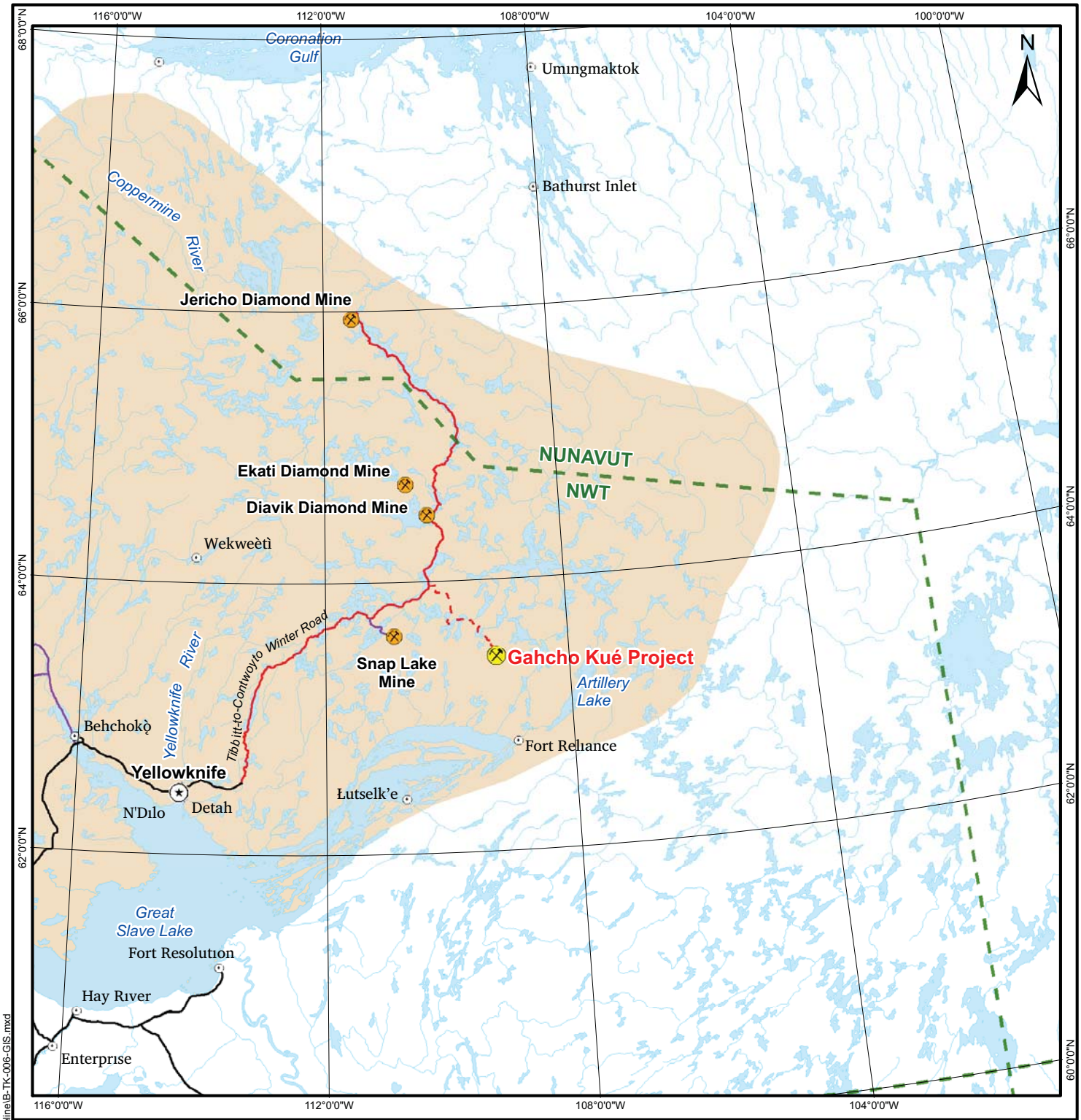
This section discusses relevant TK and TLU related to the YDFN. A TK study specific to the Project has not been done by the YDFN; therefore, information documented in this section has been identified from existing sources. This information is discussed under four headings:

- land use;
- seasonal use cycle;
- land use sites; and
- knowledge and use of resources.

M4.5.1 Land Use Overview

Traditionally, the YDFN way of life was largely based on the movements of barrenland caribou. According to Gillespie (1981), the YDFN traditional territory somewhat corresponded to the migration routes of the Bathurst caribou herd.

Gillespie (1981) claimed that the YDFN traditional territory includes the Yellowknife and Coppermine rivers and eastward into the barrenlands, as well as the north shore of the eastern half of Great Slave Lake. Smith (1981) reports that the Yellowknives harvested "from Yellowknife Bay eastward along the northern shore of the east arm of the lake as well as interior regions northeastward to the barrenlands". Smith also provides a map of the YDFN traditional territory in the 18th and 19th century (Figure M4.5-1).



LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Territorial/Provincial Boundary
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody
- Map of Yellowknives Dene First Nation Traditional Territories, 18th and 19th Centuries

NOTES

Base data source: The Atlas of Canada
Re-drawn from Shepard (1997:184)

GAHCHO KUÉ PROJECT

Map of Yellowknives Dene First Nation Traditional Territories, 18th and 19th Centuries

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:4,500,000 (70 35 0 70 Kilometres)		
FILE No: B-TK-006-GIS		DATE: November 09, 2010
JOB NO: 09-1365-1004	REVISION NO: 1	
OFFICE: GOLD-CAL	DRAWN: SK	CHECK: RB

Figure M4.5-1

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In the 19th century, their range shifted in response to relationships with neighbouring groups as well as the location of trading posts (Gillespie 1981). In the early 1800s, the Yellowknives began to intermarry and amalgamate with the Chipewyan of Fort Resolution. They were also intermarrying with the Tłı̨chǫ by 1900 and were sharing the east arm of Great Slave Lake. According to Gillespie (1981), these marriages have resulted in the Yellowknives having descendents in Yellowknife Bay, Łutselk'e, and Fort Resolution.

The Yellowknives Dene were traditionally known for the copper cutting tools that they would trade with neighbouring tribes (Gillespie 1981). Names that have been used by other tribes and Europeans to refer to the Yellowknives Dene are some variation of the red or copper metal (Gillespie 1981).

M4.5.2 Seasonal Use Cycle

Information specific to the Yellowknives Dene seasonal cycle was not identified in the reviewed literature. However, based on the similarity of their cultures and geographic proximity, it is likely that their seasonal cycle would have been similar to the Łutselk'e Dene seasonal cycle.

M4.5.3 Land Use Sites

Land use sites are areas of particular importance for cultural, historical, or spiritual reasons. These sites can include, but are not exclusively, cabins and camp sites, burial sites, sites of religious and spiritual significance, historical locations, travel routes, and culturally modified trees. Based on the review of existing sources, no such sites related to the YDFN were identified within the Kennady Lake area.

M4.5.4 Knowledge and Use of Resources

The relevant information regarding the TK and resource use of the Yellowknives Dene is limited. Shepherd (1997) does provide a general overview of Yellowknives Dene subsistence. Gillespie (1981) recommends referring to discussions of Chipewyan culture (see Section M4.3 LKDFN).

According to Shepherd (1997), the Yellowknives' diet consisted primarily of caribou and, as previously noted, their way of life reflected the movements of the caribou. The fall and spring migrations were important hunting events, as well as social occasions where people gathered in larger groups (Dramer 1996). During caribou migrations, the Yellowknives Dene would harvest caribou in large numbers, usually on land by driving the caribou into large corrals, and by

surrounding them as they crossed the water (Shepherd 1997). Outside of these large hunts, individual hunters would also harvest caribou by tracking them across the barrenlands (Shepherd 1997).

Caribou were harvested for food, tools, and shelter. According to Shepherd (1997), caribou flesh was eaten raw, boiled, or dried and pounded into pemmican. Traditionally, the skins were used to make clothing and covers for shelters, and cut into a leather cord (babiche). Babiche could be used for many purposes, such as snares, bowstrings, webbing for snowshoes, and fish line and nets. Antlers were used to lure other caribou, while bones and hooves were made into spears and other tools (Shepherd 1997).

When caribou were not available or hunts were not successful enough, the Yellowknives would rely on other animals such as rabbits and birds. These smaller animals were harvested using babiche snares (Shepherd 1997).

M4.6 DENINU KUÉ FIRST NATION

This section discusses relevant TK and TLU related to the DKFN. A TK study specific to the Project has not been done by the DKFN. Information documented in this section has been identified from existing sources and is discussed under four headings:

- land use;
- seasonal use cycle;
- land use sites; and
- knowledge and use of resources.

M4.6.1 Land Use Overview

According to Smith (1982), in the early contact period (1786 to 1890), there was no regional band term that referred to the people who occupied the lands around what is now Fort Resolution. After the fort was established in 1786, the Chipewyan began to refer to any Chipewyans that traded at Fort Resolution as Dene Nu Kwen, which translates as “Moose Deer Island House People” (Smith 1982). In 1856, Moose Deer Island began to be known as Mission Island because a mission house was built there by the Roman Catholic priest Faraud (Smith 1982).

Based on available literature, the Deninu Kué were a nomadic people whose lives focused on harvesting resources by hunting, fishing, and trapping in both forested and barrenland regions. The traditional territory of the Deninu Kué varied over time. A map included in Smith (1981) shows the territory of "Indian" people trading at Fort Resolution in 1825 (Figure M4.6-1). Based on the map, the territorial range expands into the North Slave Region. According to Smith (1982), the Chipewyans of Fort Resolution would travel at least once a year (typically in the fall) to the barrenlands to harvest caribou. Caribou would provide them with hides for clothing and tepees.

By the 1940s, the range that the Chipewyans would travel was drastically reduced to include just the southern parts of Great Slave Lake, including parts of the East Arm (Smith 1982). Smith also reported that some Deninu Kué men would sometimes make arrangements with people from Łutselk'e to trap for white fox in the barrenlands (Smith 1982). The range of people trading at Fort Resolution shifted to be just around the fort (Figure M4.6-2). The occasional trips to trap and harvest with people from Łutselk'e were also evident in *That's the Way We Lived* (Fort Resolution Elders 1987).

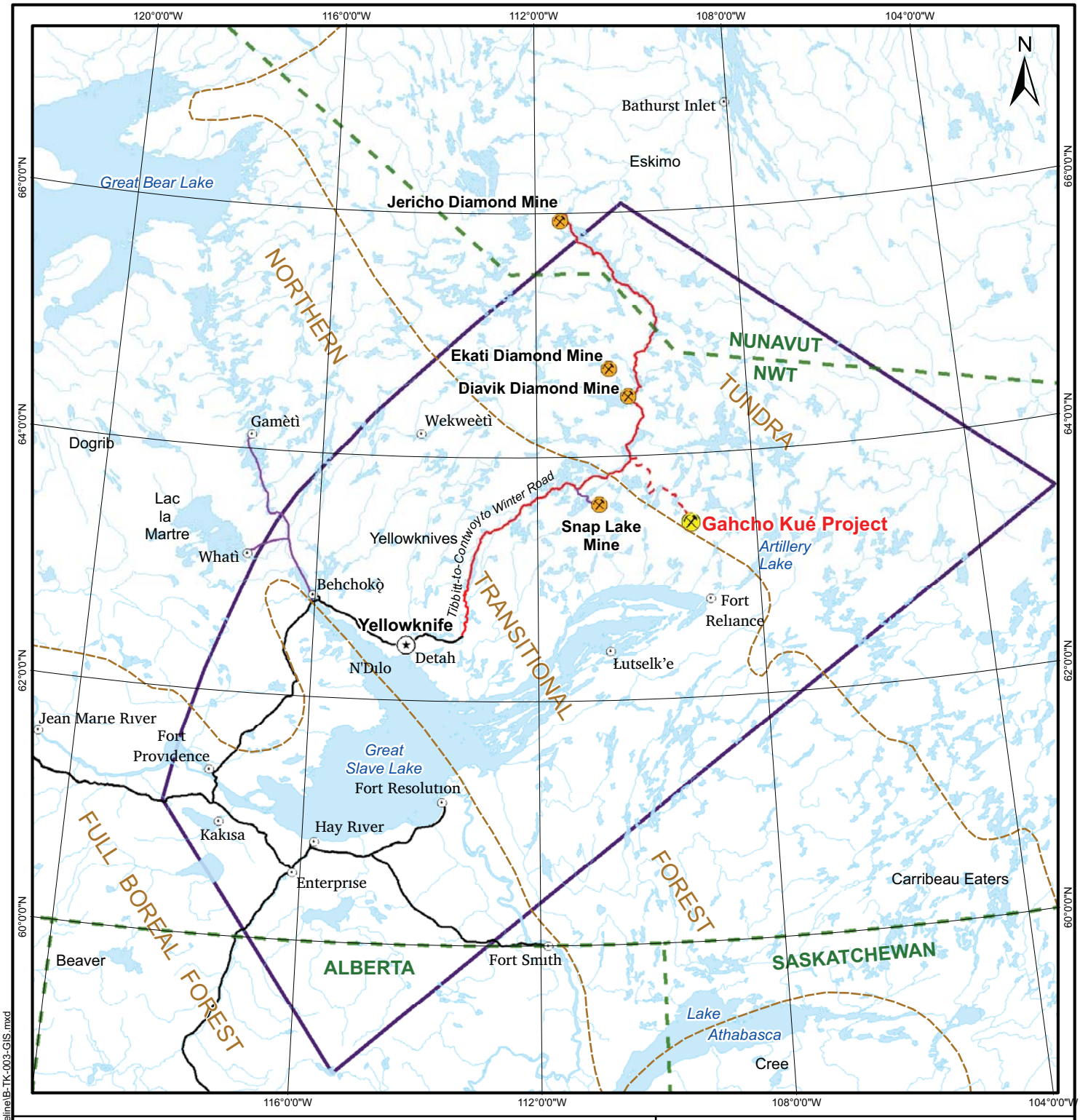
> *I used to go all the way from Rat River to Fort Smith, then back to Rat River. I would travel a long way to trap. Sometimes we used to make a big long trip around Snowdrift [Łutselk'e]* (Elder FK in Fort Resolution Elders 1987:32).

