



Sonny Parker

# Connecting the Broken Salmon Trail

OUR RELATIONSHIP WITH SOUTHERN LAKES SALMON





The background of the entire page is a dense, close-up photograph of bright orange salmon eggs. The eggs are uniform in size and color, creating a textured, repeating pattern. In the bottom-left corner, a small portion of a blue and white woven mesh is visible, likely part of a fishing net.

# *Dedication*

This plan puts salmon first and is dedicated to the salmon for their courage, strength, and commitment in making this very long journey. We thank our ancestors who came before us and our future generations for their respect and support of salmon and this plan. We know the trail can be tough for both the salmon and our people, but we will move forward with resiliency, and we will work to connect the broken salmon trail in a good way.



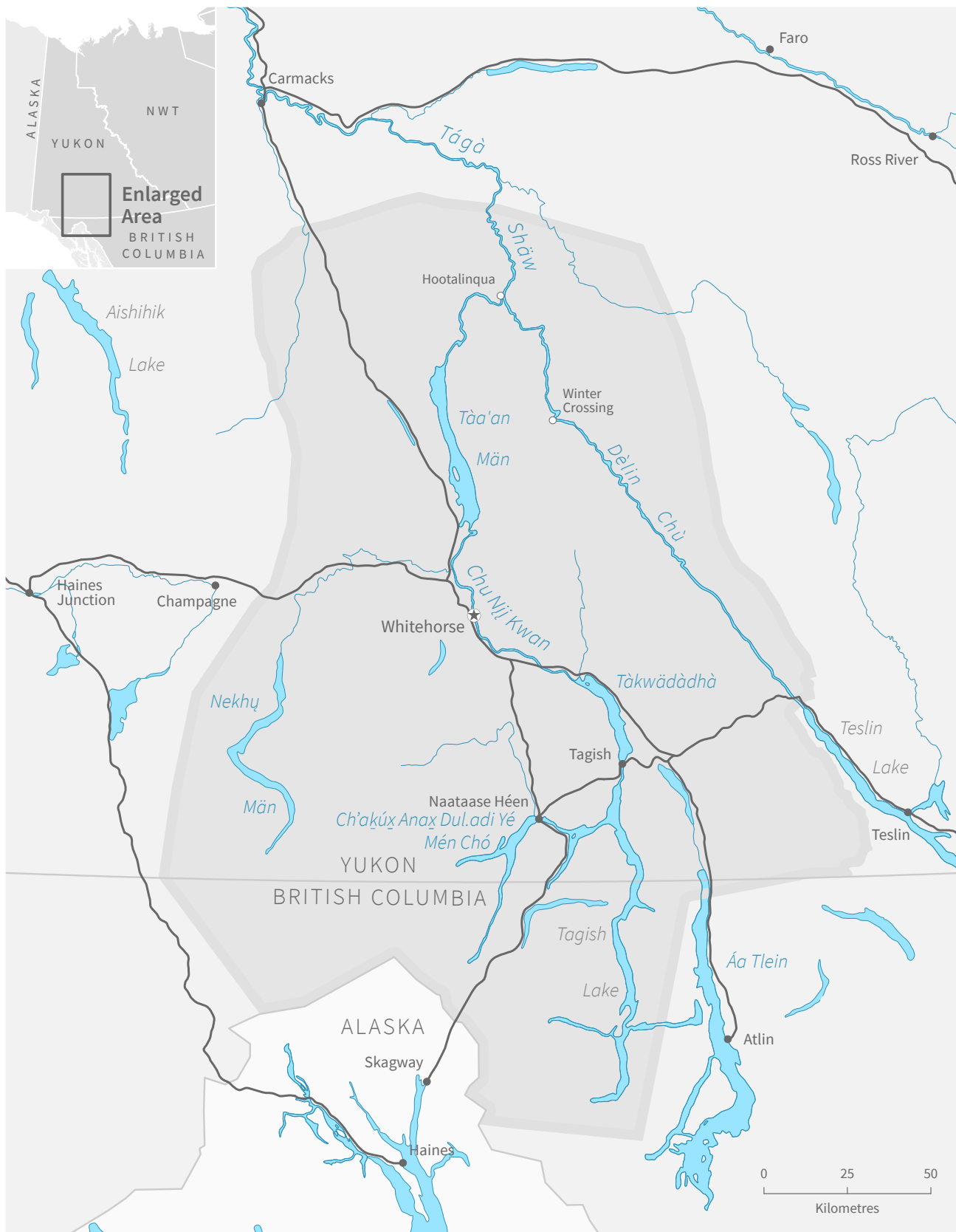
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**MAY, 2023**





CARCROSS TAGISH KHWAAN YÈ KWANLIN DÜN YÈ TA'AN  
KWÄCH'AN DÄN AYŪ DA KAÀTTHE GHANÀNJÈ NA AYŪ  
SOUTHERN TUTCHONE

NATAASIHÉENI KA TAAGISH, KWANLIN DÜN KHWAAN,  
TA'AN KWACH'ÄN KWÁNX HAA SITEE  
TLINGIT

# *We are the Carcross/Tagish First Nation, Kwanlin Dün First Nation, and Ta'an Kwäch'än Council*

The Southern Lakes region, situated in southern Yukon Territory, encompasses approximately 25,000 km<sup>2</sup> within the shared traditional territories of the Ta'an Kwäch'än Council (TKC), Carcross/Tagish First Nation (C/TFN), and Kwanlin Dün First Nation (KDFN). This region includes some of the largest rivers and lakes in Yukon and provides effective habitat for a full range of northern boreal species and ecosystems, including Yukon River Chinook salmon.

Since the beginning, our ancestors lived and travelled in the headwater region of the Yukon River and relied on the salmon to make their 3,000 km journey from the ocean back to their birthplaces to spawn. The salmon were dependable and predictable, always arriving around the same time and the same places every summer. As salmon people, we knew where to gather and harvest salmon. We respected the salmon's difficult and long journey against the river current, without eating—finally depositing their orange-gold eggs and giving their lives to provide nourishment to plants and animals.

We acknowledged this through respectful gathering, traditional food practices, and ceremony, by harvesting only what we needed to survive the winter and using every part of the salmon.

The Yukon River flows through Canada and the United States, annually bringing our precious salmon across the traditional territories of the Inland Tlingit, Tagish, Southern Tutchone, Northern Tutchone, and Hän-speaking people. The salmon have connected us all, interacting with the land, water, and animals. These sacred connectors have returned to us each year, distributing nutrients and food for all living things along their way.



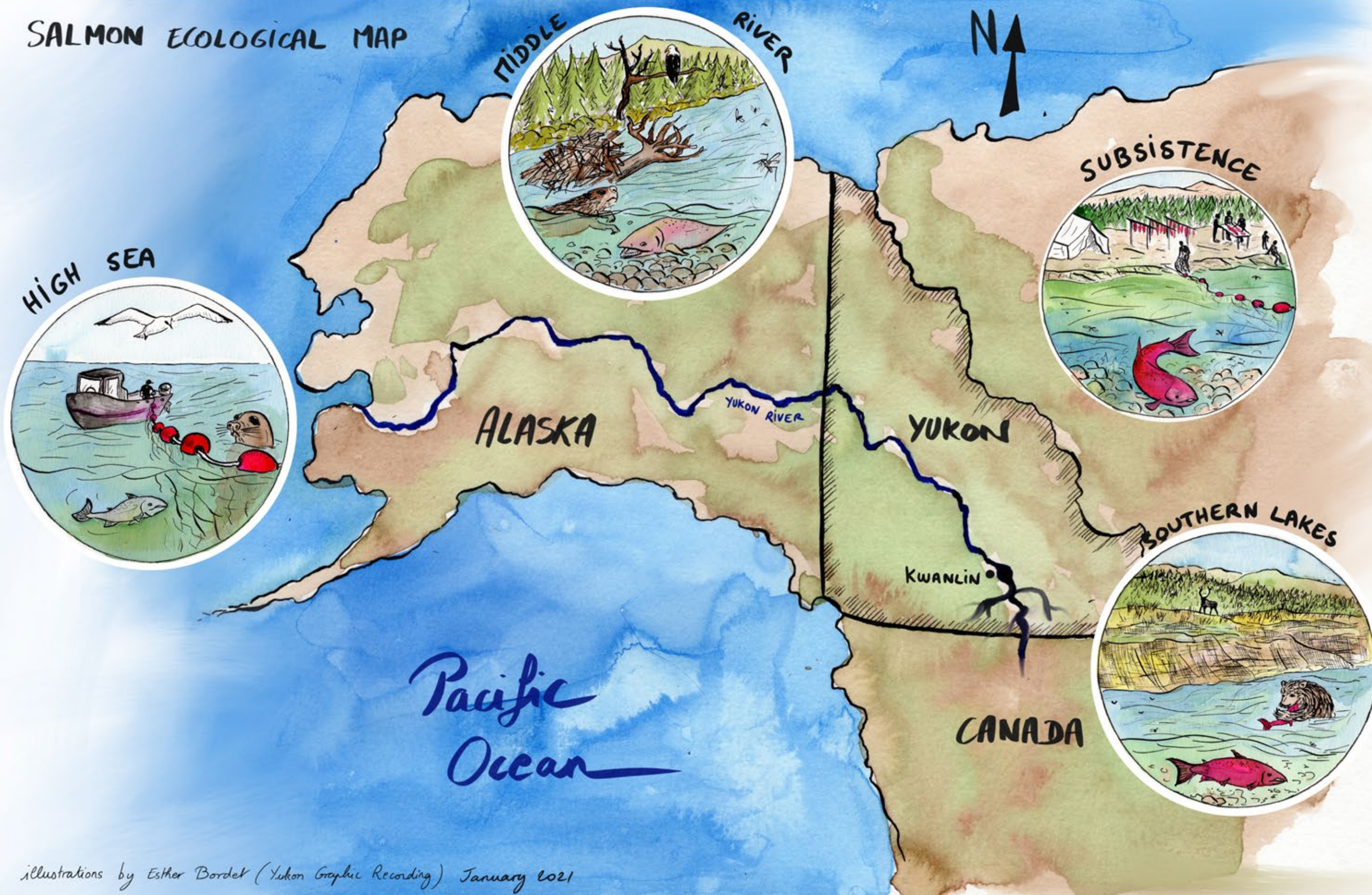
*These illustrations show the journey the salmon must make from the Bering Sea in Alaska, through the Yukon River, and into the Southern Lakes of Yukon. The salmon that make it back to Canada must pass many fisheries including those in the high seas, as well as the lower river and middle river subsistence fisheries in Alaska. In addition to fisheries, they face predators like seals and birds, warming water temperatures, flooding, diseases, drought and erosion from the effects of climate change.*



*The eggs, alevins (newly spawned salmon), and fry (five to ten weeks old salmon) need good gravel, and adequate water temperature and quality in order to hatch, feed, travel, and hide on their outward migration to the ocean. These alevins and fry must survive and grow, ultimately making it out to the ocean where they will once again compete with many other salmon species and ocean animals. The salmon that make it back are resilient.*



