

Tłıchq Wenek'e Tłıchq Land Use Plan



Tłıchq Ndek'awoo



Tłıchq Government

“Tłıchq Wenek’e”

“Tłıchq Land Use Plan”

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Dedication

This document is dedicated to the memory of Tłıchq ancestors and Elders, who have shared their knowledge and wisdom over time. Without their knowledge this plan could never have been developed.

We also dedicate this document to future Tłıchq generations, who will take on the responsibility for the stewardship of Tłıchq lands and the implementation of this plan, following the guidance of their Elders.

Weghàà yati ts'iiZii

Pronunciation Guide

Asii Denahk'e Wexoedii K'e (Enhanced Management Zone)	Ah-see-ha-ho-we-ga-eh-ni-ha-to
Behchokò (also known as "Rae-Edzo")	bay-cho-ko
DechiJlaa (meaning "the edge of the trees")	Day-cheen-laa
Dehti (meaning "lakes that river runs through")	Deh-tea
Tits'aadii Nàdèe K'e Wexoedii (Habitat Management Zone)	Deh-ke Ah-see-eh-da-Way-hoo-dee
Dinàgà Wèk'éhodi (known as "North Arm of Great Slave Lake", a protected area site for migratory birds)	De-na-ga-weh-ke-hodi
Ewaàghoa (Chief Monfwi's father's name)	Eh-wha-goo
Ezòdziti (a Tłı̨chǫ heritage area)	eh-zod-ze-tea
Gamè Dii (also known as "Bay Island")	Gah-may De
Gamèti (also known as "Rae Lakes")	gam-ma-tea
Gots'òkàti (known as "Mesa Lake")	Goo-sho-ka-tea
Gowhaèhdòqò Yek'e Aet'ii K'e (Traditional Use Zone)	Go-wha-doo Yah-kay-tea ke
Hoòdoòdzo (known as "Sliding Hill")	Hoo-do-zoe
Hozii (meaning "barrens")	Ho-zee
Hozideè (meaning "vast/big barrens")	Ho-zee-day
Idaà Trail (known as "trails of our ancestors")	Eye-Dah
Kweéka (meaning "a rocky place")	kway-ka
Mòwhí Gogha Dè Niijtlèè (the traditional area of the Tłı̨chǫ described by Chief Monfwi during the signing of Treaty 11 in 1921)	mon-fwee go-ga de-neat-lay

Nàowo (meaning "law")	Na-woo
Njshii (known as "Old Fort Rae")	Knee-she
Njht'è htia (known as "Skinny Lake")	Neat-lay-ta
Njii (meaning "waterfall")	Nine-lean
Nòdii (meaning "plateau or upland")	No-dee
Tatsòti (known as "Grenville Lake")	Ta-sho-tea
Tłı̨chǫ (meaning "Dogrib")	tlee-chon
Tłı̨chǫ Nàowoò K'e Dèt'àhot'ii (Cultural Heritage Zone)	tlee-chon Na-woo Ke-dah-ho-tea
Tłı̨chǫ Ndek'awoo (meaning "Tłı̨chǫ Government")	tlee-chon Deh-ka-woo
Tłı̨chǫ Wenek'e (meaning "Tłı̨chǫ Land Use Plan")	tlee-chon weh-neh-ke
Whawèà (meaning "a sandy area")	Wah-weh
Dè Wexèlahodi ha-le (Land Use Exclusion Zone)	way-he-ho-dia-lay
Wek'èezhii (the "management area" of the Agreement)	way-keh-zi
Wekweèti (also known as "Snare Lake")	wek-way-tea
Wenek'e (meaning "on their land")	Weh-ne-keh
Whati (also known as "Lac La Martre")	what-tea
ʔidaà (meaning "the way ahead")	Ee-daa
ʔikwè (meaning "towards the barrens")	Een-kway



Weyii Godi Dek'eèhtt'èe

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1 Edjì Gò?òò | The Setting

1.1 Tłjchq Land Use Planning

Land use planning is about thinking for the future. It does not dictate how the future will unfold, but instead is a tool for planning for the unknown. The Tłjchq Government has prepared the Tłjchq Wenek'e (Tłjchq Land Use Plan) to assist in managing approximately 39,000 km² of Tłjchq lands. The Tłjchq Wenek'e uses maps, policies, and written information to manage Tłjchq lands, with the goal of protecting Tłjchq culture, heritage, and a traditional way of life. The Plan provides a guide for future development by outlining how Tłjchq land will be protected and how activities and development on Tłjchq lands should occur.

1.1.1 What Makes the Tłjchq Wenek'e Unique

The Tłjchq have had an intimate relationship with the land since the beginning of time. Tłjchq livelihood, culture and history are intimately connected to the land. This connection is expressed through place names, which bring ancient knowledge forward through Tłjchq language and the implied meanings of the place names. Place names help to explain the complex relationships that exist between culture, place, and time. They often describe some quality of the environment as it relates to subsistence activities, but can also have meanings

of a metaphorical nature, referencing events, individuals, landmarks and history. Wherever one goes on Tłjchq lands, the trails are connected by place names, showing how the landscape has been traditionally utilized and that it is intimately connected to the narratives that convey knowledge about Tłjchq history. The Tłjchq Wenek'e is meant to protect the land for its inherent worth and ecological integrity, but it is also equally important to protect the land in order to experience and learn Tłjchq history – the stories and legends are all connected to the land. The Tłjchq Wenek'e serves to protect the transfer of this knowledge to future generations, which requires the retention of the ability to experience the land, to learn the place names, and the stories and knowledge associated with it.



The Tłıchq Agreement provides the Tłıchq Government the opportunity to develop and implement a Land Use Plan that reflects the values and traditional land uses of Tłıchq citizens. The Tłıchq Wenek'e delivers on that opportunity – it is first and foremost a Land Use Plan that is focused on the protection of Tłıchq culture and way of life. It has done so through a detailed process of:

- Identifying those areas of Tłıchq lands that are important to Tłıchq culture and way of life; and
- Providing an appropriate level of protection for these areas.

With this focus, and having regard to the powers of the Tłıchq Government set out in the Tłıchq Final Agreement, the Tłıchq Government has developed a land use planning process that connects the land with Tłıchq culture and history and that helps to preserve the 'collective memory' of the Tłıchq. The Tłıchq Wenek'e acknowledges the special characteristics of Tłıchq lands such as:

- Tłıchq ownership of approximately 39,000 km²;
- Being rich in surface and subsurface resources such as:
 - Water,
 - Wildlife,
 - Plants and vegetation, and
 - Minerals;
- Being self-managed by the Tłıchq Government through the Department of Culture and Lands Protection; and
- Tłıchq citizens having rights to continue to use the land for traditional activities.

A crucial difference between the Tłıchq Wenek'e and other regional land use plans in the Northwest Territories is that the lands that are the subject of the Tłıchq Wenek'e have one owner – the Tłıchq Government. As a result:

- There is no Land Use Planning Board in the Tłıchq region of the Northwest Territories;
- The Tłıchq Government has developed the Tłıchq Wenek'e;
- Authority for the approval of the Tłıchq Wenek'e rests solely with the Tłıchq Government; and
- Decision-making authority regarding the use, and subsequent access to Tłıchq lands for those uses, rests solely with the Tłıchq Government.

While the Tłıchq Government, as the landowner, decides on the use and related access to its land, the review and permitting of specific activities on Tłıchq lands is the responsibility of the Wek'èezhìi Land and Water Board. The role of the Board is considered in more detail at Section 1.3.2.

After the Tłıchq Agreement came into force on August 4, 2005, the Tłıchq Government identified the need for a Land Use Plan for Tłıchq lands. The Tłıchq Agreement provides authority for the Tłıchq Government to establish a land use plan for Tłıchq lands. In order to provide an opportunity to complete a land use plan, the Tłıchq Government introduced a moratorium on land disposition – a general prohibition on development. This allowed for the creation



of a planning process and the completion of a land use plan that reflects Tłıchq priorities and reinforces Tłıchq culture and tradition. The completion of the Land Use Plan is a major implementation step for Tłıchq self-government.

The Tłıchq Wenek'e Working Group (LUPWG) was established. The LUPWG is introduced at Section 3.1.1. The LUPWG determined the vision and the planning process for the creation of the Land Use Plan. To ensure that the Tłıchq Wenek'e and the planning process adequately reflects Tłıchq culture, workshops were held with representatives from Tłıchq Government and Tłıchq Elders to develop goals for the Tłıchq Wenek'e and to gather traditional knowledge, largely through detailed cultural mapping exercises.

1.1.2 How to Read and Interpret the Tłıchq Wenek'e

When reading the Tłıchq Wenek'e, it should be understood that:

- a) The planning process has primarily focused on the need to contribute to the preservation of Tłıchq language, culture and way of life;
- b) Zoning and Land Protection Directives (policy statements) provide direction for the management and protection of Tłıchq lands by the Tłıchq Government;
- c) The maps in the Plan illustrate, complement, and provide clarity for Plan text; and
- d) The Tłıchq Government retains the authority over final interpretation on the intent of the provisions of this Land Use Plan.

The Tłıchq Government will use the Tłıchq Wenek'e to:

- Set out Land Protection Directives (policies) for the protection, management, and use of Tłıchq lands;
- Identify a process for the review of proposed developments or activities on Tłıchq lands;
- Provide a basis for decision-making by the Tłıchq Government regarding the approval or denial of development proposals on Tłıchq lands;
- Outline the role of outside agencies in contributing to Tłıchq decision-making on Tłıchq lands; and
- Adapt to changing needs through regular reviews and public reporting of the Plan.

1.2 The Foundation of the Tłıchq Wenek'e

1.2.1 Purpose of the Plan

The purpose of the Tłıchq Wenek'e is to protect the land for future generations by developing goals, planning statements, and a set of rules and regulations that are administered by the Department of Culture and Lands Protection (DCLP) and followed by all parties and individuals.

"The LUP's purpose is also to protect the Tłıchq traditional way of life passed down from our ancestors to let others know our way of life is protected."

– Tłıchq LUPWG quote

The Tłıchq Wenek'e:

- Is the guiding document for the Tłıchq Government's land use planning responsibility as set out in the Tłıchq Agreement;
- Gathers information and knowledge from the past in order to plan for and manage the land for the future; and
- Is a living document that will be revised and updated.



1.2.2 Goals of the Land Use Plan

The goals of the Tłıchq Wenek'e are to:

- Protect land, water and wildlife;
- Protect the traditional land uses of Tłıchq;
- Document significant sites and features on the land;
- Promote a Tłıchq approach to sustainable land management;
- Provide greater certainty for the future; and
- Help connect Tłıchq youth and future generations with the land.

1.3 Scope

The Tłıchq Wenek'e has been developed for the approximately 39,000 km² of Tłıchq lands. Tłıchq lands are situated in the boreal forest north of Great Slave Lake and south of Great Bear Lake. Tłıchq lands are one of the largest single blocks of privately owned land in Canada. The Tłıchq Government owns both the surface and subsurface rights to the entire parcel of land.

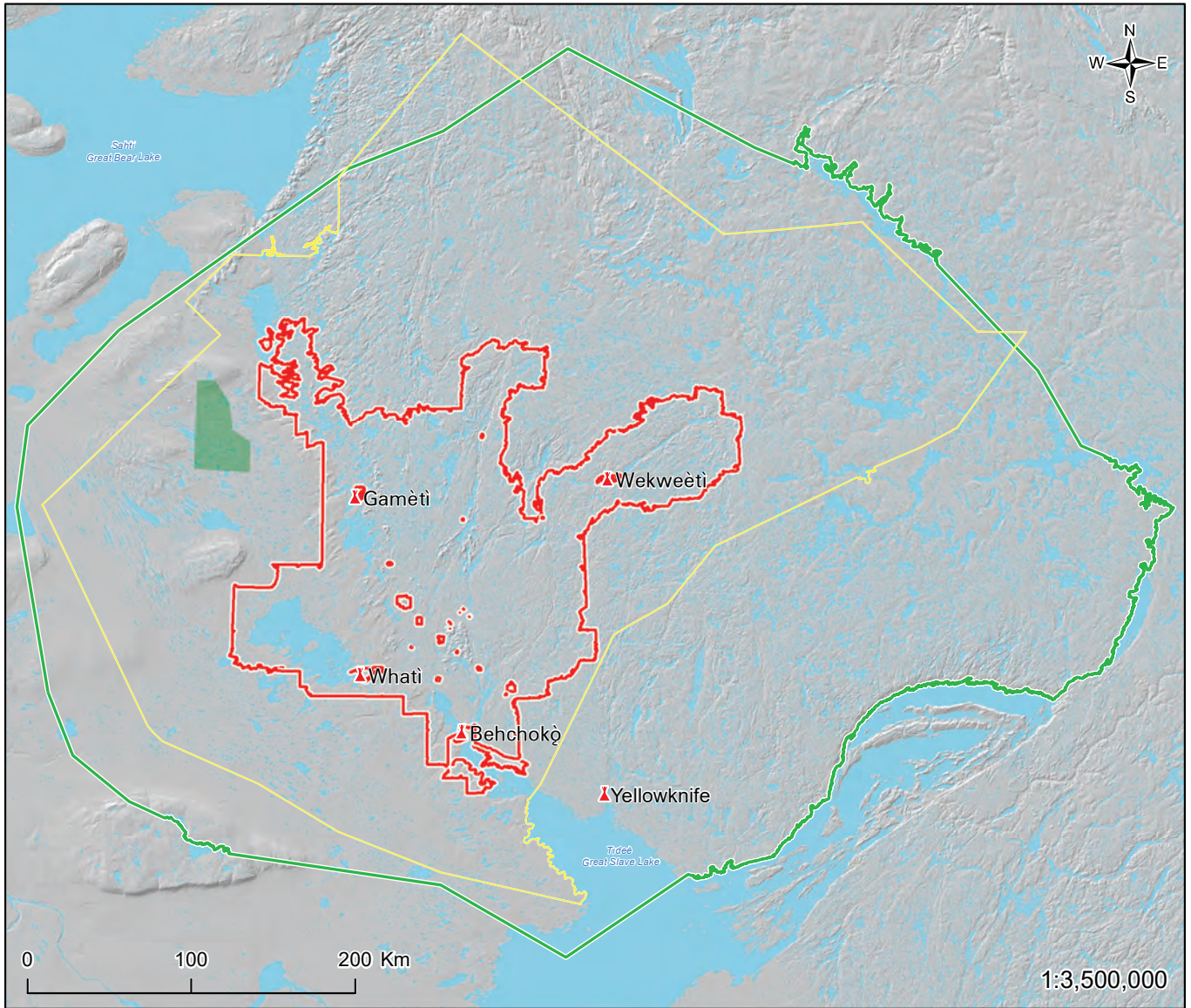
1.3.1 Land Area

Tłıchq lands are shown on Map 1. As well as establishing the extent of Tłıchq lands, the Tłıchq Agreement created further boundaries, within which certain rights and obligations apply, including:






1. Mqwhì Gogha Dè Njıttèè is the traditional use area of the Tłıchq, the boundaries of which were settled by Chief Monfwì during the signing of Treaty 11 in 1921. In this area, the Tłıchq are able to exercise their traditional land use activities as set out in the Tłıchq Agreement; and
2. Wek'èezhì is the area of land for which regulatory management boards (under the provisions of the Tłıchq Agreement and the Mackenzie Valley Resource Management Act) are established. Wek'èezhì includes Tłıchq lands, the four Tłıchq communities of Whatì, Gamètì, Wekweètì and Behchokò, as well as Crown land.

Map 1 shows these boundaries.





Map 1 Tłıchq Agreement Boundaries

-  Community
-  Tłıchq Boundary
-  Wek'èezhì Boundary
-  Mòwhì Gogha Dè Nıttlèè
-  Ezqdzìtì



Mòwhì Gogha Dè Nıttlèè Boundary as drawn is for illustrative purposes only.

1.3.2 Regulatory Boards

The Wek'èezhìi Land and Water Board (WLWB) and the Wek'èezhìi Renewable Resources Board (WRRB) are management boards created as a result of the Tłıchq Agreement. A regional co-management regime for the area that includes and surrounds Tłıchq lands was determined to be the appropriate vehicle for the Government of Canada, the GNWT and the Tłıchq for the management of lands and water in Wek'èezhìi. This approach is similar to that taken in the Gwich'in and Sahtú regions. Since their establishment in 2005, the WLWB and the WRRB have been making decisions and recommendations while building capacity and gaining expert knowledge of the region.

The Wek'èezhìi Land and Water Board is responsible for regulating the use of land and water and the deposit of waste throughout Wek'èezhìi. The Board is an institution of public government and must provide for the conservation, development and utilization of land and water resources to provide the optimum benefit for all Canadians and, in particular, for residents of Wek'èezhìi.

The Wek'èezhìi Renewable Resources Board is an institution of public government responsible for the management of wildlife and wildlife habitat, plants, forests, and protected areas in Wek'èezhìi. The Board provides direction and guidance on wildlife management and monitoring actions in Wek'èezhìi.

One-half of the members of each Board are appointed by the Tłıchq Government, while the other half are appointed by the governments of Canada and the Northwest Territories. The establishment of the Wek'èezhìi management region was an important consideration in Tłıchq support for the Tłıchq Agreement because this arrangement provides a true co-management relationship in a regional context.

The Tłıchq Wenek'e only applies to Tłıchq lands. The authorities and responsibilities of the Wek'èezhìi Land and Water Board and the Wek'èezhìi Renewable Resources Board do extend to Tłıchq lands. In exercising their authority, the Boards must comply with the provisions of the Tłıchq Wenek'e.

1.3.3 The Community Governments

The community governments of Behchokò, Whatì, Gamètì and Wekweètì were established with the signing of the Tłıchq Agreement on August 4, 2005. The Tłıchq Community Government Act establishes the authority and powers of the community governments as well as the composition of the community council, voting eligibility and the duties of the Chief.

Each community government is a municipal corporation with responsibilities for community planning, public works and community improvements, supporting local economic development, public utilities, such as water quality, water delivery and sewage services, as well as emergency response planning and fire protection, recreation, and bylaw enforcement.

The Tłıchq Wenek'e does not apply within the boundaries of the community governments. The Tłıchq community governments own and administer nearly all lands within the community boundary and have the authority to regulate land use and development through approval of Community Plans and Zoning By-laws. Generally, land owned by community governments may not be sold. Therefore, community governments grant and administer leases for the use of land for development purposes within the community boundary.

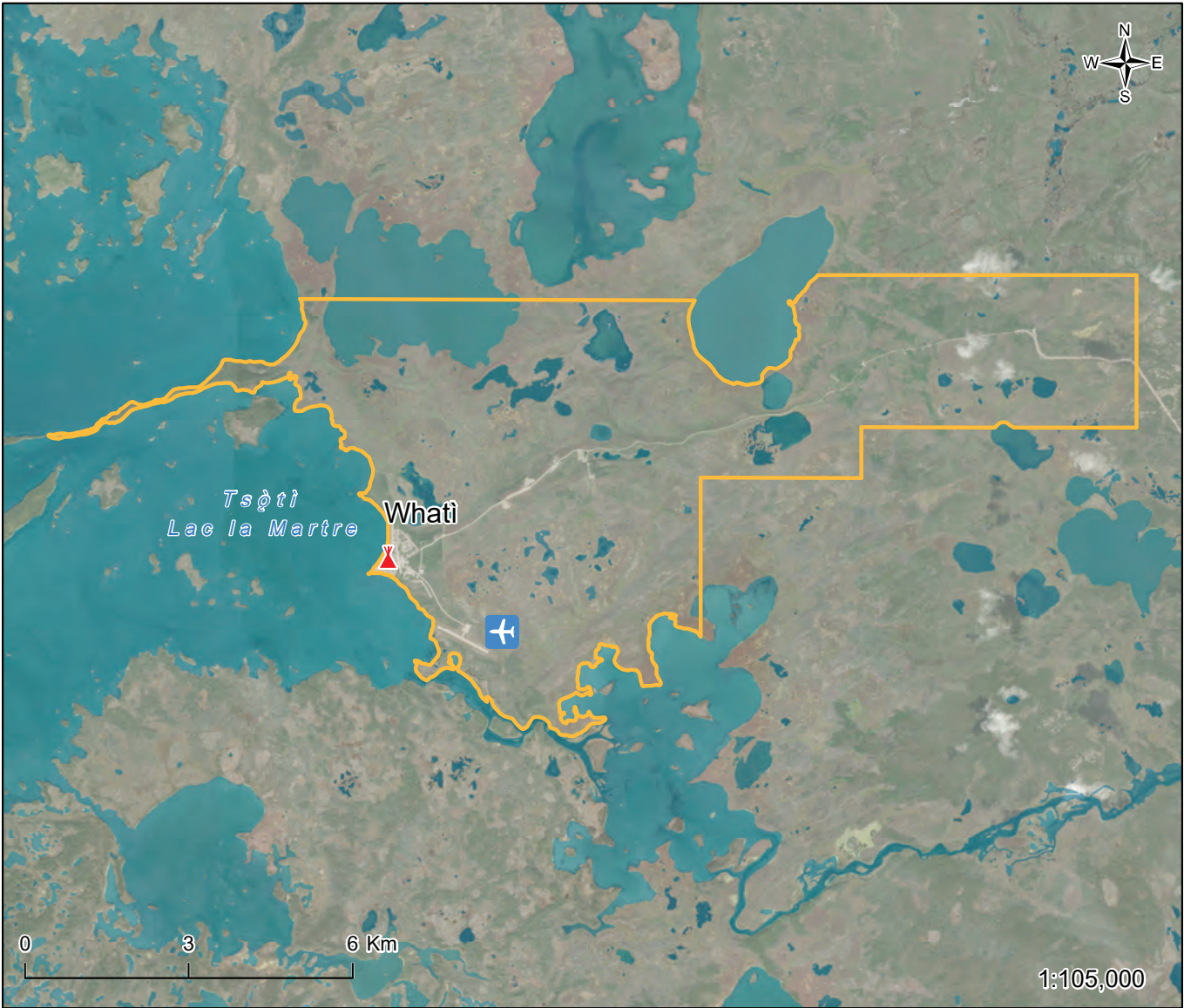
The community government boundaries created by the Tłıchq Agreement are purposely large, in order to ensure that community infrastructure, such as airstrips, sewage facilities, quarries, etc., are within community boundaries.