According to the Fort Resolution Elders, the Deninu Kué would harvest caribou around Rocher River, Deskataway Lake, and Simpson Island.

> *If we heard that there were a lot of caribou at Deskataway Lake we would go out there to hunt. Sometimes the caribou would come right close to Simpson Island. I remember that we had some caribou close to Rocher River. We usually hunted caribou with a dog team* (Elder GS in Fort Resolution Elders 1987:33).

Moose were harvested throughout the forested areas, but particularly around Little Buffalo River. Little Buffalo River was also good for trapping (Fort Resolution Elders 1987).

> *There were no caribou around Little Buffalo River, but people used to hunt for moose all the time. There were bears, but hardly anybody ate bears. We set rabbit snares, too. In August, we'd all travel up the river for moose and make drymeat* (Elder RF in Fort Resolution Elders 1987:29).



LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Territorial/Provincial Boundary
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Land Cover Boundary
- Watercourse
- Waterbody
- Territorial Range, Indians Trading at Fort Resolution in 1825

NOTES

Base data source: The Atlas of Canada
Re-drawn from Smith (1981:58)

GAHCHO KUÉ PROJECT

Territorial Range, Indians Trading at Fort Resolution in 1825

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83
Scale: 1:5,000,000	
100 50 0 100 Kilometres	
FILE No: B-TK-003-GIS	DATE: November 09, 2010
JOB NO: 09-1365-1004	REVISION NO: 1
OFFICE: GOLD-CAL	DRAWN: SK RB

De Beers Canada

Figure M4.6-1

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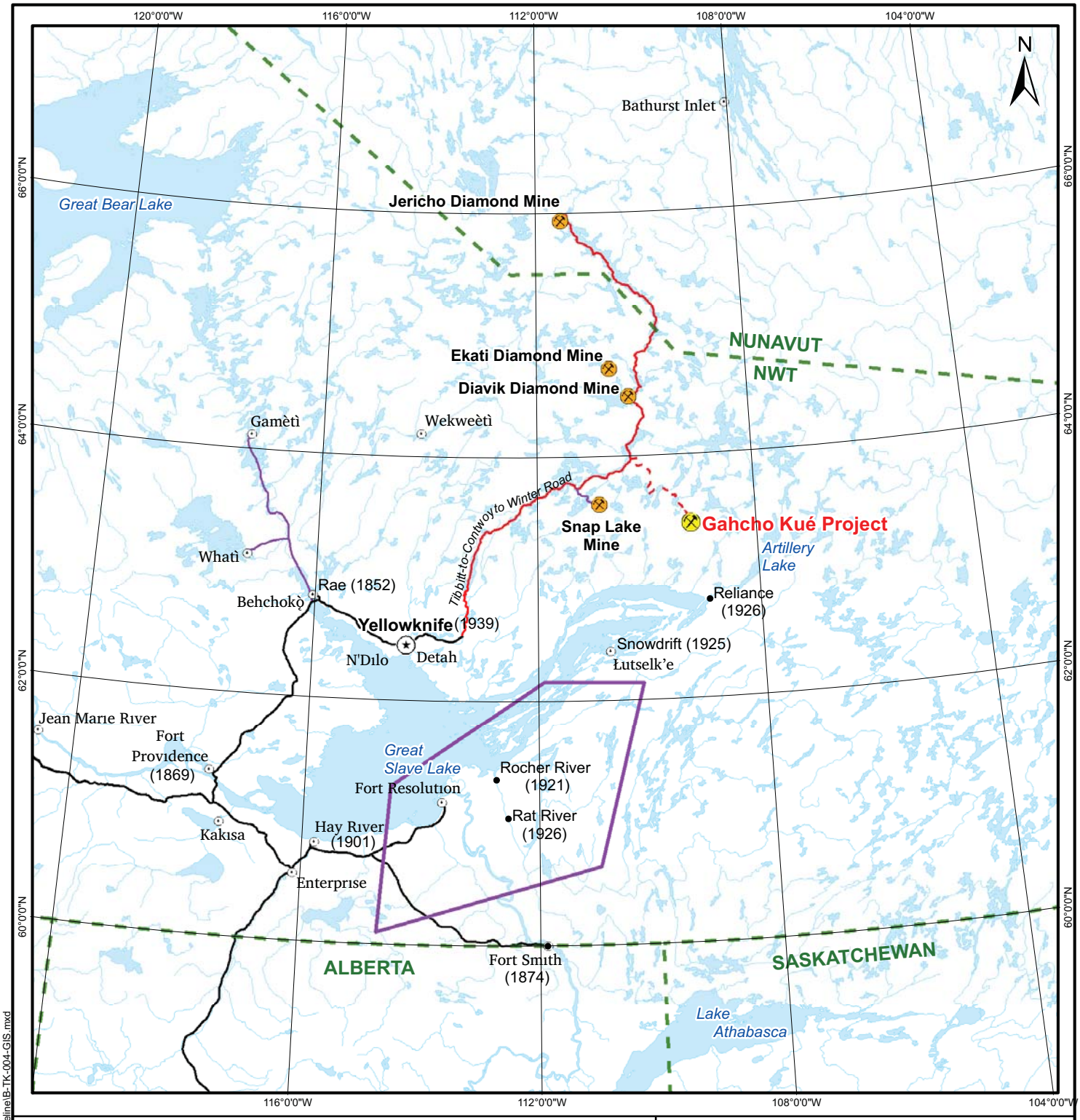

LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Historical Settlements
- Territorial/Provincial Boundary
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody
- Territorial Range of Native Groups Trading at Fort Resolution 1940

NOTES

Base data source: The Atlas of Canada
Re-drawn from Smith (1981:109)

GAHCHO KUÉ PROJECT

Territorial Range of Native Groups Trading at Fort Resolution, 1940

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:5,000,000		
100 50 0 100 Kilometres		
FILE No: B-TK-004-GIS		DATE: November 09, 2010
JOB NO: 09-1365-1004	REVISION NO: 1	
OFFICE: GOLD-CAL	DRAWN: SK / CHECK: RB	

De Beers Canada

Figure M4.6-2

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According to Smith, the Chipewyans of Fort Resolution were not intensively involved in the fur trade until the 1890s, when they began to rely more on European goods. He reports that, by the 1920s, many Deninu Kué considered European goods to be "essential for survival" (Smith 1982:77). As a result, the Deninu Kué began to be more sedentary and focused more on the forested areas where furbearing animals were more likely to be found (Smith 1982). A number of Aboriginal hamlets, that functioned as "home-bases" for local bands, were established from 1895 to 1915 (Smith 1982). Smith notes that these hamlets were located at major fisheries and were often selected because they were along major access routes for travelling to their hunting, fish, and trapping areas, and to Fort Resolution. Once people began living in these hamlets and trapping more, the Deninu Kué became more reliant on fish resources for food (so they did not have to spend time hunting) and for dog food (dogs began to be used more to pull the sleds needed for trapping) (Smith 1982).

M4.6.2 Seasonal Use Cycle

The DKFN traditional cycle focused on hunting, fishing, and trapping. In the fall, men would hunt, and women would make drymeat and dryfish for the winter; throughout the winter and spring the men would trap; and during the summer people fished and the men hunted.

When we stayed in Rocher River we used to travel around in winter and summer to hunt and fish and trap. People stayed in the bush all the time to hunt for meat. In the fall, people would go hunting and they would hang lots of fish for the dogs to eat in winter. As soon as the snow came down, the men would pack their blankets to go hunting again. If they got a moose, they'd come back to get the women. They would put a tent up near where the meat was and the women would make drymeat. Then they would all go to different places to hunt and trap. In spring, the men would hunt for rats [muskrats] and beaver. When the men came back from spring hunt they would all go to Fort Resolution for Treaty. After Treaty everyone would go back to where they came from (Elder JJ in Fort Resolution Elders 1987:10).

Another description of DKFN way of life is also provided by Elder Noel Yelle in Fort Resolution Elders (1987).

We trapped all winter and when summer came we fished. That's how we made our living. We travelled in the bush trying to get some food…. We never rested. We always had something to do—travelling, hunting,

> *trapping—we had work to do all the time. We had to fix our fish nets too…. After all the work was done, the people would gather together in the evening and the older people would tell stories. We used to listen real good to those older people telling stories. That's what we would do for fun* (Elder NY in Fort Resolution Elders 1987:11).

M4.6.3 Land Use Sites

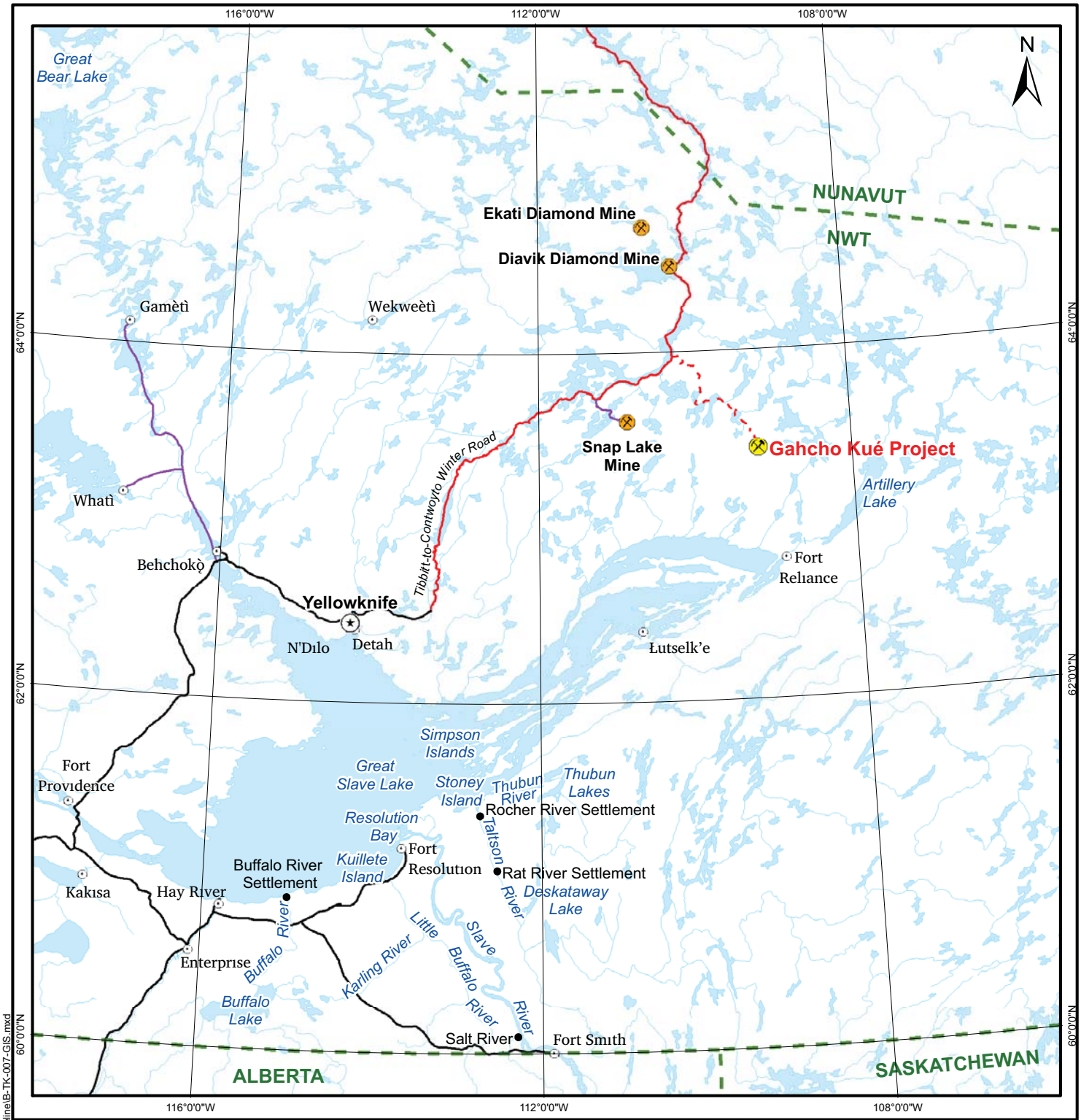
Land use sites are areas of particular importance for cultural, historical, or spiritual reasons.

