

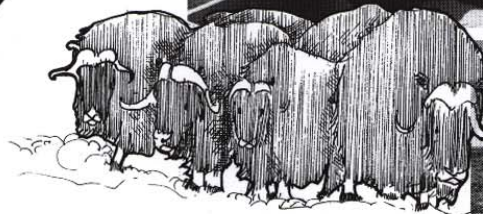
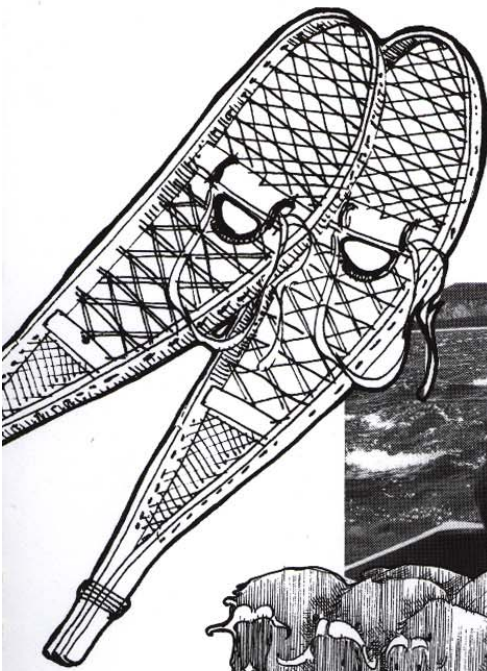
January 2000



Rakekée Gok'é Godi:

Places we take care of

Report of the Sahtu Heritage Places
and Sites Joint Working Group



Rakekée Gok'é Godi: Places We Take Care Of

Prepared By:

The Sahtu Heritage Places and Sites
Joint Working Group
January 2000

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Acknowledgements

The Sahtu Heritage Places and Sites Joint Working Group would like to express their appreciation to the many people, institutions, and agencies that assisted throughout the term of our mandate. In particular, we would like to thank George Blondin and Leroy Andre for assisting us during several meetings. Bella T'Seleie, Leroy Andre, and Jonas Neyelle undertook community-based research, which led to the inventory of sites presented in the report. Several individuals read and commented on an earlier version of this report, and for their careful and useful commentary we would like to thank Chuck Arnold, Chris Hanks, Chris Keeley, Ingrid Kritsch, Robin Reilly, and Michelle Wheatley. The Sahtu Implementation Committee provided much needed support throughout our term, as did the Sahtu Secretariat Incorporated. We are very grateful to several agencies who provided additional funding: the Prince of Wales Northern Heritage Centre (Education, Culture and Employment, GNWT) provided funds to hire fieldworkers and conduct community interviews; the Protected Areas Strategy, through the Department of Resources, Wildlife and Economic Development (GNWT), funded a series of critical meetings near the end of our mandate, and funding from Parks Canada facilitated the preparation and distribution of the final report. Lana Robinson of the Sahtu Geographic Information System produced the maps in Norman Wells, and Devin Arnold formatted the final report. The illustrations are by Terry Pamplin and Wally Wolfe, of the Prince of Wales Northern Heritage Centre. John Poirier of the NWT Archives provided digital copies of all photographs in the report. Finally, we wish to express our sincere appreciation to the elders of the Sahtu region who, through their patient teachings, provided the knowledge upon which this report is based. The challenge of implementing the report's recommendations falls now to the communities, the Sahtu land claim agencies, and to government. We trust that you will find strength in partnership and cooperation, and that through working together the unique and wonderful cultural heritage of the Sahtu Dene and Metis will be preserved and protected for many generations to come.



Figure 1: Fort Good Hope Women, circa 1930.

Executive Summary

The following is a summary of the recommendations found in the report of the Sahtu Heritage Places and Sites Joint Working Group.

General Recommendations

1. Sahtu Cultural Institute

The Working Group recognizes that the response to many of the recommendations in this report could be undertaken by a social and cultural institute. Consequently we recommend that a Sahtu Cultural Institute be established in the region to preserve, protect and promote the history and culture of the Sahtu Dene and Metis.

2. Inventory of Sahtu Dene and Metis Heritage Places and Sites

The sites listed in this report represent only a sample of the existing heritage places and sites important to the Sahtu Dene and Metis. The Working Group recommends that research to inventory and document the additional sites continue. The Working Group urges Sahtu Dene and Metis organizations and government to continue to work together to complete this work, and to find ways to provide some level of protection to these sites.

3. Inventory of Traditional Trails

The Working Group recommends that traditional trails be identified in a Sahtu land database and considered as heritage sites in the consideration of land and water management.

4. Place Names

The Working Group recommends that SSI approach the GNWT Geographic Names Program (Prince of Wales Northern Heritage Centre) to request that North Slavey names for communities and topographical features in the Sahtu Settlement Region be made official. This will require further inventory and linguistic research to identify and record the place names.

5. Protection of Archaeological Sites

The Working Group recommends that SSI develop an inventory of traditional and archaeological sites within the Sahtu Settlement Region and submit them to GNWT requesting protection under existing heritage and land use regulations.

6. Protection of Burial Sites

Many hundreds of burials are located in the Sahtu Settlement Region and these deserve special protection. The Working Group recommends that these places be inventoried, and protected under appropriate legislation.



7. Heritage Legislation

The Working Group recommends that the GNWT table and pass heritage legislation, with appropriate, parallel changes in federal legislation and regulations, with particular attention to the protection of burial sites.

8. Cultural Landscape Legislation

The Working Group urges the governments of Canada and the Northwest Territories, in consultation with communities and Aboriginal groups to develop and pass legislation that will commemorate and protect cultural landscapes.

9. Traditional Environmental Knowledge

The Working Group recommends that traditional knowledge about the environment, wildlife, food sources, ecosystem and their association to heritage sites and cultural landscapes be linked through databases for use by land management authorities, community councils, and a Sahtu Cultural Institute.

10. Geographic Information System

A GIS database for names, places and oral history should be developed for use in land management, and as a teaching aid in schools. Many of the sites included in this report, and the many hundreds that are yet to be inventoried, must be adequately identified to ensure proper land use management practices. As a source of culturally relevant information for Sahtu Dene and Metis children in school, the database would be invaluable.

11. Traditional Personal Names

Many traditional personal names were changed to meet the purposes of church or state, and as a result have been lost in everyday usage. Church and government records, and Sahtu Dene and Metis oral tradition have preserved many of these names, and the Working Group recommends that genealogical research into traditional personal names should be undertaken. Individuals and families should be provided with an opportunity to return to traditional personal names if they wish.



Figure 2: Willow Lake, 1964.

12. Dene Nation Land and Occupancy Maps

The Working Group recommends that the Dene Nation and the NWT Archives be encouraged to come to an agreement concerning the Dene Nation's land use maps and audiotapes with a goal of ensuring long-term preservation and for providing copies of the material for use in the communities.

Table 1: Summary of Site Specific Recommendations

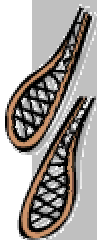
Site Name	Page	Sahtu District	Land Status	Proposed Protection	Proposed Subsurface Protection
1. Fee Yee / The Ramparts	32	26.4.3 Site (K'asho Got'ine)	Multiple Owners	National Historic Site; Extend Commissioners land	No
2. ?ehdacho and Saoyúé / Scented Grass Hills/ Grizzly Bear Mountain	34	26.4.3 Site (Déljine)	National Historic Site, Multiple Owners	Already designated a National Historic Site	Yes
3. Tłj Dehdele Djdłq / Red Dog Mountain	36	26.4.3 Site (Tulita)	Sahtu land	National Historic Site	Yes
4. Déljine / The Déljine Fishery and Sir John Franklin's Wintering Quarters	38	26.4.3 Site (Déljine)	National Historic Site, crown land, water, Special Harvest Area, Commissioners land, protected under Archaeological Sites Regulations	Negotiate water and fishery management regime; Existing protection as archaeological site; Management plan to protect fishery	No
5. Sihoniljine ?ehtene / Loon River to Fort Anderson Trail	40	26.4.3 Site (K'asho Got'ine)	Multiple Owners	To be determined, after inventory and evaluation. Special consideration in land use planning process	No
6. Ayonikj / Ma noir Dome	42	K'asho Got'ine	Sahtu land	National Historic Site	Yes
7. Beshode Tue / Bull Caribou Lake	44	K'asho Got'ine	Crown land	Special consideration in land use planning process, especially burials	No
8. Dutá / "Among the Islands"	46	K'asho Got'ine	Crown land	Special consideration in land use planning process; Additional measures to be determined, based on inventory and evaluation	No
9. Farfa Niljine / Mountain River	48	K'asho Got'ine	Multiple Owners	Heritage River; Additional measures to be determined, after inventory and evaluation	No
10. K'abamj Tué Eht'ene / Colville Lake Trail	50	K'asho Got'ine	Multiple Owners	Territorial Historic Park; Additional measures to be determined, after inventory and evaluation	No
11. Koigojeré Du / Manitou Island	52	K'asho Got'ine	Sahtu land	Special consideration in land use planning process; Additional measures to be determined, after inventory and evaluation	No
12. Lugéwa Tué / Whitefish Lake	54	K'asho Got'ine	Sahtu land	Caribou Protection Measures, Critical Wildlife Area (nesting area for waterfowl, and for fish); Special consideration in land use planning process; Additional measures to be determined after further evaluation	No
13. Neyádalín / The Underground River	56	K'asho Got'ine	Multiple Owners	No specific protection required; Special consideration in land use planning process	No
14. Nqfee Kqselee / Little Loche Lake	58	K'asho Got'ine	Crown land	Special consideration in land use planning process, especially burials	No
15. Shígágó / Little Chicago	60	K'asho Got'ine	Sahtu land	Territorial Historic Park, with community consultation process; Special consideration in land use planning process; Additional measures to be determined, after inventory and evaluation	No



Site Name	Page	Sahtu District	Land Status	Proposed Protection	Proposed Subsurface Protection
16. Shit'a Got'ine Eht'ene / Trail to the Mountains	62	K'asho Got'ine	Multiple Owners	Territorial Historic Park; Additional measures to be determined, after inventory and evaluation	No
17. T'agan / Section of the Anderson River	64	K'asho Got'ine	Multiple Owners	Critical Wildlife Area; Special consideration in land use planning process; Additional measures to be determined after further evaluation	No
18. Tashín Tué / Lac des Bois	66	K'asho Got'ine	Multiple Owners; Special Harvesting Area	Caribou Protection Measures; Critical Wildlife Area (including fishery); Special consideration in land use planning process; Additional measures to be considered after further evaluation	No
19. Tsodehñine and Tuyát'ah / Ramparts River and Wetlands	68	K'asho Got'ine	Crown Land, cabin sites	Heritage River; Migratory Bird Sanctuary; Critical Wildlife Area; Special consideration in land use planning process; Additional measures to be determined after further evaluation	No
20. Ts'oga Tué / White Muskeg Lake	70	K'asho Got'ine	Crown land	Critical Wildlife Area (fishery); Additional measures to be determined, after inventory and evaluation; Special consideration in land use planning process	No
21. Yamoga Fee / "Yamoga Rock"	72	K'asho Got'ine	Crown land	National Historic Site; Territorial Historic Park; Additional measures to be determined after further evaluation; Special consideration in land use planning process	Yes
22. ʔiditué Dáyídá / The Thunderbird Place	74	K'asho Got'ine	Crown land	No specific protection required; Special consideration in land use planning process	No
23. Edəñña / Caribou Point	76	Déljine	Multiple Owners, Special Harvesting / Fishing Area	Critical Wildlife Area; Additional measures to be determined, after inventory and evaluation; Special consideration in land use planning process	No
24. Etírató / Whitefish River	78	Déljine	Multiple Owners; Special Harvesting Areas	Heritage River; Critical Wildlife Area (fishery); Additional measures to be determined, after inventory and evaluation; Special consideration in land use planning process	No
25. Neregah / North Shore of Great Bear Lake	80	Déljine	Multiple Owners	Critical Wildlife Area (caribou, musk-ox); Special consideration in land use planning process; Additional measures to be determined, after inventory and evaluation	No
26. Səmba K'e / Port Radium	82	Déljine	Crown land, potential mineral interests, (radioactive contamination)	National Historic Site; Territorial Historic Park	Yes
27. Tuktu Nogait National Park Reserve	84	Déljine	Crown land	National Park	No
28. T'écho cho deh t'a t'aa / Fort Confidence Area	86	Déljine	Sahtu land	Territorial Historic Park; Special consideration in land use planning process; Additional measures to be determined, after inventory and evaluation	No

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Site Name	Page	Sahtu District	Land Status	Proposed Protection	Proposed Subsurface Protection
29. Turilj / Johnny Hoe Fishery	88	Déljne	Sahtu land	Critical Wildlife Area (fish and moose); Caribou Protection Measures; Additional measures to be determined, after inventory and evaluation; Special consideration in land use planning process	No
30. Yamoria Eht'ene / Yamoria and Giant Beavers, Bear Lake (Six sites combined)	90	Déljne	Multiple Owners	National Historic Site; Special consideration in land use planning process	No
31. K'áálg Tué / Willow Lake (Brackett lake)	92	Tulita	Sahtu Land	National Historic Site; Special consideration in land use planning process	Yes
32. Kwetjnjah / Bear Rock	94	Tulita	Sahtu land	National Historic Site	Yes
33. Nacha?da / Old Fort Point	96	Tulita	Multiple Owners	Territorial Historic Park; Special consideration in land use planning process; Additional measures to be determined after further evaluation	No
34. Shuht'a Got'ine Eht'ene / Mountain Dene Trail to the Mountains	98	Tulita	Multiple Owners	National Historic Site; Special consideration in land use planning process	No
35. Tuwí Tué / Mahony Lake Massacre Site	100	Tulita	Crown Land	National Historic Site; Special consideration in land use planning process; Additional measures to be determined after further evaluation	Yes
36. Deh Cho / Mackenzie River, from Blackwater Creek to Thunder River	102	K'asho Got'ine, Tulita	Multiple Owners; Some special harvesting areas	National Historic Site; Heritage River; Special consideration in land use planning process Additional measures to be determined after further evaluation	No
37. Sahtu Deh / Great Bear River	104	Tulita, Déljne	Multiple Owners; Some special harvesting areas	Heritage River; Additional measures to be determined, after inventory and evaluation; Identify for special consideration in land use planning process	No
38. Shalee Tué / Kilekale Lake	106	Déljne, K'asho Got'ine	Crown land	Special consideration in land use planning process Additional measures to be determined, after inventory and evaluation	No
39. Feetie Lushe / Thunder River Quarry	108	Gwich'in Settlement Area	Protected under Archaeological Sites Regulations; Part of existing National Historic Site; Located in the Gwich'in Settlement Area	Additional measures to be determined, after inventory and evaluation; Investigate additional commemoration	No
40. Ghat'a Luwe Shee / Mouth of the Travaillant River	110	Gwich'in Settlement Area	Located in Gwich'in Settlement Area	Identify for Protection under Archaeological Sites Regulations; Additional measures to be determined, after inventory and evaluation	No



I ntroduction

The Sahtu Heritage Places and Sites Joint Working Group (hereafter referred to as the Working Group) was created pursuant to section 26.4 of the Sahtu Dene and Metis Comprehensive Land Claim Agreement (1993). The Working Group has five members: Isadore Yukon (Déljne) and Bella T'Seleie (Fort Good Hope), representing the Sahtu Secretariat Inc.; Ellen Lee, representing the Government of Canada; and Tom Andrews, representing the Government of the Northwest Territories. The fifth member, acting as chair, was nominated by the other four members of the Working Group. In order to provide a balance of representation from the Sahtu communities, the Working Group members nominated Mr. Danny Yakelaya, of Tulita, to serve as chair. Mr. Danny Yakelaya served as chair beginning in April 1995, however, due to other commitments, was forced to resign his chairmanship in October 1996. Following an extensive search of potential replacements, Mr. John T'Seleie was nominated to take on the position, serving in that role from December 1996 to August 1999. In 1998, due to illness, Mr. Isadore Yukon was unable to attend several meetings. Mr. Leroy Andre, of Déljne, attended the meetings on Mr. Yukon's behalf. In honour of his extensive knowledge of Sahtu Dene culture and heritage, the Working Group elected Mr. George Blondin to participate as an *ex officio* member.

Mandate of the Joint Working Group

The specific responsibilities of the Working Group are outlined in section 26.4.3 of the land claim agreement, and read:

The joint working group shall consider and make recommendations to the appropriate Minister or government agency and to the Sahtu Tribal Council with respect to the following Sahtu heritage places and sites:

- a) *The Ramparts*
- b) *Scented Grass Hills*
- c) *Grizzly Bear Mountain*
- d) *Red Dog Mountain*
- e) *The Site of Sir John Franklin's 1825 Wintering Quarters*
- f) *Loon River/Fort Anderson Trail*
- g) *Such other Sahtu heritage places and sites as may be agreed upon by the joint working group.*

The Working Group has met several times over the last four years to discuss recommendations for each of the sites listed above, and these are presented below. During the tenure of the Working Group, the community of Déljne, working with Parks Canada staff, brought forward three sites on Great Bear Lake to the Historic Sites and Monuments Board of Canada for designation and National Historic Sites. The Déljne Fishery and the site of Sir John Franklin's 1825 Wintering Quarters were designated as National Historic Sites in 1996, and the Grizzly Bear Mountain and Scented Grass Hills were designated as a single National Historic Site in

1997. The Working Group supports and applauds the action of the community and fully endorses the designations. Specific recommendations as to protection of these important sites may be found later in the report.

The item (g) of section 26.4.3 directs the Working Group to examine "such other Sahtu Heritage Places and Sites as may be agreed upon...." In order to facilitate discussion of other sites financial support was requested from the Department of Education, Culture and Employment, GNWT, to fund community fieldworkers to develop an inventory of additional heritage places and sites for consideration by the Working Group. The fieldwork, coordinated by Ms. Bella T'Seleie and Mr. Leroy Andre, was conducted over the summer of 1997 in Fort Good Hope, Colville Lake, and Déline. The fieldworkers made their report to the Working Group in Fort Good Hope (27-29.10.97) and a preliminary list of additional sites was adopted as a result. Fieldwork was conducted in Tulita in the spring of 1999, and the Joint Working Group considered the material during the June, 1999 meeting.

Record of Meetings

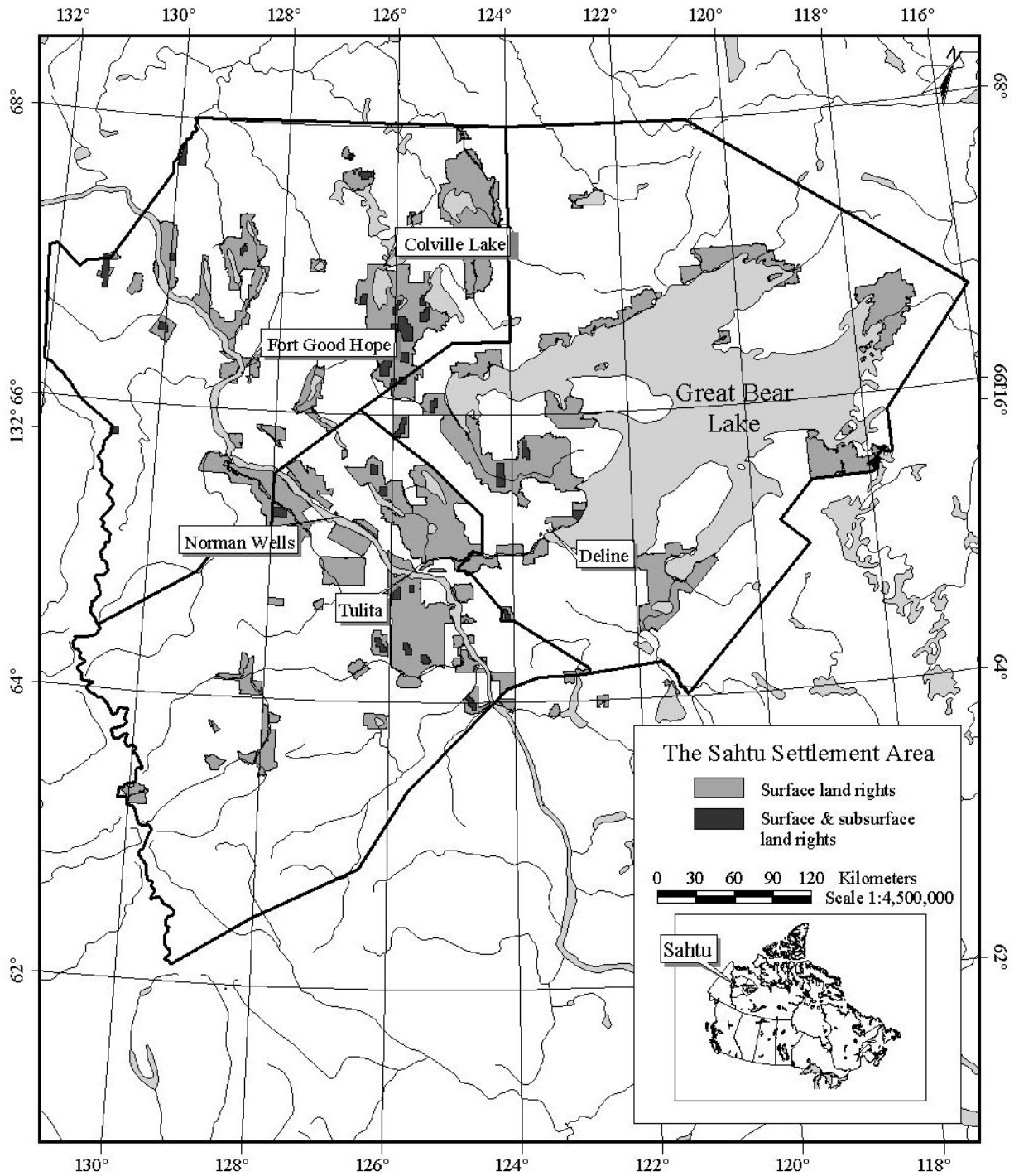
The Working Group held eight meetings and four teleconference calls over the course of the four years of its mandate. The meetings were held in Yellowknife, Fort Good Hope and Norman Wells. Meetings were conducted as public sessions and from time to time community or government representatives participated either as observers or to make specific presentations to the Working Group. All decisions of the Working Group were reached through consensus of opinion and the findings and recommendations are presented with the full endorsement of all members.

Table 2: Meeting Schedule and Participants

Date	Event	Location	Members Participating
06.04.95	Teleconference Call		B. T'Seleie, I. Yukon, E. Lee, T. Andrews
24.01.96	Meeting	Yellowknife	D. Yakelaya, B. T'Seleie, I. Yukon, E. Lee, T. Andrews
06.12.96	Teleconference Call		B. T'Seleie, I. Yukon, E. Lee, T. Andrews
28 - 30.01.97	Meeting	Yellowknife	J. T'Seleie, B. T'Seleie, I. Yukon, E. Lee, G. Blondin, T. Andrews
27-29.10.97	Meeting	Fort Good Hope	J. T'Seleie, B. T'Seleie, I. Yukon, E. Lee, L. Andre, T. Andrews
9-10.12.97	Meeting	Norman Wells	J. T'Seleie, B. T'Seleie, I. Yukon, E. Lee, L. Andre, T. Andrews
15-18.06.98	Meeting	Yellowknife	J. T'Seleie, B. T'Seleie, L. Andre, E. Lee, T. Andrews
August	Teleconference		J. T'Seleie, B. T'Seleie, L. Andre, E. Lee, T. Andrews
26-30.10.98	Meeting	Yellowknife	J. T'Seleie, B. T'Seleie, L. Andre, E. Lee, T. Andrews
14.04.99	Meeting with the Sahtu Implementation Team	Yellowknife	J. T'Seleie, T. Andrews
19.05.99	Teleconference		J. T'Seleie, E. Lee, T. Andrews
26-28.06.99	Meeting	Yellowknife	J. T'Seleie, B. T'Seleie, I. Yukon, E. Lee, D. Arnold, T. Andrews



Figure 3: The Sahtu Settlement Area



Working Group Findings

Over the course of four years of deliberations, the Working Group was introduced to Sahtu Dene and Metis culture, heritage and history. One of the most important themes in understanding Sahtu Dene and Metis history is the relationship between culture and landscape. Virtually all of Sahtu Dene and Metis history is written on the land. As such, the places and sites, which commemorate this relationship, are an integral part of Sahtu Dene and Metis identity. Below we attempt to summarize this relationship. However, because of its brevity it can only be regarded as a fleeting introduction to the richness and depth of the relationship between culture and landscape.

The Land in Sahtu Dene and Metis Culture¹

The Sahtu Dene are an Athapaskan-speaking group of Dene or Northern Athapaskan Indians who traditionally occupied an area including Great Bear Lake and its borderlands, the Mackenzie Valley lowlands between Blackwater River and Travaillant River, large portions of the Anderson Plain north of the Mackenzie River and west of Great Bear Lake, and the Mackenzie Mountains and foothills, well into the Yukon



Figure 4: Crossing the Mackenzie River by Dog Sled, c. 1920s

Territory. The Sahtu Metis are descended from the intermarriage between Sahtu Dene and Euro-Canadians who began to move into the region with the fur trade in the early nineteenth century. Anthropologists recognize four regional bands: Hare, currently residing in the communities of Fort Good Hope and Colville Lake; Mountain Dene, currently residing primarily in Tulita; Slavey, residing in Tulita; and Sahtu Dene, residing currently in Délı̄ne. Each regional band is associated with a distinct dialect of what linguists have termed the Slavey-Hare language, one of the twenty-four Northern Athapaskan languages (Krauss and Golla 1981). Traditionally, the Sahtu Dene regional bands were organized into several distinct local bands (figure 5), each with particular 'home' land use areas. Membership was fluid however, and each band had access to the entire Sahtu Dene land use area. Though all of the regional bands shared a common culture, many had stories, culture heroes, and places that were particular to each, creating unique cultural and social identities. Today the Sahtu Dene and Metis reside in five communities—Délı̄ne, Tulita, Fort Good Hope, Colville Lake, and Norman Wells—with a population of approximately 2000. As a result of the land claim, the Sahtu region is organized

¹ This section borrows significantly from the following publications: Andrews and Hanks 1987; Andrews 1990; Andrews and Zoe 1997; Andrews, Zoe and Herter, 1998.

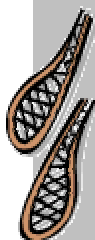
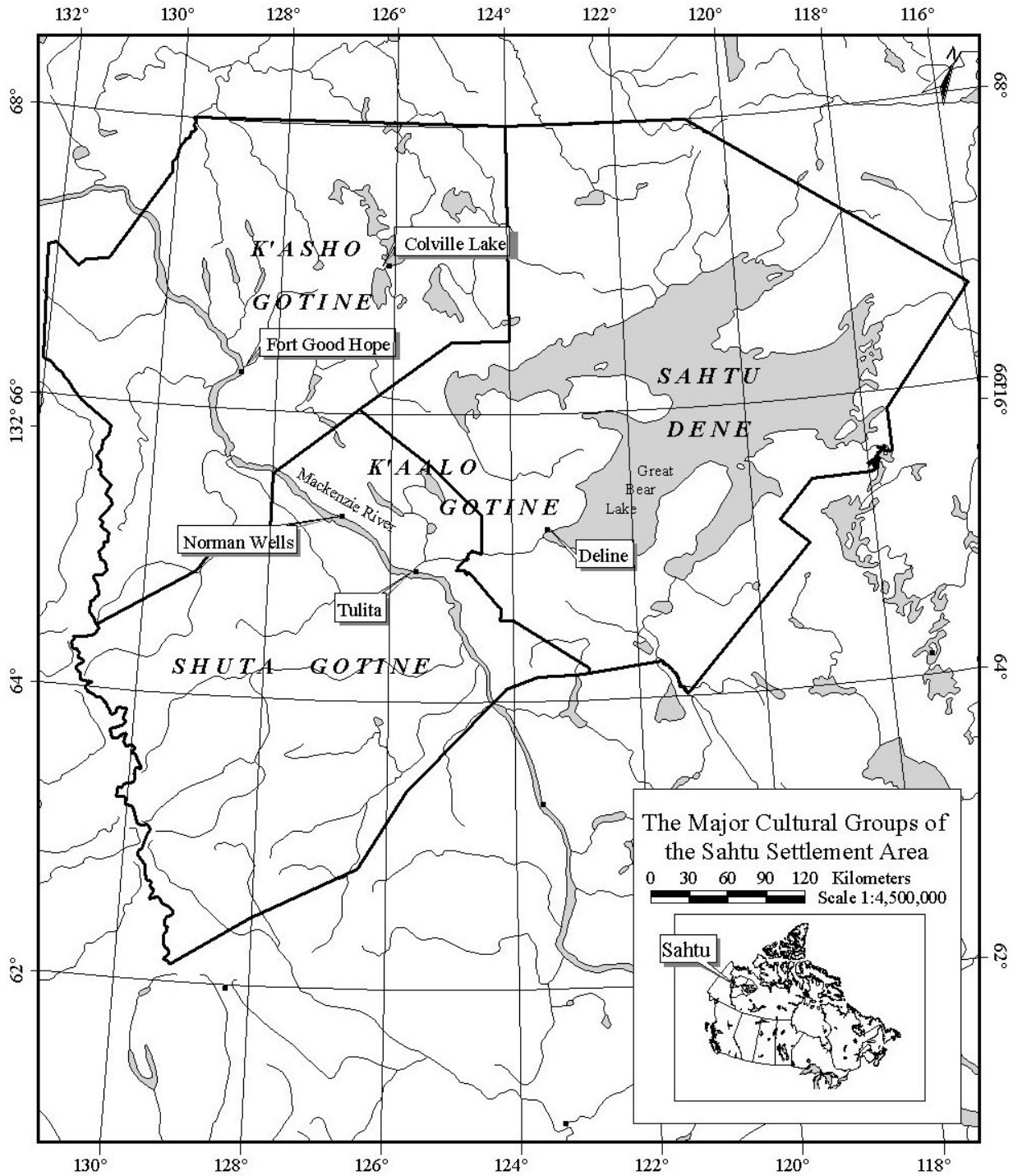


Figure 5: The Major Cultural Groups of the Sahtu Settlement Area



into three administrative districts: Kasho Got'ine District, including the communities of Fort Good Hope and Colville Lake; Tulita District, including the communities of Tulita and Norman Wells; and Déljne District, centered on Great Bear Lake, and including the community of Déljne (see Figure 5).

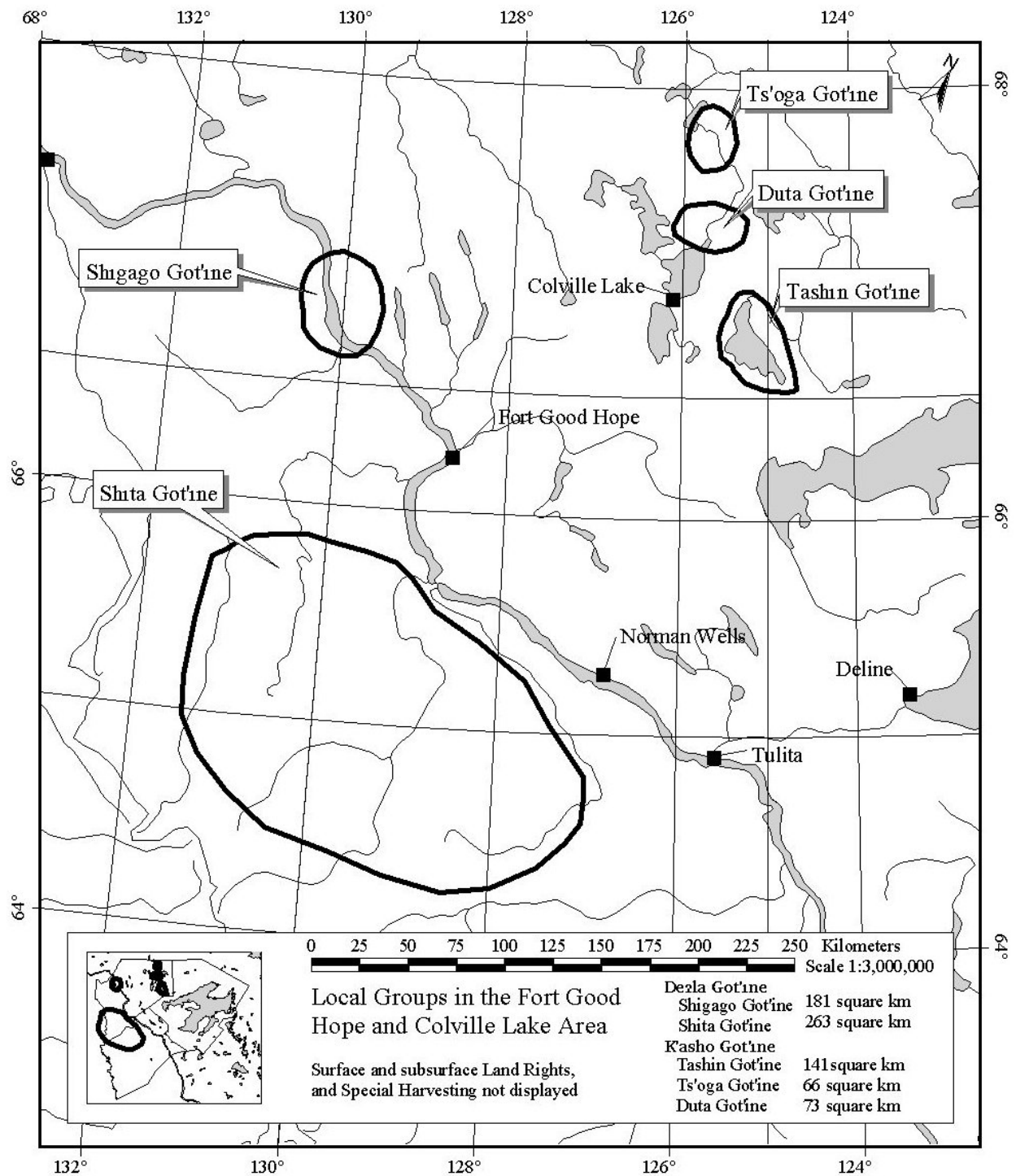
For centuries the Sahtu Dene and Metis have travelled and used the traditional resources distributed over the Sahtu region. Moose, woodland and barrenground caribou, Dall's sheep, beaver, marten, muskrats, waterfowl and other birds, fish, hare, and other small game continue to be critical subsistence resources. Caribou are of prime importance to life in the Sahtu region. Caribou are hunted in all seasons, providing critical sources of food. Caribou also provided hides for clothing and shelter, sinew for sewing, and bones and antler for tools and implements. Consequently, caribou occupy an important position in Sahtu Dene and Metis culture and history, and many heritage places are linked to this 'giver of life'. Several of the recommendations below address the need for protecting caribou hunting locations and habitat.

Living off the land requires an intimate knowledge of the local environment and the seasonal distribution of food resources. Hunting and trapping requires special knowledge of animal behaviour, as well as the cultural rules governing these activities. It requires great skill in the manufacture of tools and equipment, which, in traditional times, were made from local resources. Knowing how to travel safely, and when to make decisions about moving camp in order to take advantage of widely distributed food resources were also necessary. Living in a social milieu, with strong cultural and individual identities required another kind of knowledge. Knowledge of kinship rules, social interaction with neighbouring peoples, interaction with people within an individual's own family, and the values of society were, and continue to be, important to sustaining life, and maintaining an identity as a Sahtu Dene or Metis individual. Identity is also fostered through an understanding of history, and this knowledge was critical too. Together, these sources of 'knowing' form the basis of Sahtu Dene and Metis 'traditional knowledge'. However, knowledge must be acquired by an individual, and unlike southern societies where knowledge is archived in books and libraries, and taught in classrooms and lecture halls, Sahtu Dene and Metis traditional knowledge is passed from generation to generation through an oral tradition, and through an individual's own experience in a socio-environmental setting. Stories then, are like books as they contain the knowledge necessary for living as a Sahtu Dene or Metis on Sahtu lands.

The land itself is of particular importance in transmitting knowledge from one generation to the next. The Sahtu Dene and Metis landscape is known intimately to elders. Trails, used year-round, provide access to a vast harvesting region, and like beads on a string, the trails link thousands of place names, each with a story, sometimes many, bound to the place. Names and narratives convey knowledge, and in this way Sahtu Dene and Metis culture is tied directly to the landscape. Travel across the Sahtu landscape can be easily and clearly described by reference to these names and indeed travel narratives often appear as no more than long lists of place names. The network of interconnecting trails provides access to a Sahtu land use area encompassing some 300,000 km².



Figure 6: Local Groups in the Fort Good Hope / Colville Lake Area



From the perspective of Sahtu Dene cosmology, the landscape is a living thing, inhabited by entities, or 'powers', both benevolent and malevolent. While travelling across the landscape one must constantly mitigate the impact of personal actions by appeasing these entities with votive offerings, and by observing strict rules of behaviour. At many special places offerings are left to respect the entities that inhabit the land, and it is said that these places, and the entities inhabiting them, are being 'paid'. These offerings may be anything of value, such as matches, tobacco, ammunition, or a few coins. Sometimes more elaborate offerings are left. Elders will cut a small willow bush, removing small bands of bark from the branches where pieces of coloured thread and wool are tied. Each individual in the camp ties a single strand of his or her hair to these as well. The base of the adorned willow bush is placed in the bottom of a lake by the shore, and left as an offering to the lake's entities. Malevolent entities would deal with the single strands of hair rather than the people who placed them there. Sometimes travellers will take a section of trunk from a willow bush and carefully peel back the bark into a curled floweret. These are left at the shoreline of water bodies encountered while travelling.