See Maps 2, 3, 4 and 5 for community locations and boundaries.







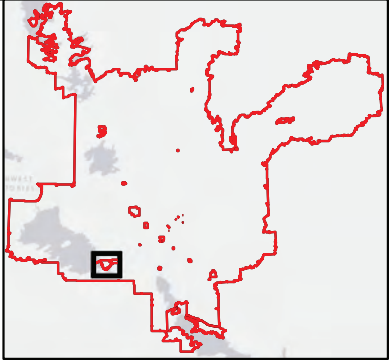
Map 2 Behchokò









Map 3 Whatì

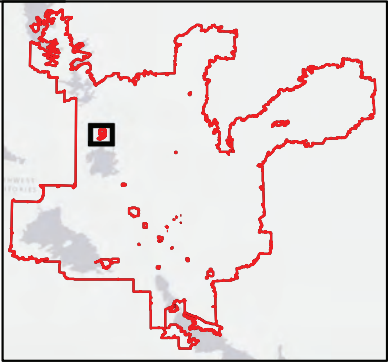
-  Community
-  Tłıchǫ Boundary
-  Whatì Community Boundary
-  Airport









Map 4 Gamètì

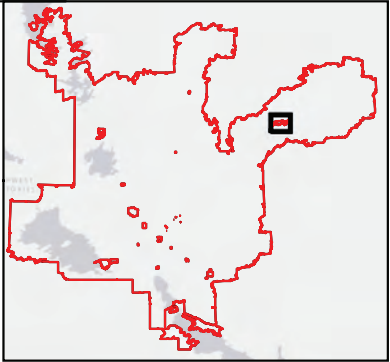
-  Community
-  Tłı̄chǫ Boundary
-  Gamètì Community Boundary
-  Airport





Map 5 Wekweètì

-  Community
-  Tłıchq Boundary
-  Wekweètì Community Boundary
-  Airport



Behchokò

Traditional Knowledge: Mqwhì's father, Ewaàghoa, was the first person to build a house at Behchokò. In the past, Tłıchq used to live at Njshìi (Old Fort Rae), an area on the shores of Great Slave Lake. There remain many gravesites and old houses at Old Fort Rae. Because of the challenges of travelling on Great Slave Lake, many Tłıchq people decided to move to Behchokò because it is good area for fish. It was kweèka (a rocky place), making it a good landscape to build houses. Ewaàghoa once said that there used to be so many people at Behchokò that the whole Gamè Dii (the present day Bay Island) looked like a white island because of the many white tents set up for people to live in.

Behchokò is the largest of the Tłıchq communities, with approximately 1,950 people, located 105 km northwest of Yellowknife, close to the North Arm of Great Slave Lake. Behchokò means 'Big Knife'. Behchokò is one of two Tłıchq communities that is accessible by an all-season access road, and is connected to the territorial highway system via HWY3.

Behchokò consists of two communities – the original community of Rae is the larger of the two and home to the Tłıchq Government offices, Community Government offices and Tłıchq Community Services Agency (TCSA) offices. The development of Edzo began in the 1960s. Edzo was a great Tłıchq leader who arranged peace between the Tłıchq and the Yellowknives. Edzo is the home of Chief Jimmy Bruneau High School.

Whatì

Traditional Knowledge: Whatì is a place where conflict occurred long ago between the Tłıchq and the Chipweyan. It was Mqwhì's brother-in-law who was the first person to build a house in Whatì. The area has been a good trapping area – Whatì means 'marten'. Nearby is the Nàlłıı (waterfall), where sometimes one can see a rainbow over the falls, which is taken as a sign and a reminder of the history of the Tłıchq.

Whatì is located on Lac La Martre, 210 km northwest of Yellowknife, with a population of approximately 520. It is accessible year-round by the newly constructed Tłıchq Tłııdee HWY9. The Mezi Community School provides Grades K-12. The community is known for its great fishing, scenic beauty and decorative arts.

Gamèti

Traditional Knowledge: The father of the late Johnny Arrowmaker was the first to build a house at Gamèti. In addition to being an important place for caribou, it was also known as a fine place for furbearing animals and for its good fishing. There is also a fine whagweè (a sandy area) at Gamèti. Gamèti is named after Gamè, and ti means 'lake'. It was known to be a beautiful area, surrounded by many islands and hills, and people began to move there.

The community of Gamèti is located along the chain of waterways connecting Great Slave Lake and Great Bear Lake; it is 300 km northwest of Yellowknife, with a population of approximately 300. The Jean Wetrade School has been recently updated and contains a large gymnasium. There are daily scheduled flights from Yellowknife to Gamèti, and in winter there is access to/from Gamèti from Highway 3, via a 272.5 km long road that includes 175.5 km of winter road and 97 km on an all-season highway (Tłıchq Tłııdee HWY9).

Wekweèti

Traditional Knowledge: The area around Wekweèti was a common boat and sled route as the Tłıchq travelled towards the nearby barren lands every fall in search of migrating caribou. Wekweèti came to be seen as a perfect location for those who wanted to live a life more closely associated with the land and caribou. Johnny Simpson was the first Elder to build a house at Wekweèti, around 1960. Soon after, ten more houses were built and today there are approximately 30 households living in this still traditional community. Wekweèti means 'His rock lake' (Snare Lake).

The smallest of the Tłıchq communities, Wekweèti has a population of 130. The Alexis Arrowmaker School is located in Wekweèti. Wekweèti is accessible by scheduled flights to and from Yellowknife. In winter there is access to/from Wekweèti via a winter road and an all-season highway (Tłıchq Tłııdee HWY9). It is the Bathurst caribou herd that traditionally passes through this area on its way north to calving grounds in the spring and then to the south as the winter approaches.

1.3.4 Exclusions to Tłıchq Lands

The Tłıchq Wenek'e applies to the approximately 39,000 km² of Tłıchq lands as outlined on Map 1. However, under the terms of Chapter 18 of the Tłıchq Agreement, certain lands within this large block of Tłıchq land are 'excluded' from Tłıchq ownership and, therefore, from the provisions of the Land Use Plan. Some of these parcels of land are held in fee simple, owned primarily by the Northwest Territories Power Corporation for the purposes of hydroelectric generation facilities in the Snare River area. As well, there are former mine sites that are excluded from Tłıchq lands and have been retained by the federal government. There are also parcels of land retained by the federal government where leases were granted for mining purposes.

1.3.5 Existing Interests and Contaminated Sites on Tłıchq Lands

There are a number of third party interests, which are primarily in the form of leases, that have been specifically noted under the provisions of Chapter 18 of the Tłıchq Agreement. The Tłıchq Wenek'e may not apply to all instances of existing third party interests on Tłıchq lands.

Section 18.6.1 of the Tłıchq Agreement provides for continued management of these interests by the Government of Canada, until such time as the interest is no longer operative (for example, when the term of a lease has expired).

The Tłıchq Agreement specifically makes reference to several contaminated sites on Tłıchq lands, for which the programs of the Government of Canada for contaminated sites cleanup will apply.

1.4 The Legislative Context

1.4.1 Tłıchq Agreement

Tłıchq land use planning is addressed in the Comprehensive Self-government and Land Claim Agreement among the Tłıchq, the Government of the Northwest Territories and the Government of Canada (the "Tłıchq Agreement"). The Tłıchq Agreement was signed in August 2003, and represents years of hard work negotiating a modern treaty with the Government of Canada and, for the first time, making the Government of the Northwest Territories a party to the modern treaty. The Tłıchq Agreement enjoys the protection of s. 35 of the Constitution of Canada (2.2.1).

On August 4, 2005, the effective date of the Tłıchq Agreement, the Tłıchq Government came into existence. Chapter 7 of the Tłıchq Agreement sets out law-making abilities of the Tłıchq Government.

1.4.2 Tłıchq Government – Law-making Powers and Tłıchq Lands

On the effective date, the Tłıchq Government, on behalf of the Tłıchq First Nation, was vested with title of approximately 39,000 km² of land. Those lands, known as "Tłıchq lands" in the Tłıchq Agreement, represent part of the land component of the land claim of the Tłıchq.

Because the Tłıchq Agreement also deals with the self-government of the Tłıchq, law-making powers of the Tłıchq Government relating to land, administration, and planning are set out in the Tłıchq Agreement.

The Tłıchq Government may, by Tłıchq law, deal with land use planning for Tłıchq lands. The Tłıchq Agreement states that:

- 7.4.2 The Tłıchq Government has the power to enact laws in relation to the use, management, administration and protection of Tłıchq lands and the renewable and non-renewable resources found thereon, including, for greater certainty, laws respecting...
- (b) Land use plans for Tłıchq lands.

This Tłıchq Wenek'e came into effect under Tłıchq law. The law is called the Tłıchq Wenek'e Law. It was passed by the Tłıchq Assembly on April 22, 2013, and came into force on June 1, 2013. Following the completion of the first Tłıchq Wenek'e review in 2023, this law was then amended on October 12th, 2023.

1.4.3 Consistency with the Tłıchq Wenek'e

The Tłıchq Agreement requires that the Tłıchq Wenek'e be respected by other institutions and the Governments of Canada and the Northwest Territories:

22.3.16 The Wek'èezhìi Land and Water Board and government, including a Tłıchq community government, must exercise any discretionary powers relating to the use of land that they may have under legislation in a manner consistent with any Tłıchq laws made under 7.4.2, including any conditions on the use of Tłıchq lands provided in a land use plan or otherwise.

1.4.4 Tłıchq Agreement Implementation Plan

The parties to the Tłıchq Agreement agreed on a document that details how the Tłıchq Agreement would be operationalized and implemented as well as making sure that all the promises and commitments made in the Tłıchq Agreement are kept. For example, the Implementation Plan:

- Identifies the Government of Canada's responsibility to clean-up existing contaminated sites on Tłıchq lands; and
- Identifies the Government of Canada's responsibility to survey the boundaries of Tłıchq lands.



2 Tłıchq Got'ı̀ | The Tłıchq

2.1 Tłıchq Got'ı̀ | The Tłıchq

Tłıchq are Dene, part of the Athapaskan language family. For many centuries, Tłıchq have existed and survived through an intimate knowledge of the land and its wildlife. They are a traditional nomadic culture, who used birch bark canoes to travel to the barren lands to hunt caribou in the fall and moved below the treeline during the cold winters to wait for the warmth of spring. They travelled the land in winter by dog sled – catching fish, hunting caribou and trapping fur bearing animals. The Tłıchq have had an intimate connection to the land and the wildlife dependent upon it since time immemorial.

In the last 150 years, significant change has come to the Tłıchq region. Fur traders came in the 1800s in search of fur bearing animals for sale to European markets. This eventually led to the fur trading post at Nı̀shı̀ (Old Fort Rae) being established in 1852 and the eventual establishment of permanent communities for the Tłıchq people.

In the last 30 years, the Tłıchq have changed with the times. Natural resource development and governments have brought a wage economy to the North and the Tłıchq have been affected both positively and negatively by these changes. People work in the mines, government offices and the service sector, which has altered Tłıchq dependence upon the land and their livelihoods. Though the Tłıchq people have come to rely partly on store-bought food and modern comforts, such as insulated homes, running water and electricity, many Tłıchq still maintain their connection to the land, depending on it for their livelihoods, whether for food, trapping for furs or crafts.

The sacred connection the Tłıchq have with the land has driven the development of this Land Use Plan. Protecting the land and ensuring its sustainable use in the future is critical in protecting Tłıchq language, culture, and way of life.

2.2 The Land Use Plan is based on Tłıchq Values

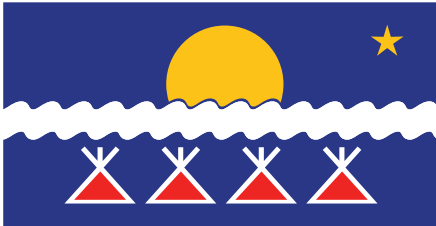
Throughout the land use planning process described in Chapter 3, core values that help define the Tłıchq were the focus of developing the goals and policies of the Land Use Plan.

Particularly important are the words of Chief Monfwı as spoken during the signing of Treaty 11 in 1921:

“As long as the sun rises, the river flows, and the land does not move, we will not be restricted from our way of life.”

– Chief Monfwı

These words have been captured in the Tłı̨chǫ flag, which symbolizes the unity and strength of the Tłı̨chǫ people.



The tents represent the four Tłı̨chǫ communities, the royal blue represents the northern Tłı̨chǫ territory, the rising sun and flowing river represents Monfwı̨'s famous words. The North Star represents the future for Tłı̨chǫ citizens.

Tłı̨chǫ Place Names

The Tłı̨chǫ have used their language to record their presence and use of the land. In many cases, certain places are associated with the history, cultural settings and identity of the Tłı̨chǫ. Tłı̨chǫ culture is closely tied to the land, and Tłı̨chǫ place names for sites and regions give the identity of what events took place in the area, the landscapes of an area, the history of an area, the wildlife and vegetation of an area –

all of these are central to defining Tłı̨chǫ culture and heritage. Tłı̨chǫ place names are an important way of sharing the memories of what has taken place in particular areas and help to show what is of importance to the Tłı̨chǫ.

“Our Elders have been passing these memories (stories) and knowledge (naawo) about our culture, our language, our traditions, our heritage, and the history as Tłı̨chǫ down the line, so that we can continue to follow and practice them and so that we don't forget them...”

– Louie Zoe

Tłı̨chǫ Stewardship

With rights come the responsibilities associated with those rights. This is especially so with respect to the land. Tłı̨chǫ lands are central to Tłı̨chǫ culture, heritage, and way of life; Tłı̨chǫ lands must be protected and cared for by Tłı̨chǫ and non-Tłı̨chǫ alike. Tłı̨chǫ citizens are expected to respect their land as they exercise their traditional uses and treaty rights.



3 Dàanì Weghàladaa | The Process

3.1 Plan Development

3.1.1 The Original Tłıchq Land Use Planning Working Group (LUPWG)

To ensure that the development of the Tłıchq Wenek'e reflected Tłıchq culture and identity, a Land Use Planning Working Group was established. The LUPWG consisted of two Elders from each Tłıchq community:

- Harry Mantla, Behchokò
- Harry Apples, Behchokò
- Jimmy B. Rabesca, Whatì
- Louie Wedawin, Whatì
- Joe Zoe, Gametì
- Louie Zoe, Gametì
- Joeseeph Judas, Wekweètì
- Jimmy Kodzin, Wekweètì

The LUPWG has overseen the establishment of planning goals and contributed knowledge and direction throughout the planning process.

Harry Mantla 1940 - 2012

We are very proud to have had Harry Mantla as a member of our Land Use Planning Working Group during the development of the Tłıchq Wenek'e. Harry was respected as a trapper and hunter, and was someone who possessed a great wealth of knowledge and information about Tłıchq lands. Harry readily shared his valued knowledge of our cultural traditions. Harry spoke with a soft voice that showed his strong character and his respect for Tłıchq knowledge. Harry wanted our young generations to keep our traditions and he was always willing to tell the stories and memories of the way he was raised on the land. His passing of traditional knowledge, stories, and memories will never be forgotten.

3.1.2 The Tłıchq Wenek'e Land Use Plan Review Committee (LUPRC)

Section 7.9 of this Land Use Plan provides a framework for changing and updating Tłıchq Wenek'e, and mandates that a formal review should be undertaken every ten years. Since its creation, one full review of Wenek'e has taken place. The review process took several years, and was completed in 2023. To guide this review process, a new working group was established in 2018: The Land Use Plan Review Committee (LUPRC). This group consisted of at least one Elder from each of the four Tłıchq communities:

- Joe Rabesca, Behchokò
- Eddie Erasmus, Behchokò
- Ted Nitsiza, Whatì
- Henry Gon, Gametì
- Joseph Judas, Wekweètì

Edward "Ediwa" Erasmus

The first comprehensive review of Tłıchq Wenek'e would not have been possible without the invaluable contributions of Edward "Ediwa" Erasmus. Ediwa was a leader and visionary in the Tłıchq Nation, who brought immense experience and wisdom to the LUPRC. In addition to his role on the LUPRC, Ediwa will always be remembered for his part in negotiating and furthering rights for the Tłıchq, and for his leadership as Grand Chief. Ediwa loved sharing his knowledge, culture, and stories of the Tłıchq people. In every way, he embodied the wisdom of the Elders. He believed in the Tłıchq Government, the importance of self-government, and the right of all Tłıchq people to determine their own future on their own terms. His kind and gentle manner were a gift that made him a great teacher for all who knew him.

3.1.3 The Department of Culture and Lands Protection

The Department of Culture and Lands Protection (DCLP) is a department of Tłıchq Government. The DCLP is responsible for managing Tłıchq lands and its resources. To achieve this, the Department works closely with numerous environmental agencies, government agencies, resource development companies and the Tłıchq Assembly to help serve and protect Tłıchq lands. Tłıchq law provides direction for the DCLP.

The title of the Department includes the words "Lands Protection". These words were chosen to reflect the priorities of the Tłıchq Government in managing Tłıchq lands. The Tłıchq Government's priority is to ensure that Tłıchq will never be restricted from their traditional way of life. The Department's name helps others understand the important values held by the Tłıchq Government – in fostering and encouraging traditional activities, being stewards of the land, and protecting the lands and resources for present and future generations.

The DCLP has worked through the LUPWG to produce the Tłıchq Wenek'e. The DCLP is the departmental 'window' through which the Tłıchq Government directs all inquiries concerning Tłıchq lands, and where issues related to proposed activities and development are reviewed. The DCLP will provide recommendations on proposed activity and development to the Tłıchq Government for decisions.

The DCLP is responsible for planning and administrative duties associated with land management. The responsibilities that have been assigned to the DCLP by the Tłıchq Government includes:

1. Developing, implementing, and maintaining the Tłıchq Wenek'e;
2. Providing land administration services;
3. Monitoring activity on Tłıchq lands;
4. Providing recommendations regarding the use of Tłıchq lands;
5. Communicating information on land use activities;
6. Maintaining a GIS library of digital mapping; and
7. Communicating, as required, with other agencies on matters arising from proposed activities or development.

The continuation, for future generations, of Tłıchq culture and way of life will in large part depend on effective land management by the DCLP. The Tłıchq Wenek'e is the key document that will guide the work of the DCLP.

3.2 Incorporating Tłıchq Values

The process for creating the Tłıchq Wenek'e incorporates the values of Tłıchq, who have lived on the land for generations. The process also considers the economic and social well-being of Tłıchq citizens for the future.

In order to develop a plan that best serves Tłıchq, it was important to incorporate Tłıchq values into the land use planning process. These values were the starting point for discussions on land use planning and are not only incorporated into land use directives and mapping, but also the directives guiding development control, access provisions and monitoring of activities. In incorporating Tłıchq values:

- The Tłıchq Wenek'e relied on a traditional knowledge database (gathered since 1993) and extensive cultural mapping exercises done with the guidance of knowledge of the Elders.
- Tłıchq language was used first and foremost in the discussion of the plan's direction.
- The process was designed, driven and guided by Elders, and their experience on the land is reflected in this Plan.
- Tłıchq place names identify key locations throughout Tłıchq lands.
- There was full opportunity for community consultation and involvement during the preparation of the Tłıchq Wenek'e.
- Workshops were undertaken in all four Tłıchq communities.
- The Tłıchq storytelling process was used to explain and understand the land and its importance.