# SALMON ECOLOGICAL MAP





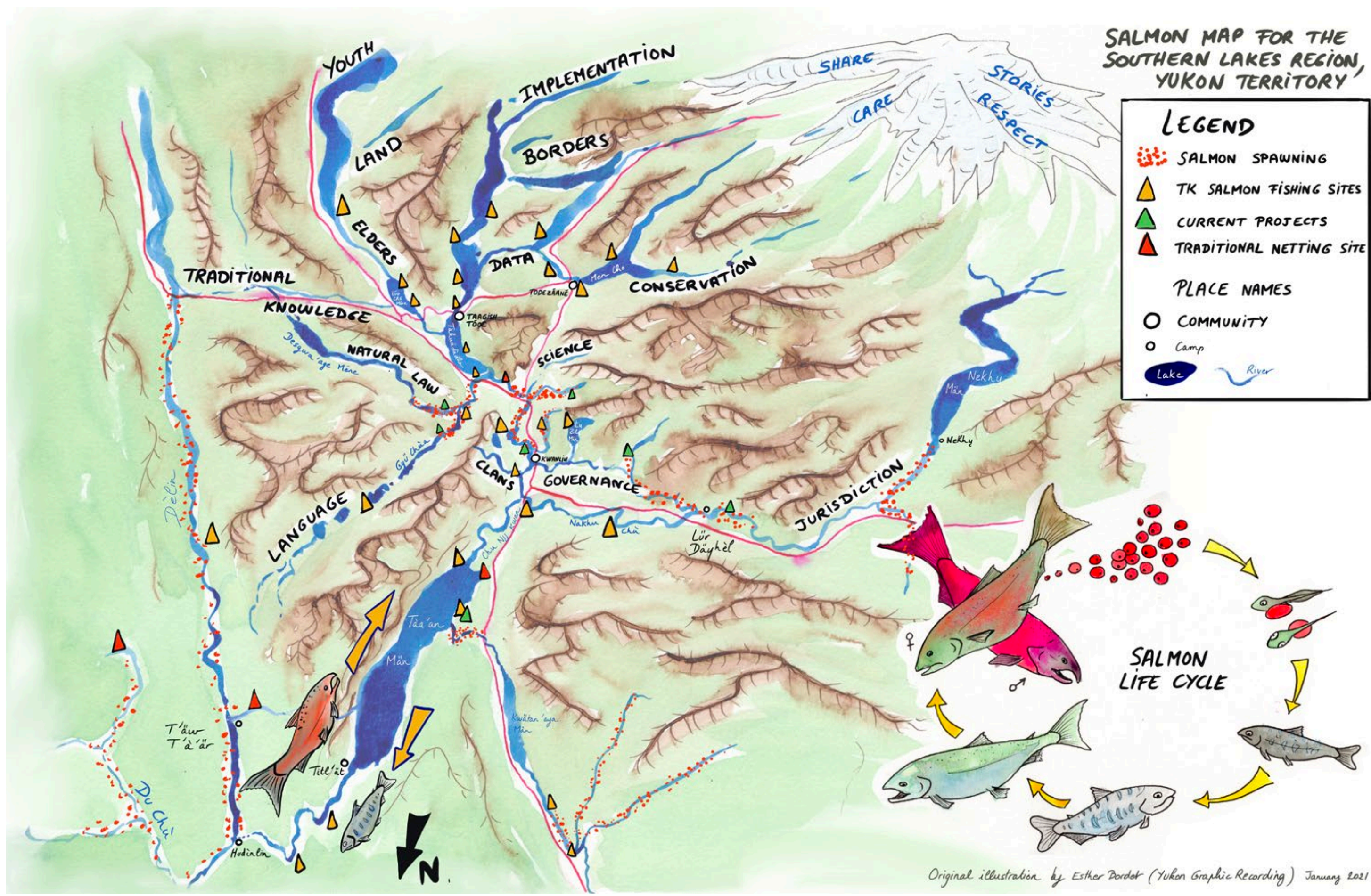
# SALMON MAP FOR THE SOUTHERN LAKES REGION, YUKON TERRITORY

## LEGEND

- SALMON SPAWNING
- TK SALMON FISHING SITES
- CURRENT PROJECTS
- TRADITIONAL NETTING SITE

## PLACE NAMES

- COMMUNITY
- Camp
- Lake
- River





## ARCHAEOLOGY OF THE M'CLINTOCK REGION

Archaeological work conducted in the M'Clintock River region suggests that after the last ice age ended about 11,000 years ago, the first people of the Southern Lakes were hunters—mostly of caribou but also bison and elk—with fishing added to their diet around 5,000 years ago and then salmon a few thousand years later. “Archaeological sites dating to 1,200-200 years ago are found in locations similar to the preceding time period [5,000-1,200 years ago] when camps near waterbodies were used on a more regular basis], but occur more frequently in river settings, suggesting that salmon fishing was becoming increasingly important in the seasonal round.”

2015 Yukon government report,  
The Archaeology of the M'Clintock Region.



*“Salmon was main food from this area. People went to Marsh Lake in July for the August fish run, people also came from Laberge and Carcross, to fish. Every family had their own area to camp and fish along the M'Clintock River.”*

CHARLIE BURNS, KDFN ELDER, 2013

*“People from Marsh Lake, Tagish, and Lake Laberge used to meet here [at King Salmon River or Salmon Creek] in summer at a fish camp several miles up the M'Clintock River. For many years there was a fish trap at this spot.”*

ANGELA SIDNEY, C/TFN ELDER  
PLACE NAMES OF THE TAGISH REGION,  
SOUTHERN YUKON 1980

*“The salmon used to come up this creek here [M'Clintock], and John Joe said when he was a young man he brought his family here. So all these ties we talk about, we are all Tagish people and we are all closely related. We have to know our history and to realize how we do have these ties.”*

CLARA SCHINKEL, TAGISH ELDER  
GES TŪ'È: KING SALMON RIVER, 2003,  
NAH HO PRODUCTIONS





KDFN

In the Southern Lakes it is our responsibility to support salmon, in our way, before they begin their journey again.

In the Southern Lakes, our harvesting revolved around areas such as Michie Creek, M'Clintock River, and Lake Laberge. Caribou and salmon were integral to our movement on well-worn and established traditional trails and waterways. This was a time when salmon were abundant with family fish camps harvesting and processing hundreds of fish each season to keep caches full for the winter. Historical records describe family-oriented annual harvests of about 300-400 fish per 25 families and overall harvest of approximately 10,000 Chinook salmon along the M'Clintock River and surrounding area. Chinook harvest was practiced widely throughout our communities and was considered an important cultural event.

This was before borders, when language, mountain ranges, and river drainages physically separated people, dictating family territories. While families and nations had separate areas to harvest and set hunting and fishing camps, they were all connected

by the water and animals with a deep culture of respect, spirituality, and ceremony. Our way was entrenched in a world view where people were part of the ecosystem, not separate from it or trying to “manage” or own it. It was also a time when stewardship meant asking what the salmon required from us and not just how we can benefit from them.

*M'Clintock River [i]n July and August, that's the time King salmon come up... we come down here in around a May. Fourth of July, those coast people always come...And we stay until August, start go up [the M'Clintock River]. We got a boat and we row. We got a [fish]trap there on M'Clintock, deep though. People go up in water that much [~ 3 feet] Ya, set a big trap, one or two. Those Tagish people always come, fish. People there, they dry fish for winter.*

LILY KANE, KDFN ELDER, 1993



There was a rich history in language, story, and song focused on salmon. Elders passed on knowledge around salmon by living seasonally at their fish camps.

Understanding the way things were, at a time when salmon were plentiful and there were no borders, is important for us to move forward. With this long history, there is a rich salmon culture woven into our First Nations interactions with salmon. With salmon no longer plentiful, we have lost much of this connection. We have also lost much of our way of living with salmon. Our worldview is often overlooked, ignored, or misplaced within today's Western science-based structures, control, and management.

While we do not have the salmon runs we once had, for our First Nation governments modern land claims, self-governance, and final agreements provide a means and obligation for re-establishing and re-connecting with salmon and salmon stewardship. We also have our culture, language, stories, and songs focused on salmon.

We can repair the broken salmon trail with self-reliance, self-determination, and sovereignty in mind. By finding a voice and building collective strength around salmon, we will be in control of our relationship with salmon. We are resilient and will work to rebuild the broken salmon trail in partnership with other governments, stakeholders, and the public.

*"M'Clintock River, Tlingit way they call it T'ahîni wool Indian names, all old places got Indian names, and these salmon used to come down here. They put fish traps, down here in the M'Clintock River, and that's how they catch the salmon; Dry it here. All my uncles, Dawson Charlie and Skookum Jim all Dak'l'awedi own, row all the way from Carcross to down here with a boat, and from here row all the way back to Carcross then. When we was kids we remember, and that's when they would come down here to dry salmon and then when we get back to Carcross then they dry meat, go up in the mountains. That's the way long time ago people live. They don't go run down to the store, when they get hungry. No. You gotta russle for your food in the bush, that's how you live long time ago. And raise up us kids too, like that."*

**ANGELA SIDNEY**, TAGISH ELDER, GES TŪ'È: KING SALMON RIVER, 2003, NAH HO PRODUCTIONS







Sonny Parker

*"It don't matter how many Native families went there, there was more than enough salmon to provide them. Some of them had dry salmon all winter from M'Clintock River, in big caches. That's what they live on."*

*"That's future generations for their grandchildren. We are the grandchildren and we got no salmon. Where's the salmon that our ancestors have been saving for their grandchildren?"*

NORMAN JAMES  
C/TFN ELDER, 2015

## LEARNING FROM OTHER PROJECTS: THE SOUTHERN LAKES CARIBOU RECOVERY

Just like we are salmon people, we have also always been caribou people. While the Southern Lakes caribou have never left the landscape, there were many years when there were few—so few that our people worried about not having this reliable food source, nor a cultural connection whereby Elders passed on knowledge to youth.

In the 1990s, our three First Nation governments, working with many partners, started the Southern Lakes Caribou Recovery program. At that time there were only a few hundred animals in the region. As stewards of this land, our people took action and voluntarily did not harvest Southern Lakes caribou.

As a result of these proactive measures, this herd is one of the few remaining herds in North America that has recovered. Despite this, much of the knowledge around hunting caribou has been lost in our younger generations and we haven't fully regained the relationship we once had with these animals. Our First Nations are working with partners to ensure we can continue to interact with caribou for many generations.





## SALMON AND HOW WE WALK WITH THE LAND AND WATER

Yukon River Chinook salmon make one of the largest freshwater fish migrations in the world. Caring for the vast areas of land and water is one of the greatest ways we can steward these salmon.

How We Walk with the Land and Water (HWW) is a Regional Land and Water Relationship Planning preparation initiative where our three governments are working to create tools and processes by applying ancestral and present-day knowledge to articulate relationships with the land and water, and all who dwell there.

The goal of HWW is to guide the First Nations of the Southern Lakes to prepare for and meaningfully participate in Regional Land Use Planning, consistent with the spirit and intent of Chapter 11 of the Umbrella Final Agreement. In 2017, Elders from our three nations named this initiative Aat á x yaa has na.át. aáni ka heen (Tlingit) Nän ye chu ye ts'adnäl (Southern Tutchone) How We Walk with the Land and Water.



Nen ye, tu ye da ne dii kânáda  
Aat á x yaa has na.át. aáni ka heen  
Nän ye, chu jutžän da näll ye - Nan ye chu ye ts'adnä  
How We Walk with the Land and Water

*"Salmon was main food from this area. People went to Marsh Lake in July for the August fish run, people also came from Laberge and Carcross, to fish. Every family had their own area to camp and fish along the M'Clintock River."*

CHARLIE BURNS  
KDFN ELDER, 2013

*"I love where we live. I love that the river is so nearby. I feel more connected to my ancestors and to my community. It's more calming and serene. One of my favourite things to do is go paddling. I really love being out on the river, just being out on the water."*

TEAGYN VALLEVAND  
CACHE YOUR STORY  
2017 CALENDAR



# Losing Fish Camp Culture

Families from our First Nations traveled from all over the Southern Lakes region to partake in the salmon fishery on the M'Clintock River. Neighbouring groups, including those with access to salmon in other areas, would gather at these camps not only to fish but also to trade, visit, and re-connect. The area is criss-crossed with a network of trails that lead to the Teslin and Big Salmon River, Whitehorse, Carcross, and Robinson

The summer gathering at fish camps to catch migrating salmon would allow extended families to camp together for up to two months. At these camps families worked together to catch, clean, dry and cache salmon. According to oral history, the fish trap was the most common way that salmon were caught at these camps. Women often set the sticks for the fish traps while men gaffed salmon behind the trap and kids threw them to women on the bank cleaning the fish. Once the fish were cleaned it was important to dry them quickly before they had a chance to rot. Fish were dried at camp before being taken to fill caches.

Each family was responsible for looking after their fish and their fish camp - making sure they worked fast enough to get the fish cleaned and on the drying racks, and making sure the camp was kept clean. Many Elders speak of the importance of sharing, sharing salmon and sharing these fishing spots.

Fish camps sit empty now, gathering cobwebs, and without the sound of children playing or Elders teaching.







