



TRADITIONAL LAND USE AND TRADITIONAL KNOWLEDGE BASELINE REPORT FOR THE JAY PROJECT

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Abbreviations

Abbreviation	Definition
AEMP	Aquatic Effects Monitoring Program
AQMP	Air Quality Monitoring Program
ASTt	Arctic Small Tool tradition
BHP	Broken Hill Proprietary Company [up to 2000]
BHP Billiton	BHP Billiton Canada Inc. including subsidiary BHP Billiton Diamonds Inc. [2001 and later]
BP	Before Present
DAR	Developer's Assessment Report
DCI	Dene Cultural Institute
Dezé	Dezé Energy Corporation Ltd.
DKFN	Deninu K'ue First Nation
DNA	deoxyribonucleic acid
Dominion Diamond	Dominion Diamond Ekati Corporation
EA	Environmental Assessment
EAP	Environmental Assessment Panel
EIS	Environmental Impact Statement
GIS	Geographic Information System
GNWT	Government of the Northwest Territories
ICC	Inuit Circumpolar Conference
IEMA	Independent Environmental Monitoring Agency
KIA	Kitikmeot Inuit Association
LKDFN	Lutselk'e Dene First Nation
MVRB	Mackenzie Valley Review Board
NSMA	North Slave Métis Alliance
NTKP	Naonaiyaotit Traditional Knowledge Project
NWT	Northwest Territories
NWTMN	Northwest Territories Métis Nation
PDC	Panda Diversion Channel
Project	Jay Project
TG	Tłı̨chǫ Government
TK	Traditional Knowledge
TLU	Traditional Land Use
WEMP	Wildlife Effects Monitoring Program
WKSS	West Kitikmeot Slave Study
YKDFN	Yellowknives Dene First Nation



Units of Measure

Unit	Definition
%	percent
km	kilometre

1 INTRODUCTION

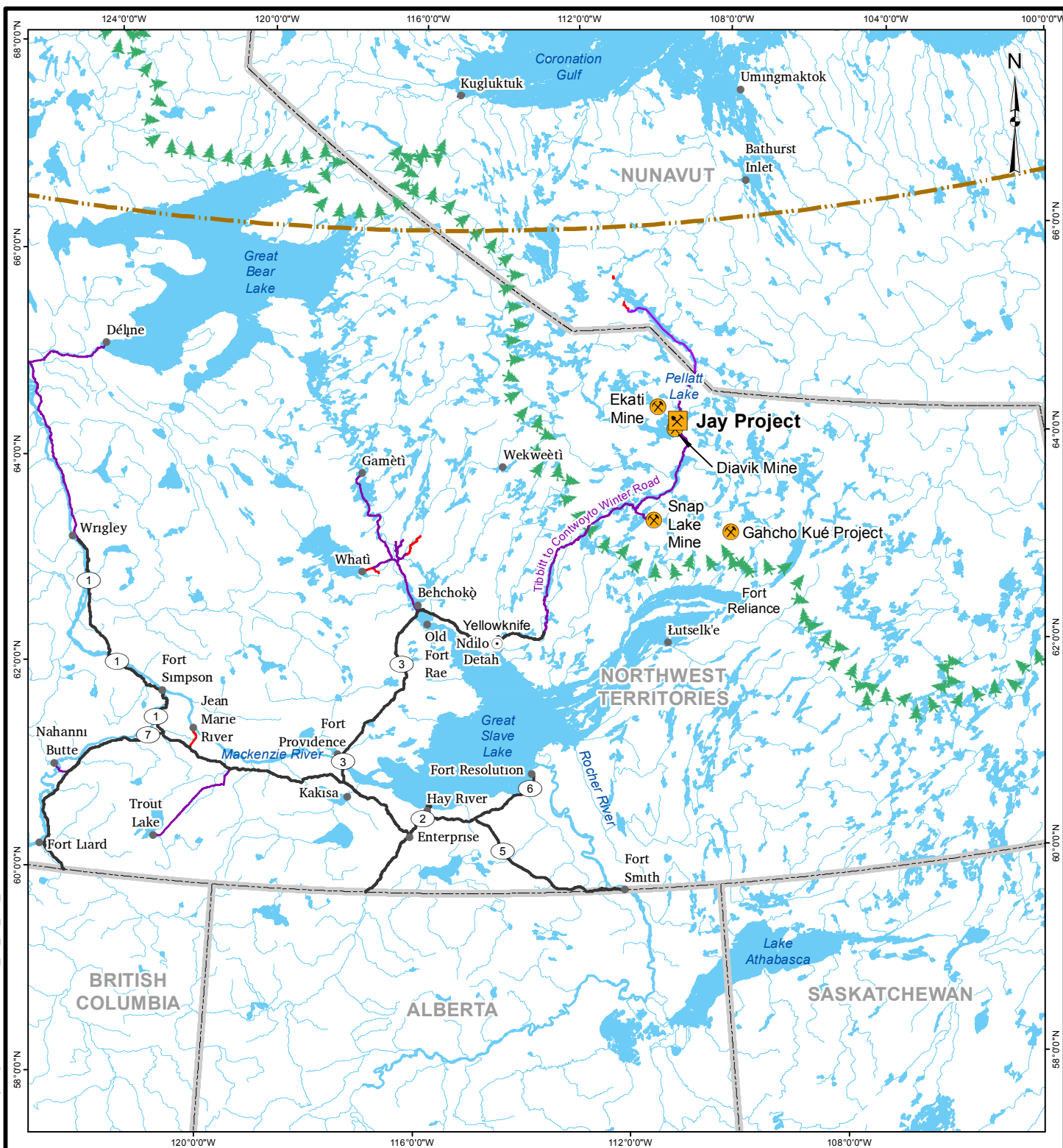
1.1 Background and Scope

The existing Dominion Diamond Ekati Corporation (Dominion Diamond) Mine and its surrounding claim block are located approximately 200 kilometres (km) south of the Arctic Circle and 300 km northeast of Yellowknife, Northwest Territories (Map 1.1-1). Dominion Diamond proposes to develop one new kimberlite pipe called the Jay kimberlite pipe (Jay pipe). The proposed Jay Project (Project) will be an extension of a large, stable, and successful mining operation that has been operating for 15 years. The majority of the facilities required to support and process the kimberlite currently exist at the Ekati Mine.

The Project is located in the southeastern portion of the Ekati Mine claim block (Map 1.1-2) approximately 25 km from the main facilities and approximately 7 km to the east of the Misery Pit, in the Lac de Gras watershed. The Jay pipe is located beneath Lac du Sauvage.

This traditional land use and traditional knowledge baseline report is one component of a comprehensive environmental and socio-economic baseline program to collect information about the natural and socio-economic environment near the Project. This report describes traditional and ongoing traditional land use (TLU) and traditional knowledge (TK) of the baseline study area (BSA). The BSA (Map 1.1-3) was selected to encompass both the existing mine site, the area that contains the potential new development, the entire Ekati claim block, and the lands, waterbodies and communities beyond the Ekati claim block that include the Akaitcho Dene Asserted Territory, the Tlicho Land Claim, and the portion of the Nunavut Kitikmeot Region that includes the communities of Kugluktuk, Bathurst Inlet and Umingmaktok. This boundary was defined so that baseline information for both existing and potential development areas are presented in this report. Baseline TLU and TK data are required to provide information on and aid in the evaluation of the specific impacts of the proposed project as identified in the *Terms of Reference* for the Project's Developer's Assessment Report (DAR).

The following sections include data and information collected for the 2013 baseline survey through a review of current literature. It should be noted that the available literature includes TK and TLU information provided for other projects, or for general documentation of TK and TLU. Dominion Diamond summarizes the publicly available information as published by others, without evaluation or interpretation. Dominion Diamond is engaging with potentially affected Aboriginal groups to advance the collection of Project-specific TK and TLU information.



LEGEND

- JAY PROJECT
- EXISTING MINE OR PROJECT
- TERRITORIAL CAPITAL
- POPULATED PLACE
- ARCTIC CIRCLE
- HIGHWAY
- WINTER ROAD
- TERRITORIAL/PROVINCIAL BOUNDARY
- TREELINE

- WATERCOURSE
- WATERBODY

150 0 150
SCALE 1:6,000,000 KILOMETRES

REFERENCE

WATER OBTAINED FROM ATLAS OF CANADA
NATURAL RESOURCES CANADA, CENTRE FOR TOPOGRAPHIC INFORMATION, 2012
PROJECTION: CANADA LAMBERT CONFORMAL CONIC

DOCUMENT

TRADITIONAL KNOWLEDGE BASELINE REPORT

DRAFT



DOMINION
DIAMOND

JAY PROJECT
NORTHWEST TERRITORIES, CANADA

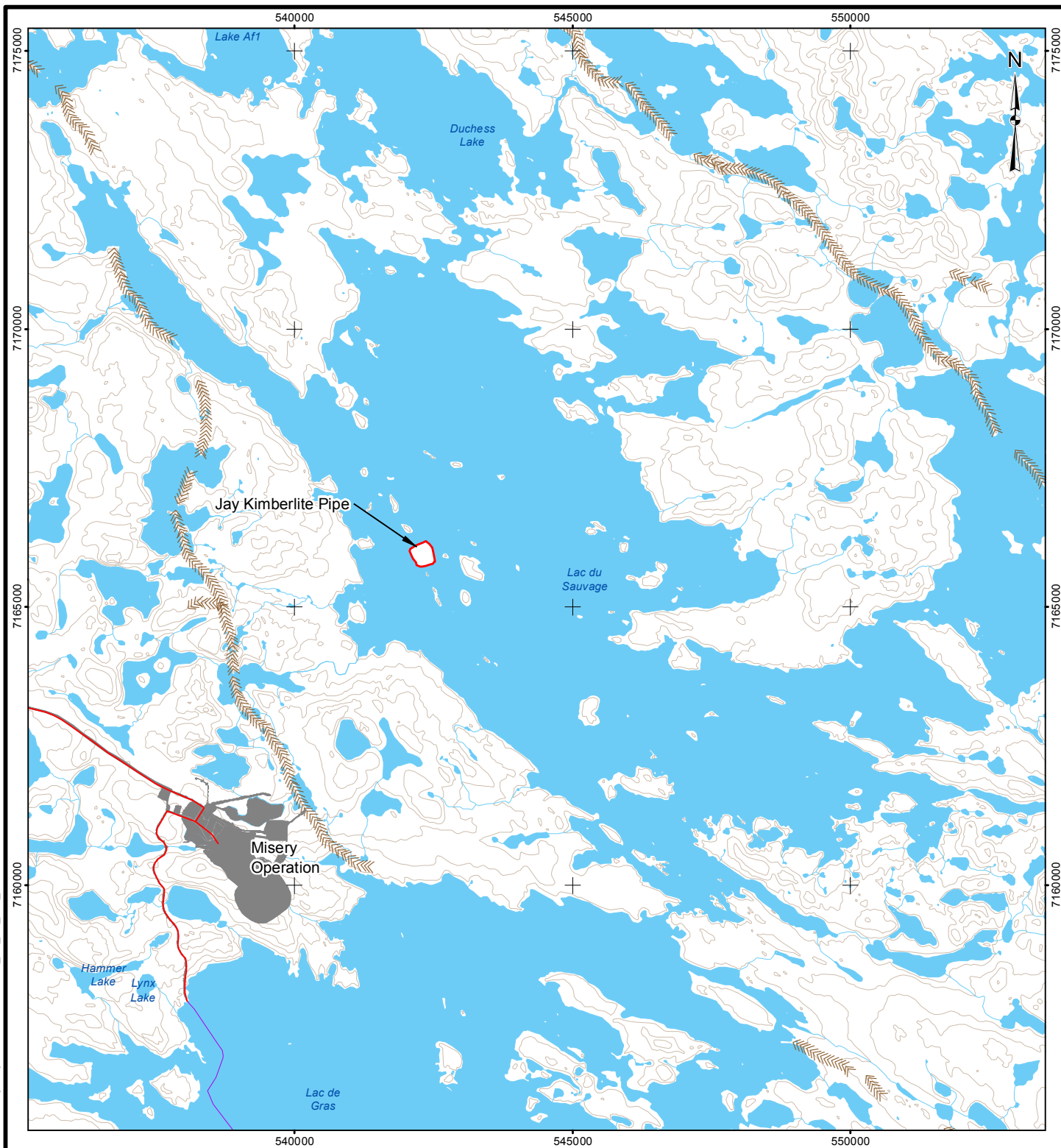
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GENERAL LOCATION MAP