3.3 Elements of Plan Preparation

In preparing for the development of the Tłıchq Wenek'e, the (then) Tłıchq Lands Protection Department and the LUPWG initiated a number of activities that helped with the compiling of information about Tłıchq lands. This process included data collection and workshops, which used cultural and traditional knowledge.

3.3.1 Developing the Tłıchq GIS Library

The Tłıchq Wenek'e utilized a traditional knowledge database, supplemented by a series of cultural mapping exercises. This information is maintained as a GIS library by the Tłıchq Government. The traditional knowledge database (which first began as a traditional knowledge study that occurred over a period of ten years starting in 1993) was developed through:

- Informing Tłıchq that traditional knowledge was being gathered;
- Community consultations and workshops to identify important cultural resources;
- Transcribing traditional history regarding Tłıchq place names;
- Fieldwork, on the land, led by Elders; and
- Recording the information into a series of digital maps.

3.3.2 Identifying Significant Cultural Features

Land and water are central to the Tłıchq culture and way of life. Tłıchq Wenek'e is intended to protect significant features of Tłıchq culture, including:

- Spiritual gathering places;
- Special sites;
- Lakes and watercourses;
- Caribou trails;
- Gravesites;
- Cabins;
- Wood and timber gathering sites;
- Berry picking sites;
- Traditional trails, including winter and summer trails;
- Fishing, hunting, and trapping areas;

- Important wildlife habitat; and
- Locations that have played an important role in Tłıchq oral history and stories.

These significant features were identified through the cultural mapping exercises and the information was organized through the use of the Tłıchq GIS resources. The knowledge gathered has assisted in the development of the directives and protective measures incorporated into this Land Use Plan.

3.3.3 Identifying Significant Environmental Features

The Tłıchq Wenek'e protects and manages significant features of the natural environment. In addition to traditional knowledge, consideration of a variety of environmental features and biophysical information is incorporated into both the mapping information available to the DCLP and in the consideration of land use proposals. This information covers topics such as:

- Watersheds;
- Geology;
- Climate;
- Terrestrial biology and animal habitat;
- Areas of bio-diversity;
- Animal migration routes/patterns; and
- The impacts of past forest fires.

The incorporation of both traditional knowledge and modern science in the Tłıchq Wenek'e enhances the management and protection of Tłıchq lands.

3.4 Tools for the Protection and Management of Tłıchq Lands

The Tłıchq Wenek'e uses a variety of 'tools' to protect and manage Tłıchq lands. These tools assist in ensuring that important features of land and culture are protected. Tłıchq have a unique relationship with the lands. Tłıchq identity is tied to the relationship with the land. Protecting these lands, while balancing that protection with a view to the future needs of Tłıchq, has informed the choice of 'tools' used to develop the land use zones in this Land Use Plan as well as the policies guiding this Land Use Plan. The Elders have shared

information on the historical and cultural significance of areas, sites, trails, and watercourses. This information, held sacred to Tłı̨chǫ, forms the basis for the creation of zones and specific site protection.

3.4.1 Buffers Around Tłı̨chǫ Places

Tłı̨chǫ places refer to sites of historic and cultural significance, which can include specific areas, such as the location of gravesites, or much larger areas that include historic trails and gathering spots. Buffers have been established around these sites of significant importance for Tłı̨chǫ culture and heritage for the purposes of management and protection. A buffer is an area of land in the vicinity of a site of value where development would be restricted.

The extent, or size, of buffers is related to:

- a) The importance of an area, trail, watercourse or other feature;
- b) The degree to which a site is sacred to Tłı̨chǫ;
- c) The appropriate separation of development from important Tłı̨chǫ places; and
- d) Opportunities to continue traditional transportation practices.

The placement of buffers also depends on the nature of a particular site. Buffers have been considered for areas and sites, such as:

- a) Gravesites and stone chimneys; and
- b) Physical features such as heritage trails and existing waterways.

The establishment of an appropriate distance, or buffer, around each important site results in specific areas of protection, which are set out in the zoning categories listed in Section 3.4.2.

The resources needed to fully document traditional activities are extensive and there is still a significant amount of work to be done in documenting this important knowledge. It is expected that information about traditional activities will continue to be gathered and incorporated into the GIS library and mapping resources. This information may be gathered in cooperation with government partners as well as those who intend to use Tłı̨chǫ lands. Further information may result in updates to the requirements for buffers.



3.4.2 Identification of Tłıchq Land Protection Zones

The result of this work led to the formal identification of the land use zones, which are referred to in this Tłıchq Wenek'e as "Tłıchq Land Protection Zones". Five separate Tłıchq Land Protection Zones are identified:

1. **Dè Wexèlahodı ha-le** (Land Use Exclusion Zone)
Area: 976 km²
Percentage of Tłıchq Land: 2.5%
2. **Tłıchq Nàowoò K'è Dèt'áhot'ıı** (Cultural Heritage Zone)
Area: 16,658 km²
Percentage of Tłıchq Land: 42.2%
3. **Gowhaèhdqò Yek'e Aet'ıı K'è** (Traditional Use Zone)
Area: 5,521 km²
Percentage of Tłıchq Land: 14%
4. **Asıı Denahk'e Wexoedıı K'è**
(Enhanced Management Zone)
Area: 16,042 km²
Percentage of Tłıchq Land: 40.6%
5. **Tıts'aàdıı Nàdèe K'è Wexoedıı**
(Habitat Management Zone)
Area: 280 km²
Percentage of Tłıchq Land: 0.7%

Each Tłıchq Land Protection Zone is described in detail in Chapter 5 of the Tłıchq Wenek'e.

3.4.3 Land Protection Directives

The key tool that accompanies zoning for Tłıchq lands are Land Protection Directives (LPDs). Land Protection Directives are the policies which will guide the Tłıchq Government in consideration of development proposals. The purpose of LPDs is to ensure the protection and appropriate management and use of Tłıchq lands. Land Protection Directives address a wide variety of land use matters, including renewable resource management, environmental protection and Tłıchq lands management. Land Protection Directives are set out in Chapter 6 of this Land Use Plan.

3.4.4 Ecological Representation

Ecological representation is a scientific method that aims to protect the diversity of land and freshwater features or habitats in a region. A computer program can be used to help identify areas of land that incorporate as many different combinations of ecological features within the ecoregions as possible. Two types of ecological features were used in the ecological representation analysis:

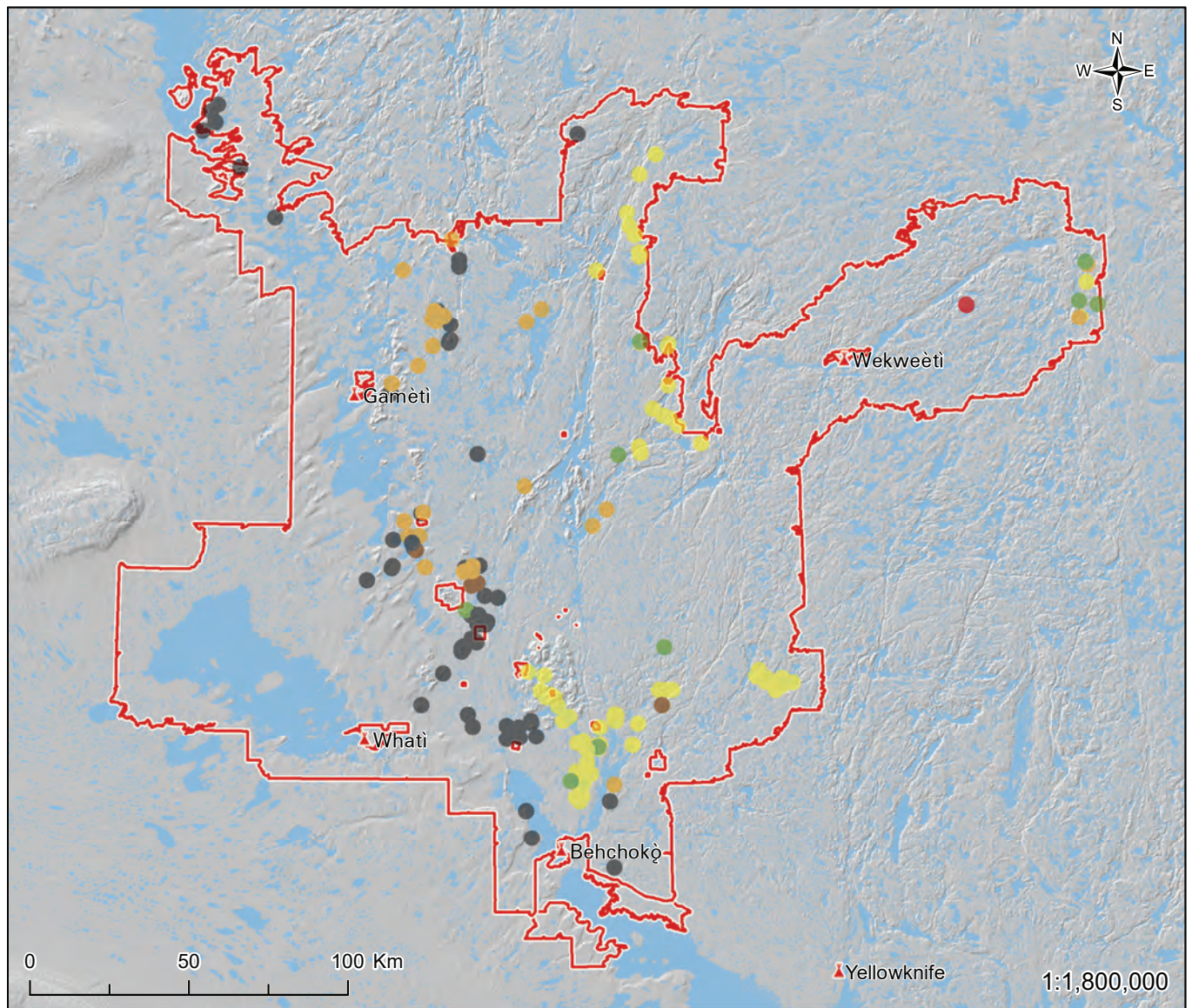
- Physiographic units (e.g., valleys, hills, plateaus, etc.); and
- Land cover (e.g., vegetation types).

These features represent basic environmental variables which help dictate ecological diversity on the landscape. Different combinations of these basic environmental variables create different habitats. Therefore, protecting a subset of all the features that make up habitats will help protect the ecological diversity of the ecoregions within Tłıchq lands.









This method is described in more detail at Section 6.1.E of this Land Use Plan.

3.4.5 Assessment of Geological Resource Potential

Tłıchq lands can be divided into three geological provinces, each characterized by distinctive features: the Slave Province, the Bear Province and the Interior Platform. These provinces cover areas characterized by unique geological attributes and an equally diverse variety of minerals and mineral deposits. Past and present prospecting, advanced exploration and extraction activities conducted within or in the proximity of Tłıchq lands suggest that commercially valuable mineral occurrences may be present within the three geological provinces. Known mineral showings based upon past exploration and prospecting activities are identified on Map 6.



Map 6 Mineral Showings on Tłı̄chǫ Lands

- | | | | |
|---|------------------|---|-------------------------|
|  | Community |  | Zinc |
|  | Tłı̄chǫ Boundary |  | Diamond |
| | |  | Iron |
| | |  | Gold and Gold Mix |
| | |  | Copper and Copper Mix |
| | |  | Uranium and Uranium Mix |



4 Dè | The Land

4.1 Boundaries

Tłıchq lands encompass approximately 39,000 km² of taiga and boreal forest north of Great Slave Lake and south of Great Bear Lake. The boundary of Tłıchq lands defines the spatial extent of the Tłıchq Wenek'e and is shown on Map 1. The four Tłıchq community governments own the land within their community boundaries. Also, as outlined in Chapter 1, there are small pockets of excluded lands held by government and third parties.

The Tłıchq traditional territory lies between Great Slave Lake in the south and Great Bear Lake in the north. The westernmost range of the Tłıchq traditional territory extends into the eastern edge of the Mackenzie River lowlands. These traditional lands are known to the Tłıchq as the Mqwhì Gogha Dè Nıttlèè and the boundary was settled by Chief Mqwhì. The boundary of Mqwhì Gogha Dè Nıttlèè is shown on Map 1.

When Tłıchq began to negotiate a new agreement in the 1990s, the negotiating team representing the former Dogrib Treaty 11 Council (now the Tłıchq Government) travelled to each community and asked the Elders to draw a boundary around their traditional areas. Because of the intimate knowledge Tłıchq Elders have of the land, this process was done quickly. Once the Elders had drawn a boundary, the negotiating team connected the areas and presented the territory's boundary for negotiations.

Tłıchq lands, the resources at the surface and below the land, and the beds of rivers and lakes are all owned in fee simple by the Tłıchq Government. Title held by Tłıchq Government does not include title to water in, on or under the lands. Tłıchq lands may only be conveyed by the Tłıchq Government and

cannot be sold in a private sale to individuals or corporations. The Tłıchq Government has the ability to grant leases and issue licenses for the use of Tłıchq lands.

Although the Tłıchq Government is the authority for granting access for the use of Tłıchq lands, it is not responsible for the issuance of permits for land and water uses on their land. The Wek'èezhì Land and Water Board (WLWB), created in 2005 with the signing of the Tłıchq Agreement, is the agency responsible for regulating the use of the land, water and the deposit of waste throughout the Wek'èezhì area. The Wek'èezhì Land and Water Board is a regulatory body, and the Tłıchq Government is entitled to appoint half the members. Within Wek'èezhì, the WLWB is guided by the Tłıchq Agreement. On Tłıchq lands, the Tłıchq Wenek'e provides direction on acceptable land and water uses. The Wek'èezhì area shares its boundary with Nunavut, the Sahtú, Dehcho and Akaitcho regions. The boundary is shown on Map 1.

At the time the Tłıchq Wenek'e was completed in 2013, no land use plan existed for the non-Tłıchq lands in the Wek'èezhì area. The Tłıchq Agreement states that "government may establish a mechanism for the preparation, approval and implementation of a Land Use Plan that applies to all parts of Wek'èezhì, other than Tłıchq lands, national parks and lands in a community" (Chapter 22.5.1). Since 2013, progress has been made towards shaping the governance structure responsible for creating a Wek'èezhì Land Use Plan, and the details surrounding a joint planning office between the GNWT and Tłıchq Government, situated in Behchokò, that would be responsible for implementing the Wek'èezhì Land Use Plan. A terms of reference and a cooperation agreement between the Federal Government, GNWT, and Tłıchq Government, once finalized, will guide this overall planning process.

4.2 The Biophysical Environment

Throughout their existence as a people, Tłıchq language, culture and way of life has been intimately connected to the land and surrounding environment. Tłıchq have traditionally relied on the environment to provide them with their subsistence needs, including traditional foods, fresh water, medicine, clothing, shelter, and housing. The Tłıchq had and, to this day, still have an intimate connection with the land. Their traditional trails or transportation routes followed the seasonal migration patterns and lifecycles of the animals, particularly the caribou, which could be considered the basis of Tłıchq culture and way of life. The caribou is the basis of Tłıchq traditional knowledge and legends, traditions and practices. With their traditional trails following the paths of the caribou to the barren lands, campsites, gravesites and places of spiritual significance are described by place names along the way.

In order to appreciate the Tłıchq perspective of land and land use, it is necessary to understand basic attributes of the physical environment, landscape, and ecosystems, which were created and shaped by geophysical and hydrological processes, and climatic conditions.

4.2.1 Tłıchq Lands and Ecoregions

Tłıchq lands are below the treeline and occur within the Taiga Ecoregion, which is characterized by both subarctic and boreal plant communities and climates. A unique aspect of Tłıchq lands is the change in physical geography that is observed as a well-defined bedrock boundary between the Taiga Plains and the Taiga Shield Ecoregions. The bedrock boundary is defined by the westward extent of Precambrian granites that are characteristic of the Taiga Shield, and occurs approximately from the northern tip of Marion Lake to the southeast arm of Great Bear Lake (see Map 7). The westernmost community of Whatı occurs within the Taiga Plains, Gamèti and Behchokq are situated along the bedrock boundary, whereas Wekweèti is located within the Taiga Shield.

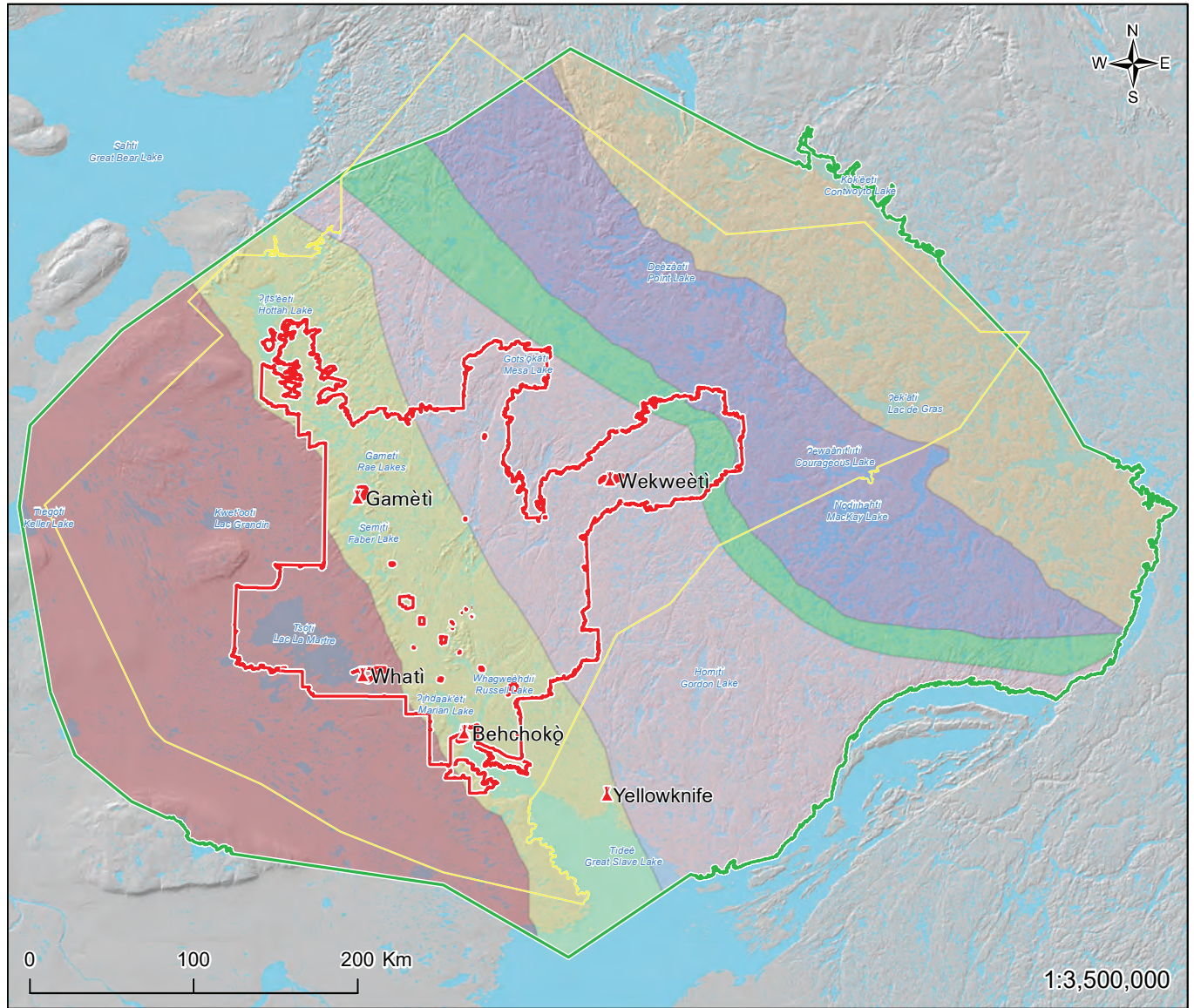
The Taiga Plains are characterized by flat or slightly rolling terrain, deeply cut river valleys and vast forests. The trees in the Taiga Plains include white birch, willows, trembling aspen, tamarack, balsam poplar, white spruce, lodgepole pine, jack pine, black spruce, and balsam fir.