Based the existing source review, no such sites related to the Deninu Kué were identified in the Kennady Lake area. Deninu Kué cultural sites are more likely to be found closer to Fort Resolution such as on Little Buffalo River, Rocher River, Deskataway Lake, and Simpson Island.

> *There were no caribou around Little Buffalo River, but people used to hunt for moose all the time. There were bears, but hardly anybody ate bears. We set rabbit snares, too. In August, we'd all travel up the river for moose and make drymeat* (Elder RF in Fort Resolution Elders 1987:29).

> *If we heard that there were a lot of caribou at Deskataway Lake we would go out there to hunt. Sometimes the caribou would come right close to Simpson Islands. I remember that we had some caribou close to Rocher River. We usually hunted caribou with a dog team* (Elder GS in Fort Resolution Elders 1987:33).

A map included in *That's The Way We Lived* (Fort Resolution Elders 1987) highlights areas that are of particular importance to the Deninu Kué (Figure M4.6-3).



LEGEND

- Gahcho Kué Project
- Existing Mine
- Important Places
- Territorial Capital
- Populated Place
- Territorial/Provincial Boundary
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody

NOTES

Base data source: The Atlas of Canada
Reproduced from Fort Resolution Elders (1987)

GAHCHO KUÉ PROJECT

Map of Important Places Around Fort Resolution

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:3,500,000 (50 25 0 50 Kilometres)		
FILE No: B-TK-007-GIS		DATE: November 09, 2010
JOB NO: 09-1365-1004	REVISION NO: 1	Figure M4.6-3
OFFICE: GOLD-CAL	DRAWN: SK / CHECK: RB	

De Beers Canada

I:\CLIENTS\DE BEERS\09-1365-1004\maps\15 traditional knowledge\Baseline\B-TK-007-GIS.mxd

There is some evidence indicating that some people from Fort Resolution used the barrenlands; however, it is unclear where in the barrenlands they travelled.

> *When I was living with my first husband, we went out to the Barrenlands and the wind started to blow hard. There were no sticks or wood or trees. We were using one dog team each. When the wind started to blow, we couldn't see a thing and we didn't know where to go. It got dark so we stopped and put up a tent. We had two children with us. We cooked a little piece of meat. Other people were with us but they were travelling ahead of us. My husband went out to look for tracks after he ate. He said he could see tracks, so he thought the people were around somewhere looking for us. There was a big wind so he told me to walk ahead of the dogs but while I was walking the snowshoe broke at my heel. My husband told me to sit on the sleigh, which I did. We had only one little piece of meat left to eat and he didn't have any shells. The dogs were starving because we didn't have any food for them. Then we saw a whole bunch of caribou on the lake. My husband didn't have any shells for his gun so he unhooked two dogs and let them loose. The dogs started fighting the caribou and threw it down. Right away my husband went to kill the caribou with an axe. God gave us food to eat that day because we didn't have anything. It was so cold but I tried to help. All we could find were two little sticks of wood. We stayed there overnight and we left the next day and followed the people ahead of us. We got to where there was a whole bunch of people living together, so we joined them. There was a lot of wood there. We were happy to be back there with the people* (Elder MLK in Fort Resolution Elders 1987:98).

M4.6.4 Knowledge and Use of Resources

The traditional Deninu Kué diet relied primarily on moose, caribou, and fish but would also include other animals such as furbearers and birds when available. Harvested big game included moose, caribou, muskox, buffalo, deer, and bear. Harvested furbearers included fox, wolf, weasel, marten, mink, lynx, muskrat, beaver, and squirrel. The commonly harvested birds were duck, goose, and ptarmigan. Fish and plants were also harvested.

> *Since time immemorial the Dene (Chipewyan) of Deninu Kue First Nation have used the land, water and wildlife to sustain their way of life. Caribou and Fish has been a main source of food for the Chipewyan of Deninu Kue. Chipewyan have used caribou for clothing, shelter, tools and other useful items* (DKFN 2007, internet site).

> *When I was young, I hunted a lot of caribou and shot a lot of moose. I also used to hunt buffalo, bear, ducks and geese. It didn't matter if it was winter, spring or summer, we used to go out to hunt. I remember one time when Big Man (George Sanderson) and I went out to hunt and we shot four moose. Those four moose didn't go to waste. In those days we didn't have a deep freeze, so all the meat was cut up into drymeat. Anything from a moose or caribou that could be used, was used* (Elder HB in Fort Resolution Elders 1987:27).

> *My parents used to hunt for moose, ducks and geese. Sometimes they would hunt with a canoe. When we stayed in the bush we were never hungry because there were all kinds of ducks, rabbits and everything to hunt. We used to dig a big hole in the ground and we would put our meat in the ground to keep it cool. There aren't as many animals now because the forest fires destroyed everything. My children and grandchildren still hunt* (Elder CF in Fort Resolution Elders 1987:29).

> *In the old days we used to hunt moose all the time and set traps for bears in the summer time. We used to hunt caribou and deer. There used to be buffalo but it was closed season. There were ducks and geese and other small game. People never used to go hungry* (Elder JJ in Fort Resolution Elders 1987:27).

According to the DKFN (2007, internet site), caribou and fish are the main food source for the Deninu Kué in contemporary times.

The following sections outline the importance of wildlife, fish, birds, and plants for the Deninu Kué. Each section includes information on TLU practices as well as TK of the Deninu Kué Elders as recorded in *That's the Way We Lived* (Fort Resolution Elders 1987).

M4.6.4.1 Wildlife

Based on a review of the existing sources, the following species are of particular importance to the Deninu Kué:

- bear;
- beaver;
- buffalo;
- caribou;
- moose; and
- muskrat.

M4.6.4.1.1 Caribou

The DKFN consider caribou a relatively easy animal to harvest because they are typically found in herds.

> *They would hunt anytime of the year for anything. You had to hunt until you killed something. If we heard that there were lots of caribou around, we would all go out to hunt for caribou. A lot of caribou used to come to Rocher River. It's easy to hunt caribou because there are a lot of them in a herd.... In the old days, there used to be a lot of moose and a lot of other animals to hunt. Now, it isn't like that. You have to go a long way to hunt caribou now* (Elder AF in Fort Resolution Elders 1987:29).

According to Fort Resolution Elders (1987), caribou were traditionally harvested in Rocher River and as far away as Łutselk'e.

> *We used to get a lot of caribou in Rocher River. The caribou used to come right into Rocher River, then travel down to Fort Smith. We used to bring a big load of caribou meat home with our dogs. When we travelled with dogs we could travel across the country on trapping trails. We would go out trapping and at the same time hunt caribou. That's how we hunted* (Elder FK in Fort Resolution Elders 1987:31).

According to Smith (1982), some Deninu Kué men would travel to the East Arm of the Great Slave Lake around Artillery Lake to harvest caribou, depending on how successful their summer hunts had been. If moose harvests were low, men would often decide to go for the fall hunt to obtain hides required for clothing, shelter, and other supplies (Smith 1982). However, by the mid-1920s the Deninu

Kué were obtaining European made supplies and very few men continued to travel to the East Arm to harvest caribou (Smith 1982). In *That's the Way We Lived* (Fort Resolution Elders 1987), one Fort Resolution Elder recounts travelling to Łutselk'e to hunt caribou.

> *In the winter we would hunt caribou when we heard that a caribou herd arrived. If the caribou are in a herd they stay for a long time. We would go to Snowdrift [Łutselk'e] before Christmas and from there we would hunt the caribou* (Elder FK in Fort Resolution Elders 1987:31).

In more contemporary times, the Deninu Kué travel to Thelon River Basin to hunt caribou and muskox (DKFN 2007, internet site). A number of people in the community are concerned that they have to travel farther to harvest the caribou and believe the species population is decreasing.

> *The Caribou migration routes are changing drastically. Current mining activities are in the way of the migrations; along with the winter roads the caribou do not cross anymore they hit it and go back just like they are stuck* (DKFN 2007, internet site).

M4.6.4.1.2 Moose

Some Deninu Kué describe moose as a difficult animal to harvest.

> *The moose isn't like a caribou, the moose is just for guys who know how to hunt moose. It isn't easy to hunt moose. Moose are smart and they are wild. If they hear a noise they run away. The moose watch everything so if you hunt them you have to be careful* (Elder JJ in Fort Resolution Elders 1987:30).

However, not all hunters consider moose a difficult animal to hunt. The following is a description of moose hunting as described by Fort Resolution Elder Francois King.

> *There are moose all over, around here. In summer we paddle along the lakeshore to see if there are moose walking in the water. You can see them from a long ways. If you know the places where the moose go in the water, you wait there a little while and you might get a chance to shoot a moose. If you see them you paddle over and shoot them. The moose won't move away. It didn't matter whether it was winter or summer, we used to hunt for moose* (Elder FK in Fort Resolution Elders 1987:31).

According to Smith (1982), the height of moose hunting season was in mid-September and would sometimes extend into early October. For the Deninu Kué, moose harvesting was a family affair and everyone shared in the work. The following is a description of a traditional moose harvest by a Deninu Kué Elder.

> *One time my brother, Moise, shot some moose. I hitched up my dad's dog team and went out there. I put a big load of meat in the sleigh and I brought it home. My brother-in-law also had a big load. My dad and my sister-in-law packed meat home in their pack sacks.*
>
> *We brought the meat home to my mother and she made some drymeat. She put whatever fresh meat was left over in the warehouse. She hung the meat up in the warehouse to keep it cool. My mother used to work hard even though she was old.*
>
> *My sister-in-law and I would fix the moosehide together. Then we would smoke it and tan it. I used to make a good moosehide in those days* (Elder VB in Fort Resolution Elders 1987:27).

Another description is also provided by Albert Fabian in Fort Resolution Elders (1987).

> *People never stayed in one place, they travelled all the time to find meat. If someone killed a moose they would share the meat and all the women would share the work of making the moosehide* (Elder JJ in Fort Resolution Elders 1987:6).

M4.6.4.1.3 Bear

The Deninu Kué traditionally harvested bears using traps in the late summer through the fall, when the berries are ripe.

> *The people used to travel all together when they hunted and they would help each other. They used to hunt for everything, bears too. In the late summer, towards fall, they would set traps for bears* (Elder HB in Fort Resolution Elders 1987:29).
>
> *When the berries were ripe the older people, like Uncle Paul Beaulieu and Uncle Michel Beaulieu, would set traps for bears. Every second night they would visit the traps. Sometimes they would catch two or three bears* (Elder GS in Fort Resolution Elders 1987:33).