Golder
Associates

PROJECT	13-1328-0041	FILE No. B_JC_TK_001_GIS
DESIGN	SH	17/03/14
GIS	LMR	25/06/14
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REVIEW		
SCALE AS SHOWN		REV. 0
MAP 1.1-1		



LEGEND

- EKATI MINE FOOTPRINT
- ALL-SEASON ROAD
- WINTER ROAD
- ELEVATION CONTOUR (10 m INTERVAL)
- ESKER
- WATERCOURSE
- WATERBODY
- KIMBERLITE PIPE

REFERENCE

CANVEC © NATURAL RESOURCES CANADA, 2012
NATURAL RESOURCES CANADA, CENTRE FOR TOPOGRAPHIC INFORMATION, 2012
DATUM: NAD83 PROJECTION: UTM ZONE 12N

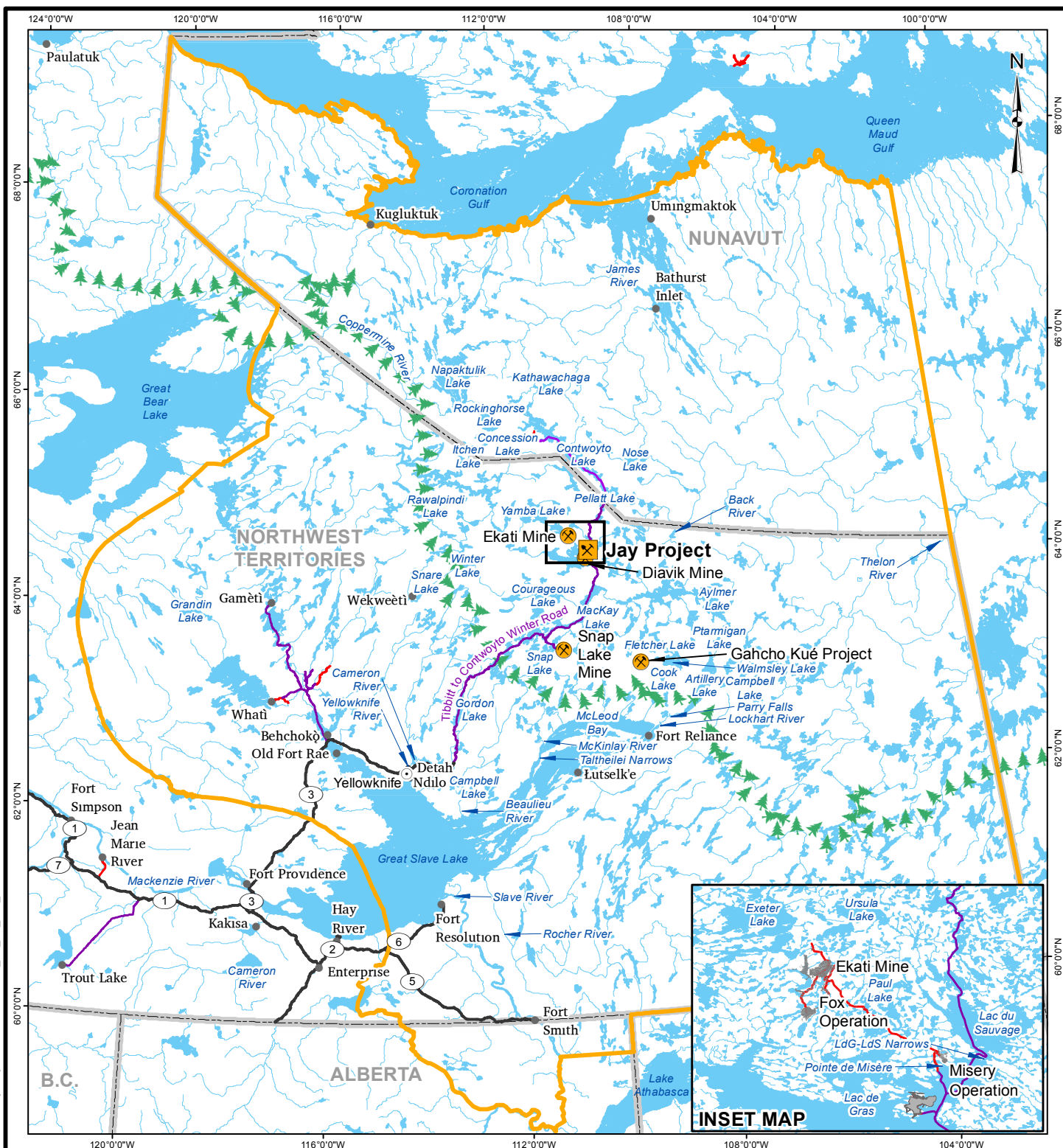
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TRADITIONAL KNOWLEDGE BASELINE REPORT

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JAY PROJECT MAP					
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		GIS	LMR	25/06/14	REV. 0
		CHECK			MAP 1.1-2
		REVIEW			



LEGEND

- JAY PROJECT
- EXISTING MINE OR PROJECT
- TERRITORIAL CAPITAL
- POPULATED PLACE
- ALL-SEASON ROAD
- TERRITORIAL/PROVINCIAL BOUNDARY
- TREELINE
- WATERCOURSE
- WATERBODY
- TRADITIONAL LAND USE BASELINE STUDY AREA

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SCALE 1:6,000,000 KILOMETRES

REFERENCE

NATURAL RESOURCES CANADA, CENTRE FOR TOPOGRAPHIC INFORMATION, 2012 ATLAS OF CANADA; AANDC; PROJECTION: CANADA LAMBERT CONFORMAL CONIC DOCUMENT
TRADITIONAL KNOWLEDGE BASELINE REPORT

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		JAY PROJECT NORTHWEST TERRITORIES, CANADA																
TRADITIONAL LAND USE BASELINE STUDY AREA																		
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		MAP 1.1-3																

1.2 Objectives

The objectives of the TLU and TK baseline are to provide a summary of existing, publicly available information shared by affected communities concerning land use and knowledge of resources near the Ekati Mine. The TLU and TK baseline also intends to provide evidence of ongoing efforts to maintain communication with communities and consider TK in the development of site plans, monitoring and mitigation efforts.

This report provides information and preliminary assessments based on available knowledge and land use data near the Ekati Mine. The primary goal of this report is to summarize available TLU and TK values related to the BSA including:

- use by, and importance of the area to, potentially affected communities;
- knowledge and management of resources and the ecosystem in the BSA; and,
- existing areas of lost use resulting from impacts by past developments in the BSA.

There are some limitations to this work. Questions, concerns, and restrictions regarding the ownership, use, and access to TLU and TK documentation makes it difficult, to present a complete summary of existing, documented TLU and TK information for the BSA. Ongoing comprehensive land claims negotiations complicate the release and publication of sensitive TLU and TK data, and the inclusion of TK in Environmental Assessments (EAs) and monitoring programs is complicated by questions about the proper interpretation and proper protection of the knowledge (Riedlinger and Bingeman 1999).

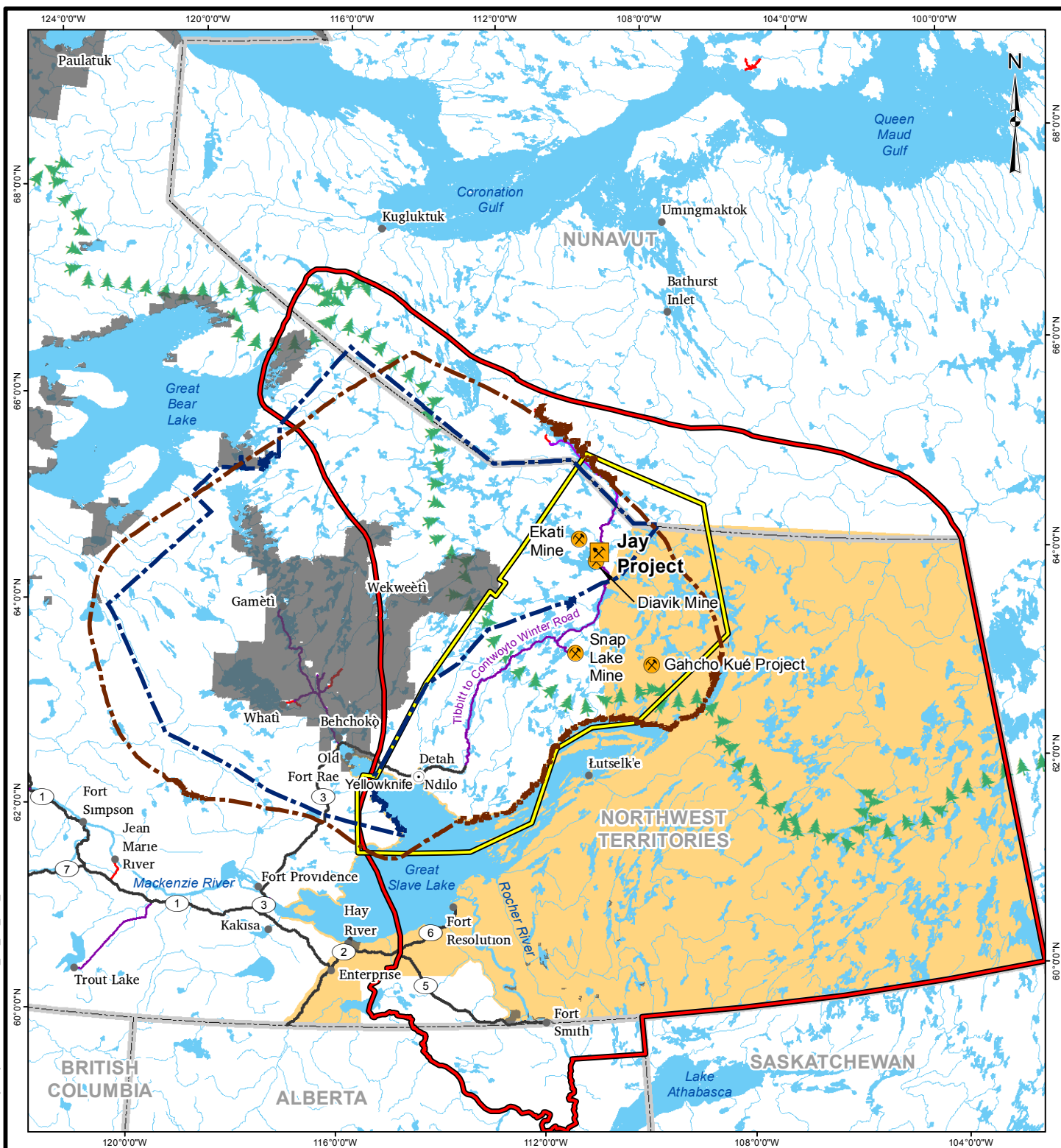
To meet the objectives, the Traditional Land Use and Traditional Knowledge Baseline Report has been organized into the sections described below:

- **Section 1.3** provides a description and rationale for selecting the spatial boundary for the study.
- **Section 1.4** provides a background to the work, including a short history of the use of the BSA by Aboriginal groups and a summary of TK as determined by other EAs in the region.
- **Section 2** provides a description of the methods used to collect data.
- **Section 3** provides information on traditional land use and traditional knowledge from seven Aboriginal groups that have traditional lands within the BSA. Information is presented on seasonal use cycles, land use sites, and knowledge and use of resources for each group.
- **Section 4** provides a summary of the results presented in the Traditional Land Use and Traditional Knowledge Baseline Report.

1.3 Baseline Study Area

The BSA for the TLU and TK baseline study consists of the Aboriginal communities that have traditional land and resource use areas that may be affected by the proposed Project. The settled lands and asserted territories of potentially affected Aboriginal and Métis communities from the NWT are shown in Map 1.4-1. The Kitikmeot Region of Nunavut are represented in Map 1.4-2. This report uses the term 'community' to refer to the specified Dene and Métis groups within the Tłı̄chǫ and Akaitcho regions including the Tłı̄chǫ communities of Behchokǫ, Whatı̄, Gamètı̄ and Wekweètı̄ and the Akaitcho communities of Yellowknife, Dettah, N'Dilo, Lutselk'e, Fort Resolution, and Fort Smith. It also includes the Inuit of the Kitikmeot region including the communities/settlements of Kugluktuk, Bathurst Inlet and Umingmaktok. Seven potentially affected communities have been included in the BSA:

- The Yellowknives Dene First Nation (YKDFN), largely of Yellowknife, Dettah and N'Dilo;
- The Lutselk'e Dene First Nation (LKDFN), largely of Lutselk'e;
- The Deninu K'ue First Nation (DKFN), largely of Fort Resolution;
- The Fort Resolution Métis;
- The North Slave Métis Alliance (NSMA), largely of Yellowknife;
- The Tłı̄chǫ Government (TG), representing Behchokǫ, Whatı̄, Gamètı̄ and Wekweètı̄; and,
- The Kitikmeot Inuit Association (KIA), including the communities and settlements of Kugluktuk, Bathurst Inlet and Umingmaktok (EAP 1996).