The Taiga Shield is part of the Precambrian Shield. It is characterized by flat rolling hills with a large amount of exposed bedrock. Due to retreating glaciers and the shallow bedrock, much of the flatter lands are temporarily or permanently saturated. The trees in the Taiga Shield include black spruce, jack pine, white spruce, white birch, and trembling aspen.

Tłıchq Ecoregions or ‘Landscape Units’

The Tłıchq have divided the land into ‘landscape units’, which go beyond the physical landscape, incorporating topographical, ecological, biogeographical, and cultural aspects. These units overlap somewhat with the western science ecoregions described above; however, the added cultural dimension makes them difficult to define by these boundaries. These landscape units are open-ended and lack a defined boundary as they were beyond a person’s direct experience and thus ‘knowledge’ of the land.

The Tłıchq describe their landscape units in a way that recognizes the different relationships that exist between people, animals, and the land. For example, in the south of Tłıchq lands is the region of Nqdiı, understood to be the ‘plateau’ or ‘upland’, and has denser vegetation and a greater availability of Boreal species such as woodland caribou and moose. An abundance of Lake Trout and Whitefish are found throughout the area, and it has historically been an important region for trapping. To the northeast of Tłıchq lands is the region of Hozıı, which is understood to be the ‘barrens’ where hunters need to carry firewood when they go there as it is just beyond the treeline. This area is characterized by low growing dwarf shrubs, herbaceous plants, and infrequent patches of stunted trees. Caribou are found here in the late summer and fall, making this region a culturally significant hunting area for the Tłıchq people in the yearly cycle.



Map 8 Traditional Tłı̨chǫ Ecoregions

- | | | | |
|---|---------------------------|---|-------------|
|  | Community |  | Hozııdeè |
|  | Tłı̨chǫ Boundary |  | Hozıı |
|  | Wek'èezhıı Boundary |  | Dechı̨ıllaa |
|  | Mq̨whı Gogha Dè Nı̨ıttı̨è |  | ʔı̨kwè |
| | |  | ʔı̨daà |
| | |  | Nq̨dìı |



Mq̨whı Gogha Dè Nı̨ıttı̨è Boundary as drawn is for illustrative purposes only.

These landscape units helped the Tłıchq̓ to identify broad regions with particular cultural, biological, and geographical features that helped them to survive and navigate within a vast landscape. The importance of Tłıchq̓ ecoregions for navigation is especially relevant given the nature of Tłıchq̓ place names, which tend to be highly descriptive of biological and geographical features such as topography, waterflow, and biodiversity. This can sometimes lead to similar place names for biologically and geographically similar features in different locations. Situating a place name within a landscape unit creates an association that lends itself to more precise identification. For example, the place name Łıhtı̄, which interprets as ‘Whitefish Lake’, could refer to more than one location. If we say first that we are talking about the region of Hozı̄ along a particular travel route, however, then the place name itself is geographically situated, and is easier to identify. That Tłıchq̓ place names are also given meaning by the place names around them, and the place names that come before and after them along a travel route, also helps with navigation.

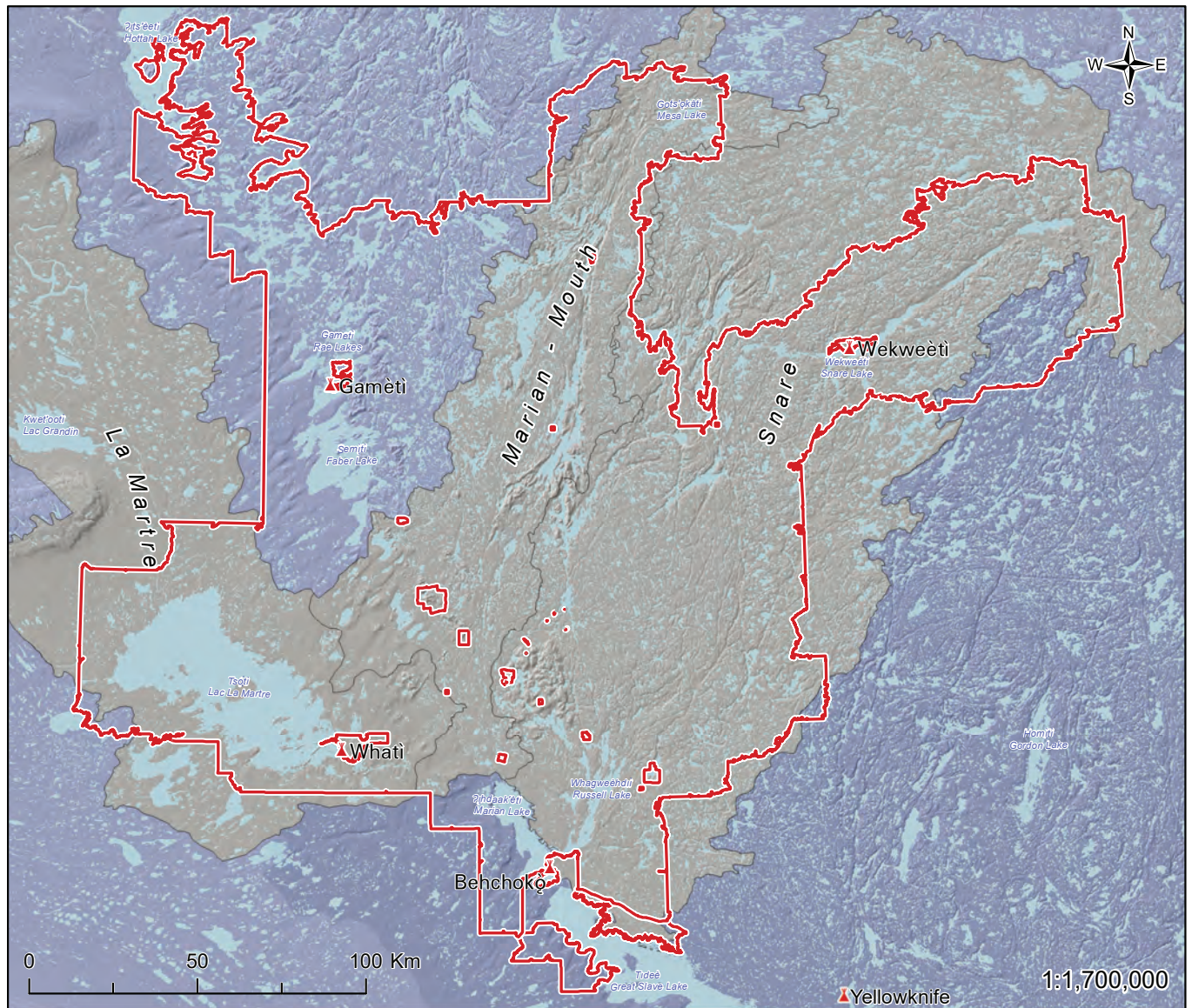
Map 8 provides further information on the names and locations of these landscape units. A more in-depth cultural characterizations of these traditional zones can be found in Andrews (2011) “*There will be stories*”.

4.2.2 Geophysical Landscape




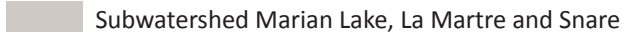


The geophysical landscape on Tłıchq̓ lands is shaped by bedrock geology and glacial geomorphology. The bedrock also acts as the parent material from which most of the surface material originates. Through the process of erosion from rain, wind and glacial activity, the underlying bedrock has been weather-beaten and combined with organic material to make up the majority of the soil within the region.

The surface geology in the Northwest Territories was shaped by the most recent glacial period, which covered the land less than 11,000 years ago. During this time, the immense weight of the glaciers moving across the land reshaped the landscape to what we generally see today. The surface of the earth was scraped to bare rock, while glacial till was deposited in other areas. The result is a patchwork of surficial materials covering the earth that tell a story of the giant sheets of ice which moved across Tłıchq̓ lands.

One of the most significant of the surficial geological glacial features found on Tłıchq̓ lands are eskers. Eskers are a relic of the last glacial period, formed through the deposition of sediments within glacial streams inside and beneath glaciers. Eskers provide a wide range of soil moisture and micro-climatic conditions for plants, which can vary from relatively productive and sheltered treed communities to sparse upper slope areas suitable only for low shrubs and lichens. Eskers are an important habitat for denning animals, such as grizzly bears, wolves, foxes, wolverines, and ground squirrels, and are often used by barren-ground caribou for insect relief and as travel corridors. Due to the well sorted gravel associated with eskers, they are commonly used to supply gravel for construction of roads and dams. Recently the increasing popularity of adventure/ecotourism has opened the door for local outfitting companies to offer guided and self-guided hiking trips along the eskers in the barren lands. There may be competition for use of eskers between competing land use interests.



Map 9 Watersheds on Tłı̄chǫ Lands

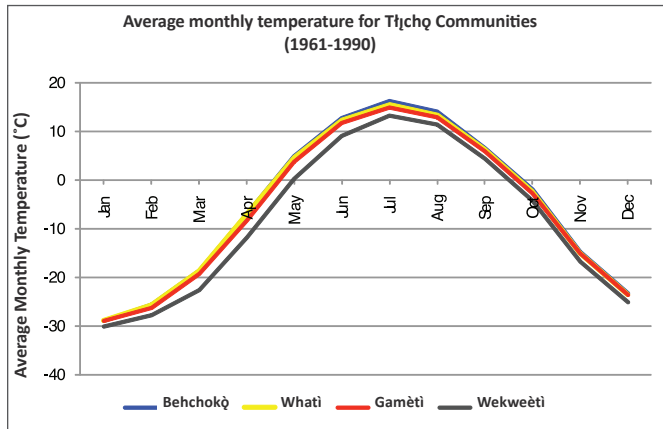
-  Community
-  Tłı̄chǫ Boundary
-  Watershed Flow
-  Subwatershed Marian Lake, La Martre and Snare
-  Arctic Ocean Basin
-  Great Slave Lake Basin



4.2.3 Hydrology

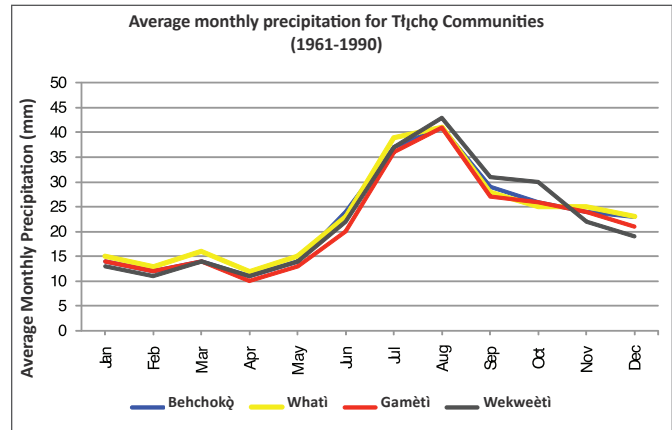
Tłıchq lands are part of the Arctic Ocean watershed and occur within the Mackenzie River Basin, which represents approximately one quarter of the land area of Canada’s boreal forest. The basin includes Great Bear and Great Slave Lakes, as well as the Mackenzie River – Canada’s longest river – and carries one fifth of the country’s freshwater and nutrients to the Arctic Ocean.

On Tłıchq lands there are three main sub-drainage areas: the Great Bear sub-drainage area occurs in the north, and the Marian Lake and northeastern Great Slave Lake sub-drainage areas are in the south (see Map 10). These sub-drainage areas act like funnels, collecting all the rain and snow within the area and channelling it into larger bodies of water through, above and below ground flow, i.e., Great Bear and Great Slave Lakes. Because of the natural flow of water, human-created pollutants and contaminants can also flow into lower lying water bodies within a drainage area and, ultimately, end up in the Arctic Ocean.



Wange, T., A. Hamann, and Spittlehouse, D., 2010. University of British Columbia. Vancouver. BC.

The hydrologic regime (i.e., water cycle) is driven by climate and precipitation, but is also strongly influenced by underlying geology, soils, and drainage. On Tłıchq lands, the landscapes formed during the last glaciation (over 11,000 years ago) have an important influence on hydrology in the region. For example, within the Taiga Shield, soils are shallow, the bedrock is at or very near the surface and there is limited infiltration of water. Therefore, water sits on the surface, forming a network of lakes, rivers, and wetlands.

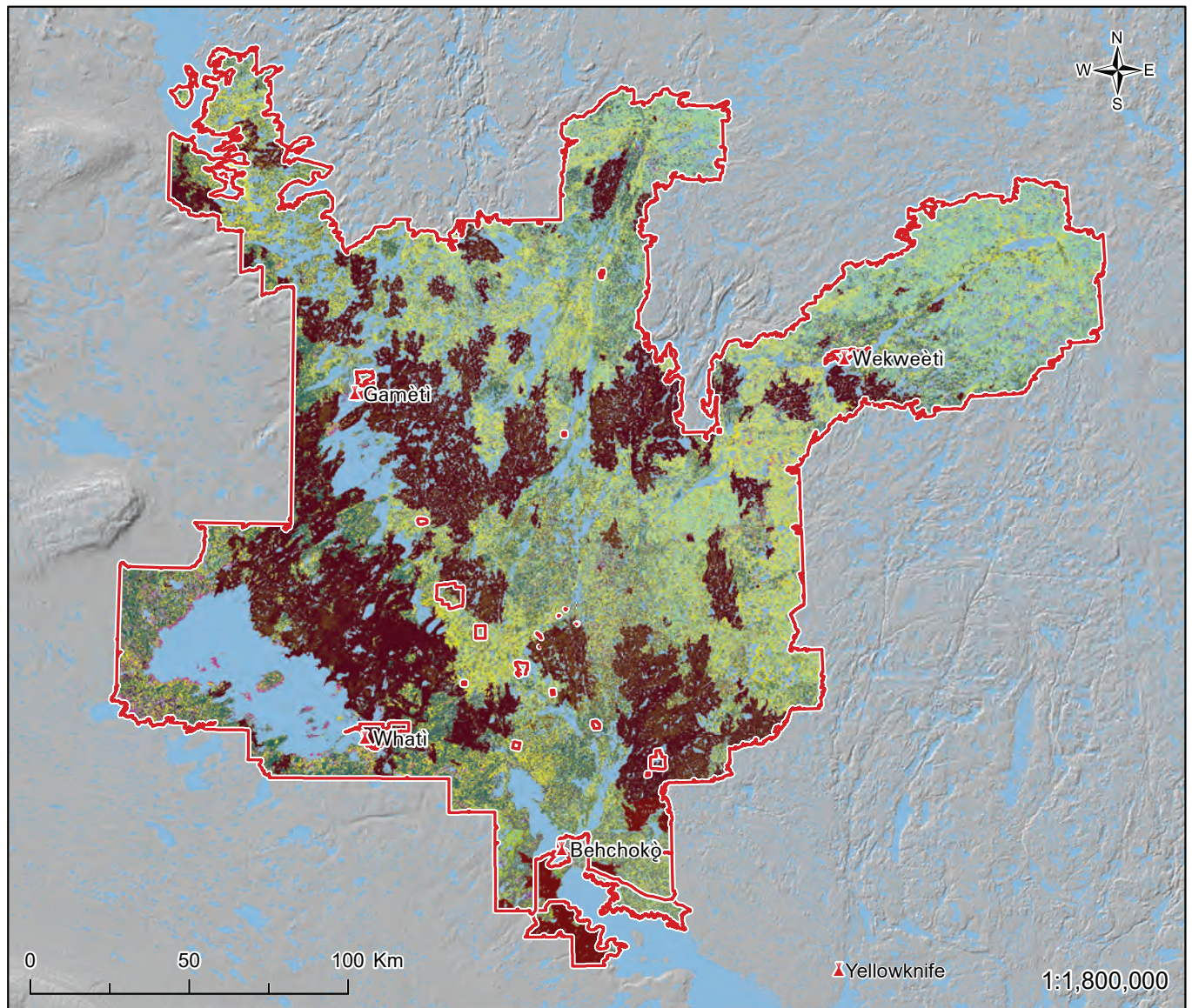


Wange, T., A. Hamann, and Spittlehouse, D., 2010. University of British Columbia. Vancouver. BC.

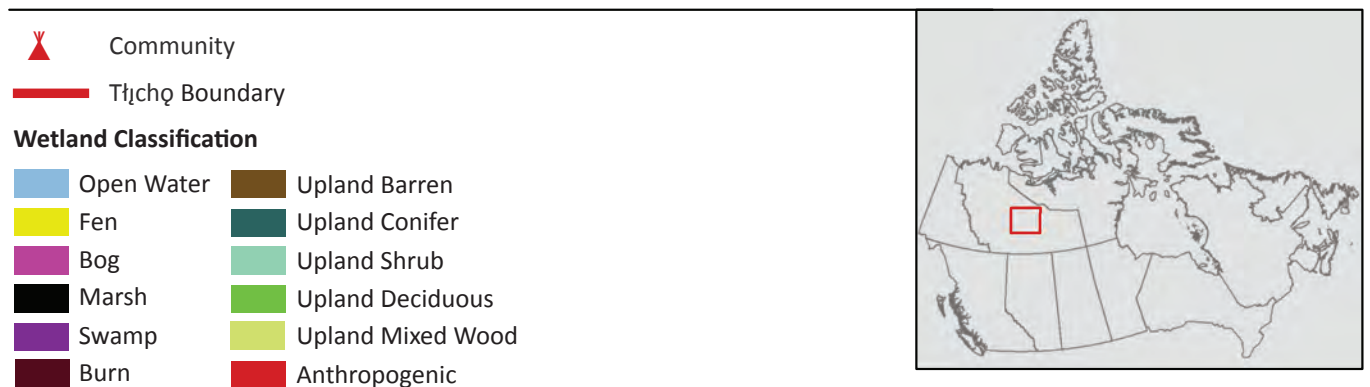
This hydrologic network provided the basis for traditional Tłıchq travel routes which were accessed by canoe and dogsled. The Land Protection Directive in Section 6.1.B provides further guidance on how issues related to water on Tłıchq lands will be considered.

4.2.4 Wetlands

Wetlands are an important component of the Tłıchq landscape, and refer to areas characterized by permanent or seasonal water. They comprise diverse habitats such as marshes, swamps, bogs, fens, and shallow open water bodies. Wetlands play a crucial role in the region’s ecological balance by providing functions such as water filtration, flood control, carbon sequestration, and wildlife habitat. They serve as breeding grounds for various species of plants, birds, fish, and other aquatic organisms, contributing to the overall biodiversity and ecological health of the Tłıchq region. Understanding and monitoring changes in wetlands over time can provide useful insights into the effects of climate change, and the suitability of a given area for different types of land use activities.



Map 10 Wetland Classification on Tłıchq Lands



4.2.4 Climate

The mean annual temperature, the mean annual precipitation and the mean annual snowfall indicators can describe the climate associated with Tłıchq lands. These climatic conditions establish the short growing season, which in turn determines the diversity in vegetation communities. The Taiga Plains and Taiga Shield have been described as ‘the land of little sticks’, featuring longer, cold winters and shorter cool summers, which limit tree and other plant growth, resulting in large areas of permanently frozen soil. The following table highlights the average climatic conditions on Tłıchq lands.

Mean Annual Temperature	Mean Annual Precipitation	Mean Annual Snowfall
-10°C to -5°C	250 mm to 500 mm	100 cm to 500 mm

Average monthly climatic conditions (generated by use of Climate WNA Version 4.6) are summarized in the following two figures and show the strong seasonality and range in temperature and precipitation for Tłıchq communities.

Climate Change

Climate change is having an increasingly significant effect on the Tłıchq region. Since the 1940’s, the average surface temperature in the Northwest Territories has increased by about 2°C – a trend anticipated to continue over coming decades. These changes are already affecting the Tłıchq people and their relationship to the land through impacts on travelling, hunting and fishing.

Tłıchq Elders have noticed how the land is changing. Warmer winters and earlier springs lead to changing ice conditions that can make overland travel more difficult and unpredictable. Drier summers increase the likelihood of large forest fires, which can devastate caribou habitat, food sources, and migratory routes. In addition, these larger and more frequent fires can cause danger to homes, structures and personal safety. This in turn can compromise traditional cultural practices, food security, and economic activities.

