



LIIDLII KUE FIRST NATION TREATY #11 TRADITIONAL TERRITORY INDIGENOUS AWARENESS PRESENTATION

Indigenous Awareness Presentation
By: K'iyeli Services
August 3, 2018



AGENDA:

DEHCHO GOVERNMENT TREATY-11
COMMUNITY HISTORICAL NICK NAMES

DEHCHO TREATY-11 1921

TREATY-11 INDIGENOUS NATIONS

DEHCHO VALLEY HISTORY

INDIAN ACT 1876-1951

EXPLORERS CONTACT

RESIDENTIAL SCHOOLS

SUSTAINABLE ECONOMY

NATURAL TRADITIONAL RESOURCES

TREES

LAWS (SCIENCE, RELIGION, DENE)

LEGENDS

EXPERIENCES

VIDEO NORTHWEST FRONTIER 29 MIN

VIDEO DOWN NORTH 29 MIN.

VIDEO WE ARE FIGHTING DEHCHO 56 MIN

Pictures

Seaplane Lake, Cirque of Unclimbable's

Dehcho Bridge

Ram Plateau

Virginia Falls

Rabbit Kettle

Papal Site, Largest teepee



DEHCHO TREATY 11 GOVERNMENT

Dehcho
Government
July 25, 2018

- Dehcho First Nations----- Grand Chief Gladys Norwegian

Dehcho
Nation's
Government
July 25, 2018

- Liidlii Kue (Fort Simpson)----- Chief **Gerald Antoine**
- Sambaa Ke (Trout Lake)----- Chief Dolphus Jumbo
- Ttheh'ehdeli (Jean Marie River)----- Chief Stanley Sanguetz
- Pehdzeh Ki (Wrigley)----- Chief Morris Moses
- Ka'gee (Kakisa Lake)-----Chief Lloyd Chicot
- Nah'a Dehe (Nahanni Butte)----- Chief Peter Marcella
- Zhatie Kue (Fort Providence)----- Chief Xavier Canadien
- West Point First Nation-----Chief Becky Cyan
- Acho Dene Koe (Fort Liard)-----Chief Eugene Hope

DEHCHO CONFLUENCE HISTORICAL NICKNAMES

- LIIDLI KUE
- ELIDLENKOUEN
- THE FORKS
- GRAND RIVER FORKS
- FORT of the FORKS
- MACKENZIE FORKS
- DEVIL"s ISLAND
- DISAPPOINTMENT RIVER
- And finally FORT SIMPSON



Photo: Courtesy of Jim Akkeman

Ft. Simpson, NWT, 1950.
Passing south from 300'. RC Sigs radio tower is seen at centre of picture.



