

adi edee ts'eda dile:
the place we go where we can survive

Tłıchǫ Knowledge (IK) Study for the Fortune Minerals NICO Project

Tłıchǫ Ndek'awoo



Tłıchǫ Government

Presentation overview

- Introduction
- Methods
- Non-site specific values
- Site specific valued components
- Preliminary findings

Introduction



- The Firelight Group worked with the Tłıchǫ government to conduct a Tłıchǫ Knowledge and Use study in relation to areas potentially impacted by the proposed Fortune Minerals NICO Project.
- Goal was to explore the potential project specific and cumulative environmental, social and cultural impacts of great concern to Tłıchǫ citizens, particularly where they impact the quality and quantity of resources necessary for the meaningful practice of Tłıchǫ rights and interests within and around Tłıchǫ lands
- The study is based on the extensive traditional knowledge of TT Tłıchǫ citizens, as it relates to resource use management and livelihood within the Tłıchǫ region, and the potential impacts of industrial development and in particular the proposed mine and the extension of linear developments into Tłıchǫ lands.
- Funding for this study was provided by Fortune Minerals

Methods

- To date, 31 Tłıchǫ citizens were interviewed for the study from the four Tłıchǫ communities (13- Gamètì, 7- Whatì, 5- Wekweètì, 13- Becheekò).
- All interviews (except 3) were completed in Tłıchǫ with simultaneous translation.
- They were chosen through community identification of knowledge holders and land users conducted during initial scoping
- Data collection focused on the Project LSA, but extended into the RSA as necessary.
- Due to timeline constraints, no GPS-based field verification of interview data has been conducted to date.
- Interviewees were primarily elders, and future work would need to be done to ensure that the use of the area by other age groups is captured.

Methods cont'd

- All mapping interviews included documentation of informed consent, and used a standardized, semi-structured interview guide designed to meet the needs of the study and to provide a consistent, but flexible, framework for soliciting and recording responses.
- Interview and mapping protocols were based on standard techniques (Tobias 2010; Candler et. al 2010).
- Where data were location-specific, they were mapped using a direct to digital process, wherever possible at 1:50,000 scale or finer, using points, lines or polygons (areas).
- Interview data was coded in such a way that disaggregation of individual participant data is possible, and first hand and second hand information is distinguishable.

Limitations

- While the mapping interviews have been completed, the analysis of the interview transcripts is on-going. Therefore, the analysis of the qualitative data information is subject to change and will be reported in richer detail in the full TUS/TK report to be submitted September 15th.
- The findings from this study are not intended as a complete depiction of the dynamic and living system of use and knowledge maintained by the Tłıchq elders and citizens. It is a snapshot and an indicator of the depth of knowledge and meaning of this area to the Tłıchq cultural landscape.
- Absence of data does not mean absence of use or value. Additional studies are necessary to fill information gaps regarding Tłıchq knowledge and use, and the resources, criteria, thresholds, and indicators necessary to sustain meaningful practice of Tłıchq rights into the future.

Non-site specific Valued Components



Non-site-specific valued components (VCs) often represent the critical conditions or factors that must be present for the continued practice of aboriginal rights, such as hunting and gathering of wild foods.

VCs range from the direct presence of traditionally hunted animals and other wild foods on the land, to continued access to traditional hunting areas and non-contaminated sources of wild foods.

Non site-specific values include intangible cultural resources, such as the transmission of knowledge across generations and the continued use of traditional place names.