Burials are always considered sacred places and hence are accorded great respect. Since the coming of Christianity, graves have been surrounded by fences. When burials are encountered while travelling, it is customary to repair grave fences, clear vegetation from the surface of the grave, and to leave offerings of tobacco or other gifts for elders. Sometimes a special ritual, the feeding-the-fire ceremony, is performed near the graves of prominent individuals. Food is ceremonially given to a fire in honour of the dead, and in return the celebrants ask their ancestors for good weather, safe travelling conditions, and success in hunting.

At a few places, where powerful entities are resident, culture-heroes are associated with landscape features, or important events have taken place, special conditions exist providing the locality with power and significance. These places are often prominent landmarks, and consequently become powerful memory aids for recalling the significance of the location. Often special rules are required while travelling in these areas. For example at Drum Lake, a giant sheep inhabits the lake, and travellers are cautioned to cross the lake only at prescribed locations. To do otherwise would disturb the giant sheep, causing it to rise, creating a whirlpool that might endanger the travellers. Many such places are found throughout Sahtu Dene and Metis lands.

Some places address the very creation of the Sahtu people. One such place, detailed in this report, is located near Colville Lake. Called Ayonikı in Slavey, the site is a large hill and it is said that the site witnessed the creation of the people who now inhabit the Sahtu and surrounding regions. The story takes place at a time in Sahtu history long ago when humans and animals could change form. Sahtu Dene history is divided into two great time periods: the time of the 'Old World,' when animals and humans could change form, and lived together. This was succeeded by the 'New World,' a time when humans and animals took their final form. With the New World, people and animals lived in harmony, abiding by rules of mutual respect and conduct. These are the rules that guide hunters to respect the animals that give themselves for food. We are living in the New World today. As told by an Elder from Colville Lake, the story of Ayonikı begins...

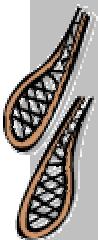
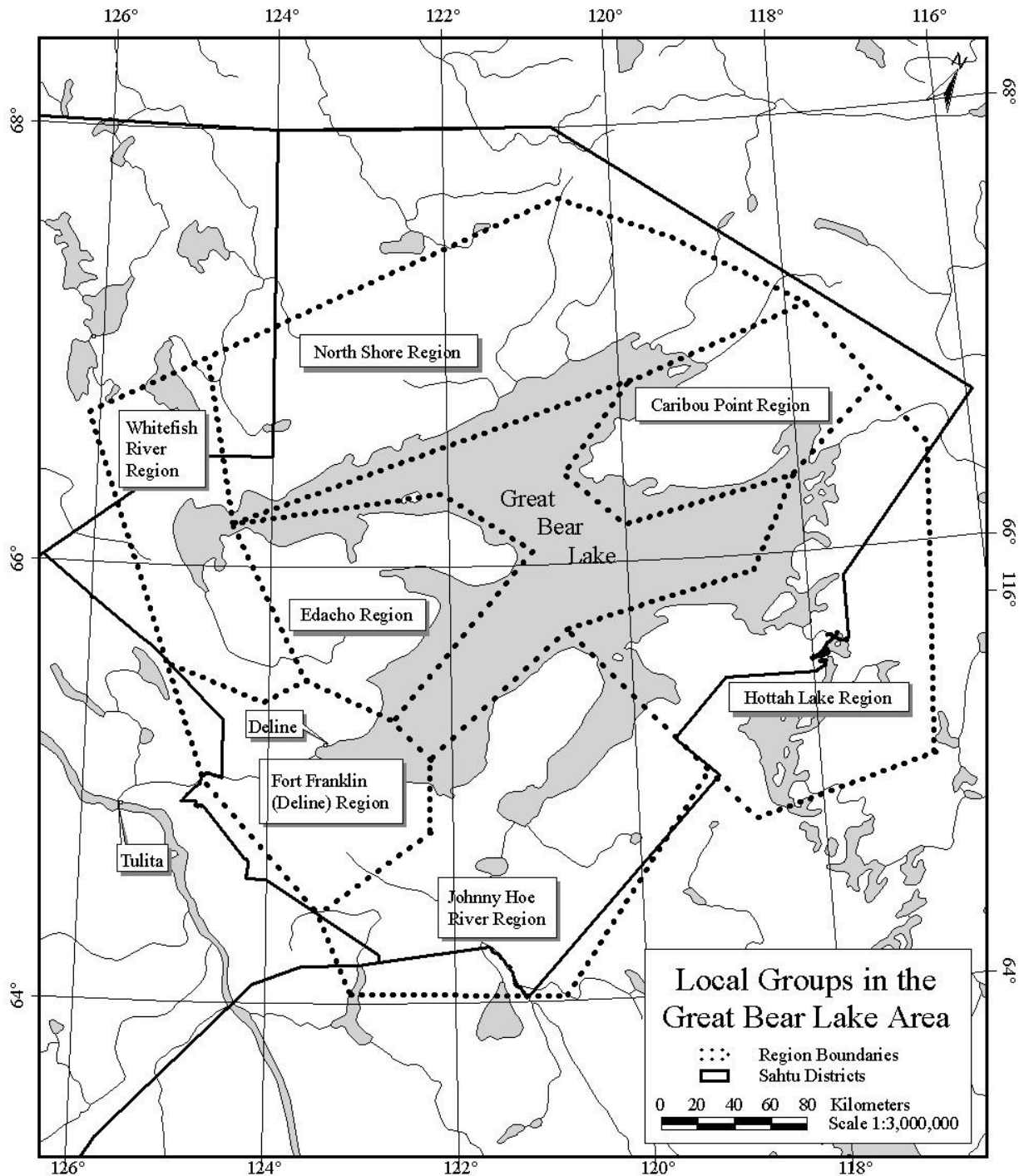


Figure 7: Local Groups in the Great Bear Lake Area



In the ancient days everyone lived together—the Inuit, the Gwich'in, and the Dene from this region. The big war that happened at Ayonikj happened because of two children that were fighting one another over an owl. Everyone began to fight because of the children and it is said that the battle was so fierce that there was a lake of blood that formed on that hill. Finally an Elder stood and asked the people to stop fighting. Everyone went their separate ways, and even the languages changed with time. A lone dog wandered towards Gwich'in country and that represents the Gwich'in. A young man wandered to the Arctic coast and that represents the Inuit. That is why the Inuit are so agile. The children ran towards Great Bear Lake; they represent the Neyagot'ine (Déljne people). That is why the people of Bear Lake are so energetic. An Elder stayed here, and he represents the people who live here today. That is why the people of this area are so wise.

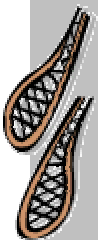
An important traditional rule came out of this tribal war. Children should not bother their parents about their little misunderstandings with their friends because from this war it was learned that children have the power to start wars among the people. It is not for them to tell my wife and I things that will make us have bad feelings for others. I always tell my children this.

Generally stories are not interpreted for young people, and are told without the explanation that ends the story of Ayonikj, above. The elders say that young people must try to understand the meaning of the story through their own experience, noting that this encourages independent thinking, and provides for a strong future for the youth. However, as family groups travelled from place to place along the trails that cross the Sahtu landscape, children were told the names of the places and the stories that reside at each. As they grew to adulthood and began telling their own children the same stories, the places themselves became aids for remembering the vast oral tradition in which Sahtu Dene and Metis culture finds its roots. In this way the land teaches the young their identity, their history, the rules of their society. Experience becomes the catalyst for the acquisition of knowledge. These places are considered sacred, and are important to the future well being of Sahtu Dene and Metis culture.

In some instances the actions of culture-heroes created trails that have been used for centuries. Yamoria was one such hero. According to Elder George Blondin (1990, 1997), Yamoria is renowned for making the traditional laws that Sahtu Dene and Metis have lived by for centuries. In many of the stories, Yamoria is noted for making the land safe for people to travel. Known as the "great traveller", he dedicated his life to making laws and setting the world right for people and animals to live in together. He transcends the time between the Old and the New Worlds.



Figure 8: Fort Good Hope Child in Rabbit Skin Outerwear, 1921.



In one story, Yamoria chased a family of giant beavers from the north shore of Great Bear Lake. The giant beavers, which were about the size of black bears according to paleontologists, were notorious for upsetting canoes with their large tails, for damming great rivers and changing their flow, and for being a danger to people.

At this time the beavers had begun to build a beaver lodge at Caribou Point. Yamoria chased them from there to Clearwater Bay, where they began to build a dam. After chasing them from Clearwater Bay the beavers travelled to Deerpass Bay, and on to Russell Bay. At each place Yamoria had to stop them from building dams. Russell Bay, one of their important hiding places, is very deep because of their underwater escape routes from their lodge. The beavers moved to the Bear River where they began to build a dam where St. Charles Rapids is located today. Finally Yamoria chased them to Bear Rock, located at the confluence of the Bear and Mackenzie Rivers. Here he killed three of the beavers and stretched their hides on the face of the cliffs. The places where the hides were stretched can still be seen today.

The trail that Yamoria followed is a traditional trail used for centuries by the people of Sahtu. Though the trail provides access to hunting and fishing areas, used on a daily basis by many families for travel, the history of the trail is steeped in centuries of use, and is commemorated through the telling of stories such as this one. Many other Dene groups share the legends of Yamoria. Though he may be known by different names, all have stories of this culture-hero. The stories of Yamoria are important enough to all Dene groups that the legend of Bear Rock was used to symbolically represent the cultural and political unity of the Dene Nation. As a result it is a site sacred to many Dene groups.

As part of a knowledge system, traditional place names serve as memory 'hooks' on which to hang the cultural fabric of a narrative tradition. In this way, physical geography ordered by named places is transformed into a social landscape where culture and topography are symbolically fused. From the perspective of Sahtu Dene and Metis cosmology, neither can exist independently: culture and landscape are inseparable, as stories cannot exist without their physical context. Not only does place anchor narrative, but together they inextricably link the orator to the cultural landscape, because without the storyteller, the stories would never be voiced. This underscores the importance of the visual, mnemonic role of 'place', where named topographic features become memory aids, which assist both the telling, and learning, of stories.

Though the majority of Sahtu heritage places and sites deal with the distant past, modern events are also used to pass knowledge onto new generations. Sites of recent disaster, or places where cultural rules have been broken, become the heritage places of later generations. For example, at Nq̄fee K̄oselee, the site of a tragic drowning in the 1920s, which claimed the lives of an entire family, is used to instruct young people about travelling safely over ice. The improper behaviour of two trappers at Beshode Tué in the 1940s, who became obsessed with trapping and in the process endangered the lives of their families, bringing starvation and death, is used to instruct young people in the appropriate rules for trapping and upholding family values. Both of these sites are included in our recommendations, and detailed descriptions may be found below. They are important because they demonstrate that Sahtu Dene and Metis maintain an active relationship with the landscape, one that is ever changing and growing. Sahtu Dene and Metis

culture continues to be part of the land, and the relationship is not just part of ancient history. It is a living, ongoing relationship.

The Sahtu Metis represent the merging of two cultures: the Dene and the Euro-Canadians, and consequently, the European part of their history falls within the more recent past. In the early days of the fur trade Metis people played prominent roles in the local economy as entrepreneurs and interpreters, and as such were ambassadors to both cultures. Many places throughout the Sahtu settlement region are important for their relationship to Metis history and culture. Below, the Working Group has identified several sites that are of particular importance to Sahtu Metis.

In societies where knowledge is transmitted orally between generations, the landscape can be a powerful memory aid. Among Northern Athapaskans it has been well established that place names function as mnemonic devices ordering a variety of narratives that transmit and preserve culturally relevant information. It is also generally accepted that this knowledge exhibits both a great time depth and an empirical basis. Providing more than access to harvesting areas, trails, named places, and their associated narratives present a record of land use over time, recording generations of experience with a cultural landscape. They are a focus of activity, stories, ritual, and teaching and as such hold tremendous potential for understanding Sahtu Dene culture and history. More importantly they hold the future well being of Sahtu Dene society as they have for innumerable centuries.

Heritage places and sites within the Sahtu Dene and Metis settlement region require special protection and commemoration to ensure that they remain pristine for future generations. Below, we outline recommendations for only a sample of the sites within the region. One of the most important recommendations found below addresses the need to continue researching and documenting heritage places and sites, and we urge all parties to work cooperatively in establishing protection measures for them.

Recommendations

The Sahtu Dene and Metis Comprehensive Land Claim Agreement explains that the Sahtu Dene and Metis and Canada negotiated the agreement with several objectives in mind. Section 1.1.1 (c) of the agreement states that one objective is "to recognize and encourage the way of life of the Sahtu Dene and Metis which is based on the cultural and economic relationship between them and the land." We wish to underscore this, and it is in the spirit of this statement that we present the following recommendations. Also, we recognize that the recommendations



Figure 9: Dene Summer Camp on Great Bear Lake, c. 1950s.

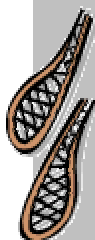




Figure 10: Moose skin Boat at Fort Norman, c. 1920s.

outlined below are just the first step in commemorating and protecting Sahtu heritage places and sites, and that a great deal of further work will be required to complete the process. We encourage government and the Sahtu communities, institutions and agencies to work together to complete this work. We also hope the communities most affected by these recommendations are involved at all levels of the process of commemoration and in the development and execution of management plans.

The recommendations that follow are divided into two sections. The first section lists general recommendations that deal with heritage and cultural issues of a general nature, which do not deal with specific sites or locations. The second section presents the site-specific recommendations, organized by administrative district.

General Recommendations

1. Sahtu Cultural Institute

The Working Group recognizes that the response to many of the recommendations in this report could be coordinated by a social and cultural institute. Consequently we recommend that a Sahtu Cultural Institute be established in the region to preserve, protect and promote the history and culture of the Sahtu Dene and Metis. A Sahtu Cultural Institute could play a leading role in researching and recording Sahtu Dene and Metis culture, develop educational material for Sahtu schools, and participate as advisors in land management practices. The Sahtu Cultural Institute should play a central role in bringing together, synthesizing, and making available to the communities the many cultural research projects, which have been conducted in the Sahtu region over the last several decades. The institute could also undertake community-based historic site inventories to ensure that local buildings, sites, and interests are adequately documented. The Working Group applauds the work of the Gwich'in Social and Cultural Institute and the Dene Cultural Institute, and recommends that these institutions be used as models for establishing a Sahtu Dene and Metis counterpart.

2. Inventory of Sahtu Dene and Metis Heritage Places and Sites

The sites listed in this report represent only a sample of the existing heritage places and sites important to the Sahtu Dene and Metis. The Working Group recommends that the research to inventory and document the additional sites continue. The Working Group urges Sahtu Dene and Metis organizations and government to continue to work together to complete this work, and to find ways to provide some level of protection to these sites.

3. Inventory of Traditional Trails

The Working Group recommends that traditional trails be identified in a Sahtu land database and considered as heritage sites in the consideration of land and water management. A few trails have been included in our recommendations below, however many others require attention as well.

4. Place Names

The Working Group recommends that SSI approach the GNWT Geographic Names Program (Prince of Wales Northern Heritage Centre) to request that North Slavey names for communities and topographical features in the Sahtu Settlement Region be made official. This will require further inventory and linguistic research to identify and record the place names.

5. Protection of Archaeological Sites

The Working Group recommends that SSI develop an inventory of traditional and archaeological sites within the Sahtu Settlement Region and submit them to GNWT, requesting protection under existing heritage and land use regulations.



Figure 11: Edward Blondin (left) and Jean Baptiste-Karkeye, Port Radium, c. 1930s.

6. Protection of Burial Sites

Many hundreds of burials are located in the Sahtu Settlement Region and these deserve special protection. The Working Group recommends that these places be inventoried, and protected under appropriate legislation. Some of these sites have been inventoried and are listed in Schedule XIII of the Sahtu Dene and Metis Comprehensive Land Claim. In order to provide them with adequate protection, new legislation may have to be created (see below).

7. Heritage Legislation

The Working Group recommends that the GNWT table and pass heritage legislation, with appropriate, parallel changes in federal legislation and regulations, with particular attention to the protection of burial sites. Several years ago the Department of Education, Culture and Employment tabled heritage legislation that was never passed. The Working Group applauds the nature of the legislation, especially the protection it provided to burials.

8. Cultural Landscape Legislation

In choosing the commemoration and protection for each of the sites in the report, the Working Group often found it difficult to suggest protection for a site using existing legislative tools because the vast majority of these are designed to protect *natural* landscapes and features. Though all of the sites included in this document incorporate natural landscapes and features, their primary value lies in their *cultural* significance. Consequently,



the Joint Working Group urges the governments of Canada and the Northwest Territories, in consultation with communities and Aboriginal groups to develop and pass legislation, which will commemorate and protect cultural landscapes.

9. Traditional Environmental Knowledge

The Working Group recommends that traditional knowledge about the environment, wildlife, food sources, ecosystem and their association to heritage sites and cultural landscapes be linked through databases for use by land management authorities, community councils, and a Sahtu Cultural Institute.

10. Geographic Information System

A GIS database for names, places and oral history should be developed for use in land management, and as a teaching aid in schools. Many of the sites included in this report, and the many hundreds that are yet to be inventoried must be adequately identified to ensure proper integrated land use management practices. As a source of culturally relevant information for Sahtu Dene and Metis children in school, the database would be invaluable. Data should be shared freely between Sahtu Dene and Metis organizations (eg. the Sahtu Renewable Resources Board currently operates a GIS), with access provided to government and other agencies as needed.



Figure 12: Dene Fishing Camp, Mackenzie River near Fort Good Hope.

11. Traditional Personal Names

Many traditional personal names were changed to meet the purposes of church or state, and as a result have been lost in everyday usage. Church and government records, and Sahtu Dene and Metis oral tradition have preserved many of these names, and the Working Group recommends that genealogical research into traditional personal names should be undertaken. Individuals and families should be provided with an opportunity to return to traditional personal names if they wish.

12. Dene Nation Land and Occupancy Maps

The Working Group recommends that the Dene Nation and the NWT Archives be encouraged to come to agreement concerning the Dene Nation's land use maps and audiotapes with a goal of ensuring long-term preservation and for providing copies of the material for use in the communities. The maps represent an important historical resource recording traditional land use within the Sahtu Settlement Region.

Site Recommendations

Based on the fieldwork conducted in Délne, Fort Good Hope, Colville Lake and Tulita, the Working Group has identified 35 new sites (or groups of sites) to be added to section 26.4.3 of the Sahtu Comprehensive Land Claim (1993). The fieldwork was conducted using informant interview techniques, concentrating on traditional place names and associated narratives. Standard NTS map sheets and notebooks were used to record the data. The sites originally listed in section 26.4.3 of the Sahtu Dene and Metis Comprehensive Land Claim Agreement as item (a) to (f) are included in this section under the appropriate district designation. We have combined Scented Grass Hills [item (b)] and Grizzly Bear Mountain [item (c)] in accordance with the recent designation of these places as a single National Historic Site. The boundaries of the sites as outlined on the accompanying maps are suggestions only and will require further work to refine them. This work should be undertaken in consultation with the appropriate communities. We have also included only a sample of the sites requiring commemoration and protection within the Sahtu settlement area, and further work, in consultation with the communities, is required.



Figure 13: Fort Norman, Mackenzie River, 1922.

In this report we concentrate primarily on new sites and new recommendations. Over the years there have been many attempts, some successful, others not, to commemorate and protect important cultural and historic sites in the region, and we applaud the successful ones. Successful examples include the CANOL trail, designated as a Territorial Historic Park Reserve, *Our Lady of Good Hope*, the church in Fort Good Hope, which was designated a National Historic Site, and the Anglican Church in Tulita, designated as a Territorial Historic Site. We urge that the responsible authorities, to ensure that the original commemorative intent is being adequately fulfilled in today's world, review these and other existing designations.

Over the years, other projects to document heritage sites and places in the region have been undertaken, and the Joint Working Group urges the communities, in partnership with the appropriate government and Sahtu agencies, to compile this information into a single source. For example, Parks Canada, in partnership with the community, initiated a study of the Drum Lake trail, for potential consideration as a National Historic Site (see Hanks 1993). In August of 1996, several Mountain Dene elders convened at Drum Lake to begin a long-term research project to record mountain trails, cultural sites, place names and stories. These projects should be supported with sufficient funding and staff to see them through completion, and the results used to build an inventory of heritage places and sites in the district.

In choosing the commemoration and protection for each of the sites listed below, the Working Group consulted a very useful document produced for the Protected Areas Strategy (GNWT 1998). In many instances we found it difficult to fit a site with available legislated protection



measures because the vast majority of these are designed to protect *natural* landscapes or features. Though all of the sites included in this document incorporate natural landscapes and features, their primary value lies in their *cultural* significance. Consequently the Working Group urges the governments of Canada and the Northwest Territories to develop and pass legislation, which will commemorate and protect cultural landscapes and features specifically.

During our deliberations we carefully considered options for protecting each of the sites inventoried in the report. Where we have recommended that both surface and subsurface lands be withdrawn it is with the understanding that these sites are of particular importance and therefore require special attention. For some sites we have specifically indicated that protection be provided through provisions in a land use plan. We have singled these places out because other protection measures may not be necessary. However, we hope that all of the places and sites listed in the report receive some level of protection through the land use planning process irrespective of our particular recommendations. We are well aware that further work is necessary to inventory and protect heritage places and sites throughout the region and we hope that these too will be considered for protection through the land use planning process and other means. Other protection measures referred to in this report follow the usage as developed by the Protected Areas Strategy, Northwest Territories (GNWT 1998), and the Sahtu Dene and Metis Comprehensive Land Claim Agreement (INAC 1993).

Table 3: Summary of Protection Measures Recommended for Each District

Protection Measure	26.4.3 Sites	K'asho Got'ine District	Déłjne District	Tulita District	K'asho Got'ine - Tulita	Déłjne - Tulita	Déłjne - K'asho Got'ine	Gwich'in Settlement Area	Total
Number of Heritage Sites	5	17	8	5	1	1	1	2	40
National Park			1						1
National Historic Site	4	2	2	4	1				13
Heritage River		2	1		1	1			5
Migratory Bird Sanctuary		1							1
Territorial Park		4	2	1					7
Critical Wildlife Area		5	4						9
Caribou Protection Measures		2	1						3
Further Evaluation	1	14	7	4	1	1	1	2	31
Special Consideration in Land Use Planning Process	1	13	6	4	1	1	1		27
Designate as Commissioner's Land	1								1
Subsurface Protection Required	2	2	1	3					8

Summary of Recommendations

The following is a brief summary of the recommendations made, grouped by relevant importance to a specific department or group. The tables are an expansion of Table 3 (page 27) and include the following recommendations. Recommendations are referred to by the assigned number:

1. National Historic Site
2. Commissioner's Land
3. Territorial Historic Park
4. Critical Wildlife Area
5. Migratory Bird Sanctuary
6. Caribou Protected Measures
7. Further research is needed
8. Identification for special consideration in the land use planning process.
9. Heritage River



Figure 14: Fort Good Hope Church c. 1930s.

Table 4: Recommendations for National Historic Sites

Site	District	Land Tenure	Other Recommendations	Proposed Subsurface Protection
1. Fee Yee / The Ramparts	26.4.3 Site (K'asho Got'ine)	Mostly Sahtu land, some crown land	2	No
2. ?ehdacho and Saoyúé / Scented Grass Hills / Grizzly Bear Mountain	26.4.3 Site (Déljne)	Mostly crown land, some Sahtu land; National Historic Site	None	Yes
3. Tłj Dehdele Dıdłq / Red Dog Mountain	26.4.3 Site (Tulita)	Sahtu land	None	Yes
4. Déljne / Déljne Fishery and Sir John Franklin's Wintering Quarters	26.4.3 Site (Déljne)	Crown land; Special Harvesting Area; National Historic Site; Commissioners land	None	No
6. Ayonikı / Maunoir Dome	K'asho Got'ine	Sahtu land	None	Yes
21. Yamoga Fee / Yamoga Rock	K'asho Got'ine	Crown land	3, 7	Yes
26. Somba K'e / Port Radium	Déljne	Crown land, potential mineral interests	3	Yes
30. Yamoria Eht'ene / Yamoria and the Giant Beavers, Bear Lake	Déljne	Some crown land, some Sahtu land	7, 8	No
31. K'áálq Tué / Willow Lake	Tulita	Sahtu land	8	Yes
32. Kwetııırah / Bear Rock	Tulita	Sahtu land	None	Yes
34. Shuht'a Got'ine Eht'ene / Mountain Dene Trail to the Mountains	Tulita	Multiple owners	8	No
35. Tuwı Tué / Mahony Lake Massacre Site	Tulita	Crown land	7, 8	Yes
36. Deh Cho / Mackenzie River	K'asho Got'ine / Tulita	Some crown land, some Sahtu land; Some Special Harvesting Areas	7, 8	No

Table 5: Recommendations for Territorial Historic Parks

Site	District	Land Tenure	Other Recommendations	Proposed Subsurface Protection
10. K'abamj Tué Eht'ene / Colville Lake Trail	K'asho Got'ine	Mostly crown land, some Sahtu land	3, 7	No
15. Shigágó / Little Chicago	K'asho Got'ine	Sahtu land	3, 7, 8	No
16. Shit'a Got'ine Eht'ene / Trail to the Mountains	K'asho Got'ine	Mostly crown land, some Sahtu land	3, 7	No
21. Yamoga Fee / Yamoga Rock	K'asho Got'ine	Crown land	3, 7	Yes
26. Somba K'e / Port Radium	Déljne	Crown land, potential mineral interests	3, 7	Yes
28. T'echo cho deh t'a t'aa / Fort Confidence Area	Déljne	Sahtu land	7, 8	No
33. Nacharda / Old Fort Point	Tulita	Multiple owners	7, 8	No

Table 6: Recommendations for Critical Wildlife Areas

Site	District	Land Tenure	Other Recommendations	Proposed Subsurface Protection
12. Lugewa Tué / Whitefish Lake	K'asho Got'ine	Sahtu land	6, 7, 8	No
17. T'agan / Section of the Anderson River	K'asho Got'ine	Some crown land, some Sahtu land	8	No
18. Tashin Tué / Lac des Bois	K'asho Got'ine	Crown and Sahtu land; Special Harvesting Area	6, 7, 8	No
19. Tsodehnjine and Tuyat'ah / Ramparts River and Wetlands	K'asho Got'ine	Mostly crown land, some Sahtu cabin sites	5, 7, 8, 9	No
20. Ts'oga Tué / "White Muskeg Lake"	K'asho Got'ine	Crown land	7, 8	No
23. Edajjla / Caribou Point	Déljne	Crown and Sahtu land Special Harvesting / Fishing area	7, 8	No
24. Etirato / Whitefish River	Déljne	Sahtu land; Special Harvesting Areas	7, 8, 9	No
25. Neregah / North Shore of Great Bear Lake	Déljne	Mostly Sahtu land, some crown land	7, 8	No
29. Turilj / Johnny Hoe Fishery	Déljne	Sahtu land	6, 7, 8	No

Table 7: Recommendations for Migratory Bird Sanctuaries

Site	District	Land Tenure	Other Recommendations	Proposed Subsurface Protection
19. Tsodehnjine and Tuyat'ah / Ramparts River and Wetlands	K'asho Got'ine	Mostly crown land, some Sahtu cabin sites	5, 6, 8, 9	No

Table 8: Recommendations for Caribou Protected Measures

Site	District	Land Tenure	Other Recommendations	Proposed Subsurface Protection
12. Lugéwa Tué / Whitefish Lake	K'asho Got'ine	Sahtu land	4, 7, 8	No
18. Tashín Tué / Lac des Bois	K'asho Got'ine	Some crown land, some Sahtu land; Special Harvesting Area	4, 7, 8	No
29. Turilj / Johnny Hoe Fishery	Déjine	Sahtu land	4, 7, 8	No

Table 9: Recommendations for Heritage Rivers

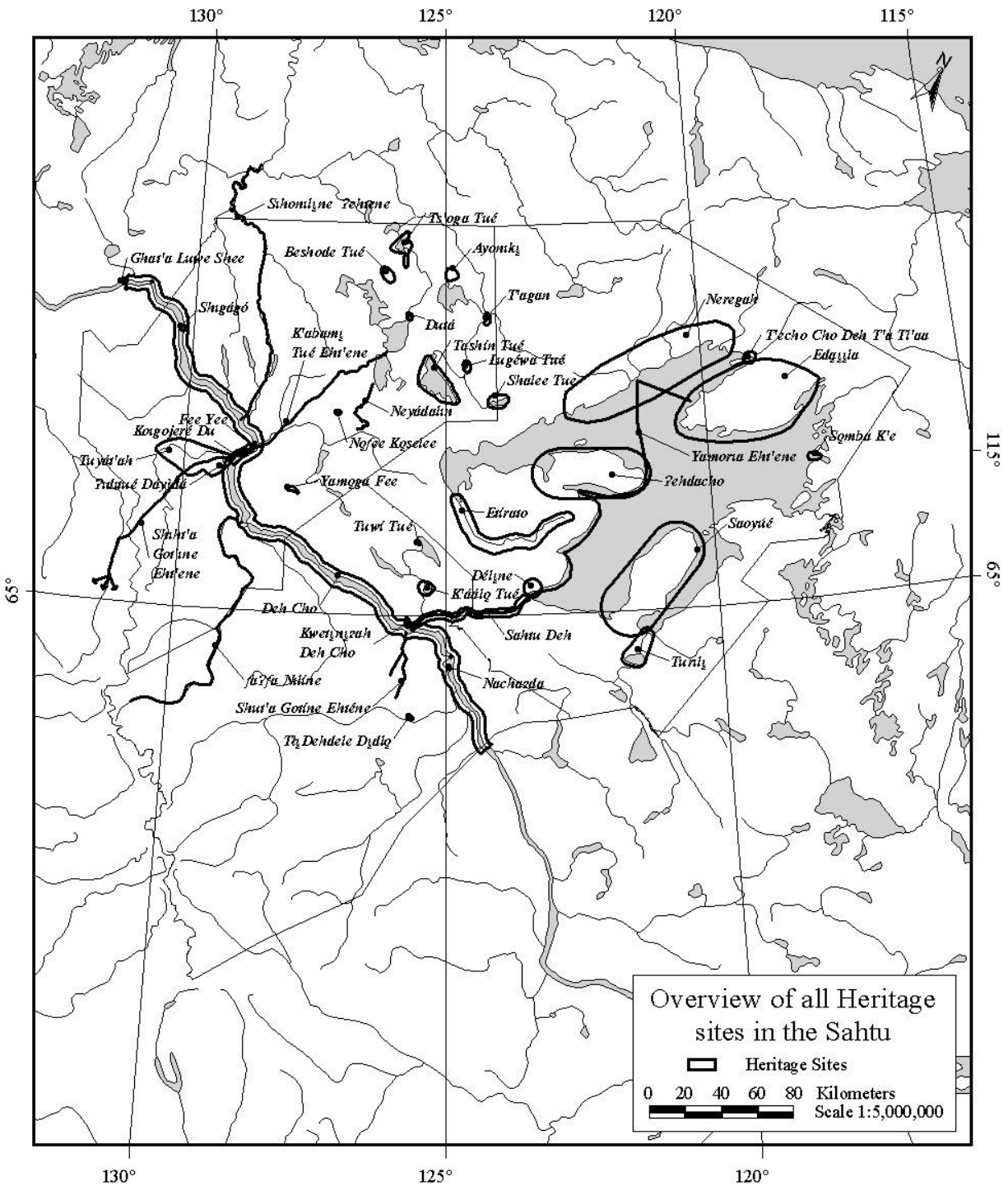
Site	District	Land Tenure	Other Recommendations	Proposed Subsurface Protection
9. Farfa Niljine / Mountain River	K'asho Got'ine	Mostly crown land, some Sahtu land	7	No
19. Tsodehnjine and Tuyát'ah / Ramparts River and Wetlands	K'asho Got'ine	Crown land, cabin sites	4, 5, 7, 8	No
24. Etírato / Whitefish River	Déjine	Sahtu land; Special Harvesting Areas	4, 7, 8	No
36. Deh Cho / Mackenzie River	K'asho Got'ine / Tulita	Some crown land, some Sahtu land; Some Special Harvesting Areas	1, 7, 8	No
37. Sahtu Deh / Bear River	Déjine / Tulita	Mostly Sahtu land, some crown land; Some Special Harvesting Areas	7, 8	No

Table 10: Recommendations for Subsurface Protection

Site	District	Land Tenure	Other Recommendations	Proposed Subsurface Protection
2. ?ehdacho and Saoyúé / Scented Grass Hills / Grizzly Bear Mountain	26.4.3 Site (Déjine)	Mostly crown land, some Sahtu land; National Historic Site	1	Yes
3. Tlj Dehdele Djdlo / Red Dog Mountain	26.4.3 Site (Tulita)	Sahtu land	1	Yes
6. Ayonikj / Maunoir Dome	K'asho Got'ine	Sahtu land	1	Yes
21. Yamogga Fee / Yamoga Rock	K'asho Got'ine	Crown land	1, 3, 7	Yes
26. Sqmba K'e / Port Radium	Déjine	Crown land, potential mineral interests	1, 3, 7	Yes
31. K'áálq Tué / Willow Lake	Tulita	Sahtu land	1, 8	Yes
32. Kwetjnjah / Bear Rock	Tulita	Sahtu land	1	Yes
35. Tuwí Tué / Mahony Lake Massacre Site	Tulita	Crown land	1, 7, 8	Yes



Figure 15: Overview of All Heritage Sites in the Sahtu Region



Site Description

The only canyon-like feature on the Mackenzie River, the Ramparts is a unique and important landmark. Called Fee Yee in Slavey, it is the location of an important domestic fishery. In historic times Fee Yee was also used as a refuge for local people to defend against raiding parties of Inuit travelling upstream from the coast. Tall rock walls constrict the Mackenzie River and provide for dramatic vistas. The community of Fort Good Hope is located immediately below the Ramparts. An archaeological survey of the Ramparts (Hanks 1985) recorded several archaeological sites in the vicinity.

Many of the topographic features at Fee Yee were created by a giant, named Wichididelle, an important culture-hero for the people of Fort Good Hope. Many of these places, within, or near the Ramparts have their own name and stories (see "Neyádalín / The Underground River," page 56) in Slavey. The story of the creation of the Ramparts, as told by an elder from Fort Good Hope, tells of the giant's actions while chasing the giant beavers, and other creatures from the land:



Figure 16: The Ramparts, 1922.

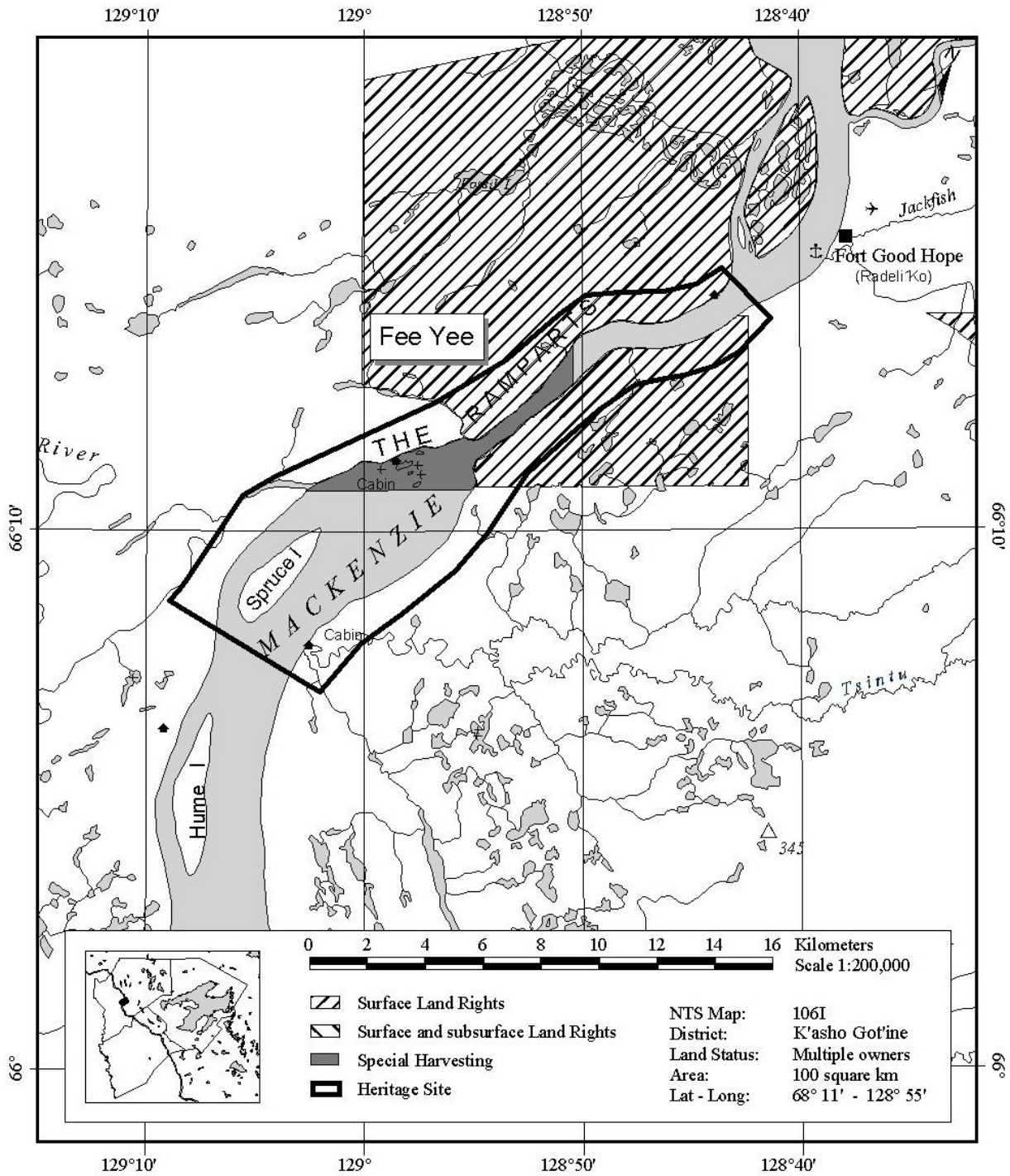
The Ramparts rapids [located at the head of the Ramparts] were created when Wichididelle threw rocks at a giant beaver. There's also a place where he laid down for a nap—his head and footprints can still be seen today. The small waterfall is where he had a pee. These places are close [to Fort Good Hope].... There's a fish camp with cliffs close by where he took a bear. He continued his travels until he got to Bear River where he killed some beavers and pegged their skins on Bear Rock. His arrows can still be seen in the river near Tulita. They'll remain this way until the end of time.