M4.6.4.1.4 Buffalo

According to the Deninu Kué Elders (Fort Resolution Elders 1987), buffalo are not native to the Fort Resolution area and were introduced by the government.

> *We used to hunt for buffalo around Grand Detour and Hook Lake. A long time ago there were no buffalo. The government brought them in. They brought the buffalo from a government camp in Peace River. I don't remember what year they brought them, I was a young man then. The buffalo that they brought here had young ones and now there are lots of buffalo* (Elder FK in Fort Resolution Elders 1987:31).

M4.6.4.2 Furbearing Animals

Furbearing animals harvested by the Deninu Kué include fox, wolf, weasel, marten, mink, lynx, muskrat, beaver, and squirrel. Traditionally, both Deninu Kué women and men would trap in the late fall through the winter.

> *I didn't hunt but I used to go out trapping. I used to trap little animals and I would get two or three in my traps all the time. That's how I used to live, how I used to have money. In the old days, women never sat around in the house, they went out trapping.*

> *In those days there was a Hudson Bay store and a trader by the name of Demelt in Rocher River. When I lived in Rat River I would go to Rocher River to sell my fur. I would sell my fur and buy things and when I had finished buying things they would give me the rest in money* (Elder JG in Fort Resolution Elders 1987:30).

In the summer, the meat of furbearing animals such as beaver, muskrat, and hare, was sometimes partially dried, smoked, or slowly cooked over fires (Smith 1982).

Based on *That's the Way We Lived* (Fort Resolution Elders 1987), the Deninu Kué do not trap as often as they once did. Fort Resolution Elder Harold Balsillie commented that the youth in the early 1980s did not hunt and trap very much. He reported that some Deninu Kué were choosing to earn wage income rather than harvest traditional resources.

> *My children would rather go to work than go trapping. They find it tough going out in the bush and making a living out of hunting. Going out hunting and trapping is a gamble. It is a gamble to make money. If you*

go to work, you are sure to get paid every two weeks or every month (Elder HB in Fort Resolution Elders 1987:27).

Another observation regarding trapping is also provided by Elder Francois King in Fort Resolution Elders (1987):

In those days women used to do everything and they worked hard. Even really old women would go out to trap. My grandmother used to walk a long way to set rabbit snares. She would leave early in the morning and come home in the evening with a bag full of rabbits and maybe a lynx, which she would pack on her back. Women would never do that now (Elder FK in Fort Resolution Elders 1987:32).

M4.6.4.2.1 Beaver

Beaver were not common to the Fort Resolution area so the Deninu Kué used to travel east to harvest them.

There were beaver a long way east and we used to travel to hunt them. In those days we could only kill a certain amount of beaver, about fifteen beavers a year, that's all. Now, you can kill as many as you want…. We don't travel that far for beaver (Elder FK in Fort Resolution Elders 1987:31-32).

In the old days, when I was young, there were no beavers around here [Fort Resolution] so we used to go east to Deskataway Lake. People used to live at all those little lakes on the way there, so we used to stop and stay with them overnight (Elder VL in Fort Resolution Elders 1987:32).

M4.6.4.2.2 Muskrat

Muskrat were harvested for their fur. One Elder highlights that muskrat harvested in March usually had better fur and therefore fetched better prices.

I used to set traps for rats [muskrats] in March. You get a better price for a trapped rat than a shot rat. If they are shot up or bit up then you don't get a good price for them (Elder HB in Fort Resolution Elders 1987:27).

There used to be a lot of rats [muskrats]. There were a lot of rats way out east and the people used to go there to hunt the rats. In spring,

> *after the month of March, we set traps in the rat houses* (LKDFN 2005:40).

M4.6.4.3 Fish

A number of fish were traditionally available to the Deninu Kué, including whitefish, trout, jackfish, coney, loche, and sucker. However, based on the information available in *That's the Way We Lived* (Fort Resolution Elders 1987), the traditionally preferred fish for consumption appears to be trout and whitefish. The book also records a number of Elder's observations that the fish are not as abundant as they once were. The Elders attributed the decline in fish populations to overfishing by commercial fisheries.

> *There were all kinds of fish in those days, but since commercial fishing started on the lake the fish went down. The fish are starting to come back again, but not the trout* (Elder HB in Fort Resolution Elders 1987:39).

> *In the old days there used to be a lot of trout and whitefish. Now there are no more trout since the fishermen took them all* (Elder PB in Fort Resolution Elders 1987:39).

The importance of fish in DKFN diet depended on the family. Some Elders recount in *That's The Way We Lived* (Fort Resolution Elders 1987) how they would eat a lot of fish while others say that they only ate fish if they did not have meat.

> *The people would travel to the best places to fish. Everyone would travel to go fishing, just like when you travel to go hunting. We ate fish about once a week* (Elder FK in Fort Resolution Elders 1987:40).

> *I didn't eat very much fish in those days because my grandfather killed moose and we had wild meat. We ate more meat than fish in those days* (Elder JJ in Fort Resolution Elders 1987:40).

> *The people would eat fish if they didn't have any meat* (Elder NY in Fort Resolution Elders 1987:33).

In *That's the Way We Lived* (Fort Resolution Elders 1987), Fort Resolution Elders mentioned a number of important fishing sites, including Great Slave Lake, around Egg Island, Taltson River, Rat River, Salt River, Little Buffalo River,

and Slave River. Fish were harvested throughout the year using nets, hooks, or traps.

> *We caught a lot of trout with hooks in those days. I remember years back when I used to go twenty miles out of here, to Egg Island, in the winter. I would put twenty hooks in and I would come back with twenty trout. Now, if you go out, you're lucky if you get one or two trout. Trout are better to eat than whitefish. I have eaten a lot of trout* (Elder HB in Fort Resolution Elders 1987:39).

> *We stayed at Rocher River and we would fish a little ways out with fish nets that we made ourselves. Our hands used to get cold when we visited our nets in the winter. We weren't the only ones who fished, some fishermen used to make a living out of fishing* (Elder NY in Fort Resolution Elders 1987:39).

> *They made fish traps by peeling logs and putting a whole bunch into the water like a fork. Then they blocked it in the back with poles, making something like a crate. They fished like that in the river. They fished with nets, too, when they were fishing for dog food* (Elder JJ in Fort Resolution Elders 1987:39).

According to Fort Resolution Elders (1987) some Deninu Kué were involved in commercial fishing.

> *I used to commercial fish with my late husband. We fished in the fall. One of my little daughters used to help me fish while my husband was out visiting his traps. We would visit two nets at a time and we would get a lot of fish. We got connies, jackfish, whitefish, and everything but they only bought whitefish in those days, so we used the other fish for ourselves. We sent our fish out on a bombardier or on a plane that came once a week. We didn't make very much money* (Elder NY in Fort Resolution Elders 1987:40).

Drying fish was a common practice especially in preparation for winter and the trapping season. The Deninu Kué would dry fish for food and for the dogs.

> *We made dry fish from suckers, whitefish and connies. We didn't make dryfish out of trout. You have to dry the fish really good and smoke it really good or the flies will get after it* (Elder FK in Fort Resolution Elders 1987:40).

> *We hung fish for our dogs in the fall. We made a hole in the tail of the fish and hung them up on a stage. The dogs ate the fish all winter. There were a lot of fish at Stoney Island. We used to fish there in the fall for our dogs* (Elder FK in Fort Resolution Elders 1987:40).

> *You could keep a whole bunch of whitefish by making dryfish out of them. After the fish was nice and dry you would put the dryfish in a bag and pound it till it was all broken up, then you would pour lard over it. It was good* (Elder HB in Fort Resolution Elders 1987:39).

Drying meat was particularly common during the spring runs (Smith 1982: 18). Dried fish was sometimes pounded then mixed with fish grease to make pemmican. In more modern times, pounded fish was mixed with birch syrup. Although eating dried fish was a common practice, Smith (1982) argues that fish was usually eaten boiled.

The Deninu Kué First Nation expressed concern for the protection of water:

> *The Akaitcho Dene has both the inherent and treaty right to use and enjoy the Creator's gift of water. Our rituals and stories teach about the sacred right to live with water, a responsibility to use traditional knowledge and cultural practices to protect and sustain pure water for the continued cleansing and healing of our communities. ….* (DKFN 2007:3).

M4.6.4.4 Birds

A number of birds were available to the Deninu Kué, including duck, goose, grouse, and ptarmigan. Bird hunting was a popular activity for the Deninu Kué, and every year numerous birds were harvested.

> *If the season was open for ducks, everybody would go out and kill a lot of ducks* (Elder HB in Fort Resolution Elders 1987:29).

> *People hunted ducks anytime in the summer. There were lots of ducks on the river in the fall. People killed lots of ducks* (Elder RF in Fort Resolution Elders 1987:30).

> *We used a boat to hunt ducks and geese. There were ducks all over the place. The geese were a long ways east of here. There were usually lots of geese at Stoney Point in the spring time, but they didn't stay there very long* (Elder FK in Fort Resolution Elders 1987:31).

I was twelve years old when I first went out hunting. I would hunt for ptarmigan, prairie chickens [grouse], ducks, and rabbits. I knew how to kill them because my dada showed me how to shoot (Elder GS in Fort Resolution Elders 1987:33).

M4.6.4.5 Plants

The publicly available records for Deninu Kué plant use are sparse and mostly focus on berry collection and medicinal plants, particularly spruce trees. The Elders in *That's the Way We Lived* (Fort Resolution Elders 1987) discussed collecting and preserving berries and using medicinal plants. Smith (1982) reports that the Deninu Kué did not extensively use plant resources, except for berries, lichen, and muskeg tea.

M4.6.4.5.1 Berries

A number of berries were traditionally harvested by the Deninu Kué, including cranberry, Saskatoon, strawberry, raspberry, chokeberry, and crowberry. They were harvested in the summer and fall. Common places to harvest berries, according to *That's the Way We Live* (Fort Resolution Elders 1987), were Paulette Island, Salt River, and Mission Island. Harvested berries were eaten fresh or were preserved by drying, canning, or freezing.

My parents used to pick cranberries, saskatoons, strawberries, raspberries, choke berries and crow berries. They would boil the berries up and bottle them. The berries would keep for quite a while like that (Elder HB in Fort Resolution Elders 1987:43).

There were a lot of berries in the old days. People picked berries and put them in pails and little wooden barrels. They brought the berries back to town and gave them to others. Sometimes they sold the berries to buy supplies. There were cranberries, raspberries, gooseberries and saskatoons (Elder VB in Fort Resolution Elders 1987:43).

When my mother picked saskatoons, she would spill the berries out on a big canvas to dry them. Sometimes she would mix the saskatoons with pounded dryfish (Elder VB in Fort Resolution Elders 1987:43).

In the fall when there were a lot of raspberries everyone would go to pick raspberries and then bring them home to make jam. They would have raspberry jam all winter. You never see raspberries today like there were before. They don't grow anymore (Elder VL in Fort Resolution Elders 1987:45).

> *They picked cranberries in the fall and put them in a box, which they would keep in the cellar. They kept the berries frozen in the cellar and anytime they wanted berries they would take them out* (Elder VL in Fort Resolution Elders 1987:45).

M4.6.4.5.2 Medicinal Plants

For generations, the Deninu Kué have used medicinal plants for healing. In *That's the Way We Lived* (Fort Resolution Elders 1987), the following plants were identified to have medicinal properties:

- spruce gum;
- Indian tea; and
- rat-root.

In the document, it was reported that spruce gum is good for burns, cuts, and infections.

> *The inner bark from spruce tree was used for burns. They peeled the bark off the tree and they took the inner bark that was around the tree. They made a juice with it and put it on the burn and wrapped it with a cloth* (Elder GS in Fort Resolution Elders 1987:69).

> *We used the spruce gum for burns. We boiled the spruce gum before putting it on the burn and the burn would heal up well. Spruce gum was used for deep cuts as well. They put the spruce gum on a piece of cloth or hide then pressed the edges of the cut together and placed the cloth over the cut. They tied the cloth on until the cut was healed up. For infections, we used to scrape all the juice off of the spruce bark and put it on the infection while the juice was still fresh. It would suck all the pus out* (Elder JJ in Fort Resolution Elders 1987:67).