adi edee ts'eda dile

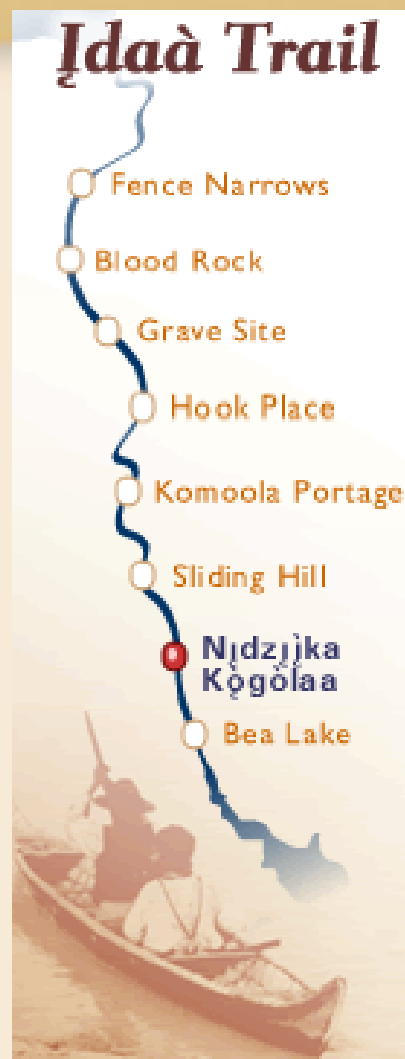


- *Adi edee ts'eda dile* means “the place we go where we can survive”.
- It is located in the heart of the Tłıchǫ region and is part of the main trail network that connects the communities.
- The historical importance, current use, and its role as a place for future use (the place we go where we can survive) is an ***critical part of the Tłıchǫ cultural landscape***

It is integral for the exercise of the rights and interests of Tłıchǫ people. These rights are protected in the Tłıchǫ Final Agreement.

Idaa Trail: Trail of Our Ancestors

“Yes, we have always made use of Hislop Lake... and we have made use of surrounding lakes near Hislop Lake and we have trails going through here. This was used by many people, there was a major camp site here and also we had trails, we had made use of that trail for trapping and hunting, we had always followed other people in this route. So this is a main route here, that was used by many people.” –T07



Idaa Trail: Trail of Our Ancestors



“That traditional trail, we love this traditional area. Even though we are not paid to use that area, we love that area, that’s why we still use that area. We still can take care of our traditional trails, why we continue to do, like even after we pass on, we want our young people to continue to use that traditional, rich, traditional area, even after we pass on we want our young people to continue to use that area.” T04

Habitation/Gathering Place



Photo: Tom Andrews/PWNHC

The presence of permanent habitation in *adi edee ts'eda dile* indicates its importance as a seasonal gathering place for Tłı̨chǫ citizens. This is a place where people are from: they were born here, some passed away here, and its continues hold high importance.

There was about six houses there. And there's some old fireplaces there, around there, there's no houses there right now but there used to be....

That is our area, we may lose all of our tradition areas... Our ancestors and our forefathers really could use up that area, that Hislop Lake, even though they have passed on, our ancestors, our forefathers that have used that Hislop Lake area, even though they have passed, we still use that area. " T04

Fishing and Water Quality

- *adi edee ts'eda dile* is a the place where people can go and rely on the presence of fish all year round. There is high importance placed of the continued presence of this resource in the area. This is a place of refuge for Tłıchǫ citizens, where they can go and “have a future” and “a good life”.



Fishing and Water Quality

“This is where they would stay all through the winter, all through the year, if there was no caribou, they would still stay around that area for fish because it was a good fishing area. This is what they heard from the elders.” T04

“Concerned about this area, it’s a good fishing area. If they spoil the water, what is going to happen to the fish? This is what the people are worried about, the fish around that area.” T05

“If the mine opens... it flows to Behchokò and also the only place it flows from that NICO Project mine, it flows into Behchokò. If they use the chemicals it will affect, we really don’t know what kind of chemicals or stuff that they may be using.” T07