Stephen Anderson-Lindsay



Dennis Zimmermann



Dennis Zimmermann



Dennis Zimmermann



Dennis Zimmermann



Submitted by Brandy Mayes



GYU KA DÀKWÄDÄN GHÀ GHAIÍCHE  
SOUTHERN TUTCHONE

# *“We are Salmon People”*

Since time immemorial, the First Peoples of this land have co-existed in an intricate and intentional relationship with the air, land, and water. We have always viewed all living things holistically and equally.

We are the Ta'an Kwäch'än Council (TKC), Carcross/Tagish First Nation (C/TFN), and Kwanlin Dün First Nation (KDFN). Our ancestors passed onto us the responsibility to protect our land, water, and resources as they did before us, and to pass on our traditional values and practices to future generations. We are three nations speaking with one voice around salmon.

We have always been salmon people. We acknowledge the harsh histories that have, for many reasons, cut off our connection to the salmon trail, which itself has been broken. Culturally, spiritually, and physically we have struggled to maintain this connection. Salmon have supported us for thousands of years and now they need us to support them. The Yukon River Chinook salmon are in trouble. There are fewer of them, they are smaller, and there are many obstacles in their way.

We are salmon people. Salmon bring us together and are part of our identity. Through **sharing**, **caring**, and **respecting** salmon, we commit to working with each other in order to regain our **connection**, support **recovery**, and honour their **presence**. We will work to connect the broken salmon trail and ensure salmon are back on the landscape again, just like we worked to restore the Southern Lakes caribou population.

*“Grandma spoke of sailing to Ta'a Heeni during land claims, selected a small place where they could dry salmon.”*

COLLEEN JAMES, C/TFN  
HOW WE WALK WITH SALMON AND CARIBOU, 2021



*"You know, at that time, when they built the dam, that's when they break the trails for the salmon. The salmon used to go up there, and spawn, and all the little, the little ones used to come back down, and they know the trail, eh? So, when they come back up, they're all [stuck], the dam was here, eh? And they can't find their way up, they know the way up to here, but, from there on, there's where they [run up into the] dam, but they come floating back down again, because, the river is too swift, and they can't jump the, the high place there, you know where that water rolling there [just below the Whitehorse Hydro-Electric Dam]. They can't get by that."*

CHARLIE BURNS, KDFN ELDER  
2016 KWANLIN DÜN WATERFRONT HERITAGE  
PROJECT, KDFN COLLECTIONS



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*"We are salmon people. We also have trails. Also salmon has trails from the ocean to M'Clintock River where they spawn and are born there and go back to the ocean. Five years later they come back to M'Clintock again to start regeneration."*

*A couple of salmon caught up in Taku Arm on Tagish Lake. That salmon was lost because it doesn't know where it was born, because it wasn't manufactured by nature. It must have come from a hatchery somewhere. Humans are interfering with nature"*

NORMAN JAMES, C/TFN  
HOW WE WALK WITH SALMON  
AND CARIBOU, 2021

**OUR SOUTHERN LAKES FIRST NATIONS WILL WORK TOGETHER  
BASED ON RESPECT FOR EACH OTHER AND THE NATURAL WORLD,  
FOR THE ENHANCEMENT AND WELL BEING OF OUR COMMUNITIES,  
AND THE SALMON. WE ARE THREE NATIONS WITH ONE VOICE.**



# Plan Approach and Engagement

This plan has been written for the Yukon River Chinook salmon. This plan is not a technical plan, harvest management plan, nor political document. This plan brings us together as salmon people, acknowledges our traditional law and ways, re-connects us to the broken salmon trail, and provides a way to look forward and how best to support salmon and our people who depend upon them. As modern, self-governing Yukon First Nations, we will engage as equal partners, using traditional knowledge and Western science to develop a shared vision and strategy for salmon stewardship within our traditional territories. This plan is not perfect and will never be complete. Like the number of salmon, things change and the plan needs to be updated to reflect the current realities and priorities.

The development of this plan started in 2019 and has taken place over three years. Technical working group meetings, briefings for citizens, and leadership and communications materials were created and shared between 2019 and 2021. In February 2020, TKC, C/TFN, and KDFN gathered at a community meeting called *Weaving Salmon Connections*, hosted at the Kwanlin Dün Cultural Centre. A final workshop report, accompanied by a technical and heritage report, was produced and shared with each respective government in April of 2020.

Unfortunately, given covid, the ability to host meetings in the communities was limited during this period. In November of 2021 a hybrid in-person and online meeting called *Walking with Salmon and Caribou* took place in Carcross with Elders and Knowledge holders from the TKC, C/TFN, and KDFN.

This *Southern Lakes Community-based Salmon Plan* has been written under the direction of a technical working group (TWG) made up of representatives from our three First Nation governments as well as consultants and project facilitators.

Our governments have been brought together for salmon. We will collaborate on some projects in this plan and also pursue initiatives on our own. This plan will not impede our ability to govern our own independent traditional territories under our self-government agreements.

Our support for salmon will be built on relationships between our governments and citizens over the long-term. The direction for this plan comes from our citizens, not from any one person or government department. We will continue to work with citizens with early and frequent engagement as we implement this salmon plan.



Dennis Zimmermann



## YÓO AT WUNÉEYI GAX TUSAKÓO YAWTOOWAGÁW!

TLINGIT

# We know we will have succeeded when:



Lhu ts'egan yū dān gyu ka keghà kedashru (ST)

*We can harvest a small amount of salmon (or other fish) and share at fish camps.*



Dakwākadān gyu ka kethū (SOUTHERN TUTCHONE)

*Citizens can access, process, and eat wild salmon.*



Kwädäy dān gyu ghāy kwāchān ayū (SOUTHERN TUTCHONE)

*We have realized our salmon connections to the ancestors.*



Dashāw Gyu mayinji ts'an dadunēna kets'adān dāw (ST)

*We transfer salmon knowledge from Elders to youth.*



Dakwādān gyu ka kwakanut'a ugha dāw (ST)

*We are salmon stewards.*



Dakeyi gyu ka kwatsan ladajal ayu da (SOUTHERN TUTCHONE)

*Salmon are on the landscape in our traditional territories.*



Gyu kutsān du dān ātl'q ntāshējāl (SOUTHERN TUTCHONE)

*Salmon are bringing people and organizations together.*





*“Tagish Kwan. Clan ways, traditional ways, respect all things, including each other. Use our own ways again. These are Ta’Kwaani the salmon people. We have had a relationship with them since time immemorial. They are indicators of our disconnection.”*

COLLEEN JAMES, C/TFN  
HOW WE WALK WITH SALMON AND CARIBOU, 2021



DAKÄNUT'A ICH'E DAGHASHRU JCH!  
GHATS'ŪT'AR YÈ DÄN DÄNK'E KENŪDÄN.  
SOUTHERN TUTCHONE

# Care, Share, Respect, and Teachings


Connecting the broken salmon trail means learning from our traditional laws and customary practices. We draw these lessons from the land, water, and animals themselves. The salmon have travelled throughout our traditional territories and into the headwaters of the Southern Lakes for thousands of years. This salmon plan starts with the glaciers and ice patches that hold many lessons for us and feed the water system that makes up the salmon trail. We draw upon our traditional laws based on **CARE, SHARE, RESPECT, AND TEACHINGS**. These laws and their interaction with the landscape have been essential in the way that we have kept our balance with salmon for generations.

We know the water from glaciers flows down through mountains and valleys, through forests, vegetation, and wetlands. Forming into creeks and rivers, the water carves out trails and distributes sediment and nutrients

throughout the ecosystem. This works like our heart, pumping blood into the veins and arteries throughout our body, keeping us alive. All living things depend on these trails and the interaction between the land and water. The many birds, insects, and mammals that live here and depend upon the land and water have always been a part of our people.

Our governments support salmon today by observing both traditional laws and Western ways. Our traditional ways include transferring knowledge from Elders to youth, using traditional knowledge and clan systems, obeying natural law, speaking our language, and maintaining spiritual connection to land and water. Some of the Western ways include managing fish by borders, focusing on our land claims agreements, enacting conservation measures, using science, collecting data, and asserting governance and jurisdiction.





*"I remember  
hearing stories.  
My mom would tell me  
about being at fish camp  
with her mom and dad,  
and her brothers and  
sisters when they were  
younger. And for me and  
my kids, just having this  
place is amazing because  
it's passing on that  
tradition of setting net,  
and catching fish, and  
drying fish."*

DAWN WAUGH, KDFN  
2016, KWANLIN DŪN WATERFRONT HERITAGE  
PROJECT, KDFN COLLECTIONS



# Knowledge Comes from the Land and Flows Together

(ORAL AND WESTERN KNOWLEDGE)

## ORAL AND WRITTEN KNOWLEDGE

Throughout history, our Indigenous societies have relied on the oral passing down of stories, histories, lessons and other knowledge to maintain a historical record and form our cultures and identities. Historically, Southern Lakes people have recorded and documented our histories in complex and sophisticated ways, including story, dance, song, games, the sewing of dance shirts, and the painting of drums or canoe paddles.

Western knowledge prioritizes the written word as the dominant form of record keeping and decision making. Although most oral societies have adapted to the written word as a tool for documentation, expression, and communication, we still depend on oral traditions and greatly value the oral transmission of knowledge as an expression of who we are and how we interact with the world around us.

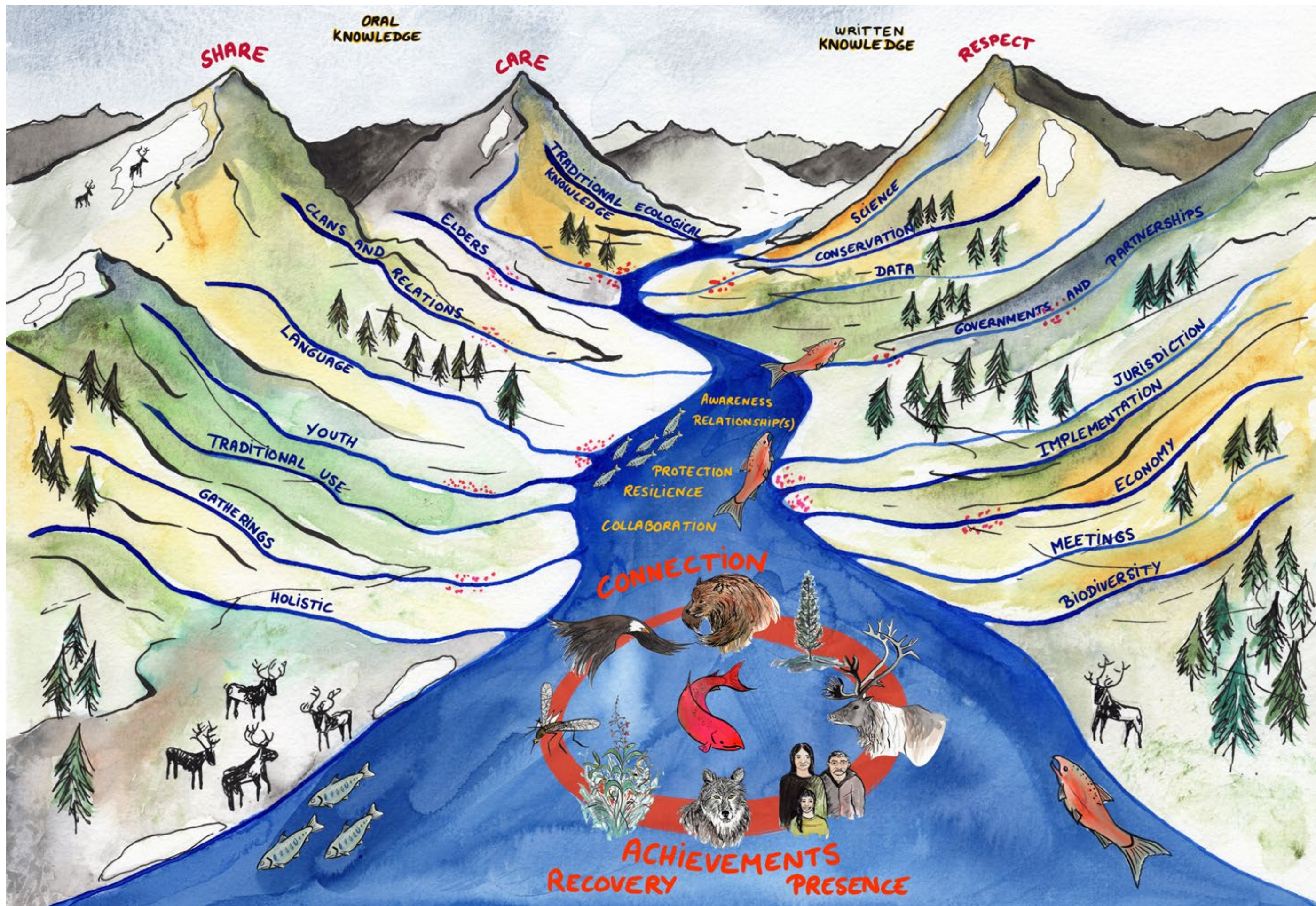
Written and oral histories do not exclude each other—they are complementary. Each method has strengths that depend largely on the situations in which they are used.