While there is still much to learn about the impacts of climate change in the North, it is crucial that Tłıchq communities be prepared for the challenges that lie ahead. Tłıchq Wenek’e is an important tool in this process, and updating the land use

plan regularly to reflect emerging knowledge about climate change is necessary. As Tłıchq Elder, former Grand Chief, and member of the Tłıchq Wenek’e Review Committee, Joe Rabesca, explains,

“Things change, and this plan should change too. The land is changing. There are more fires now, and the land is drier than it used to be.... this land use plan is important for land management, and for protecting our land. It ties everything together”

– Joe Rabesca, LUPRC, 2021

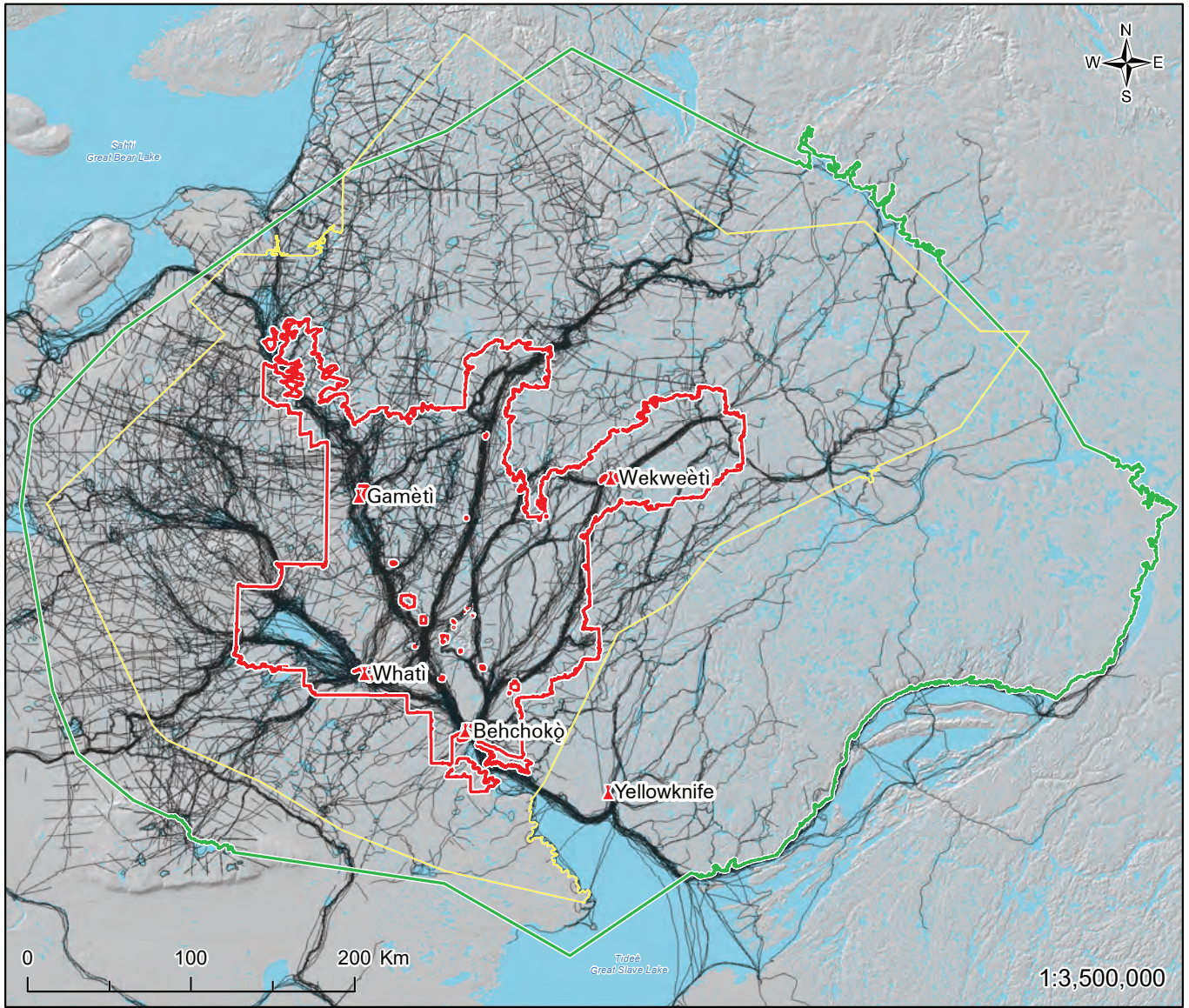
4.2.5 Forest Disturbance and Succession

Forests succession refers to the natural change in plant and animal communities that occur over time as forests age and mature. The boreal forest is a fire dependent ecosystem and wildfires are a critical natural disturbance regime that regenerates boreal forest communities.

Within the last century intensive management of Canada’s southern boreal forests has meant that fire – perceived as a destructive force – has been aggressively suppressed. A modern understanding of boreal forest ecology has shown the benefits to allowing natural wildfires to occur.

4.2.6 Wildlife

Different land uses have a range of impacts on the biophysical environment. Land use planning requires the selection of social, economic, and ecological valued ecosystem components and indicators in order to identify and monitor the relative costs and benefits of alternative land use decisions. A ‘valued component’ is defined as a specific aspect of the environment that is considered important on the basis of economic, social, cultural, community, ecological, legal or political perspectives. An indicator is a characteristic of the ecological (or social) setting that is used to describe, measure, monitor and manage a valued component. Although there is a wide diversity of fish and wildlife on Tłıchq lands, central wildlife species, such as caribou, are often selected as both valued ecosystem components and key indicators due to their importance for people and as pointers of overall ecosystem health. Additional work may be undertaken to evaluate, identify and select other



Map 11 Traditional Trails through Mᓄwhì Gogha Dè Nìłłtèè

-  Community
-  Tłı̄chǫ Boundary
-  Wek'èezhì Boundary
-  Mᓄwhì Gogha Dè Nìłłtèè
-  Traditional Trails



Mᓄwhì Gogha Dè Nìłłtèè Boundary as drawn is for illustrative purposes only.

wildlife species as suitable ecological indicators. Defining an appropriate set of indicators early in the planning process is important because it will influence many subsequent decisions, such as study area boundary, classification of landscape and footprint types, and what kind of information inputs will be required, such as telemetry data and/or natural disturbance data.

Caribou

Hozii ekwò (barren-ground caribou) and *Tòdzì* (Boreal woodland caribou) are the two caribou subspecies on Tłı̄chq lands. *Hozii ekwò* are a cultural keystone species and have shaped the cultural identity of Tłı̄chq over millennia. The ongoing relationship between Tłı̄chq and *ekwò* maintains cultural identity as it provides a way for Tłı̄chq to be who we are and a way to build identity for the new generation of Tłı̄chq. The ability to harvest caribou is not only about hunting, but a hunt entails a purpose in life and a cultural tradition carried on from our ancestors from time immemorial.

Every year, Tłı̄chq travel the land along an extensive physical and cultural trail network, as has been done over millennia, between the southern forests and the vast barrenlands to known caribou harvesting locations. The Tłı̄chq harvesting culture depends on seasonal movement of caribou and travelling the trails to meet the caribou at these specific locations, known in Tłı̄chq collective memory. Map 11 shows there are numerous traditional harvesting trails, identified by Tłı̄chq Elders, throughout Mqwhì Gogha Dè Nı̄ttè.

Hozii ekwò (Migratory Barren-ground Caribou)

Hozii ekwò connect the entire food chain of northern ecosystems through their simultaneous roles as large migratory grazers and primary prey for carnivores and people. The existence and constancy of *ekwò* movement through the landscape maintains the abundance of other animal populations such as bears, wolves, wolverines, foxes, ravens and eagles that are linked to their presence either as primary predators or through ecological association, and thus *ekwò* are a keystone specie that ensures a healthy and resilient ecosystem.

Although Tłı̄chq harvest throughout the traditional territory of Mqwhì Gogha Dè Nı̄ttè, this land use plan is focused on Tłı̄chq private lands. There are two migratory *ekwò* herds traversing Tłı̄chq lands: the *Kokèti ekwò* (Bathurst herd) and *Sahti ekwò* (Bluenose East herd).

Kokèti ekwò (Bathurst Herd)

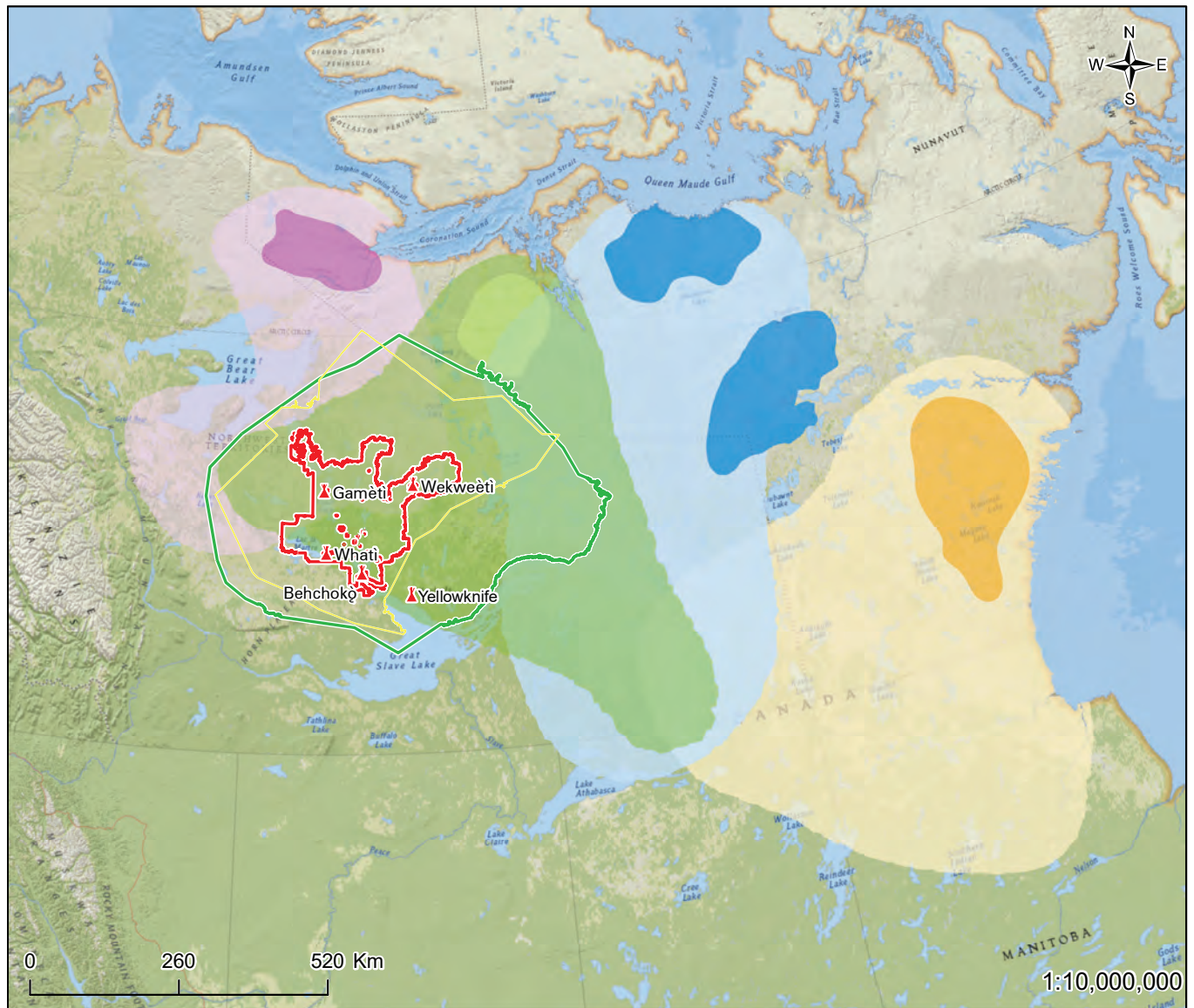
Every summer, the *Kokèti ekwò* starts its migration south from its calving grounds on the barrenlands near Bathurst Inlet, on the Arctic Ocean. The herds reach the tree line on Tłı̄chq lands in the fall for the breeding season and remains in the southern forest during the cold winter months. Since the early 2000's, the herds have been wintering along the treeline and on the barrenlands between *Beati* (Winter Lake) and *Nodikati* (Mackay Lake). In the spring time, around April and May, the herds migrate back north from the forest to the calving grounds, where they give birth to a new generation of caribou.

For the *Kokèti ekwò*, the June, 2021 calving ground survey estimated the total herd population to be 6,243 *ekwò* – a 98% decline since its estimated highest recorded population numbers of 480,000 in the 1980s (Adamczeski et al. 2019). This dramatic rate of decline for the *Kokèti ekwò* herd meets the criteria for being *endangered*, according to the Committee on the Status of Endangered Wildlife in Canada (COSEWIC, 2015).

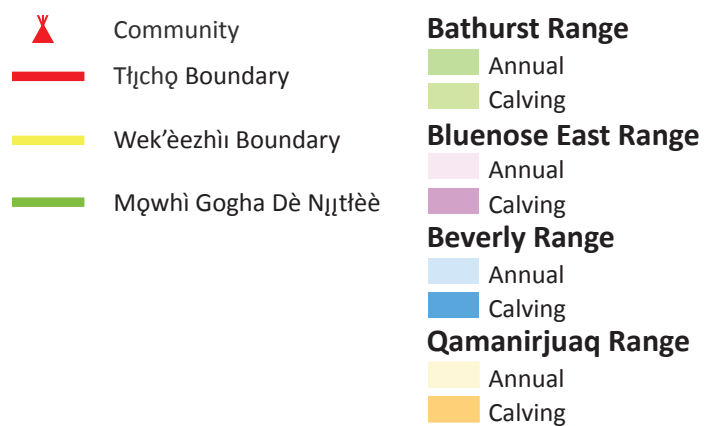
Sahti ekwò (Bluenose East Herd)

The Tłı̄chq hunted the *Sahti ekwò* herd in the fall and winter. Particularly in recent years, with the decline of the *Kokèti ekwò*, the *Sahti ekwò* has become increasingly important to the Tłı̄chq people, with a focus on harvesting *Sahti ekwò* in late winter in the northern part of Tłı̄chq lands.

The *Sahti ekwò* migrates from its calving ground west of Kugluktuk and spends most of the summer period in Nunavut before usually migrating east of Sahtú and Tłı̄chq lands in the fall. Throughout winter the herd is found within both Tłı̄chq lands and the Sahtú region. The *Sahti ekwò* population has experienced a declining trend since its population estimate in spring 2010 at approximately 98,000, down to only 19,000 caribou in 2018. However, the most recent calving ground survey in June 2021 showed a slight increase in herd population and estimate the total herd to be 23,202 caribou.



Map 12 Barren Ground Caribou Ranges



Mqwhì Gogha Dè Nìtlètè Boundary as drawn is for illustrative purposes only.

Conservation of Hozii ekwò

Since harvesting restrictions were introduced in 2010, the Tłıchq̓ people continue to bear an extremely heavy burden for the decline of the *Hozii ekwò* (barren ground caribou). The total ban on hunting Bathurst *ekwò*, (since 2015) and tight harvesting restrictions on the Bluenose east *ekwò* herd continue to this day to have a severe impact on the way of life and well-being of the people. The Tłıchq̓ Government has been monitoring the state of *Kokèti ekwò* on its summer range at *Kokèti* (Contwoyto Lake) since 2016 through the *Ekwò Nàxoèhdee K'è* program.

Since 2009, the Tłıchq̓ Government, the Government of the Northwest Territories, the Wek'èezhìi Renewable Resources Board and Tłıchq̓ people have been working together in adaptive co-management. Management actions have included reduction of total allowable harvest to zero, including subsistence harvest by First Nations, and predator management strategies, including a *diga* (wolf) harvest program operated in 2019 and 2020 to help the *Kokèti ekwò* recover. These initial efforts to stop harvesting have placed hardships on the Tłıchq̓, culture, language and way of life. This sacrifice by Tłıchq̓ families reflect a deep respect and commitment to ensuring that barren-ground caribou continue to persist and thrive on the land for future generations.

Tq̓dzı (Boreal Caribou)

Harvesting *tq̓dzı* is significant for Tłıchq̓ culture and way of life. Compared to *Hozii Ekwo*, *tq̓dzı* are larger in size and do not migrate; instead, they prefer to stay within the boreal forest all year round. Tłıchq̓ Elders explain that *tq̓dzı* live primarily within *nq̓dii*, translated as the plateau and “the place where *tq̓dzı* belong” (Legat 2013) due to the number of plateaus in the area. *Tq̓dzı* require large areas of functional habitat comprised of mature to old-growth forests, and extensive areas of peatlands and muskegs. *Tq̓dzı* habitat is characterized by a forest that consists of older forest providing sufficient winter forage as lichens; and have fewer areas of forest fires and human caused impact, such as roads, seismic lines, and clearings. Recent studies of boreal caribou within the greater Mackenzie Valley have shown that average home ranges are approximately 2,500 km² in area (Nagy, J.A., et al., 2011).

Tq̓dzı populations have declined in most of Canada. In the NWT as of 2023, the population is estimated to be around 6,000 to 7,000 animals. The main threats to boreal caribou in the NWT are disturbance and loss of habitat from forest fires and habitat fragmentation from seismic lines and roads cut through the boreal forest resulting in loss of their range. Additionally, cut lines and roads allow for increased access for hunters and predators, creating additional threats to *tq̓dzı*. Habitat that has been disturbed by forest fire and by industry will not be used by *tq̓dzı* until a full recovery of the habitat; a long process that might take decades. Both the severity and size of forest fires have increased over the last decades, and due to climate change habitat recovery will likely take longer time.

Tq̓dzı are nationally listed as *Threatened* species under the *Species at Risk Act* (SARA). In the NWT, the Species at Risk Committee assessed *tq̓dzı* as *Threatened* in 2014 and at the reassessment in 2022. The Tłıchq̓ Government has been working with GNWT and other Indigenous government organizations to complete a Boreal Caribou Range Plan for the Wek'èezhìi, expected to be completed by mid-2023. The Range Plan, which is a commitment from the environmental assessment for the Tłıchq̓ Highway (HWY9), incorporate both traditional knowledge and science to identify and manage disturbances on caribou ranges with Wek'èezhìi to recovering and hopefully maintain a self-sustaining local population of *tq̓dzı* in the NWT.

Land Protection Directives in Chapter 6 provide further guidance on how potential impacts of development proposals on wildlife, harvesting and caribou on Tłıchq̓ lands will be considered.

4.3 Existing and Future Land Uses

4.3.1 Traditional Use

Tłıchq traditional uses of land, such as hunting, trapping, fishing, harvesting plants and berries, and timber harvesting, have been secured in the Tłıchq Agreement. These ‘traditional uses’ are affirmed in this Tłıchq Wenek’e and any application for land use will have to consider the deep connection Tłıchq have to their ability to exercise traditional use of their land.

As a result, the impact of developments on wildlife habitat, habitat for migratory birds and fish will be a key consideration in any decision to allow future uses on Tłıchq lands.

4.3.2 All-season Roads

For a long time, the community of Behchokq was the only Tłıchq community connected by an all-season road. Completion of the 97 km Tłıchq Tłıdee (HWY9) all-season road to Whatı in the fall of 2021 made Whatı the second Tłıchq community to be connected to the rest of the territory by road year-round.

The Tłıchq Tłıdee project was a significant infrastructural achievement that required collaboration between the GNWT, the Tłıchq Government, Kiewit (Design and Build contractor) and the Tłıchq-Kiewit partnership North Star Infrastructure (Project Coordinator) over a 3-year construction period. The completed Tłıchq Tłıdee consists of four bridges, 12 other water crossing structures, a 97 km gravel highway, and geotechnical, drainage, traffic management, and wildlife management tasks during construction and operations.

The primary purpose of the Tłıchq Tłıdee is to improve quality of life, community access and economic development for Tłıchq citizens, residing on Tłıchq Lands, by improving the mobility of Tłıchq citizens to and from Whatı. Both the Tłıchq Tłıdee HWY9 to Whatı and the 10 km Behchokq (Rae) access road connect to Highway 3, which provides a transportation link from both communities to Yellowknife, the economic centre of the Northwest Territories.

4.3.3 Winter Road

Gamèti and Wekweèti are dependent upon a system of winter ice roads for transportation to and from the communities. The winter roads to the communities, to which the GNWT has a right of access, provide a vital economic and transportation link to the rest of the NWT and to each other. The extent of the winter ice road system is shown on Map 13.

In the future, the Tłıchq Government may explore options for connecting Gamèti and Wekweèti to the existing All-Season Road highway system. Taking into consideration the wants and needs of Gamèti and Wekweèti residents will be a key priority in exploring the feasibility of such potential future projects.