Caribou and Moose Habitat

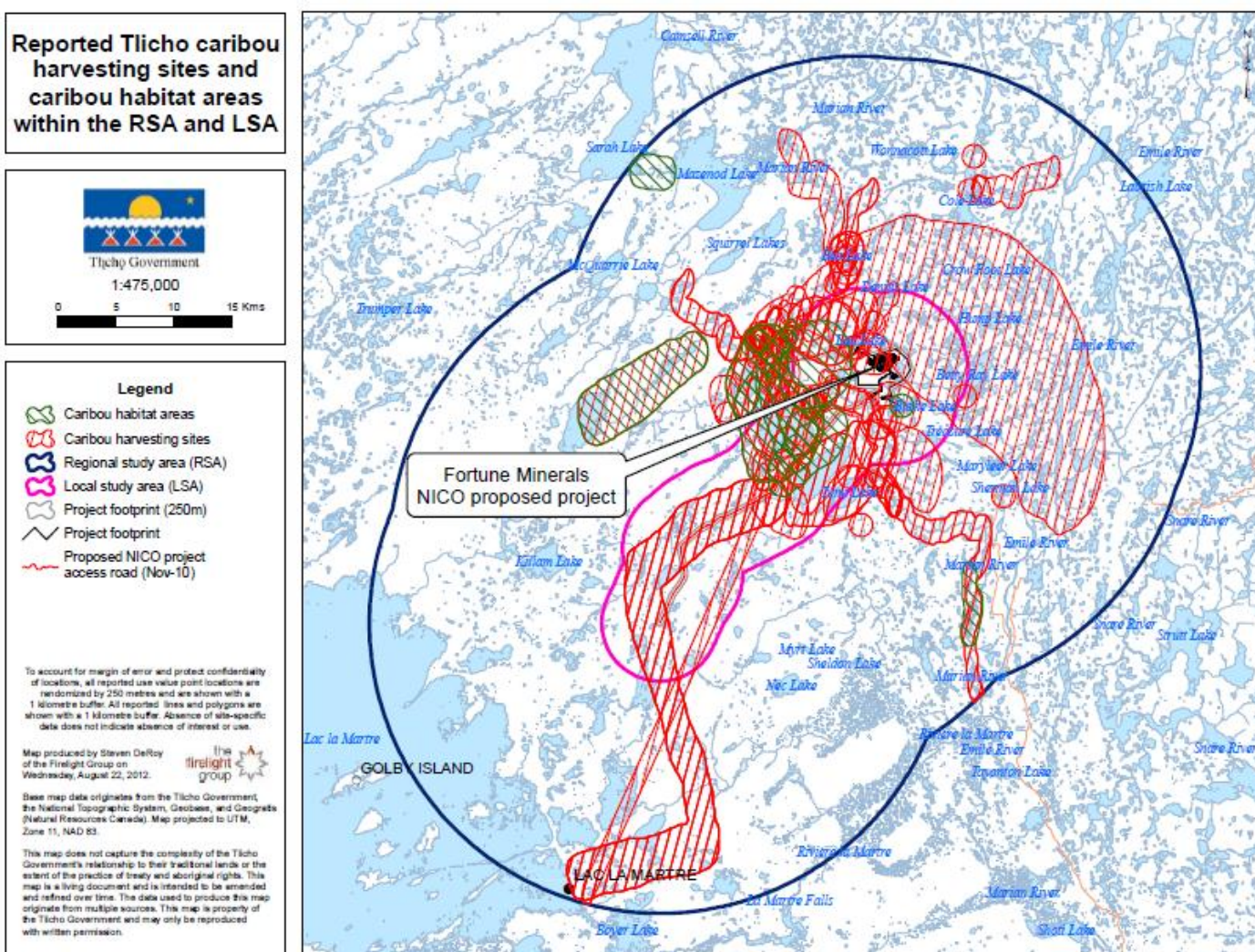
“It’s in the middle of the Tłıchǫ Region, it’s the place of the caribou, the place of the wildlife, and also that’s where the caribou [go, so] we may not see any caribou going to that area because it’s right in the middle of the heart of the Tłıchǫ Region. Like Rayrock, I remember, I have seen the kind of things that have occurred to that area because of the Rayrock mine.” T07



Th̓ich̓o Ndek'awoo



Th̓ich̓o Government



Caribou and Moose Habitat

“See where the Fortune Minerals mine is, right on top of those hills, they would walk, it would take them I don’t know how long, maybe a night maybe, but they used to get on top of that hill, at night, they would listen to see if there was any moose... They would listen for the moose all night, just when the daybreak comes, they would go there.”
T04



Caribou and Moose Habitat



“The river that flows on ... is going to affect the land, the water, what’s going to happen to it and you know people will suffer from it. That’s what I think. When I think, I am over seventy-four years old, I’m an elder, maybe I may not be around for the next ten years, but the future of our little ones. We should seriously take into consideration, seriously think about it. See about the wildlife that the Dene people rely on, depend on, let’s think about that. That area, it’s beautiful country, when the caribou migrate they go to that area, it’s moose country, bear... in that area I have been work with the elders there a lot of time, when they used to share stories.. But when I think about it, when I personally think about it, when they open that mine, will the water ever be the same?” T13