LEGEND

- JAY PROJECT
- EXISTING MINE OR PROJECT
- TERRITORIAL CAPITAL
- POPULATED PLACE
- ALL-SEASON ROAD
- TERRITORIAL/PROVINCIAL BOUNDARY
- TREELINE

- WATERCOURSE
- WATERBODY
- ABORIGINAL LAND
- TLICHO MOWFI FINAL LAND CLAIM BOUNDARY
- TLICHO WEK'EEZHII FINAL LAND CLAIM BOUNDARY
- ASSERTED TERRITORY
- AKAITCHO DENE
- CHIEF DRYGEESE
- AREA OF INTERIM MEASURES
- NWT MÉTIS NATION

150 0 150
SCALE 1:6,000,000 KILOMETRES

REFERENCE

NATURAL RESOURCES CANADA, CENTRE FOR TOPOGRAPHIC INFORMATION, 2012 ATLAS OF CANADA; AANDC; PROJECTION: CANADA LAMBERT CONFORMAL CONIC DOCUMENT
TRADITIONAL KNOWLEDGE BASELINE REPORT

DRAFT



DOMINION DIAMOND

JAY PROJECT
NORTHWEST TERRITORIES, CANADA

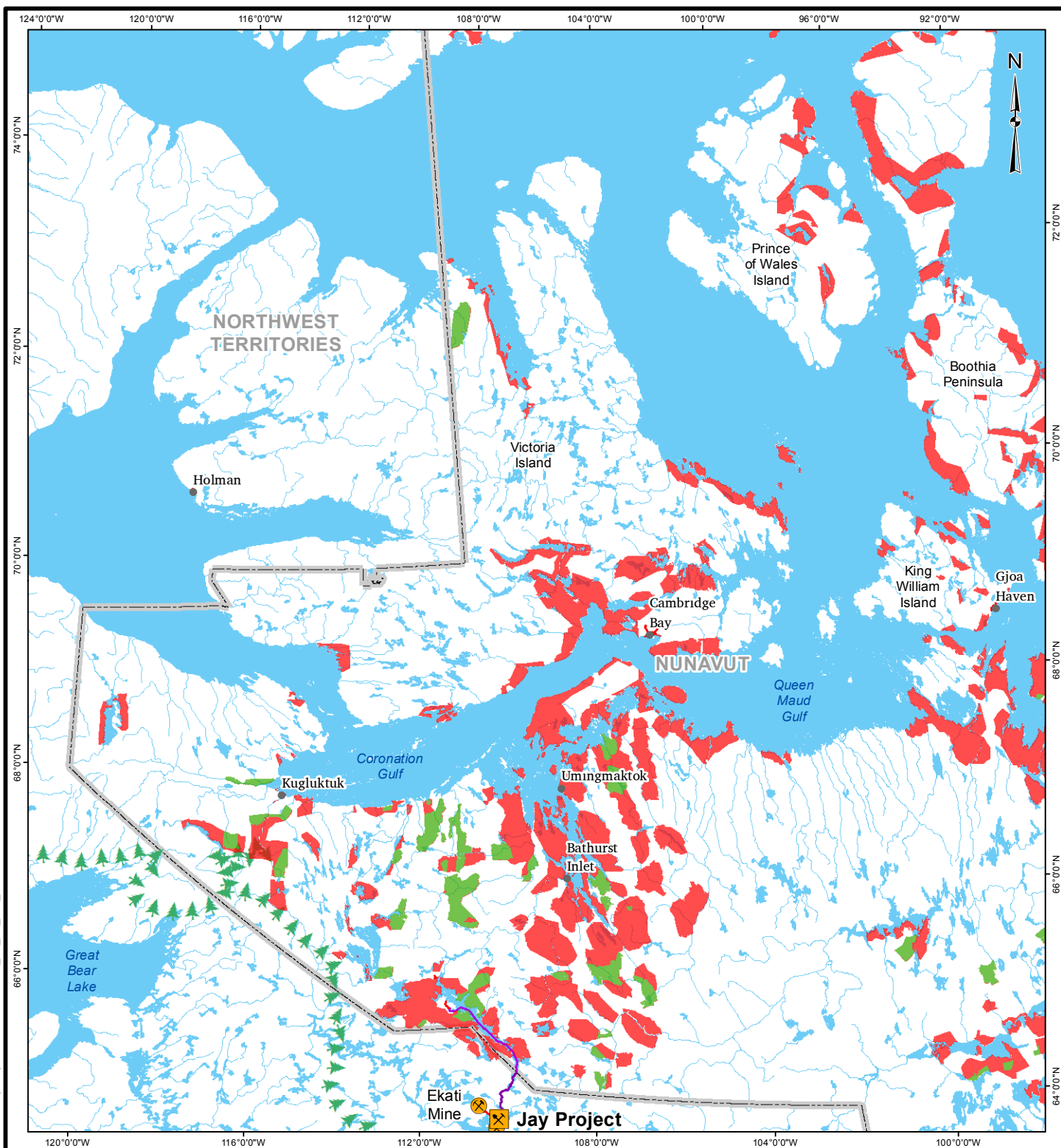
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SETTLEMENT AREAS AND ASSERTED TERRITORIES IN THE BASELINE STUDY AREA



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MAP 1.4-1		



LEGEND

- | | | | |
|--|---------------------------------|--|-------------------------------------|
| | JAY PROJECT | | WATERCOURSE |
| | EXISTING MINE OR PROJECT | | WATERBODY |
| | POPULATED PLACE | | INUIT OWNED LAND SUBSURFACE/SURFACE |
| | ALL-SEASON ROAD | | INUIT OWNED LAND SURFACE |
| | WINTER ROAD | | |
| | TERRITORIAL/PROVINCIAL BOUNDARY | | |
| | TREELINE | | |

REFERENCE

WATER OBTAINED FROM ATLAS OF CANADA
NATURAL RESOURCES CANADA, CENTRE FOR TOPOGRAPHIC INFORMATION, 2012
NUNAVUT TUNNGAVIK INCORPORATED (NTI)
PROJECTION: CANADA LAMBERT CONFORMAL CONIC


DOCUMENT

TRADITIONAL KNOWLEDGE BASELINE REPORT

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150 0 150
SCALE 1:6,000,000 KILOMETRES


PROJECT

DOMINION
DIAMOND

JAY PROJECT
NORTHWEST TERRITORIES, CANADA

TITLE

KITIKMEOT REGION

Golder
Associates

PROJECT		13-1328-0041	FILE No. B_JC_TK_003_GIS	
DESIGN	SH	17/03/14	SCALE AS SHOWN	REV. 0
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REVIEW				



1.4 Background

1.4.1 Introduction to the Peoples and Mining

The Ekati claim block is within the traditional lands of seven groups of Aboriginal peoples:

- The Yellowknives Dene First Nation (YKDFN);
- The Lutselk'e Dene First Nation (LKDFN);
- The Deninu K'ue First Nation (DKFN);
- Fort Resolution Métis;
- The North Slave Métis Alliance (NSMA);
- The Tłı̨chǫ Government (TG); and,
- Kitikmeot Inuit Association (KIA) (EAP 1996).

People have lived and travelled across portions of the NWT since the end of the last ice age, approximately 10,000 years Before Present (BP). The earliest known inhabitants of the central District of the Mackenzie, are dated to approximately 7,000 BP and are known as Paleoindians or Northern Plains (plains) tradition. The tool assemblage associated with this population resembles those of early Aboriginal hunters of the northern plains, such as the Chipewyan (Wright 1981). Until approximately 3,500 years ago, the climate was warmer than today and animal populations were larger and well established. PaleoIndian hunters from the northern plains may have moved north following the caribou as they migrated beyond the treeline and through the tundra of the barrenlands. PaleoIndian sites in the NWT have been found in association with major caribou crossings that also provide good fishing (Wright 1981). These identified PaleoIndian sites have been found mainly to the east of Great Slave and Great Bear Lakes (Noble 1981). The closest known PaleoIndian sites to the Ekati Mine are found more than 160 km to the northeast at Rawalpindi Lake (Map 1.1-3) (Rescan 2006).

The earliest cultural remains identified on the Ekati claim block are from the Palaeoeskimo or Arctic Small Tool tradition (ASTt). The Palaeoeskimo likely migrated from Siberia approximately 4,000 BP. Most Palaeoeskimo sites in the barrenlands date from between 3,500 to 2,600 BP (Gordon 1996). This coincides with a cooling trend noted by the retreat of the treeline and a southern shift in human populations approximately 4,000 to 3,000 BP (Maxwell 1980). The ASTt is characterized by spears, harpoons, stone burins (small chisel tools), and microblades. The microblades are thought to be part of a compound tool and at the time of use would have been inset into bone or antler. Palaeoeskimo sites have been identified on the Lac du Sauvage esker, at the Lac de Gras and Lac du Sauvage narrows, and at the outlet of Lac de Gras (Map 1.1-3). It appears that the Palaeoeskimo fished and hunted the caribou crossing the narrows, tending to stay close to sources of water (Rescan 2006).

The Taltheilei tool tradition, found throughout the Great Slave Lake area north to the Lac de Gras area, is representative of early use and occupation of the land by the ancestral Athapaskan or sub-arctic Dene (Noble 1981). This assemblage is less distinct than the ASTt and contains, among other things, large shale and quartzite lanceolates, bifacial knives, sandstone whetstones, and circular scrapers. The continuity of this assemblage for over 2,000 years, and which in some respects continues today,

supports the Dene's assertions that they have been living in the region "since time immemorial." A small number of distinctly Taltheilei sites have been identified on inland eskers within the Ekati claim block. It is highly probable, however, that sites found without distinctive pieces can also be attributed to the Taltheilei, ancestors of the Chipewyan, Yellowknives, and Tłı̄chq̓ (Rescan 2006).

Evidence of more recent, ongoing traditional use of the Lac de Gras area has been determined through physical remains, oral traditions, and the accounts of early European travellers. Before European contact, the Lac de Gras area was utilized by Dene groups such as the Tłı̄chq̓, Yellowknives, and Chipewyan, who employed traditional land use patterns that focused on the seasonal movements of culturally important wildlife (e.g., caribou and fish) (Helm 1981). From the north, the Copper Inuit also hunted, trapped, and travelled as far south as Lac de Gras.

Big game animals harvested included barrenground caribou and, less commonly, muskoxen. The Dene followed the migrating caribou into the barrenlands in the summer and fall and continued hunting and trapping there throughout the winter. Bows and arrows, spears, deadfalls, snares, clubs, and, more recently, rifles have been used to hunt a variety of big and small game (Smith and Rogers 1981). Nets, spears, and hook and line were used to harvest fish, another important food resource that was seasonally abundant during spawning runs. Waterfowl and their eggs provided an important component of the diet on a seasonal basis. Waterfowl were hunted using bows and arrows tipped with blunt points, or by being driven into nets (Smith and Rogers 1981). Small fur-bearing animals were also captured on a regular basis, with hares being an important winter food resource; grouse and ptarmigan were also hunted when big game was scarce. Dried meat and fish were also important sources of food in the winter. Aside from the seasonal collection of berries, plants do not appear to have represented a large component of sub-Arctic Dene diets. However, plants were used for medicine and in the construction of living structures, canoes, snowshoes, sleds, weaponry, and a variety of other domestic items (Rescan 2006).

Dene groups shared a loose social organization and were highly mobile, reflecting the seasonal distribution of the resources of the region. Caribou was the most important game, but muskoxen, hares, wolves, wolverines, foxes, and fish also contributed to the Dene diet and material culture. Easily transportable conical, skin-covered tipi-like structures were used, as well as temporary rectangular pole and brush-covered shelters. Travel during the warmer months tended to focus on the use of canoes along rivers and lakes and, in the colder months, snowshoes, dogsleds, and toboggans (Smith and Rogers 1981).