DENE TERRITORY

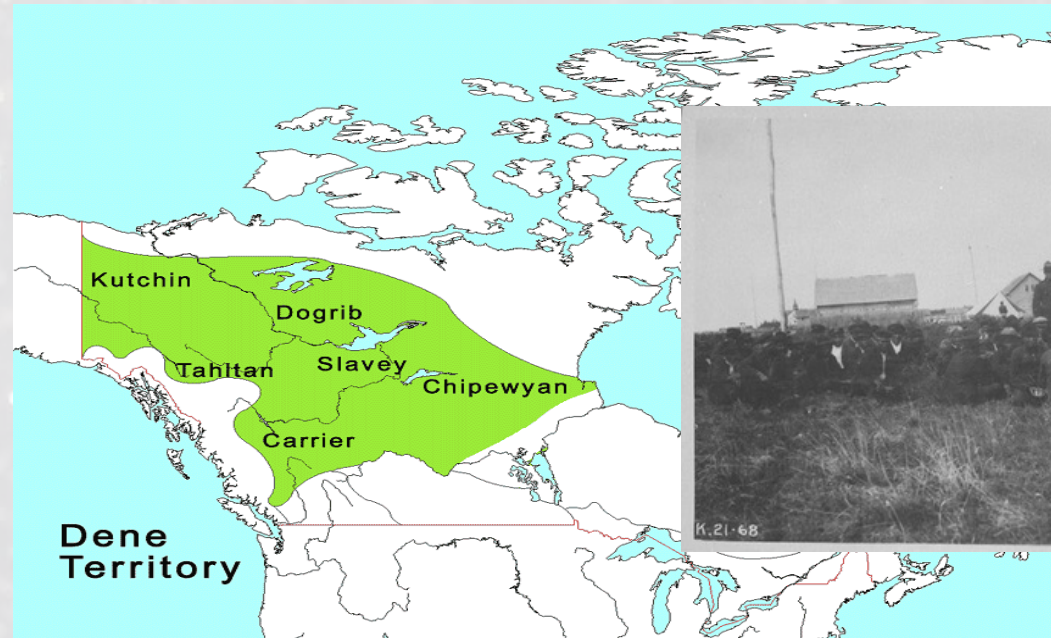
1921-2018 TREATY #11

(97 YEARS OF PATIENCE & HOPE)

DENE PEOPLES:
PART OF THE LARGEST LINGUISTIC GROUP IN
NORTH AMERICA, A NUMBER OF PEOPLES IN
CANADA IDENTIFY AS DENE.

SOME OF THESE INCLUDE:

- DENESOLINE (CHIPEWYAN SOUTH & EAST NWT)
- TLICHO (DOGRIB EAST & CENTRAL NWT)
- DINJII ZHUH (GWICH'IN, KUTCHIN OR LOUCHEUX)
- SOUTH SLAVEY (DEHCHO AND DEH GAH GOT'INE)
- NORTH SLAVEY (SAHTÚ), K'ASHOT'INE OR HARESKIN),
- SAHTÚOT'INE (BEAR LAKE & SHUTA GOT'INE (MOUNTAIN))
- NORTHERN AND SOUTHERN TUTCHONE (YUKON)
- DANE-ZAA (BEAVER, PEACE RIVER AREA)
- T'ATSAOT'INE (YELLOWKNIVES, NWT)
- TSUUT'INA (OR SARCEE, CENTRAL & SOUTH ALBERTA)
- KASKA DENA (SOUTHERN YUKON, NORTHERN BC)
- TSEK'EHNE (SEKANI, NORTH-CENTRAL BC)
- TSILHQOT'IN (CHILCOTIN WEST CENTRAL BC)
- DAKELH (CARRIER, CENTRAL BC)
- NAVAJO (MEANS DENE IN SPANISH, SOUTH WEST USA)



TREATY-11 INDIGENOUS NATIONS



TREATY 11 First Nations

We speak “welcome” in no fewer than 11 official languages. Roughly half our 43,000 residents are First Nations, Inuvialuit, or Gwich’in. From North to South, we are the Inuvialuit, the Gwich’in, the Sahtu Dene and Métis, the Dehcho people, the Tłı̨chǫ and the Akaitcho. Our languages, traditions and cultures are strong, and told in stories, songs and drumming. First Nations people have lived across Canada for thousands of years. There are over 600 different First Nations speaking over 55 different languages. These Nations have distinct cultures and spiritual beliefs



TREATY 11 Inuit

Inuit are known as Inuvialuit in the Northwest Territories. The traditional culture is based on the Beaufort sea, hunting and fishing the shore, the islands and the sea ice. Inuvialuit speak three dialects, Siglit, Uummarmiut, and Kangiryuarmiut, languages of the Mackenzie Delta and Arctic coast. Traditional drumming and singing are attractions for national audiences. The Inuit have maintained a continuous indigenous population for over 4,000 years. Everyday life in modern Inuit communities still reflects the ancient history of a hunter-gatherer tradition which has allowed the Inuit to survive in the Arctic.



TREATY 11 Métis

Métis traditions are strong in the Northwest Territories. Proud descendants of the Dene and northern guides, Métis of the Sahtu, Tłı̨chǫ, Dehcho and Akaitcho regions maintain connections to the land. Their fiddle music, traditional dancing, clothing and foods are distinctive. Dog teams, dog sledding and dog racing are still popular activities in many communities. The merging of two very different cultures created a vibrant new culture. The sash is emblematic of Métis culture, as is fiddle music, jigs and a traditional economy based on hunting, trapping, and gathering.