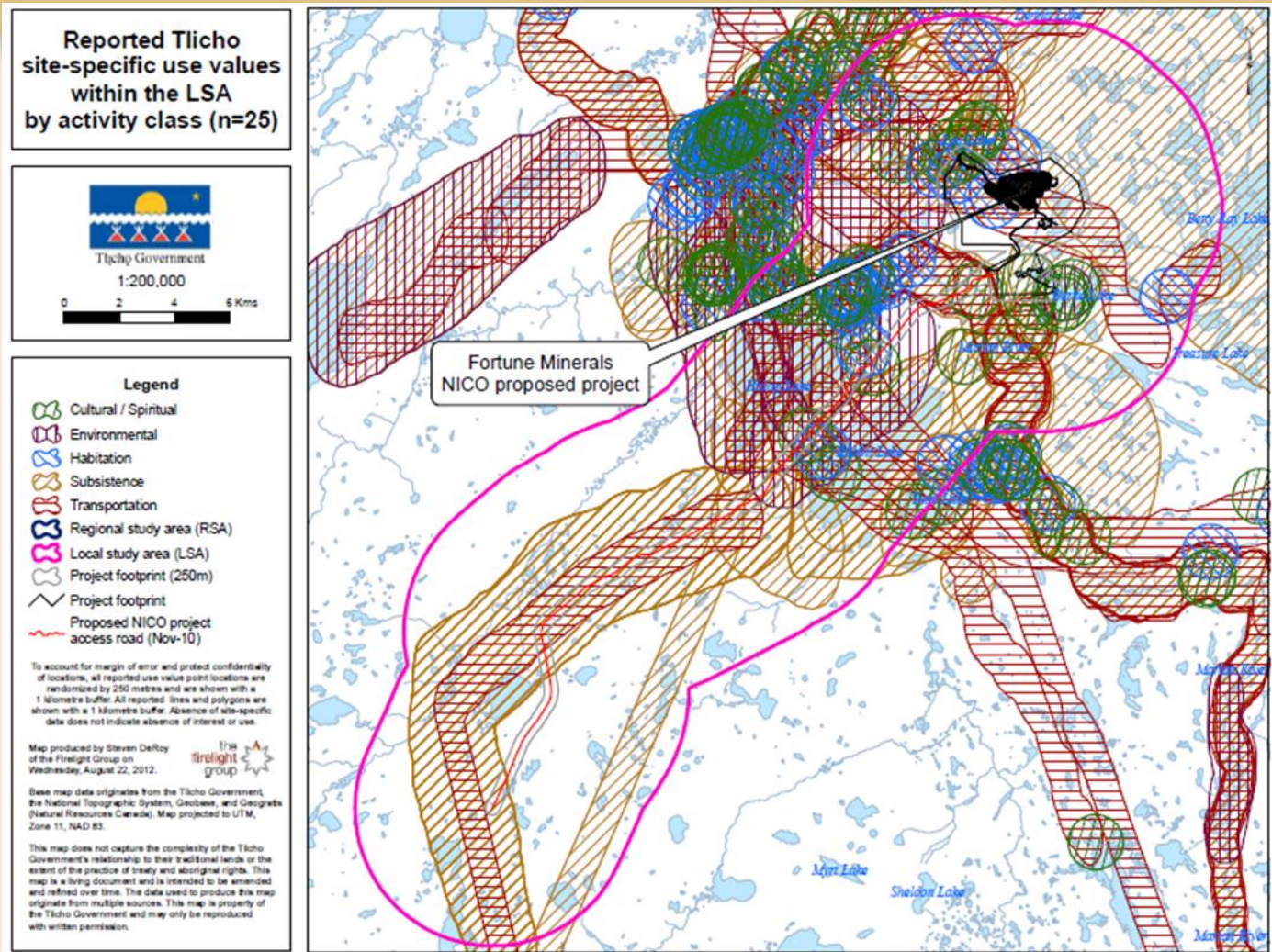
Project Footprint, LSA, RSA

- Levels of Analysis:
 - Project Footprint (with 250m buffer);
 - LSA or Local Study Area (5km buffer around footprint and proposed access road);
 - RSA or Regional Study Area (25km buffer around footprint and proposed access road).