His boat is located above the rapids [Spruce Island is said to be his overturned boat]. He said in the legends that he would return one day for it. The giant did return for his boat once but he met the wolverine and told him his intentions to return to this land to get his boat, and also that there should be more people for him to eat. The wolverine told him, "Everything remains the same as when he left, not many people there at all." So the giant turned back and forgot his plans to come back. His boat is still there.

Recommendations for Protection

- National Historic Site.
- To protect the site, extend legal boundary of the community of Fort Good Hope to encompass area to provide for a locally based management regime. Designate as Commissioner's Land.

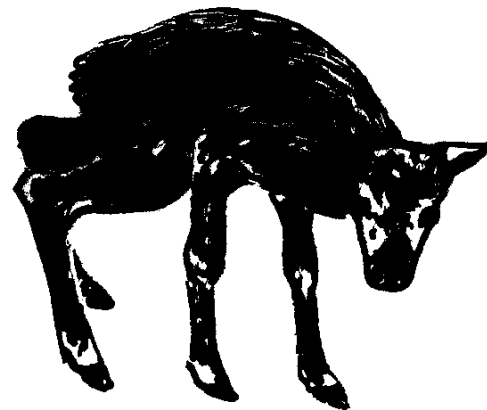




Site Description

These two important sites on Great Bear Lake, both the subject of many legends, were commemorated as a single National Historic Site in 1998 (see Hanks 1997). Scented Grass Hills and Grizzly Bear Mountain are two prominent landmarks, and are ... "splendid examples of sites that maintain the continuity of the cultural heritage of a people who travelled extensively as they lived off the land.

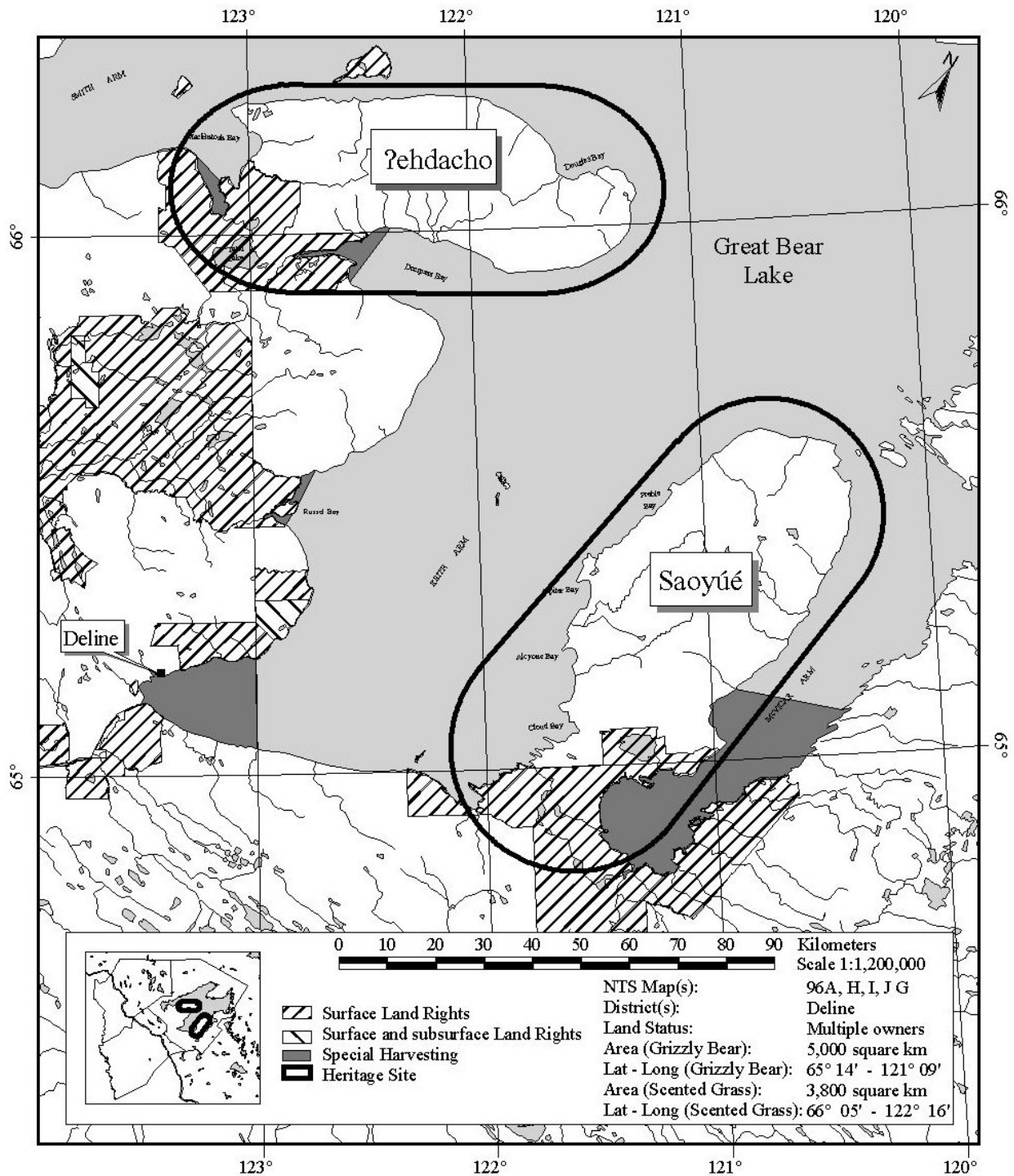
This new national historic site holds a broad legacy of traditional Sahtu Dene stories and beliefs. To Sahtu Dene, Grizzly Bear Mountain and Scented Grass Hills are sacred places. They are the setting for five different groups of oral stories containing the collective wisdom of the people that has been passed from generation to generation. Sahtu Dene continue these oral traditions because the hero of ancient culture, Yamoria, insisted that these stories be maintained" (New Parks North, March 1998, Newsletter 7: 22-3).



Recommendations for Protection

- Designated a National Historic Site in 1998. The Working Group fully endorses the designation and applauds the cooperative relationship between Délıne and Parks Canada that led to the commemoration.
- In order to protect the sites and values identified by the community, both surface and sub-surface should be protected.
- The community should be involved at all levels in developing the land management regime.





Site Description

The site is a large mountain located on the Keele River, considered a sacred site by the Mountain Dene, and was the subject of an earlier proposal to commemorate Bear Rock, Red Dog Mountain, and the Windy Island to Sheldon Lake Trail (Hanks 1993). We recommend that this proposal be revived. As recorded in Hanks (1993:69-71) a Tulita elder relates the historical and cultural importance of the site:

Long ago, when people went by Red Dog Mountain, they never passed the mountain on the river. They used to get out of the river and portage through the mountains and put in again below Red Dog Mountain. ... When they got to Red Dog Mountain, the men portaged because the Red Dog would take and eat them. That is why they always portaged.

One time, when they were all gathered getting ready to portage when a man who had medicine and was a really good hunter said, "Give me all of your possessions." He took mitts, moccasins, weapons, and food. He gathered all of their possessions together and put them in his canoe. He then turned to the people and said I am going to go down the river past the Red Dog Mountain. He wanted to know why the mountain took people. As he started down the river a whirlpool opened before him. He started throwing all the goods into the water to pay. After he threw all the goods into the water the eddy subsided and let him go down the river.

Up to that time they did not know what was living at Red Dog Mountain. When he went through the mountain he saw the Red Dog for the first time. He told the people that every time they pass Red Dog Mountain they must show respect. You must pay the Red Dog with something. So people started leaving matches and shot when they passed by on the river as an offering.

One time long ago when people were passing by Red Dog Mountain, the spring that pours from the face of the mountain into the river whistled and spurted water like steam. They did not know what it meant at the time, but that year the first tuberculosis epidemic occurred. The elders knew that it was a sign that something was wrong. A few years later it whistled ... and ... spit out water again before sickness again struck the people.



Figure 17: Shooting the Spring at Red Dog Mountain.

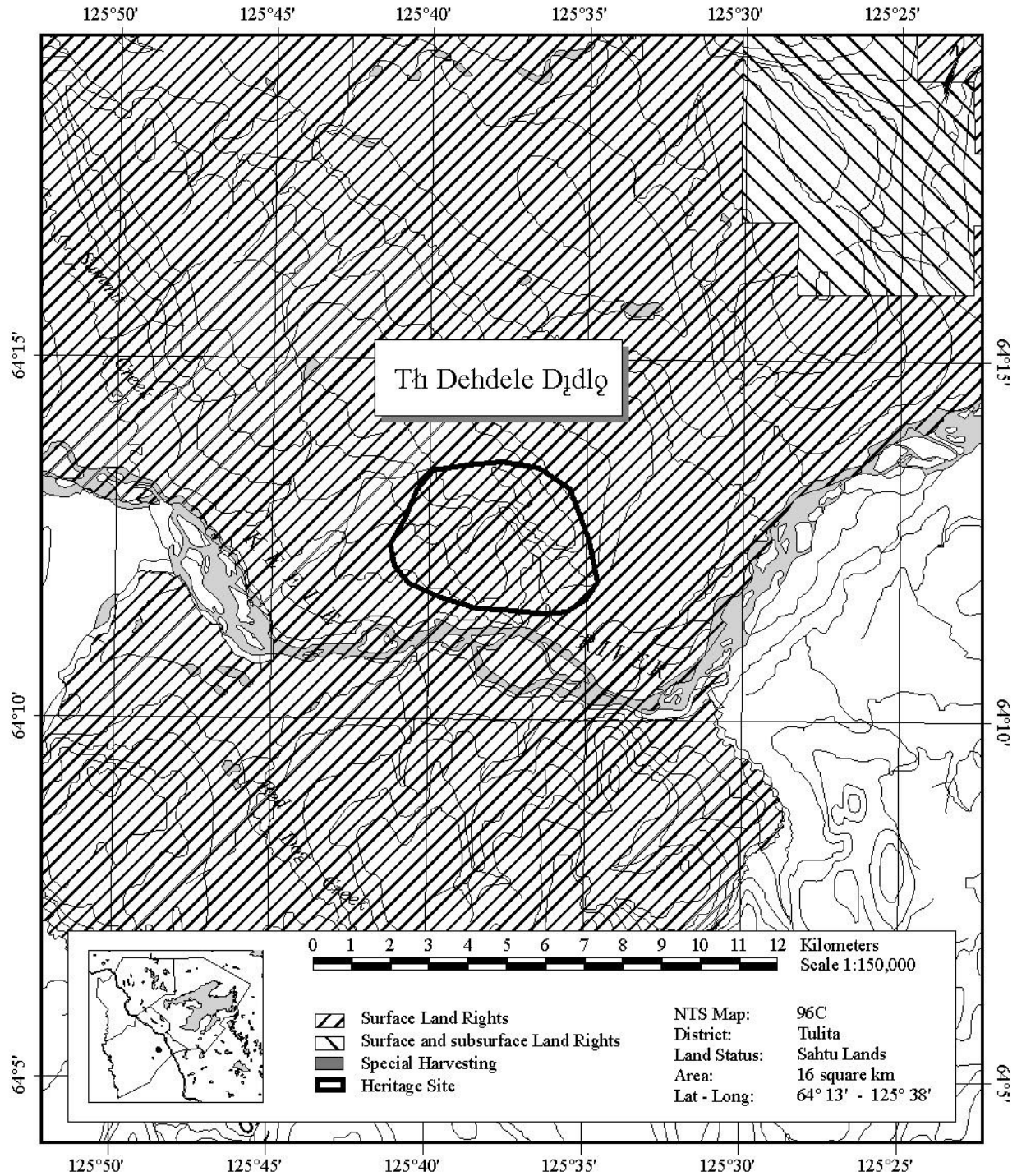
Recommendations for Protection

- National Historic Site, with surface and subsurface protection.
- Revive the National Historic Site proposal to commemorate Red Dog Mountain, and revise in consultation with the Mountain elders and other residents of Tulita.



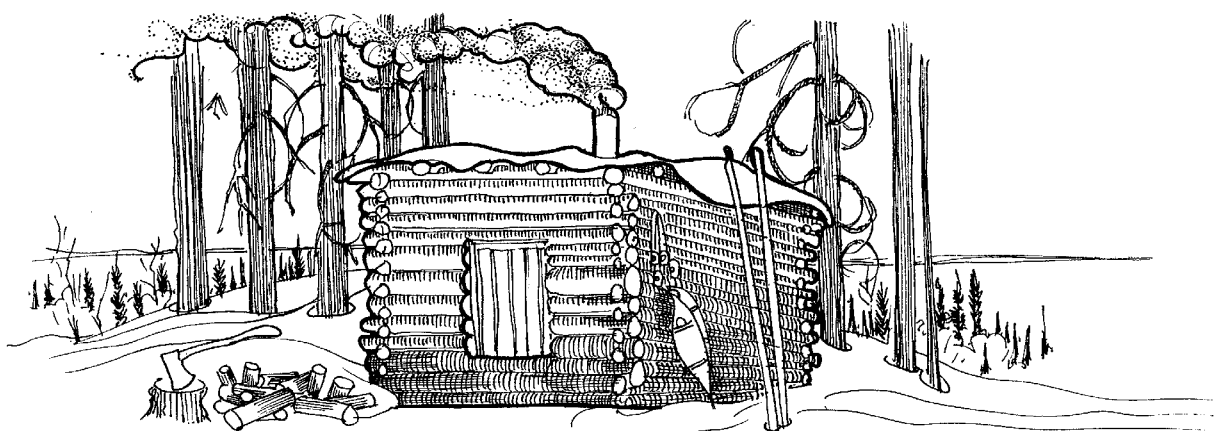
3. Tłı Dehdele Dıdłı / Red Dog Mountain

Section 26.4.3 Sites



Site Description

Located at the bottom of Keith Arm, Great Bear Lake, at the mouth of the Great Bear River, the Délıne fishery has provided a continuous and reliable source of food for Sahtu Dene and Metis for centuries. Sir John Franklin chose to locate the winter quarters of his Second Overland Expedition here because of the reliable fishery. Throughout the early 1990s the Délıne community and Parks Canada worked together to designate the site a National Historic Site (see Hanks 1996). "In December 1996, the Minister of Canadian Heritage advised that: 'the traditional Dene fishery at Délıne, its use over time and the long history of sharing its resources, as well as the remains of Fort Franklin, the wintering quarters of Sir John Franklin's Second Expedition, are of national historic significance and should be the subject of a joint commemoration'" (New Parks North, March 1998, Newsletter 7:22).



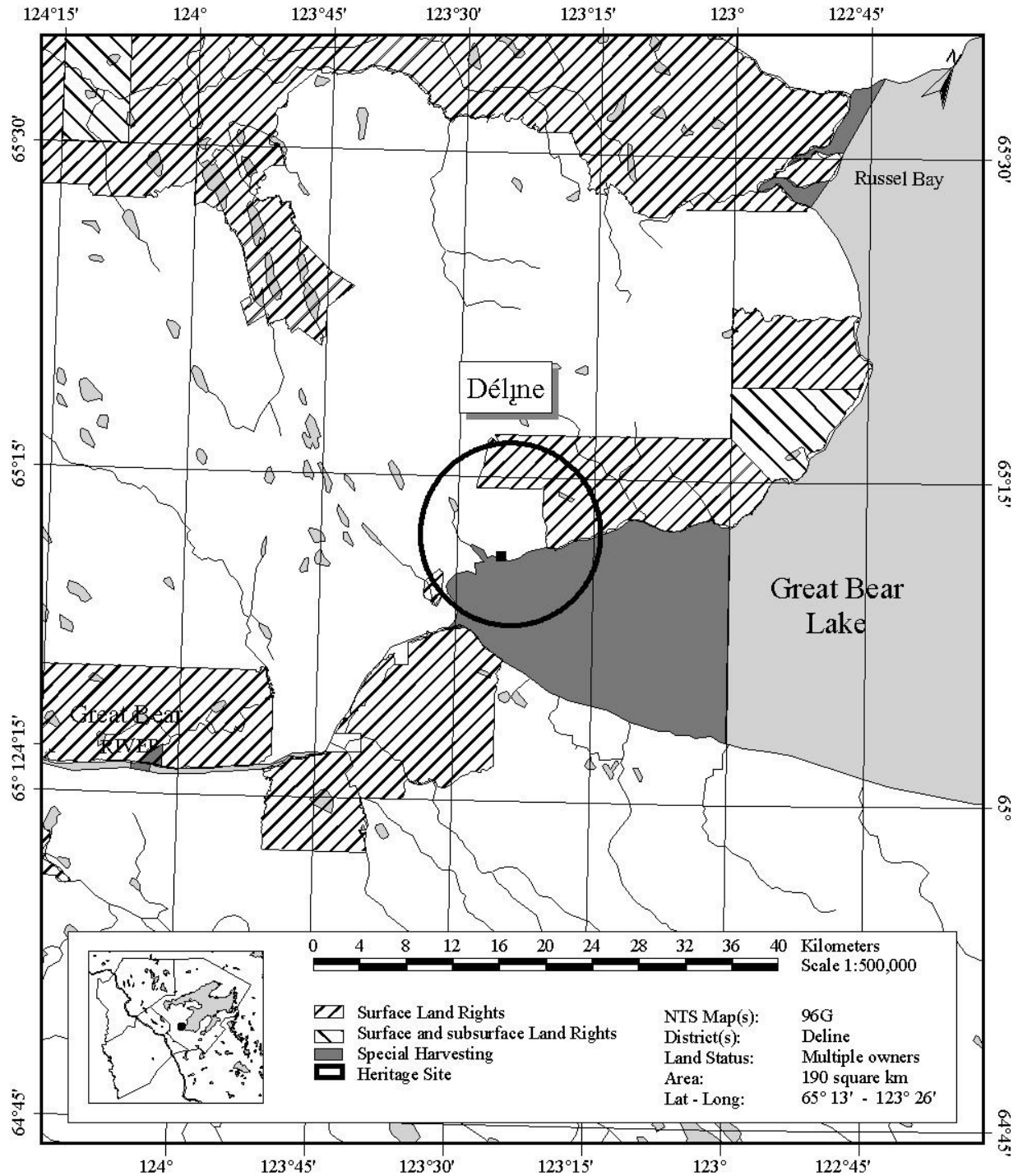
Recommendations for Protection

- Designated a National Historic Site in 1996. The Working Group fully endorses the designation and applauds the cooperative relationship between Délıne and Parks Canada that led to the commemoration.
- In order to protect the sites and values identified by the community, the surface of the National Historic Site should be protected.
- The community should be involved at all levels in developing a land management regime.
- The parties involved should negotiate a water and fisheries management plan for the Délıne fishery, in accordance with community wishes, and with respect to the heritage and cultural values of the site.



4. Délıne / The Délıne Fishery and Sir John Franklin's Wintering Quarters

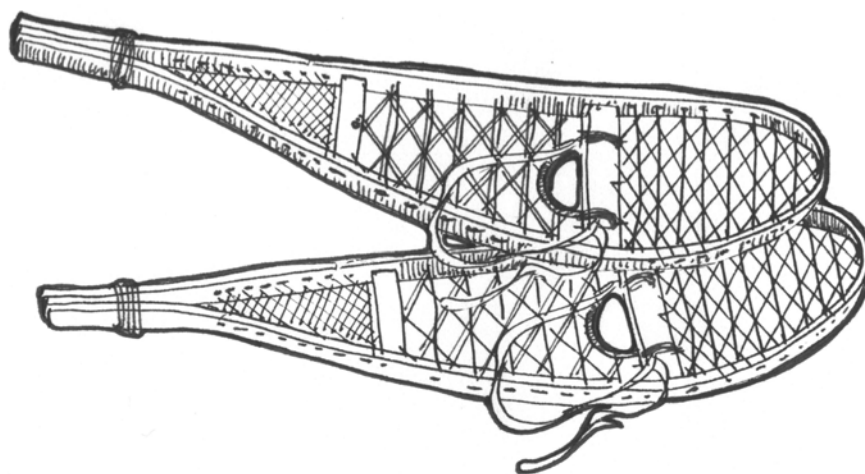
Section 26.4.3 Sites



Site Description

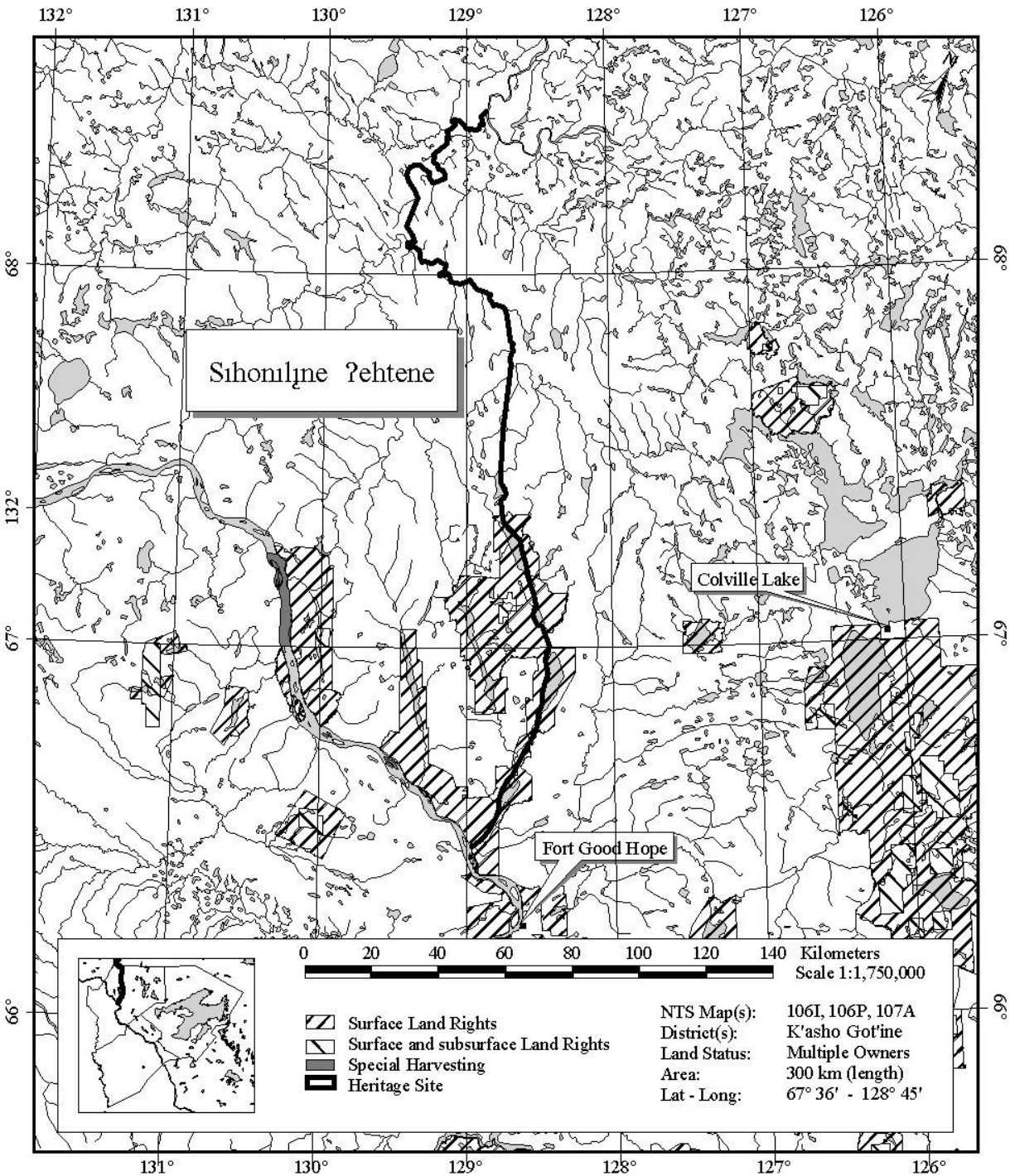
The Loon River to Fort Anderson Trail was used for generations before the establishment of Fort Anderson in 1860. The trail was one of the main routes to the barrenlands, used to access areas for summer and fall caribou hunting. Roderick MacFarlane, HBC trader, used this trail to travel to the Anderson River to choose a location for Fort Anderson, which operated until 1866. Once established, the trading fort became a popular destination for Dene in the area to trade furs for supplies.

The trail, travelled by foot in summer, and dog team in winter, begins at the mouth of the Loon River - at its confluence with the Mackenzie River. The trail heads northeast to Loon Lake, on to Rorey Lake, following the west shore, overland to Round Lake (by way of the west shore), on to Carcajou Lake, Canot Lake, and overland to the Carnwath River. Here it follows the bank of the river, to Anderson Forks, and then down the right bank of the Anderson River, to Fort Anderson. There are many stories associated with this trail, and many heritage sites and named places occur along its length.



Recommendations for Protection

- Undertake oral history and archaeological research to inventory, document and protect heritage resources.
- Surface of documented sites should be protected, with commemoration of specific sites to be negotiated following completion of inventory
- Examine ways to recreate trail experience through cultural revival projects (such as, walking the trail with elders and youth).
- Identify the trail for special consideration in the land use planning process.



Site Description

Located approximately 90 kilometres northeast of Colville Lake, on the northern shore of Lac Maunoir, Ayonikj (Maunoir Dome) is a large bedrock hill rising 305 metres from the surrounding country. An imposing landmark visible for kilometres, Ayonikj is a sacred place and the location of the creation of the Sahtu Dene and Metis. As told by an Elder from Colville Lake, the story of Ayonikj begins...

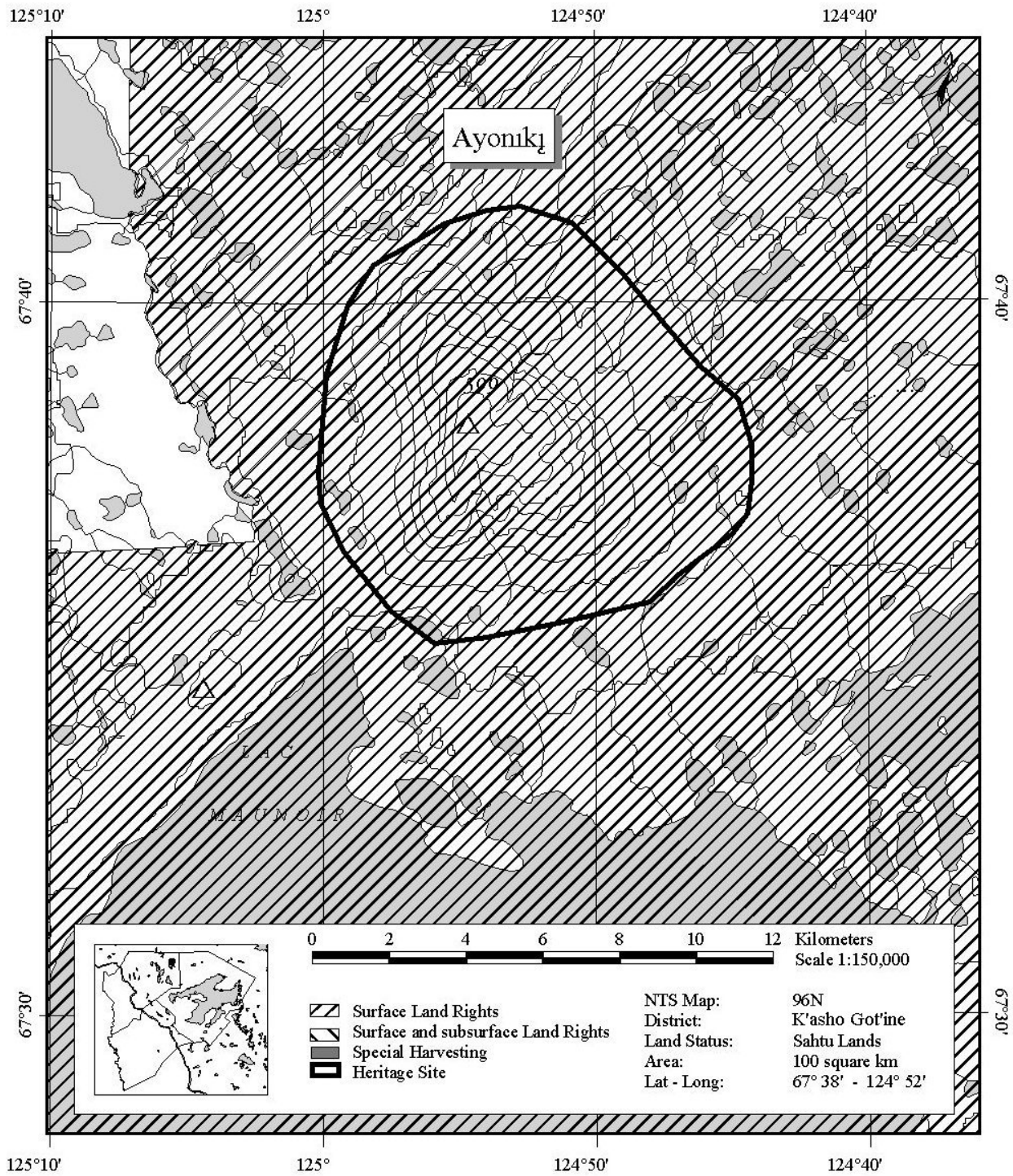
In the ancient days everyone lived together—the Inuit, the Gwich'in, and the Dene from this region. The big war that happened at Ayonikj happened because of two children that were fighting one another over an owl. Everyone began to fight because of the children and it is said that the battle was so fierce that there was a lake of blood that formed on that hill. Finally an Elder stood and asked the people to stop fighting. Everyone went their separate ways, and even the languages changed with time. A lone dog wandered towards Gwich'in country and that represents the Gwich'in. A young man wandered to the Arctic coast and that represents the Inuit. That is why the Inuit are so agile. The children ran towards Great Bear Lake; they represent the Neyagot'ine (Déljne people). That is why the people of Bear Lake are so curious. An Elder stayed here, and he represents the K'ashot'ine who live here today. That is why the people of this area are so wise.

An important traditional rule came out of this tribal war. Children should not bother their parents about their little misunderstandings with their friends because from this war it was learned that children have the power to start wars among the people. It is not for them to tell my wife and I things that will make us have bad feelings for others. I always tell my children this.

Recommendations for Protection

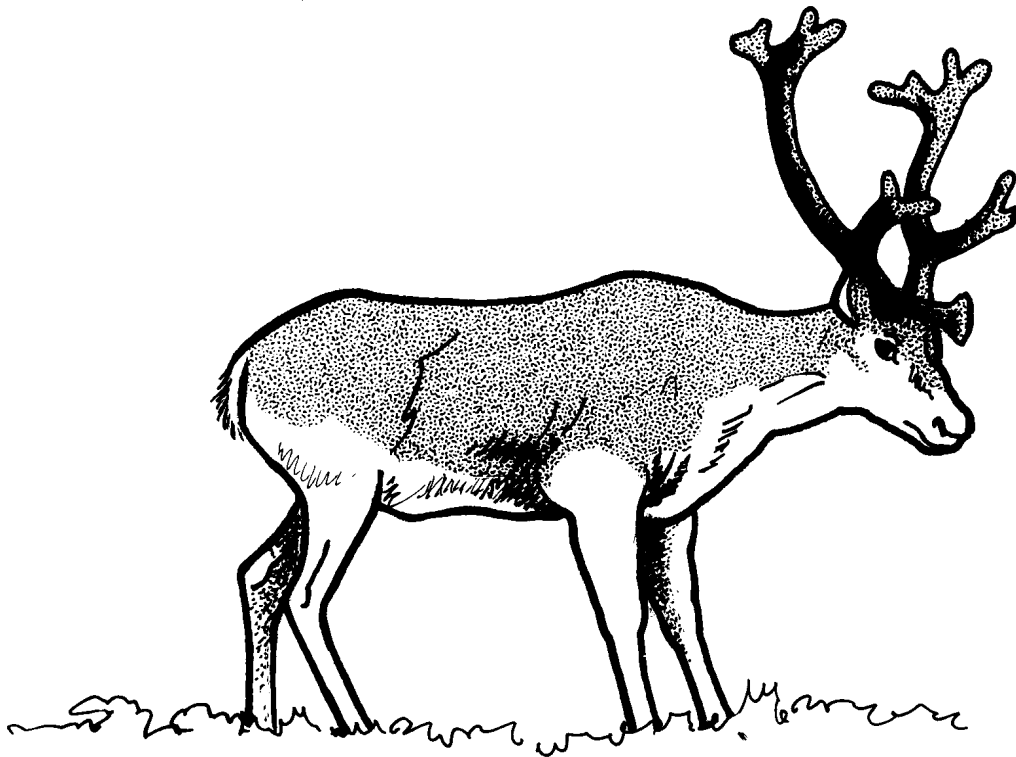
- National Historic Site, with provisions to protect both the surface and subsurface from future development.
- Development of management plans should be done in cooperation with the community of Colville Lake.





Site Description

This place is the source of a tragic story from recent past (early 1940s) which describes the actions of two men who became obsessed with trapping and let their family's food resources run to perilously low levels, resulting in starvation. The two men died as a result and are buried on the lake. The story is useful for instructing young trappers on the need to maintain adequate food supplies by balancing hunting and trapping activities.



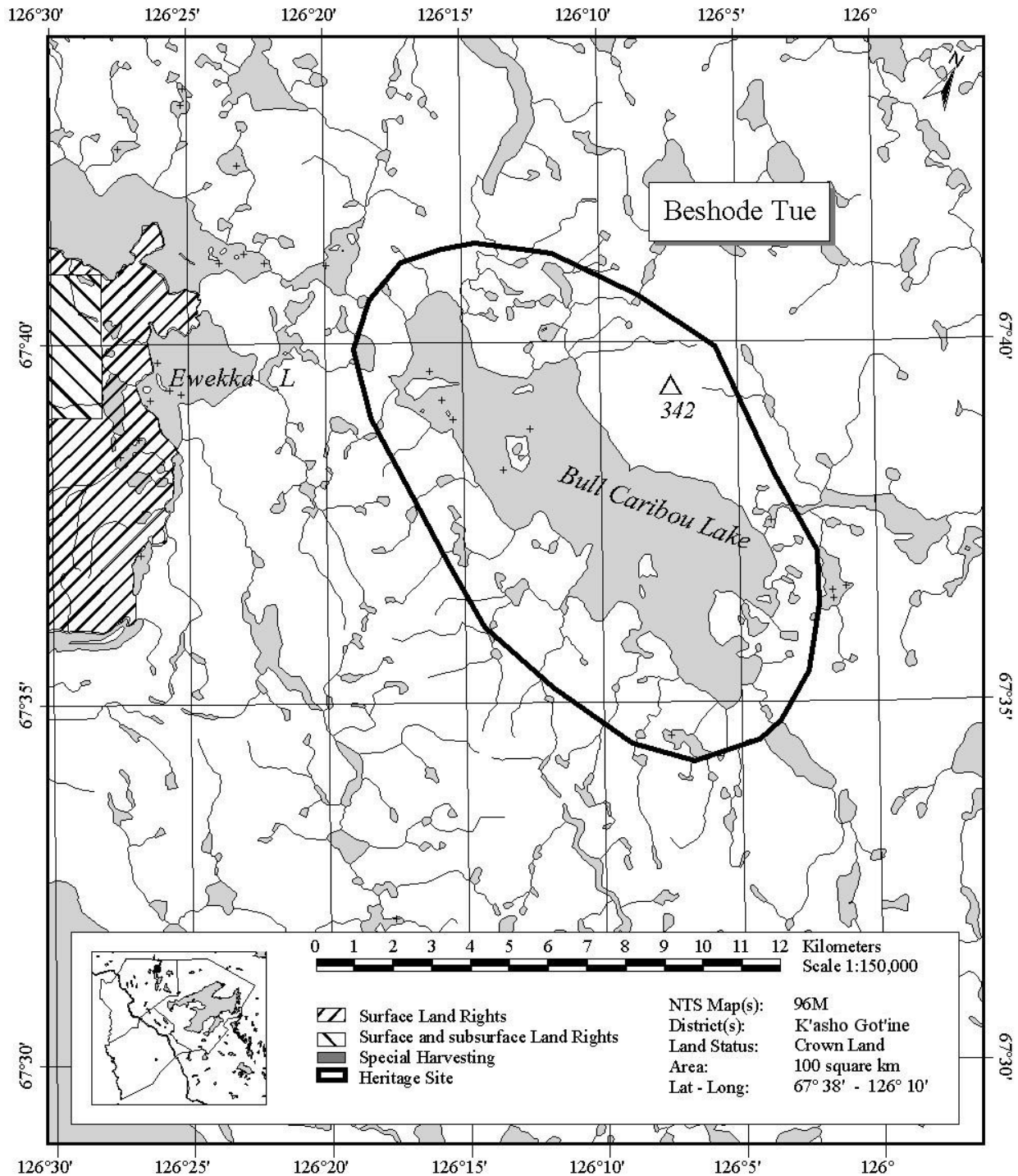
Recommendations for Protection

- The graves of the men should be identified and clearly marked.
- The Working Group urges the Government of the Northwest Territories to pass heritage legislation to provide protection to burials found on the land.
- Identify the site for special consideration in the land use planning process.