4.3.4 Power Generation and Utility Corridors

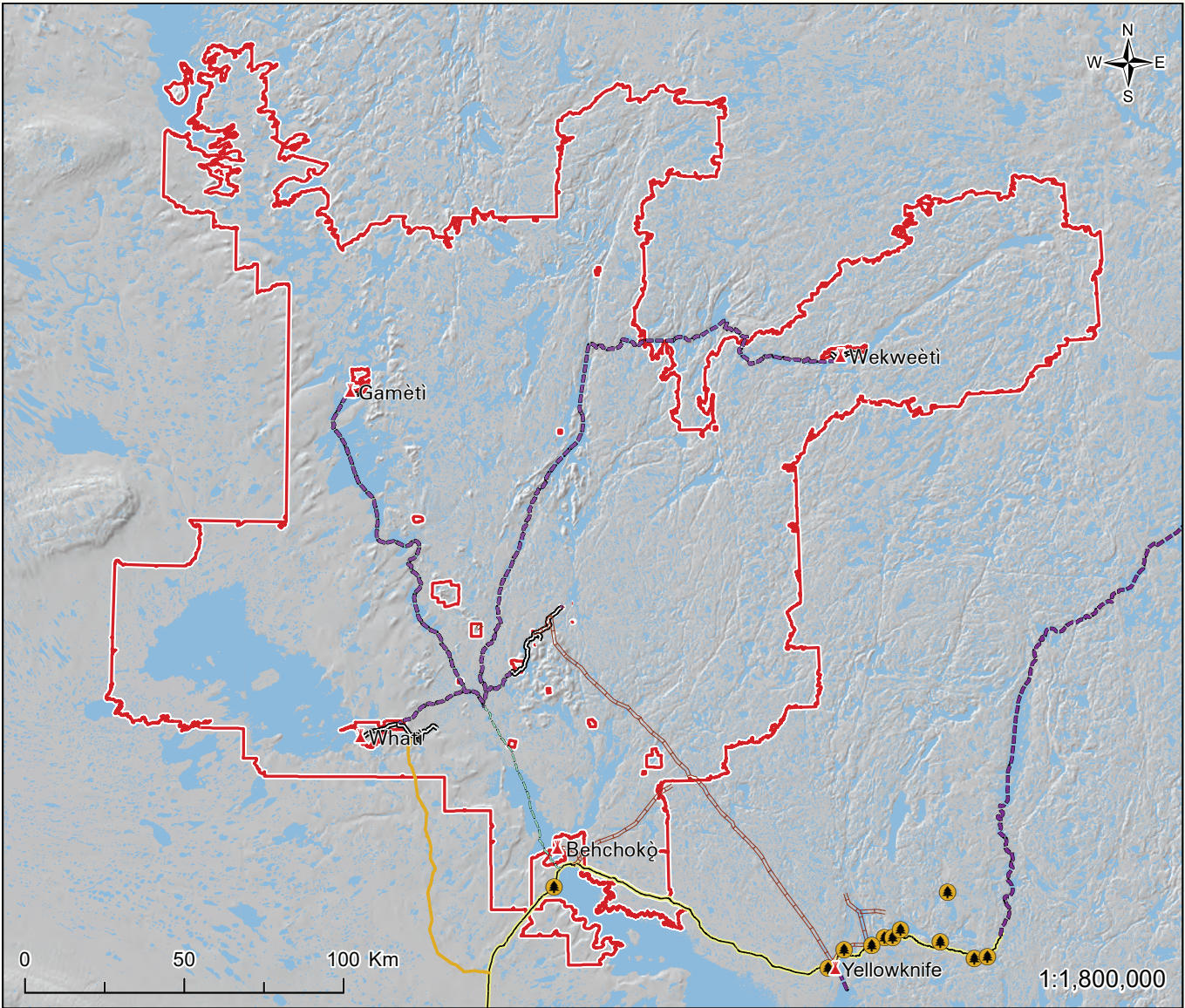
Electricity is generated at four hydro-electric facilities on the Snare River. The location of transmission lines related to these facilities are shown on Map 13. These transmission lines carry electricity to Behchokq and to Yellowknife. As a ‘clean’ energy source, there may be potential for further hydro-electric power production on Tłıchq lands.

4.3.5 Cabins










There are a number of cabins and camps found throughout Tłıchq lands. In particular, cabins and camps are found along Highway 3, between Behchokq and Yellowknife. Cabins, as opposed to permanent residences, are used for seasonal and/or traditional purposes.

4.3.6 Tourism

Tourism has the potential to provide economic benefits to Tłıchq citizens. Ecotourism and cultural tourism are both growing markets worldwide and are expected to become increasingly popular in the North as access and travel becomes more convenient and affordable.



Map 13 Infrastructure in Tłıchǫ Lands

-  Community
-  Territorial Park
-  Tłıchǫ Boundary
-  Transmission Line
-  Tłıchǫ Tłıdeè (Tłıchǫ Highway 9)
-  Highway 3
-  Winter Road
-  Old Winter Road
-  Tłıchǫ All Weather Road



5 Tłıchq Dè Wexoedıı K'è Gòlaa Tłıchq Land Protection Zones

5.1 Zones for Tłıchq Lands

The Tłıchq Government has developed a zoning regime that is unique, in part because the Tłıchq Government has chosen to implement a variation on the use of the common zoning terms of 'permitted' and 'non-permitted' land uses. As noted in Chapter 1, the Land Use Plan for Tłıchq lands is focused ONLY on the large, contiguous block of Tłıchq lands, and is not the product of a multi-party exercise that necessarily reflects the views of a range of stakeholders.

The 'starting point' for zoning is land protection. Land protection is directly related to the protection of Tłıchq culture and way of life. As noted in Chapter 1, the Tłıchq

Government introduced a moratorium on development in order to allow important work and discussion on the Tłıchq Wenek'e to proceed. The moratorium was for the protection of Tłıchq lands. Land protection continues. Zones that set out encouragement or discouragement of land uses build on this foundation.

All Tłıchq lands are protected. The various zones indicate the level of protection required as well as setting out the values which provide the rationale for the levels of protection within Tłıchq lands. The goal and objectives of each zone further assist in providing this rationale. While all areas of Tłıchq lands require protection measures, zones also acknowledge opportunities where sustainable use of the land can provide benefit for Tłıchq. This approach to zoning does not require the same level of regulation – the 'black and white' zoning – that may form the zoning regime for other jurisdictions and land owners. The Tłıchq approach to zoning is generally to 'encourage' or 'discourage' development proposals.

The establishment of zones for Tłıchq lands provides the necessary information on where land use activities may be encouraged, discouraged, or prohibited. The zones:

- a) Reflect the Elders’ experience on the land and traditional knowledge;
- b) Are intended to support harvesting activities of Tłıchq people; and
- c) Protect the sacred places, important cultural areas and trails, and heritage resources located throughout Tłıchq lands.

5.2 Land Protection Directives for Tłıchq Lands

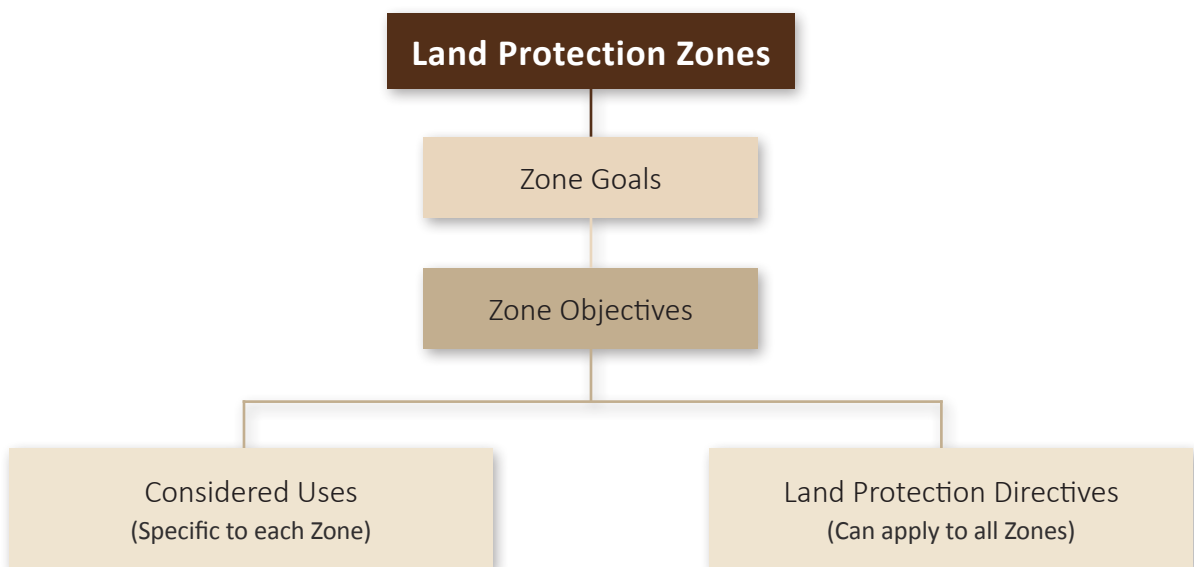
Before the Tłıchq Government grants land use permission, it will have regard to the Land Protection Directives (LPDs) as set out in this Land Use Plan.

Land Protection Directives are policies that work together with zoning to provide a framework for the consideration of land use permissions by the Tłıchq Government. The term ‘conformity requirement’ is not used in this Tłıchq Wenek’e. A conformity requirement may suggest an ‘as of right’ situation that does not fully address the Tłıchq approach to managing land use. ‘Land Protection Directives’ are considered a more appropriate approach for the protection of Tłıchq lands. The Land Protection Directives are set out in Chapter 6.

5.3 General Provisions

Generally, land use permissions are required prior to activity or development on Tłıchq lands. Land use permissions are used by the Tłıchq Government to indicate the conditions under which proposals may proceed. Some proposals will necessarily require review by regulatory authorities. Permissions are granted based on the zoning and Land Protection Directives set out in this Land Use Plan.

Tłıchq Land Protection



5.3.1 Access to Tłıchq Lands

Chapter 19 of the Tłıchq Agreement provides for certain situations where people can access Tłıchq lands without a land use permission being granted. This access is referred to as ‘bare access’.

In those situations where a person may exercise a right of access, the Tłıchq Agreement says that the access is subject to the condition that the person:

1. Does not cause any damage to Tłıchq lands and is responsible for any such damage;
2. Does not commit any mischief on Tłıchq lands; and
3. Does not significantly interfere with the use and peaceable enjoyment of Tłıchq lands by a Tłıchq citizen or the Tłıchq First Nation.

5.3.2 Activities Exempt from the Requirement for Land Use Permissions

The following activities are exempt from the requirement for any land use permissions as set out in this Plan:

- a) Traditional land use and occupancy by Tłıchq, including:
 - i) Hunting, trapping, and gathering of berries and plants;
 - ii) Travel over the land;
 - iii) Development and use of cabins required for the pursuit of traditional land uses; and
- b) Activities carried out in response to an emergency, law enforcement, national defence, or similar activities as provided for by the Tłıchq Agreement.

5.4 Tłıchq Land Protection Zones

The location of each Tłıchq Land Protection Zone is set out on Map 14. As the total area of Tłıchq lands is very large, the exact location of zone boundaries will be determined by the DCLP. Applicants may be requested to assist in providing information required to make such a determination.

The zones set out in the Tłıchq Wenek’e are the basis for considering applications for the use of Tłıchq lands.



Edzo’s Rock – the place where peace was made with the Akaitcho.

The Tłıchq Land Protection Zones are:

- **Dè Wexèlahodı ha-le** (Land Use Exclusion Zone)
- **Tıts'aàdı Nàdèe K'è Wexoedı** (Habitat Management Zone)
- **Gowhaèhdqò Yek'e Aet'ıı K'è** (Traditional Use Zone)
- **Tłıchq Nàowò K'è Dèt'àhot'ıı** (Cultural Heritage Zone)
- **Ası Denahk'e Wexoedı K'è** (Enhanced Management Zone)

5.4.1. Dè Wexèlahodı ha-le (Land Use Exclusion Zone)

Description

There are particular places found on Tłıchq lands which are of critical importance for Tłıchq culture and heritage. These sites are places where the connection between Tłıchq culture and heritage and the land are very strong and in need of full protection. In order to ensure this full protection, a zone consisting of these sites as well as appropriate buffers is established as Dè Wexèlahodı ha-le. Dè Wexèlahodı ha-le is shown on Map 14 and includes:

- Gots'òkàtı
- Hoòdoòdzo

Gots'òkàtı (Mesa Lake)

The place name in Tłıchq means the lake where cloud berries are found. This lake is on the trail to Tatsòtı. There are four portages on the trail between Mesa Lake and Tatsòtı, and two dehtı (lakes that a river runs through) extend along that trail.

Gots'òkàtı is a very special place because, in the past, it was where people stored their meat (as they went further towards the barren lands). It was known as the 'freezer', as the site was used to keep caribou meat for when people returned from the barren lands. There are graves and it was even a place where some were born. There is a lake with the name Nıht'èhtıa on either side of Gots'òkàtı (Mesa Lake).

Being on a travelled route, Gots'òkàtı (Mesa Lake) became an area of great importance to Tłıchq history.

In particular, it is known as the place where peace was made between ʔèdzèè (Edzo) and Akaitcho, which ended years of fighting between their people.

Elders have identified Gots'òkàtı as the site of peacemaking that avoided further bloodshed for the Tłıchq. Any evidence in this area needs to be protected to preserve its place in Tłıchq history.

Hoòdoòdzo (Wolverine Hill or Sliding Hill)

Hoòdoòdzo, or 'Sliding Hill', is one of the most sacred sites linked with *Yamozhah*. Amongst Tłıchq, the well-known legend of *Yamozhah* and his dealings with the wolverine at Hoòdoòdzo has helped to preserve the knowledge of this place.

Located on a large bedrock ridge, Hoòdoòdzo consists of a 'slide', measuring one metre in width and 30 metres in length. Lichens, which cover the surrounding rock, have been rubbed off the section of the hill used for sliding. The hill is where the Tłıchq used to go and slide down the hill – to do so would determine how long the person would live. It was a place where people could become 'medicine men'.

While the sliding hill is a significant site, the viewshed from the site is also critical and, as such, also requires protection.

Protection of this site from development activities is part of the recognition and remembering of the Yamozah era in Tłıchq history.

Goal

To protect sites that are fundamentally linked to Tłıchq history and heritage from future development.

Objectives

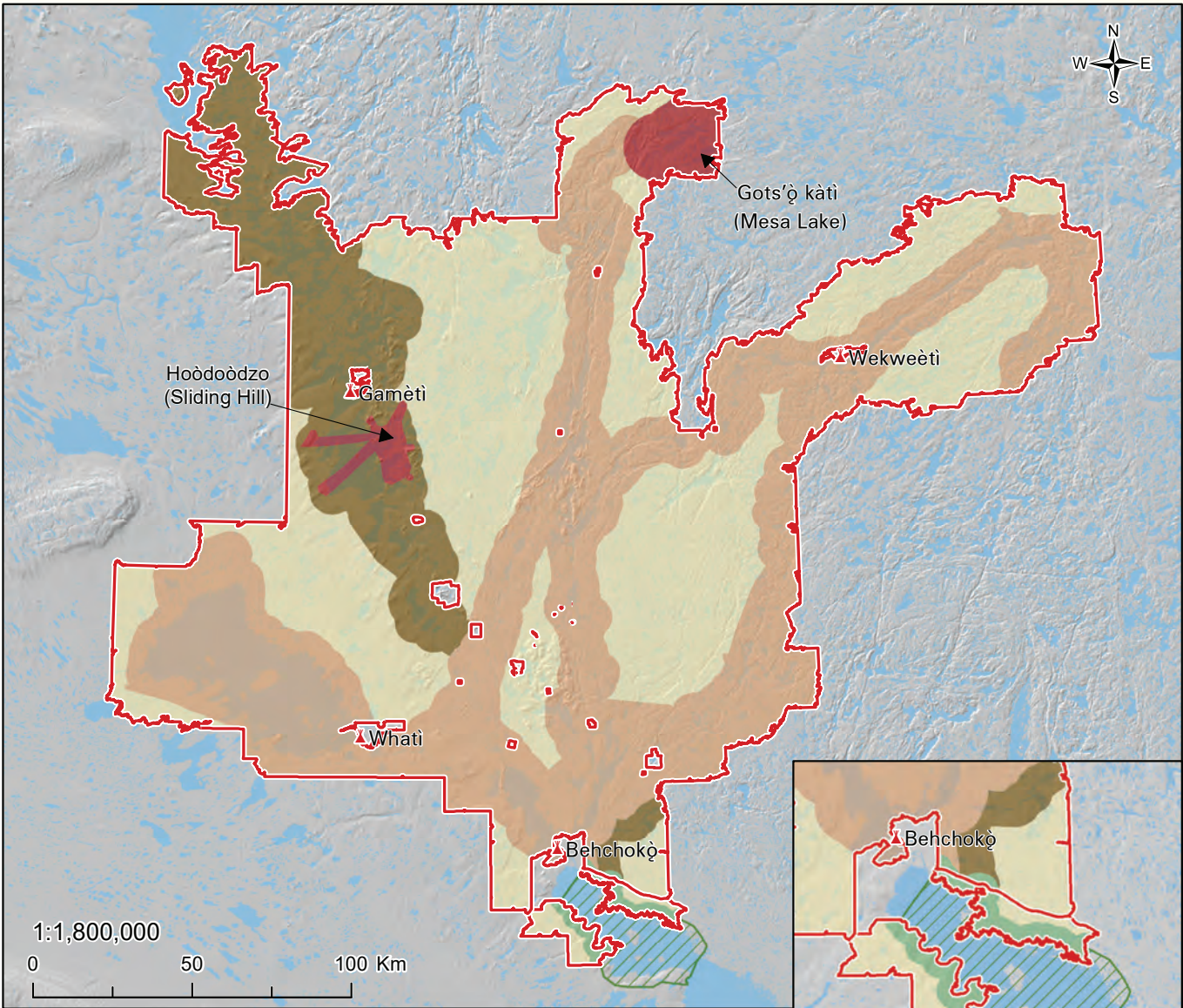
In order to protect these sites for all time:

- a) Development proposals shall not be considered; and
- b) Areas within this zone may be considered for further protection measures.









Land Uses Considered

In order to protect sites that are fundamentally linked to Tłıchq history and heritage from future development, the following land uses will be considered:

- a) Camp or cabin;
- b) Non-exploitive scientific research;
- c) Linear Infrastructure corridor (e.g., transportation and utility corridors); and
- d) Remediation.



Map 14 Tłıchq Land Protection Zones

-  Community
-  Tłıchq Boundary
-  Dè Wexèlahodi ha-le (Land Use Exclusion Area)
-  Tıts'aàdì Nàdèe K'è Wexoedıı (Habitat Management Zone)
-  Gowhaèhdqò Yek'e Aet'ıı K'è (Traditional Use Zone)
-  Tłıchq Nàowòò K'è Dèt'àhot'ıı (Cultural Heritage Zone)
-  Ası Denahk'e Wexoedıı K'è (Enhanced Management Zone)
-  Dinàgà Wek'èhodi (Interim Land Withdrawal)



5.4.2 Tits'aadii Nàdèe K'è Wexoedi (Habitat Management Zone)

Description

A Protected Area Strategy (PAS) developed through a multi-party process has identified areas which are ecologically significant in that they provide habitat for a variety of birds, animals and fish. The area, Dinàgà Wek'èhodi, extends along the shores of the North Arm of Great Slave Lake. The PAS does not apply to private lands within Wek'èezhì. However, the Tłıchq Government supports the goals of this process and this Land Use Plan continues the protections proposed in Dinàgà Wek'èhodi to those Tłıchq lands set out as the Habitat Management Zone shown on Map 14. In addition to the ecological significance, Elders have also noted important traditional use and cultural values of this zone.

Goal

To protect selected areas of permanent or seasonal wildlife and bird habitat on Tłıchq lands.

Objectives

The objectives for the Habitat Management Zone are to:

- a) Restrict land uses in order to preserve and protect these areas; and
- b) Encourage further research and review that may assist in:
 - Providing improved protection measures for existing sites, and
 - The identification of further sites that would benefit from habitat protection measures.

Land Uses Considered

In order to protect areas of ecologically significant wildlife habitat, only the following land uses may be considered:

- a) Camp or cabin;
- b) Non-exploitive scientific research;
- c) Tourism – temporary;
- d) Linear Infrastructure corridor (e.g., transportation and utility corridors); and
- d) Remediation.

5.4.3 Gowhaèhdqò Yek'e Aet'ıı K'è (Traditional Use Zone)

Description

While the Tłıchq have travelled and used all the land, the Tłıchq Gowhaèhdqò Yek'e Aet'ıı K'è (Traditional Use Zone) is an area traditionally used by Tłıchq. It is centred on the Jdaà Trail, which is an ancestral trail that follows waterways and watershed areas. The Jdaà Trail goes further back in history than Monfwi's trails and is an area of present-day use. It includes areas for hunting, trapping and fishing as well as a number of spiritual sites, burial sites, cabins, caribou trails and canoe routes. These areas include many of the best sites for traditional activities.