Since 1750, European iron was periodically available and by 1800 direct trading was occurring throughout most of the NWT. Changes in technology seem to vary depending on location. Helm (1981) suggests technology remained characteristically aboriginal until the 20th century; however, Noble (1981) suggests the early historic period (1770 to 1840) is marked by a reduction in aboriginal tools, at least from northern Great Slave Lake to the lower Coppermine River. In 1890, Warburton Pike travelled with a Chipewyan Métis, King Beaulieu, to MacKay Lake and Lac de Gras to hunt muskoxen. Pike's descriptions of traditional hunting methods mirror the accounts given by modern Dene through TK studies. Pike and Beaulieu were storm-bound on a promontory in Lac de Gras. This point has since been referred to as Pointe de Misère and is the current location of the Ekati Misery operation (Rescan 2006). In his journal, Pike reports that Lac du Sauvage was named by Beaulieu after the Inuit that he had once encountered there (Pike 1892).

The western interior of the barrenlands was inhabited, at least periodically, by the Copper Inuit. The precontact origins of the Copper Inuit ultimately lie in the Thule Tradition, which had spread across the central and eastern arctic by approximately 750 BP (McGhee 2009). The Thule are traditionally known for their bone and antler technologies, as well as a ground stone slate technology. They are not known for chipped or flaked stone working; however, the use of quartzite and therefore chipping or flaking technology is more common at Copper Inuit sites on the barrenlands (Linnamae and Clarke 1976). Perhaps cooling during the Little Ice Age and access to European trade motivated the Thule to move from more traditional coastal hunting grounds to the barrenlands to fish and hunt caribou. Tent rings, caches, hunting blinds, and inuksuit are the most common features remaining of their occupation. Copper Inuit had a remarkable hunting technology, including kakaviks (three-pronged fishing tool), kayaks, bows and arrows, fishing weirs, spears, and harpoons (Maxwell 1985).

The Copper Inuit (now represented by the KIA) hunted, trapped, and travelled as far south as Lac de Gras. According to Riewe (1992), inland activity encompassed areas around Yamba Lake, Achilles Lake, Exeter Lake, Contwoyto Lake, Pellatt Lake, and Lac de Gras (Map 1.1-3). The big game animals harvested included the barren-ground caribou, moose, wolf, wolverine, fox, and, less commonly, muskox. Several Inuit-associated archaeological sites have been recorded in the Ekati claim block at Pointe de Misère, Paul Lake, Exeter Lake, Lac de Gras, Yamba Lake, Ursula Lake, and the Coppermine River downstream of Lac de Gras (Map 1.1-3). Readily recognizable material culture associated with Copper Inuit archaeological sites include bone, antler, and stone, occasionally copper or iron tools, and stone features such as tent rings, hunting blinds, caribou drives, and caches (Riewe 1992). Like the Dene, the Copper Inuit travelled through the barrenlands using skin kayaks, snowshoes, and dogsleds.

With the arrival of fur trade posts in the region in the late 1700s, conflict developed between the Tłıchǫ and the Yellowknives, who had better access to trade goods (Gillespie 1981). Resolution of this conflict was achieved in the latter part of the 19th century. The establishment of fur trading posts in the Mackenzie region slowly changed the migratory patterns of the Dene so that they could provide caribou, and later furs, to the posts around Great Slave Lake. Around the 1880s, following the destruction of the plains buffalo and a decline in caribou, the Inuit, Dene, and Métis shifted focus to the trade of muskoxen, which were hunted to the northeast of Great Slave Lake. The trade of muskoxen ended around 1902, after which fur trapping became a main part of the economy for the Inuit, Dene, and Métis (Helm 1981). Throughout the 1950s, the Inuit had an outpost at Pellatt Lake where they fished and hunted caribou, providing food and clothing to coastal populations. Use of the BSA has declined since the closing of fur trade posts but land use activities continue near Lac de Gras and MacKay Lake (Rescan 2006).

In 1900, the Geological Survey of Canada began recording mineral observations in the NWT. Modern mining began to develop throughout the North beginning with the Eldorado Mine at Port Radium in the early 1930s. Commodities such as uranium, radium, silver, and copper were mined around Great Bear Lake. Gold was discovered in the Yellowknife area around the same time and drill programs began in the 1940s. After the 1940s, mining operations expanded to include other mines such as Colomac, Pine Point, Tundra, Lupin, and Prairie Creek. By the 1950s mining became a mainstay of the growing NWT population (GNWT 2008a).

In the 1970s, diamond-bearing kimberlite was discovered in the high Arctic but was not considered economically viable. In 1991, diamonds were recovered from drill cores from the Point Lake kimberlite pipe near Lac de Gras resulting in the largest staking rush in Canadian history. Today, the Diavik and

Ekati mines operate at Lac de Gras. The exploration and development associated with these operations, including winter roads, are the main land use activities currently occurring in the region. The other operating diamond mine in the NWT is Snap Lake, with the Gahcho Kué Mine in development (GNWT 2008a).

Despite the changing economy and the increase in development across the NWT, life on the land remains an important aspect of Inuit, Dene, and Métis culture. Hunting, trapping, and fishing still constitute and contribute to a viable and sustainable way of life for most northern communities. The areas at the outlet of Lac du Sauvage into Lac de Gras (the narrows), islands, and along the eskers on the west side of Lac du Sauvage are known to be important traditional use, cultural, and caribou movement sites. The Inuit, Dene, and Métis maintain connections with the region and continue to carry out TLU activities near Lac de Gras (Rescan 2006). Full-time employment is not the norm for many northerners, so hunting and fishing remain the main means for obtaining food, while trapping can provide a fairly reliable income. An ongoing connection with the land has significant cultural, spiritual, social, and emotional values that cannot be replaced (Sadownik and Harris 1995).

1.5 Traditional Knowledge

Traditional knowledge (TK) by its very nature is broad, pervasive, and permeates all aspects of Aboriginal life on the land. Traditional knowledge is a combination of empirical ecological knowledge, known ethical relationships between people and the physical and spiritual environment, and practiced harvesting strategies that enabled the maintenance of healthy people, wildlife, and resources (Sadownik and Harris 1995). The typical view is that the credibility of TK is a function of the intimate relationship that some community members build with their environment through their participation in TLU activities, enhanced by generations of application and ongoing confirmation with multiple local land users (Gunn et al. 1988). This long-standing reliance and relationship with the land develops a specific knowledge about the impacts of change, including the introduction of land-based issues, and economic and social concerns. It is difficult in a report such as this to accurately portray all aspects of TK since it is so tightly bound with the social, cultural, and historical contexts from which it comes.

In an attempt to explain the interconnectedness of people, their knowledge and the environment, a 1995 Tłı̨ch̓ report, which was completed in response to the initial Ekati Environmental Impact Statement (EIS), explains the concept of Ndè. Ndè can be translated as “land” but encompasses something much broader (DCI 1995). This term embodies the interrelationships between the people and their land.

Ndè is much closer to the scientific concept ‘ecosystem’, however, where ecosystem is based on the idea that living things exist in association with nonliving elements, the Dogrib term Ndè includes both the spiritual and physical aspects of the land, people, animals and their habitats (DCI 1995: 5).

The YKDFN share the TG view. The knowledge of the people is a reflection of their identity, culture, lands, and resources, and cannot be artificially separated (Weledeh Yellowknives Dene 1997). The Inuit have a similar concept known as avatik, a term that emphasizes the connections or linkages within a larger concept (Gombay 1995). The Dene and Inuit see themselves as an integral part of the environment in which they live. Their harvesting activities are an important part of the ecological system. “It is the integration of people, animals, plants and other aspects of creation into a balanced whole that results in

well-being” (Sadownik and Harris 1995: 14). It is this holistic view of the environment that needs to always be considered.

In their TK Study of Ek’ati, the Yellowknives Dene (1997) identifies five aspects of the EA process where TK can be useful. In their view, TK is best used to:

1. *describe the pre-development landscape, water flows, and natural patterns;*
2. *assess possible impacts and cumulative effects from changes to pre-development conditions;*
3. *describe the significance of the land as the indigenous people express it;*
4. *assess impacts and cumulative effects on indigenous communities and cultures; and,*
5. *suggest ways to limit or avoid negative impacts and cumulative effects*
(Weledeh Yellowknives Dene 1997: 14).

The NSMA has urged developers to remember that, when TK is taken out of its original oral, natural, social, and cultural contexts, its significance may become lost. Instead, the written documentation of Métis knowledge should be understood as a reflection of community concerns in response to a particular problem and not as a collection of the community’s knowledge as a whole. The concerns shared on a case-by-case basis come from a mixture of traditional and non-traditional knowledge, ecological and non-ecological knowledge, and experiences and observations of the impacts from recent development projects.

Information on TLU and TK of the BSA is important to Dominion Diamond. Dominion Diamond intends to support traditional use studies initiated by BHP Billiton in an effort to continue the collection of data about the traditional use of resources and land by Aboriginal people in the Ekati mine site area. Dominion Diamond intends to continue the ongoing communication and community involvement for onsite environmental monitoring and management programs. Dominion Diamond recognizes that, though many stories and personal reflections may not directly relate to ongoing environmental monitoring and management of the Ekati Mine, they still provide essential reflections of the values and traditions of the people.

Referencing the Mackenzie Valley Review Board (MVRB) *Guidelines for Incorporating Traditional Knowledge in Environmental Impact Assessments*, Dominion Diamond will approach TK, for the purposes of EA and project management, with a focus on three important elements:

Knowledge about the environment - *This is factual or “rational” knowledge about the environment. It includes specific observations, knowledge of associations or patterns of biophysical, social and cultural phenomena, inferences, or statements about cause and effect, and impact predictions. All are based on direct observation and experience, shared information within the community and over generations.*

Knowledge about use and management of the environment - *This is the knowledge that people have about how they use the environment and about how they manage their relationship with the environment. Examples include cultural practices and social*

activities, land use patterns, archeological sites, harvesting practices, and harvesting levels, both past and current.

Values about the environment - *This knowledge consists of peoples' values and preferences, and what they consider "significant" or valued components of the environment, and what they feel is the "significance" of impacts on those valued components. Aboriginal spirituality and culture plays a strong role in determining such values. This element of traditional knowledge includes moral and ethical statements about the environment and about the relationships between humans, animals, and the environment; the "right way" to do things (MVRB 2005).*

1.5.1 Traditional Knowledge in Previous Environmental Assessments

In 1992, one year after the initial discovery of diamonds, the Broken Hill Proprietary Company (BHP) committed to a program designed to consult with local Aboriginal peoples and to incorporate their unique ecological perspectives into the NWT Diamonds Project (later termed the Ekati Mine). Until initiation of the proposed Project, most available TK was not specific to the Lac de Gras area (BHP 1995a).

In 1974 the Dene Nation leadership decided to carry out a TLU and occupancy study, known as the Dene Mapping Project, to document Dene use of the NWT. This study focused on recording the trails and activities of approximately 600 Dene and Métis hunters and trappers, or approximately 30 percent (%) of all Dene/Métis land users in the NWT. Detailed knowledge of the dates and seasons of activity, animal species harvested, modes of transportation, and other relevant information covering a 70-year period from the early 1900s to the mid-1970s were documented and mapped (Tychon 1993).

To gain a better understanding and appreciation of Dene/Métis use of the Lac de Gras area and what this use means to Aboriginal people, BHP approached the Dene Nation with a request to access data from the Dene Mapping Project in preparation for the 1995 EIS. More than 20 maps documenting Dene/Métis land use of a region encompassing Lac de Gras were produced for BHP. These maps contributed significantly to the ability to incorporate TK into project design and impact assessment (BHP 1995a).

The Ekati Mine has a strong history of supporting community-based TK projects that extends back to the mid-1990s:

- TK studies in support of the 1995 EIS for the Ekati Mine (completed) (BHP 1995a); and,
- support of the West Kitikmeot Slave Study (WKSS) (completed) (WKSS 2001).

The Ekati Mine has supported a number of multi-year community-based projects, including:

- the Naonaiyaotit Traditional Knowledge Project with the Hamlet of Kugluktuk and KIA;
- the preservation and digitization of older, analogue TK records with the TG;
- the preservation and digitization of older, analogue TK records with the Goyatiko Language Society (YKDFN);

- the preservation and digitization of older, analogue TK records, and for development of a community-based database interface with the LKDFN; and,
- the heritage research and database compilation with the NSMA.