TREATY 11 DEHCHO VALLEY HISTORY

- First Inhabitants
- The Treaty 11 Territory (Northwest Territories) were inhabited by Inuit and First Nations peoples long before the Europeans arrived in search of the elusive Northwest Passage. Native Inuit included the Mackenzie, Copper, Caribou and Central nations. There were also many nations when the Europeans first arrived, among them the Yellowknives, Chipewyan, Sekani, Beaver, Nahanni, Dogrib and Slavey. Some nations in the area spoke a form of the Athapaskan language, the only native language in North America to have traces of an Asiatic origin.
- For thousands of years indigenous peoples have exercised wise stewardship and passed along their knowledge and wisdom to each new generation.
- This “science for living” involves a qualitative understanding of:
 - 1) how cultures are sustained in extreme climates ,
 - 2) how/when/where to access subsistence foods,
 - 3) daily and seasonal weather patterns,
 - 4) sustainable food harvesting techniques,
 - 5) wildlife biology and behavior patterns,
 - 6) how to adapt to climatic changes,
 - 7) complex natural interrelationships,
 - 8) abnormal natural phenomena in the context of long time periods, and
 - 9) qualitative historical knowledge and information of the natural world.
- No other peoples in the world, and no science, can replicate what indigenous peoples know and understand about their immediate environments, flora, fauna, and habitat. This traditional knowledge and wisdom is a highly sophisticated holistic science that evolved through methodical cultural processes of: transfer of knowledge and wisdom through hundreds of generations, learning and applying a holistic way of knowing, collective information sharing, and guidance from Elders.



DEHCHO VALLEY 1700-1999

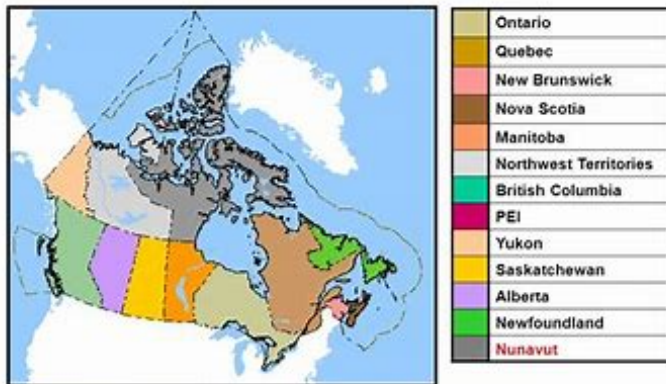


- Colonial Days

- By the 1700s, the Northwest Territories were dominated by two fur trading companies: the Hudson's Bay Company, based in London, England, and the North West Company, based in Montréal.
- In 1870, the original tiny province of Manitoba was carved out of the area. In 1905, both Alberta and Saskatchewan were created from the Territories. Manitoba was increased in size in 1881 by taking land from the Territories. In 1898, Yukon became a separate territory, while the provinces of Manitoba, Ontario and Quebec were enlarged by taking land from the Territories in 1912. Even with this loss of land, the Northwest Territories remained Canada's largest political subdivision (with just over a third of the country's total area) until 1999.

- Territorial Days

- In April 1999, the Northwest Territories was divided in two, with 60 percent of the land being transferred to the new territory of Nunavut in Canada's Eastern Arctic.