Goal

To preserve the Jdaà Trail by protecting the land, waterways and watersheds for continued traditional use by Tłıchq.

Objectives

The objectives for this zone are:

- a) To preserve lands that Tłıchq use to practice traditional activities;
- b) To remember the ancestral trails of the Tłıchq;
- c) To protect spiritual and burial sites; and
- d) To promote and share traditional knowledge related to these lands with all Tłıchq.

Land Uses Considered

In order to preserve the Jdaà Trail for the continued traditional use by Tłıchq, the following land uses are considered:

- a) Camp or cabin;
- b) Non-exploitive scientific research;
- c) Tourism – temporary;
- d) Hydro-power generation;
- e) Renewable Energy;
- f) Linear Infrastructure corridor (e.g., transportation and utility corridors); and
- g) Remediation.

5.4.4 Tłjchq Nàowoò K'è Dèt'àhot'łł (Cultural Heritage Zone)

Description

Tłjchq Nàowoò K'è Dèt'àhot'łł (Cultural Heritage Zone) is connected to Chief Monfwì. Monfwì occupies a central place in Tłjchq history. Elders have said that Monfwì's trails – where he walked and travelled – are crucial to Tłjchq history. Monfwì led his people along the trails where caribou could be found and the people were fed and survived hardships and strife. These trails need to be protected and remembered for future generations. Tłjchq identity is closely associated with being able to remember and travel on those trails in the future.

The lands in this zone largely have not been associated with development proposals as well as non-traditional activities. These lands are a fundamental part of Tłjchq heritage and identity.

Goal

To preserve Monfwì's trails by protecting the land from activities that interfere with the integrity of Monfwì's trails.

Objectives

The objectives for the Cultural Heritage Zone are to:

- Protect Monfwì's trails;
- Preserve the caribou trails associated with Monfwì;
- Allow Tłjchq to travel Monfwì's trails to honour their past and respect their historic leader; and
- Promote the continued sharing of stories and knowledge of Monfwì's trails.

Land Uses Considered

In order to protect the integrity of Monfwì's trails, the following land uses are considered:

- Camp or cabin;
- Non-exploitive scientific research;
- Tourism – temporary;
- Hydro-power generation;
- Renewable Energy;
- Linear Infrastructure corridor (e.g., transportation and utility corridors); and
- Remediation.

5.4.5 Asì Denahk'e Wexoedıı K'è (Enhanced Management Zone)

Description

Asì Denahk'e Wexoedıı K'è (Enhanced Management Zone) is an area where there may be opportunities for sustainable economic development. This zone encompasses areas of land and water that falls in between the traditional trails and key cultural areas within Tłjchq lands. This is an area where there should be potential for a balance between continued protection of the environment and consideration of sustainable economic development proposals.

Goal

To provide for the consideration of a range of development proposals that may have the potential to create economic opportunities for Tłjchq.

Objectives

Objectives for this zone are to:

- Identify potential opportunities for a range of development proposals;
- Encourage sustainable, managed economic development; and
- Ensure a comprehensive review of proposals for development.

Land Uses Considered

In order to consider a range of development proposals that may have the potential to create economic opportunities for Tłjchq, the following uses are considered:

- Camp or cabin;
- Non-exploitive scientific research;
- Tourism – temporary;
- Tourism – permanent;
- Hydro-power generation;
- Renewable Energy;
- Linear Infrastructure corridor (e.g., transportation and utility corridors);
- Quarries;
- Commercial forestry;
- Hunting and fishing lodge;
- Mineral exploration;
- Mines and mineral development;
- Oil and gas exploration;
- Oil and gas extraction;
- Commercial Foraging;
- Remediation; and
- Agriculture

	Dè Wexèlahodi ha-le <i>Land Use Exclusion Area</i>	Tits'aàdii Nàdèe K'è Wexoedii <i>Habitat Management Zone</i>	Gowhaèhdqò Yek'e Aet'ii K'è <i>Traditional Use Zone</i>	Tìchq Nàowò K'è Dèt'àhot'ii <i>Cultural Heritage Zone</i>	Asii Denah'è Wexoedii K'è <i>Enhanced Management Zone</i>
Camp or Cabin	○	○	○	○	○
Linear Infrastructure corridor (e.g., transportation and utility corridors)	○	○	○	○	○
Non-exploitive Scientific Research	○	○	○	○	○
Remediation	○	○	○	○	○
Tourism – Temporary		○	○	○	○
Hydro-power Generation			○	○	○
Renewable Energy			○	○	○
Agriculture					○
Commercial Foraging					○
Commercial Forestry					○
Hunting and Fishing Lodge					○
Mineral Exploration					○
Mines and Mineral Development					○
Oil and Gas Exploration					○
Oil and Gas Extraction					○
Quarries					○
Tourism – Permanent					○

6 Tłıchq Dè Wexoediı Wenjhtł'è

Tłıchq Land Protection Directives

Along with the Land Protection Zones outlined in Chapter 5 there are further land protection measures that will be used by the Tłıchq Government to address a range of issues that may arise in the consideration of proposed activities and development on Tłıchq lands. These issues are addressed through the application of specific Land Protection Directives.

The Land Protection Directives in this Chapter reflect Tłıchq priorities about renewable resource management and the environment. The potential impact on renewable resources is a central consideration for all proposals for activity or development. Protection measures for renewable resources are directly related to the goal of protecting Tłıchq culture and way of life.

Fundamental to Tłıchq land protection measures is an acknowledgement of the need for continued environmental protection. Protection measures are focused on elements of the environment and on the continued ability of Tłıchq to use the resources provided by the land.

The Land Protection Directives are arranged in order to identify expectations for:

- a) Proponents of development on Tłıchq lands;
- b) Further activities and Study by the Tłıchq Government; and
- c) Partners in the management of Tłıchq lands.

It is anticipated that not all Land Protection Directives will be applicable to all applications for land use. As such, it will be left to the DCLP to determine the applicability of each Land Protection Directive. This determination will be based on the potential impacts of each application for land use.

While regulatory bodies, such as the Wek'èezhì Land and Water Board and the Wek'èezhì Renewable Resources Board, will assist in addressing a range of resource and environmental concerns, the Land Protection Directives

and the Wenek'e overall guide Tłıchq Government's consideration of potential developments and activities on Tłıchq Lands. In addition, co-management boards, such as the Wek'èezhì Land and Water Board and the Wek'èezhì Renewable Resources Board, and regulators such as Fisheries and Oceans Canada, have responsibilities for addressing a range of resource and environmental concerns, and the Land Protection Directives provide important context and potential permit conditions for them to consider. As part of the integrated system of land and resource management, the Tłıchq Government actively participates in the regulatory review and, where applicable, can make recommendations to help implement the Land Protection Directives.

In considering all proposals for activity or development, the Tłıchq Government will be guided by the following Land Protection Directives.

6.1 Land Protection Directives for Proponents of Development on Tłıchq Lands

Impacts on Wildlife and Harvesting

Wildlife and their habitat must be protected to ensure the continuation of Tłıchq culture and heritage.

Land Protection Directive 6.1.A

In order to ensure the protection of Tłıchq culture and heritage, through continued care and attention to the environment, proponents of development or land use activity on Tłıchq lands may be required to show that any proposed development has minimal impact on:

- a) Wildlife and their habitat, including habitat for migratory birds; and
- b) Trap lines and winter trails.

Water Quality

Water is a fundamental element that helps to define Tłıchq lands and the quality of water within Tłıchq lands must be protected. Chapter 21 of the Tłıchq Agreement sets out authorities and rights with respect of the use of water and the deposits of waste in water.

Land Protection Directive 6.1.B

Proposed developments and activities may have a range of impacts on the quality, quantity, or rate of flow of water on Tłıchq lands.

As part of this consideration, the proponent may be required to identify:

- a) The watershed within which the proposed activity or development is located;
- b) Any existing or proposed future uses in the watershed; and
- c) Potential impacts of the proposal.

Further elements of this consideration may include the need to show how the impact is minimized through the management of footprints and disturbances as a result of development.

Forest Management

Proposals for forestry activity on Tłıchq lands may provide important opportunities for sustainable development of alternate energy sources. The priorities and direction outlined by Directive 6.1.C. need to be part of the future Wek'èezhì Forest Management Plan, in development between Tłıchq Government in partnership with the Government of the Northwest Territories.

Land Protection Directive 6.1.C

In order to ensure that proposals for forestry activity will be sustainable, proposals will be measured by the degree to which they:

- a) Are small-scale, community-based and contributes to local jobs, economic development and local value-added enterprise;
- b) Protect cultural heritage sites and features, and does not unduly disrupt traditional land uses;
- c) Are undertaken in a manner that minimizes impacts to wildlife habitats; and
- d) Ensure continued access to timber for local non-commercial needs, including firewood and building materials.

A forest management plan may be required to confirm that these objectives are met.



Tourism

Tourism has the potential to both celebrate Tłıchq cultural heritage and create economic opportunities for Tłıchq people and businesses. Tourism activities range from guided tours across the land and water to outfitting, resort and lodge developments. With respect to harvesting wildlife for commercial purposes, the authorization of the Tłıchq Government is required. In the development of any tourism activity on Tłıchq lands there is the opportunity for visitors to gain an insight into Tłıchq culture, history, and way of life.

Land Protection Directive 6.1.D

Applicants for access to Tłıchq lands for the purpose of carrying out tourism activities will be encouraged to submit proposals that maximize benefits and jobs for Tłıchq, while at the same time respect and promote Tłıchq culture, history and way of life.

Ecological Representation

Ecosystem-based management integrates scientific knowledge of ecological relationships towards the general goal of protecting ecosystem integrity and diversity over the long term. The ecosystem-based management approach also incorporates the values of human needs and desires within the limits of socially, biological, and economically acceptable risk.

Ecological representation is a science-based method used to help maintain ecological diversity on Tłıchq lands. Ecological representation means protecting what is unique, but also, what is common. It means protecting different types of habitats (e.g., terrestrial, freshwater) at both broad and finer level scales (e.g., ecosystems, species, populations) and different life stages (e.g., young forest, old growth).

Since ecological diversity (also referred to as biodiversity) is complex and there are many elements that are still not understood, science looks at soil, terrain, climate and water body characteristics to determine the distribution of species.

Protecting a subset of all broad landscape and habitat features within Tłıchq lands will help protect the majority of species to persist in the long term. In this way it will help to protect the ecological diversity of the ecoregions within Tłıchq lands.

Two types of ecological features were used in the ecological representation analysis:

- Physiographic units (e.g., valleys, hills, plateaus, etc.); and
- Land cover (e.g., vegetation types).

Because there are many different physiographic units and land cover types within the ecoregions in Tłıchq lands, a computer program can be used to identify areas of land that incorporate as many different combinations of these ecological features as possible within the ecoregions in Tłıchq lands.

In order to truly protect ecological diversity, these representative habitats require a high level of protection so they can remain healthy and persist into the future.

Land Protection Directive 6.1.E

Ecological representation analysis is an important method, based on science, that helps protect the ecological diversity of the ecoregions within Tłıchq lands. This method may be used by the Department of Culture and Lands Protection to assist in the management of Tłıchq lands, e.g., for assessing and recommending applications for development.

Land Protection Directive 6.1.F

Applicants may be encouraged to gather information and expertise to further quantify ecologically significant matters related to a specific site proposed for development.

Tłjchq Land Use Guidelines

In order to ensure the continued protection of Tłjchq lands, the Tłjchq Government will develop environmental and cultural guidelines and policies for the protection of Tłjchq lands. These guidelines and policies will provide direction on the responsible use of the land, water, resources, fish and wildlife, environmental stewardship and the use of traditional knowledge.

Land Protection Directive 6.1.G

In order to ensure the responsible use of Tłjchq lands, applicants approved for land use will be required to follow any applicable laws, regulations, policies and guidelines, as well as all conditions in access agreements, leases, and permits.

Resource Development

Along with a focus on the protection of traditional land uses, the Tłjchq Government recognizes the possibility of resource development in appropriate locations on Tłjchq lands. Resource development will need to include benefits for Tłjchq and the Tłjchq Government, such as employment, revenue and training opportunities. In some cases, there have been negative social and environmental impacts from past resource development. Therefore, there will always be a need for careful consideration of the impacts of proposed developments on Tłjchq lands.

Land Protection Directive 6.1.H

The Tłjchq Government shall consider opportunities for resource development on Tłjchq lands. However, consideration of any resource development proposal shall focus on striking a balance between the need for protection of Tłjchq traditional land uses, heritage and culture and the need for economic opportunities for Tłjchq.

Land Protection Directive 6.1.I

There shall be a full analysis of the environmental, cultural and socio-economic impacts of resource development proposals. Proposals must be able to show that the development would provide substantial benefits for Tłjchq.

Land Protection Directive 6.1.J

Where a proponent proposes an activity or development that is not listed as a considered land use in the cultural heritage or traditional use zone, the proponent will be requested to show how the activity or development proposed can be carried out in a way that has minimal impacts on the ecological and cultural values for which the zone was established.

If a proposed activity or development that is not listed as a considered land use in any zone is considered by the Tłjchq Government, the proponent may be requested to ensure that appropriate measures are in place to minimize impacts on zone values.

In considering the proposal, the Tłjchq Government will also be guided by:

- The purpose of the Land Use Plan;
- The goals and objectives of each zone;
- Matters related to the protection of the environment and wildlife; and
- The extent and adequacy of any buffers around protected values within the zone.

Depending on the scope of the proposed activity or development, the proponent may also be required to undertake public engagement to inform residents of the proposal.

Land Protection Directive 6.2.D

The Tłıchǫ Government shall limit the number of resource projects occurring at one time in order to reduce the negative impacts on:

- a) Wildlife and wildlife habitat;
- b) Biophysical environment;
- c) Tłıchǫ citizens;
- d) Tłıchǫ traditional land uses; and
- e) Tłıchǫ culture and way of life.

Decisions about the said limit will consider the cumulative effects monitoring, assessment, and management framework for valued ecosystem components referred to in Land Protection Directive 6.3.A

Climate Change

The Elders and others who travel the land have begun to notice the effects of climate change. There is much to learn about how climate change will impact Tłıchǫ and Tłıchǫ lands, and much future work to be done to address this topic.

Land Protection Directive 6.2.E

The Tłıchǫ Government will work to develop its own regional Climate Change Adaption Plan. This plan is intended to incorporate the extensive knowledge of Elders and others who travel on the land to document the effects of climate change on Tłıchǫ lands. This plan will include innovative, practical solutions to mitigate climate challenges that can be implemented at a regional and local scale and through the Tłıchǫ Wenek'e, on Tłıchǫ lands.

Some key priorities addressed by this plan shall be how the Tłıchǫ can:

- a) Transition to a healthy economy that uses less fossil fuels;
- b) Improve knowledge and education of the climate change impacts happening on Tłıchǫ lands; and
- c) Build resilience and adapt to a changing climate at a local community scale.

Land Protection Directive 6.2.E.2

When new information is found in relation to climate change, an amendment to the Tłıchǫ Wenek'e may be considered, including strategies relating to adaptation and mitigation.

Traditional and Scientific Knowledge

The Tłıchǫ Government will seek out the best available knowledge to assist in the evaluation of proposals for development on Tłıchǫ lands. Such knowledge will be sought through the continued collection of information from traditional sources and from focused scientific investigations consistent with Tłıchǫ Government's policies and guidelines regarding the research, use, and distribution of Tłıchǫ traditional knowledge on Tłıchǫ lands.

In order to provide timely decisions on land use permissions and to have up-to-date knowledge available for Tłıchǫ lands, Elders' and other Tłıchǫ traditional knowledge shall be regularly updated on DCLP mapping resources.



Land Protection Directive 6.2.F

Elders' knowledge, and other Tłıchq traditional knowledge, shall be used in the review of all proposed development in order to ensure special sites, trails, and other areas are researched, identified and protected prior to any approval of development.

Land Protection Directive 6.2.G

As not all sites, trails, and other areas of cultural importance are clearly recorded or presently known, the Tłıchq Government may require those proposing development or land use activity on Tłıchq lands to involve Tłıchq Elders, other Tłıchq knowledge holders, Tłıchq citizens, and DCLP staff in the review of existing information and possible collection and documentation of Tłıchq cultural heritage resources, with special regard to the *Tłıchq traditional knowledge guidelines* published on the Tłıchq Government website.

Land Protection Directive 6.2.H

In an effort to provide the best possible information for the protection of Tłıchq heritage and culture, the Tłıchq Government may, in its sole discretion, consider opportunities to partner with other agencies and/or those proposing development to undertake field research, with the goal of updating information about Tłıchq lands. Any partnerships between Tłıchq Government and other agencies or development proponents that involve the research, collection, use and/or distribution of Tłıchq Knowledge on Tłıchq lands shall follow the *Tłıchq traditional knowledge guidelines* published on the Tłıchq Government website.

6.3 Land Protection Directives for Partners in the Management of Tłıchq Lands

Cumulative Effects Framework

Land Protection Directive 6.3.A

The Tłıchq Government will seek opportunities to work in partnership to develop a cumulative effects monitoring, assessment and management framework for valued ecosystem components. Regulatory bodies are encouraged to consider cumulative effects, including cause and effect relationships, with a focus on the following:

- a) Anthropogenic and natural impacts on wildlife, water quality and quantity, and aquatic plants and animals;
- b) Relationships between caribou and land use activities, with focus on range utilization in response to surface disturbance;
- c) The cumulative impacts of exploration and development activities on caribou herd population status, trends, and viability;
- d) The cumulative surface disturbance impacts and potential effects on habitat quantity and quality, and quality for valued species;
- e) Cumulative impacts on Tłıchq/Aboriginal culture and way of life; and
- f) Impacts on human health and community well-being.

Contaminated Sites

Contaminated sites are areas of land that have, prior to August 4, 2005, been damaged or contaminated, resulting in hazards to the environment or to human health or safety. Some of the existing contaminated sites on Tłıchq lands are listed in the Tłıchq Agreement.

There are also sites within the block of Tłıchq lands that were not included as Tłıchq lands because of contamination. Given their location, these Crown lands may have harmful effects on water and on nearby Tłıchq lands.

The clean-up of contaminated sites, including any water that may have been polluted at these sites, is a priority for the Tłıchq Government. This includes the need to remediate contaminated sites both on Tłıchq lands and on those Crown lands that are close to Tłıchq lands.

It is expected that those Crown lands that were not transferred to Tłıchq due to contamination will be returned to the Tłıchq once these lands are remediated satisfactorily.

Land Protection Directive 6.3.B

The remediation and clean-up of contaminated land is a priority for the Tłıchq Government, both on previously identified sites as set out in the Tłıchq Agreement and on other sites that may be discovered. The Governments of Canada and Northwest Territories will be encouraged to:

- a) Make the remediation of contaminated sites a priority;
- b) Provide the resources necessary to ensure timely clean-up; and
- c) Provide economic benefits to the Tłıchq as a result of efforts to clean-up these sites.

Protecting Values at Risk from Forest Fires

The Tłıchq Government recognizes that although forest fires are important to the health and growth of the forest, fires may also threaten valued Tłıchq infrastructure and activities, and areas of forest that are valuable to wildlife.

Land Protection Directive 6.3.C

The Tłıchq Government will work in partnership with Tłıchq community governments to establish common approaches for forest fire management and protection measures to protect Tłıchq infrastructure and activities on Tłıchq lands.

Land Protection Directive 6.3.D

In partnership where appropriate, Tłıchq Government will work to establish forest fire management approaches and protection measures to protect natural values vulnerable to fire on Tłıchq lands, including forests, parks, and wildlife habitat such as the old-growth forest strands that are important habitat for *Tqdzı* (Boreal Caribou) and *Hozıı ekwq* (Barren Ground Caribou).

Third Party Interests

Part 2 of the Appendix to Chapter 18 of the Tłıchq Agreement identifies a number of third party interests on Tłıchq lands. The Tłıchq Agreement states that the management responsibility for these interests (which are primarily in the form of leases) lies with the Government of Canada.

Land Protection Directive 6.3.E

While the Tłıchq Wenek'e may not apply to all instances of existing third party interests on Tłıchq lands, it is the intent of the Tłıchq Government that, where applicable, the provisions and zoning and Land Protection Directives of the Tłıchq Wenek'e shall be recognized and shall provide direction to rights holders and regulators in the consideration of proposals for development on these lands.

Non-Tłıchq Lands

Within the block of Tłıchq lands there are several parcels of land that are not owned by the Tłıchq Government and to which the Tłıchq Wenek'e does not apply. These parcels have been referred to as 'donut holes'. Some of these parcels of land are privately owned, and others are held by the Government of Canada. These parcels are set out in Appendix 2 to Chapter 18 of the Tłıchq Agreement.