7. Beshode Tue / Bull Caribou Lake

K'asho Got'ine



Site Description

Dutá is regarded as the home territory of the Dutá Got'ine (Among the Islands People) regional group, and is located on the northern end of Colville Lake. The main families using the site include Kelly, Edgi, and Kochon. The area is noted for fishing, waterfowl, moose hunting, and is located on a caribou migration route. There is a tourist lodge located at Dutá, operated out of Colville Lake. Local oral tradition indicates that the military maintained a training camp near here, though it is now abandoned.



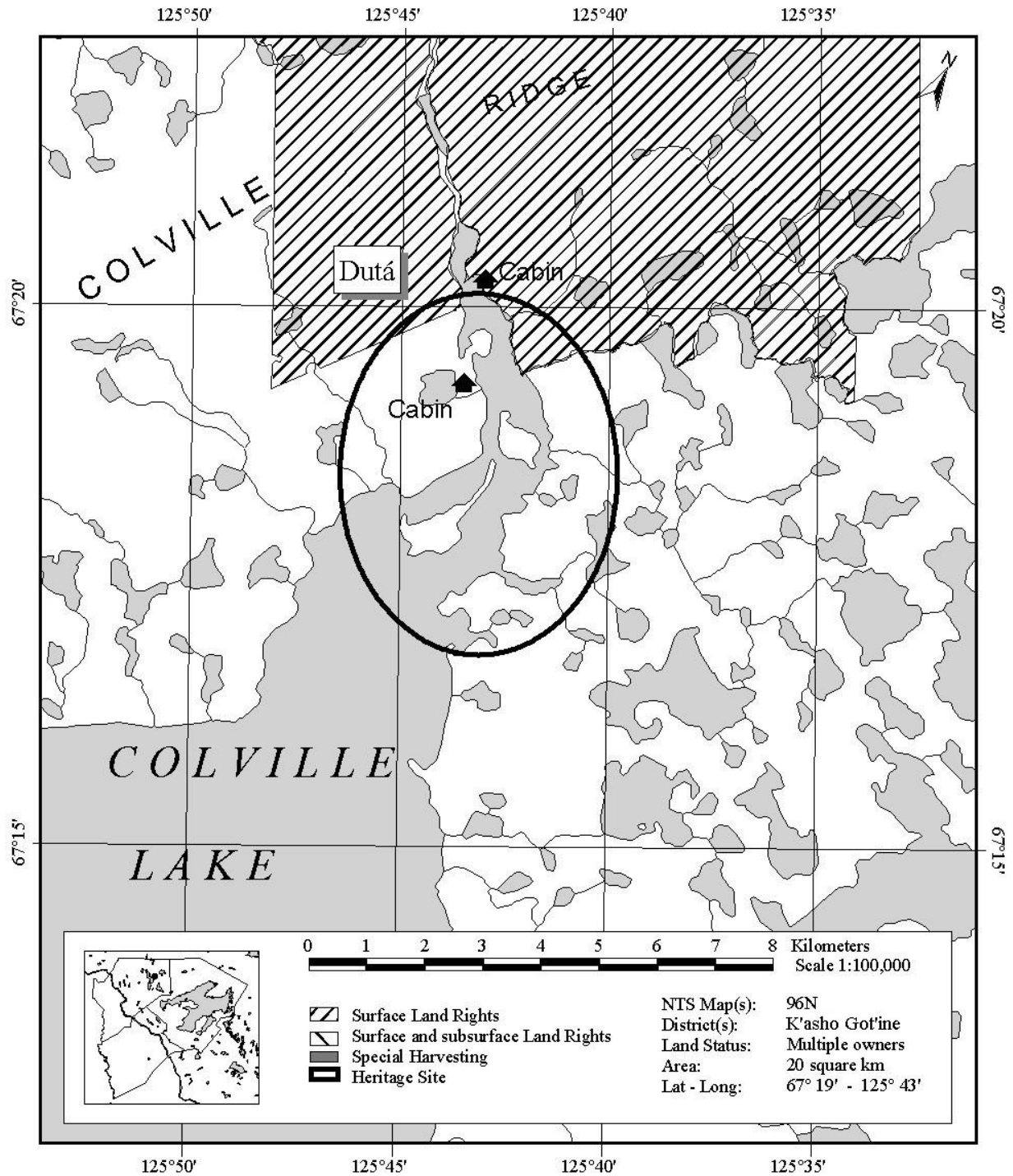
Recommendations for Protection

- Undertake oral history and archaeological research to document and protect heritage resources.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.



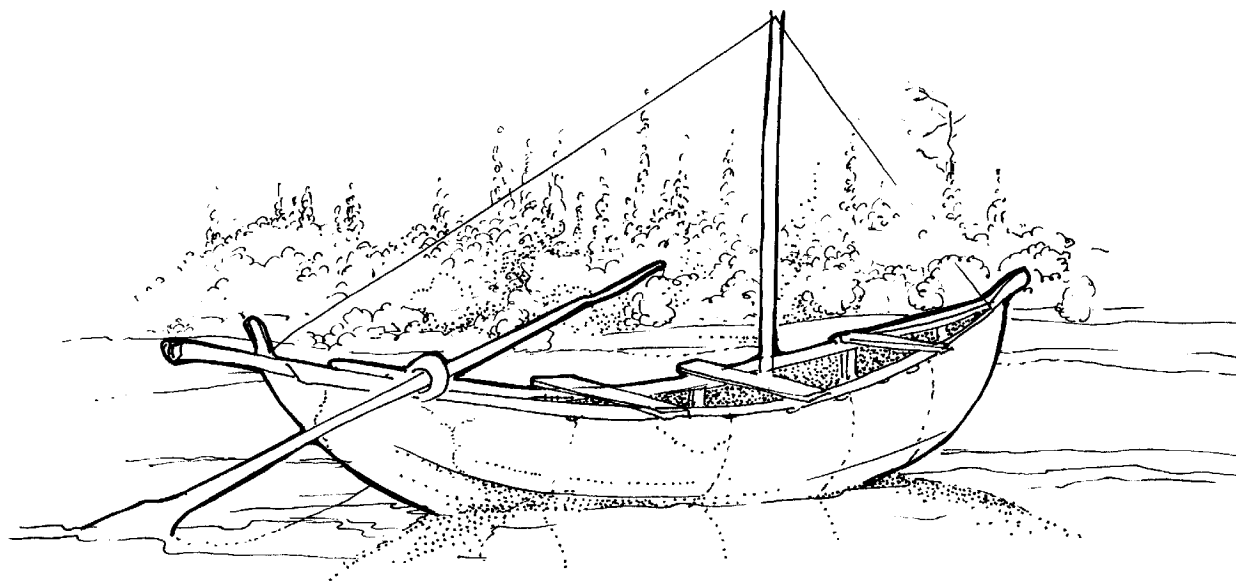
8. Dutá / "Among the Islands"

K'asho Got'ine



Site Description

An important traditional trail used by Mountain Dene from Fort Good Hope. There are many named places, camping, hunting and fishing locations and many stories associated with the river. In the old days, mooseskin boats were built to float down the river in spring. Many stories recount the trials and tribulations of mooseskin boat travellers attempting to navigate the many dangerous canyons on the river. At the head of the canyons, the boats would stop to let the women and children out to walk over on the portage trail. Only the men would lead the boats through. Today it continues to be an important moose hunting area, and is known as the shortest route to the highest mountains, and sheep hunting areas. Popular with white water canoeists, the river has tremendous tourism potential.



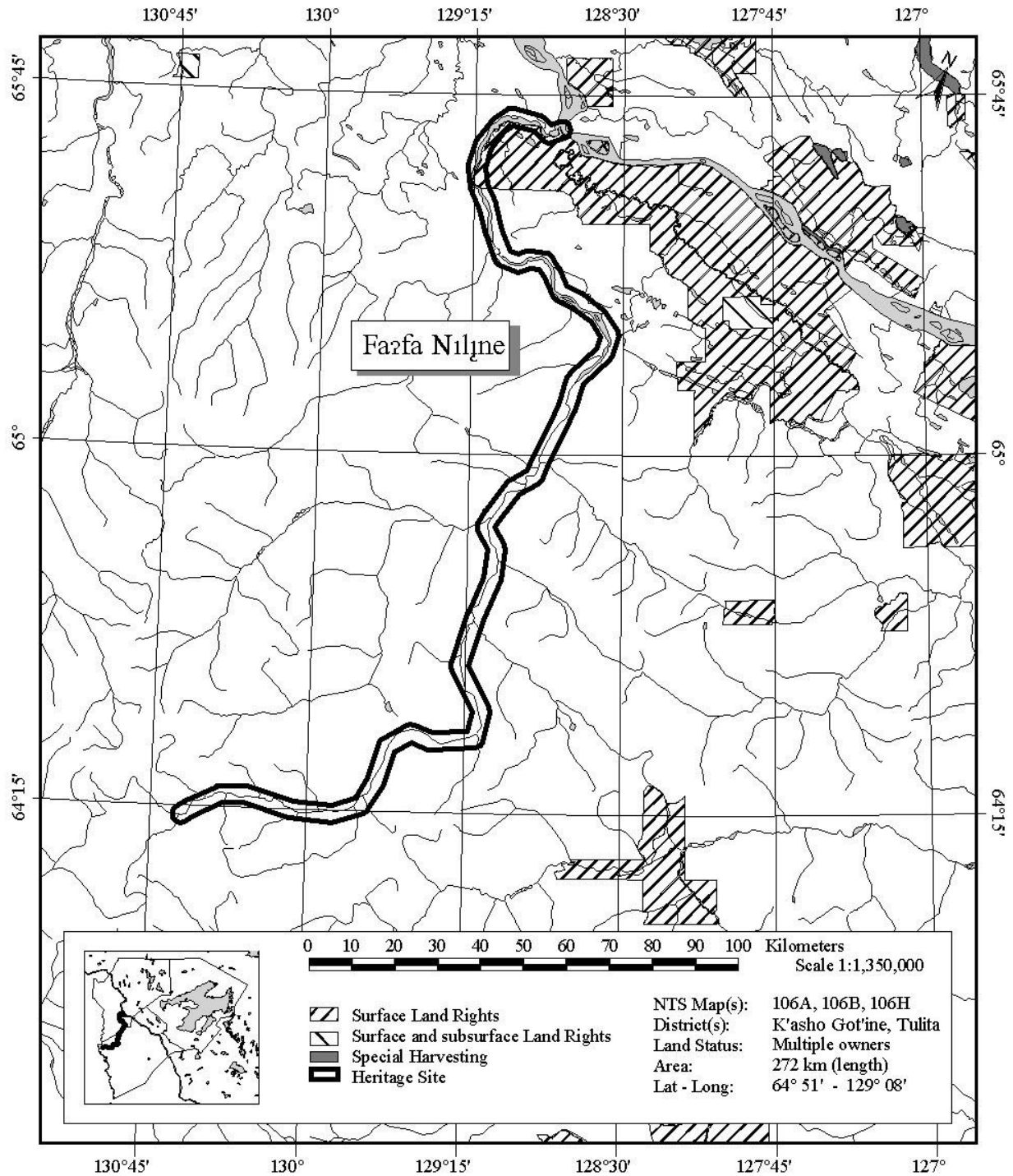
Recommendations for Protection

- Heritage River.
- Undertake oral history and archaeological research to document and protect existing heritage resources.
- Surface of documented sites should be protected, with commemoration of specific sites to be negotiated following completion of inventory.



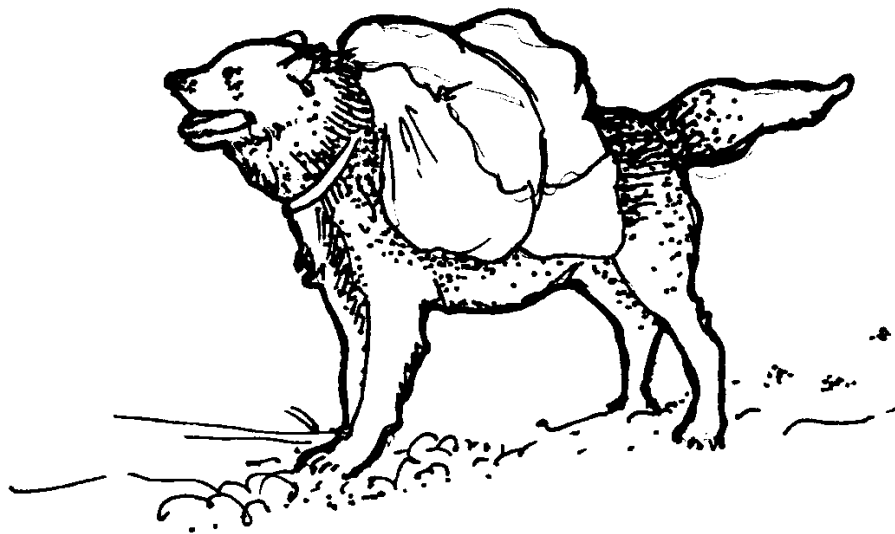
9. Faʔfa Niljne / Mountain River

K'asho Got'ine



Site Description

This walking trail, linking Fort Good Hope and Colville Lake, was used every summer in June by people from Colville Lake. Travelling with dog packs, people would walk to the fort to trade their furs, and would remain in the Good Hope area fishing, taking treaty, and visiting with family, returning to Colville in August. It was used before fur trade times as well. It is known as a very long trail, noted for difficult walking conditions, thick bush, long stretches of wet muskeg, and many mosquitoes. The trail is still used in winter. The last family to walk the trail in summer was the Oudzi family in 1965, however in 1998 a team of people led by Charlie Tobac, walked the trail from Colville to Good Hope with a film crew as part of a cultural revival project.

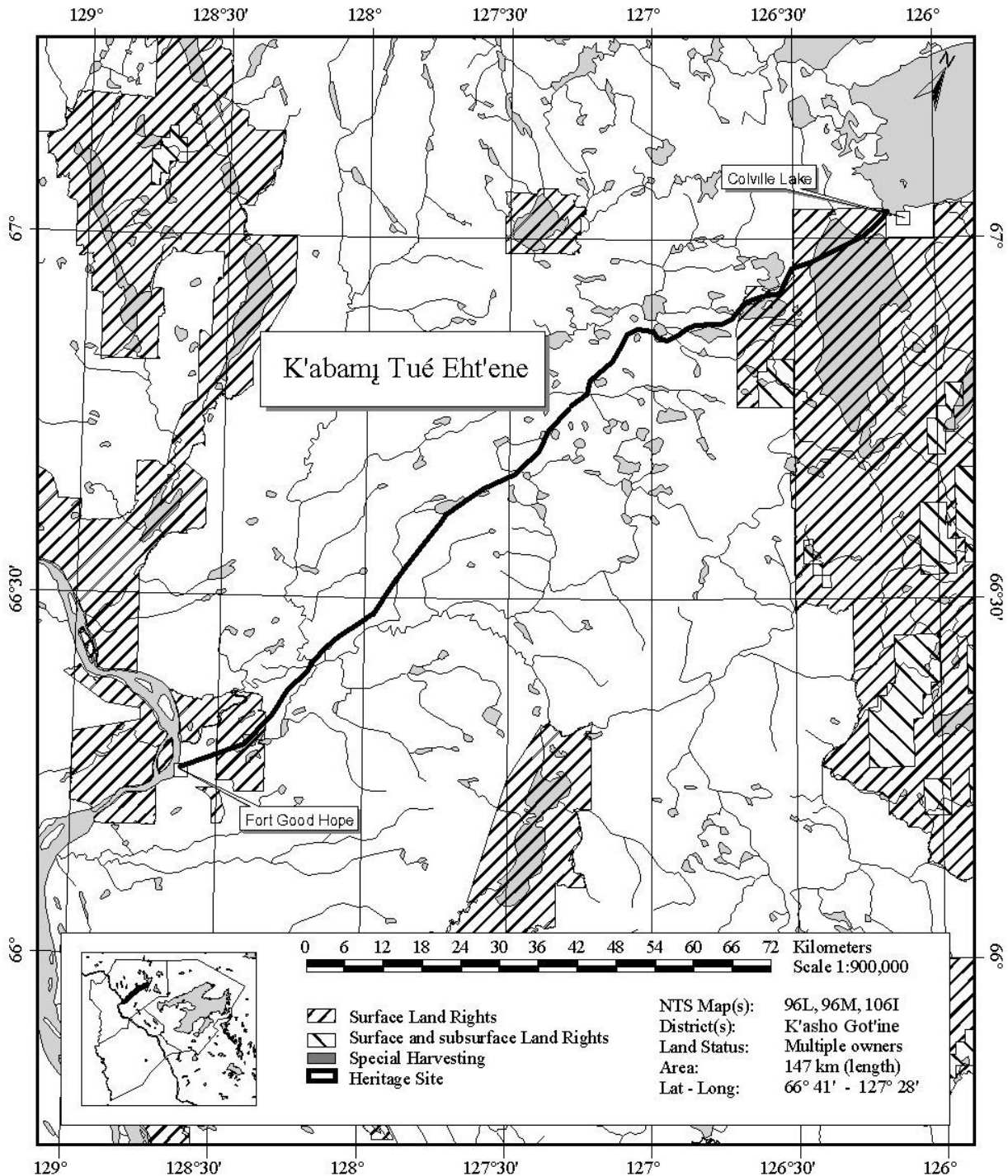


Recommendations for Protection

- Territorial Historic Park.
- Undertake oral history and archaeological research to document and protect extant heritage resources.
- Surface of documented sites should be protected, with commemoration of specific sites to be negotiated following completion of inventory.
- Examine ways to recreate trail experience through cultural revival projects (such as, walking the trail with elders and youth).

10. K'abamı Tué Eht'ene / Colville Lake Trail

K'asho Got'ine



Site Description

Manitou Island is used by the residents of Fort Good Hope as a source of firewood, and for small game hunting. The logs for the community complex were cut and hauled from here. Together with its history as a former location of the HBC fort, the island is very important to the community.

Fort Good Hope was established in 1804 by the North West Company, and originally located on the left bank of the Mackenzie River somewhere near Thunder River (Voorhis 1930:75). In 1826, after the 1821 amalgamation with the Hudson's Bay Company, the fort was moved to Manitou Island where it operated until 1836. Flooded, and damaged by ice in 1836, it was moved to its current location on the right bank of the Mackenzie River, across from Manitou Island. The site was identified by archaeologists in 1973 (Losey 1974:B72).



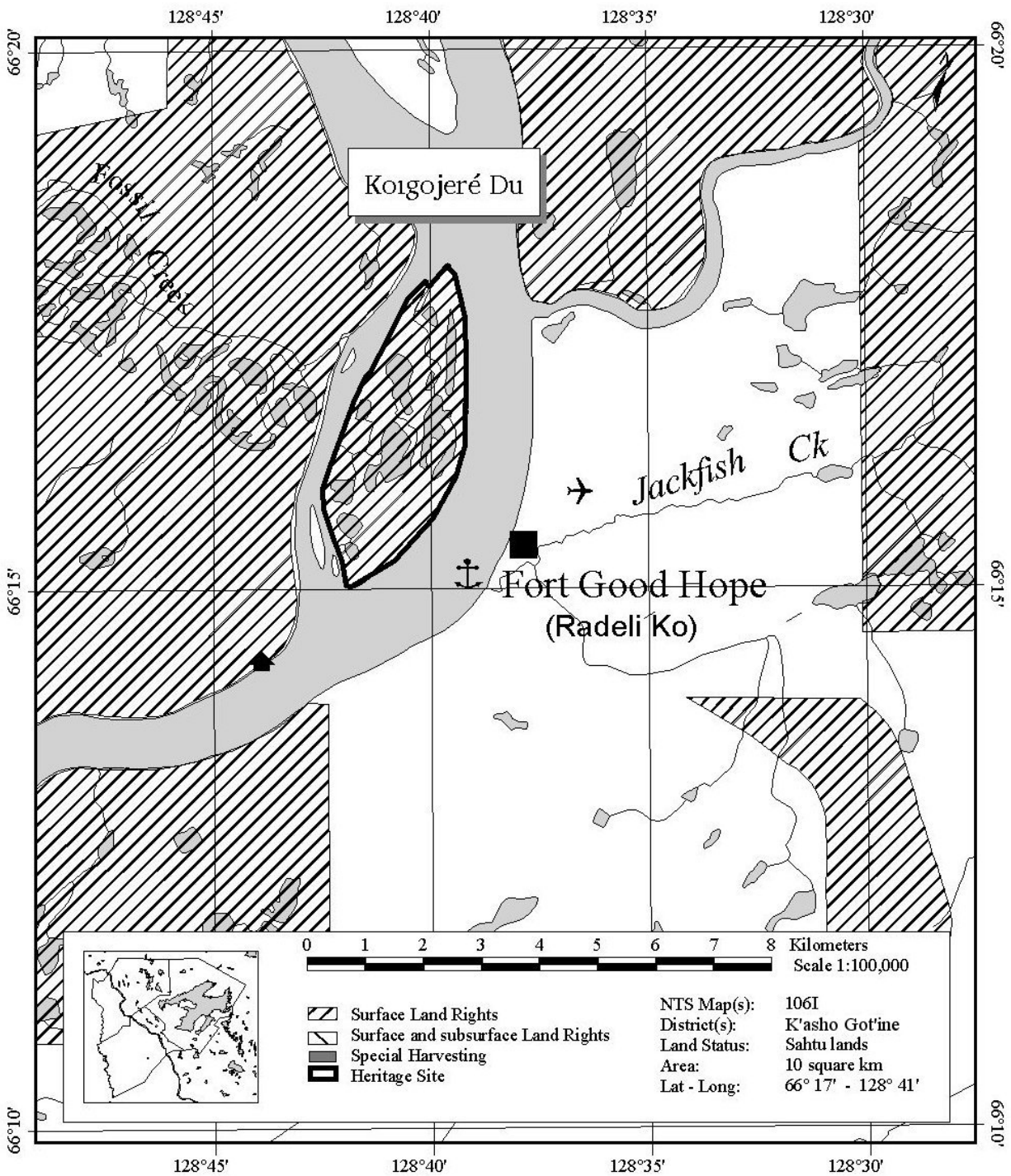
Recommendations for Protection

- Undertake oral history and further archaeological research to document and protect heritage resources.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.



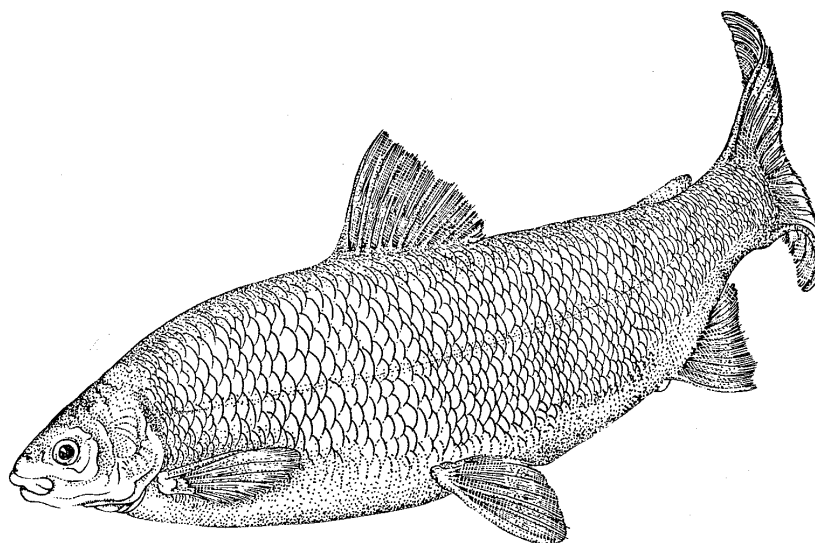
11. Koigojeré Du / Manitou Island

K'asho Got'ine



Site Description

Noted as a major camping location with many burials, Whitefish Lake is the home territory of the T'ashin Got'ine, and is the headwaters of the Anderson River. Good quality whitefish can be caught here, and the area is an important caribou hunting area, as the lake is located on a caribou migration route. There are ancient caribou fences in the area, and several currently used cabins are located on the lake. A site of many ancient and recent stories, Whitefish Lake was also used as a stopover camping area for families travelling through the area. While here they would stock up on fish for winter use, and would sometimes build fish traps for catching whitefish during the fall run. It is considered a critical waterfowl staging and nesting area. It is still used today.



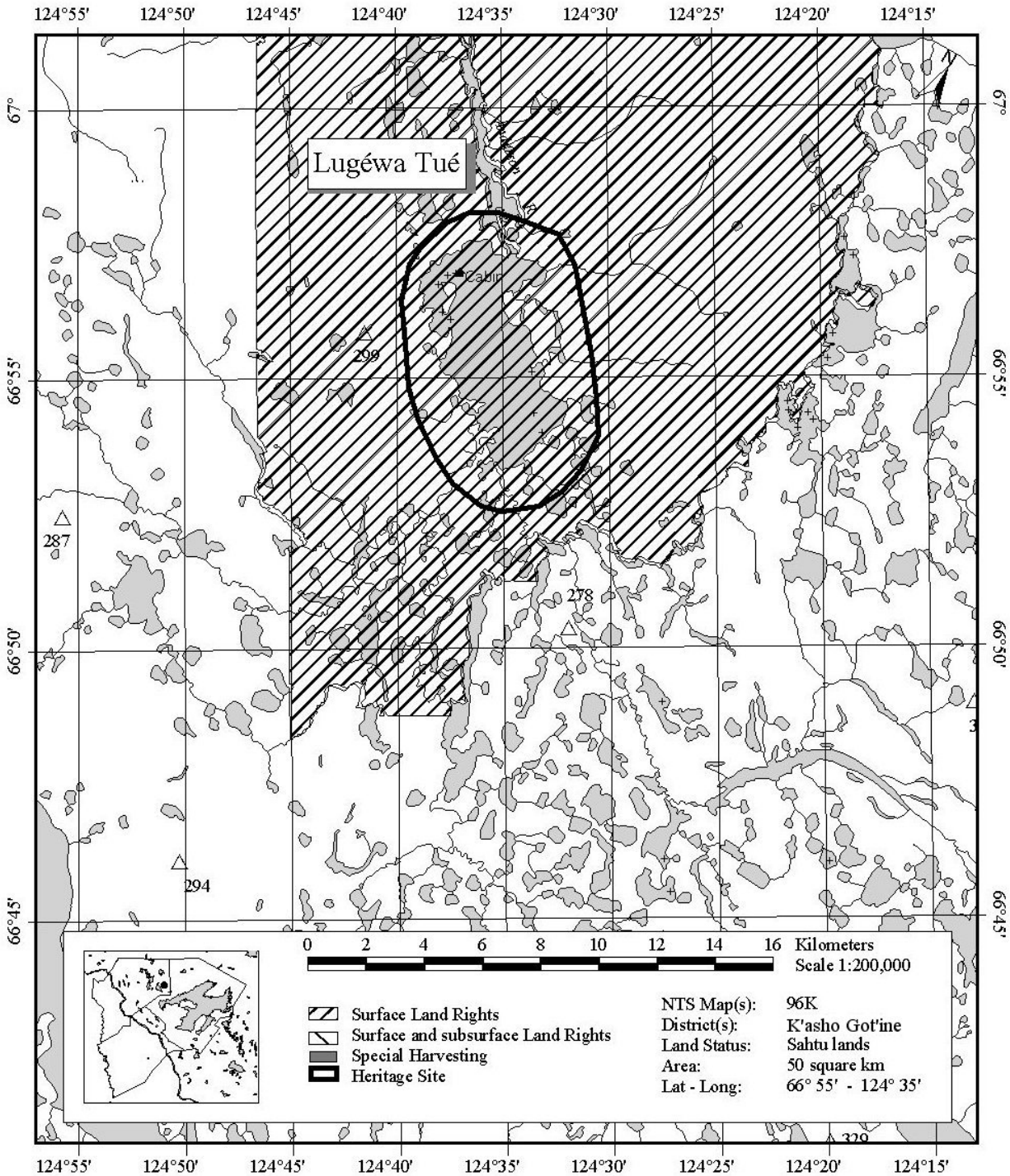
Recommendations for Protection

- Caribou Protection Measures are required (see GNWT 1998).
- Critical Wildlife Area for fish and waterfowl.
- Undertake oral history and archaeological research to document and protect heritage resources.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.



12. Lugéwa Tué / Whitefish Lake

K'asho Got'ine



Site Description

As told by an elder from Fort Good Hope, this story from an ancient time describes how the people from the Colville area found the people from the Good Hope area:

I'll tell you the story Neyádalín—the river that runs underground and how two brothers went through it. There was once a Dene that always lived alone with his family. He made his living at Odarah Tué [near Bellot Lake]. People would say that he lived alone with his family because he was jealous of his wife. He had two grown sons that were old enough to take wives. But how could they since they were always alone? One day the brothers were hunting ducks along the shores of the lake. They each had their own canoe, and they were chasing a goose with two chicks. They were very close to them when the goose ran ashore with one chick. The other kept going and the brothers continued to chase it. The chick went into a creek then suddenly disappeared. The older brother was wondering what happened to the chick when suddenly he too went underground in that creek! His younger brother also went underground. The creek became very swift as the older brother shot through it. As he went thrashing around in the underground creek he came upon a giant pike. He went into his mouth and passed right through it. Next he came upon a giant Loche that he also passed through. On and on he went until he saw a small light. He yelled out in joy because he thought he might have a slight chance of surviving. Then suddenly he came shooting out from the side of a cliff where the creek was gushing out. His whole canoe flew in the air, and then landed on Xaistá Nılıné [Hare Indian River]. He was waiting there hoping that his younger brother would show up, when suddenly he came shooting out of the cliff. The older brother said, "So this is the reason why when I was coming to my mother before I was born, I saw flying canoes that carried me into her."

It was a good thing these boys were able to handle things with their medicine. This was a strange land for the two boys because they have never gone further south from where they were raised at Odarah Tué. They paddled along the Hare Indian River until they could see signs of people. They talked about the signs and wondered if they would be able to understand their language. They paddled on and on until they suddenly came out into the Dasho Ho [Mackenzie River]. They had never seen such a big muddy river before. They stopped on the shore and noticed smoke rising from Koigojeré Du [Manitou Island; p. 52]. They crossed the river and found that the people spoke the same language. They were very thankful but they weren't feeling good because they had been underground. They had medicine in their bodies so they weren't feeling good. They decided that they were going to go to the Ramparts. There they went through the cliffs. These are the two lines that run through the cliffs that can still be seen today. These are the marks that these two brothers left. After they did this they felt much better and they lived with people in the Good Hope area for two years.

They both took wives and probably even had children when they decided to return to their parents who were still searching the shores of Nılın Tué [Belot Lake] with a raft. The parents had been searching the shores of that great big lake and had given them up for dead, when one day they saw two canoes coming to their camp. They waited on the shore and the family was overjoyed to see one another. Their family lived with other groups from then on. It is said that this is how the groups from around Colville area became aware of the people who lived further south. This is a very ancient story.

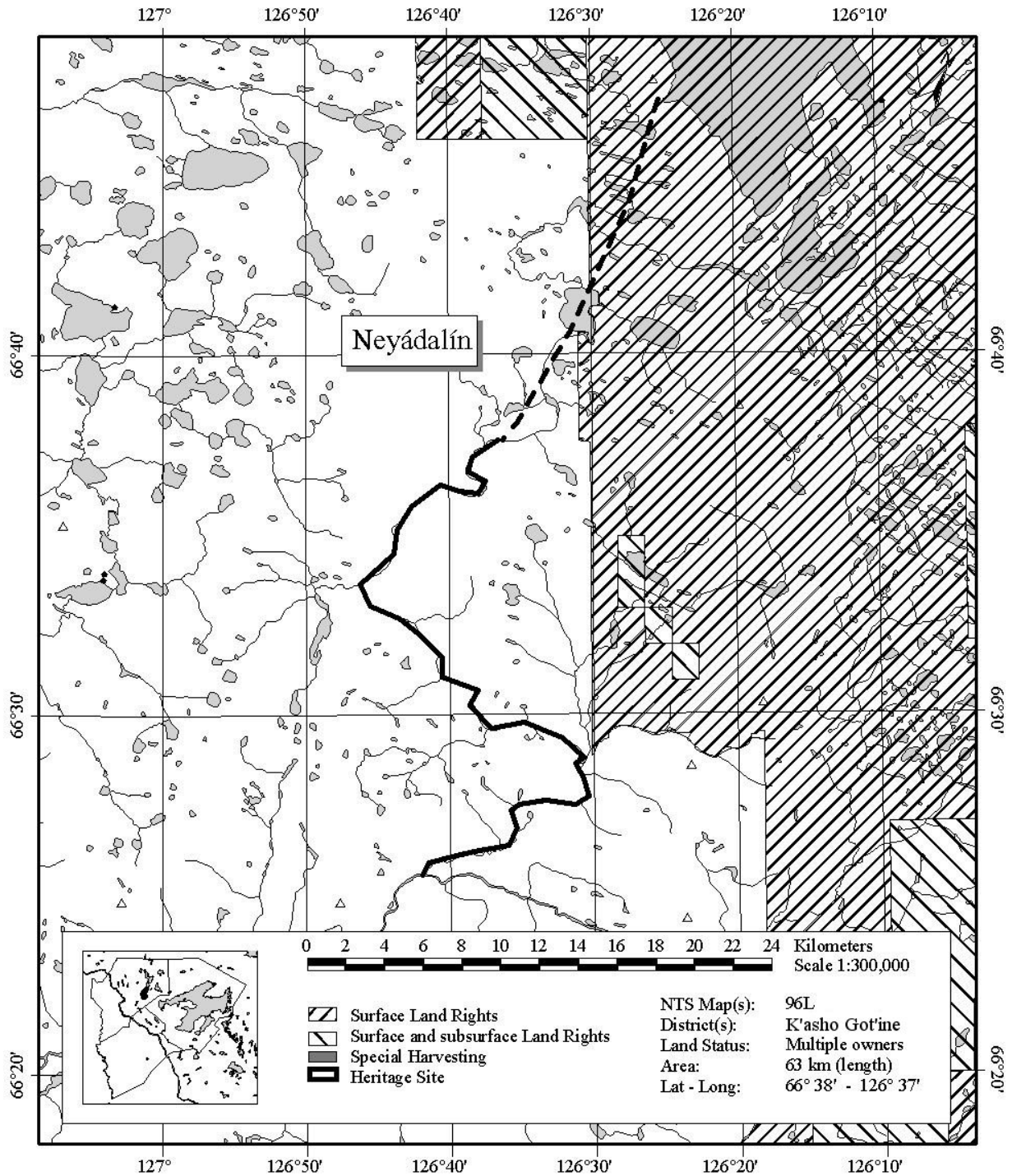
Recommendations for Protection

- Identify for special consideration in the land use planning process.



13. Neyádalín / The Underground River

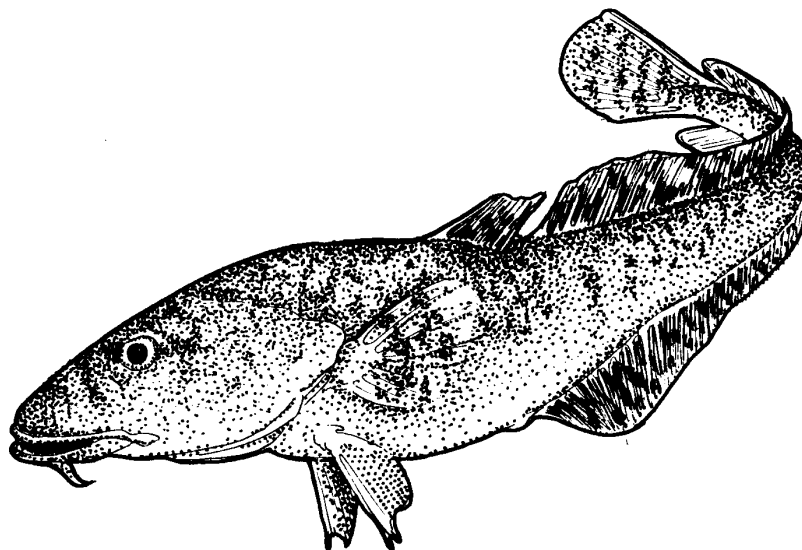
K'asho Got'ine



Site Description

This was the site of the tragic drowning of the Chinna family in the 1920s. The family was walking across the lake ice in single file, with dogs and dog packs, when the father stopped for snuff. The entire family gathered around the father. The ice was too thin to support so many people gathered in one place and it broke, sending all into the freezing water. Unable to escape, the father threw his mitts and hat on the solid ice nearby to mark the spot. One of the dogs returned to a camp nearby, and an old lady seeing that the dog was still outfitted with a pack wondered what had gone wrong. Following the trail back she discovered the drowning site. Two daughters, who stayed in another camp, were the only survivors of the family.