Classification of Values

- **subsistence values** (including harvesting and kill sites, plant food and medicine collection areas, and trapping areas reported within the LSA and RSA);
- **habitation values** (including temporary or occasional, and permanent or seasonal camps and cabins reported within the LSA and RSA);
- **cultural/spiritual values** (including burials, village sites, ceremonial areas, and medicinal plant sites reported within the LSA and RSA);
- **transportation values** (including trails, water routes, and navigation sites reported within the LSA and RSA); and
- **environmental feature values** (including specific highly valued habitat for moose and caribou reported within the LSA and RSA).

Local Study Area (LSA)



Project Footprint (within 250m)

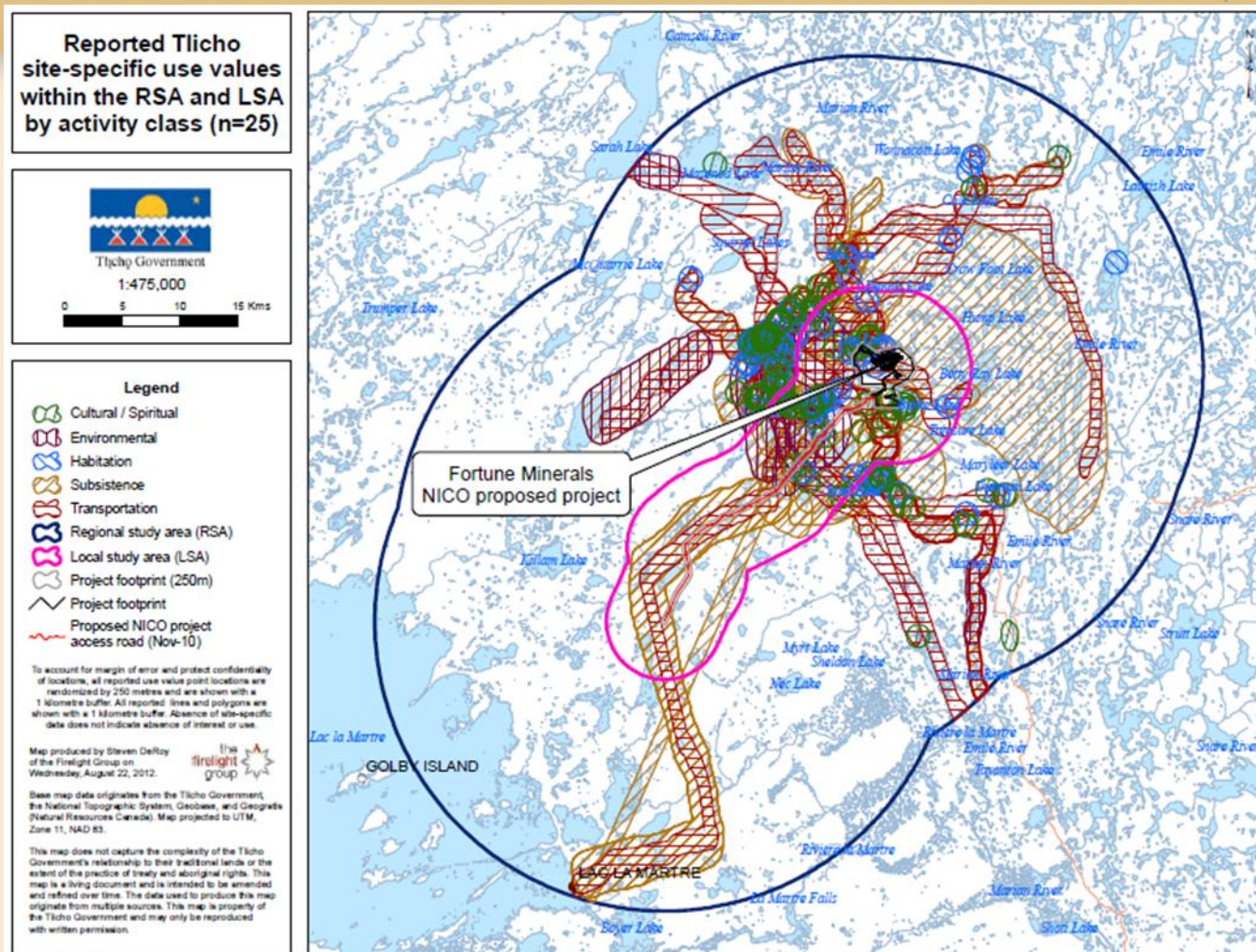


- 72 values recorded:
 - Habitation: 6
 - Cultural/Spiritual: 14 (including burials)
 - Subsistence: 28
 - Transportation: 17
 - Environmental: 6

Local Study Area (LSA)

- 179 values recorded:
 - Habitation: 39
 - Cultural/Spiritual: 45 (including burials)
 - Subsistence: 61
 - Transportation: 28
 - Environmental: 6

Regional Study Area (RSA)

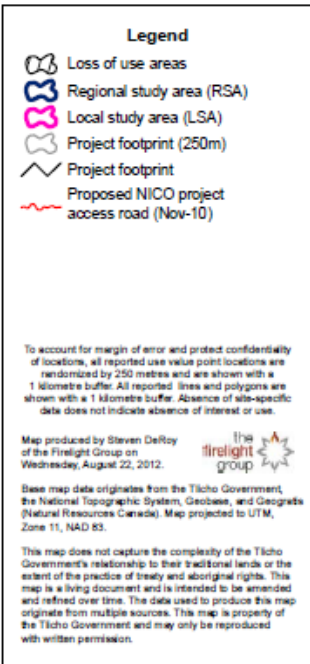
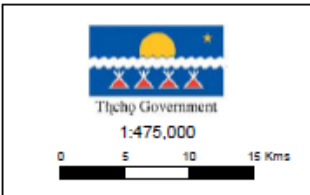


Regional Study Area (RSA)

- 358 values recorded:
 - Habitation: 90
 - Cultural/Spiritual: 97 (including burials)
 - Subsistence: 116
 - Transportation: 43
 - Environmental: 12

Loss of Use/Avoidance

Reported current Tłı̨chǫ loss of use areas due to fear of contaminants or other industrial impacts



Preliminary Conclusions



- Analysis of mapped data demonstrates that lands and waters within the LSA and RSA have been widely used by T Tłıchǫ citizens over a long period of time and continue to hold significant value.