In addition, the Ekati Mine also conducts Ekati Mine site-based TK and community engagement programs related to the environmental monitoring programs, including:

- youth and Elder participation in fish sampling and assessment programs for the Aquatic Effects Monitoring Program (AEMP) (every three years);
- youth and Elder visits for caribou monitoring as part of the Wildlife Effects Monitoring Program (WEMP) (annual);
- community participation in wolverine and grizzly bear DNA (deoxyribonucleic acid) field programs as part of WEMP (varying schedules);
- community participation in group workshops and site visits to demonstrate and discuss air quality, dust and vegetation monitoring, and other specific topics of interest (annual);
- Caribou and Roads program with Kugluktuk Elders group as part of the WEMP (annual to 2008);
- Winter Road tours; and,
- vegetation for closure planning workshops with youth and Elders (2013).

Additionally, Ekati Mine staff regularly participate in community-based meetings and workshops to discuss questions and concerns about ongoing mining activities and monitoring programs.

1.5.1.1 NWT Diamonds Project

Since the initial proposal and EA for what would become the Ekati Mine, BHP (and from 2001, BHP Billiton) has collected and supported the collection of TLU and TK information from communities potentially affected by the development. The 1996 NWT Diamonds Project EIS was supported by several TK studies (discussed below) resulting in several recommendations from the environmental assessment panel regarding the collection and use of TLU and TK information. The recommendations include:

1. The Government of Canada consult with the Government of the Northwest Territories (GNWT), Aboriginal peoples and industry to establish guidelines for collection of traditional knowledge for future environmental assessments.
2. The WKSS (2001) develop a regional approach to the collection of TK; and,
3. BHP continue to consult Aboriginal groups over the life of the project and as new areas are explored to continually incorporate TK, specifically in association with archaeological surveys (EAP 1996).

1.5.1.1.1 Follow-up

In 2005, the MVRB developed *Guidelines for Incorporating Traditional Knowledge in Environmental Impact Assessments* (MVRB 2005), a guidance document which identifies the MVRB expectations and processes for the incorporation of TK in the EA process. This baseline report was developed using the guidance, as applicable, of the MVRB report.

The initial WKSS research program ended March 31, 2001. However, between 2001 and 2009, the WKSS continued to fund several key projects. The WKSS used both scientific and TK studies to support the development of a regional cumulative effects monitoring program. A regional approach to the collection of TK, however, was not identified. All aboriginal communities in the WKSS region identified caribou, water, and habitat as high priorities for research and the focus of TK projects was generally in these areas. TK was also collected and used to document community health as a form of baseline information. The studies developed through the WKSS shed light on our understanding of caribou behavior, climate change, pollution, increasing impacts of wage employment, and impacts on hunting and fishing activities, from the perspective of the Tłıchʔ, Dene and Inuit.

To support the 1995 EIS and ongoing collection of TK, BHP signed agreements with the KIA, the Dene Nation, and the YKDFN to fund a two-phase study designed to identify indigenous concerns, address those concerns, and prepare a TK baseline for use in future monitoring of environmental and socio-economic impacts. Phase 1 consisted of defining roles of participating parties and initiating workshops in the communities to document the environmental and socio-economic concerns that Aboriginal people may have with respect to the Ekati Mine Project. Phase 2 intended to assist Aboriginal groups with the opportunity to bring relevant TK to Ekati's environmental management process, and in turn, to assist BHP's environmental monitoring of project impacts. BHP funded research initiated by the Dogrib Treaty 11 Council (Tłıchʔ), the YKDFN, the Kitikmeot Hunters and Trappers Association, the LKDFN, and the Métis Heritage Association to help organize TK information, including:

- A Tłıchʔ Perspective on Biodiversity (Dogrib Treaty 11 Council 2000);
- A Traditional Knowledge Study of Ek'ati (Weledeh Yellowknives Dene 1997);
- A Geographic Information System (GIS) database developed and funding for a GIS Technician position in Lutsel K'e (LKDFN);
- The Naonaiyaotit Traditional Knowledge Project (Banci et al. 2006); and
- The Caribou and Roads Project (KIA).

The results of some of these studies are presented and discussed in Section 4.

1.5.1.2 Sable, Pigeon, and Beartooth Expansion

In 2001, BHP Billiton underwent a second EA to address potential impacts of the development of the Sable, Pigeon, and Beartooth kimberlite pipes. In support of its application, BHP supported the collection of TLU and TK information.

Between the NWT Diamonds Project EA and the Sable, Pigeon, Beartooth Expansion Project, BHP and BHP Billiton funded research initiated by the Dogrib Treaty 11, the YKDFN, the Kitikmeot Hunters and Trappers Association, the LKDFN, and the Métis Heritage Association. In addition to support for research, BHP and BHP Billiton hosted numerous site visits and community meetings to discuss archaeology, wildlife, habitat, water, and waste management at the mine site. They have also had representatives from the communities help design project activities and components in an effort to minimize potential impacts. In 1996, for example, the Kitikmeot Angoniatit Association helped BHP identify whether or not there were traditional Inuit winter fisheries in the Ekati area and the Kitikmeot Hunters and Trappers Association provided BHP with recommendations on how best to remove fish from lakes before dewatering. Around the same time, the Tłı̄chǫ, Inuit, and YKDFN provided information for the development and design of a rope fence to guide caribou around the mine site and away from the airstrip (BHP 2000).

The 2001 Sable, Pigeon, and Beartooth Expansion EA resulted in several recommendations regarding the collection and use of TLU and TK information, including:

1. Scientific knowledge and TK should be integrated for the design of caribou monitoring and mitigation programs; and,
2. BHP Billiton should expand its wildlife and socio-economic monitoring programs with assistance from regulatory agencies and aboriginal organizations to evaluate the accuracy of its cumulative effects predictions.

1.5.1.2.1 Follow-up

To engage community members, actively demonstrate existing monitoring programs, and provide hands-on experience, community representatives observe and participate in site activities designed to determine whether mine activities have effects on the environment, wildlife, or their habitats, and if so, how to mitigate these effects. Active participation in these programs provides an opportunity for communities and participants to provide feedback on how the Ekati Environment Department conducts its monitoring programs at the Ekati Mine. Recent examples of community participation in such programs include:

- The 2011 WEMP Community Engagement Program, which provided community members hands-on experience in the daily monitoring activities at the Ekati Mine. Over a week, community representatives participated in wildlife observations; behavioral scans; site management surveys; and other environmental site activities designed to determine whether mine activities have effects on wildlife and their habitat. Programs include Skirting Surveys, Waste Bin and Storage Surveys, Fence Monitoring, Caribou and Caribou Behavioral Surveys, Wildlife Camera Observations, Incidental Observations and Incident Response, Panda Diversion Channel (PDC) Fish Box Monitoring, and the Grizzly Bear and Wolverine DNA Programs (BHP Billiton 2011a).

- The 2011 Air Quality Monitoring Program (AQMP) Ekati Engagement Tour which provided the opportunity to educate, demonstrate and collect recommendations, ideas, thoughts, and address concerns from community participants on the Program (BHP Billiton 2011a).
- The 2012 Community Engagement Freshet Tour, which provided the opportunity to engage community members in how the Ekati Mine conducts its water management operations during the spring freshet to facilitate the successful movement of spring water (BHP Billiton 2012).
- The 2012 Ekati Non-lethal Fish Sampling Community Engagement Program which provided the opportunity to demonstrate and provide hands-on-experience on how the Environment Department conducts its new non-lethal fish sampling program at the EKATI Mine (BHP Billiton 2012).
- The 2012 Ekati/Diavik Community Caribou Monitoring Program which provided the opportunity to demonstrate and provide hands-on-experience on how both Diavik and Ekati conducts its caribou monitoring programs, as well as other environment site activities designed to determine whether the mines have effects on other wildlife and their habitat (BHP Billiton 2012).

In 2008 and 2009, BHP Billiton invited each of the communities with an Impact-Benefit Agreement to take part in a process to develop ideas for TK projects in their communities. The strategy was to continue to engage each community to focus on projects of most immediate interest/value to them, and assist with development, implementation, and funding plans (BHP Billiton 2011a). BHP Billiton funded research initiated by the LKDFN, TG, NSMA, YKDFN and KIA. Projects associated with this initiative include:

- Traditional Knowledge Archive Project (LKDFN);
- Digitizing Tapes and Database Project (TG);
- Community Heritage Project (NSMA);
- Goyatiko Language Society – Digitization of Elders’ Stories (YKDFN); and,
- Content Development for the Naonaiyaotit Traditional Knowledge Project (NTKP) Publication (KIA).

1.5.1.3 *Traditional Knowledge for the Current Environmental Assessment*

1.5.1.3.1 *Jay Expansion*

In April 2013, Dominion Diamond acquired the Ekati Mine from BHP Billiton. With the completion of the ownership transfer, Dominion Diamond initiated the development of options to extend the operating life of the Ekati Mine beyond the currently scheduled closure in 2019. The Jay Project is a cornerstone of Dominion Diamond’s vision of building a long-term diamond business in the Canadian North that continues to deliver Northern benefits well into the future.

Dominion Diamond is now responsible to carry out ongoing consultations with affected Aboriginal communities with regard to the Ekati Mine. In taking over ownership of the mine, Dominion Diamond is also responsible for carrying out all pre-existing development commitments, meet all previously required

mitigation measures, respect existing Impact-Benefit Agreements, and abide by the Environmental Agreement (see Section 1.6.2).

The focus of the Ekati Mine Community Engagement Programs has been on Aboriginal engagement in the environmental monitoring programs at the Ekati Mine. The overall intent of the Community Engagement Programs are to demonstrate and provide hands-on experience for community members (Elders, adults, and youth) in order that they may gain a general awareness, as active participants, on how the Ekati Environment Department conducts its day-to-day, site-based, environmental monitoring programs.

Over the next few years, Dominion Diamond intends to:

- increase TK inclusion into site-based monitoring programs. This will be accomplished with community participation in the environmental engagement programs and the meaningful incorporation of TK;
- enhance feedback to communities on TK initiatives. This will be accomplished through community visits, by inviting community members to the Ekati Mine, and providing summary reports on site visits;
- bring TK input to community development projects;
- bring TK input to Ekati-specific Projects; and,
- bring TK input to reclamation research.

1.5.2 Environmental Agreement

In 1997, the Environmental Agreement was signed which established an ongoing role and use of Aboriginal TK in the environmental management of the Ekati Mine. The Environmental Agreement is a legally binding agreement that provides for Project-related environmental matters in addition to those governed by existing legislation and regulations. The full consideration of both TK and scientific information is acknowledged as a requirement for achieving the purposes of the Environmental Agreement and in the development of the Environmental Management Plan. Some of the outlined objectives include:

- respecting and protecting land, water, wildlife, and the land-based economy, essential to the way of life and well-being of Aboriginal peoples;
- facilitating the use of holistic and ecosystem-based approaches for the monitoring, management, and regulation of the Project; and,
- facilitating effective participation of Aboriginal peoples and the general public in the achievement of the above objectives.

With respect to TK specifically, the Environmental Agreement requires that:

- TK be incorporated into archaeological surveys and to identify burial sites (10.2(d));

- a Phase II TK study be conducted in partnership (or consultation) with Aboriginal peoples to identify the categories of TK that should be incorporated into environmental plans and programs (11.1 and 11.2(a));
- TK remain the property of the Aboriginal peoples and shall not be disclosed to parties without prior consent (11.2(b)); and,
- each Aboriginal group determine the extent of its own participation in the ongoing Phase II TK Study (11.2(c)) (Government of Canada, Government of the Northwest Territories and BHP 1997).

2 METHODS

This section describes the methods used to collect, document, and use TLU and TK information in this report. It describes the collection methods, including the sources of information that contributed to the results presented in Section 3. The process used to integrate TLU and TK information into the socio-economic and biophysical assessments is described further in the DAR (Dominion Diamond 2014).

2.1 Collection Methods

Existing sources containing TLU and TK information were reviewed to identify community-held information concerning the lands BSA. Where applicable, topic-specific information has been incorporated into the DAR and is presented here as a whole in an attempt to maintain some of the contextual significance.