Though from the recent past, the story provides important lessons about safe winter travel and lake crossing. It is used to instruct young people in correct methods.

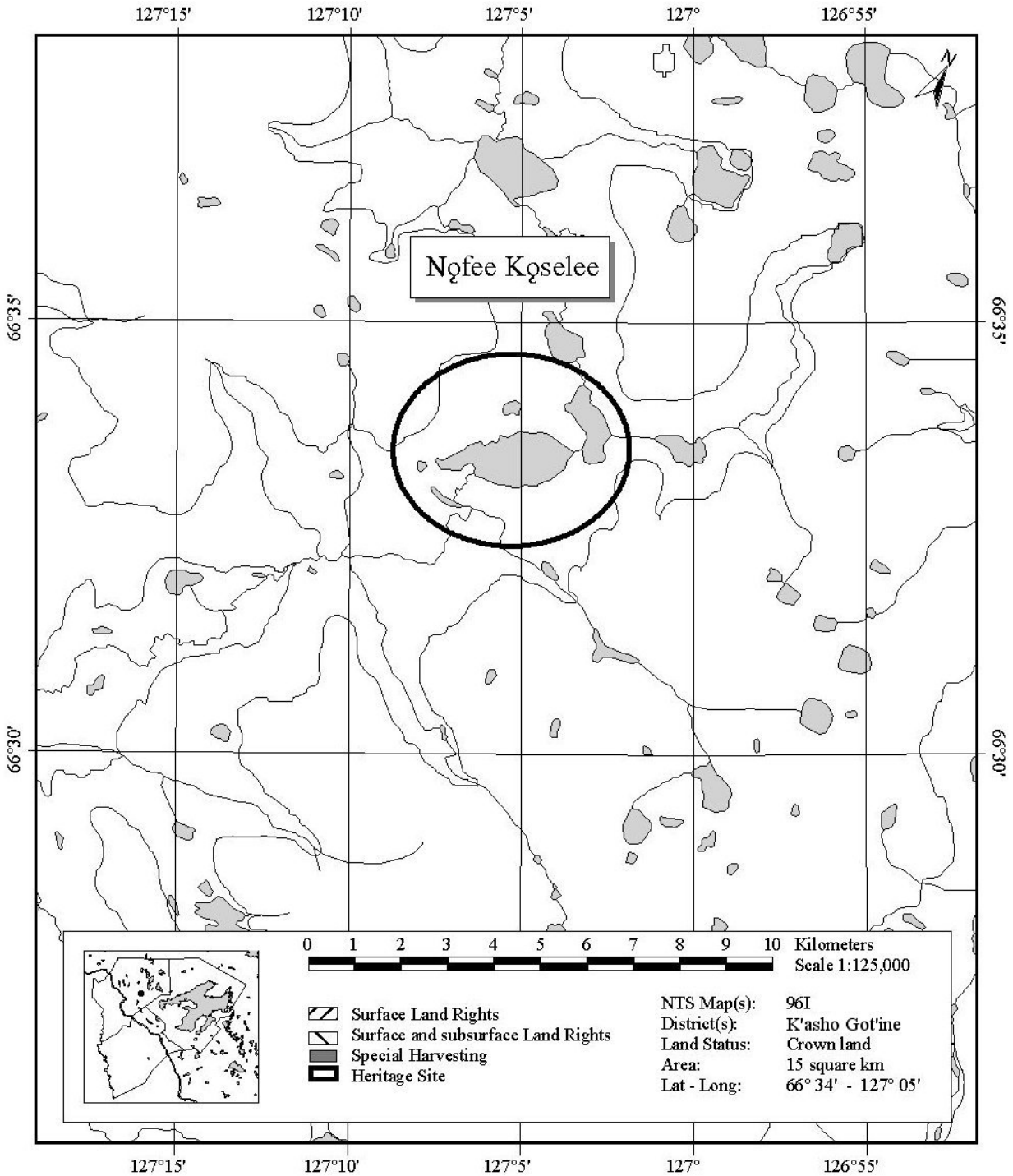
*Recommendations for Protection*

- The graves of the family should be identified and clearly marked.
- The Working Group urges the Government of the Northwest Territories to pass heritage legislation to provide protection to burials found on the land.
- Identify the site for special consideration in the land use planning process.



14. Nofee Koselee / Little Loche Lake

K'asho Got'ine



Site Description

Located below Fort Good Hope, on the right bank of the Mackenzie River, the site is an important area and home base for the Shígágó Got'ine regional group. The main families that traditionally used this area include Charney, Edgi and Shae. These people are known to speak both Gwich'in and Slavey. One old story tells of Marie and Adele Shae's uncle, who was captured by the Inuit as a child. He was later returned, but had learned to speak their language.

The site has a historical connection to the Klondike. A group of prospectors from Chicago stopped here on route to the Klondike to trap, and the site is named after them. There are several cabins standing at the site.



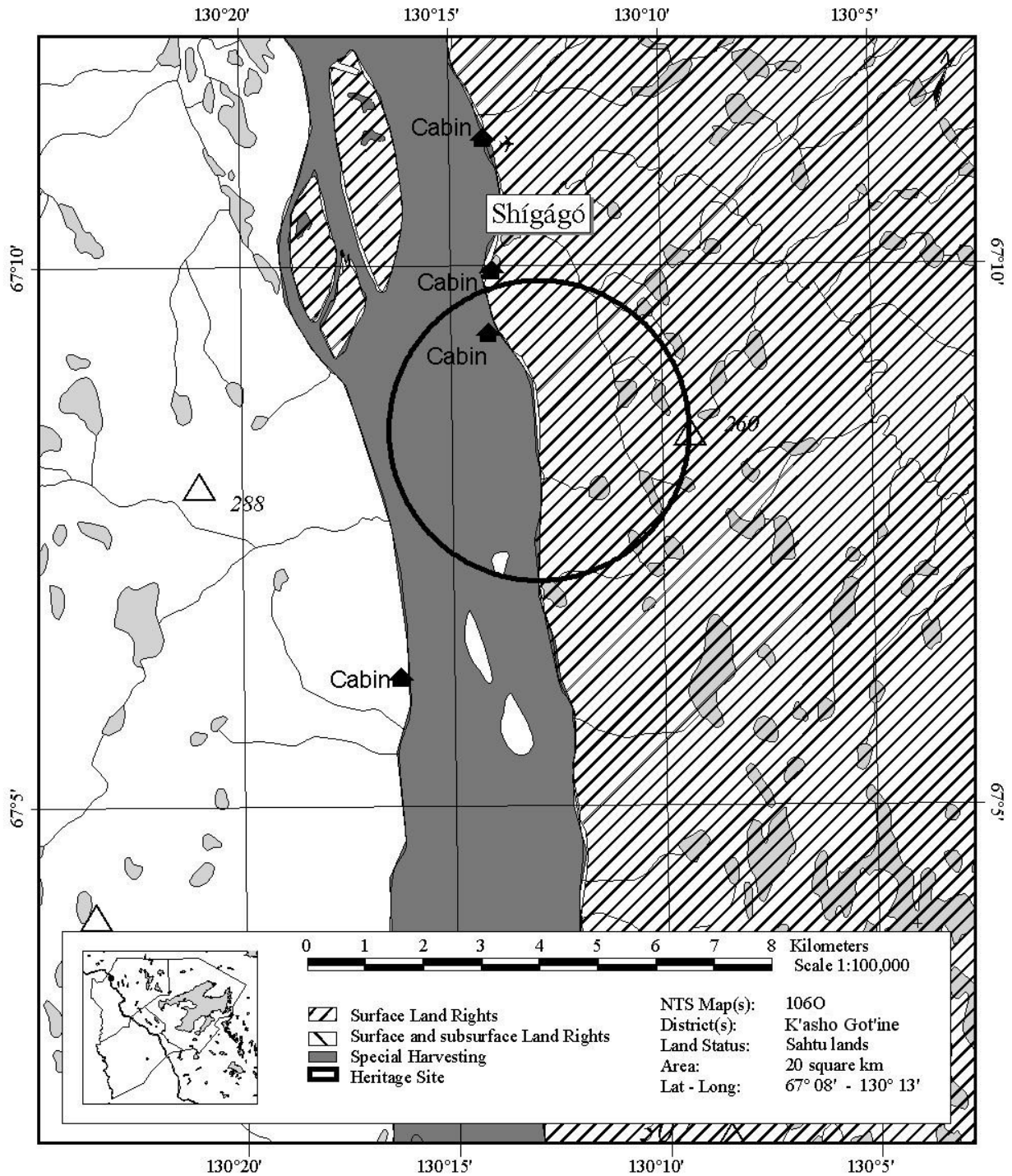
Figure 18: New [Little] Chicago, Mackenzie River, 1922.

Recommendations for Protection

- Territorial Historic Park, in partnership with the residents of Fort Good Hope, and with a negotiated management plan that assures continued traditional use by community residents.
- Undertake oral history and further archaeological research to document and protect heritage resources.
- Architectural and historical documentation of existing buildings should be undertaken, to examine potential preservation and restoration.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.

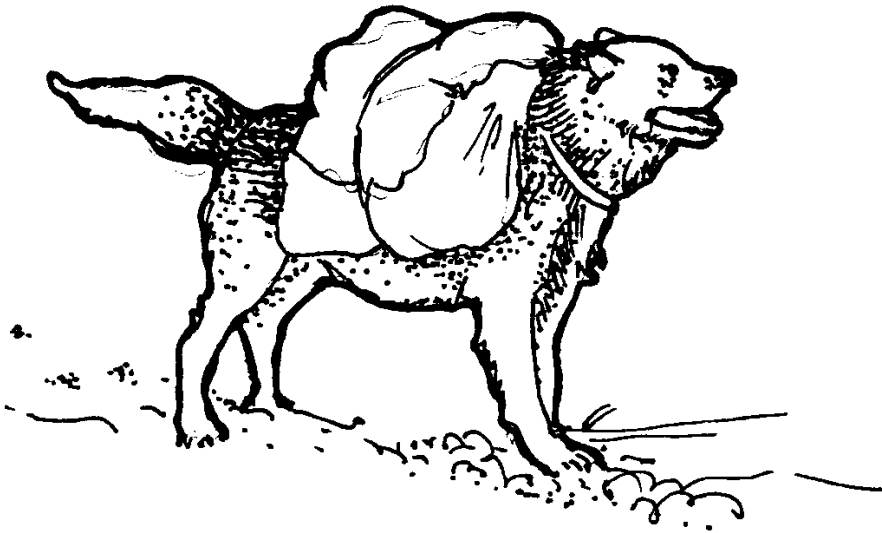
15. Shígágó / Little Chicago

K'asho Got'ine



Site Description

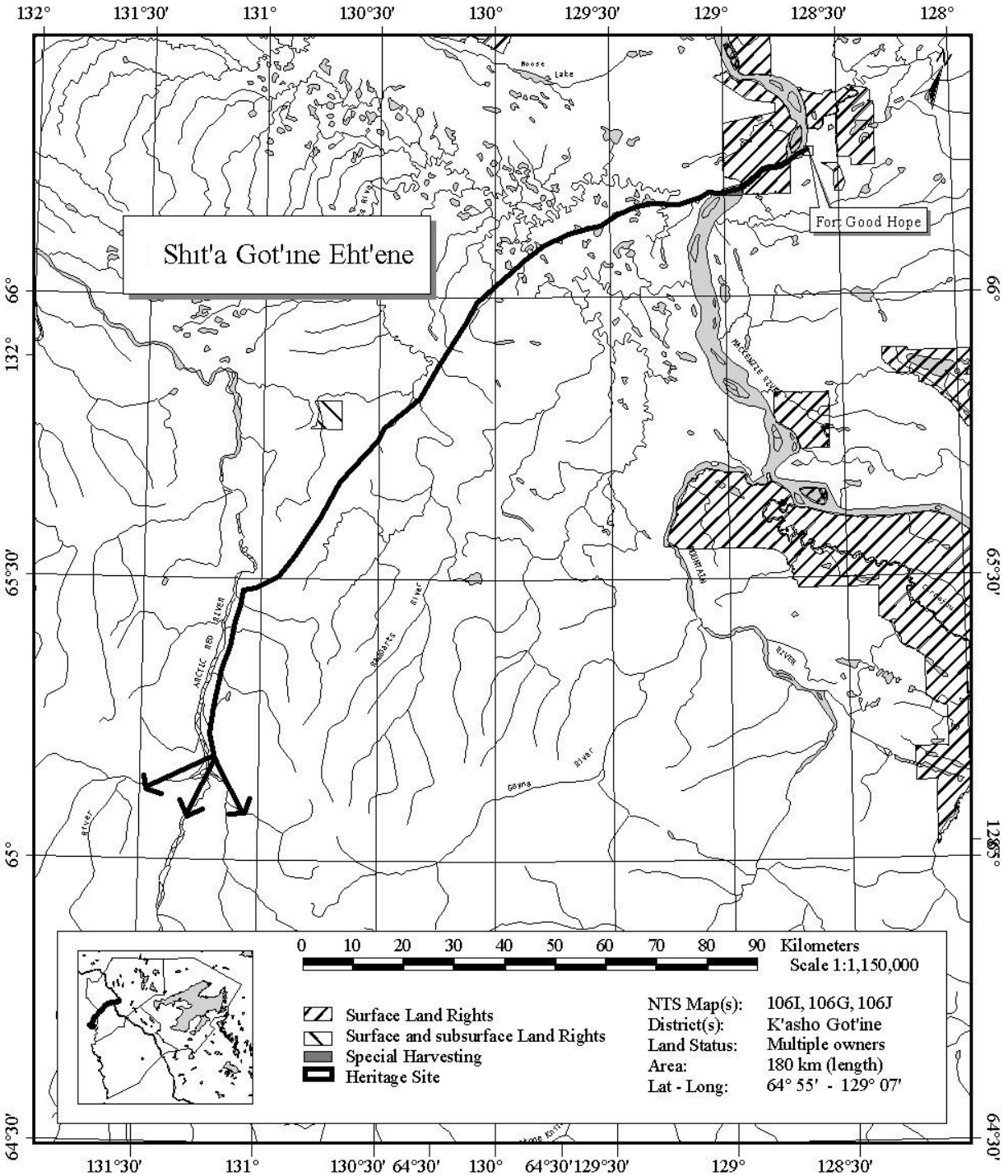
An important traditional trail which leads from Good Hope to the headwaters of the Arctic Red River in the Mackenzie Mountains. The trail has been used for centuries and was travelled on foot (with dogs and dog packs) in the fall, and by dog team in the winter. The Mountain River (p. 48) was the return route, using moose skin boats in the spring. The trail was used to access winter hunting grounds for the Shit'a Got'ine (or Mountain People) where they would spend the winter taking moose, caribou and sheep. There are many stories of meeting Gwich'in or Yukon Indians in the mountains. These meetings were marked with great celebrations, with hand games, story-telling and sharing. The trail was last walked in the 1950s, though it continues to be used in winter.

*Recommendations for Protection*

- Territorial Historic Park.
- Undertake oral history and archaeological research to document and protect extant heritage resources.
- Surface of documented sites should be protected, with commemoration of specific sites to be negotiated following completion of inventory.
- Examine ways to recreate trail experience through cultural revival projects (such as, walking the trail with elders and youth).

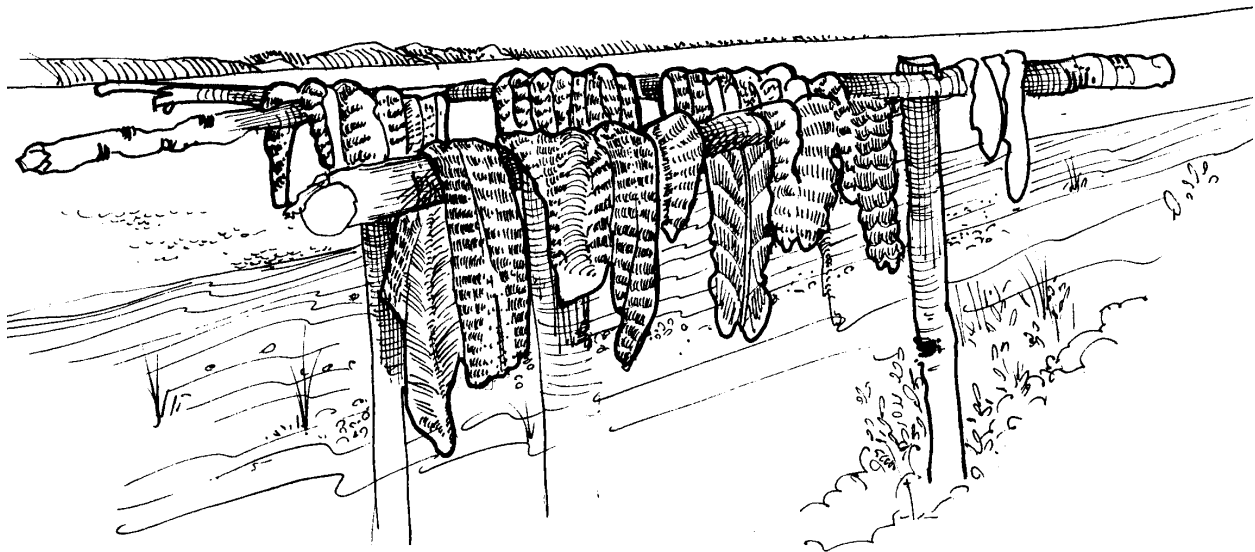
16. Sht'a Got'ine Eht'ene / Trail to the Mountains

K'asho Got'ine



Site Description

A narrowing of the Anderson River, T'agan is noted for its richness in fish, and is considered a place where one could always find food in times of stress. Fish traps for whitefish, during the fall run, were often employed here. Families would often camp here while their men were away hunting or trapping on the barrenlands. The area is also known as a good hunting and trapping area. The location was a particularly important subsistence area for the T'ashin Got'ine.



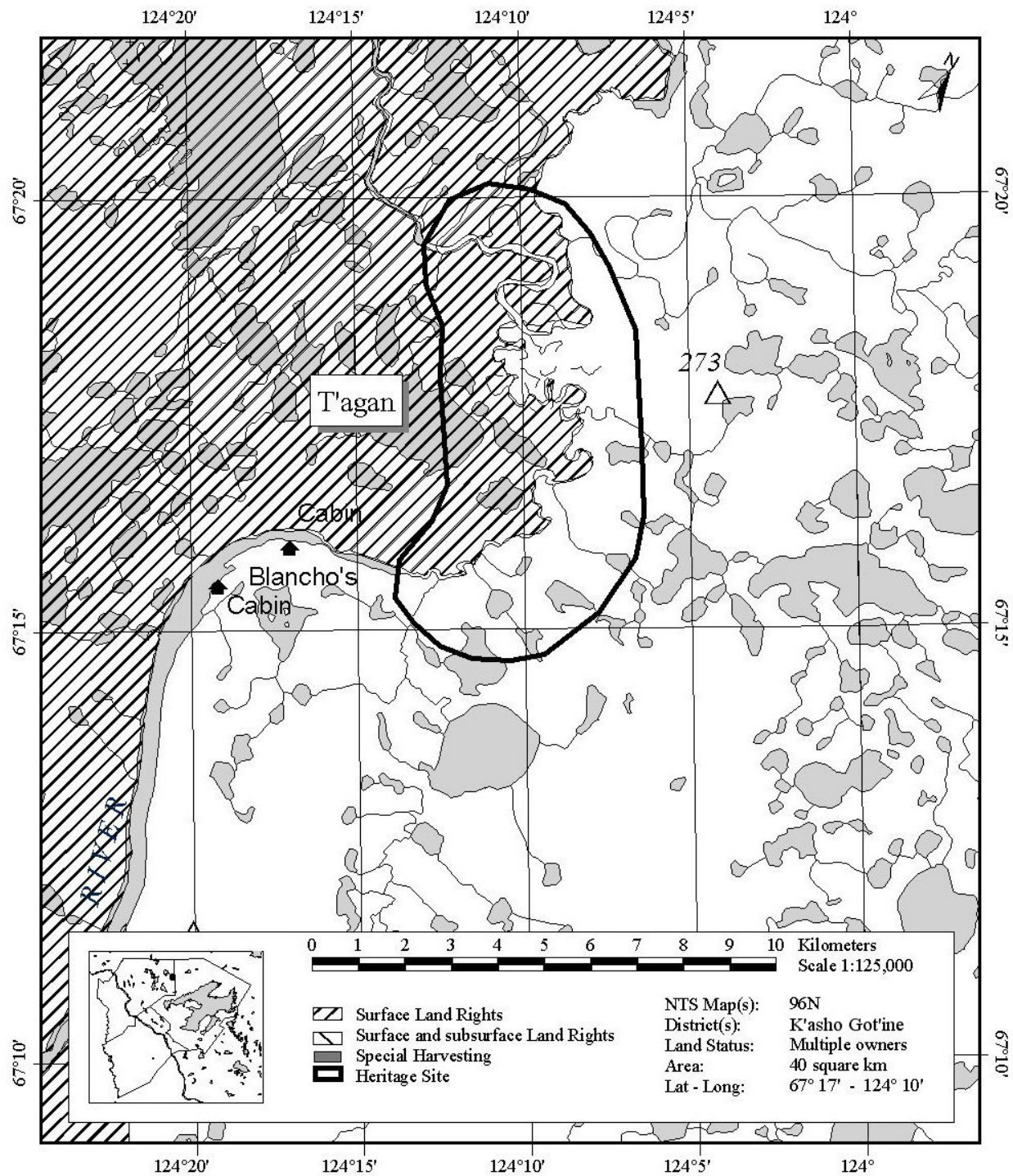
Recommendations for Protection

- Critical Wildlife Area
- Identify T'agan for special consideration in the land use planning process.



17. T'agan / Section of the Anderson River

K'asho Got'ine



Site Description

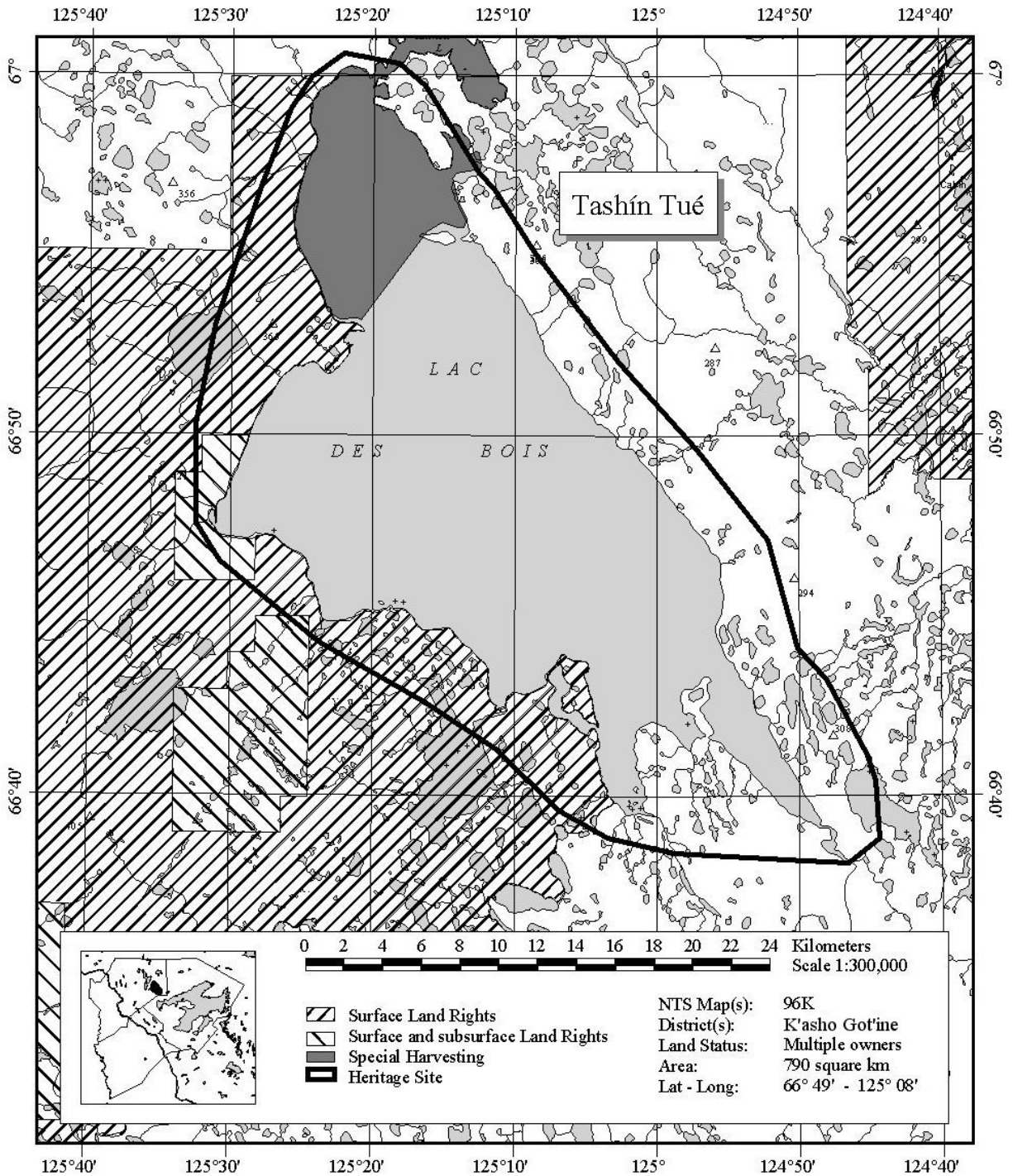
Lac des Bois is a major fish lake and trapping area southeast of Colville Lake, and is located on a caribou migration route. It is known as the home territory of the Tashin Got'ine regional group, consisting of the major families Boucan, Oudzi, Orlias, and Gully. There are many stories and place names located at the lake, and several burials are known along its shores.

*Recommendations for Protection*

- Caribou Protection Measures are required to protect seasonal migration (see GNWT 1998).
- Critical Wildlife Area to protect fishery and marten.
- Identify for special consideration in the land use planning process.
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Surface of documented sites should be protected.

18. Tashín Tué / Lac des Bois

K'asho Got'ine



Site Description

The Ramparts River and Wetlands flows from the foothills of the Mackenzie Mountains east to the Mackenzie River, entering it just above the Ramparts Canyon, and the community of Fort Good Hope. The river, meandering through critical wetlands has been an important hunting, trapping, and fishing area for Fort Good Hope families for generations. Particularly important for hunting moose, beaver, and muskrats, the area is also known locally as a critical waterfowl-breeding site. It is also known as an excellent place to begin teaching young hunters the rules and behaviours necessary for a successful hunt.

The Ramparts River and wetlands contains many named places including a sacred site, the Thunderbird Place, which is discussed separately (p. 74).

Though good fish lakes are rare in the wetlands, those that exist are important as subsistence fisheries, and therefore require some level of protection.

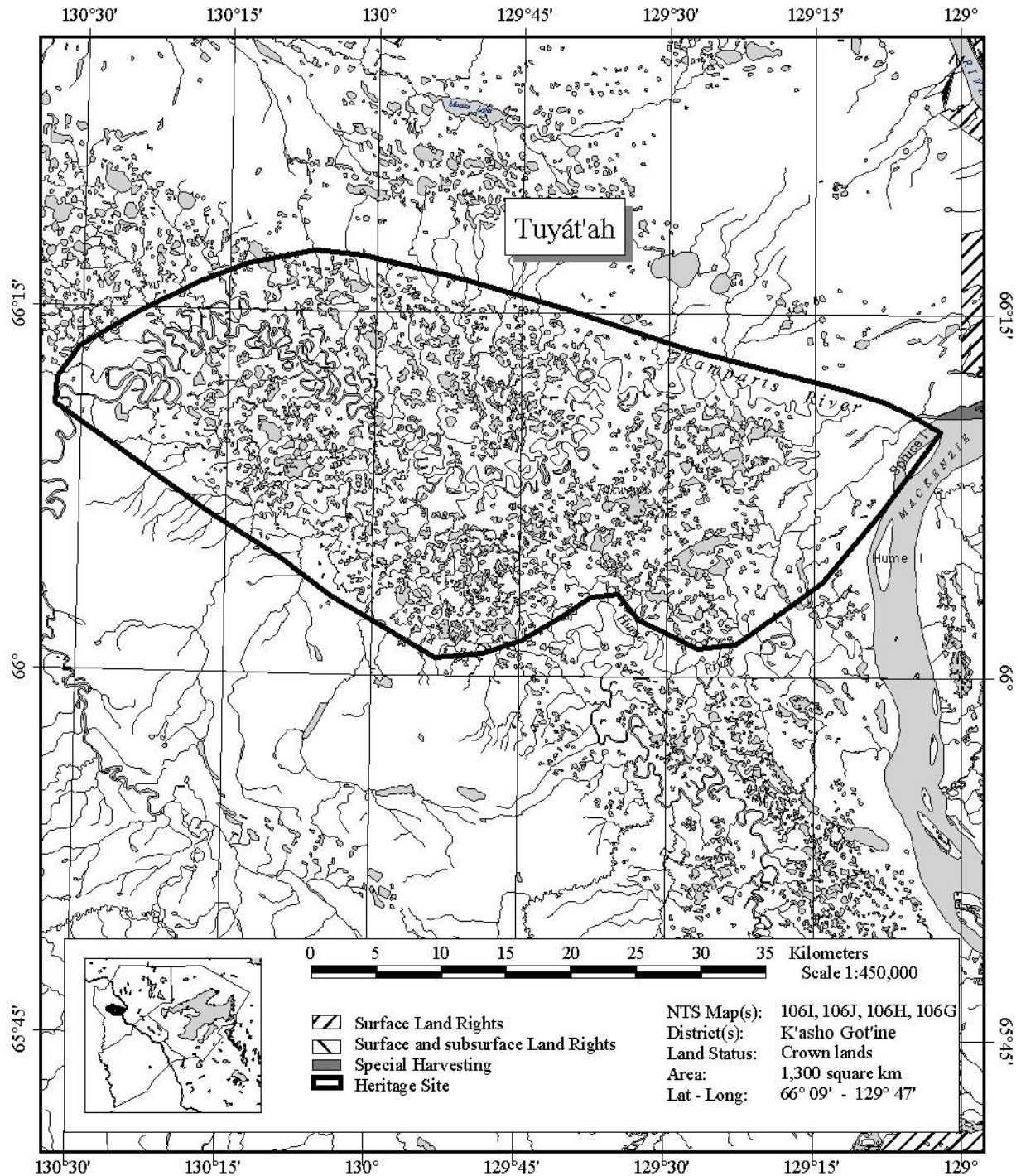


Recommendations for Protection

- Heritage River.
- The wetlands should be designated a Migratory Bird Sanctuary to protect waterfowl nesting and staging sites.
- The river and wetlands should be designated a Critical Wildlife Area to protect all other subsistence and trapping species.
- Identify the Ramparts River and Wetlands for special consideration in the land use planning process.
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Surface of documented sites should be protected.

19. Tsoodehngline and Tuyát'ah / Ramparts River and Wetlands

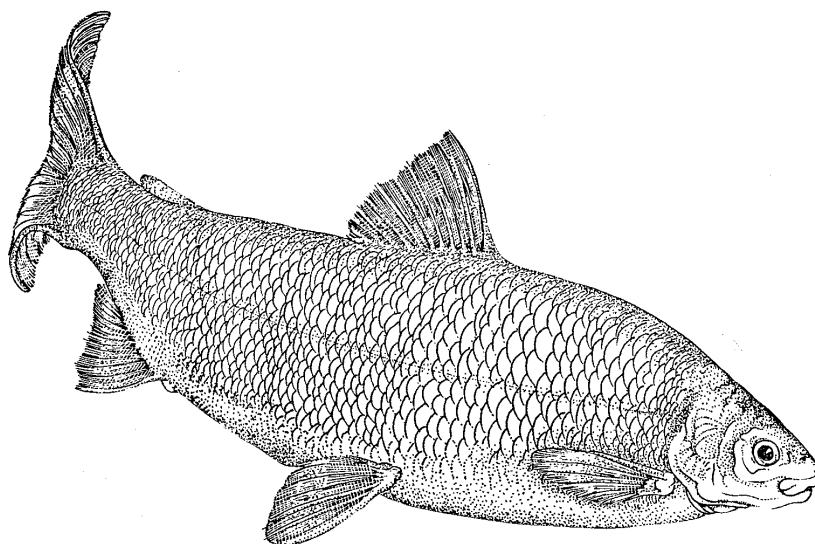
K'asho Got'ine



Site Description

White Muskeg Lake is actually two large lakes joined by a creek, and is considered the traditional territory of the Ts'oga Got'ine (White Muskeg People) regional group. The regional group is also known as Terahsh̄det'ɪn (Fish Trap Place People) and Koyelée Got'ine (Fire Carrier People). The Codzi family, who are descended from a man named Gots'e, continue to use the area today. The Codzis have a cabin on the lake.

The lake is an important whitefish fishery, and fish traps were used here in the past. It is known as a "good place to take plenty of fish" and was important in stocking winter fish supplies.



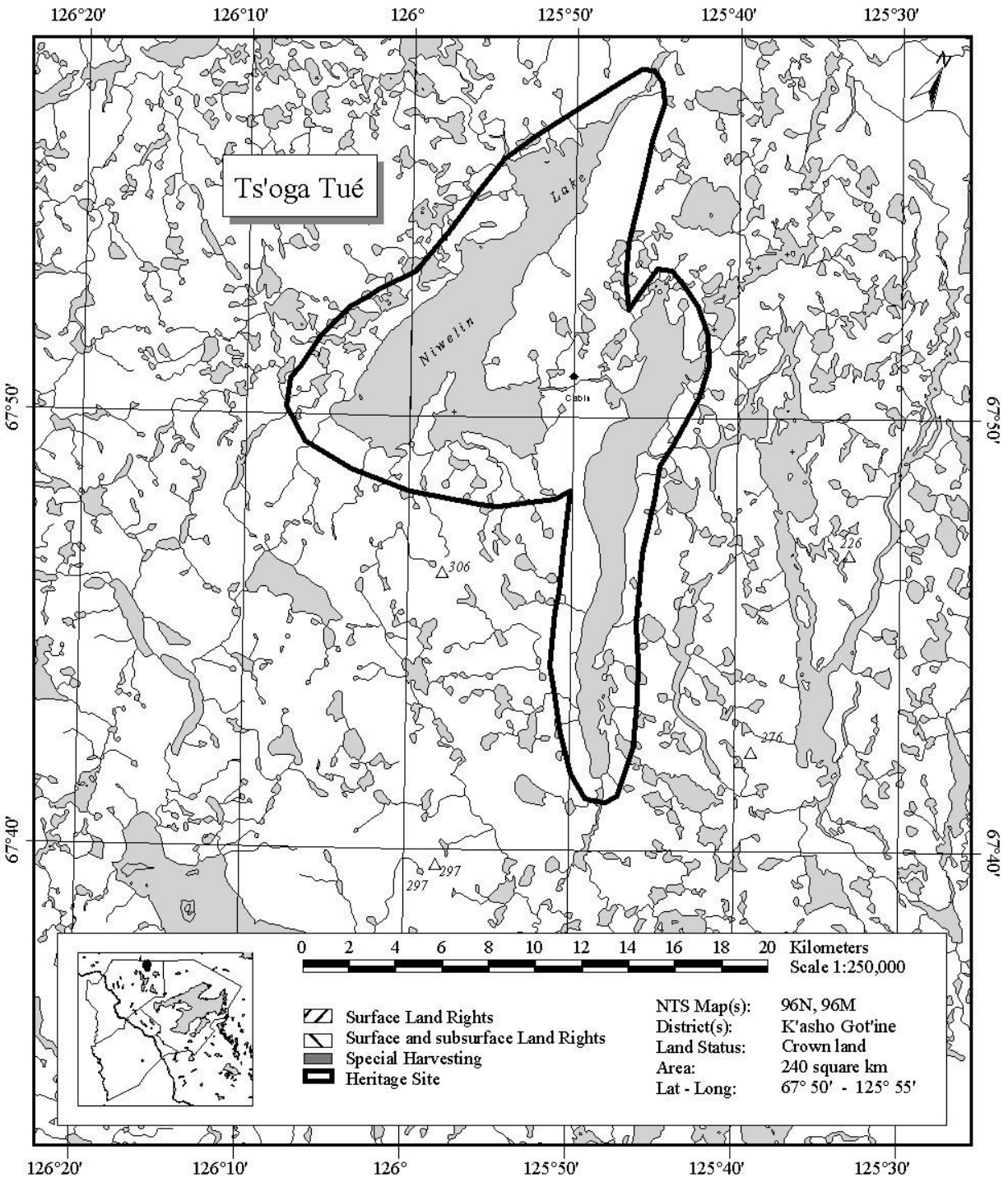
Recommendations for Protection

- Critical Wildlife Area for whitefish.
- Undertake oral history and archaeological research to document and protect heritage resources.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.