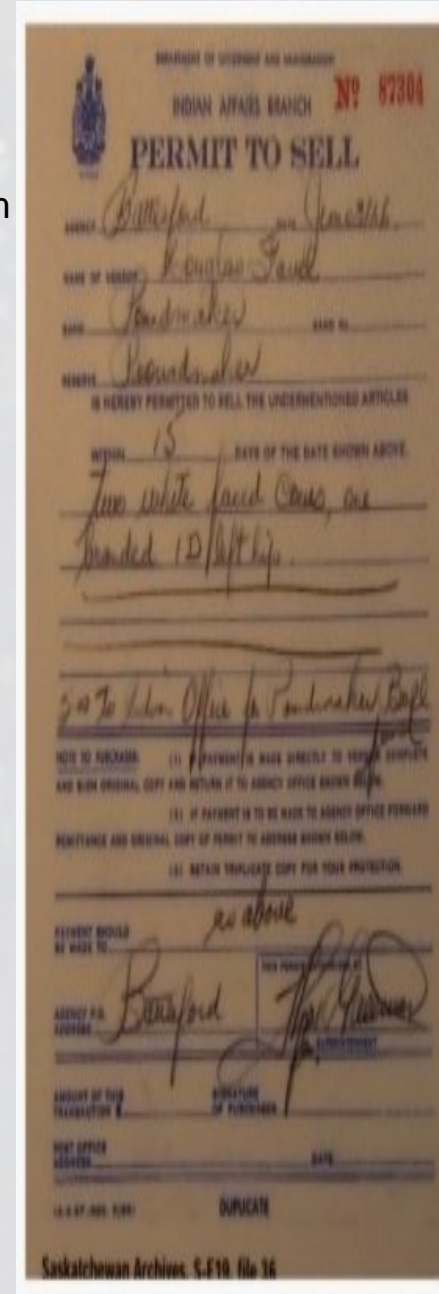


1999

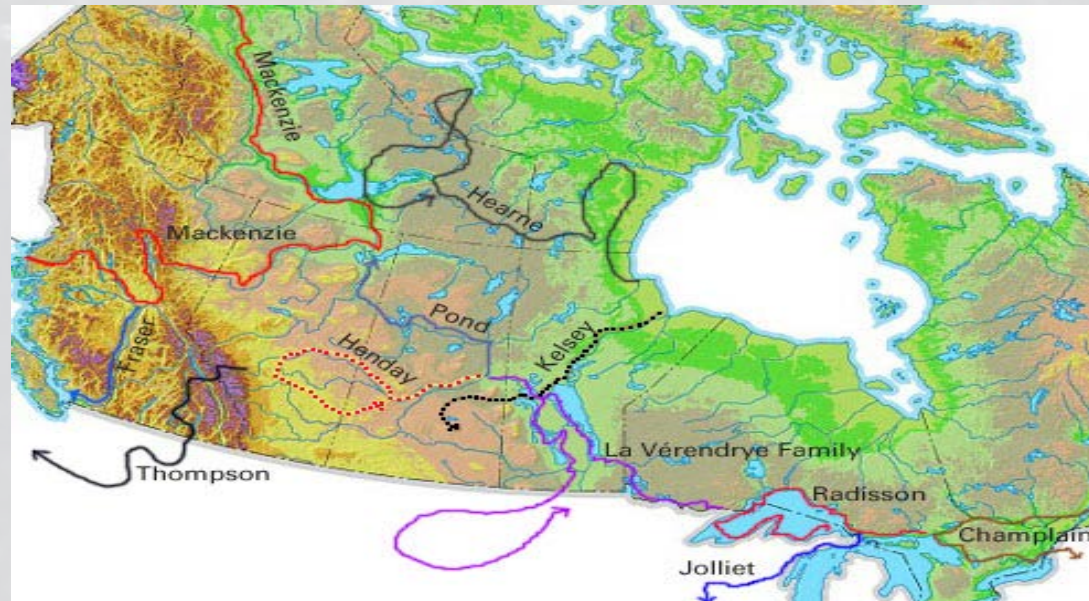
Nunavut becomes Canada's 3rd territory. For the first time since Newfoundland confederated 50 years before, the boundaries of Canada have changed.

The Indian Act: 1876 revision 1951 (due to first nations participation in the wars)

1. denied women status;
2. introduced residential schools;
3. created reserves;
4. renamed individuals with European names
5. restricted First Nations from leaving reserve without permission from Indian Agent (update: 18/04/16 - the pass system was a policy endorsed by the government; it was never an Order In Council or Regulation but was definitely designed to keep First Nations on the reserve)
6. enforced enfranchisement of any First Nation admitted to university
7. could expropriate portions of reserves for roads, railways and other public works, as well as to move an entire reserve away from a municipality if it was deemed expedient;
8. could lease out uncultivated reserve lands to non-First Nations if the new leaseholder would use it for farming or pasture;
9. forbade First Nations from forming political organizations;
10. prohibited anyone, First Nation or non-First Nation, from soliciting funds for First Nation legal claims without special license from the Superintendent General. (this 1927 amendment granted the government control over the ability of First Nations to pursue land claims)
11. prohibited the sale of alcohol to First Nations;
12. prohibited sale of ammunition to First Nations;
13. prohibited pool hall owners from allowing First Nations entrance;
14. imposed the "band council" system;
15. forbade First Nations from speaking their native language;
16. forbade First Nations from practicing their traditional religion;
17. forbade western First Nations from appearing in any public dance, show, exhibition, stampede or pageant wearing traditional regalia
18. declared potlatch and other cultural ceremonies illegal
19. denied First Nations the right to vote;
20. created permit system to control First Nations ability to sell products from farms;
21. is a piece of legislation created under the British rule for the purpose of subjugating one race - Aboriginal people