> *I was taught that if someone was spitting blood they should drink the liquid of boiled spruce gum* (Elder JJ in Fort Resolution Elders 1987:67).

A number of Fort Resolution Elders report that the use of medicinal plants and "Indian medicine" is not as common as it once was largely because of increased use of modern medicine.

I used to make Indian Medicine, I know a lot about it, but I don't bother with it anymore because there are lots of good doctors now (Elder FK in Fort Resolution Elders 1987:68).

M4.6.4.5.3 Other Plants

Plants were also used for supplies, such as moss bags for babies and spruce branches to cover the floor of a tent in the winter. Birch syrup was also made into a delicious treat (Smith 1982).

We used to travel with dog teams because there were no skidoos. We used to have a hard time. The women used to pack their babies on their backs when the families were hunting and travelling. When they stopped for a rest they would hang the babies on a tree, in their moss bag (Elder GS in Fort Resolution Elders 1987:11).

I used to cut wood all day. Life was really hard for me when it was cold, but I wasn't sick so I used to try my best. I used to get spruce branches in the bush to use for a floor in our tent. We used snowshoes to walk in deep snow to collect wood and spruce branches (Elder MLK in Fort Resolution Elders 1987:11).

M4.7 NORTHWEST TERRITORY MÉTIS NATION

The Northwest Territory Métis Nation (NWTMN) was previously known as the South Slave Métis Tribal Council, and is the umbrella organisation for the Fort Resolution Métis Council, the Hay River Métis Government Council, and the Fort Smith Métis Council (INAC 2007). The NWT Métis represented by the NWTMN are the direct descendants of the people who signed Treaty 8 at Fort Chipewyan, Smith's Landing, and Fort Resolution (NWTMN 2007).

In 1996, the NWTMN, along with the GNWT and Government of Canada, signed the NWTMN Framework Agreement to begin negotiations on land, resources and self-government, and in 2002, the same governments signed an Interim Measures Agreement (Canada 2002). The Interim Measures Agreement was signed to help advance negotiations, and among other things, set up a process whereby the NWTMN will pre-screen applications related to land use permits, water licences, disposition of the surface of Crown lands, parks and parks and protected area. The Interim Measures Agreement also provided that the following activities of the GNWT will be pre-screened by the NWTMN:

- Disposition of Commissioner's Lands;

- Forest management;
- Tourism establishments and outfitter operations;
- Parks and protected areas; and
- Such other activities as the parties may agree (SSMTC et al. 2007).

The lands covered by the Interim Measures Agreement (SSMTC et al. 2007) include an area that overlaps the proposed Project.

M4.8 TŁĮCHǪ

This section discusses relevant TK and TLU related to the Tłįchǫ. The information documented in this section has been identified from existing sources. This information is discussed under four headings:

- land use;
- seasonal use cycles;
- land use sites; and
- knowledge and use of resources.

Tłįchǫ traditional knowledge specific to the Project is not available.

M4.8.1 Land Use Overview

The Tłįchǫ (formerly called Dogrib) were nomadic people whose subsistence way of life involved hunting, trapping, and fishing throughout their seasonal use cycles. The current Tłįchǫ Lands are described as part of the Land Claims and Self Government Agreement that was negotiated by representatives of the Tłįchǫ, the Government of the Northwest Territories (GNWT), and the Government of Canada, and signed in August 2003 (Tłįchǫ et al. 2003) (Figure M4.7-1). The Tłįchǫ traditionally occupied the area between Tideè (Great Slave Lake) and Sahtì (Great Bear Lake), extending from Kôk'èetì (Contwoyto Lake), Ts'eèhgootì (Aylmer Lake) and Æedacho Tué (Artillery Lake) in the barren lands, to Dehtso (Mackenzie River) in the west (Legat et al. 2001).

The Dogrib leader Mǫwhí defined a boundary in connection with the 1921 Treaty 11 with the Government of Canada. This boundary is called the Mǫwhí Gogha Dé Nįįhtłée (Figure M4.7-1) (Dogrib Treaty 11 Council 2002). Like the Kakinëne of the Denesǫłıne, the Mǫwhì Gogha Dènįht'łèè of the Tłįchǫ can be categorized into four main environmental regions of traditional importance. The names of these areas are: Nǫdìı, Detsįta, Detsįlaa, and Hozìı. Nǫdìı is a large plateau,

west of Camsell River which includes the Horn Plateau where both woodland and barrenland caribou are hunted from hunt camps. Fur-bearing animals are also trapped, and several important medicinal plants are found in this area. Detsı̨ta is a general term used for a forested area consisting of spruce, poplar, and birch, which is east of the Camsell River. This area consists of a heavily forested area in the west and thins out on the Canadian Shield, becoming more stunted and sparse toward the Detsı̨laa or treeline. The area just below the treeline is known as the detsı̨ts'ǫneè. The fourth category is "hozìı", which refers to the barren lands (Legat et al. 2001).

Prior to the 1820s, the Tłı̨chǫ were threatened by the Yellowknives. In the early 1820s, peace was made. Tłı̨chǫ oral history tells that Dogrib Edze (Edzo) made peace possible by retaliating against the Yellowknives Dene leader, Akaitcho (Helm 1981). The peace enabled the Tłı̨chǫ to expand their territory. According to Helm (1981), the Tłı̨chǫ from 1850 to 1970 extended from Great Slave Lake to Great Bear Lake, and from the east side of the Mackenzie River to Contwoyto, Ayler and Artillery lakes. Helm (1981) provides a map of the Tłı̨chǫ tribal territory from 1850 to 1970 (Figure M4.7-1).

Helm (1981) also reports that within this large territory, there are six regional bands that the Tłı̨chǫ have acknowledged since at least 1900:

- *tag a hoti* (Follow the Shore People) occupied the east shore of the North Arm of Great Slave Lake;
- *coti hoti* (Filth Lake People) used the waters that lead into Lac la Martre;
- *decila hoti* (Edge of the Woods People) used waterways draining into Russell Lake, North Arm of Great Slave Lake;
- *etati* (eta hoti) (People Next to Another People) used the waters leading into Marian River and continued to Great Bear lake;

LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Territorial/Provincial Boundary
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody
- Tłı̨chǫ Trıbal Terrıtory

Tłı̨chǫ Trıbes

1. Follow the Shore People
2. Filth Lake People
3. Edge of the Woods People
4. People Next to Another People
5. Bear Lake Dogrib
6. Connie River People

6a No Native Term

NOTES

Base data source: The Atlas of Canada
Re-drawn from Helm (1981:292)

GAHCHO KUÉ PROJECT

Tłı̨chǫ Trıbal Terrıtory, 1850 to 1970

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:4,500,000 (60 30 0 60 Kilometres)		
FILE No: B-TK-005-GIS		DATE: November 09, 2010
JOB NO: 09-1365-1004	REVISION NO: 1	Figure M4.7-1
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- *sati hoti* (Bear Lake Dogrib) used an area ranging from Rae to Great Bear Lake and the south side of Fort Franklin area;
- Wulede hoti (Connie River People), often incorrectly identified as Yellowknives Dene, used areas around Yellowknife Bay and the shores of the North Arm of Great Slave Lake up to Enotah-Trout Rock area, traded at Fort Resolution and often intermarried with the Chipewyans; and
- a group with no name, who were traditionally located along the east shore of the North Arm of Great Slave Lake. This group was largely decimated by the 1928 influenza epidemic.

Each of these groups was subsequently divided into local groups or "task groups" that were smaller groups often made up of sets of families (Helm 1968, 1972, 1981). Membership to a task group was dynamic, and people might join different task groups depending on social or resource harvesting preferences. Moreover, according to Helm (1981), no particular group had exclusive or sharply defined territories.

Since the beginning of the fur trade, many Tłı̨chǫ would travel to Old Fort Providence to trade their furs until its closure in 1823 (Helm 1981). From 1823 to 1852, the Tłı̨chǫ had to travel 15 to 30 days to trade at Fort Simpson. Some Tłı̨chǫ would also trade at Forts Norman, Franklin, Confidence, and Resolution (Helm 1981). In 1852, Fort Rae along with a Roman Catholic Mission, were established within the Tłı̨chǫ territory. This single point of trade shifted the traditional cycle and resulted in a number of tribal gatherings held at the fort for Christmas and New Years, Easter, and in June after the spring beaver hunt (Helm 1981). The Tłı̨chǫ relationship with the fort was more of caribou meat providers than fur trappers (Franklin 1824; Simpson 1938). However, in the 1880s, the Tłı̨chǫ began to provide more muskox to the Fort as caribou declined as a commercial resource (Helm 1981). Muskox remained an important provision for the post until at least 1902 (Tener 1965).

According to Helm (1981), trapping became more important for the Tłı̨chǫ after 1900. The Tłı̨chǫ traded with both free traders and the Hudson's Bay Company to obtain European goods.

The Tłı̨chǫ were able to maintain their traditional way of life into the 1940s and according to Helm (1981), most Tłı̨chǫ at that time were still monolingual with no formal education, and obtained money only through trapping furs. However, their way of life changed substantially in the 1960s with the introduction of government support and services (family allowance, welfare service, housing programs, and primary schools), as well as the completion of the Mackenzie Highway to Yellowknife (Helm 1981).

M4.8.2 Seasonal Use Cycle

The following is a description of the traditional seasonal cycle of the Tłı̨chǫ in the 1960s, as described by Helm (1981). In general, furbearing animals were harvested in the spring and in the fall, larger animals and fish were harvested throughout the year when available. The Tłı̨chǫ harvested resources from within their territory in different amounts, depending on the season and availability. In the spring and around Christmas, the Tłı̨chǫ would often travel to the forts to trade their furs, and to gather for feasting, dancing, and playing hand games. Table M4.7-1 provides additional harvest information by animal, including yield (from Helm 1981).

Table M4.7-1 Tłı̨chǫ Seasonal Cycle

Season	Traditional Activity
Spring	Harvest beaver and muskrat
Late June and July	Men and some families travel to the fort to trade furs of the spring hunt; feasting, dances and hand games at the fort; ducks are harvested
Late July – early August	People return to the bush and fish camps; ducks are harvested; hunters travel from fish camps into the woods by canoe while women remain at the camps to make dry fish; this time of the year the caribou hides are good for making clothing such as moccasins, mitts, and parkas
August – September	Gill-nets are used to replenish winter reserves of fish; berries are harvested
October	When the water begins to freeze, gill-nets are taken out until thick ice forms then the nets are set again; ptarmigan are harvested as they migrate from the barrenlands to the woods
November – December	Fur trapping; men travel by dog teams to harvest caribou; caribou meat and hides are brought back from the kill site; men take furs to trade at the fort; Christmas and New Years celebration at the fort
January – March	Is a difficult time of year because hunting, trapping and fishing is poor
March	Hunting, trapping and fishing improve; caribou hunting at Snare Lake
April – May	Men travel again to the fort to trade furs and the Easter festivities
End of April (once snow begins to melt)	Men leave the fort, bush camps and hamlets by dog team for the spring harvest of beaver and muskrat; once the water opens up the men will travel by canoes rather than toboggans
June (once large water ways open up)	Men return to families at the hamlets or base camps; gather at fort at the end of June

Source: Helm 1981.

This intense and diverse land use reflects the Tłı̨chǫ Elders teaching that the traditional view of the land is that it “is not to be left idle but is to be worked and enjoyed” (Dogrib Treaty 11 Council 2002: 58). And today, many Tłı̨chǫ continue to harvest resources from the land. According to the *Importance of Knowing*, many young and middle-aged Tłı̨chǫ men continue to “collect wood for heat, to

hunt caribou, to check nets for fish, or travel to their trapping area" (Legat et al. 1995:21).

> *We depend on the land. We eat off of it, and it brings us healing. We have traveled this land and have paddled its waters. We are dependent on the caribou for its meat and clothing. It would be good if they [Whites] were to show care in how they work the land. If not, it will not be good.*

> *People in surrounding areas all depend on the caribou too, and also other wildlife. Lifestyles of everyone that has always lived here is affected. We cry out because we love this land. Land also gets destroyed through fires. Precious food and land gets burned up. Animals cry. Who cares enough to cry out on their behalf. Let's hope for a change in the future. Not a repeat of yesterdays mistakes* (Andre Gon in Legat et al. 1995:22).