20. Ts'oga Tué / "White Muskeg Lake"

K'asho Got'ine



Site Description

A large, bedrock ridge visible on the flight path from Good Hope to Norman Wells, Yamøga Fee is an important sacred site to the people of the region. The story of this site tells of the battle between a culture-hero named Yamøga and his enemy Konadí. After skirmishing over an entire winter, they met in a final battle at Yamøga Fee. An elder from Fort Good Hope recounts the story:

After Konadí survived the winter, he managed to gather a group of people again and they started their hunt for Yamøga again around Nofakóde Tué. They were on a creek when they found a wood chip floating in the water. They followed this creek called Táwaln Nílne, until they came to a dwelling where they found a man by himself. Konadí already knew that he was Yamøga's nephew. He told him "you're as good as dead unless your uncle gives up before he comes back to camp." The boy told them that his uncle would yell 'Sahrá' (meaning 'sebá', 'my nephew'). They asked him what signal he would give in return. The boy said "wihoo". If the reply were different then Yamøga would know that something was wrong. After the boy had taught them this they killed him. They had a youth with them who they told to be ready with the reply to Yamøga's signal. They left this boy in camp and his group followed Yamøga and his group. They made sure they left no tracks that could be noticed and they hid along both sides of the trail they expected Yamøga and his men were using to hunt.

It must have been warm during the day for Yamøga's group because their footwear was wet, but towards evening their footwear froze. Yamøga told his men to change their footwear but it was said that they didn't. If they had done this, they would be in a better way to defend themselves against Konadí's attack.

Yamøga gave his signal from atop that mountain, "Sahrá!" The boy at the camp without thinking gave the wrong signal. Yamøga knew there was trouble. He yelled at his men and told them. They should have listened to him when he asked them to change to dry shoes. Yamøga had a skinned and deboned beaver that he had frozen into the shape of a club. He fought with this but he was wounded badly. He went to the highest point of that cliff. Konadí and his men didn't want to leave him because he was wounded and there may be a chance that he would survive. They sent two young men after him and told them to throw Yamøga off the cliff if they found him. The two young men did find him and tried to throw him off the cliff, but he got hold of both of them and jumped off the cliff with them. He landed on a ledge but the two young men ended up going over. Yamøga turned himself to stone, and it can still be seen today. Below him are two trees. These are said to be the boys that fell off with him.

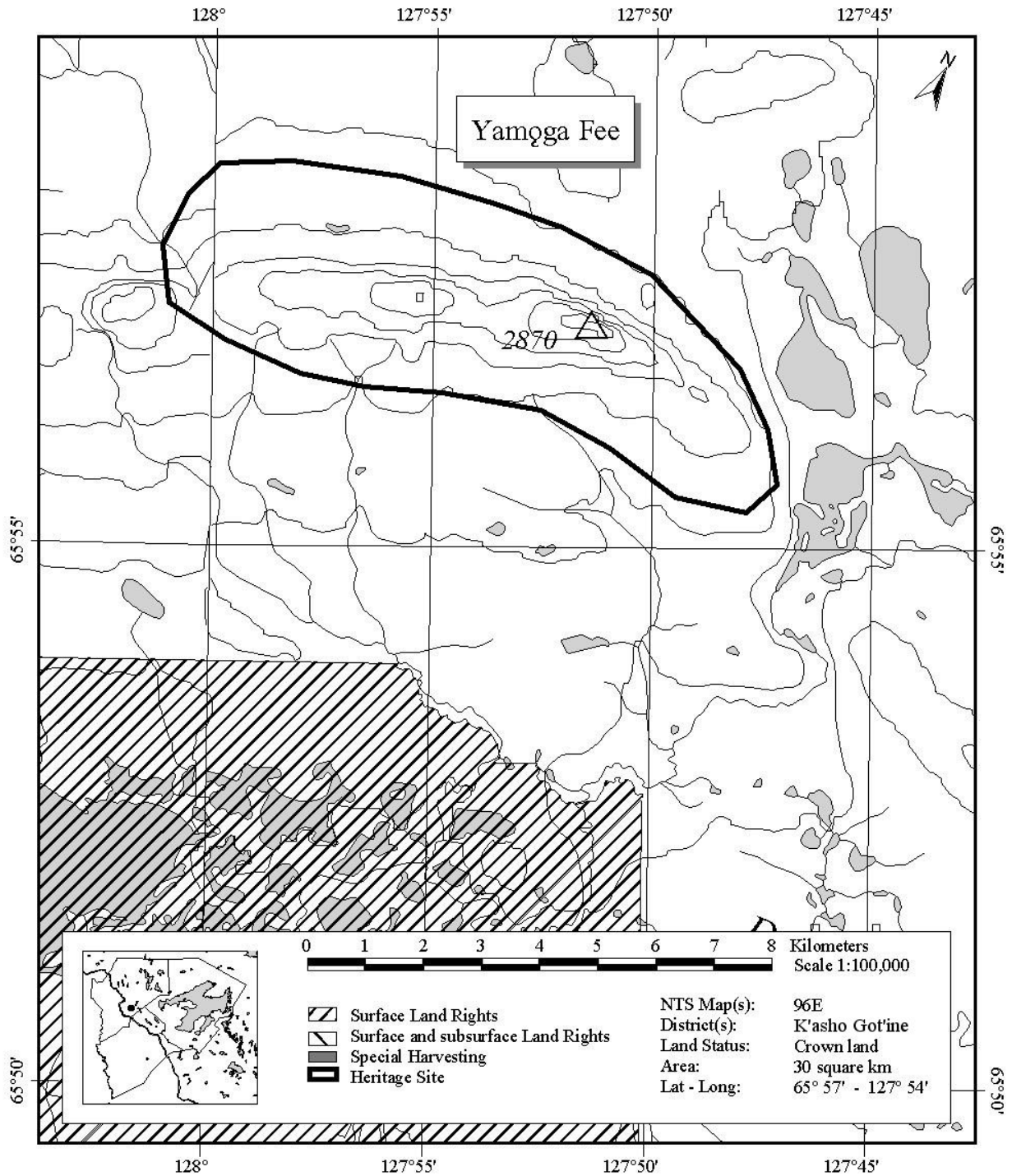
Recommendations for Protection

- National Historic Site, and Territorial Historic Park.
- Undertake oral history and archaeological research to document and protect existing heritage resources.
- Surface and subsurface of documented sites should be protected.
- Identify for special consideration in land use planning process.



21. Yamoga Fee / "Yamoga Rock"

K'asho Got'ine

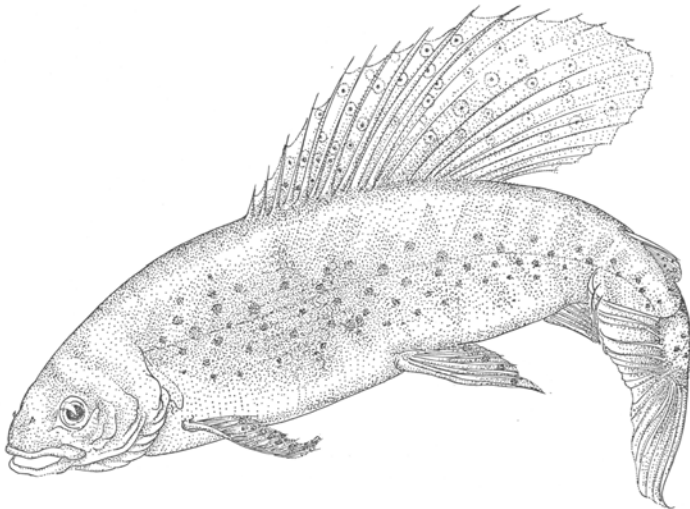


Site Description

Located on a sharp bend in the Ramparts River, the Thunderbird Place is a dangerous place. In times long ago a giant Thunderbird lived here, and travellers were often killed by it. An elder with powerful medicine killed the Thunderbird, making river travel safe again. There are several places in the Sahtu settlement area where other water monsters live, or have lived, and these places are always considered dangerous, requiring special rituals or practices when travelling nearby. As told by an elder from Fort Good Hope the story recounts how people still to this day feel uneasy when travelling past the Thunderbird Place:

This was in the ancient days, people who travelled this river would come to this spot and they were killed by the Thunderbird monster, which lived there. Finally an elder decided to do something to rid this area of this monster. Maybe this man had medicine to understand what made the monster tick.

He threw a rock into the water, and from then on there was no problem with it again. Some places the water is muddy and I don't feel as relaxed as when I go to other places. I always feel uneasy if I'm in this area.



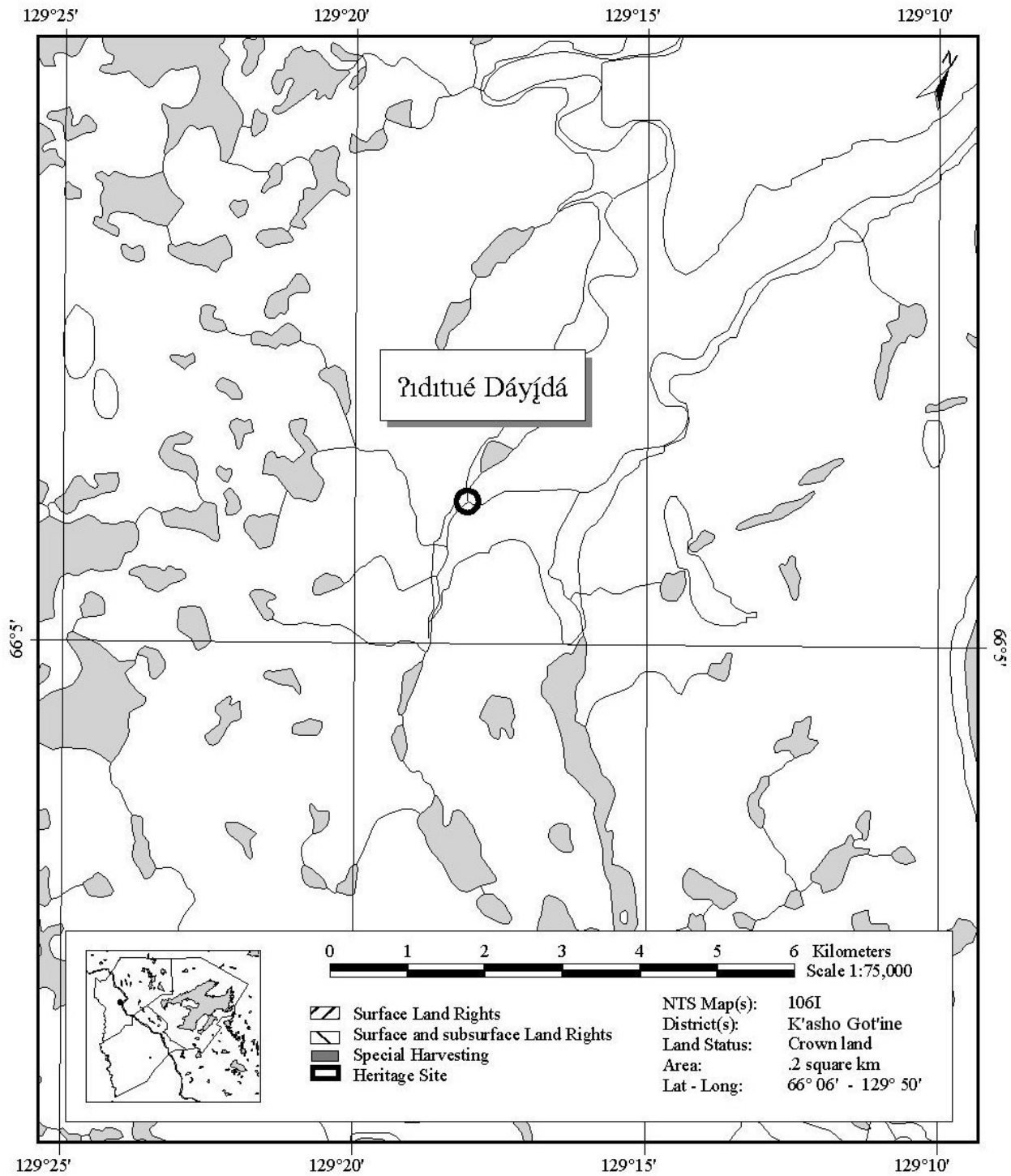
Recommendations for Protection

- No specific protection required.
- Identify for special consideration in the land use planning process.
- Undertake oral history research.



22. ʔiditúé Dáyǰdá / The Thunderbird Place

K'asho Got'ine



Site Description

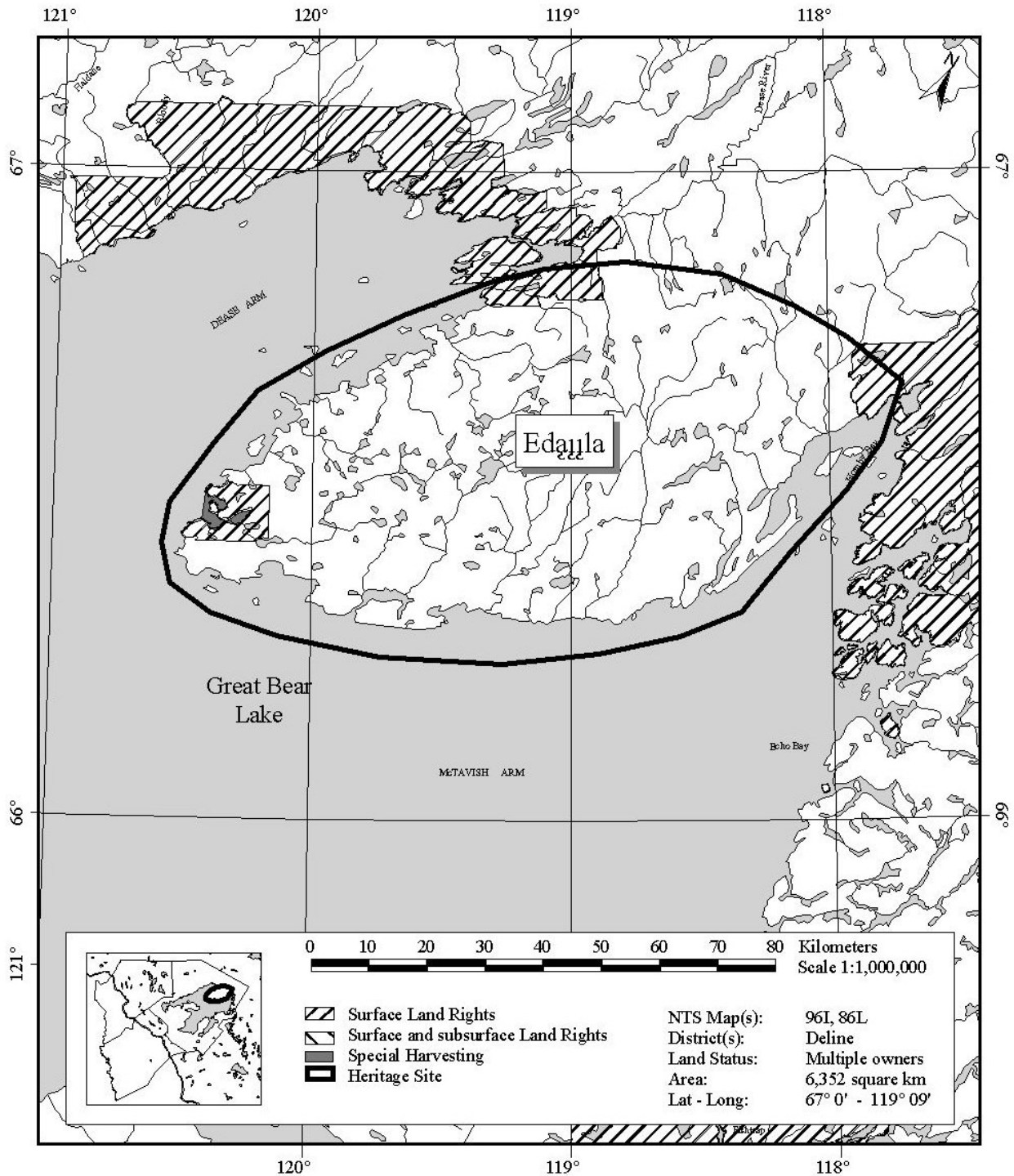
Located on the northeastern end of Great Bear Lake, Caribou Point is an important resource area for the people of Déljne and has been a place where people travelled for caribou hunting for centuries. It is one of the largest points on Great Bear Lake, separating Dease and McTavish Arms. According to elders from Déljne there are numerous places where specific resources were gathered. Sites on the point include caribou fences (used to entrap large numbers of caribou during migration), critical domestic fisheries, and quarries where people collected special stone for making tools.

There are many stories about the point, many of which deal with ancient times and important culture-heroes (see 'Yamoria and the Giant Beavers,' p. 90). It has also witnessed many episodes of contact with the Copper Inuit, some of which were violent encounters. Indeed the Copper Inuit used the area for many of the same reasons, and also to gather wood for use as fuel and raw material for making tools (Stefansson 1914: 21). For the Dene of Déljne it was the "store", a place where food, and material for clothing and tools could be found.



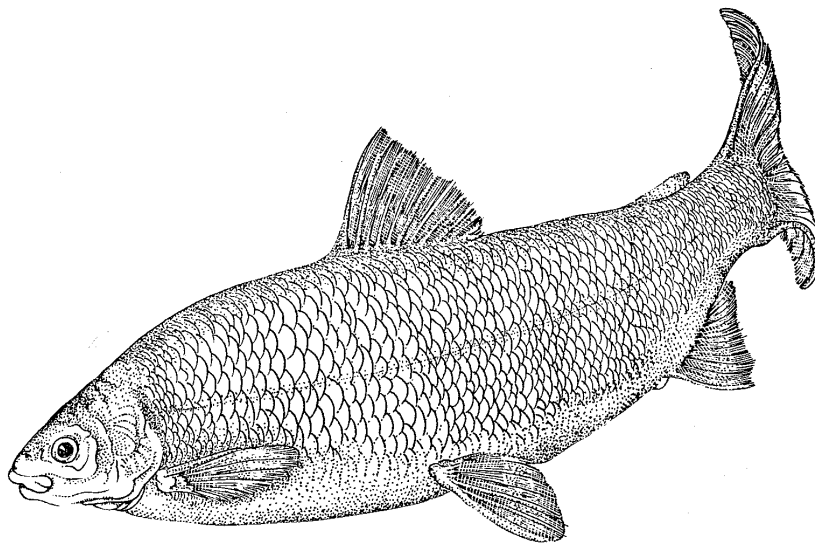
Recommendations for Protection

- Designate as a Critical Wildlife Area to protect caribou, while permitting access to local hunters.
- Undertake oral history and archaeological research to document and protect extant heritage resources.
- Surface of documented sites should be protected, with commemoration of specific sites to be negotiated following completion of inventory.
- Identify Caribou Point for special consideration in the land use planning process.



Site Description

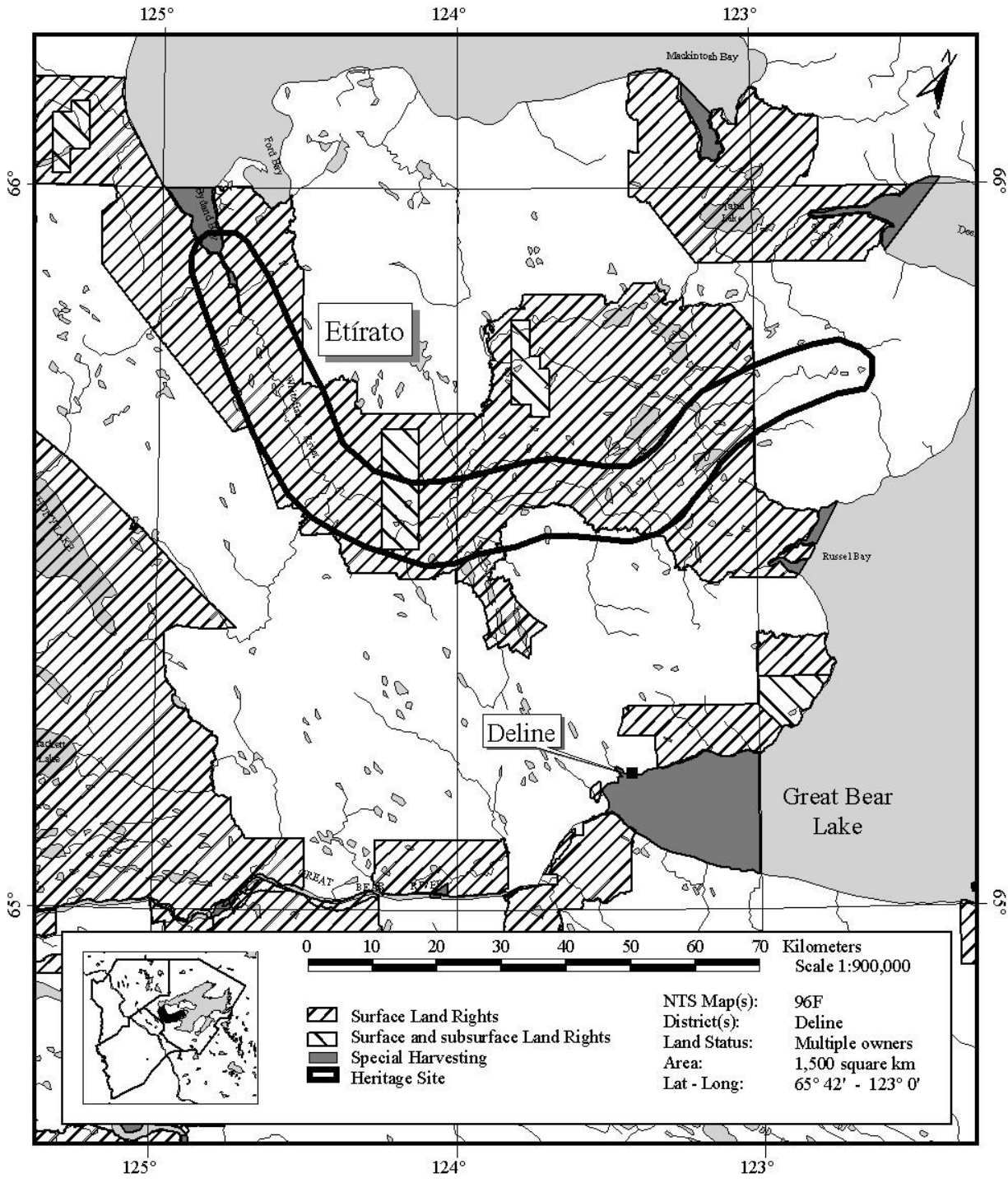
The Whitefish River flows into the western end of Smith Arm of Great Bear Lake, and is a critical whitefish spawning area. The whitefish run up the entire length of the river and consequently it was an important subsistence fishery. Many place names and stories are recorded along its length. It is an important travel route linking the Déljne area to the northwestern part of the lake. The Whitefish River area is important for moose hunting and trapping. The river valley was selected as Sahtu lands during the negotiation of the regional claim. There are several cabins at the mouth the river. A hill nearby was used to spot smoke from enemy campfires in the old days.



Recommendations for Protection

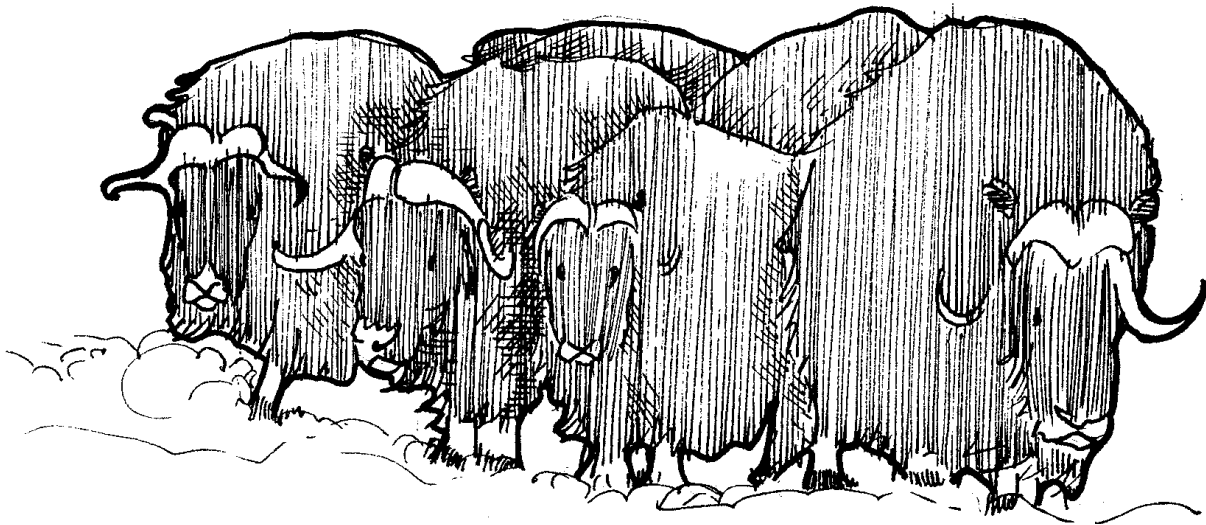
- Heritage River
- Critical Wildlife Area to protect the whitefish spawning grounds.
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.





Site Description

The north shore of Great Bear Lake (from McGill Bay, east to Greenhorn River) is a very important traditional use area, associated with many stories and named places. From the north shore Sahtu Dene gained access to caribou and musk ox hunting, and barrenlands trapping. Many of the stories talk of contact with the Inuit who were met inland, northward from the north shore. It is still used today as a traditional use area.



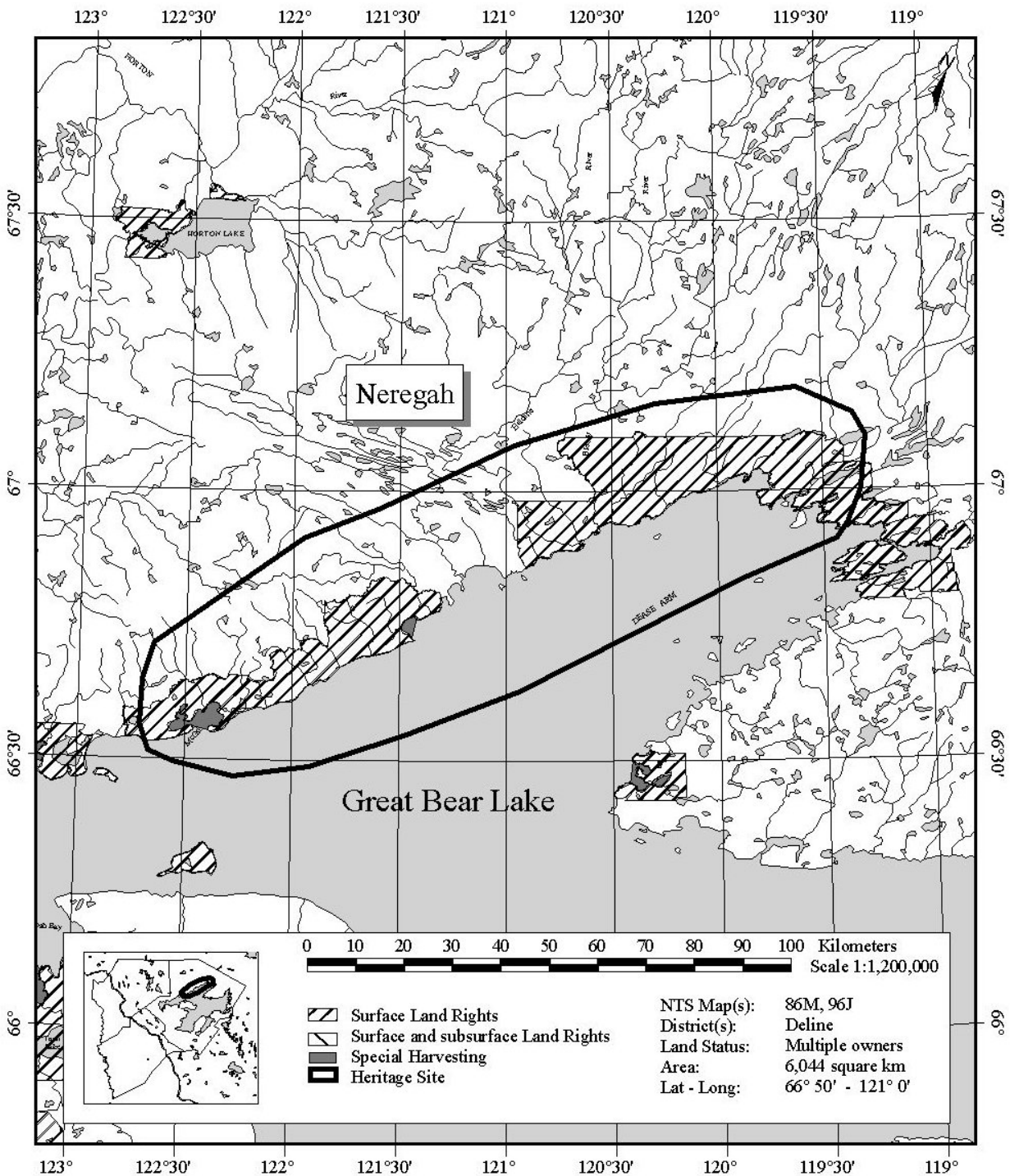
Recommendations for Protection

- Undertake oral history and archaeological research to document and protect extant heritage resources
- Surface of documented sites should be protected
- Critical Wildlife Area for caribou and musk ox.
- Identify for special consideration in the land use planning process.



25. Neregah / North Shore of Great Bear Lake

Déline



Site Description

Located on the eastern shore of Great Bear Lake, Port Radium is the site of a uranium mine that opened in the 1930s. It is said that the uranium was used to make the atomic bombs detonated over Japan during the Second World War, and may have been responsible for many deaths due to cancer in the community of Déljne. In 1978 the Historic Sites and Monuments Board of Canada designated the discovery of pitchblende at Port Radium in 1930, and the subsequent opening of Canada's first uranium mine on the site, as an event of national historic significance. A plaque commemorating the designation has been placed at the mine site. For the Sahtu Dene and Metis it has been a powerful, and dangerous place since time immemorial. George Blondin (1990:78-9) records an ancient story prophesying the grim legacy of Somba K'e:

In the old days, the Sahtu Dene used to travel across the lake towards the Barrenlands every summer, to hunt caribou. Some of these Dene hunters were paddling near the shore on the east side of Sahtu (where Port Radium is today) and they came to a place where rocky cliffs rise high over the water. Like all Dene, they believed it was bad medicine to pass in front of this rock: it was said that loud noises came from within it. These particular hunters pulled their canoes out of the water, but decided not to portage...instead they camped near the cliff. During the night everybody was awakened by the singing of the medicine man... In the morning, when the medicine man stopped singing the people at last spoke to him... "Why did you sing all night...?"



Figure 19: Port Radium, c. 1930s.

"I foresaw many things and I was disturbed," replied the medicine man... The medicine man told them of his strange vision. "I saw people going into a big hole in the ground—strange people, not Dene. Their skin was white ... [and] they were going into a hole with all kinds of ... tools and machines... On the surface where they lived, there were strange houses with smoke coming out of them... I saw ... big boats with smoke coming out of them, going back and forth on the river. And I saw a flying bird—a big one. They were loading it with things...."

"I watched them and finally saw what they were making with whatever they were digging out of the hole—it was something long, like a stick. I wanted to know what it was for—I saw what

harm it would do when the big bird dropped this thing on people—they all died from this long stick, which burned everyone... But it isn't for now; it's a long time in the future. It will come after we are all dead."

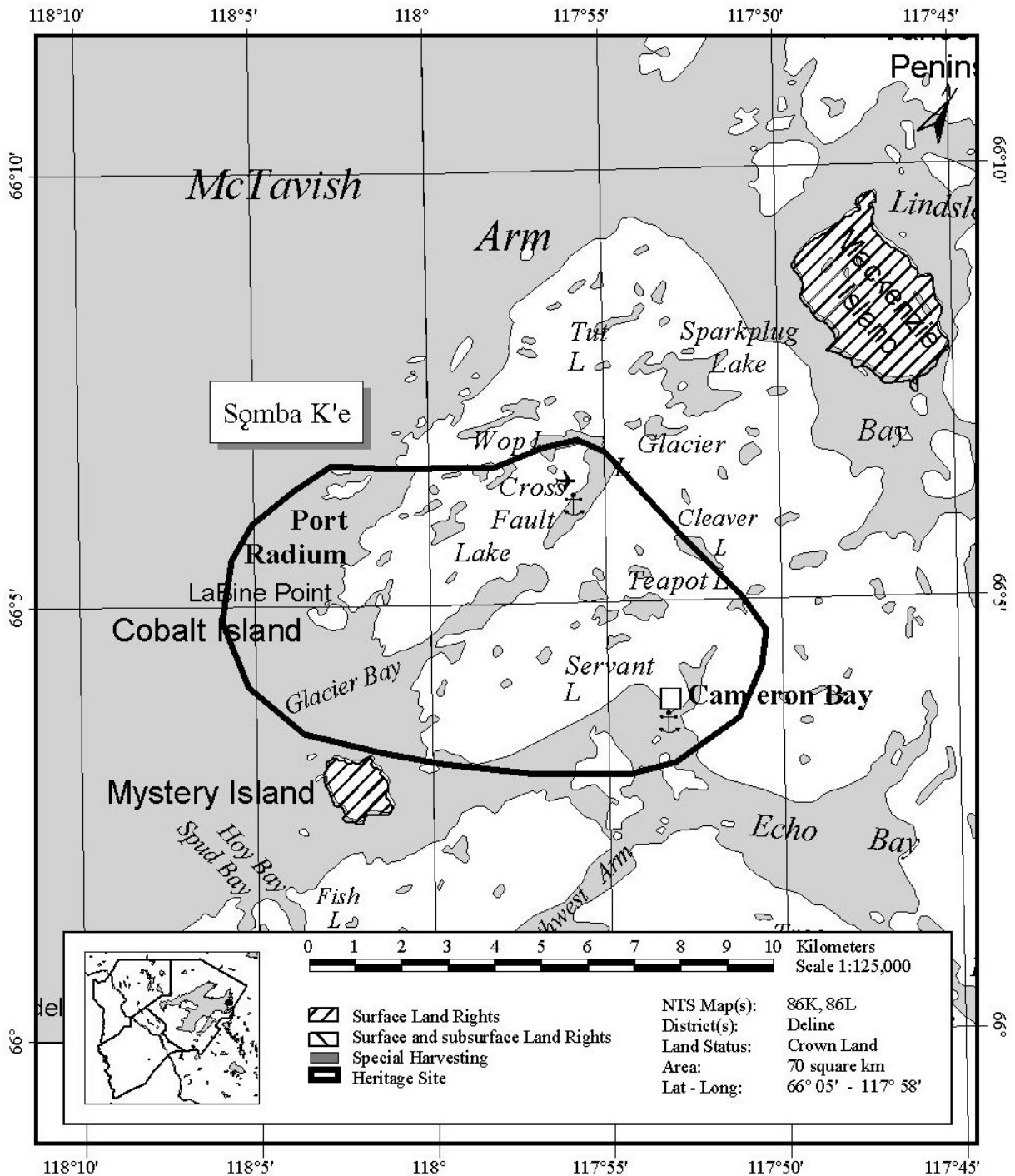
Recommendations for Protection

- National Historic Site.
- In order to protect both the surface and subsurface of the site it should be also designated a Territorial Historic Park.
- Further research should be undertaken to document the oral history of the site.



26. Somba K'e / Port Radium

Déline



Site Description

The portion of Tuktu Nogait Park located in the Inuvialuit settlement region was created in June 1996, while legislation to legally establish the park was given Royal Assent on December 10, 1998 (Chapter 39 of the Statutes of Canada, 1998). Proposed portions of the park located in the Nunavut and Sahtu settlement regions are still under negotiation. In the Sahtu region the park proposal includes approximately 1500 square km of land. The working Group recommends that this park proposal be completed as soon as possible, including the portion in the Sahtu settlement area.