Sections 2.1.1 to 2.1.8 detail the specific sources used to obtain TK, community concerns, and TLU information. Existing sources of information containing TLU and TK information were reviewed to identify information from each of the communities in the BSA:

Information from the sources listed in Sections 2.1.1 to 2.1.8 form the basis of the results presented in Sections 3.2 to 3.8 of this report.

2.1.1 Ekati-Specific Documents

The following sources were reviewed to find information previously collected to support the Ekati Project:

Banci V, Hanak J, Ovilok J, Engoaloak H. 2007. Caribou and Roads: Implementing Traditional Knowledge in Wildlife Monitoring at the Ekati Diamond Mine 2006 Annual Report. BHP Billiton Yellowknife, NT, Canada.

BHP (Broken Hill Proprietary Company). 1995a. NWT Diamonds Project: Environmental Impact Statement Project Description, Volume I. Yellowknife, NT, Canada.

BHP. 1995b. Traditional Knowledge and Environmental Impact Assessment Agreement. Yellowknife, NT, Canada.

BHP. 2000. Environmental Assessment Report for Sable, Pigeon and Beartooth Kimberlite Pipes. Yellowknife, NT, Canada.

BHP Billiton (BHP Billiton Canada Inc). 2011a. Traditional Knowledge Inclusion at the Ekati Diamond Mine. Presentation for IEMA TK Workshop, Yellowknife, NT, Canada.

BHP Billiton. 2011b. 2011 WEMP Kugluktuk Community Engagement Program: June 1-8, 2011. Yellowknife, NT, Canada.

BHP Billiton. 2011c. 2011 WEMP Lutselk'e Dene First Nation Community Engagement Program: August 24-31, 2011. Yellowknife, NT, Canada.

BHP Billiton. 2011d. 2011 WEMP Yellowknives Dene First Nation Community Engagement Program: September 8-14, 2011. Yellowknife, NT, Canada.

- BHP Billiton. 2011e. 2011 WEMP North Slave Metis Alliance Community Engagement Program: September 21-25, 2011. Yellowknife, NT, Canada.
- BHP Billiton. 2011f. 2011 Traditional Knowledge Projects and Community Outreach. Yellowknife, NT, Canada.
- BHP Billiton. 2012. 2012 Traditional Knowledge Projects and Community Outreach. Yellowknife, NT, Canada.
- Bussey J. 1994. Final Report on Archaeological Investigations for the BHP Diamonds Project. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 1995. 1995 Archaeological Investigations for BHP Diamonds Inc. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 1997. 1996 Archaeological Investigations for BHP Diamonds Inc. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 1998. Archaeological Investigations for BHP Diamonds Inc. Ekati Diamond Mine, Northwest Territories 1997. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 1999a. Archaeological Investigations for BHP Diamonds Inc. at the Ekati Diamond Mine, Northwest Territories 1998. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 1999b. Five Years of Archaeological Research for BHP Diamonds Inc. at the Ekati Diamond Mine, Northwest Territories 1994-1998. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 2000. 1999 Archaeological Investigations for BHP Diamonds Inc. at the Ekati Diamond Mine, Northwest Territories. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 2001. 2000 Archaeological Investigations at the Ekati Diamond Mine. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 2002. 2001 Archaeological Investigations at the Ekati Diamond Mine. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 2003. 2002 Archaeological Investigations at the Ekati Diamond Mine. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 2004. 2003 Archaeological Investigations at the Ekati Diamond Mine. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 2005. 2004 Archaeological Tours at the Ekati Diamond Mine. Points West Heritage Consulting Ltd., Langley, BC, Canada.
- Bussey J. 2006. 2005 Archaeological Investigations at the Ekati Diamond Mine. Points West Heritage Consulting Ltd., Langley, BC, Canada.

Bussey J. 2007. 2006 Archaeological Investigations at the Ekati Diamond Mine. Points West Heritage Consulting Ltd., Langley, BC, Canada.

Bussey J. 2008. 2007 Archaeological Investigations at the Ekati Diamond Mine. Points West Heritage Consulting Ltd., Langley, BC, Canada.

Rescan (Rescan Environmental Services Ltd.). 2006. Summary Report Archaeological and Heritage Site Management 1994 to 2006. Rescan Environmental Services Ltd., Yellowknife, NT, Canada.

2.1.2 Yellowknives Dene First Nation

To be reviewed by others.

2.1.3 Lutselk'e Dene First Nation

To be reviewed by others.

2.1.4 Deninu K'ue First Nation

To be reviewed by others.

2.1.5 Fort Resolution Métis

To be reviewed by others.

2.1.6 North Slave Métis Alliance

The following sources were reviewed to find information from the NSMA community:

BHP (Broken Hill Proprietary Company). 1995b. Metis Elder Perceptions of the Project: Individual Responses. Traditional Knowledge and Environmental Impact Assessment Study Agreement interview compilation results, Yellowknife, NT, Canada.

Dominion Diamond. 2013b. Appendix A. In 2013 Community Vegetation Workshop Summary. Dominion Diamonds, Yellowknife, NT, Canada.

Jones G. n.d. Historical Profile of the Great Slave Lake Area's Mixed European-Indian Ancestry Community. Aboriginal Law and Strategic Policy Group, Department of Justice, Canada.

Stevenson, M. 1999. Can't Live Without Work. North Slave Métis Alliance, Yellowknife, NT, Canada.

Tychon GG. 1993. The Dene Mapping Project: Past and Present. Presented at the 7th Annual Symposium on Geographic Informations Systems in Forestry, Environment and Natural Resources Management, Spatial Data Systems Consulting, Vancouver, BC, Canada.

2.1.7 Tłıchq Government

To be reviewed by others.

2.1.8 Kugluktuk Kitikmeot Inuit Association

To be reviewed by others.

2.2 Summary Methods

Traditional knowledge is not easily translated or communicated in written format and limitations in the representation of the information are acknowledged. An attempt was made to keep the TK as presented in the original reports and in its original context. Observations gathered from existing reports were paraphrased and artificially divided by topic in an effort to organize and present the data in a way that can be more easily understood by reviewers. Interpretation of the original information was avoided.

3 RESULTS

3.1 Introduction

An overview of known TLU in the BSA is provided in Section 1.3.1. A more detailed discussion of the TLU and TK information is presented in this section for each of the potentially affected communities (the YKDFN, LKDFN, DKFN, NWTMN, NSMA, TG, and KIA).

3.2 Yellowknives Dene Traditional Land Use

To be reviewed by others.

3.3 Lutselk'e Dene Traditional Land Use

To be reviewed by others.

3.4 Deninu K'ue Traditional Land Use

To be reviewed by others.

3.5 Fort Resolution Métis Traditional Land Use

To be reviewed by others.

3.6 North Slave Métis Alliance Traditional Land Use

The NSMA represents Métis that now live north of Great Slave Lake, typically in the Yellowknife area. Traditionally, the members of the NSMA travelled throughout the North Slave Region trading, trapping, hunting, and fishing. For generations, the Métis have depended on the land and what it has to offer. Everything needed for physical, economic, social, cultural and spiritual well-being was provided by the land.

Unlike the Akaitcho Dene and the Tłı̄chǫ in the region, the NSMA way of life emphasized the fur trade and many men worked for fur trade companies as labourers, boatmen, guides, traders, transporters, and translators. In this role, they acted as interpreters and intermediaries between the Aboriginal people and the Euro-Canadians. To this day, wage incomes are supplemented by harvesting local resources, including caribou, furbearing animals, fish, and birds (Stevenson 1999).

Métis voyageurs and coureurs de bois arrived in the Mackenzie Valley in the mid-eighteenth century, just ahead of the first wave of European fur traders who established their first camps on Great Slave Lake

in the 1780s. Members of the NSMA 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. By the 1790s, people of European ancestry had begun to establish a sufficiently persistent presence in the Great Slave Lake area that the first signs of local mixed-ancestry family formation appear. By 1800, a number of mixed-ancestry children had been born in the region, and Europeans had established a limited year-round presence centered on trade posts (Jones n.d).

As the Métis established themselves as an integral part of the fur trade economy and a link between the emerging populations, they began managing trading posts and accompanying explorers and scientists further north as guides and translators (Bohnet 1995). Early explorers, surveyors, sportsmen, and trappers began passing through the region, mapping the geography and searching for interior routes to the barrenlands, as well as the Arctic and Hudson Bay coasts (Novecosky 2011).

With the transition from the trade economy to one based largely on resource development and government services, contemporary Métis are spending less time on the land. This, however, has not diminished the value or importance that land and animals hold to the NSMA.

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

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

3.6.1 Seasonal Use Cycle

After contact, the fur trade became the center of the NWT economy. 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. The women typically remained near the forts: tending gardens, netting fish, snaring and trapping birds and small game, preparing furs and hides, and making dried meat and fish. (Stevenson 1999). Everybody had a job:

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 (Stevenson 1999: 36).

3.6.1.1 Fall

For Métis working with trading companies, the fall was a time for working with traders and shipping goods south. For those that lived off the land, the fall caribou hunt played a prominent role: “Fall hunt, everybody goes... Years ago that’s the way it used to be and the families are still close together that way” (Stevenson 1999: 191).

3.6.1.2 Winter

Throughout the winter, many Métis hunt, trap, and fish: “Wintertime we already have community hunts for caribou” (Stevenson 1999: 276). The North Arm of Great Slave Lake was once important habitat for wintering caribou. “It’s always a happy time to be able to go out and get some caribou, a family activity, when they’re close in access is easy, winter hunting” (Stevenson 1999: 98).

3.6.1.3 Spring

Spring is a good time for hunting, fishing, and trapping: “When we go on the spring hunt together, the whole family used to go” (Stevenson 1999: 191). The caribou migrate through Métis lands toward the calving grounds in the spring and geese and ducks migrate north.

In the old days everybody used to get together at certain times in spring. It would be nice to get everybody out to a spring hunt somewhere. Get geese and that (Stevenson 1999: 276).

Some Métis have expressed concerns about changes in their ability to participate in the spring hunts:

I mean it’s gone and over with here very fast in the spring, you’ve just got a few days basically to do it, there’s really only a couple of days that are really any good. You miss that day, that’s it. No geese for you. Or moose hunting time. It’s a little bit longer. There’s other opportunities I guess. You need to rely on somebody else to be there to take advantage of those times if you were away (Stevenson 1999: 161).

3.6.1.4 Summer

In the summer, Métis employed by trading posts were involved in the freighting of provisions by boats between posts. Some Métis became free traders and middlemen, trading between the Dene on the land and the established Hudson’s Bay Company posts. For those not involved in the trading industry directly, trapping became a steady occupation. The NSMA suggest that the Métis used trap lines more intensively than their Dene neighbors, who were largely caribou hunters, trapping mainly to obtain supplies (Stevenson 1999).

3.6.2 Land Use Sites

The NSMA state that the land should be protected as much as possible so that it can be used for traditional pursuits again in the future. The NSMA point to the French names of the lakes in the area as having Métis influence and recall the stories of elders and forefathers who would travel to Lac de Gras to trap and hunt muskoxen for subsistence and the fur trade industry (Stevenson 1999).

3.6.2.1 Cultural or Spiritual Sites

Based on available literature, no Métis sites of cultural, historical, or spiritual significance were identified within the Ekati claim block. Métis cultural sites are more likely to be located near Fort Rae (including Old Fort Rae), Yellowknife, Fort Resolution, and Fort Providence (Map 1.1-1). 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 usually returned home.

3.6.2.2 Camps and Cabins

The Métis were more sedentary than their Dene counterparts, establishing homes near trading posts where women and children generally fished and procured local resources. Métis families were often issued supplies or housing from the posts as conditions of their service (Stevenson 1999).

The establishment of the posts however did depend on certain criteria:

While ample supplies of wood and particularly fish figured importantly in the selection of the site, access to caribou, which passed by during the fall and spring migrations, was its greatest attraction (Stevenson 1999: 29).

When setting out in large hunting parties, women would often carry baggage and set up tents. Some Métis who were employed by a trading post would often go out to live for weeks at a time with groups of Dene so that they would hunt and bring their furs into the post (called living en derouine) (Jones n.d.).

3.6.2.3 Travel Routes

Oral histories and the primary records of the Hudson's Bay Company indicate that Métis land use and "tripping" in the North Slave region was extensive, taking in nearby lakes, as well as areas as distant as the barrenlands. Unlike the Dene, it was less common to see entire Métis families travel "into the bush" and onto the barrenlands to hunt, fish, trap, trade, or explore.