M4.8.3 Land Use Sites

Land use sites are areas of particular importance for cultural, historical, or spiritual reasons. Based on the review of existing information, no such Tłı̨chǫ sites were identified within the Kennady Lake area. Important Tłı̨chǫ cultural sites are more likely to be found around Snare Lake (an important caribou harvest location) and Rae (including Old Fort Rae). The reviewed sources also indicate that the Ek'ati area was important for harvesting.

> *Our ancestors loved to travel on the barren land and they go there every season. Our ancestors and my father they traveled on the barren land. My father used to travel on Ek'ati. They used the birch canoe on Ek'ati, but I never traveled there in the summer time* (Laiza Germain in Legat et al. 1995:10).

> *… Our ancestors loved going to the barren land. Every season they go to the barren land. In the old days there were no white man's things. The women made clothes from caribou hide. The women make caribou pants and caribou skirts* (Laiza Germain in Legat et al. 1995:10).

M4.8.4 Knowledge and Use of Resources

This section includes a discussion of the biological resources, including wildlife, fish, birds, and vegetation traditionally used by the Tłı̨chǫ. Each section includes information on TLU practices as well as TK of the Tłı̨chǫ Elders as recorded in

publicly available documents. According to Helm (1981), the main harvested resources include caribou, moose, hare, duck, grouse, ptarmigan, beaver, muskrat, and other furbearing animals when available. The importance of these resources to the Tłı̨chǫ is reflected in the following quote.

> *People rely on wildlife and they in turn rely on each other* (Dogrib Elder Suzie MacKenzie in Legat et al. 1995:18).

M4.8.4.1 Wildlife

Based on the review of existing literature, caribou, moose, and furbearing animals were traditionally key resources in the Tłı̨chǫ way of life. The following section describes existing information available from the Tłı̨chǫ First Nation about animals, including animal health and harvest/use by the Tłı̨chǫ. No information specific to the Kennady Lake area was identified.

M4.8.4.1.1 Caribou

According to the Dogrib Treaty 11 Council, "caribou is the most important animal to the Dogrib [Tłı̨chǫ] people and most families have a full-time hunter" (Dogrib Treaty 11 Council 2002:57).

Caribou are common throughout the traditional territory of the Tłı̨chǫ (Helm 1981). However, as the Elders describe it, caribou distribution and migration are unpredictable (Dogrib Treaty 11 Council 2002). Generally, they move in small herds in the wooded areas from late July to early August and in larger herds from November to December. In March, the caribou travel around Snare Lake in large numbers as they migrate to their summer calving grounds (Helm 1981).

Hides of the late July and early August harvests were particularly good for moccasins, mitts, and parkas (Helm 1981). Traditionally, the men would travel to where the caribou were, harvest the animals, and return to their families with meat and hides (Helm 1981).

> *They made clothes out of caribou hides and they only used the caribou hides [did not use woven cloth] to make clothes* (Laiza Germain in Legat et al. 1995:10).

> *The caribou did not migrate past Ka [Rae] so the men went on ahead and killed caribou. The people who were walking behind them, they stayed there for two days and the hunters headed back and met their family with meat* (Laiza Germain in Legat et al. 1995:10).

According to the Tłı̨chǫ Elders, caribou eat a range of vegetation, including lichen (white, black, yellow), grass, sedge, cranberry leaf, willow leaf, cloudberry leaf, blueberry leaf, birch leaf, crowberry, and mushroom (Dogrib Treaty 11 Council 2001a).

Caribou harvesting remains a prevalent and important activity for the Tłı̨chǫ. As reported by the Dogrib Treaty 11 Council (2001a), the Government of the NWT recorded that the Tłı̨chǫ harvested more Bathurst caribou between 1988 and 1989 than any other group in the NWT—about 12,000 caribou (71% of the total documented harvest). The report also states that those estimates remained representative of harvesting rates in 2001.

Tracey and Kramer (2000) report on Behchokǫ̀ consumption of traditional food, and claim that 97% of residents consumed caribou meat at least once a year.

M4.8.4.1.2 Furbearing Animals

Traditionally, muskrat and beaver formed the bulk of furbearing animals harvested by the Tłı̨chǫ (Helm 1981). They would also harvest hares throughout the year, but particularly from August to December, populations permitting (Helm 1981).

Overall furbearing animal harvest totals from the communites of Wekweti, Gameti, and Behchokǫ̀ from 2004/2005 to 2008/2009 are shown in Table M.4.7-2. The number of harvesters has fluctuated slightly between a low of 75 in 2007-2008 and a high of 85 in 2004-2005. The number of furbearing animals harvested has increased, however, from a low of 816 in 2004-2005 to a high of 4,336 in 2008-2009. The total value sold has fluctuated between a low of $57,242.71 in 2004-2005 to a high of $165,311.65 in 2008-2009.

Table M4.7-2 Number of Harvesters, Harvest Totals and Total Value Sold (2004-2005 to 2008-2009)

Year	Number of Harvesters	Number Harvested	Total Value Sold
2004-2005	85	816	57,242.71
2005-2006	79	2,431	160,147.01
2006-2007	84	2,825	137,155.65
2007-2008	75	2,897	114,527.26
2008-2009	81	4,336	165,311.65

Source: ITI 2007.

M4.8.4.2 Fish

Traditionally, the Tłı̨chǫ harvested fish year-round, with the bulk of harvests being from October to December, with moderate harvests in mid-March to mid-May, June, and August (Helm 1981). In the summer, fish were caught with gill-nets, and were cleaned and strung on poles to dry. Dried fish formed an important food source for early winter and the trapping season (Helm 1981).

Because caribou harvests were unpredictable, the Tłı̨chǫ would often make their camps near good fishing areas that had a lot of birch trees (Dogrib Treaty 11 Council 2002). The Tłı̨chǫ Elders explained that they would wait at these good fishing locations in the spring for the caribou to pass by during their migration (Dogrib Treaty 11 Council 2002).

Fish remain an important resource for the Tłı̨chǫ. Tracey and Kramer (2000) reported on Behchokǫ̀ consumption of traditional food, and claimed that 90% of residents consumed fish.

M4.8.4.3 Birds

The existing sources reviewed do not contain much information about birds, other than to note that the Tłı̨chǫ harvested birds, particularly ducks (June to August), ptarmigan (October to March), and grouse (all year) (Helm 1981).

M4.8.4.4 Plants

Vegetation was an important resource for the Tłı̨chǫ. For example, birch and spruce were used to make canoes, while willow was used for fishing (Helm 1981: 303, 307). The canoes were important for the Tłı̨chǫ so that they could travel to caribou hunting areas (Dogrib Treaty 11 Council 2002).

Spruce boughs were also used to build lodges.

> *Come spring, the men start to make birch canoe. That is how they came to the barren land. That's what they used to say. My mother-law used to tell me stories once in awhile. She used to tell me about the great barren land and how there was no wood* (Laiza Germain in Legat et al. 1995: 10).

Berries were another plant resource that the Tłı̨chǫ relied on. Tracey and Kramer (2000) report on Behchokǫ̀ consumption of traditional food and claim that 77% of residents consumed berries at least once a year.

M4.9 NORTH SLAVE MÉTIS ALLIANCE

North Slave Métis Alliance traditional knowledge specific to the Project is not available. The information documented in this section has been identified from existing sources, particularly NSMA (1999). This information is discussed under four headings:

- land use;
- seasonal use cycles;
- land use sites; and
- knowledge and use of resources.

M4.9.1 Land Use Overview

The Métis of the NWT are decedents of the 19th century unions between Dene women and French/Cree men who originated from the Prairies, the Great Lakes, and Old Quebec (NSMA 1999). Many Northern Métis worked for the North West Company and the Hudson's Bay Company throughout the Great Slave-Mackenzie District as boatmen, guides, and labourers. In this role, they acted as interpreters and intermediaries between the Aboriginal people and the Euro-Canadians (NSMA 1999). Their close relationship with the First Nations groups and their knowledge of the region enabled many Métis to participate in the fur trading economy (NSMA 1999).

The North Slave Métis identify themselves as descendents of two founding families: the Laffertys and the Bouviers (NSMA 1999). The Lafferty family has had historical connections to Old Fort Rae since 1853, while the Bouvier family has identified themselves with Fort Providence since 1863-1864 (NSMA 1999). The two families intermarried on numerous occasions solidifying their roles in the fur trade and developing their cultural identity as Métis (NSMA 1999).

> *The North Slave Métis are the families that descend from the Lafferty-Bouviers of Old Fort Rae … situated … on the North Arm of Great Slave Lake prior to the treaties, the last treaty that was signed [Treaty 11] … They were situated in a communal setting and some worked for the trading company, but a lot of them, most of them, lived off the land and harvested the wildlife and resources throughout the area, along with the Yellowknives and Dogribs in this area. So the North Slave Métis Alliance membership descended form those families that lived and occupied land in the North Arm of Great Slave Lake'* (Bob Turner) (NSMA 1999:65).

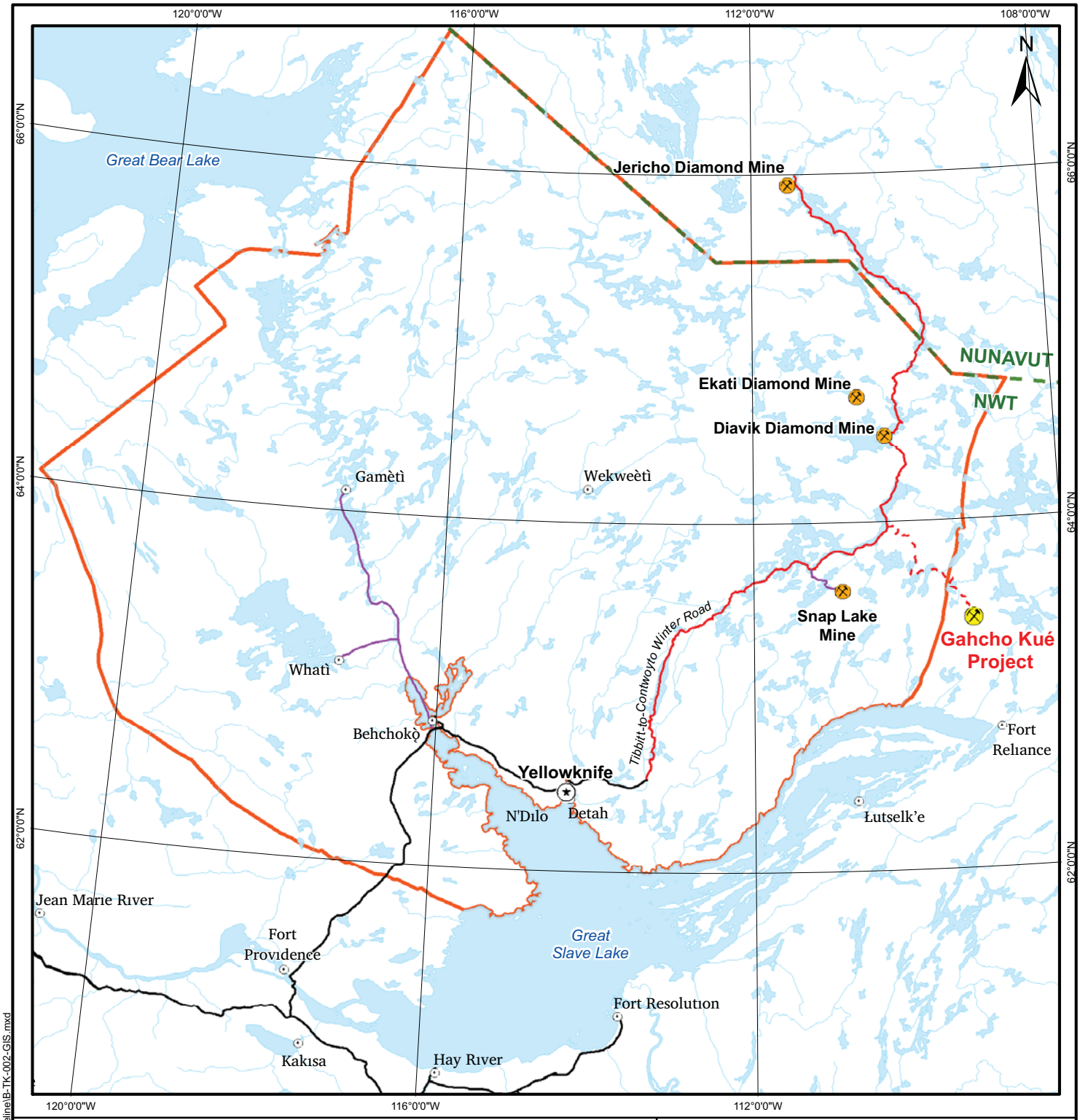
According to oral history and Hudson Bay Company reports, the Métis travelled and harvested throughout the North Slave Region (Figure M4.8-1), including numerous lakes and even into the barrenlands (NSMA 1999).