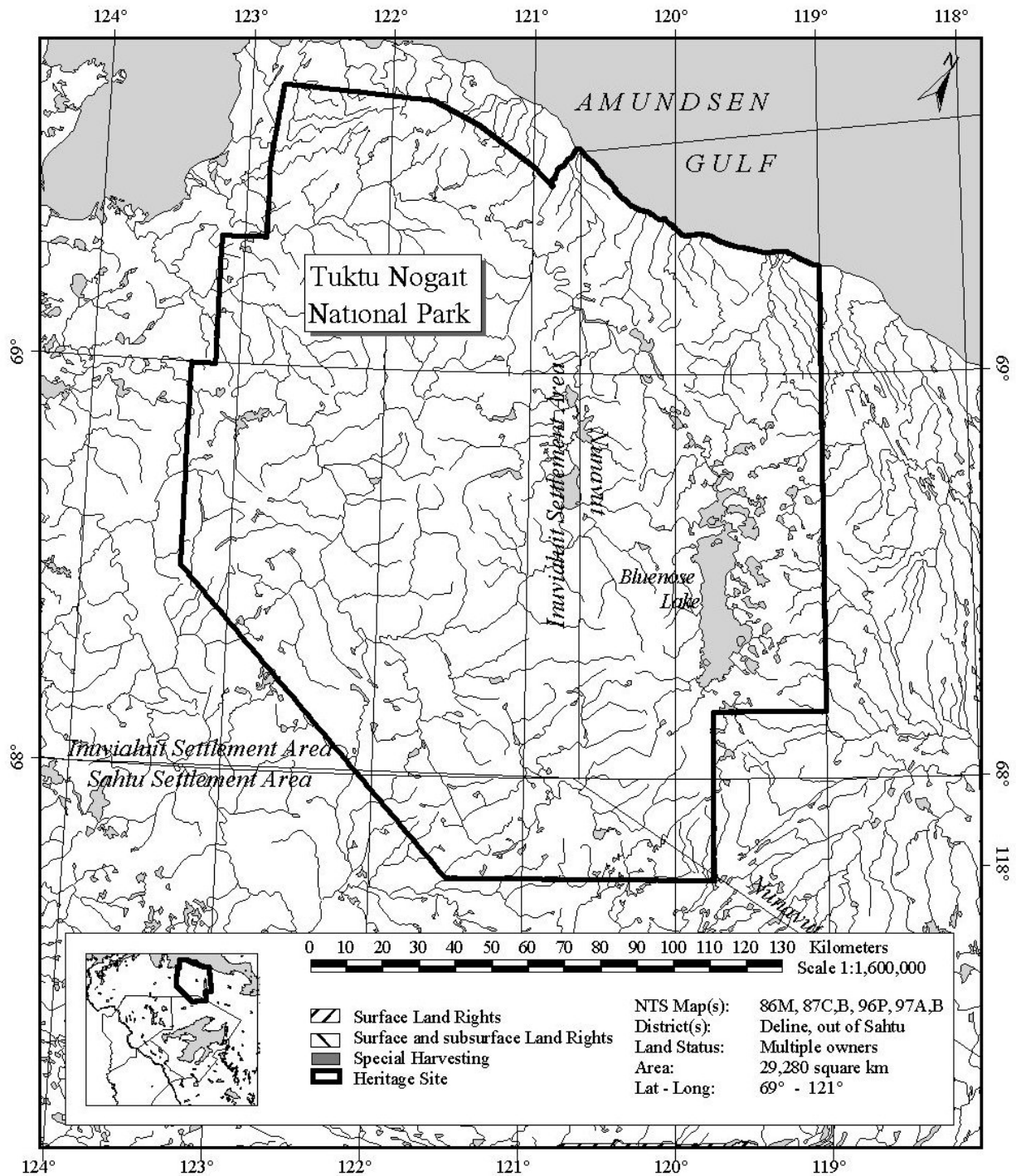
Recommendations for Protection

- Complete National Park negotiations as soon as possible.



27. Tuktu Nogait National Park

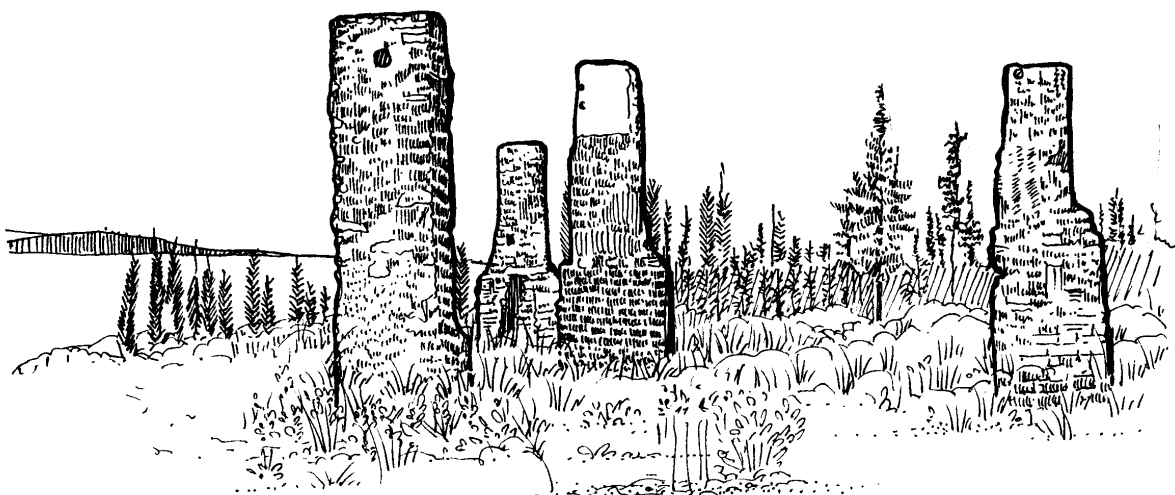
Déline



Site Description

For the Sahtu Dene and Metis, the area of Fort Confidence was important for a variety of reasons. There is a trail that leads from the head of Dease Arm to the barrenlands, and caribou and musk ox hunting areas, and eventually on to Coppermine. There are many old camps and burials in the area, and in the 1930s, D'arcy Arden operated a trading post here.

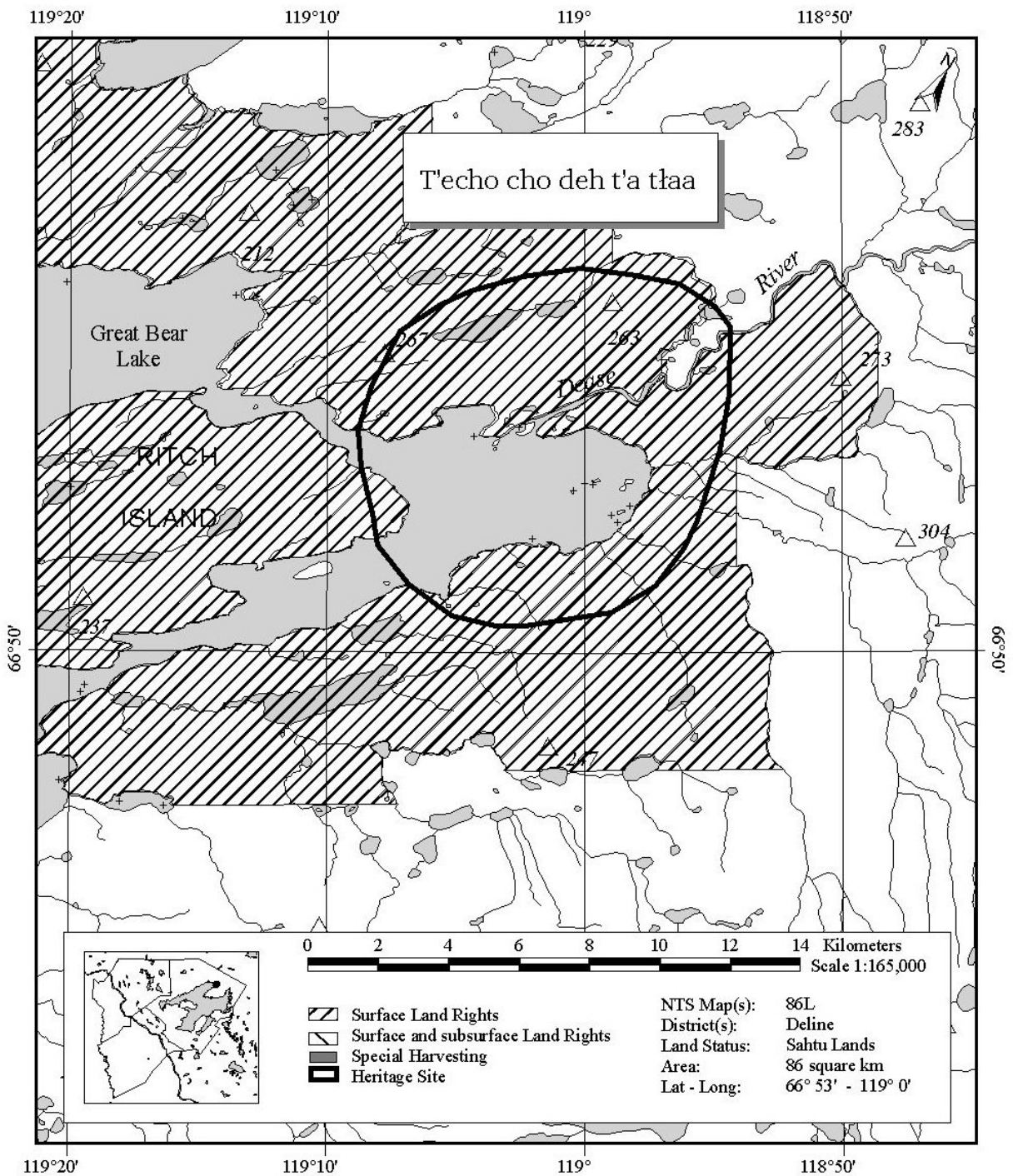
Fort Confidence is important for its connection to the exploration of Great Bear Lake by John Franklin and other explorers. Built by Dease and Simpson in 1837, it was a simple log house, 40 feet long by 14 feet wide. The original building burned and was rebuilt by Bell and Richardson in 1848. No nails were used in its construction, but it was held together by dovetailed logs, and wooden pegs. It was built in a sheltered location, protected by a large island (Voorhis 1930:54).



Recommendations for Protection

- Nominate as a Territorial Historic Park.
- Undertake oral history and archaeological research to document and protect existing heritage resources through archaeological sites regulations.
- Identify for special consideration in the land use planning process.



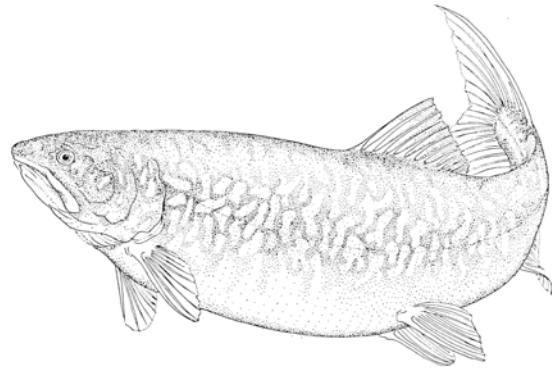


Site Description

An important place for the elders of Délıne, Turıı is known as a traditional domestic spring fishery, and is considered the traditional territory of the Turıı Got'ıne. Elders say that in the old days, at the mouth of the river, the Dogribs would begin building a fish weir from the east side, and the Slaveys from the west. When they met in the middle the event would be celebrated by a feast. Historically it was associated with the war between the Yellowknives and the Dogrib: a place where Edzo (chief of the Dogribs) killed a group of Akaitcho's people. The trail from Fort Rae is near here, crossing the base of Grizzly Bear Mountain. There are many burials in the area.

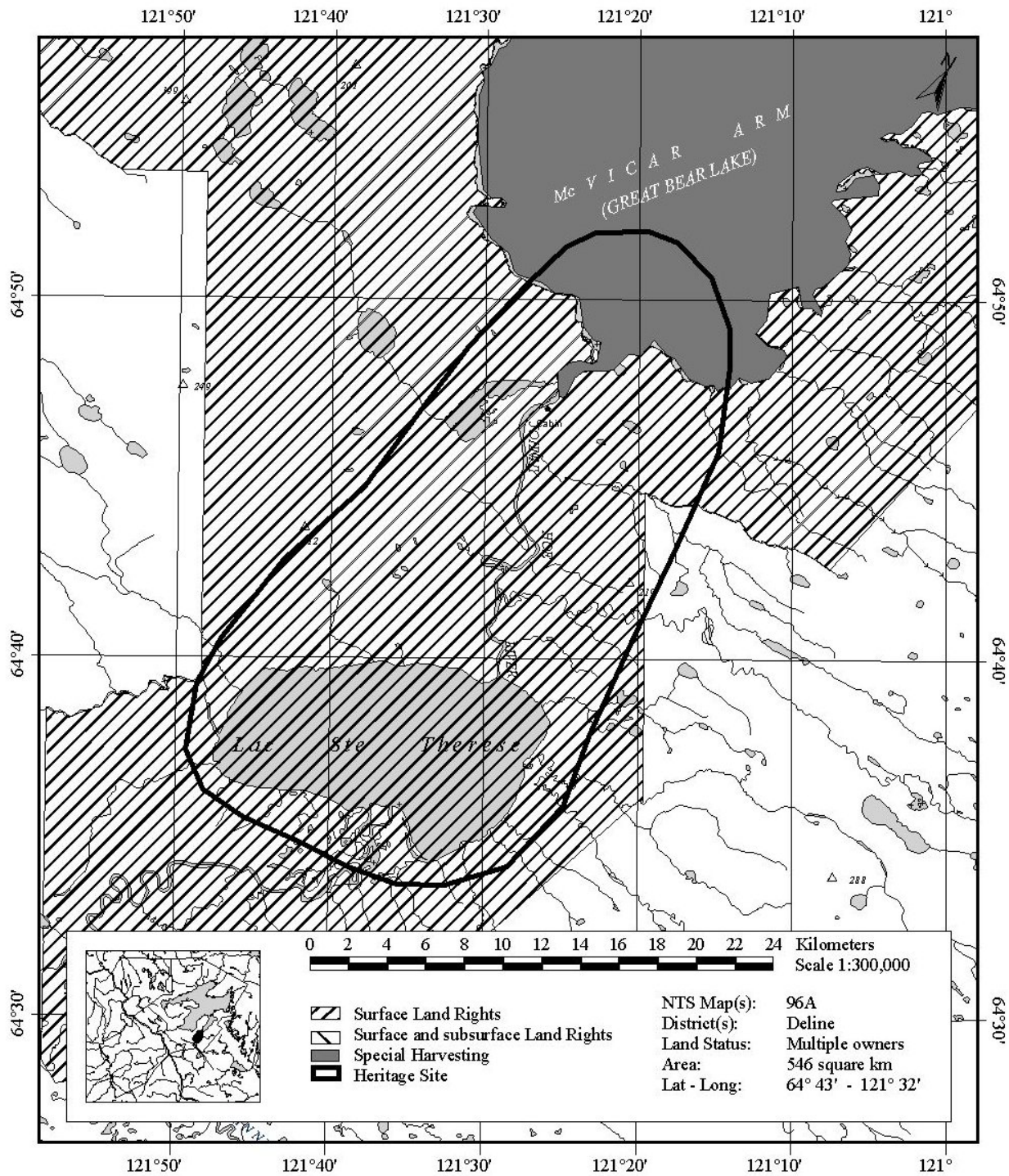
The area is known for prime winter caribou hunting and for year-round moose hunting. Elders instruct young hunters from Délıne to watch for caribou in the area in early winter. If the caribou are left alone for a short while after they first arrive they will cross the base of Grizzly Bear Mountain and take up winter foraging in the area west of the Johnny Hoe River, where they can be hunted all winter. If the hunters disturb them too early then the caribou will abandon the area. Consequently it is a very sensitive area. It is also an important spring hunting area for beaver and muskrat. There are seven cabins located there today. One of the cabins, on an island, was built by a White trapper and is named after him— Archiewa Du. He died many years ago and was eaten by his dogs.

In recent times it was discovered that the fish in the Johnny Hoe River are contaminated from natural-source mercury, causing many in the community of Délıne to abandon this important domestic fishery.



Recommendations for Protection

- Caribou Protection Measures are required to protect winter foraging grounds (see GNWT 1998).
- Critical Wildlife Habitat for fish and moose.
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.



Site Description

Yamoria is probably the most important of the Sahtu Dene culture-heroes. Shared by many Dene groups, he is responsible for making the laws that the Dene live by, and made the land safe for people to live in. According to George Blondin, he "put everything into its rightful place." In one of the best known stories, Yamoria chased the giant beavers from Bear Lake. The giant beavers were dangerous creatures, swamping canoes and damming lakes and rivers. The story involves six sites. He first encountered them at their beaver house on the north side of Caribou Point (1). Today one can see an island there shaped like a beaver lodge. He chased them from there and they built a dam across Clearwater Bay (2). He chased them from there south to Deerpass Bay (3). At Deerpass Bay they had a deep, underwater channel to another lodge. Today boat travellers use the south side of the bay, following the beaver channel. They travelled further south and hid at Russell Bay (4). They continued south and travelled down the Great Bear River (page 104) and began to build a dam at St. Charles Rapids (5). The Bear River used to be shallow, but the action of the beavers created a channel which is still used today. Yamoria eventually killed three of them at Bear Rock (6) (page 94).

This story of Yamoria links several important sites on Bear Lake and should be considered as a single unit for commemoration and protection purposes.

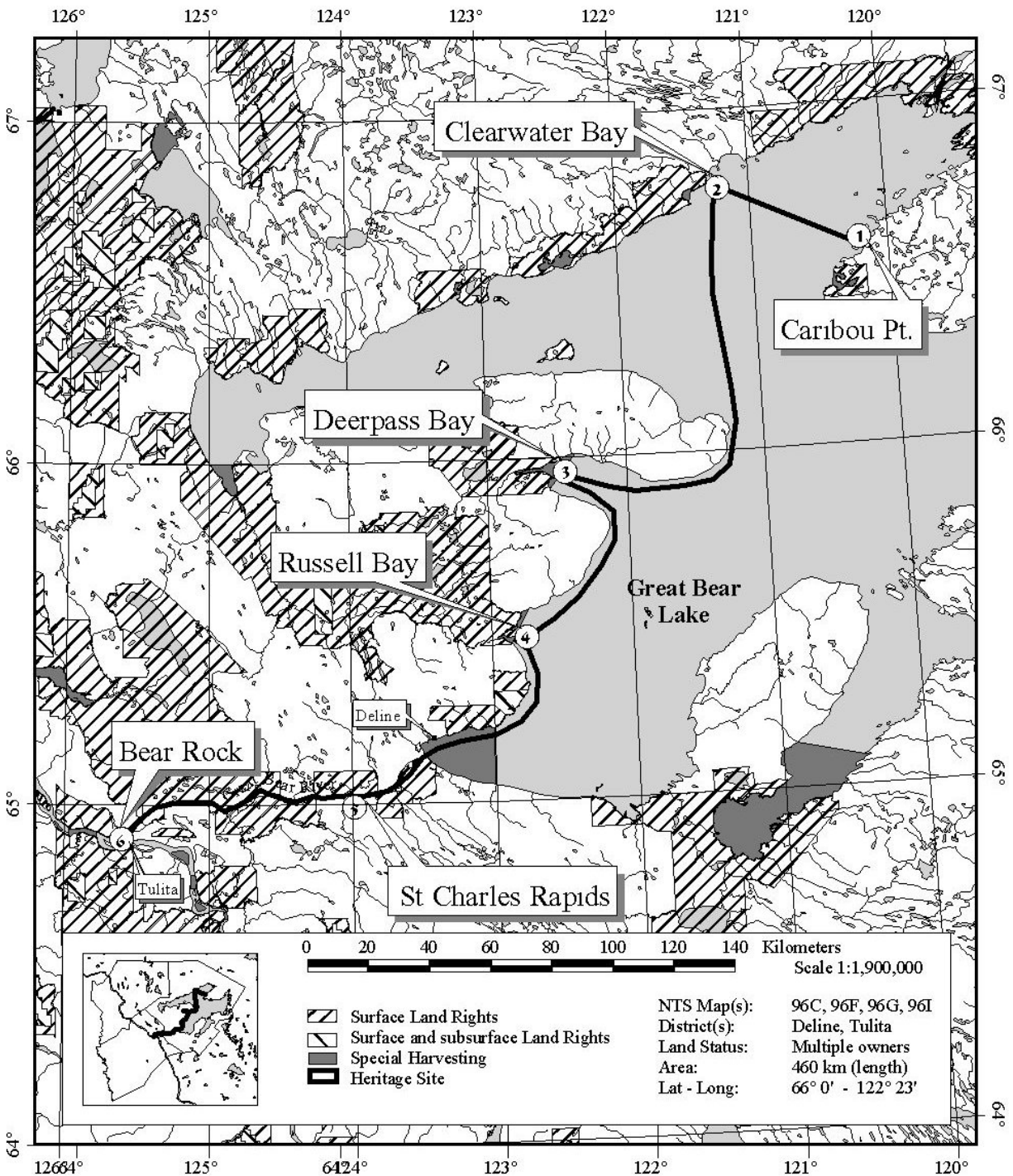
Recommendations for Protection

- National Historic Site
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.



30. Yamoria Eht'ene / Yamoria and the Giant Beavers, Bear Lake

Déline



Site Description

Willow Lake (called Brackett Lake on the official maps) is the site of an important seasonal camp, and is considered the home of the K'áálq Got'ine, or 'Willow Lake People'. The area is important for hunting, fishing and trapping, and the lake and wetlands nearby support large populations of animals. A small community of several cabins is located on the lake. The oral tradition records many stories, which tell of the importance of this lake. In the story below, Yamoria, who was pursued by an elderly couple and his angry father-in-law, uses Willow Lake to avoid capture. In so doing he creates an important subsistence fishery on the lake [adapted from Hanks 1993:39-41]:

...Yamoria jumped from Beak Rock, "...and he landed in Willow Lake. Plunging into the lake, Yamoria thought 'I am going to be a wise beaver' and transformed his shape and swam away. That is why beavers are so smart. ...The water in Willow Lake was low, so Yamoria made dams around the edge to raise the level and protect his home. You still see Yamoria's dams and channels around the lake today.

While Yamoria was swimming around Willow Lake as a beaver, his father-in-law sought out two big giants known as Toncha in Slavey. He told the giant to drink the water and drain Willow Lake. They drank until their bellies were full and then they lay on the bank to sleep. Meanwhile, the old couple scurried about the mud flats killing every creature they could find, hoping to strike Yamoria. When they got close, Yamoria turned himself into a baby jackfish and hid under a little stick that still had a small puddle of water around it. Gently finning round his little pond to stay hidden, he wished for the Sand Piper to join him. No sooner had he thought of the bird, a Sand Piper landed beside him. He told the Sand Piper to fly over beside the big giants ... and poke both their stomachs with your long beak and quickly fly away ... [H]e flew over and settled down to eat bugs next to the Toncha. ...He then quickly...poked their stomachs [and] then flew away as the water gushed from their stomachs.

When the water began rushing from the Toncha, the old couple was caught in the middle of the dry lake. ...Seeing the flood racing across the mud flats toward them, they ran as quickly as they could toward the shore but the mud slowed them, and they barely made it to shore before the waves caught them. As they fell exhausted on dry ground, they turned into two small hills as Yamoria had taken all their medicine power away.

Now the water in Willow Lake is always low in the fall. The only deep spot that always has a lot of water is the hole under the log where Yamoria hid as a Jackfish. It is really hard to find the hole, but if you do and set a net there you will always catch fish.

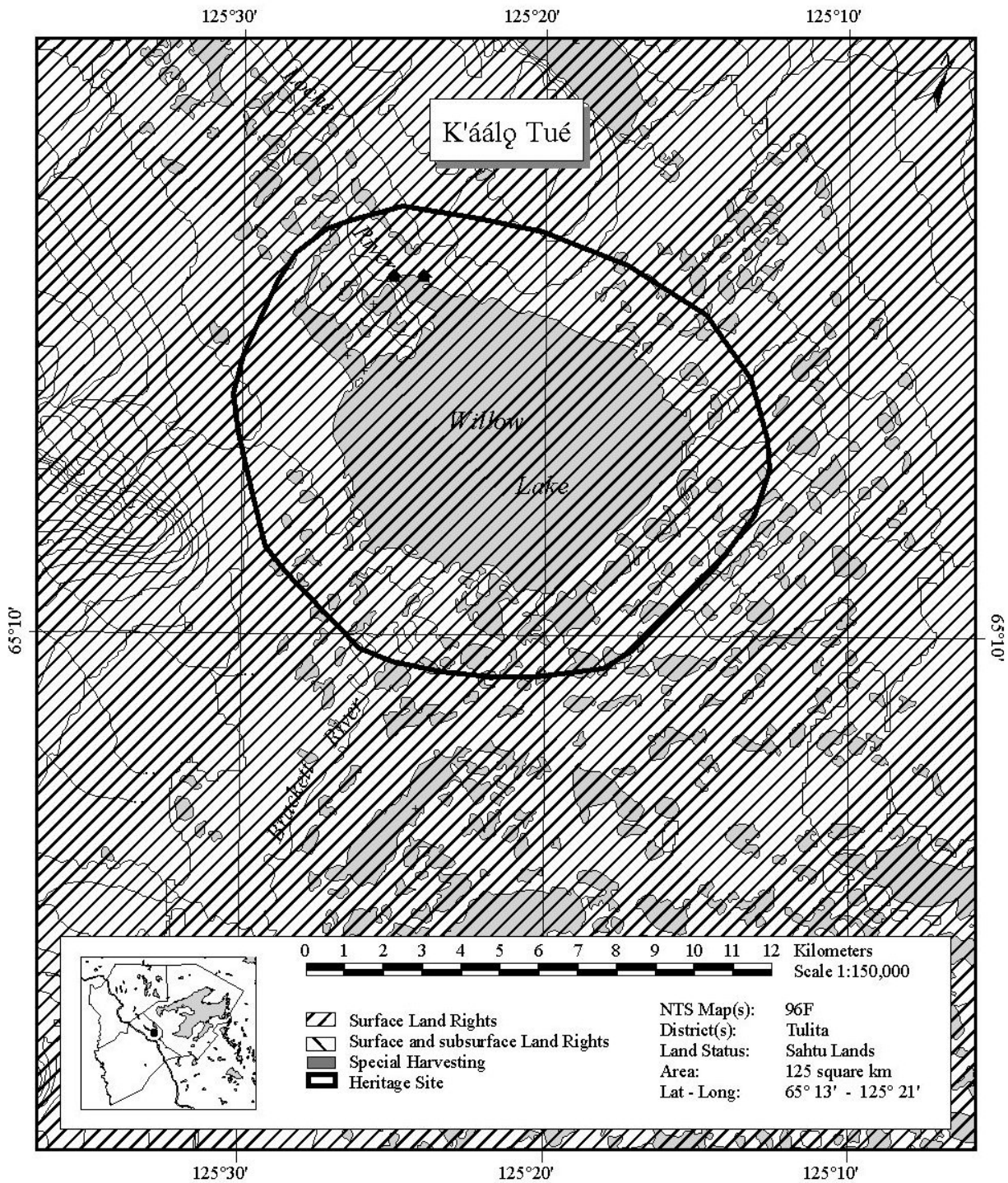
Recommendations for Protection

- National Historic Site, with surface and subsurface protection.
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Identify for special consideration in the land use planning process with particular reference to protecting the habitat of subsistence species in the area.



31. K'áálo Tué / Willow Lake (Brackett Lake)

Tulita



Site Description

The story of Bear Rock is well known to all of the Dene groups occupying the Mackenzie region, and it has served as a symbol of cultural and political unity of the Dene Nation for many years. One of the most important sacred sites in Denendeh, Bear Rock is known for its association with the culture-hero, Yamoria. Located across from Tulita, at the confluence of the Mackenzie and Great Bear Rivers, Bear Rock is a prominent landmark visible for many kilometres in all directions. The site was the subject of earlier negotiations between Parks Canada and Tulita (Hanks 1993). This version of the story of Bear Rock was told to George Blondin, by Stanley Isiah of Fort Simpson (abridged from Dene Nation, 1981: cover):



Figure 20: Bear Rock, 1964.

Many years ago, before the Whiteman came into this country, a special man, Yamoria, travelled into this land. He put everything into its rightful place. By doing this he set laws for our people to follow. This story had come about when there were large beavers living in Great Bear Lake. The beavers were harmful to the people. When Yamoria heard about that, he went to Bear Lake and told the people that he would chase the beavers away.

Yamoria started chasing the beavers and [eventually] the beavers went down to Bear River. The big beavers built a dam on the river, and that's where [St. Charles] rapids are today. At the confluence of the two rivers, Bear River and Deh cho [Mackenzie River], he killed two medium beavers and one small one. The larger ones continued down river. After killing the three beavers, he stretched and nailed the three hides on the south face of Bear Rock. You can still see them to this very day. After he had finished with those beavers, he then continued after the other beavers down the Great River. From the top of Bear Rock he shot two arrows at the confluence of the two rivers and he said, "as long as this earth shall last you shall call them Yamoria's arrows." Still to this day you can see two big poles sticking out of the river.

The symbol of the three beaver pelts on Bear Rock, are signs of the land set there as a reminder of the teachings of the legends. If we take the sign set on the land for us as our symbol, we will never have any trouble surviving as a nation.

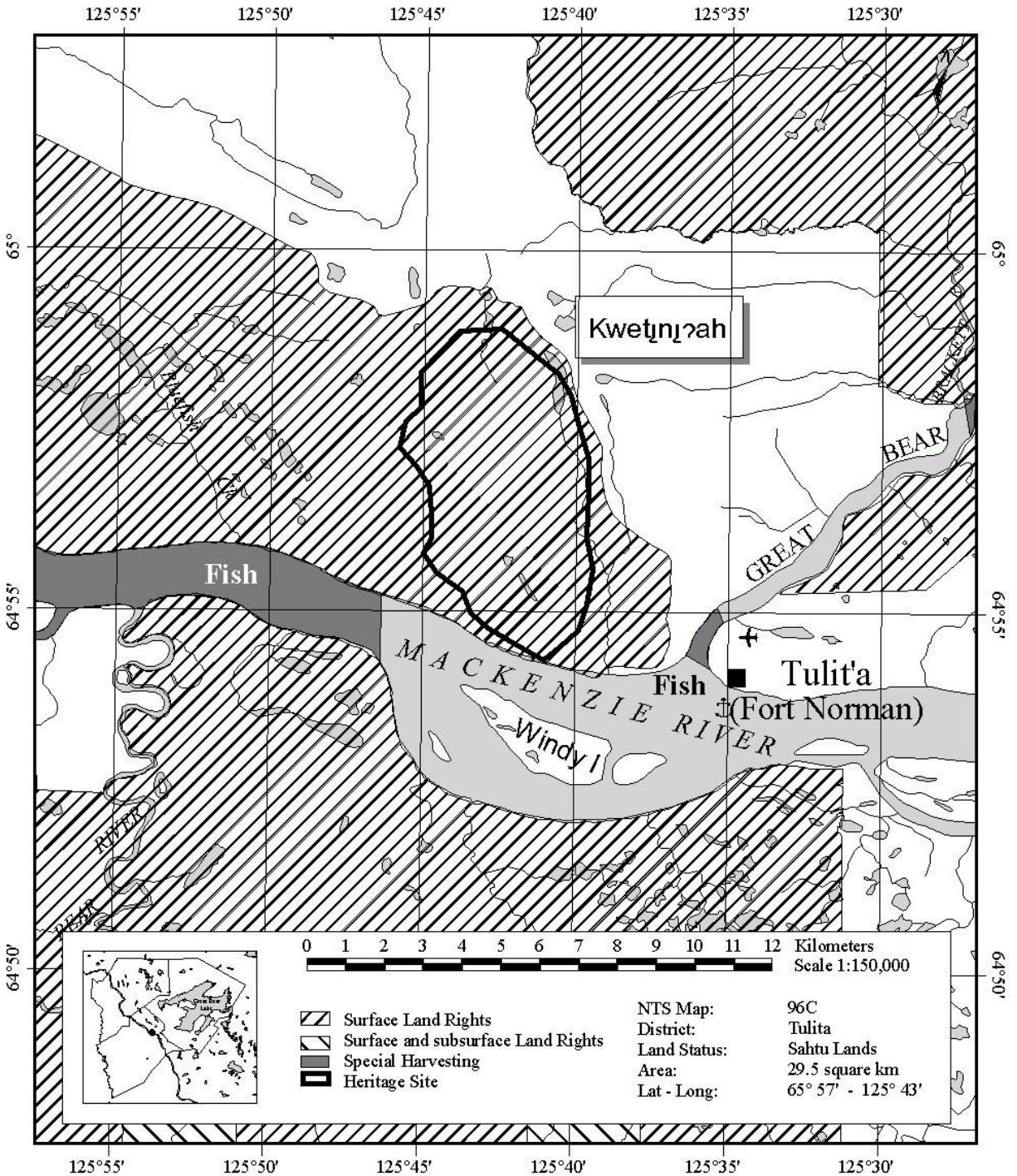
Recommendations for Protection

- National Historic Site, with surface and subsurface protection.
- Revive the National Historic Sites proposal to commemorate Bear Rock, and revise it as necessary in consultation with the residents of Tulita.



32. Kwetᓄᓂᓂᓂ / Bear Rock

Tulita



Site Description

Fort Norman was constructed in 1810 at the confluence of the Mackenzie and Great Bear Rivers. In 1844 it was moved about 48 km upstream to a site a few miles below the Keele River, called 'Old Fort Point', near the site of the old North West Co. Fort Castor. In 1851 it was moved back to its present site (Voorhis 1930:129).

Archaeological investigations at Old Fort Point in the summer of 1973 (Cinq-Mars 1973: B74) recorded the presence of two storage cellar depressions and the remains of two stone chimney piles. The archaeologists noted that the site (LdRn-1) had undergone considerable erosion. Artifacts recovered from the site include a kaolin pipe stem, a small strip of copper, and pieces of chinking clay, as well as several fragments of moose, caribou, and beaver bones. Fort Castor, built in 1804, was never located during the archaeological survey. On the site map we have marked two locations; one at Old Fort Point (the site of old Fort Norman) and a second site to the south. Local tradition indicates that this might be the remains of another post and may be Fort Castor, but further work is required to determine the location of this post.



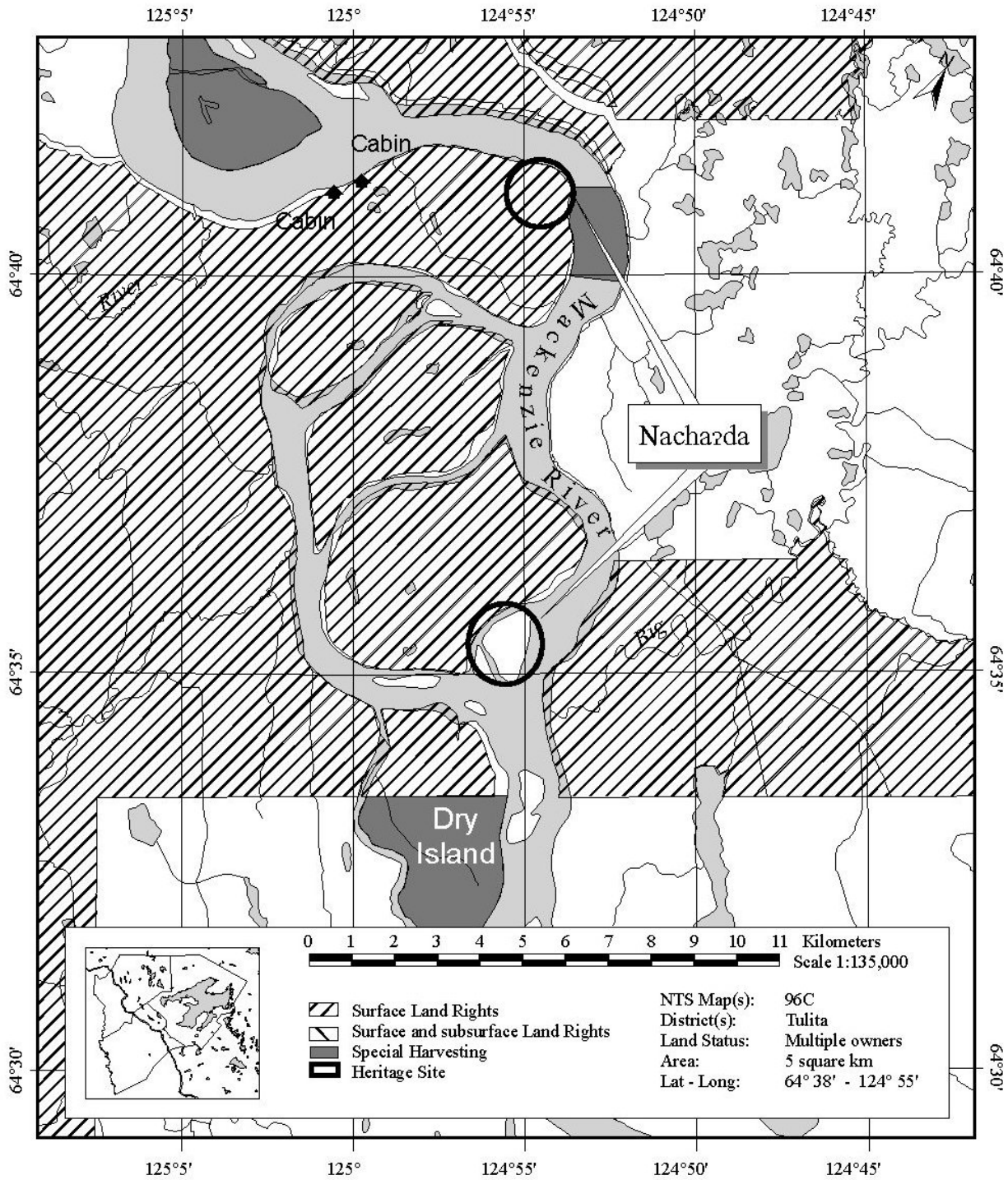
Recommendations for Protection

- Territorial Historic Park
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Identify for special consideration in the land use planning process with particular reference to protecting the habitat of subsistence species in the area.