Métis today believe that their ancestors hunted and trapped as far north as Lac de Gras and think that they may again need those lands in the future. The Métis have provided some recommendations to developers building their own access routes and infrastructure in the barrenlands (Stevenson 1999). They suggest that wherever possible, the ground be left undisturbed and that roads and buildings be built directly on top of the ground so as to reduce any impacts on permafrost:

If you are going to make a road, the best way is to just leave it the way it is because once they touch it, the permafrost will come out and then it will never work right. If they get the go-ahead, just build right on top. That's what we did when we build roads (BHP 1995a: 5).

3.6.3 Knowledge and Use of Resources

This section includes a discussion of the resources, including water, wildlife, fish, birds, and plants traditionally used by the Métis. Each section includes information on TLU practices as well as information as recorded in publicly available documents. The extent to which Lac de Gras was used by Métis has yet to be documented.

3.6.3.1 Water

Water was an important link and means of transportation for the Métis. Many Métis who came north began as coureurs de bois. Later, Métis were employed as York boat operators, provisioners, deck hands, or portage pullers for the trading companies. When steamboats replaced the York boats, some Métis collected wood while others became steamboat operators or began offering their own freighting services north and south of Great Slave Lake (Stevenson 1999).

In the Ekati claim block, the very names of the lakes and prominent features suggest a French-Métis influence: Lac de Gras, Lac du Sauvage, and Pointe du Misère. Métis hunted, trapped, and acted as guides for explorers and scientists in the barrenlands, using waterways and traditional travel routes, likely shared with the Dene (Stevenson 1999).

Métis have said that Lac de Gras: “has got to be one of the crown jewels of our lake country up here and it's a major sacrifice to see that degraded” (Stevenson 1999: 133). They anticipate that any negative impacts on the water will continue to accumulate, indirectly affecting the Métis community who use the land and resources in another area: “It would be bothersome, it would trouble me because you start linking what's happening here, what has happened here and potentially happening over there, and further downstream (Stevenson 1999: 135). The Métis have strongly suggested that developers in the area be wary of their dikes and monitor them to ensure that contaminants and tailings are not being released from the mine site storage areas into the water system (BHP 1995a).

3.6.3.2 Minerals

Métis have been involved in mineral exploration in the NWT since 1789 when Alexander Mackenzie identified coal deposits along the Mackenzie River. Until recently, many Métis were employed as prospectors and have exhibited some of their experience with mineral exploration and development in their assessment of the impacts of mining during the environmental assessment process (BHP 1995a).

3.6.3.3 Air

During ongoing community meetings, members of the Métis community have expressed concerns about the impacts of the Ekati Mine on air quality.

3.6.3.4 Wildlife

3.6.3.4.1 Caribou

Caribou is an important part of the Métis culture and diet. Many Métis have complained about their growing dependence on store-bought meat and the health and cultural implications of having to change their diet. The Métis are concerned about the impacts that mining developments are having on the caribou herds, their health, and their migration patterns. The Métis have expressed their concerns about caribou mortalities near Ekati (IEMA 2011) and they are concerned that they may no longer be able to access the caribou as they once did.

Métis knowledge of caribou range and behavior as they travel provides insight into on the caribou use of lands from Great Slave Lake to Bathurst Inlet:

It's a big migration of caribou that goes through. They start from near Bathurst Inlet around the last week of July. About the 25th of July to the first of August, they will hit Pellatt Lake and go along Contwoyto Lake. Then they go around and head northwest of Fort Rae, maybe a hundred miles (BHP 1995a: 3).

Some Métis have identified the islands of Lac de Gras as important resting and grazing areas for the migrating caribou, they recall hunting in the area of Contwoyto Lake, and have discussed the importance of Lac de Gras to the caribou migration:

It is right in the middle of their migration route. When they are travelling south and heading back home to their calving grounds in the spring, the Lac de Gras area is right dead centre (Stevenson 1999: 107).

Others suggest that Lac de Gras is an unreliable area for depending on caribou and that developments in the area will not seriously affect the migration:

Lac de Gras is kind of a bad place because sometimes you get caribou and sometimes you don't. There were trappers that lived there long ago, maybe 50 or 60 years ago. White trappers went out there and just about starved because the caribou didn't come. They changed their migration. The mine is not going to affect them (BHP 1995a: 4).

If it [the mine] is on their migration route, they [caribou] would probably just pass through camp (BHP 1995a: 5).

Whenever it is available, caribou are shared between friends and families; children were raised on fish and caribou and the very act of sharing the meat promoted cultural well-being and solidarity for the Métis. All parts of the caribou were used:

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 made 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 from 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... (Stevenson 1999: 95).

Not only would the diet and health of the North Slave Métis change if caribou are negatively affected, so too would social relationships of the Métis themselves. Caribou are both a significant source of sustenance and a catalyst for social interaction between friends and between generations.

The Métis have seen how the gold mining activities in the Yellowknife area have affected the caribou migrations. Old Fort Rae, on the North Arm of Great Slave Lake was established largely because of the reliable availability of caribou. Today, the caribou no longer migrate through the area. Forest fires also affect the habitat of the caribou, changing their travel routes. The Métis fear that the cumulative effects of the diamond mines and other disturbances will further affect the caribou migrations, health of the herd, and population. In addition to disturbances to the migration patterns, the Métis have expressed concern

about the direct impacts of dust, the presence of the large open pits, increased traffic, and improved hunting access (Stevenson 1999).

The Métis believe that the presence of the diamond mines will push the caribou migration east, making it more difficult for people to hunt:

All these mines will affect our caribou. Maybe they're [caribou] gonna go east someday instead of towards our community anymore. They're probably gonna do that.... Yeah, they're probably gonna go this way [east] pretty soon if these mines get put up. People wouldn't like that because we won't see no caribou in our area anymore. Every one of them will be on the east side, and we're gonna go a long way to hunt caribou for sure (Stevenson 1999: 118).

Others thought it might split the migration around the mines towards Great Bear Lake in the west and Lutselk'e or Saskatchewan in the east.

3.6.3.4.2 Other Large Animals

The Métis participated in muskoxen hunting for the Hudson's Bay Company in the late 1800s. This hunt took them northeast and into the barrenlands. Between trapping in the north and muskoxen hunting on the barrens, it is very likely that the old Métis knew and used the lands around Lac de Gras. Métis have provided knowledge about the movements of the muskoxen in relation to the caribou:

They'd [the caribou] 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 shows up again (Stevenson 1999: 107).

As referred to above, moose also play an important part in the Métis diet and as part of Métis culture. Moose and caribou hide are used for clothing and moccasins (when travelling long distances a man could go through a pair of moccasins in a day). Sinews were extracted from large game and prepared for use in snares, snowshoes, clothing, and equipment (Jones n.d.).

The Ekati area has been identified by the Métis as good grizzly bear habitat: "The grizzly bears, they den up and stay in the area, they don't migrate anywhere" (Stevenson 1999: 137). The bears den in the sand and gravel hills (eskers) in the vicinity of Lac de Gras (BHP 1995a). The Métis identify the possibility that the bears in the area might be attracted to the smell of garbage around the mine and suggest that changes in the fat content and grizzly bear behaviour could be used as indicators or signals that they are under stress (Stevenson 1999).

3.6.3.4.3 Furbearing Animals

Because of their close affiliation with the fur trade, the Métis, have always relied heavily on trapping for food, furs, and as an economic base:

...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 us to eat, they have their use on the land. They're all important (Stevenson 1999: 94).

According to the Métis, the lands around Lac de Gras are prime habitat for a small range of carnivores, including wolf, fox, wolverine and grizzly. The Métis have warned that the mines will attract these animals which could become dangerous for both people and the animals and have recommended that the mines keep everything clean to keep the scavengers away (BHP 1995a).

Trapping has played an important role in Métis culture and for this reason they have expressed concerns about the potential negative impacts of development on their ability to trap. For example, some Métis have identified the presence of access roads as both a potential benefit and detriment to ongoing trapping activities. New access could both interrupt existing traplines and improve access to additional trapping locations for both the Métis and other trappers (BHP 1995a). The loss of trapping would result in both an economic and socio-cultural loss for the Métis.

Wolf and Wolverine

Wolves have been and continue to be trapped for their furs by the Métis. The wolves follow the caribou, “they kill the weaklings” (BHP 1995a: 3) and so they are found in the Ekati area around the same time as the caribou, moving from lake to lake. The wolf-caribou relationship is one of interdependence. Métis have expressed thoughts about the intelligence of the wolves, and their importance to the health of the caribou:

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 (Stevenson 1999: 106).

The Métis believe that wolverines have defined territories, some of which are around Lac de Gras. Traditionally, the Métis have used wolverine furs to trim parkas. Even today, wolverines continue to get a good price for trappers who sell the furs for trim or at auction.

Fox

Arctic foxes used to be of considerable economic value to NSMA trappers, and were one of the main resources that, along with muskoxen, attracted them to the Lac de Gras area in the past. Some Métis used to camp near MacKay Lake to trap the Arctic fox at every opportunity (Stevenson 1999).

Other

Muskrat and beaver pelts have traditionally been used for clothing. Other small game such as hares were a staple at northern posts (Jones n.d.). The Métis have expressed concern that small furbearers will be affected, not only through destruction of their habitat and subsequent displacement, but also by dust and other environmental impacts (Stevenson 1999).

3.6.3.4.4 Fish

Next to caribou, fish was and remains one of the most important food sources for the Métis. It is an important source of food for both people and their dogs; almost every Métis owns a fish net: “It's [fish] our bread and butter. That's all we live on is fish and caribou meat” (Stevenson 1999: 126). When rations at trading posts grew short or if hunting was poor, Métis families depended on fish for food (Jones n.d.).

At Lac de Gras, the Métis identify the narrows between Lac de Gras and Lac du Sauvage as the best area to find fish. Though the narrows are not being directly disturbed, the Métis have expressed some concern about the impacts that diamond mining will have on fish and fish habitat in Lac de Gras. Infrastructure and activities that have been explicitly identified include areas where dikes will be constructed (BHP 1995a), where permanent barriers might be in place (IEMA 2011), and the dewatering of small lakes:

Those lakes are loaded with fish in the spring and fall. That's their spawning ground (BHP 1995a: 6).

Some Métis provided suggestions for the complete removal of fish before dewatering and for the construction of culverts and channels. They suggest that developers ensure there are channels deep enough to allow the winter movement of fish. They also identified blasting, dust, sedimentation during run-off, and increased metals and nutrients as having potential impacts for fish in the waters around Lac de Gras. Over the years, the NSMA have developed extensive knowledge about the ecology and health of fish and provide recommendations on how to determine fish health in the area (Stevenson 1999).

Though the majority of Métis do not use the Lac de Gras area to fish today, they expressed the desire to preserve that right and ability for the future:

...it's a resource that you're taking away, that I always had there, my children, relatives, friends, have always had, I mean it's a resource that's there... (Stevenson 1999: 135).

3.6.3.4.5 Birds

The Métis expressed concern about the potential impacts of the mines on birds, such as ptarmigan and grouse; waterfowl, such as geese and ducks; and their habitat.

That whole [Coppermine River] valley is [filled] with geese and swans and they have their young there (BHP 1995a: 10).

Impacts as a result of the increased levels of dust and potential contaminant spills were of special concern for the Métis:

If you compare the BHP site there is a number of lakes that have been taken out of the system that birds have normally used and that is going to happen at the Diavik site... if those areas aren't there [anymore] they'll have to go elsewhere and we don't know what the impact (Stevenson 1999: 147).

Others did not think the development would have a large impact on birds, comparing the ongoing use in a developed area to that of Yellowknife. Making a comparison with the Pine Point mine, a historic zinc-lead mine on the south side of Great Slave Lake, some suggested that, after reclamation is complete, the mine area might become prime waterfowl habitat (BHP 1995a).

3.6.3.5 **Plants**

In general, the Métis have suggested that the majority of the Lac de Gras area is almost entirely solid rock (BHP 1995a).

3.6.3.5.1 **Wood**

References to Métis hauling wood are widespread in the existing, publically available TK literature:

Work, get wood, carry water for them, fix the hide, make snowshoes, babiche. They do everything on the land (Stevenson 1999: 160).

Like hunting and trapping, the collection of wood was an important part of a sustainable family and community.

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 (Stevenson 1999: 36).

When I listen to older people they always used to ...help each other not only by giving them food and whatnot, ...you know you cut wood for your elders, ... bring them wood off the land (Stevenson 1999: 71).