As a condition of working for the Hudson Bay Company, many Métis families were provided with provisions and housing at forts, such as Fort Rae, Fort Resolution, and Fort Providence.

Traditionally, the Métis women and children harvested resources such as fish, plants, and berries, locally, while the men went on hunting and trapping trips throughout the North Slave Region. According to the NSMA, the Métis were more intense trappers than many local First Nation tribes, as the First Nations tended to focus on hunting and providing meats to the forts (NSMA, 1999).

The Métis participation in the wage economy was a defining factor that traditionally distinguished them from their Dene relatives. Some Métis men worked for the trading companies full-time, while others worked occasionally or seasonally preferring to hunt, trap, and fish. According to NSMA (1999), the wages provided by the forts were often too low or prices at the fort too high for Métis families to rely completely on wage employment, so many families supplemented their income by harvesting the resources of the region.

> *In our community there always was hunters and there always was fishermen and there always was woodcutters and different people, skilled at different aspects that brought something into the community. Not everybody fished, not everybody hunted to the degree that others did. Some other people that's all they did was hunt. Other people all they did was trap and other people they just gathered wood and others gathered berries, others ventured from community to community, they raised dogs, others provided fish for dogs. Everybody had a different job in those days in the community. Like my mother, for example, her job for her and her sisters was to feed dogs, so they had to fish, dry fish, put away fish, freeze fish—all those things (Clem Paul)* (NSMA 1999:36).



LEGEND

- Gahcho Kué Project
- Existing Mine
- Territorial Capital
- Populated Place
- Territorial/Provincial Boundary
- Highway
- Existing Winter Road
- Tibbitt-to-Contwoyto Winter Road
- Winter Access Road
- Watercourse
- Waterbody
- North Slave Region

NOTES

Base data source: The Atlas of Canada
Reproduced from NSMA (1999), original source of Map INAC

GAHCHO KUÉ PROJECT

North Slave Region

PROJECTION: Canadian Lambert Conf. Conic	DATUM: NAD83	
Scale: 1:3,500,000 (40 20 0 40 Kilometres)		
FILE No: B-TK-002-GIS		DATE: November 09, 2010
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In the 1880s, there was a shift in the land use of the North Slave Region toward more intense trapping. This change was preceded by the introduction of steamboats in the mid-1880s, which decreased the Hudson Bay Company's reliance on Métis labourers and resulted in a decline in the demand for caribou meat (NSMA 1999). As a result, many Métis began to trap and trade furs more intensively.

Also in the late 1880s and into the early 1890s, there was a shift towards muskox harvesting. During this time, the Hudson's Bay Company trader at Old Fort Rae strongly encouraged muskox hunting in the winter and discouraged summer hunts. As a result, a number of hunters suffered injuries and sometimes death on the barrenlands (NSMA 1999).

A third shift in land use occurred in the 1920s, with Treaty 11 and script (cash payment). According to the NSMA, if a Métis person chose treaty he/she lost his/her right to work for the Hudson's Bay Company and government, as well as the right to own private property, vote, and drink (NSMA 1999:47). On the other hand, they would have access to free medical services, education for their children, and their Aboriginal rights and title were recognized. The decision to take treaty was a difficult one, and even within some immediate families there were members who took treaty while others did not; this strategy, although sometimes not intentional, enabled a family to harness the benefits and minimize the drawbacks (NSMA 1999). Men who took script had to follow game laws and were legally allowed to hunt on Crown land. As a result, the Métis community began to experience a shift in the division of labour: many non-treaty men would take their treaty families out on the land.

> *For 100 years, we had an organized system where members of the community had different skills and jobs, and the women worked in the camp and men in the bush. But now, it was illegal for many men to hunt and trap. But by bringing women and children with them to the bush, they could do this. We reverted to the Dene system of hunting in family groups'* (NSMA 1999:50).

During the 1930s, many Métis continued to carry out their traditional practices of hunting, trapping, and fishing.

> *They [father and uncles] had one dog teams and canoe, and they go trapping. They put everything in one toboggan. They go trapping, and they go, they don't come back for two, three weeks, and we stay with our mother, my mother fix the hide, she make sinew, moose sinew, caribou sinew and they kill rabbit. They keep that hide, rabbit hide, they*

> *dry it and they sell that. Squirrel. We do everything with Mom. Rabbit, fish, what is good, my Mom make dry fish out of. What is good to boil, clean it, take all the scales and you put outside in the warehouse. Everything we do… we don't think about going someplace. We got little radio, that's all. We got old gramophone… My Dad comes back with furs. Now we have new mitts, gloves, moccasins, everything is there for them. When they come back they put all that for the people of Fort Rae. They get flour, baking powder, something like that, with dog team* (North Slave Métis Elder Alice Lafferty in NSMA 1999:56-57).

By the middle of the 1930s, many North Slave Métis began to move to Yellowknife to look for economic opportunities in the booming city (NSMA 1999).

Today many Métis continue to earn wage income and harvest traditional resources through hunting, trapping, fishing, and gathering.

> *We are strong like two people…We are adaptable. I can work and live like a white man and still go out and be a native person on the other side. I can go out there and survive on the land myself. I know my children can. My kids I know can go to university and survive and come back here. It just makes us stronger people. Like they say, we are strong like two people. We have our white heritage and we have our native heritage. And we can put it together and go full steam ahead* (Marie Dautel in NSMA 1999:66).

As explained by Marie Dautel, the Métis community shares traditional resources with one another so that those who are not able to harvest can still consume traditional resources.

> *Someone from Rae will be coming out [to Yellowknife] and they'll drop off some fish or a duck or something. I always have my native food in my freezer, my fridge. I never go without. But then again too, I get everything from Rae, nothing from Yellowknife. That's where I get all my food from. My brothers and my brother-in-law is a hunter. He's out setting nets he sends me fish. Make sure it's nice and filleted. My Mom is always sending me dried meat or dried fish or something. I come from Rae and everyone shares there among my family, my aunts and uncles and stuff* (Marie Dautel in NSMA 1999:67-68).

However, as Bob Turner explains not every family has the same level of support.

> *When I listen to the older people they always used to … help each other not only by giving them food and what not, … you know you cut wood for your elders, … bring them wood off the land. But those things have slowly depreciated, and it doesn't happen I don't think that often anymore, and you see a lot of people being left out, not helped in the community as much as they probably should be, and I don't know [why] … I see a lot of mistreatment in families, and I don't know what happened to me, but I've never done that, I've always tried to help my family and other members of the community, as much as I could. I'm not saying that I'm perfect or anything, I'm just saying that there's … that treatment out there, I think there's a lot less help than there was, as far as people helping each other* (Bob Turner in NSMA 1999:71).

One Elder in *Can't Live Without Work* (NSMA 1999) also commented on what she describes as decreased desire by some of the young people for traditional foods.

> *… You know young kids like the food from the store. They don't care for caribou meat. They don't care for fish, some kids. They like from the store. But some like caribou meat, fish, ducks….* (Alice Lafferty in NSMA 1999:72).

Many people in the Métis community are concerned about transferring the traditional harvesting techniques onto the youth. As a result, they have organized school trips out to the barrenlands.

> *They [the youth] like it out in the barren lands. They like the fresh air, the freedom. They like to see the mountains, the hills, the rocks, those little flowers, you know, and they can see for miles and miles, just nothing disturbed. Nice and quiet and just watch the caribou come by, you know. It's really interesting. See some bears, wolfs, lynx. It's [description of a school trip to the barren lands] good* (Anon in NSMA 1999:95).

M4.9.2 Seasonal Use Cycle

According to the NSMA, the typical seasonal cycle of the Métis men was to work for the fur trade companies in the summer (trading with locals and moving furs and supplies) and to work on the land (hunting, trapping, and fishing) for the remainder of the year (NSMA 1999:27). The women typically remained near the forts: they tended gardens, netted fish, snared and trapped birds and small

game, prepared furs and hides, and made dry meat and dry fish among other household duties (NSMA 1999).

M4.9.3 Land Use Sites

Based on available literature, no Métis sites of cultural, historical, or spiritual significance were identified within the Project area. Métis cultural sites are more likely to be located near Fort Rae (including Old Fort Rae), Fort Resolution, and Fort Providence. According to NSMA (1999), it is not common to find Métis graves in the barrenlands because if a Métis person passed away, the body was typically removed.

M4.9.4 Knowledge and Use of Resources

The traditional North Slave Métis diet relied primarily on caribou and fish, but would also include other animals such as furbearers and birds when available. Wildlife harvested included caribou, muskox, and moose (not common to the barrenlands). Furbearers included white fox, wolf, wolverine, grizzly bear, ground squirrel, and Arctic hare. The commonly harvested birds were goose, grouse, and ptarmigan. Harvested fish included coney, trout, grayling, lake herring, whitefish, and northern pike. Plants also made up a relatively important part of North Slave Métis diet, especially berries.

The following sections outline the importance of wildlife, fish, birds, and plants for the North Slave Métis. Each section includes information on TLU practices as well as TK of the North Slave Métis Elders, as recorded in publicly available documents.

> *The moose and caribou are the mainstay for most of the Aboriginal people, but when they harvest rats [muskrats], they eat rat and beaver and birds, a lot of birds.… Some people [trap], but very few people are trapping for livelihood these days, I mean the bleeding heart animal rights groups have killed our fur industry.… [But] people still use these animals for fur, for trimming and what not. Wolverine is always used as trimming around parkas, and muskrat and beaver pelts are always used for some form of clothing and will always be used. So they're all important. …They're all important to me, and they all have their reasons for being on the land, whether they're scavengers or they're there for use to eat, they have their use on the land. They're all important* (Bob Turner in NSMA 1999:94).

M4.9.4.1 Wildlife

Can't Live Without Work (NSMA 1999) shows that caribou and furbearing animals were traditionally key resources in the Métis way of life. The following section describes information available from the North Slave Métis about animals, including animal health, harvest/use by the North Slave Métis, and any information available specific to the Project area.

M4.9.4.1.1 Caribou

The North Slave Métis note that the caribou migrate in large numbers twice a year: once in the springtime and once in the fall. During the migration, the cows pass first, followed by the bulls. According to the NSMA, the caribou migration is often triggered by a change in temperature. The NSMA also emphasizes that there is more than one herd and that each herd has its own calving grounds. The caribou will often use eskers for easier travel during their migration or to avoid mosquitoes (NSMA 1999). The following is a discussion by NSMA member D'Arcy Mercredi in *Can't Live Without Work* (NSMA 1999) about caribou migration, behaviour, and reproduction.

> *You can have 200,000 of them spread out over 30 or 40 miles.… They are on the march in the springtime. In the fall time they are mostly bunching up and August would probably be the best time to notice it [migration] on the barren lands. All of a sudden you'll see a caribou here and a caribou there and a caribou over there and they are all grazing and then there is a certain temperature all of a sudden they start grouping up and they start moving…. The only place I know that the caribou stay around all year is up on the North end of Bear Lake, but that's a different herd altogether from these ones. And then there is another herd way over here that moves down through Baker Lake and heads [in the direction of] Ontario.... These ones here that come from Diavik, they come through here and they wind up doing their little circles through here and then they all come marching back up. Then there is another herd that comes over from over here and hits Reliance and does Łutselk'e and goes all the way down to Saskatchewan and Manitoba and then they come all the way back up and make their way back over to Baker Lake that's their calving ground Kaminak Lake area. This herd will have their calving ground in the Marrow River, Hackett River area, that's where they will calve* (D'Arcy Mercredi in NSMA 1999:105).
>
> *… the first herds to come through are the females, the cows, all the bulls are still sitting back here. They are starting their march now. Last*

> *week when I come across Beniah Lake there was about 1,000 of them in here, then when we came down to Ross Lake there were still about 800 sleeping right on the ice there. There were about 800 of them in there yet and they were all bulls. The cows had already gone.… After their breeding season, the bulls just leave the cows. The cows know when it's time to go to the calving ground, so they lead and the bulls they stay behind and they feed yet for another two weeks or so. And then they start the march up and they all meet up on the coast. At a certain temperature or something, they all start coming down and they start breeding on the way down. Come to their winter-feeding ground in here and then they start the march back up again* (D'Arcy Mercredi in NSMA 1999:106).