DEHCHO VALLEY HISTORY



- Exploration
- The first European explorers were the Vikings, who sailed to the Eastern Arctic about 1000 AD.
- Martin Frobisher's expeditions in the 1570s were the first recorded visits to the Northwest Territories by an explorer.
- In 1610, while looking for the Northwest Passage, Henry Hudson landed briefly on the western shore of the bay that bears his name. His discovery opened the interior of the continent to further exploration
- Samuel Hearne 1771 reached Coppermine river.
- Alexander Mackenzie boldly exploring unmapped country. 1793
- David Thompson for mapping most of country.
- Jane Franklin mapping exploration of the Arctic searched 12 years for her husband.

RESIDENTIAL SCHOOLS

“I want to get rid of the Indian problem. I do not think as a matter of fact, that the country ought to continuously protect a class of people who are able to stand alone... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department, that is the whole object of this Bill.” Dr. Duncan Campbell Scott - 1920

Scott made his mark in Canadian history as the head of the Department of Indian Affairs from 1913 to 1932, a department he had served since joining the federal civil service in 1879.

The long term goal was to bring the Native peoples from their ‘savage and unproductive state’ and force (English style) civilization upon them.

Some 150,000 Aboriginal children were removed and separated from their families and communities to attend residential schools.

There were over 139 schools located in every province and territory except Newfoundland, New Brunswick and Prince Edward Island. While most Indian Residential Schools ceased to operate by the mid-1970s, the last federally-run school closed in the late 1990s..

ANDERSON BOY WALKS IN

Residential Schools

- Under the Indian Act, the federal government assumed responsibility for the education of Aboriginal children in Canada.
- Children were taken from their homes, forced to abandon their own language and culture, and sometimes even faced abuse.
- Cultural Genocide?

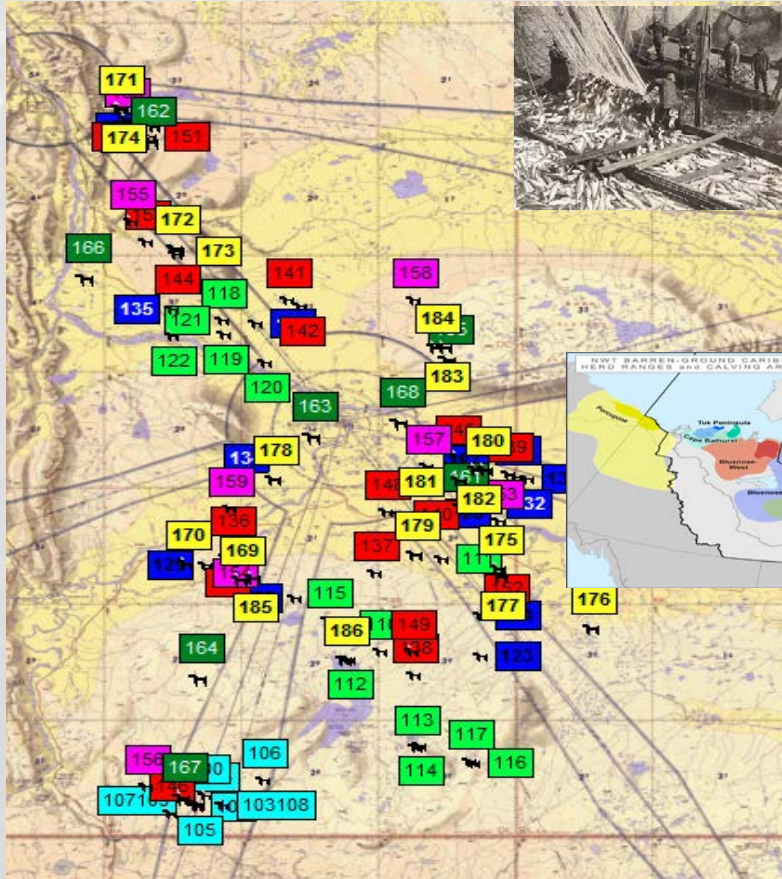
From the 1870s to the 1990s Canada, often in partnership with leading church organizations, operated a residential school system to which over 150,000 First Nation, Métis, and Inuit students were sent. This map shows the location of residential schools identified by the Indian Residential Schools Settlement Agreement. Students who attended these schools are eligible to apply for compensation.