Access to wood was an important criteria for the establishment of both hunting camps and trading posts where Métis lived and worked.

While ample supplies of wood and particularly fish figured importantly in the selection of the site, access to caribou, which passed by during the fall and spring migrations, was its greatest attraction (Stevenson 1999: 29).

You were expected to build houses and cut the wood. Sometimes you stayed with whomever had the emptiest house until you could build one (Stevenson 1999: 173).

You can't cut wood. You can't make fire you got nothing (Stevenson 1999, 179).

3.6.3.5.2 **Berries**

The Métis collected berries to eat on their own or to use in the preparation of pemmican. Pemmican, is made from dried bison, caribou, or moose meat and pounded with fat and berries. It was primarily used by people travelling long distances to hunt or trade. For example, in the spring and fall, canoe brigades had to move too fast to depend on hunting or fishing to ship furs out and trade goods back to the posts. These brigades and needed a high-energy, compact, dense food source that pemmican could provide (Jones n.d.).

3.6.3.5.3 *Lichen and Moss*

The Métis have expressed concerns about the impacts of dust on the caribou food in the area of the mines, such as moss, lichen and muskeg:

...Dust will affect their [caribou's] food. To what extent, I don't know what studies have said, what kind of studies have been done. ...Lichens and muskeg they usually pick up a lot of pollution anyway, not a lot of pollution, but they are a sort of sponge. They pick up some contaminants, but not all. I don't know how the dust would affect the lichen
(Stevenson 1999: 112).

3.6.3.5.4 *Medicinal Plants*

The Métis took advantage of the resources available to them. Many plants were used to address and treat common ailments. For example, Métis have identified the roots of cranberry bushes and rat root (sweet flag) as useful for soothing coughs; the wax from beehives for treating open sores or boils; boiled blueberry bushes for treating colds; boiled potatoes for treating ear infections; spruce gum and pine leaves to dress wounds; big leaf (ones that float like a lily pad) to soothe sore legs; moss for diapers; and black lichen for making soothing teas (Dominion Diamond 2013b).

3.7 Tłıchǵ Government Traditional Land Use

To be reviewed by others.

3.8 Kitikmeot Inuit Traditional Land Use

To be reviewed by others.

4 SUMMARY

There are over 200 archaeological sites and numerous stories and memories that indicating traditional and ongoing use of the Ekati claim block. In recognition of the importance of TLU and TK information, and to meet regulatory requirements for the proposed Jay Project, a study program was designed and implemented to collect, document, and use relevant TLU and TK information in project planning.

The proposed Project is located within lands that have traditionally been used by Inuit, Dene and Metis peoples. Traditionally, these 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. Travelling on foot, by canoe, kayak, dogsled or snowshoe, the Inuit, Dene and Métis shared heavily used trails leading to and from Lac de Gras and were guided by landscape features such as mountains, hills, eskers, waterbodies, inhokoks, and the caches and cairns left by previous travellers. The movement of family groups was determined by the availability of food and other resources needed for survival and changed in response to the natural shifts in animal populations. Small family groups camped near areas where caribou, fish, and water were available such as at the Lac du Sauvage and Lac de Gras narrows, on small bays along the shore, on protected islands and areas where channels with swift currents kept the water open in winter.

Though the barrenlands were used by Aboriginal people of the NWT and Nunavut year-round, the lands and waters surrounding the present-day Ekati Mine site were used on a largely seasonal basis that coincided with the spring and fall caribou migrations through places such as the Lac de Gras and Lac du Sauvage narrows. The fall caribou hunt was the most important for the Inuit, Dene, and Métis since the caribou at that time of year provide an important source of fat, food, and thick, warm furs needed for winter survival. All parts of a caribou were used and rules for the respectful hunting and butchering of the animals ensured the ongoing health and survival of both the herds and the humans. For all potentially affected communities, the vital fall hunt traditionally occurred around Contwoyto Lake, Yamba Lake, Courageous Lake, MacKay Lake, Lac de Gras, Lac du Sauvage, and the Coppermine River.

Fishing was a secondary but important activity traditionally practiced at Lac de Gras and the surrounding area. Lac de Gras itself is known as a good source of large, fat fish. Fish was the main commodity in summer for both people and dogs and were routinely dried and saved for use during the fall and winter hunts since they were light and easy to pack. Fishing was also carried out under the ice in the winter using nets made of willow and babiche.

Birds such as ptarmigan, grouse, goose, and duck have traditionally provided not only food, including meat and eggs, but also important materials, such as feathers, which were used to make blankets and pillows.

Furbearers such as wolf, fox, wolverine and hare were trapped on a regular basis for their meat and furs and became a major part of the Inuit, Dene and Métis economy as fur trading posts moved into the north throughout the late 1700s and early 1800s. The eskers around Lac de Gras are known as ideal habitat for wolves and foxes and have been traditionally used for hunting and trapping activities that continue to contribute to the traditional economy. With the introduction of the fur trade around Great Slave Lake and the Arctic coast, some land use patterns changed, adapting to the new fur trading economy. Many Inuit, Dene and Métis hunters began to provide provisions to trading posts and would regularly obtain goods from the posts scattered throughout the north. The Métis were the most sedentary, often establishing small settlements and communities at the site of well-established posts. Their ongoing presence in the barrenlands, though, is exemplified in the very names of lakes and prominent features in the Ekati claim block which suggest a French-Métis influence (Lac de Gras, Lac du Sauvage, and Pointe du Misère).

Natural resources such as water and minerals are also very important to First Nations. Water is used for transportation, drinking, fishing, cleaning, and preparing hides and other materials. Stones such as quartz, chert, soapstone and natural copper have been used in the construction of traditional tools. Plants, moss, lichens, and berries round out the traditional diet and provide fuel, construction materials, and can help treat many injuries and ailments while on the land.

The traditional and ongoing use and dependence on the lands and resources of the north has built a deep-rooted knowledge and respect for the local Inuit, Dene and Métis communities. The culturally engrained understanding of the fragile relationship between humans and animals and the ways in which the land has been traditionally used and managed is often referred to as TK. If used appropriately, this knowledge communicates important information about local environmental values that should be maintained for future generations and how modern land use activities should be planned so as to respect and maintain these values.

Since obtaining the Ekati property, Dominion Diamond has worked with affected communities to support the ongoing collection and documentation of TK for communities as well as for integration into project design, planning, operations, and eventual closure and reclamation activities. Dominion Diamond recognizes the significance of traditional land use activities and the connections local communities maintain with the Lac de Gras area and will work with the communities to balance the traditional and present-day land uses so that the cultural connections can be maintained for future generations.

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¹ Note: References listed in this section only pertain to those used within the body of the text and do not included all sources review as listed in Section 3.

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6 GLOSSARY

Term	Definition
?ek'ati	Meaning the "storage house" or "like a freezer" (Tijchq Community Services Agency 2007).
Arctic Small Tool tradition (ASTt)	Represents a widespread cultural identity in the North American Arctic between approximately 4500 and 2800 Before Present (BP). It is characterized by finely made microblades, spalled burins, small side and end scrapers, and side and end blades.
Awl	Small pointed tool used for piercing holes.
Babiche	A type of cord or lacing of rawhide or sinew formed into strips and used to make fastenings, animal snares, snowshoes, etc.
Brigade	Boat companies mostly crewed by Métis men employed by the Hudson's Bay Company.
Burin	A special type of lithic flake with a chisel-like edge which was probably also used for engraving, or for carving wood or bone.
Cache	A collection of items of the same type stored in a hidden or inaccessible place for future use.
Cairn	A man-made pile (or stack) of rough stones built as a memorial or landmark, typically on a hilltop or skyline.
Caribou Rope	See babiche.
Courers de bois	Independent, unlicensed, entrepreneurial fur traders who travelled inland to trade furs with the people native to the land. Along the way, they learned the trades and practices of local people.
Dry fish	Traditionally preserved fish. Drying is a method of food preservation that works by removing water from the food, which inhibits the growth of microorganisms.
Dry meat	Traditionally preserved meat. Drying is a method of food preservation that works by removing water from the food, which inhibits the growth of microorganisms.
Ek'ati	Yellowknives Dene First Nation name for Lac de Gras referring to "ek'a", meaning "fat" (Weledeh Yellowknives Dene 1997).
Ekati Mine	Ekati Diamond Mine, Canada's first diamond mine.
En derouine	Refers to when a trader made an extended stay in an Indian village to trade goods.
Esker	An esker is a long, winding ridge of stratified sand and gravel believed to form in ice-walled tunnels by streams which flowed within and under glaciers. After the retaining ice walls melt away, stream deposits remain as long winding ridges.
Freshet	A sudden overflow of a stream caused by heavy rain or nearby thawing of snow or ice. Can be seasonal surface runoff associated with spring melt.
Hide	An animal skin treated for human use.
Hudson's Bay Company	The oldest commercial corporation in North America which began as a fur trading business in 1670. It was at one time the largest landowner in the world having 15% of North American acreage. Undertaking early exploration, its traders and trappers forged early relationships with many aboriginal people. Its network of trading posts formed the nucleus for later official authority in many areas of Western Canada and the United States.
Inokhok	Stone markers.
Jiggers	Tool for setting fish nets under ice between two distant holes.
Lanceolates	Having the general shape of a lance; much longer than wide, with the widest part lower than the middle and a pointed apex. Of a class of knapped stone points, made without a stem, shoulders, notches, or other features that aid in attachment to a shaft.
Lichen	A simple slow-growing plant that typically forms a low crust-like, leaf-like, or branching growth on rocks, walls, and trees.
Métis	People of mixed North American Indian-European descent.
Microblade	Small stone blades, which are produced by chipping silica-rich stones like chert, quartz, or obsidian. Blades are a specialized type of lithic flake that are at least twice as long as they are wide with parallel lateral edges and dorsal scars, a lack of cortex, a prepared platform with a broad angle, and a proximal bulb of percussion. Microblades are generally less than 50 mm long in their finished state.

Term	Definition
Northern Plano Tradition	Widespread late Paleo-Indian tradition in North America from 10,000 to 7,000 BP. As the climate moderated, peoples of the Late Plano complex moved north into Saskatchewan and Alberta with the grazing game animals and, by 3000 BC, had reached the Arctic tundra zone in the Northwest Territories of Canada. It is the most recent of the three major Paleo-Indian cultures.
Ochre	An earthy pigment containing ferric oxide, typically with clay, varying from light yellow to brown or red.
Paleo-Eskimo	The peoples who inhabited the Arctic region from Russia across North America to Greenland before the rise of the modern Inuit and related cultures. The first known Paleo-Eskimo cultures developed by 4500 BP, but were gradually displaced in most of the region, with the last one, the Dorset culture, disappearing approximately 1500.
Paleo-Indian	A classification term given to the first peoples who entered, and subsequently inhabited, the American continents during the final glacial episodes of the late Pleistocene period.
Pemmican	A paste of dried and pounded meat mixed with melted fat and other ingredients such as berries, originally made by North American Indians and later adapted by Arctic explorers.
Shaman	Spiritual guide and practitioner.
Snare	A kind of trap used for capturing animals.
Spall	A chip, fragment, or flake from a piece of stone or ore.
Talo	Hunting blinds.
Taltheilei Tool Tradition	The archeological name of the material culture of a late prehistoric western-area sub-Arctic people dated to the period of 750 BC to AD 1000. The Taltheilei Shale Tradition is named after the "Taltheilei Narrows" (<i>place of open water</i>) of Great Slave Lake. Taltheilei people were Proto-Athapascans.
Traditional Knowledge (TK)	Knowledge systems embedded in the cultural traditions of regional, indigenous, or local communities. It includes types of knowledge about traditional technologies, the environment and ecology.
Traditional Land Use (TLU)	Use of the land by Aboriginal groups for harvesting traditional resources such as wildlife, fish or plants, or for cultural purposes such as ceremonies or camping.
Treaty 8	The first of the northern treaties covering what is now the northern half of Alberta, the northeast quarter of British Columbia, the northwest corner of Saskatchewan, and the area south of Great Slave Lake in the Northwest Territories.
Ulu	An all-purpose rocker knife with a curved edge.
Whetstones	A sharpening stone used for knives and other cutting tools.
Yamoria	A special man who travelled the Dene land and put everything into its rightful place. By doing this, he had set laws for the Dene to follow.
York Boat	An inland boat used by the Hudson's Bay Company to carry furs and trade goods along inland waterways