> *… Beniah Lake is another place where there's lots of them in the fall. There are herds where you can fly for five minutes with an airplane at 100 miles an hour over a herd and look in amazement at it. North Contwoyto is the biggest herd up in here in the Mara-Hackett River area and they'd be about 200,000 strong. They'd come through for days right passed the tent. Of course the musk-ox disappear because they know that the caribou are there, that means the wolves are there. After the caribou have gone through the musk-ox show up again* (D'Arcy Mercredi in NSMA 1999:106-107).

The primary predators of the caribou are wolf, fox, and grizzly bear (NSMA 1999). According to the North Slave Métis, the fox are more harmful to the caribou than the wolf.

> *Foxes do more damage to a caribou than a wolf does because a fox doesn't know its calving season. The little guy comes out, hits the ground, the fox is not big enough to kill it so he winds up biting holes in it and then it gets sick and then the wolf comes and cleans up. So that's why I don't like shooting wolves because I know that if the wolf is gone, then the caribou will be sick* (D'Arcy Mercredi in NSMA 1999:106-107).

The NSMA members assess caribou health by looking at:

- fat content;
- existence of parasites;
- condition and smell of organs;
- herd and animal behaviour; and

- herd population (NSMA 1999:120-123).

If a caribou is killed and then later determined to be "unhealthy", it is usually used for dog food rather than discarded as waste (NSMA 1999).

The North Slave Métis harvest caribou for food, but also to make clothing and tools.

> *Make jacket. Make moccasins. Moose hide. Make moccasins from it, but top we put caribou hide. Yeah. And we make a vest. The old timer, when you go trapping. My Mom, I remember make a vest with caribou hide, not to get cold. Everything, they make (?) out of moose hide and then dog harness with caribou hide. They make babiche with caribou hide. All kinds of things they make sleigh, snowshoe…. And when caribou meat's good they make dry meat, make everything, they make stew meat. All the things they make with one caribou. They don't throw nothing away. Everything, the bones, the feet, the bones that were form the feet, big cords. They [put] that in the tepee tent. They dry that with little bit smoke, smoke 'em. And after they put away. Summertime, when they want some soup they boil, they boil, they boil, it get really soft …* (Alice Lafferty in NSMA 1999:95).

In *Can't Live Without Work* (NSMA 1999), a number of North Slave Métis Elders discuss the importance of caribou to their way of life and that eating traditional foods constitutes a "healthy" diet. They argue that caribou meat, along with other traditional foods, is a lot healthier and has more flavour than store-bought foods. The report also emphasizes that traditional foods, particularly caribou meat, continue to make up a large percentage of Métis diet (NSMA 1999).

M4.9.4.1.2 Furbearing Animals

Common furbearing animals in the North Slave Region are white fox, wolf, wolverine, ground squirrel, mouse, and lemming. The animals typically have territories or ranges that they forage within. According to the NSMA, foxes, wolverine, and many other furbearing animals will migrate with the caribou while the grizzly bear tend to stay in one area.

> *The grizzly bears, they den up and stay in the area, they don't migrate anywhere, well the wolves follow the caribou around, but foxes and wolverines and animals like that don't wander away. They usually have a territory* (Bob Turner in NSMA 1999:137).

Wolverine

North Slave Métis report that wolverine are long-distance travelers and can travel up to 40 miles in one day looking for food (NSMA 1999). The wolverine diet includes ptarmigan, lemming, ground squirrel, mouse as well as dead animals left by wolves. They are described by NSMA member Peter Arychuk as being "very, very cautious like a wolf", but if there is food available "they are very bold" (NSMA 1999:142).

Arctic Fox

The NSMA (1999) contend that Arctic fox were one of the main resources (along with muskox) that attracted the North Slave Métis trappers to the barrenlands. Traditionally the fox was an important source of income; however, since the decline of fur prices, the NSMA state that "very few people now trap fox on a regular basis" (NSMA 1999:138).

Fox and wolf fur are sold at auctions or are used for fur to trim parkas (NSMA 1999). According to NSMA member Adrian D'hont, trappers make more money using their furs as parka trim than selling them at auctions (NSMA 1999:142).

Wolf

According to NSMA members, wolf typically have large territories and typically travel in pairs (NSMA 1999). They describe wolf as being "shy", "adaptive", and will generally "avoid humans" (NSMA 1999:145).

M4.9.4.2 Fish

According to the NSMA (1999), fish were the second most important resource for the Métis. Traditionally, the resource was harvested by families for consumption and for dog food.

> *All my family used to fish all the time. We like fish. It's a very good food for the kids. Fish is very important to us, to a lot of people in our community. We take good care of them* (Anon in NSMA 1999:126).

Based on the available literature, it is unclear which species of fish the North Slave Métis traditionally harvested.

According to the NSMA (1999), trout spawn in the springtime in areas where there are gravel beds or sandy beaches. Once the fry/minnows are big enough, they will swim from shallow areas to deeper areas to avoid being eaten by larger trout or jackfish.

> *Trout would probably go more for a gravely bed or sandy beach area or somewhere where they can stick their eggs and have them spermed, I guess…. they pick a creek feeding a smaller lake inland. They will lay their eggs there and their little fry will swim up into the lake for protection. After he gets about that big [gestures], then he'll come back down into the water system again, wherever his parents come from* (D'Arcy Mercredi in NSMA 1999:126-127).

> *[Shallow waters are] prime habitats for reproduction. They all feed in the same area, that's why they all spawn in different areas. Once they get into Lac de Gras, trout and jackfish will eat each other or other fish depending on where they are. If you go up to Lac de Gras, you'll notice in springtime little minnows swimming. They are close in the shallow water because the bigger fish will get to them. As they get bigger and feed off larvae, then they get back into the bigger waters as they get bigger. That's how their life span is* (Leroy Bloomstrand in NSMA 1999:127).

The North Slave Métis assess fish health by examining the fat content, the texture of the flesh, and the absence of parasites, tumours or sores (NSMA 1999). If a fish is caught and then determined to be "unhealthy" it is not eaten; skinny fish are used as dog food rather than discarded (NSMA 1999).

M4.9.4.3 Birds

The North Slave Métis identified pintail duck, black duck, goose, swan, crane, loon, and robin as inhabiting the North Slave Region (NSMA 1999). The barrenlands were discussed as important bird habitat, especially in the summertime when they migrate to the area to lay their eggs.

> *In the wintertime, they go south. In the summertime, I see they're coming from back down this way. That's where they lay eggs, on the tundra, the barrenlands. That's the most important part* (Anon in NSMA 1999:146-147).

M4.9.4.4 Plants

It is not clear from the available literature how important plant resources were for the North Slave Métis. However, it is clear that berries were harvested and consumed, and that moss bags were used as diaper bags (NSMA 1999:63).

M5 SUMMARY

The Gahcho Kué Project (Project) is located within lands that have traditionally been used by the Łutselk'e Dene First Nation (LKDFN), the Yellowknives Dene First Nation (YDFN), the Deninu Kué First Nation (DKFN), Northwest Territories Métis Nation, the Tłı̨chǫ, and the North Slave Métis. Traditionally, these Aboriginal groups supported themselves by harvesting resources from the land through activities such as hunting, fishing, trapping and the gathering of berries and other plant materials. Through these traditional land use activities, the Aboriginal groups have developed knowledge and values about the environment, and an understanding of the ways in which the land has been used, which is often referred to as traditional knowledge (TK).

In recognition of the importance of TK and Traditional Land Use (TLU) information, and to meet regulatory requirements, a study program was designed and implemented to collect, document, and use relevant TK and TLU information. The TK study program is described in Section 5 of the EIS. The baseline results of the study program, summarised below, are detailed in Annex M. Information on potential impacts has been incorporated in the appropriate sections of the environmental impact statement (EIS).

Traditionally the Denesǫłıne were a nomadic people whose survival depended on their ability to harvest natural resources. Today many Denesǫłıne continue to hunt, trap, and gather for spiritual, cultural, nutritional, and economic purposes. The most commonly harvested resources by the Denesǫłıne include caribou, muskox, white fox, fish, ptarmigan, goose, and duck, as well as berries. Medicinal plants identified include Labrador tea, northern bog laurel, and cranberry. Other resources, such as bear and most furbearing animals, are not harvested as often or by as many Denesǫłıne as they were in the past.

The people of the YDFN are Athapaskan-speaking people that are Chipewyan. Their traditional territory includes the Yellowknife and Coppermine rivers and eastward into the barrenlands, as well as the north shore of the eastern half of Great Slave Lake (Gillespie 1981). In the 19th century, their range shifted in response to relationships with neighbouring groups as well as the location of trading posts (Gillespie 1981). The YDFN traditional way of life centered on harvesting barrenland caribou.

Traditionally, the Deninu Kué were nomadic people whose harvesting activities focused around the Fort Resolution area. Their survival depended on their ability to harvest natural resources. The traditional Deninu Kué diet emphasized

moose, caribou and fish, but also included other animals such as furbearers and birds when available.

The Northwest Territory Métis Nation was previously known as the South Slave Métis Tribal Council, and is the umbrella organisation for the Fort Resolution Métis Council, the Hay River Métis Government Council, and the Fort Smith Métis Council (INAC 2007). The NWT Métis represented by the NWTMN are the direct descendants of the people who signed Treaty 8 at Fort Chipewyan, Smith's Landing, and Fort Resolution (NWTMN 2007).

In 2002 the Interim Measures Agreement was signed by the NWTMN, along with the GNWT and Government of Canada, and was intended to, among other things, set up a process whereby the NWTMN will pre-screen applications related to land use permits, water licences, disposition of the surface of Crown lands, parks and parks and protected area (SSMTC et al. 2007). These lands include an area that overlaps the proposed Project.

The Tłı̨chǫ were nomadic people whose subsistence way of life involved hunting, trapping, and fishing throughout their territory. The Tłı̨chǫ were divided into six regional bands subsequently divided into local groups or "task groups"—smaller groups often made up of sets of families (Helm 1968, 1972, 1981). Membership to a task group was dynamic, and people would join different task groups depending on social or resource harvesting preferences. No particular group had exclusive or sharply defined territories, but it was recognized that a particular group typically harvested in an area (hence the names of many groups reflected the area they harvested) (Helm 1981). Caribou and fish are important to the Tłı̨chǫ and are a major source of sustenance for many Tłı̨chǫ families. Furbearing animals such as muskrat and beaver were important species that were harvested for their fur.

The North Slave Métis trace their ancestry to two families who are the descendents (Laffertys and Bouviers) of Old Fort Rae and Fort Providence since at least the mid-1800s. The two families intermarried on numerous occasions, solidifying their roles in the fur trade and developing their cultural identity as Métis. According to oral history and Hudson's Bay Company reports, the Métis travelled and harvested throughout the North Slave Region, and included numerous lakes and even into the barrenlands. Some Métis men worked for the trading companies full-time while others worked occasionally or seasonally, preferring to hunt, trap, and fish. While the men were out on the land, the women typically remained near the forts. The women and children tended gardens, netted fish, snared and trapped birds and small game, prepared furs and hides, and made dry meat and dry fish among other household duties.

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M7 ACRONYMS AND GLOSSARY

M7.1 ACRONYM LIST

%	percent
De Beers	De Beers Canada Inc.
DKFN	Deninu Kué First Nation
EIS	environmental impact statement
LKDFN	Łutselk'e Dene First Nation
MVEIRB	Mackenzie Valley Environmental Impact Review Board
MVRMA	*Mackenzie Valley Resource Management Act*
NSMA	North Slave Métis Alliance
NWT	Northwest Territories
Project	Gahcho Kué Project
TK	Traditional Knowledge
TLU	Traditional Land Use
WKSS	West Kitikmeot Slave Study Society
YDFN	Yellowknives Dene First Nation