## INDIGENOUS KNOWLEDGE AND WESTERN SCIENCE EXPLAINED

Indigenous knowledge and Western science represent two different world views, or streams of thought: Indigenous knowledge presents information about the world in a holistic way, and Western science focuses on the components. By applying these two streams of thought together, we can get a much fuller confluence of knowledge and begin to understand the guiding principles that shape and inform a new pattern of thought based in caring, sharing, respect, and teachings.

In this illustration, you will see oral knowledge on one side of the valley, representing the Indigenous knowledge “stream of thought”; on the other side of the valley, you will see written knowledge or the Western science “stream of thought.” Together these approaches merge into one river to provide a “confluence of knowledge” and understanding that shape and inform our commitments to our selfgoverning First Nations, our citizens, and the salmon. These are our guiding principles or our “ways of being and doing.”







*“You have to live your life like a salmon, right, and what she said was that, if you think about the life of a salmon, you know, it starts out as an egg, and a lot of the other fish start eating those eggs, it feeds those fish and bottom feeders and what not and the birds, and it becomes a small, little fry and it feeds bigger fish and it feeds some of those shore birds and becomes a fingerling and it’s a little bigger and feeds more fish. Then it starts its journey down the river, right, towards the ocean and when it start going down the river it’s again feeding the fish. They go back to the ocean and in that four-year cycle, they go around the world feeding the people of the world in all different places and that and so they feed all these people. Then when they start coming back up the river again and they’re feeding all the people in the villages up the river so they feed those people. And then they come up and they lay their eggs, right? And once they lay their eggs they die. But even in their death they feed the bears, the eagles and all those birds. So my mother would say, you know, that stories says, is that you have to live your life like a salmon which means you constantly give, give, give.”*

MARK WEDGE, C/TFN ELDER, 2013

## ORAL KNOWLEDGE

### INDIGENOUS KNOWLEDGE

Holistic method of study of the structure and behaviour of the physical, natural and spiritual worlds through observation, beliefs and interwoven societal knowledge sharing.

### CLANS AND RELATIONS

In the Southern Lakes, matriarchal social organization based on clans, moieties, and often houses or family lineage. Following intentional and specific traditional laws to ensure balance in everyday life.

### TRADITIONAL LAW

A holistic set of rules that our people follow to keep the community in respectful balance with the environments around us. Education on these laws are passed on to children from the community starting at birth and the laws become lived practice – the way we see and do.

### ELDERS

Knowledge holders who share teachings through ancient teachings, lived experiences, and millennia of collective observation. Passing on this information to future generations starting at birth, who in turn reference this knowledge in decision-making. Provides rights to stories, crests, songs, regalia, objects, art and any other forms expressed by the clan system.

## WRITTEN KNOWLEDGE

### WESTERN SCIENCE

Systematic study of the structure and behaviour of the physical and natural world through research, documented data and experimentation.

### GOVERNMENTS AND PARTNERSHIPS

How society and groups organize today in order to make decisions for the public or special interest groups. The supporting bureaucracy and hierarchy assists in delineating tasks and responsibility.

### CONSERVATION

Active, organized and often externally funded protection and sometimes management of a predetermined classification of natural resources and habitat within ecological boundaries. Often a response to increasing populations and protecting key habitat areas of species classified as “at risk”.

### DATA

Facts and statistics collected and analyzed through a paradigm of classifications to help build informative systems in which to make decisions, provide reference, and generate analysis.

## WAYS OF BEING AND DOING

### RECONCILIATION

Providing space for the merging of Indigenous ways of being, doing and knowing, and aligning with Western thinking and documenting. Acknowledging the past, practicing forgiveness, and moving forward together.

### COLLABORATION

The commitment to work together in honesty, and respect. Recognizing different government processes while keeping momentum alive and striving towards consensus decision making.

### STEWARDSHIP

The commitment to the belief that we as humans have the inherent duty to care for our land, the water, the air, the plants, the animals and our communities. Through living and practicing respect in the values we hold towards the natural world – From seeking project funding, to field-work, to educating others, we will work to protect and preserve the Yukon River Salmon and their habitat.

### CONSULTATION

The commitment to ensuring our Yukon First Nation citizens and governments are engaged in an holistic and meaningful way. That means the authentic representation, interpretation, and crediting of our community within processes, systems, and products—nothing about us, without us.



ORAL KNOWLEDGE	WRITTEN KNOWLEDGE	WAYS OF BEING AND DOING
<b>LANGUAGE</b> Linguistic boundaries between geographic areas where people speak different languages. Fortified by multilingual marriages, language gave places meaning and description to preserve, revitalize, and strengthen Indigenous language, culture, and connection to land.	<b>JURISDICTION</b> Normally based on explorers, negotiations, legal interpretations, and other colonial structures; in the Southern Lakes, based on traditional territories and modern treaty boundaries represented on maps.	<b>CONSENSUS</b> Appreciating different perspectives and boundaries and seeing mistakes as opportunities. Consensus means hearing input from all, working to meet people's interests, and being willing to support a decision in the interest of moving forward.
<b>YOUTH</b> Long-term planning and preparing for future generations, by practicing and teaching respect for the land, water, air, animals, and people around us. Encouraging the young to listen to and hold stories and traditional teachings.	<b>IMPLEMENTATION</b> Developing short, medium, or long-term plans. Includes strategies and action items to work on set priorities and planned initiatives.	<b>PLANNING</b> Upholding our shared commitments to the vital habitats of the Southern Lakes region and to our salmon, we will strategically proceed forward together—considering the time, money, energy, and caring we will need along the way.
<b>TRADITIONAL USE</b> Based off our relationship with, and knowledge of the land, water, air, and animals. If we as stewards looked after these things, they in turn will provide for us.	<b>ECONOMY</b> Western concepts of wealth and resources used for production and consumption of goods and services for monetary profit.	<b>CO-MANAGEMENT</b> The commitment and willingness to change and take chances, deal with challenges as they arise, being champions and taking initiative, and above all supporting each other in strategic collaboration.
<b>GATHERINGS</b> Bringing people together to share stories, pass on knowledge, support spiritual and ceremonial needs, settle disputes, and align families.	<b>MEETINGS</b> A gathering of individuals, organizations, or formal and informal partnerships to discuss specific topics and share information and education.	<b>CONNECTION</b> Practicing patience and understanding, making room for all voices. We will commit to building our relationships with each other.
<b>HOLISTIC</b> Knowing that all things are interrelated: land, water, air, animals, and humans. It is only possible to understand something if we understand how it is connected to ourselves and to everything else.	<b>BIODIVERSITY</b> The dynamic, continually evolving, and interconnected nature of people and place, and the notion that social and biological dimensions are interrelated.  This concept recognizes that human use, knowledge, and beliefs influence, and in turn are influenced, by the ecological systems of which human communities are a part.	<b>AWARENESS</b> Honouring cultural protocols, upholding one another, and arriving prepared we will be aware of the multi-generational, multi-lingual, and multi-cultural nature of this initiative and provide space for all viewpoints in our meetings, documents, and projects.





Sonny Parker



Karlie Knight



GYU DÁGHÀLHAAN YÈ KA KUYENJÌ DAKWÄCH'E?  
SOUTHERN TUTCHONE

# How Are Our Salmon Relations Doing?

The returning adult Chinook salmon travelling into the Southern Lakes start their journey in the Bering Sea and travel more than 3,000 km through Alaska and Yukon to get to their spawning grounds. As they travel the Yukon River against the current, they face a gauntlet of obstacles along the way. Aside from dodging fishing nets, dip nets, and fish wheels, they are also threatened by predation, habitat loss/change, diseases and climate change. Currently, the health of the Yukon River Chinook run varies from year to year but has been trending downwards for decades with the smaller stocks getting closer to extinction.

We continue to see historical lows along the entire Yukon River and fewer and fewer adult salmon making it back to the Whitehorse Rapids Fishway (Fish Ladder). It is very concerning we are seeing little to no spawning salmon in places that were historically abundant like Michie Creek and M'Clintock River.



Sonny Parker

*"The importance of the salmon is because it's our food. You know, it's our food. I don't know [what] else to say that it is really important. To me it is really important to have it healthy, to have the waters healthy and everything."*

**ANNIE AUSTON, C/TFN ELDER, 2015**



# More than Harvest “Management”

At this time, given the extremely low Yukon River Chinook salmon runs and the very low returns to tributaries within the Southern Lakes region, there are no fish available for harvest.

The Western way of “managing” subsistence harvest for First Nations includes the issuance of a communal fishing licence provided by the Department of Fisheries and Oceans (DFO). There are also treaty escapement goals (target ranges of fish that need to enter the Yukon Territory from Alaska) and harvest share allocations (the amount that Canada and US can harvest) provided under an international treaty called the Yukon River Salmon Agreement. This is outlined within an international salmon management body called the Yukon River Panel. Our three governments participate in the Yukon River Panel and other forums and contribute, as other Yukon First Nations do, towards the conservation of Yukon River Chinook.

For numerous years our governments have supported a voluntarily harvest moratorium, encouraging citizens to harvest little to no salmon to ensure the salmon reach the spawning grounds. We are in a time of extreme conservation and doing our part to ensure we have fish for future generations. There are only a few active fish camps in the Southern Lakes, when permitted to fish, taking only enough for a taste of salmon, or fishing for ceremony, Elders or youth culture camps. There has been no fishing in Alaska and Yukon along the Yukon River. This has helped those remaining Yukon River Chinook attempt to come back to the spawning grounds.

Given our self-government agreements and subsistence right to harvest in Canada, our citizens can still voluntarily exercise the ability to set up a fish camp and fish for salmon. Our Elders, citizens, and governments understand the importance of being able to fish for family, fish for knowledge transfer, fish for culture, and fish for ceremony. While many more citizens would like to harvest, our governments have chosen to focus on how to respect salmon through stewardship and learning what the salmon need from us.





Sonny Parker

*"We want to be able to harvest in our own waters. Our generation has never experienced that, and we want to. We want to have the experience of spending time on the water with our families."*

WEAVING SALMON CONNECTIONS WORKSHOP PARTICIPANT





Yukon Archives



Sonny Parker



GYU YÈ DAKWÄDÄN JU TS'E'I UYE DAKWAZHA KUCH'E

SOUTHERN TUTCHONE

XÁAT KA HAA KU.ÓO TIN / ÉE ATDATÍ

TLINGIT

## *Impacts to Salmon and Our People*

Salmon face many challenges throughout their life history, from successfully hatching and feeding in stressed tributaries as fry, to successfully navigating barriers as out-migrating juveniles, to surviving long enough in the ocean to make the legendary journey back to their home streams for spawning. These add to the problems faced by all wildlife, including climate change, human over-consumption, pollution, predation, and invasive species.

Like the salmon, our people have faced many obstacles that were out of our control. Many of these impacts continue today and are holding us back from our relationship with salmon.

The Klondike Gold Rush of 1896–98 changed everything. Fish camps at the head of Miles Canyon and below the Whitehorse Rapids were quickly overrun with travellers, according to an archeology report on Canyon City, *From Trail to Tramway*. The building of the railway from Skagway, Alaska, to Whitehorse in 1900 forced families living at the canyon to relocate, and kickstarted the development of Whitehorse on land used by First Nations for centuries. The Yukon River became a source of food for the newcomers and a dumping ground for sewage and other garbage.