- These lands and waters also include unique and important species-specific values (including preferred fishing sites and harvesting and migratory areas for moose and caribou) integral to the for the meaningful practice of Treaty rights and interests within Tłıchǫ Government lands, as well as location-specific values (including habitation areas, transportation corridors, and other values).

Preliminary Conclusions

- Reliable, peaceful, and unimpeded access to preferred areas that are historically known and personally familiar is integral to the transmission and current and future practice of T Tłıchǫ knowledge and use within the Project footprint, LSA and RSA.
- Based on the preliminary baseline assessment, the Project will affect on T Tłıchǫ knowledge and use, including (i) the use of lands and resources by Tłıchǫ citizens, and (ii) unique heritage resources (tangible and intangible) of value or concern to the T Tłıchǫ Government.

Mitigation and Monitoring

- Subject to the findings of the TK/TUS report
- Additional TUS/TK work on ground with elders and youth:
 - K'ia goti Lake area and in area east toward mine site and between k'ia goti and Rabbit Lakes

Mitigation and Monitoring



- Subject to the findings of the TK/TUS report:
- Given public and environmental concerns
 - Water quality goals should be applied to Burke Lake in order to protect the ongoing use of the area for cultural, spiritual and subsistence purposes.
 - Strong public engagement in aquatic and terrestrial monitoring
 - Annual monitoring reporting to communities, with emphasis on downstream effects
- Studies toward official recognition of *adi edee ts'eda dile*
- **Dedicated mitigation meetings post final TUS/TK Report**