33. Nacharda / Old Fort Point

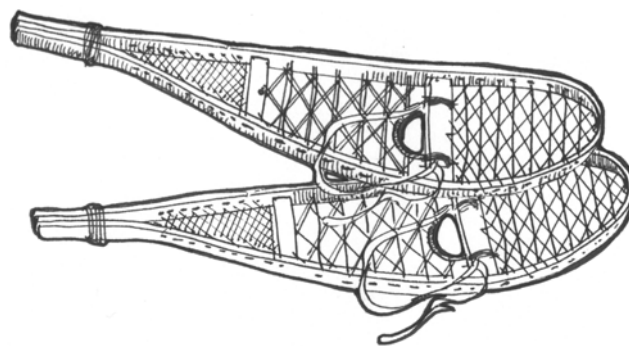
Tulita



Site Description

The Mountain Dene trail starts on the Mackenzie River at Tulita, crosses the Mackenzie Lowlands to Stewart and Tate Lakes, crossing the Keele drainage and on to Drum Lake in the Mackenzie Mountains. From here it joins a network of trails reaching throughout the mountains, and into the Yukon. Used extensively as a walking trail in the fall and by dog team in the winter, the trail symbolizes the Mountain Dene's use of this rugged environment. In the fall, families would leave the Mackenzie River valley, and using dogs with packs, walk into the high mountain passes and valleys where they would camp over winter, hunting moose, caribou and sheep. In the springtime, the Mountain Dene would construct boats from moose skins acquired during the winter hunt, and travel with furs and dry meat to trade at the Hudson's Bay Company post at Fort Norman. They would spend the summer in the Mackenzie Valley fishing, attending treaty celebrations, and visiting with friends and extended family. In the fall the pattern would repeat, and the trail to the mountains would be used again. Many sites along the trail are important in Mountain Dene culture and history, and archaeological research has shown that the trail area has been used for centuries.

In 1993, a proposal to commemorate the trail as a National historic Site was prepared but negotiations were never completed (see Hanks 1993). We recommend that the proposal be revived, and that the trail be brought forward for commemoration as a National historic Site. Additional work will be required at the community level to document the location of the trail. As a result, we have indicated only the first few miles of the trail on the accompanying map.



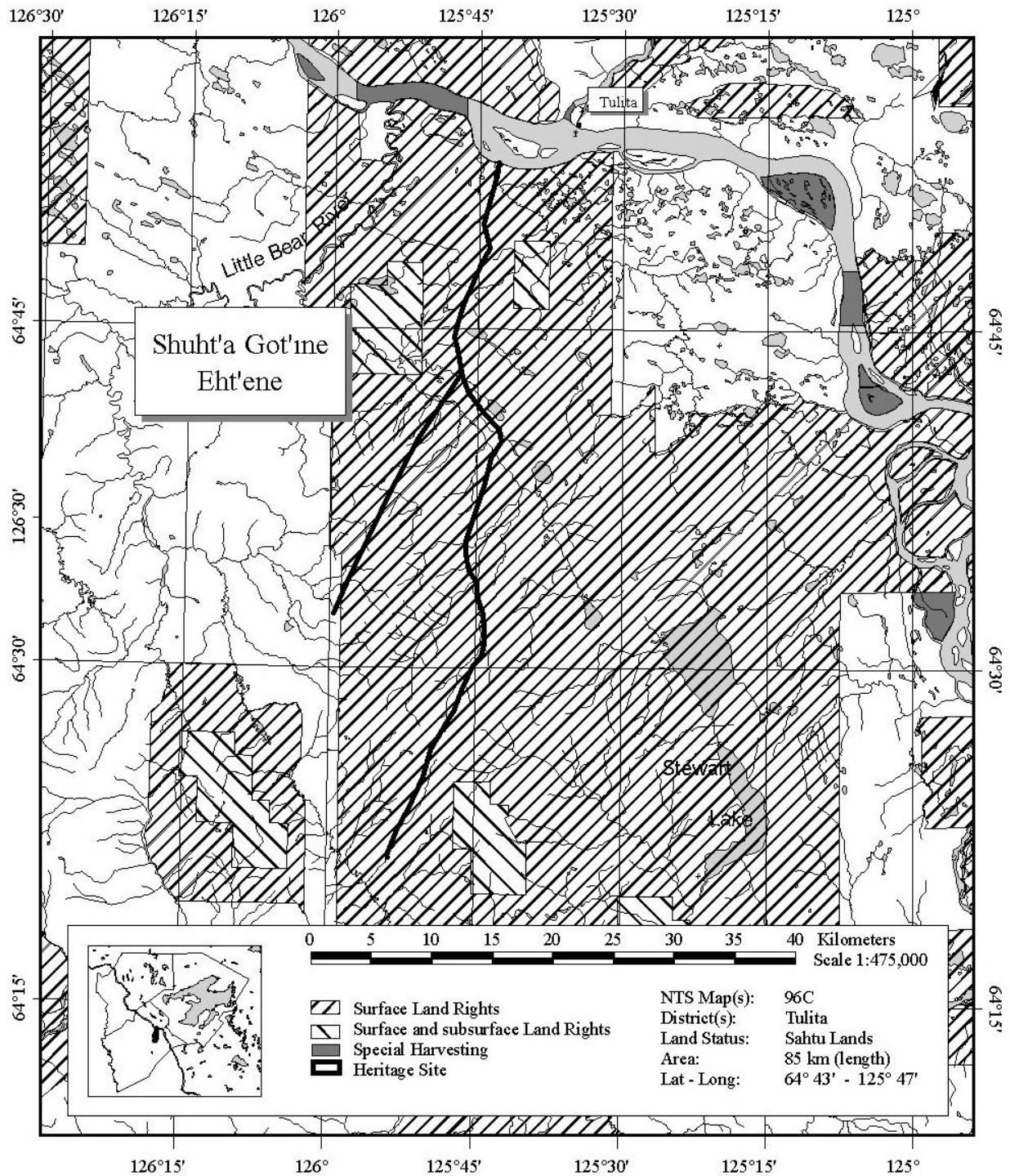
Recommendations for Protection

- National Historic Site, with surface protection.
- Revive the old National Historic Site proposal (Hanks 1993).
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Surface of documented sites should be protected.
- Identify the trail for special consideration in the land use planning process.



34. Shuht'a Got'ine Eht'ene / Mountain Dene Trail to the Mountains

Tulita



Site Description

In December of 1835 three employees of the Hudson's Bay Company Post at Fort Norman were sent to collect a cache of fish at Mahony Lake. Encamped near the lake was a Dene family who, according to oral tradition, were employed to provide meat and fish for the HBC post. Partly as a result of earlier problems between one of these men and a young married Dene woman, a terrible fight ensued, and the three Hudson's Bay employees murdered eleven men, women, and children. One of the men was sent to London, England for trial, and was later transported to Canada. Another was tried for murder in Lower Canada (largely as a result of testimony given by one of his accomplices) and was sentenced to hang, which was later commuted to transportation to Australia. While awaiting a transportation, he was jailed in a prison hulk in England for several years, where he died (Hamar Foster, 1999, pers. comm.). The last man was imprisoned for a short period while awaiting trial but was eventually set free after giving testimony against his accomplice.

The story is still recounted in the oral tradition of Tulita, and an excellent description of the event and trial proceedings can be found in Foster (1989). Foster (1989) remarks that the case is important to Canadian social and judicial history because "it is the only offence ever tried by a Canadian court during the HBC's licenced monopoly over the Indian Territories, [and] stands as a little known example of how imperial law was enforced in the fur trade.

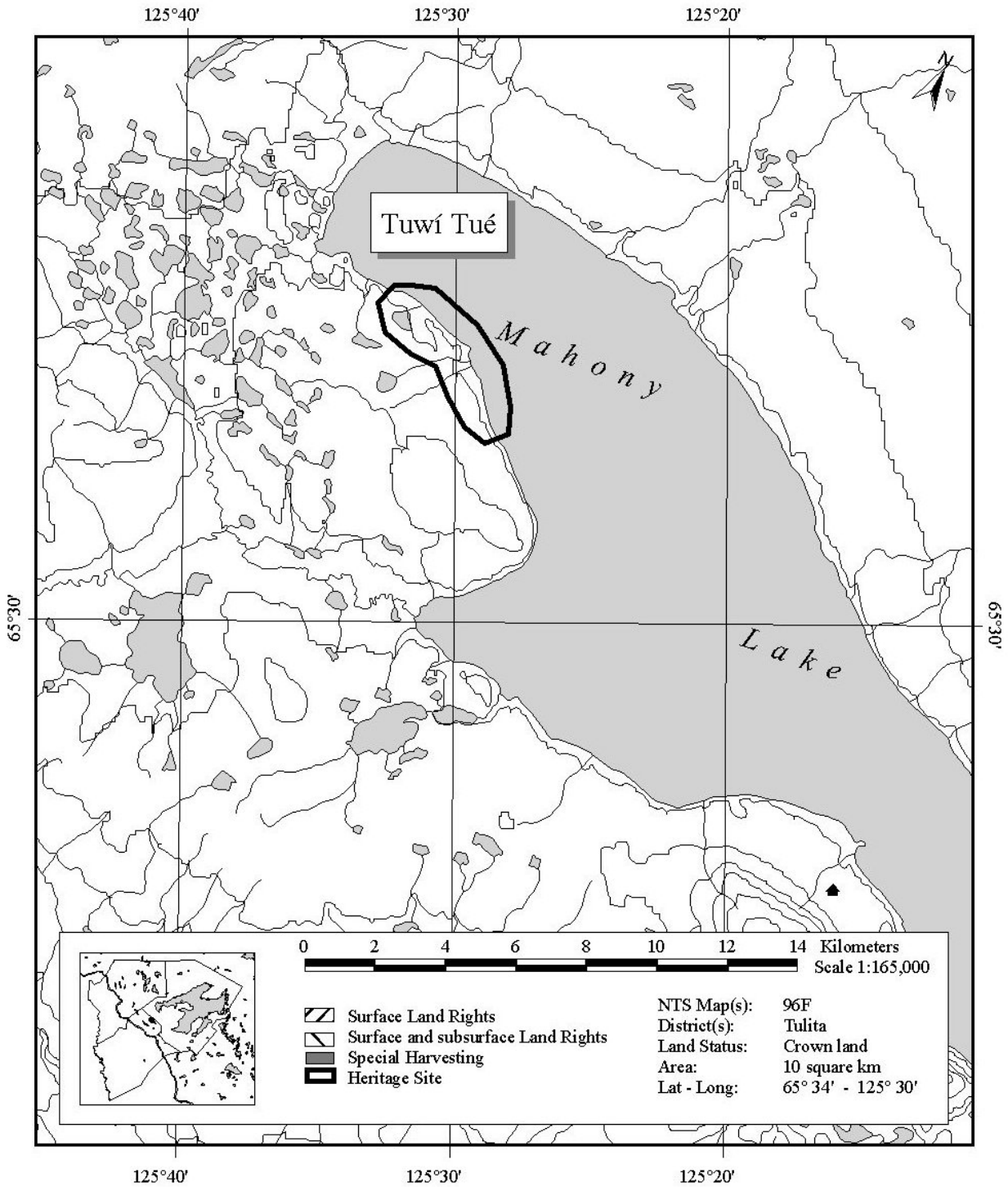
Recommendations for Protection

- National Historic Site, with surface and subsurface protection of the massacre site.
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Identify for special consideration in the land use planning process.



35. Tuwí Tué / Mahony Lake Massacre Site

Tulita



Site Description

The Mackenzie River, from Blackwater River in the south, to Thunder River in the north, has been a very important route for Sahtu Dene and Metis. Many of the sites listed above can be found on, or were accessed from, this stretch of river (see The Ramparts, Loon River and the Fort Anderson Trail, Bear Rock, Ramparts River, Colville Lake Trail, Trail to the Mountains, Mountain River, Manitou Island, Little Chicago, Thunder River Quarry, Great Bear River). In addition to these there are many other sacred, historical and cultural sites along this length of the river. For example the Sans Sault Rapids is a sacred site associated with an important Sahtu Dene culture-hero. The river itself, the longest in Canada, has been an important travel route for centuries, and has been the subject of exploration, study and analysis. As a traditional use area, the Mackenzie continues to provide critical domestic fisheries, moose and waterfowl hunting areas, travel access to many other locations. It is associated with numerous legends, including stories of Yamoria. Called Deh Cho or 'Big River', the river is a symbolic focal point of Sahtu Dene and Metis culture and history.

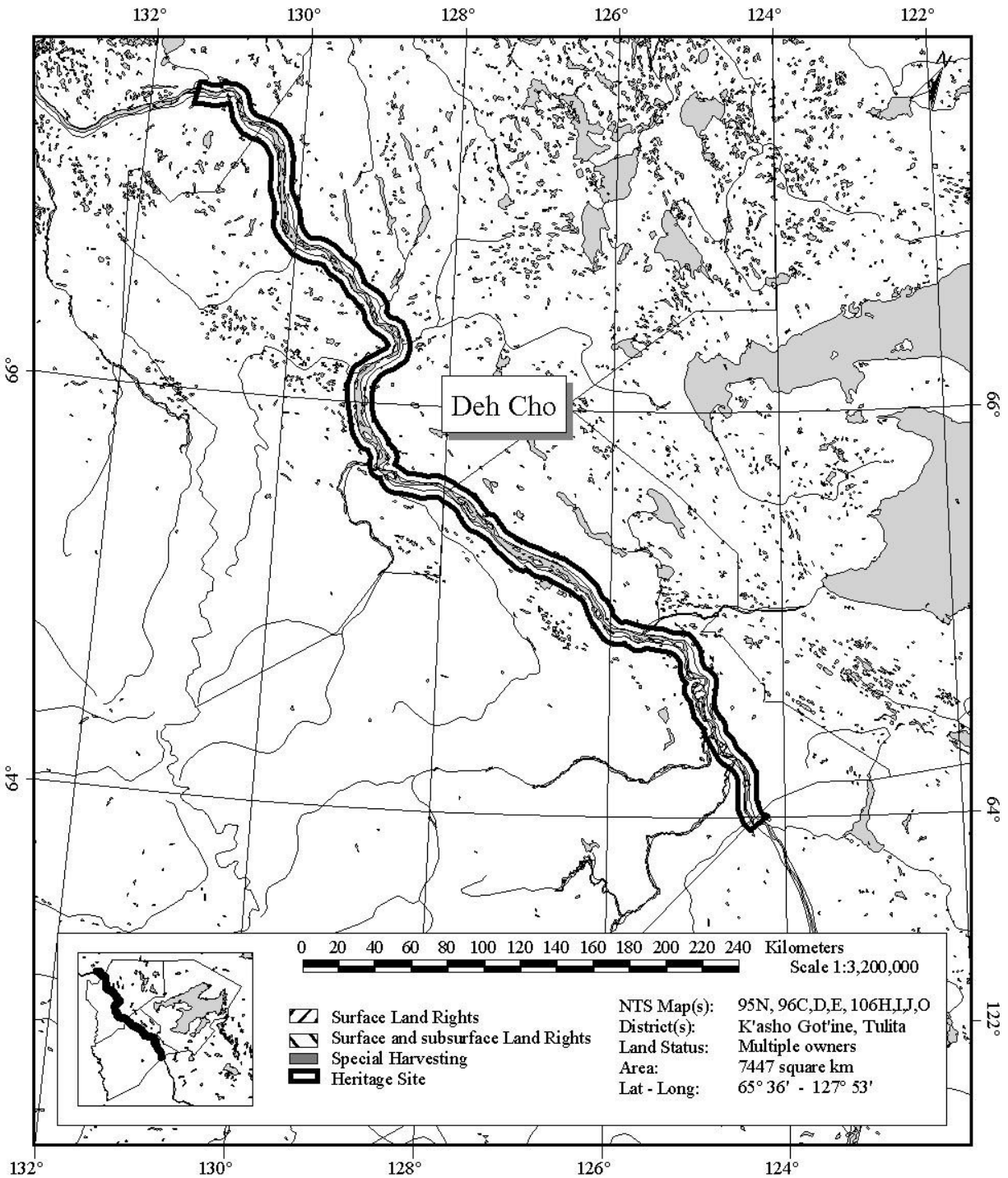
In 1998, in cooperation with the Gwich'in from Tsiigehtchic, the Mackenzie River (*Nagwichoonjik*) from Thunder River, north to Point Separation was declared a National Historic Site (see Heine 1997). The Working Group applauds this designation and recommends that the designation be extended south to Blackwater River. This site extends from the boundary with the Deh Cho region in the south to the Thunder River in the north, which is within the Gwich'in settlement area. Consequently, both the Gwich'in and Deh Cho Tribal councils should be approached for support of the commemoration.



Figure 21: Hudson's Bay Steamboat, SS Mackenzie River, on the Mackenzie River, ca. 1920s.

Recommendations for Protection

- National Historic Site and Heritage River.
- Undertake oral history and archaeological research to document and protect extant heritage resources.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.



Site Description



Figure 22: Peter Baton going up Bear River Rapids, 1968.

There are many stories about this important river. In ancient times it was the route that Yamoria took while chasing the giant beavers from Great Bear Lake, and many places along the river are associated with this important culture-hero (see Bear Rock, p. 94, and Yamoria and the Giant Beavers, p. 90). More recently it was used to ferry supplies between the trading posts at Déljne and Tulita. It is noted for its good fishing. Most of the stories tell of travel and good times. However some

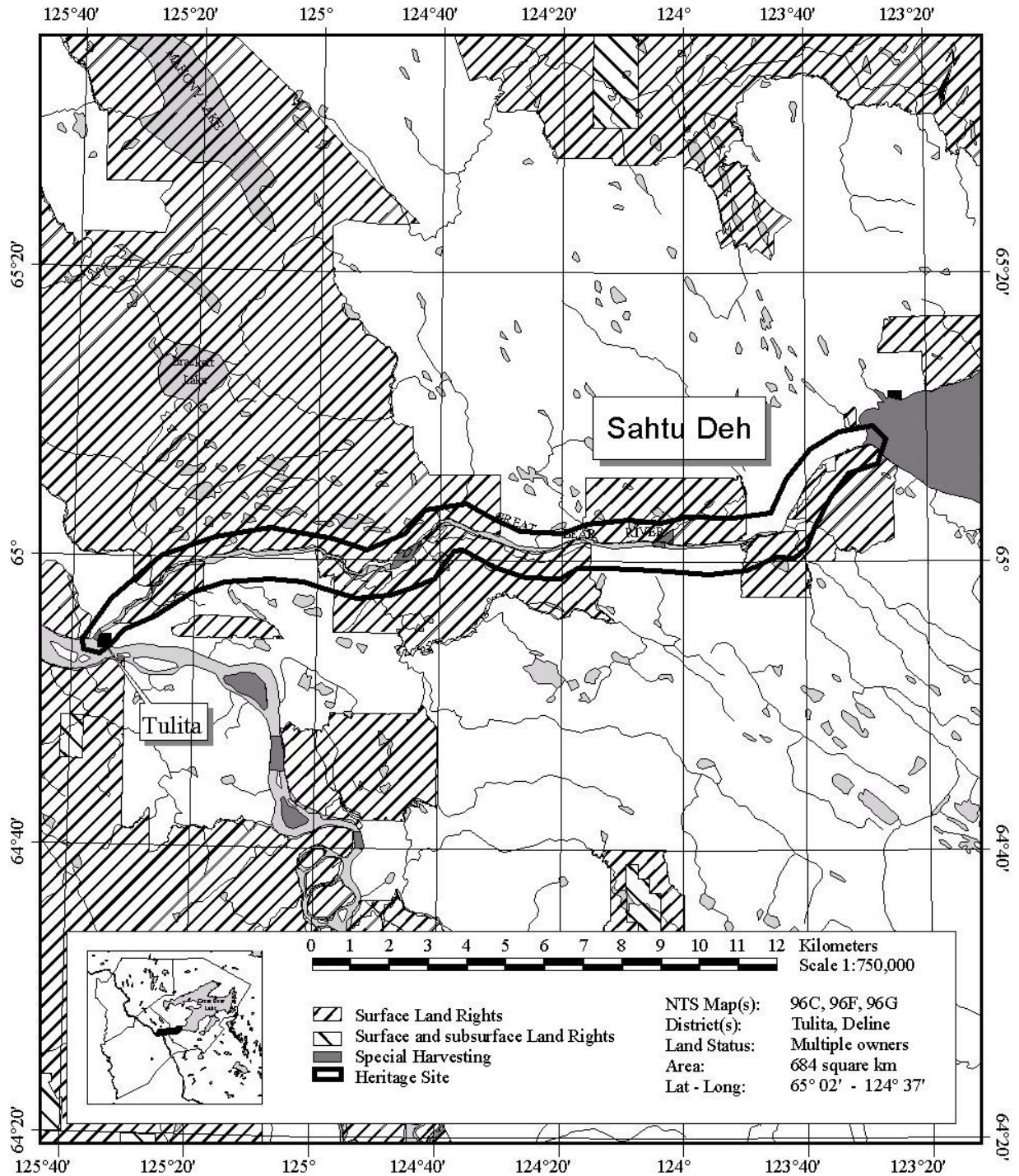
tell of tragic events. This story, told by a Déljne elder, tells of the influenza epidemic of 1928, which decimated Dene populations throughout the north:

This story is from the time of treaty. That year there was lots of boats ready to leave to Tulita for the annual gathering and to talk about treaty. I was very young at the time but I remember that lots of canoes were at the mouth of the Great Bear River ready to go. My dad said that we should stay this time so we stayed. All the others took off down the river. That was a happy time to see all the canoes go and to hear all the singing of joy at the time. But my family stayed all summer preparing for the winter. But as the summer grew shorter and shorter, no canoes came from the river. But as we got closer to the cold weather some canoes started to come out of the river. Then we were told what happened and the amount of people that died, and the healthy ones who ended up burying the dead, and then finally making it back to Déljne. At the time we were living all along the south side of the lake by the river. Lots of people before they left had already built new sleds and harnesses, and were already for the winter. But most of them never made it back. All their stuff had to be burned. That is what I remember.

Recommendations for Protection

- Heritage River.
- Undertake oral history and archaeological research to document and protect existing heritage resources and burials.
- Surface of documented sites should be protected.
- Identify for special consideration in the land use planning process.





Site Description

Located north of Great Bear Lake, Kilekale Lake was known as an important meeting place for people travelling either to Colville Lake or the Barrenlands. There are many old camps in the area, because the lake is on a junction of trails. The area is important for caribou hunting and trapping. There are many stories about the lake and the area. In one of these, which takes place in recent past, a woman uses wolverine medicine to locate a trail drifted in with snow, and saves her family from starvation and exposure. The story is called "The Wolverine Medicine Story", and is told, below, by an elder from Déljne:

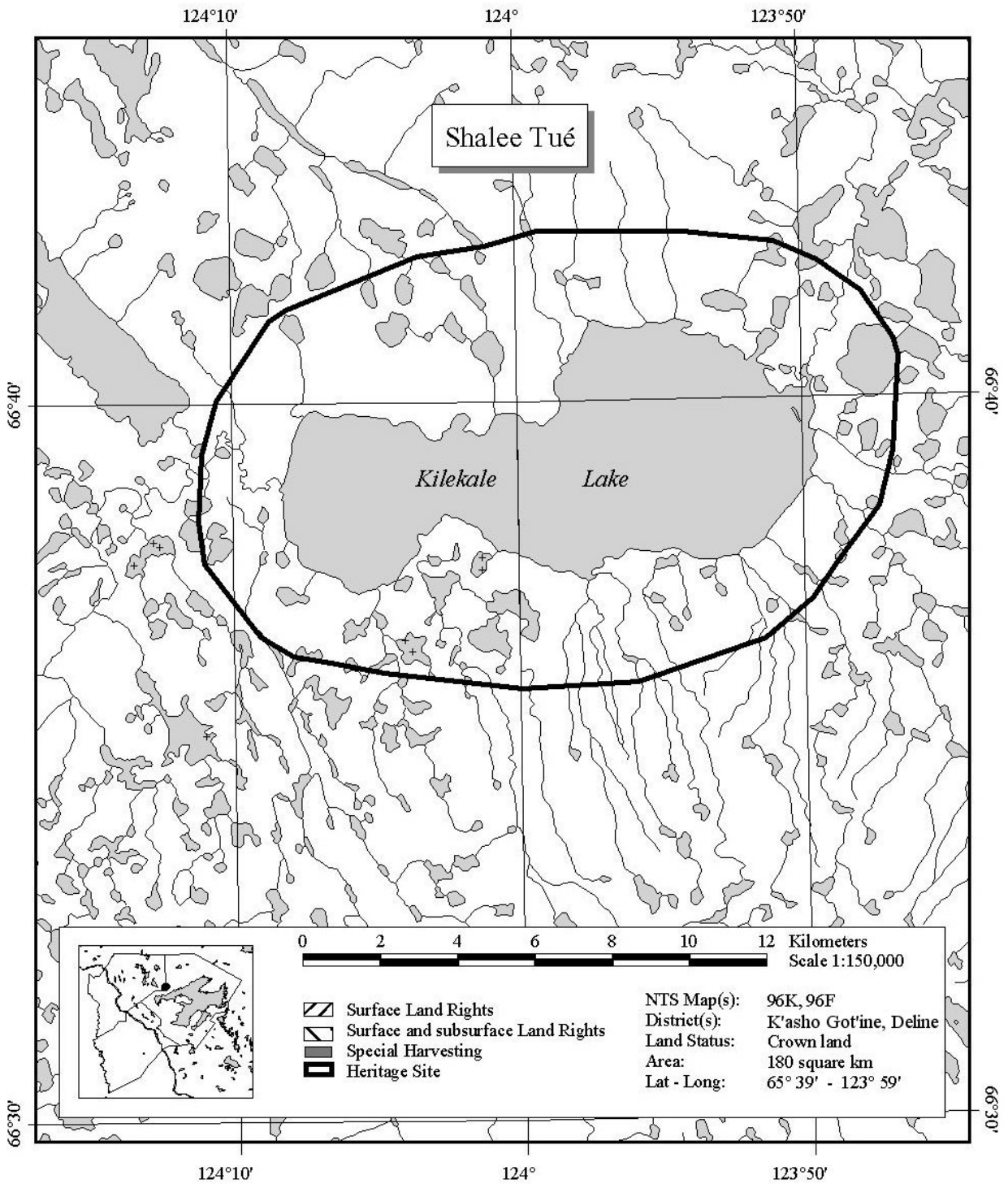
This story is about a group of people who almost starved. This is part of my story. We headed inland in the early winter from a base camp at Great Bear Lake. We headed up to Shalee Tué and from there we headed out further, but there were no animals. After spending time around that area we decided to head back to Shalee Tué. When we got back we were very hungry and there was nothing to eat. From there we started towards the base camp on Great Bear Lake, but lots of snow had covered the trail and we were sort of lost. We had a hard time looking for the trail. If we kept this up we were going to freeze to death. We all took turns but it was no use, the trail was invisible. Then my wife tried. She stayed on the trail all the way. We made it to the base camp and we had a small piece of fish that we all ate. Then the men set hooks and soon we all ate very well. We were saved by my wife. A long time later she was asked how she did it. She replied, "A wolverine never leaves his trail." And that is what happened.



Recommendations for Protection

- Undertake oral history and archaeological research to document and protect existing heritage resources.
- Surface of documented sites should be protected
- Identify for special consideration in the land use planning process.





Site Description

Located at the mouth of the Thunder River, in the Gwich'in Settlement Area, the Thunder River Quarry has been an important lithic quarry and archaeological site used for centuries by Slavey, Gwich'in and Inuvialuit. Called Feetie Lushe in Slavey, and *Vitr'iitshik* in Gwichi'n, both names make reference to the quality of stone found here for making tools. There are many stories about the site.

The only known lithic source on this stretch of the Mackenzie River, it has been the subject of much archaeological investigation and analysis (see Hanks and Winter 1983, 1991; Pilon 1988, 1990; Pokotylo and Brisland 1993; Pokotylo 1994). There is evidence to suggest that the raw material, siliceous argillite, was traded over vast distances in the western subarctic.

The site was part of a National Historic Site (*Nagwichoonjik*) designation in 1998, which commemorated the Mackenzie River from Thunder River to Point Separation, in cooperation with the Gwichya Gwich'in from *Tsiigehtchic*. The Working Group fully endorses the designation. Any further work will require the consent of the Gwichya Gwich'in.

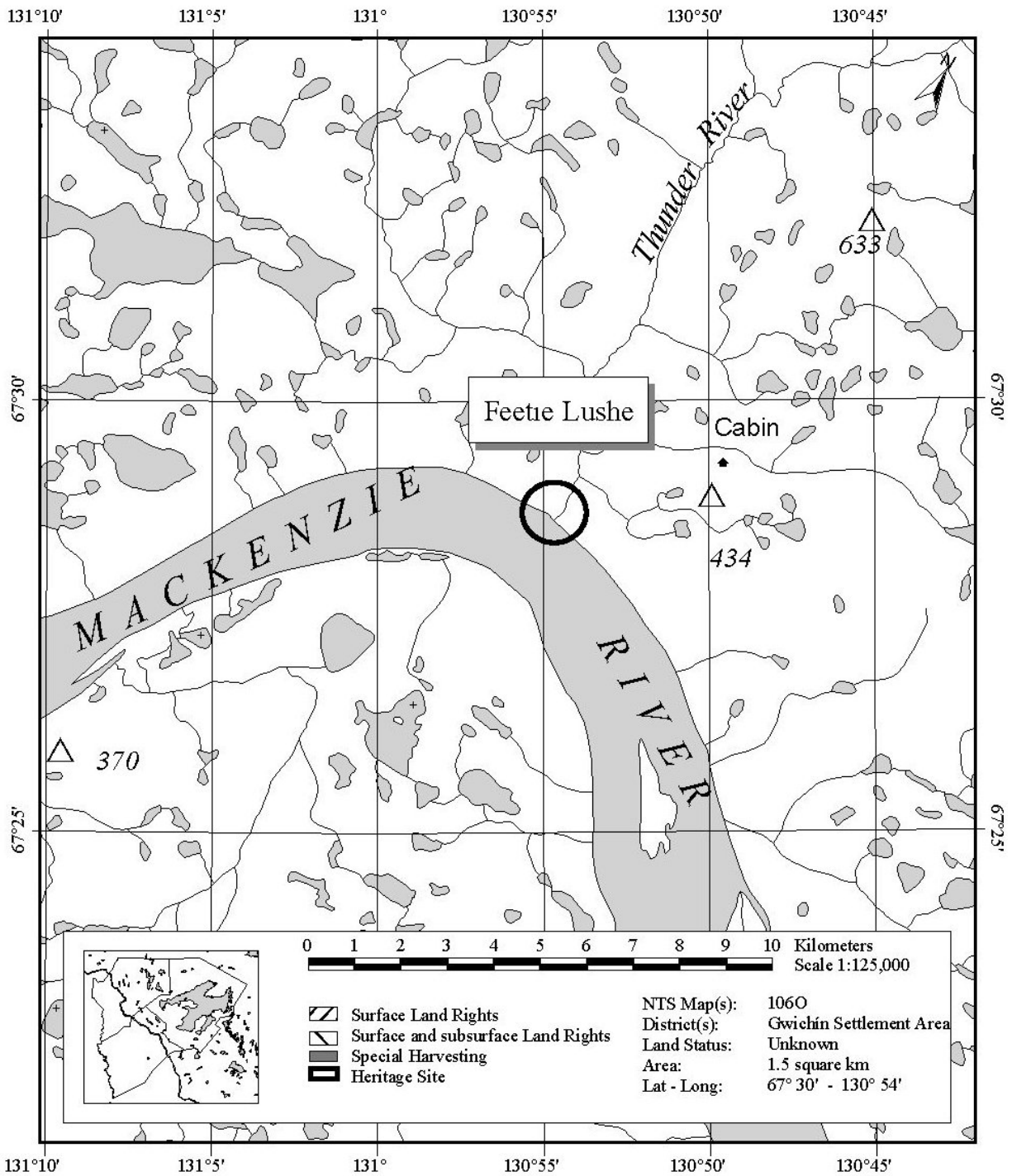
Recommendations for Protection

- Undertake oral history and further archaeological research to document and protect existing heritage resources.
- Surface of documented sites should be protected.
- Given that the site is important to many groups (Sahtu Dene, Gwich'in, and Inuvialuit) it is recommended that additional commemoration be investigated.



39. Feetie Lushe / Thunder River Quarry

Gwich'in Settlement Area



Site Description

The location of a historic trading post and meeting place, the mouth of the Travaillant River is of particular importance to the Metis of Fort Good Hope. The site is located in the Gwich'in Settlement Area. The trading post, operated in the early 1950s by Bill McNeely, was an important trading location for Gwich'in and Slavey people in the region. Local stories describe large potato fields located on an island at the mouth of the river. The McNeely family is currently a prominent Metis family in Fort Good Hope.



Figure 23: Camp at Travaillant River, 1964.

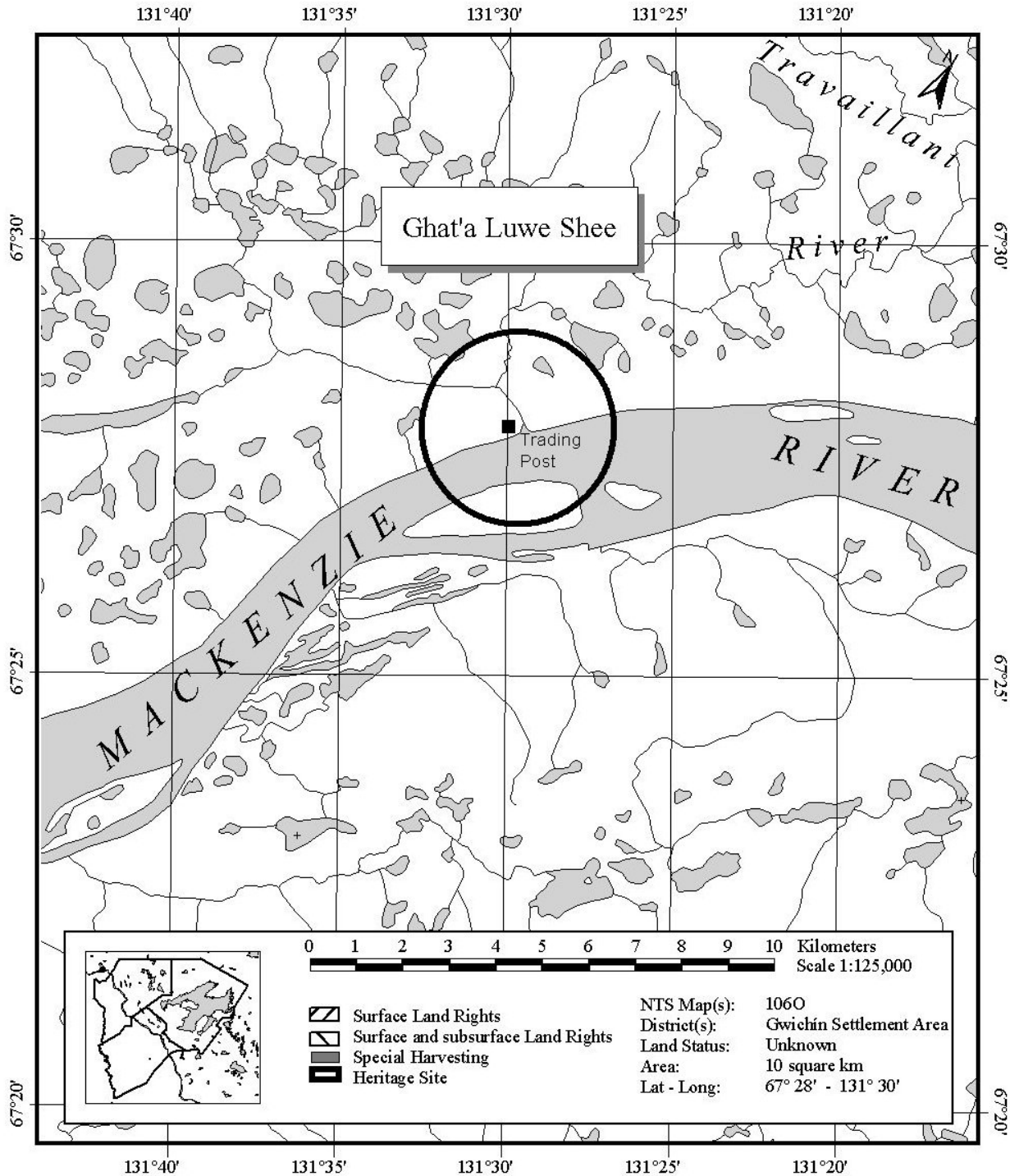
Recommendations for Protection

- Undertake oral history and archaeological research to document and protect heritage resources.
- Surface of documented sites should be protected.
- Will require consent and cooperation of the Gwich'in Tribal Council to proceed with any research.



40. Ghat'a Luwe Shee / Mouth of the Travaillant River

Gwich'in Settlement Area



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