Dozens of riverboats worked steadily the river between Whitehorse and Dawson and soon companies were not only dredging the river and lakes for better passage but also devising ways of getting rid of the ice on Lake Laberge a few weeks earlier in the spring to allow earlier passage.

Federal government documents from the 1920s detail the process of the British Yukon Navigation Company, a subsidiary of White Pass & Yukon Route (WP&YR), proposing to build a dam near the head of the Yukon River, just a few miles north of Marsh Lake. The company wanted to hold back water from the lakes in the fall/winter to release it in the spring to help flush out the ice 80 kilometers downstream at Lake Laberge. No mention was made in the documents of the impact this project would have on the salmon or other fish, although it was noted that timber values would not be affected. Construction on the Lewes River Dam started in 1922. It was turned over to the federal government in 1948, shortly before riverboat traffic came to an end, and has been expanded several times since.



*"Salmon was very, very important to the old people a long time ago. They depended on that salmon. When they put that turbine in at Schwatka Lake, when they made Schwatka Lake, that ruined all the fishing."*

*Now people still get salmon but they have to go to Taku River and get salmon. And we buy from the Taku River people. Or we go to Haines and Skagway and get salmon there. I have relatives in Haines and friends. My family, they go to Telegraph [Creek] sometimes to get salmon. They have to go a long ways to get salmon."*

IDA CALMAGNE, C/TFN ELDER, 2015



Sonny Parker

In her book, *Place Names of Tagish Region, Southern Yukon*, published in 1980, Angela Sidney said the Lewes River Dam affected two traditional fishing places—Big Fishnet and Little Fishnet: "Before the Marsh Lake Dam was built, there used to be two or three sloughs here [at Big Fishnet] at the head of the Yukon River. People would come to fish here in spring, particularly Tagish people, Marsh Lake people and people from further down the river near present day Whitehorse." Little Fishnet, the slough closest to the dam, was also valued. "In spring, when Marsh Lake began to rise, people would put in sinew fishnets here after sunset, pull them out before sunrise, and then dry the fish they had caught. It was a good spot to catch ling cod and pike," Sidney wrote.

The building of the Alaska Highway in 1942 changed the course of history for southern Yukon once again. The massive construction project and all the people who came with it put pressure on everything including fish and wildlife. More importantly, it paved the way for more settlement and industrial development in the 1950s which ultimately resulted in the building of the Whitehorse Rapids Hydro Dam in 1958.



Yukon Archives





Submitted by Brandy Mayes

*"Since the Lewes Dam went in in the 1950s, my grandma told me we used to row and paddle down to McClintock River at the end of Marsh Lake and put up King salmon. And then they would pack it back after it froze up or bring it back by dog team. And I've never experienced catching a salmon in my traditional territory and hanging it up to dry. I only hear stories of it."*

COLLEEN JAMES, C/TFN, 2015



Johnny and Julia Joe spent their lives hunting and fishing in the upper Yukon watershed from their base on the north end of Marsh Lake.

*"I used to get three hundred rats sometimes along the river here [between M'Clintock Bay and the Yukon River Bridge, about 10 miles].... Now they build a dam and keep the water high, clean out a big bunch of willow along the bank and the muskrat are all gone."*

*"At the same time, they build a bigger dam at Whitehorse. There used to be big king salmon come up through here. Used to be a salmon camp near here and all Indians used to come there to dry salmon for winter. We had two big long traps. One time we got fifty salmon in one night. It was like Klukshu."*

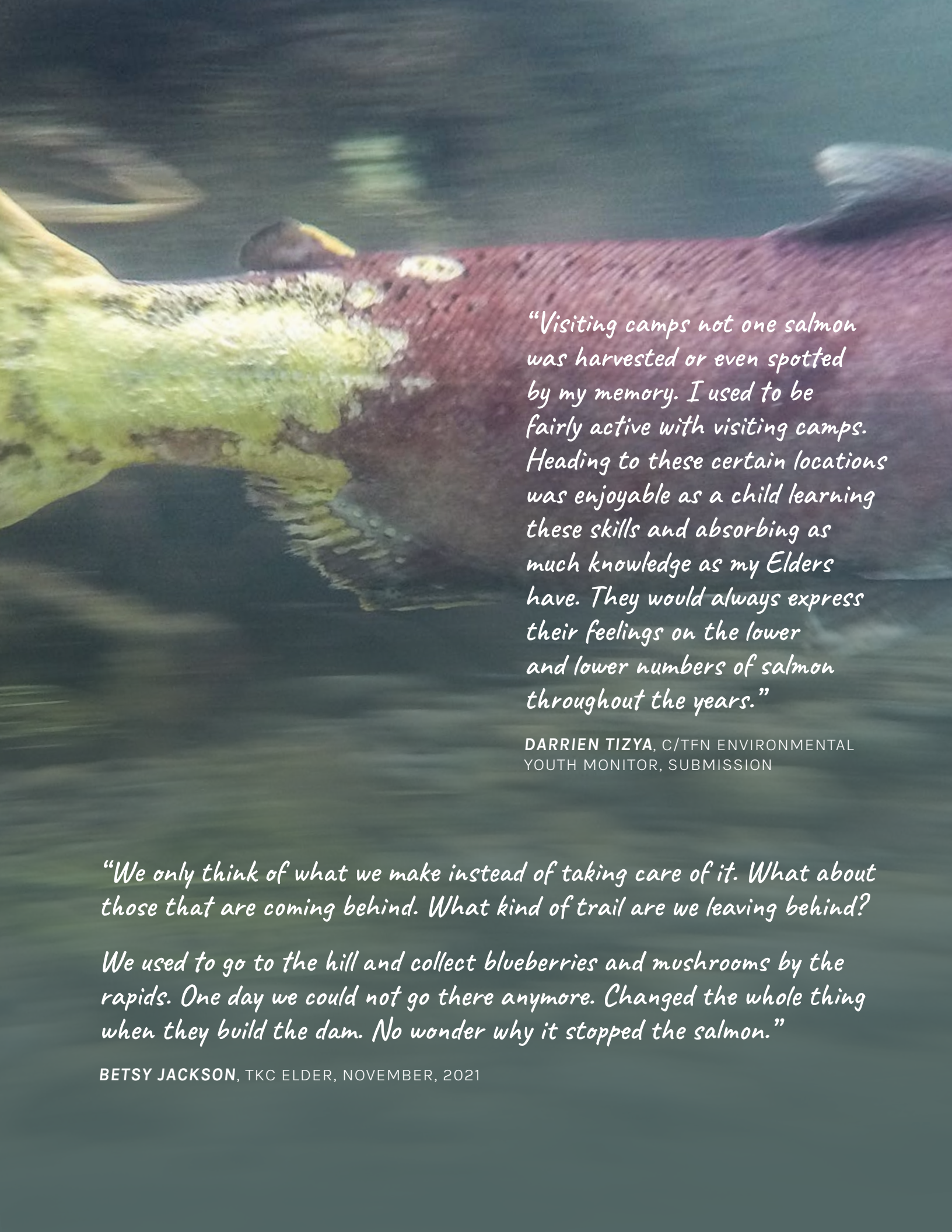
JOHNNY JOE, KDFN ELDER  
IN AN INTERVIEW WITH ROBERT McCANDLESS, 1978

*"I used to fish there below where the dam is. I've done lots of fishing there and here. That man stop my rats, stop my salmon, stop my money too. Now I make nothing. What I do get comes from the government, that's all. That's what I live by now."*

JOHNNY JOE, KDFN ELDER  
YUKON WILDLIFE: A SOCIAL HISTORY, 1985







*"Visiting camps not one salmon was harvested or even spotted by my memory. I used to be fairly active with visiting camps. Heading to these certain locations was enjoyable as a child learning these skills and absorbing as much knowledge as my Elders have. They would always express their feelings on the lower and lower numbers of salmon throughout the years."*

DARRIEN TIZYA, C/TFN ENVIRONMENTAL  
YOUTH MONITOR, SUBMISSION

*"We only think of what we make instead of taking care of it. What about those that are coming behind. What kind of trail are we leaving behind?"*

*We used to go to the hill and collect blueberries and mushrooms by the rapids. One day we could not go there anymore. Changed the whole thing when they build the dam. No wonder why it stopped the salmon."*

BETSY JACKSON, TKC ELDER, NOVEMBER, 2021



# Understanding the Broken Salmon Trail

## TIMELINE

### 10,000 YEARS AGO

The Bering Land Bridge floods for the last time.

*Paleo Program: Ice Age Klondike*

### 5,000-8,000 YEARS AGO

Microblades are used near Michie Creek.

*Géis Tóo'e*

### ABOUT 1,200 YEARS AGO

Much of southern Yukon is blanketed with volcanic ash after the eruption of Mount Churchill in southeastern Alaska.

### 1883

U.S. Army Lt. Frederick Swatka crosses mountains and travels the length of the Yukon River, making maps of the region.

### 1885

American George Carmack makes first trip into Yukon and sends letters home about his adventures over 15 years. He lives with Tagish people at Tagish River village and his letters refer to a salmon fishery there.

### PRE-GOLD RUSH

There is a traditional Tagish Kwan fish camp at the upstream end of the portage trail used to bypass the treacherous waters of Miles Canyon and the White Horse Rapids.

*Gotthardt (2016)*

### 1887

George M. Dawson makes note of graves near the mouth of M'Clintock River. His description of the Tagish people and their traditional territory is the first written record of the Tagish Kwan.

*Gotthardt (2015)*

### 1878

The first prospector makes it across Chilkoot/White Pass to look for gold in upper Yukon, marking the start of an influx of people from the south coming north in search of gold.



## **GOLD RUSH • 1896**

Gold is discovered by Tagish Indian family and Carmack in Klondike. Carmack says he dreamed of a golden salmon. Why do salmon and gold always seem to go together?

### **1897**

Stampeders start arriving in southern Yukon in droves. Canyon City fish camp is overrun with them, and fish camps at bottom of rapids were likely used by gold seekers as well. A wooden tramway is built from Canyon 9 km to the site that would become Whitehorse.

### **1897**

Tagish Post established by the North West Mounted Police.

*Virtual Museum (2006)*

### **1898**

Caribou Crossing Post established by the North West Mounted Police.

*Virtual Museum (2006)*

### **1898-1900**

Riverboats start travelling the Yukon River headwater lakes and upper section of river, which likely disrupted salmon habitat. The influx of people also prompted commercial salmon sales.

### **1899**

White Pass & Yukon Route (WP&YR) railway, originating in Skagway, is completed as far as Bennett on July 6.

*Minter: White Pass*

### **1899-1900**

The Government of Yukon builds breakwater at head of Lake Laberge.

*Bennett (1978)*

### **1898**

M'Clintock Post established for a short time by the NWMP.

*Gotthardt (2015)*

### **1898**

In May the NWMP count 198 boats being built at Caribou Crossing and Tagish Lake.

*Neufeld (1993)*

### **1899**

Silver and gold are discovered on Montana Mountain

*Conrad Management Plan*

### **1899-1900**

WP&YR uses Bennett Lake to haul construction supplies between Bennett and Carcross (formerly Caribou Crossing).

*Minter: White Pass*

### **1897**

Government surveyor Arthur St. Cyr travels southern Yukon and documents geography/people. On Michie Creek, above its confluence with the M'Clintock River, St. Cyr provides the first written record of the main Tagish Kwan fish camp and reported several large elevated log "fish caches" nearby. From his description, these are in the historic style, made with steel axes.

*Géis Tóo'e*



## 1900

WP&YR completes railroad and boat travel on southern lakes slows. First Nations may have moved back to Canyon City and other fish camps below the White Horse Rapids.

## 1901

The Caribou Crossing NWMP detachment patrols the Tagish district in the summer with the Alco-Vapor launch Tagish.

*Virtual Museum (2006)*

## 1903

Anglican Bishop William Bompas expands the mission at Carcross and establishes a small boarding school in two shacks.

<https://www.anglican.ca/tr/histories/chooutla-carcross/>

## 1910-30

Proliferation of fox farms and then mink farms in southern Yukon, with fish the main source of feed.