Land Protection Directive 6.3.F

While existing land ownership is acknowledged, it is the understanding and intent of the Tłıchq Government that the zoning and Land Protection Directives of the Tłıchq Wenek'e provide guidance to land owners and regulators in the consideration of proposals for development on these lands.

7 Jdaà Njèdè | The Future

Keeping the promises we have made...

“In many ways, the Land Use Plan represents our promises we have made to ourselves about managing our lands. If there is no action to ensure these promises are kept, then the promises we have made are not meaningful.”

– Tłıchq LUPWG quote

7.1 Implementation of the Tłıchq Wenek’e

The Tłıchq Wenek’e will remain as the focus for the management of Tłıchq lands. It will guide the Tłıchq Government in matters related to future consideration of the use and management of Tłıchq lands. As well, the Tłıchq Government will interact with other regulatory bodies in ensuring effective use and management of Tłıchq lands.

The Tłıchq Agreement provides for a cooperative approach in ensuring that Tłıchq lands are protected and respected. The Wek’èezhìi Land and Water Board and the Wek’èezhìi Renewable Resource Board have an important role in contributing to the protection of Tłıchq lands. As emphasized throughout the Tłıchq Wenek’e, protection of Tłıchq lands is essential for the protection of Tłıchq culture. As well, permissions from the Tłıchq Government regarding proposals for the use of Tłıchq lands are required prior to the approval of any permits required by the Boards.

The Tłıchq Government will implement the Tłıchq Wenek’e in a consistent way to ensure respect for its land protection directives, guidelines, and requirements.

7.2 The Regulatory Framework

Since the establishment of the Wek’èezhìi Land and Water Board and the Wek’èezhìi Renewable Resource Board in 2005, the Tłıchq Government, Canada and the GNWT, along with these regulatory bodies, have established a working relationship based on an understanding of their mutual jurisdictions within a cooperative framework for sound land and water management in Wek’èezhìi. This working relationship is the foundation upon which the Tłıchq Wenek’e will be implemented.

Generally, Tłıchq Government support for access to Tłıchq lands is required prior to any decisions by the WLWB on the issuance of land use permits and/or water licenses. The day-to-day working relationship amongst all parties will need to be applied to Tłıchq lands as the Tłıchq Wenek’e is implemented. When considering proposals for development on Tłıchq lands, the Tłıchq Government may engage the advice and expertise of the Wek’èezhìi Land and Water Board and/or Wek’èezhìi Renewable Resource Board. Permissions for activity or development on Tłıchq lands will be subject to conditions to be included as part of any issuance of land use permits or water licenses by the Wek’èezhìi Land and Water Board.

7.3 Exercising Full Control

Anyone interested in using Tłıchq lands may begin the process by seeking information and advice from the DCLP before formal submission of an application. The scope of discussion required will depend on land use being proposed.

Applicants will be expected to review the Tłıchq Wenek'e and supporting guidelines with the DCLP staff to confirm the requirements for obtaining Tłıchq Government permission to use Tłıchq lands. Applications for permission to use Tłıchq lands will be made to the DCLP. The DCLP will develop and make available the necessary forms and guidelines to be used for all applications.

Process for the Review of Development Proposals on Tłıchq Lands

Preliminary Discussions and Information Sharing (e.g., Engagement)	<ul style="list-style-type: none"> • Early engagement is strongly encouraged. • Applicant explains what activities will be taking place, and where. • Tłıchq Government explains important information about Tłıchq lands.
Application Submission	<ul style="list-style-type: none"> • Once a complete application is received, the formal review process by the DCLP begins.
DCLP Review	<ul style="list-style-type: none"> • Tłıchq Land Use Plan zoning and Land Protection Directives applied. • Depending on the complexity of the activities, DCLP may also work with other Tłıchq Government departments in review of the application. Engagement with communities or other stakeholders may be required.
Tłıchq Government Decision	<ul style="list-style-type: none"> • Where permission is granted, the decision would include necessary conditions, consistent with the Tłıchq Wenek'e.
Regulatory Board Review and Permitting (where applicable)	<ul style="list-style-type: none"> • Tłıchq Government will participate in the regulatory review process. • Regulatory permit conditions and Tłıchq land access conditions need to be in harmony with all applicable laws, regulations, policies and guidelines.

Land Protection Directive 7.3.A

The Department of Culture and Lands Protection will receive and process applications for access for the use of Tłıchq lands. For more complex proposals, the DCLP require Traditional Knowledge, scientific, or technical studies, as well as engagement with Tłıchq Citizens and communities consistent with the Tłıchq *Weghàà Eleyatitseedı* (Engagement Guidelines). In these situations, applicants are generally required to cover the cost of these studies and engagements.

7.4 Economic Development and Tłıchq Lands

Potential economic benefits for Tłıchq that may result from proposals for development on Tłıchq lands will be an important consideration in the application review process.

Land Protection Directive 7.4.A

Prior to a decision by the Tłıchq Government regarding an application for a land use permission, those proposing to use Tłıchq lands, depending on the scale of the application, may be required to work with the Tłıchq Government, Tłıchq community governments and/or Tłıchq businesses to maximize the economic benefits to communities, businesses, and residents.

Land Protection Directive 7.4.B

The Tłıchq Government will engage with community governments, relevant community organizations and government departments in order to seek opportunities for a common economic development strategy.

It is expected that there will be considerable business opportunities arising in relation to the use of Tłı̨chǫ lands. Business plans and development proposals (including those that may be developed by the Tłı̨chǫ Investment Corporation and its companies) will be required to respect the rules of the Tłı̨chǫ Wenek'e.

Land Protection Directive 7.4.C

The Tłı̨chǫ Government will encourage the Governments of Canada and the Northwest Territories to develop partnerships and work with Tłı̨chǫ businesses to build capacity through training and financial assistance.

Land Protection Directive 7.4.D

The Northwest Territories Geological Survey Office is encouraged to cooperate with communities to carry out non-renewable resource assessments of Tłı̨chǫ lands.

7.5 Community Engagement

Community engagement will be an important element in the process of proposals review.

Land Protection Directive 7.5.A

As part of its review of proposals for the use of Tłı̨chǫ lands, the Tłı̨chǫ Government will consider the required amount of community engagement and information sharing.

Land Protection Directive 7.5.B

Peer reviews of any technical studies may be required and the costs of such review may be recovered from the proponent.

Guidelines will be developed that formalize the procedures for community engagement on proposals for development on Tłı̨chǫ lands. The guidelines will recognize that engagement and information requirements will vary depending on the type and scale of development. These guidelines may propose that funding be made available by the proponent of a development to facilitate community participation in the review of an application proposal to use Tłı̨chǫ Land.



7.6 Communication

An important part of land management and administration is the timely and accurate distribution of information concerning proposed and approved activity on Tłıchq lands to all Tłıchq citizens.

Updates on proposed activities and existing development will be provided at sessions of the Tłıchq Government Assembly. Where appropriate, details on both activity and planning and development policies will be available on the Tłıchq Government website.

Land Protection Directive 7.6.A

The Department of Culture and Lands Protection will monitor and provide regular updates on permitting activity on Tłıchq lands.

Land Protection Directive 7.6.B

Copies of the Tłıchq Wenek'e will be made available through the Department of Culture and Lands Protection and on the Tłıchq Government website for all interested parties. A 'plain language' version of the Land Use Plan will be provided, as resources permit.

7.7 Inspection and Enforcement

Inspectors from Aboriginal Affairs and Northern Development Canada are responsible for inspecting and enforcing terms and conditions of land use permits and water licenses issued by the Wek'èezhìı Land and Water Board. Other government departments and agencies have inspectors and may have responsibilities relating to the terms and conditions of a land use permit or water license.

The Tłıchq Government may be required to follow up on enforcement matters arising from access agreements, land leases, and/or authorizations provided as part of a development proposal.

Land Protection Directive 7.7.A

The Tłıchq Government supports the monitoring of activities on Tłıchq lands. Where required, the Tłıchq Government shall ensure that corrective actions are taken.

Land Protection Directive 7.7.B

A respectful working relationship between inspection authorities and the Tłıchq Government will be developed in order that inspection priorities may be established. The Tłıchq Government may also pursue opportunities in establishing partnerships in inspection functions with government departments and agencies.

Land Protection Directive 7.7.C

All new cabin construction on Tłıchq Lands must

- Meet the requirements outlined in the Tłıchq Government Cabin Guidelines (see appendix); and
- Be authorized by Tłıchq Government.

Land Protection Directive 7.7.D

If a cabin is constructed on TG lands without DCLP's permission and/or does not meet the *TG Cabin Guidelines*, then DCLP is authorized to enforce the guidelines through the process outlined below.

Process for Cabin Guideline Enforcement

Preliminary Discussions and Conflict Resolution	DCLP will, in good faith, attempt to reach out to cabin owners who do not follow the <i>TG Cabin Guidelines</i> , and resolve non-compliance issues amicably. Ideally, this would result in compliance with <i>TG Cabin Guidelines</i> .
First Notice	If a solution is not reached to the satisfaction of DCLP, then DCLP may issue a notice asking the cabin owner in question to comply with the <i>TG Cabin Guidelines</i> within 90 days to avoid further enforcement action.
Second Notice	If the deadline passes and the cabin owner continues to be in breach of the <i>TG Cabin Guidelines</i> , DCLP may issue a second notice requesting compliance within 30 days.
DCLP Compliance Decision	If the second notice is ignored, DCLP may, at its discretion, enforce the <i>TG Cabin Guidelines</i> . This may include cabin closure and/or disassembly, and passing on the costs of enforcement to the cabin owner. A Notice of Action will be issued, in a form consistent with the <i>TG Cabin Guidelines</i> along with a timeframe for when this action will occur if compliance is not achieved. This Notice of Action will be accompanied with information on how to appeal DCLP's decision.
CEC Appeal	Cabin owners have 30 days to appeal to a Notice of Action to the CEC. The appeal decision made by the CEC is final.
Compliance Enforcement	In the absence of a CEC appeal or where the CEC rules in favor of DCLP's compliance decision, DCLP may carry out enforcement action to ensure compliance with the <i>TG Cabin Guidelines</i> .



7.8 Additional Information and Study of Tłıchq Lands

The Tłıchq Wenek'e has been developed after lengthy and detailed application of principles and objectives relating to Tłıchq heritage and culture. It is also based on a significant amount of background information about the land, water and resources.

However, it is acknowledged that further information is required about Tłıchq culture and heritage, as well as environmental data, for the continued protection and management of Tłıchq lands.

Land Protection Directive 7.8.A

The Tłıchq Government will support the further investigation of subject areas that would provide more knowledge for better management, including:

- Wildlife habitat;
- Cumulative impact monitoring framework development within Mqwhì Gogha Dè Nıjıttèè; and
- Additional information with respect to the geology of Tłıchq lands.

Studies undertaken in these and other areas shall incorporate both traditional knowledge and modern science. The Tłıchq Government will encourage partnerships with the Governments of Canada and the Northwest Territories, agencies and prospective developers in advancing this work. The results of further study may require updates and/or amendments to the Land Use Plan.



7.9 Changing and Updating the Plan

Tłıchq have responded to changes that have occurred on the land over the years and the Tłıchq Wenek'e is expected to respond to changes as well, through maintaining and updating its provisions. Maintaining the Tłıchq Wenek'e will involve making minor changes or minor revisions when needed. Updating means conducting scheduled reviews and/or incorporating new knowledge, priorities, and information.

There are three ways to accommodate changes to the Plan:

Plan Variance:

A variance may be requested when minor changes to the Plan are required. Minor changes are those that:

- Do not compromise the goals or objectives of the land use designation;
- Would result in minimal environmental, cultural and economic consequences; and
- Would not result in a precedent (likely to lead to a number of similar requests).

Plan Amendment:

An amendment to the Tłıchq Wenek'e may be required in order to:

- Improve the clarity of the Tłıchq Wenek'e and thereby contribute to a better decision-making process; and
- Address a new land use or new information, or to update the Plan in respect of decisions regarding improvements to land management (for example, a decision to expand the boundaries of an ecologically sensitive area).

Plan amendments are expected to involve substantive research and discussion prior to a decision being made by the Tłıchq Government.

Plan Review:

A Tłıchq Wenek'e review is a formal process, initiated by the DCLP, for the re-evaluation of the entire Plan. In reviewing the Tłıchq Wenek'e some important questions may include:

- Do the purpose and goals still reflect Tłıchq values?
- Is the Plan achieving the vision and goals of the individual zones?
- Have there been any exception or amendment requests that signal a need for a change?
- Is there new information available that needs to be considered in land use decisions?
- Are there new land uses, issues, or major projects on the horizon that need to be addressed?

This review should be undertaken every ten years.

Considerable research, review and engagement will be involved in the review process.

7.10 Implementation Through Action

The Tłıchǫ Government will ensure that the Tłıchǫ Wenek'e protects Tłıchǫ lands for the benefit of all Tłıchǫ. To that end, the Chiefs Executive Council, on the advice of the DCLP, is responsible for:

1. Developing policies and procedures for the administration and management of Tłıchǫ lands;
2. Setting out the levels of authorization for various decision-making matters and execution of instruments (permits, leases, licenses, etc.) related to the administration and management of Tłıchǫ lands;
3. Prescribing the form for any document that may be required in the administration and management of Tłıchǫ lands;
4. Developing environmental and cultural guidelines for direction on the responsible use of the land, water, resources, fish and wildlife, and environmental stewardship as well as the use of traditional knowledge;
5. Prescribing the fees for applications and authorizations relating to the administration and management of Tłıchǫ land;
6. Prescribing the days and hours that the DCLP office is required to be open to the public; and
7. Developing policies and procedures respecting any other matter that is considered necessary for carrying out of the purposes this Tłıchǫ Wenek'e.



Yatı dek'eèht'èe | Glossary

Agriculture: The practice of cultivating plants or livestock that will be processed and sold for money.

Cabin: A small dwelling typically built using local resources and used typically for temporary or seasonal purposes.

Camp: A location where people temporarily dwell in tents or other temporary structures while travelling on the land.

Commercial Foraging: The act of harvesting wild plant food or gathering wild plant materials that would be processed and/or sold for money.

Commercial Forestry: The harvesting of commercially viable forest resources, where logs or wood products are sold commercially.

Community Engagement: The communication and outreach activities a proponent is required to undertake with Tłı̨ch̨o communities prior to and during the operation of a project, including closure and reclamation phases.

DCLP: The Tłı̨ch̨o Government Department of Culture and Lands Protection.

Ecological Representation: The preservation of a full range of ecosystem types within a given geographic area as a strategy to maintain overall biodiversity and ecosystem integrity.

Environment (as defined in the Tłı̨ch̨o Agreement): The physical environment, including air, land, water, wildlife and heritage resources, and the social and cultural environment, including harvesting of wildlife, plants, and trees.

Assessment of Geological Resource Potential: The assessment of landforms and mineral resources within a given geographic area that discloses a full range of geological units, and an overview of potentially commercially valuable

mineral occurrences and their locations. Geological units may be identified by age, lithology, thickness, colour, weathering, erosion and drainage patterns.

Hydro Power Generation: The production of electric energy using water turbines propelled by the energy of flowing or falling water. Hydroelectric power may be produced from dams or using installations that capture the flow created by watercourses, waterfalls, or marine tides.

Hunting/Fishing Lodge: Dwellings positioned in locations favourable to hunting or fishing. Hunting/fishing lodges may range from temporary huts to permanent structures designed to accommodate several guests and provide all-inclusive holiday packages.

Linear Infrastructure Corridor: Any form of constructed infrastructure that is linear in nature, including all-season roads, winter roads, communication or telephone lines, fiber optic lines, power lines, and pipelines. Linear infrastructure corridors may include activities that are subsidiary uses necessary for the building, ongoing operation, or maintenance of physical infrastructure, such as vehicle pullouts, borrow pits, and quarries.

Mineral Exploration: The sequential process of locating commercially viable mineral deposits.

Mines and Mineral Development: The extraction of minerals from deposits and their separation from waste material using a variety of mining techniques.

Non-Exploitive Scientific Research: Not-for-profit investigation based on scientific methods of data collection, whose procedures and outcomes adhere to recognized ethical parameters of non-exploitation.

Oil and Gas Exploration: Consists of the locating, testing and delineation of underground or underwater petroleum and natural gas deposits using exploration geophysics. Techniques used in oil and gas exploration range from gravity, magnetic and passive seismic survey to more detailed seismic surveys and, if selection criteria are met, to exploration wells.

Oil and Gas Extraction: The recovery, primary refinement for transportation, and transportation to refinement facilities of petroleum and natural gas from underground or underwater deposits. Oil and gas extraction includes drilling, completion of wells, field gathering pipelines, and well facilities for the storage and preparation of oil and gas, and the shipment from producing properties to refinement centres through pipelines or other forms of transportation.

Park: An area of land set aside by Tłıchq Government for the preservation of the natural environment, public recreation and enjoyment, or because of its historical, cultural, spiritual, and/or scientific interest. A park may include amenities such as firepits, picnic tables, washrooms, drinking water, trails, docks, areas designated for swimming, shelters, signage, and/or overnight camping facilities such as tent pads, RV parking spots, and gatehouses.

Quarries: Extraction of rock materials by digging, cutting or blasting and associated crushing. Quarries include pits for the excavation of fill material, such as gravel, sand, clay and topsoil.

Remediation: The process of restoring an area of land, where possible, to a similar condition as it was prior to the commencement of a certain land use, such as mining, in a manner that can support and sustain local wildlife and wildlife habitat.

Renewable Energy: The generation of energy that comes from the earth's natural resources that are not finite or exhaustible, such as: sun (solar), wind, geothermal and biomass. Note: this definition excludes hydro-power generation, which is listed as a separate land use in Tłıchq Wenek'e.

Tłıchq Land Protection Zones: Mapped sub-areas of Tłıchq lands that contain distinct values and, within which, consistent management direction is to be applied.

Tłıchq Tłıdee: Tłıchq Highway No. 9 (HWY9).

Tłıchq Wenek'e: The Tłıchq Land Use Plan.

Tourism – Permanent: The act of organization and/or catering to people who are visitors to the Tłıchq region on a long term or year-round basis. This may involve the erection of permanent structures and/or amenities, which could have significant or ongoing impacts on the surrounding environment. Permanent tourism activities will be expected to have a significant positive impact on the well-being of the Tłıchq people, and to promote understanding of the Tłıchq and their way of life.

Tourism – Temporary: The act of organization and/or catering to people who are visitors to the Tłıchq region on a temporary or seasonal basis. Temporary tourism operations refer to activities that will last no longer than 90 consecutive days, and less than 120 days in total annually. Temporary tourism activities will be expected to have a minimal impact on the surrounding environment and on other existing uses, and should not interfere with the peaceful enjoyment of Tłıchq lands by Tłıchq citizens.

Appendix

1) Cabin Guidelines

Tłıchq Cabin Land Use Guidelines v 2.0

Land Protection

- The use and enjoyment of seasonal cabins on Tłıchq lands is primarily intended for the continued traditional use by Tłıchq (close to trap lines, hunting, fishing, etc.).
- Non-Tłıchq shall submit an application to the Tłıchq Government (TG) Department of Culture and Lands Protection with proof of a minimum five years residency on Tłıchq lands or within a Tłıchq community (continuous).
- No commercial activity is permitted on the cabin lease area.

Waste

- Outhouses or composting toilets are required for the management of human waste.

Accessibility

- TG or any duly authorized person at all reasonable times may enter upon the cabin, cabin area, and/or leased land.
- No person shall interfere with TG accessing a cabin, cabin area, and/or leased land.

- The Lessee may apply to TG to construct an access road on Tłıchq lands, provided it is constructed at the lessee's expense.
- Where an Access Road intersects with GNWT lands, the Lessee may require GNWT approval.

Location

- A buffer between two cabins is 500 metres; except where both cabin owners sign a written agreement to be closer.
- Cabins and other structures shall be located at least 100 metres from the centre line of any known highway.
- Cabins and other structures shall be located at minimum 30 metres from the nearest water body, river, or stream to prevent contamination.

Visual Quality and Design

- The Lessees shall maintain the existing cabin, in a manner and condition satisfactory to the TG.
- A cabin and leased area should remain free of junk, abandoned vehicles, potential hazards, and other waste.

Transfer of Lease

- A cabin lease can only be transferred to another Tłıchq citizen.
- TG encourages cabin owners to write a statement identifying their next of kin for the lease agreement in order to avoid future disputes and cabins left in a state of disrepair.



Tłı̨chǫ Government

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