## 1911

Chooutla Residential School opens.

<https://www.anglican.ca/tr/histories/chooutla-carcross/>

## CIRCA 1914

New federal fishing regulations require Aboriginal people to purchase licences if they barter or sell fish.

*Johnson: With the people*

## 1914

Conrad townsite is abandoned.

*Conrad Management Plan 2020*

## 1908

Venus Mill is built on Windy Arm.

*Yukon: Venus Mill*

## 1920s

Picnic shelter built at what is now Robert Service Campground in Whitehorse. Originally, it along with a site across the road where the ball diamonds now are, were popular First Nations fish camps.

*Yukon Energy trails booklet*

## 1900

Railway bridge built in Carcross for WP&YR.

<https://destinationcarcross.ca/project/swingbridge/>

## 1905

A wagon bridge is built across the outlet of Lake Bennett.

[explorenorth.com/yukon/carcross-footbridge.html](http://explorenorth.com/yukon/carcross-footbridge.html)

## 1905

The townsite of Conrad develops on Windy Arm in response to mining activity in the area.

*Conrad Management Plan 2020*

## 1917

Steamer Tutshi launched; usually had a Tagish person contracted to fish for the boat.

*Yukon Historic Sites (n.d.) and McClellan (1975)*



## 1922

Miles Canyon footbridge completed and dedicated to politician and businessman Robert Lowe.

## 1922

British Yukon Navigation Co. completes dam on upper Yukon.

[https://yukonenergy.ca/media/site\\_documents/1115\\_Southern\\_Lake\\_Enhancement\\_Concept\\_ppt\\_2012.pdf](https://yukonenergy.ca/media/site_documents/1115_Southern_Lake_Enhancement_Concept_ppt_2012.pdf)

## 1942

Bridge built over the Tagish River.

## 1942

Road built from Jake's Corner through Tagish to Carcross.

## 1942

Bridge built over the Yukon River at foot of Marsh Lake.

## 1942

Construction of the highway brings in hundreds of soldiers and civilian workers, some of whom fish and hunt.

## 1942

Building of Alaska Highway. U.S. Army had a laundry on the Yukon River.

## 1945

Yukon Fish and Game Association established "for the purpose of propagating and protecting fish and wildlife in the Yukon." It lobbied for a ban on sale of "game meats and fowl," and licensed "game dealers" in the Whitehorse area. It also lobbied for a total daily limit of 20 trout and grayling for the Whitehorse electoral district.

## 1948

Federal government bought the Marsh Lake (Lewes) Dam from WP&YR for \$125,000 and rebuilt it.

## 1950s

WP&YR relocated its yards from below the Whitehorse clay cliffs by the river to north of its depot.

*Yukon Energy trails booklet*

## 1955

Steamer *Tutshi* ceases operations.

*Yukon Historic Sites (n.d.)*

## 1955

Last year paddlewheel boats operated on the river.

## 1955-56

Government decides to build dam to serve new Riverdale subdivision and new hospital and growing community. Three sites considered: Whitehorse, Kusawa, and Aishihik.

## 1954

The dam at the foot of Marsh Lake is replaced.

*R.F. Brown, M.S. Elson and L.W. Steigenberger (1976)*



## 1956

Department of Indian Affairs joined six bands into three, creating what is today KDFN.

## 1958

Construction of the Whitehorse Dam completely blocks the downstream salmon migration; approximately 200 of 1,000 fish are retrieved and trucked past the construction.

*R.F. Brown, M.S. Elson and L.W. Steigenberger (1976)*

## 1958-59

Fish ladder built at Whitehorse Dam.  
*KDFN (2004)*

## 1959

Prime Minister John Diefenbaker visits Yukon and tours Whitehorse Dam.

## 1958

Electricity is first generated at the Whitehorse Rapids Hydroelectric Facility (Whitehorse Dam).

*Yukon Energy (n.d.)*

## 1957

Northern Canada Power Commission starts construction on Whitehorse Rapids Dam (Whitehorse Dam).

## 1970s

Robert Lowe bridge across Miles Canyon rebuilt.

## 1973

*Together Today for Our Children Tomorrow* presented to Prime Minister Pierre Trudeau.

## 1975

Current steel Lewes River Dam built at Marsh Lake.

[https://yukonenergy.ca/media/site\\_documents/1115\\_Southern\\_Lake\\_Enhancement\\_Concept\\_ppt\\_2012.pdf](https://yukonenergy.ca/media/site_documents/1115_Southern_Lake_Enhancement_Concept_ppt_2012.pdf)

## 1978

Wooden footbridge is built across the Nares River to replace the 1905 wagon bridge.

<http://www.explorenorth.com/yukon/carcross-footbridge.html>

## 1979

Yukon government joins land claims process even though First Nations didn't want it to be included.

## 1968-69

Third turbine is added to the Whitehorse Dam



**1984**

Whitehorse Rapids Fish Hatchery built at the Whitehorse Dam.

*Yukon Energy (n.d.)*

**1984**

First land claim negotiated (resulting in extinguished rights, \$620 million paid over 20 years, and 20,000 km<sup>3</sup> land) but it failed to pass at FN assembly in Tagish.

**1985**

Fourth turbine is added to the Whitehorse Dam.

**1987**

Yukon Energy takes over the Whitehorse Dam, fish ladder, and hatchery from Northern Canada Power Commission.

**1987**

Ta'an Kwä ch'än Council re-establishes itself as distinct First Nation from KDFN; this is recognized by CYFN, but not by the Department of Indian Affairs and Northern Development (DIAND) until 1998.

**1985**

Canada-U.S. ratify the Pacific Salmon Treaty to govern all transboundary rivers on the west coast, including the Alsek, Taku, Stikine, and Yukon rivers.

<https://www.psc.org/about-us/history-purpose/pacific-salmon-treaty/>

**1993**

Umbrella Final Agreement (UFA) signed with 11 Yukon First Nations; fish and wildlife chapter and management board established along with salmon sub-committee.

**1995**

Representatives of Canada and the United States sign an interim salmon enhancement agreement in Washington, D.C. It allows programs for salmon enhancement in the Yukon River basin to proceed.

*Smyth*

**1996**

Largest Yukon River Chinook run counted on record with 2,958 Chinook at the Whitehorse Fishway.

*Yukon River Panel, Joint Technical Report*

**1998**

Ta'an Kwä ch'än Council is recognized by DIAND as a distinct First Nation.

**1996**

Whitehorse Rapids Fish Hatchery expanded to include bull trout, rainbow trout, arctic char, lake trout, and kokanee salmon (sponsored by Yukon Environment) to reduce fishing pressure on Indigenous fish such as lake trout.

*Yukon Energy (n.d.)*



**2001**

The Yukon River Salmon Agreement is signed.

<https://www.yukonriverpanel.com/about-us/>

**2002**

Laberge Renewable Resources Council is established under the Ta'an Kwäch'än Council Final Agreement.

**2002**

Ta'an Kwäch'än Council sign land claim agreement.

**2005**

Kwanlin Dün First Nation and Carcross/Tagish First Nation sign Final Agreements

**2003**

KDFN Land Use Planning Working Group hosts a gathering in July 2003 at M'Clintock River.

*KDFN (2004)*

**1999**

Canada-U.S. negotiations culminate in the renewal of long-term fishing arrangements under the Pacific Salmon Treaty.

*Pacific Salmon Commission (2016)*

**2008**

Whitehorse Dam celebrates 50th anniversary.

<https://www.whitehorsestar.com/News/dams-half-century-mark-celebrated>

**2010**

The Carcross/Tagish Renewable Resources Council is established.

*CTRRC Annual Report 2018-19*

**2018**

690 Chinook salmon return to Whitehorse. Yukon Energy applies to Yukon Environmental and Socio-economic Assessment Board (YESAB) to renew water licence for fish hatchery.

<https://www.cbc.ca/news/canada/north/yukon-energy-chinook-hatchery-1.4936161>

**2019**

Lowest return of Chinook salmon at Whitehorse Fishway since 1977 with 282 of 220,000 that entered the river.

[cbc.ca/news/canada/north/whitehorse-fish-ladder-chinook-run-1.5285428](http://cbc.ca/news/canada/north/whitehorse-fish-ladder-chinook-run-1.5285428)

**2007**

TKC initiates a community stewardship program focused on stewardship and restoration of wild salmon stocks and habitats within its traditional territory.

*TKC (2013)*

**2007**

Largest flood of Marsh Lake in 50 years.

*Yukon News*



## 2020

Worsening return, with 216 Chinook salmon at Whitehorse Fishway.

Yukon River Panel, Joint Technical Report

## 2020

Yukon First Nations including C/TFN, TKC and KDFN become First Nation Advisors to the Yukon River Panel to implement the Yukon River Salmon Agreement on both sides of the border.

## 2021

Continued poor return with 274 Chinook salmon at Whitehorse Fishway

Yukon River Panel, Joint Technical Report

## 2022

Lowest return on record with 165 Chinook salmon at Whitehorse Fishway.

Yukon River Panel, Joint Technical Report

## 2022

C/TFN, TKC, and KDFN support three salmon related projects as part of the Whitehorse Rapids Generating Station with Yukon Energy Corporation. Projects are: Fish Ladder evaluation, Fish Hatchery Evaluation, and Entrainment Study and Juvenile Mortality.

*"Everything was nice. Before the highway.  
When the highway moved in, everybody got sick.  
Water got sick and everything was polluted. Things started to change.  
Our lives started to change. From there on, all our fishing, and all the things  
we used to do is going one way, when they started to open up the Yukon...."*

*"Way before the dam, everybody used to have their dry fish, moose meat dried and  
everything, but the dam sort of ruined things. You get certain water levels, lowering the  
dam, or raising the dam. It ruins it, just about everything around the lake, ponds, on  
the side. Muskrats had to leave or beaver had to get out of their house, on account of  
the water level. We got some boats, more boats and more boats. We got oil and grease  
cans, and everything else floating down the Yukon River. All these things start to take  
effect. It got so that you couldn't even set a fishnet in the Yukon River, (boats would)  
run right over your net and cut it in half. We had to flag our net. It's all over the  
Yukon. As far as I know, this pollution created by motors and all sorts of stuff."*

LEONARD GORDON SR., KDFN ELDER  
BEFORE AND AFTER DAM, KDFN COLLECTIONS, 1996



GYU YÈ YE DATSAN KENNĀĹ SHĹ

SOUTHERN TUTCHONE (ST)

DAA SÁ A.ÉETI NAX YATÉE WÉ XAAT HAA JÉEDÁX?

TLINGIT

# *What Do Salmon Need from Us? Becoming Salmon Stewards*

While our people have always depended on salmon for food and still enjoy cutting, smoking, and eating salmon today, we are connected to salmon beyond harvesting them. With the salmon runs so low, we need to ask “What do the salmon need from us?”

Salmon need us to listen. Listen to their story, listen to their struggle, and acknowledge that they are in trouble. This is important for us today and will be even more important in the future. Salmon need us to share our knowledge with future generations so they learn respect for salmon, understand their importance, and care about their conservation. Salmon need us to maintain barrier-free passage to spawning and rearing habitats and take provide for clean water and pristine habitat.

Our governments’ departments of heritage, lands and resources are working hard to support salmon at every life stage so that they can reconnect to their traditional salmon trails. By gathering traditional knowledge, telling their stories, speaking our language, and conducting research we can continue to support our salmon relations.

Within our traditional territories there are salmon eggs that depend upon clean water and the right kind of gravel, water temperature, and water flows. The fry that emerge in the early spring need places to hide and a way to migrate downriver. The ecological value of healthy habitats is always top of mind with the increasing human impacts of recreation, development, and industry around Whitehorse. We are also mindful of ensuring healthy fish passage through the many beaver dams and log jams as well as the human-made obstruction of the Whitehorse Rapids Fish Ladder and Dam.

In addition to conserving Yukon River Chinook and voluntarily restricting our harvest over the past few decades, we are actively involved in salmon projects that include stock restoration, assessment, monitoring and research.

*“You must save the salmon. If it wasn’t for salmon there would not be one Indian left in the Yukon. We would have all starved. Now it is our turn to save them”.*

LOUIS SMITH, KDFN ELDER





Sonny Parker

# Stock Restoration and Salmon Enhancement Efforts

Salmon stock restoration is an attempt to return our wild salmon populations to their natural levels. This can be done many ways, including habitat restoration (e.g., creating spawning channels), beaver dam management, the mitigation of natural or man-made barriers (e.g., hydro dams), hatchery programs, and in-stream incubation. Our First Nation governments are supporting projects of this nature. We do these activities on our own, as well as together, demonstrating our stewardship to salmon.

*“Don’t forget about the salmon babies”*

CHARLIE BURNS, KDFN ELDER



# Restoration, Assessment and Monitoring

## KWANLIN DÜN FIRST NATION



KDFN has been very active in establishing stock restoration, assessment and monitoring programs throughout the traditional territory and the Southern Lakes.

In 2019 and 2020, the KDFN lands and resources staff, with support from various partners, led in-stream incubation trials at Michie Creek, Wolf Creek, and Ibex River. This involved taking the eggs and milt from Yukon River Chinook and planting them in gravel, either in boxes or special bags. These trials help us understand what it will take to ensure better survival from the egg to fry stage. While KDFN continues to be interested in in-stream incubation and small scale stewardship hatcheries, it is very difficult to take eggs and milt from the few remaining salmon at this time. KDFN staff participate in traditional knowledge and technical conversations around stock restoration in order to make the most informed decisions for future stewardship efforts.

Historically, one of the most abundant salmon streams for KDFN has always been Michie Creek. KDFN continues to focus on this important river and habitat like the ancestors of the past once did. The Michie Creek salmon monitoring project focuses on maintaining access by adult Chinook to their primary spawning habitat. This often

means removing barriers that impede their movement. Michie Creek and the Whitehorse Fish Ladder is also extensively monitored for water temperature and flow as an index of habitat quality.

Monitoring of Chinook spawning populations in Michie Creek, M'Clintock River and Yukon River (Lewes Reach below the Whitehorse Rapids Dam and Teslin River at Johnson's Crossing) takes place through the collection of age, sex, length data, egg status and volume (females), coded wire tags, and DNA. Collecting and sharing this salmon data is really important so we can keep track of how salmon are doing.

In addition to our technical supports, KDFN supports salmon stewardship through relevant heritage work, language programming, and land-use planning efforts (e.g. Habitat Protection Areas, Special Management Areas and How We Walk with the Land and Water). KDFN are also planning annual salmon ceremonies and when possible, distributing salmon to our citizens from other healthier salmon runs (like sockeye from the Taku River). In 2022, KDFN distributed 1,200 pounds of sockeye salmon, in the form of whole salmon, fish fillets and fish heads to citizens.











# Restoration and Monitoring

## TA'AN KWÄCH'ÄN COUNCIL



Since 2006, the TKC Lands & Resources Department has been conducting annual monitoring and restoration activities at Fox Creek. This lake-headed tributary once held a natural salmon stock, however, following wildfires and beaver activity in the last half of the 20th century, they were extirpated and no longer there.

Following extensive community engagement and partnership with Fisheries & Oceans Canada (DFO), fisheries experts and traditional knowledge holders, we have continued ongoing restoration efforts for two salmon life cycles. Following a decade of fry releases into the creek, adults have returned to spawn since 2013, with wild juveniles found since 2016. The Fox Creek project will continue with annual monitoring and has included a combination of activities to ensure this stock is able to recover. Annual monitoring includes barrier and beaver dam management, beaver trapping in partnership with Citizen trappers, erosion monitoring and mitigation, juvenile monitoring, hydrometric work and in recent years, a video enumeration weir was used to track returning adults.

Following the success of the Fox Creek Salmon Restoration Project, we are planning site reconnaissance to find other suitable creeks to restore and enhance salmon habitat. Discussions with Elders and other knowledge holders in the community have pointed to other streams including Joe Creek and Croucher Creek as potential areas of interest. TKC staff will begin collecting baseline data of these areas including water temperature and site mapping to determine the feasibility of these creeks.

Complementary to these salmon restoration efforts, we have been running a Water Monitoring Program across Lake Laberge, its tributaries and other rivers of importance since 2010. This program looks to understand changes in water quality and temperature over time and how they impact fish habitat and ultimately fish and aquatic health. This program ties in closely with salmon restoration as this already vulnerable Upper Yukon River stock is facing many challenges. By understanding changes to their habitat, TKC can pursue mitigation and enhancement measures to ensure the health of our salmon and ultimately our freshwater ecosystems.



# Chinook Salmon Passage

## CARCROSS/TAGISH FIRST NATION

Connecting the broken salmon trail involves identifying and understanding the barriers along the way. One of the most obvious barriers is the Whitehorse Dam and the associated fish ladder. At one time, Yukon First Nations were able to provide food for themselves sustainably; historical reports from First Nations and RCMP, estimated that approximately 10,000 fish were harvested annually in the M'Clintock River system. However, annual returns counted at the Whitehorse Rapids Fish Ladder have averaged 948 Chinook between 2012-2021 and only 282 in 2019, 216 in 2020, 274 in 2021, and 165 in 2022.

C/TFN supported the Chinook Salmon Passage Project during the years of 2020-2022. The project used acoustic telemetry to collect information about salmon migration routes and spawning habitats. Small electronic tags and transmitters are inserted

into salmon so that once released back into the river, the tagged salmon can be picked up by any receiver within range. The small data-logging computers and receivers pick up transmitters' unique ID code when a tagged fish is within range. Data from any single receiver provides a record of each visit to that location by a tagged fish.

The two main goals of this project were:

1. To identify depleted stocks that are candidates for restoration, along with potential spawning restoration sites.
2. To assess whether challenges associated with passage at the fish ladder are limiting production of upper Yukon River Chinook populations.

Carcass surveys are also conducted below the fish ladder to determine sex, body condition, and spawning success. This information is compared to data from the Takhini and Teslin rivers. This research has shed light on the barriers to fish passage by identifying that only one-third of the tagged fish made it through the Whitehorse Rapids Fish Ladder.







Karlie Knight



Sonny Parker



Karlie Knight



Will Twardak



Sonny Parker



Dennis Zimmermann



# How We Work Together as Salmon Stewards

*In the spirit of partnership, our governments have come together to work collaboratively on a number of projects to support our Yukon River salmon. These partnerships demonstrate what we can do as self-governing First Nation governments and our contribution to the entire watershed.*

## **ADDITIONAL SALMON PROJECTS THAT WE COLLABORATE ON:**

### **Whitehorse Rapids Generating Station (WRGS) Relicensing Project:**

The Whitehorse Dam has long impacted the three Nations of the Southern Lakes. One of the biggest of these impacts was to the salmon and their annual migration. In the 70 years since the dam was constructed, salmon populations have continued to face challenges. As part of the upcoming relicensing process of the Whitehorse Rapids Generating Station, C/TFN, KDFN and TKC are partners on the Technical Working Group to guide this process. This involves three core salmon related projects that are currently underway:

1. Fish Ladder Evaluation
2. Fish Hatchery Evaluation
3. Entrainment Study and Juvenile Mortality

These three studies look to assess the dam infrastructure and its impacts to each life stage of salmon. The fish ladder project looks at the impacts to salmon passage during the summer migration and ways to improve and streamline so as many adults reach their spawning grounds as possible. The hatchery evaluation project looks at best practices for the hatchery and incorporates community values and traditional knowledge surrounding salmon enhancement. The third study will look at the impacts on out-migrating year 1 and 2 fry as they leave their spawning grounds and head for the ocean.

### **Takhini River Sonar Project:**

Led by KDFN and in partnership with TKC, Champagne and Aishihik First Nation (CAFN), DFO and Environmental Dynamics Inc. (EDI), this project looks to determine the number of returning adults to this river system and how it compares to those returning to the mainstem Yukon River through to Whitehorse. The project also features test netting to confirm species in the sonar count to ensure they are only counting salmon and not freshwater fish. This once prominent salmon run held fish camps and supported First Nation salmon people from the headwaters at Kusawa Lake to the Yukon River junction passing through multiple traditional territories. The project has also provided capacity building opportunities, including employment for KDFN citizens. Given the proximity from Whitehorse, the sonar project receives many visitors making it important for education and outreach.



# Individuals as Salmon Stewards

*While our governments are supporting salmon, we all have to do our part. With the salmon runs so low we need to ask, “What can I as an individual do to become a salmon steward?”.*

Aside from not harvesting individuals can:

- Participate in ceremony, including given thanks to the creator for the salmon, fish and clean water.
- Speak my language.
- Talk to my family about the importance of conservation and not over harvesting.
- Respect the river—keep it clean.
- Learn to fish, process and cook freshwater fish or salmon provided from other areas (e.g. Taku sockeye salmon).
- Get involved with community sessions about salmon and support leadership in advocating, and;
- Participate in fry releases and other hatchery initiatives.

*“We are doing our part. When I think of the salmon, it’s not just the salmon. They are all part of the land, the water and the animals. To me, they interlock so tightly. We need them to survive for generations. In the past we always had enough.”*

**RALPH JAMES, C/TFN**  
HOW WE WALK WITH SALMON AND CARIBOU, 2021

## **Carcass recovery and pre spawn mortality studies:**

Through this study and our partnership between KDFN, TKC and C/TFN, we will build on the work done by William Twardek in 2020 to look at the impacts the dam has on spawning females. Carcasses are examined for their egg retention below the Whitehorse Dam and compared to that of the Teslin River where no dams are believed to impact spawning.



NATASAHINI KWAAN YÈ TAAGISH CH'AN YÈ TA'AN KWACH'AN YÈ  
KWANLIN DÄN GYU KA KWAYENJÌ KENUSÄT KUCH'E

SOUTHERN TUTCHONE

XAAT KA KU.ÓO KUXUDATÍ

TLINGIT

# Resilience of Salmon and People

Given the impacts to our people from the low runs of Yukon River Chinook, it will not be easy to connect the broken salmon trail. Our three governments will work together, grounded in our traditional laws of CARE, SHARE, RESPECT, and TEACHINGS. We will support salmon through specific efforts related to STEWARDSHIP, RELATIONSHIP, AND CONNECTION.

**The principles that will guide  
our work and this plan include:**

*"We ate everything,  
and we never used to  
waste any food. We ate  
everything off the fish, even  
the fish head. This was how  
you learned the old ways, by  
listening and doing."*

WEAVING SALMON CONNECTIONS  
WORKSHOP PARTICIPANT

*Traditional  
Laws*

*Stories/  
Teachings*

*Governance  
and  
Planning*

*"We need to include traditional values of salmon: we use every part of the  
salmon; we make sure when we catch them in the net they are not suffering."*



*"We also have to talk about how salmon is a transformer, like salmon boy. When we talk about anything, we have to talk about the word respect. We really have to know those words."*

WEAVING SALMON CONNECTIONS WORKSHOP PARTICIPANT



*"Everything is related to one another. From our stories, the Elders—we know it was the responsibility of the people to take care of salmon. If we don't, and if we don't respect it, it will go away."*

WEAVING SALMON CONNECTIONS WORKSHOP PARTICIPANT



*"When we talk about being caretakers of the salmon, that extends to the waters. When I think about this plan and the three Southern Lakes First Nations coming together to talk about protection of the salmon, it's very powerful. It's time, and I'm so glad to see this happen."*

WEAVING SALMON CONNECTIONS  
WORKSHOP PARTICIPANT

*"I'd like to make a curriculum about how Raven made the world. We are salmon people. We didn't have these borders. We need to talk about spirituality, and that animals, fish, and human beings are equal—we're not higher. That's the way Crow said it."*

*"Don't just look ahead of you. You look around you, you feel it all, then turn around and look behind you too. Walk with the knowledge that we give you, and pack it and use it everyday. When we don't use it, that's when we get in trouble. We live with it."*

PATRICK JAMES, C/TFN ELDER  
HOW WE WALK WITH SALMON  
AND CARIBOU, 2021

*"We may be three nations, but we speak with one voice."*



Dänk'e Duli (SOUTHERN TUTCHONE)  
Tlagoo laawú (TLINGIT)

## *Traditional Laws:*

- Focus on respect
- Remember First Nations did not have borders
- Share resources
- Think seven generations into the future
- Live with salmon in unison; people are not superior or dominant over salmon
- Encourage salmon stewardship
- Remember sharing is always important
- Promote language; it was the only borders we knew.

*"Re-connection and reawakening our salmon spirit is a part of us coming together and strengthening our governance."*

WEAVING SALMON CONNECTIONS  
WORKSHOP PARTICIPANT





Dennis Zimmermann



Dennis Zimmermann

## Governance and Planning:

- Working with our self-government agreements will help us support salmon
- Support *How We Walk With the Land and Water* and land-use planning
- Align with the Southern Lakes Caribou planning processes
- Make connections to special protections (e.g. HPAs, SMAs, etc.)
- Participate in Whitehorse Dam relicensing processes
- Participate in Whitehorse waterfront planning
- Traditional trails and routes

Kwandür Dän Kenätan (SOUTHERN TUTCHONE)  
Shkatnéex'i Ka Kaa ée atlatóox'u (TLINGIT)

## Stories/Teachings:

- Oral history guides us
- Nares Tlingit fish story about a "fish face" person
- Art, song, and story
- "Salmon Boy" story
- Salmon songs should be brought back
- Sacred stories around salmon

*"We have a lot of stories in these three Nations. We use these stories to help out children so that they know what to do in the future... The salmon can't do it. (We have to.)"*

WEAVING SALMON CONNECTIONS WORKSHOP PARTICIPANT

*"That's the way nature manufactured it, and the only way it would work. We should listen to these kinds of stories. They used mostly clan and discussion, anything else was no good. Clan and discussion was the way closest to the truth."*

WEAVING SALMON CONNECTIONS WORKSHOP PARTICIPANT





Dennis Zimmermann

Shàw kwā'ą (SOUTHERN TUTCHONE)  
K'idéin Ka shtudanóok (TLINGIT)

## Health and Wellness:

- Family and social structure at fish camp is essential
- Elders and youth are getting nutrients from salmon
- Traditional medicines in the salmon
- Traditional foods keep us healthy
- Health comes from being on the land
- Connection to clans and families
- Salmon support us spiritually, mentally, emotionally and physically

*"We are hungry for salmon."*

WEAVING SALMON CONNECTIONS WORKSHOP PARTICIPANT



Dennis Zimmermann

Gyu Nàkwät'à (SOUTHERN TUTCHONE)  
Kaa Kanéegu Ka sigu gáaw (TLINGIT)

## Ceremony and Celebration:

- Continue hosting and attending Haa Kusteeyí, an inland Tlingit celebration around salmon
- Teach people to value the fish and harvest, not just wrapped in plastic
- Encourage prayer and ceremony as a way of showing gratitude to the salmon
- Host salmon ceremony for returning fish with other governments

*"Our people have always looked after each other. That's why we're still here."*

WEAVING SALMON CONNECTIONS WORKSHOP PARTICIPANT

*"There's medicine in salmon... There's a certain way you can make rotten eggs from the salmon... I don't know how many people know how to do salmon medicine anymore—I don't know if anyone knows how to make the rotten salmon eggs."*





Sonny Parker



Dennis Zimmermann

Kwädäy k'e dän kwayinjì ka  
ughàtaan dū ch'äw (SOUTHERN TUTCHONE)

## Historical Connections and Interrelationships:

- Tagish Kwáan are a shared connection with salmon and special places between the three First Nations
- The archeology of the Southern Lakes demonstrates people and salmon lived here for thousands of years
- Look at the river and lakes and what it means to be Kwanlin Dün, Ta'an Kwächän and Carcross/Tagish
- People living along the river, where they harvested and where they settled. These were salmon connections
- Travelling and traditional trails for the seasonal round were based on salmon and other animals
- We have lost the ability to talk to animals and the relationship with them

Guch'än k'e yè Dänk'e `Ntanūt'ar K'e (ST)  
Tlagoo atsakú (TLINGIT)

## Western Science and Traditional Knowledge:

- Two-eyed seeing and walking side-by-side is our way
- Climate change effects need to be built into our thinking
- We have many data deficiencies around Southern Lakes salmon
- Before Western science, knowledge was held with the Elders and communicated through story, art, blankets, and song
- Support restoration and stewardship projects to bring salmon back
- Support existing research and monitoring programs in our traditional territories

*"It crosses all political lines when you're hungry and need food. That's something we have to start drilling home for our grandchildren—to give them something they can use to survive."*





TKC



Dennis Zimmermann

## Habitat:

- Need to respect and acknowledge our connection and water
- Clean water, clean spawning grounds, and clear passage
- Effects on the other freshwater fish species
- Ecosystem connections and concern over lack of nutrients from salmon
- Water is life and central to all fish and wildlife
- Water temperature and quality monitoring is a key component

## Partnerships:

- Work with other governments (especially game guardians and land stewards) on monitoring
- Ensure First Nation governments having an active role in economic development along the river
- Support Yukon First Nation watershed-level partnerships and consortiums
- Work with the public to support this plan and salmon stewardship
- Share plan; it will provide direction on how to engage with partners and industry (e.g., Yukon Energy)
- Ensure that treaties and Indigenous rights are protected
- Understand and work with the Alaskans and their various tribal organizations
- Maintain a connection to the Yukon River Panel

*“Marsh Lake used to be red with salmon... It would be nice to get that back.”*





Colleen James

## Harvest:

- Game guardians will work with citizens to monitor and educate
- Harvest support programs will give an opportunity for people to fish (it's expensive to run a boat, set a net, and run a fish camp)
- Food security and food sovereignty are important for our survival
- We honour our self-determination and don't have to exclusively rely on other agencies for harvest management direction
- Some generations have never experienced harvest and would like to

*"We are the spokespersons, the guardians of the animals of this country."*

WEAVING SALMON CONNECTIONS  
WORKSHOP PARTICIPANT

*Healthy Water  
(contaminants, microplastics):*

*"Think about our water. If that can happen to our salmon, down the road we have to think about what can happen to our children... We have to clean up the water."*

WEAVING SALMON CONNECTIONS  
WORKSHOP PARTICIPANT

*"We want to be able to harvest in our own waters. Our generation has never experienced that, and we want to. We want to have the experience of spending time on the water with our families."*

WEAVING SALMON CONNECTIONS  
WORKSHOP PARTICIPANT

*"We may be three nations, but we speak with one voice."*

WEAVING SALMON CONNECTIONS  
WORKSHOP PARTICIPANT



# Connecting the Broken Salmon Trail

There is much to do to connect the broken salmon trail. By standing together as three governments with one voice and working with our citizens and other partners, we will acknowledge our connection to salmon and assist in rebuilding salmon runs to ensure they will be on the landscape for future generations.

Kaa tóon datí  
(TLINGIT)

## CARE

### Stewardship

Restoration  
efforts

Education  
for citizens,  
youth and  
the public

Monitoring  
and data  
sharing

Woosh éen dahéin  
(TLINGIT)

## SHARE

### Relationships

Working with  
Partners (other  
Yukon First Nations,  
DFO, YSSC, and  
Alaskan Partners)

Citizen  
meetings

Working with  
Yukon Energy on  
Fish Passage and  
the Whitehorse  
Dam



## SOUTHERN LAKES SALMON IMPLEMENTATION WORKPLAN

A Southern Lakes Salmon Implementation Workplan has been developed and will help to inform the annual workplan of each of our governments. Annually, we will commit to reviewing this plan and gathering in ceremony to discuss this plan and support salmon.

Our plan will be based on **Share, Care, Respect** and **Teachings** and it will follow our salmon principles. We will focus on our implementation on **1) Stewardship** (e.g. restoration, education and mentoring efforts), **2) Relationships** (e.g. partnerships with salmon agencies, industry and Alaska) and **3) our Connection to salmon** (e.g. traditional knowledge, harvest support program, and salmon recipes).

*Connections*

*Annual  
Salmon  
Ceremony*

*Salmon  
processing,  
recipes, and  
workshops*

*Supporting  
Elders  
and youth  
knowledge  
transfer*

Kaa ée atlatóox'u  
(TLINGIT)

**TEACHINGS**

Kaa yáa awudané  
(TLINGIT)

**RESPECT**

*"How deep our connection is to each living thing and that maintaining that relationship is as important as the relationship we create with each other. Cause everything lives for a reason and is here for their own single purpose.*

*As our connection with the salmon is as strong as life itself since they do sacrifice themselves for our own life. Which establishes a connection as meaningful as life itself"*

WEAVING SALMON CONNECTIONS WORKSHOP PARTICIPANT



# Lessons from Language

Language is an essential part of the relationship between the Southern Lakes First Nations and salmon. Southern Tutchone and the Tlingit language has been added wherever possible. In some cases, words in English do not exist in Southern Tutchone and the Tlingit. We apologize for any errors or omissions we may have made.

## tingit / Tlingit

<b>Dei</b>	trail
<b>Aas</b>	spruce tree
<b>S'éek'</b>	black bear
<b>Xóots or yatséeneit</b>	grizzly bear
<b>T'á</b>	Chinook salmon
<b>Geiwú</b>	fish net
<b>Watsix</b>	caribou
<b>Xáat</b>	fish
<b>Kooshdáa</b>	otter
<b>Shaa</b>	mountain

## Southern Tutchone

<b>Gyu</b>	Chinook king salmon	<b>Lu ts'egan yū</b>	fish camp
<b>Dhal</b>	mountain	<b>Lhu chemel</b>	fish net
<b>Tan</b>	trail	<b>Gyu ak'a</b>	salmon cut-it cutting salmon
<b>Udzi</b>	caribou	<b>Gyu ù</b>	salmon trap salmon fish trap
<b>Lu</b>	fish	<b>Tágà jänàlj</b>	river from it exists headwaters
<b>Khruda</b>	otter	<b>Gyü</b>	chinook salmon
<b>Ts'u</b>	spruce trees	<b>k'ā</b>	humpback king salmon
<b>Shar</b>	bears	<b>k'à</b>	worn-out salmon
<b>Kets'anut'à</b>	stewardship	<b>tu k'à</b>	fish gaff-hook
<b>Dághàtàn</b>	our relationship	<b>Gyu chē</b>	dead king salmon
<b>Äghàtàn</b>	family	<b>Gyu k'yù</b>	King salmon roe
<b>Tágà</b>	river	<b>Gyu ghra</b>	Fingerling King salmon Hatchery fish
<b>Män</b>	lake		
<b>Tägäyā</b>	creek		



# Southern Tutchone

**K'ā n̄tē k'e, dekyù nàle getl'äy áchè.**

The humpback king salmon dies after it spawned.

**Gyu ghàk'yù k'ètlà k'à ghàtsi.**

After King salmon spawn, they are worn-out and ready to die.

**Lu k'à yè gyü ák'à.**

He hooked a king salmon with the fish gaffhook.

**Lu 'ù t'at gyu kwät'j'är hạ.**

The Chinook salmon got caught in the fish-trap.

**Gyu Chù Ninkhwän gà dāy tàdé'wòl.**

The Chinook is swimming up Shiny Water

**Gyü shāw Tágà Shāw tágà dāy tàá'wòl ch'e.**

The big chinook salmon swim up Yukon River.

**Kwädäy k'e Gyu ájäl k'e, dân gyu ätlä äghạ.**

During the summer salmon run, people catch lots of Chinook salmon long time ago.

**Däma gyu gän ka dấkat.**

She asked her mother for dry king salmon.

**Gyu Michie Măn yū ghàk'yù ách'e.**

King salmon come up to spawn at Michie Lake.

**Dăn Michie Chua gyu ghra chu yì ts'ăn 'eninjì.**

People at Michie Creek let go of the fingerling salmon in the water.

**Gyu dážhàtàn sòothăn k'ănáta.**

Take good care of our King Salmon relations.



# Contributors and Acknowledgements:

There are many people to acknowledge for their contributions to this document. We have attempted to identify those by name that have contributed and apologize for anyone that may have been missed or may be listed incorrectly.

We also want to remember those that have since passed and our thoughts and prayers to their respective families and communities.

*Shàw nithän  
Másin cho  
GunatchÎsh  
Thank you*

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