À partir des années 1870 jusqu'aux années 1990, le Canada, en partenariat avec les organisations ecclésiastiques principales, a élaboré un système scolaire résidentiel auquel plus de 150 000 élèves de Premières Nations, Métis et Inuits ont été envoyés. Cette carte démontre l'emplacement des écoles résidentielles identifiées par la Convention de règlement relative aux pensionnaires indiens. Les étudiants qui ont fréquenté ces écoles sont admissibles à faire une demande de compensation.

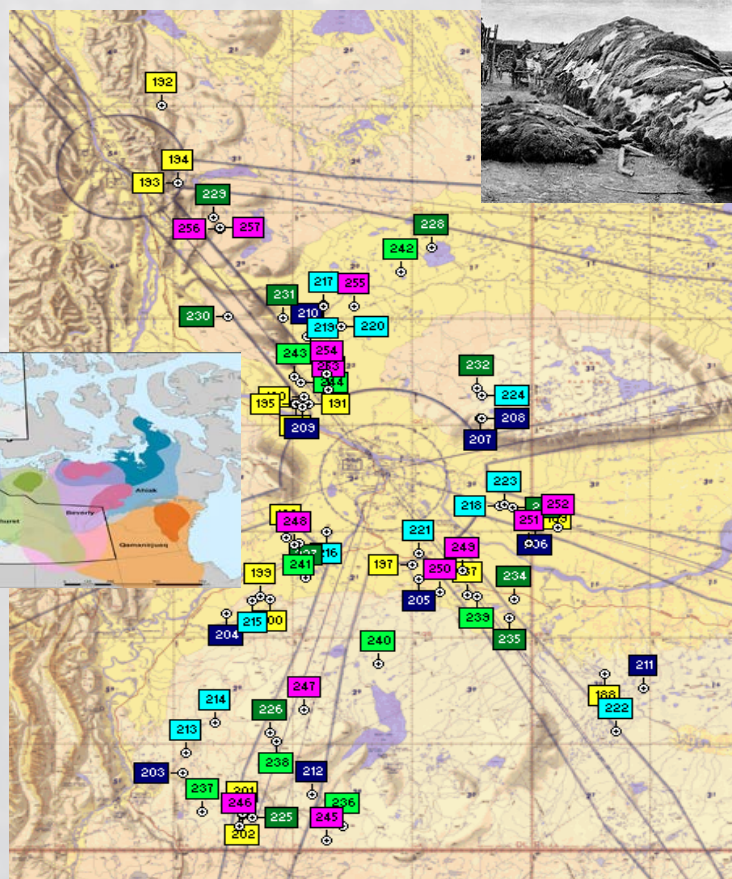
P.E.I.: PRINCE EDWARD ISLAND
 L.-P.-É.: ÎLE-DU-PRINCE-ÉDOUARD
 N.-B.: NEW BRUNSWICK
 N.-B.: NOUVEAU-BRUNSWICK
 N.S.: NOVA SCOTIA
 N.-É.: NOUVELLE-ÉCOSSE

Map of Canada provided by Natural Resources Canada.
 Carte du Canada fournie par Ressources naturelles Canada.
 May 2011 / mai 2011

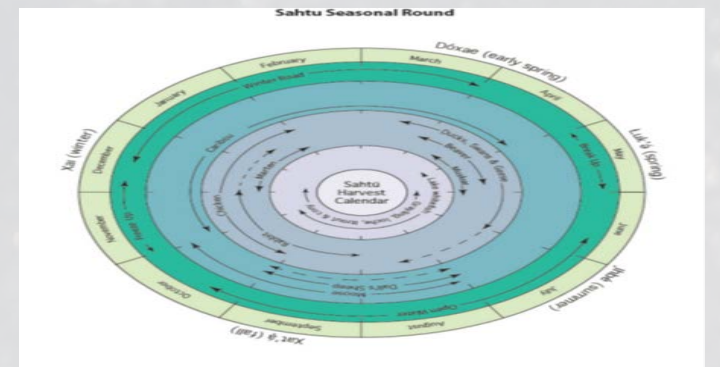
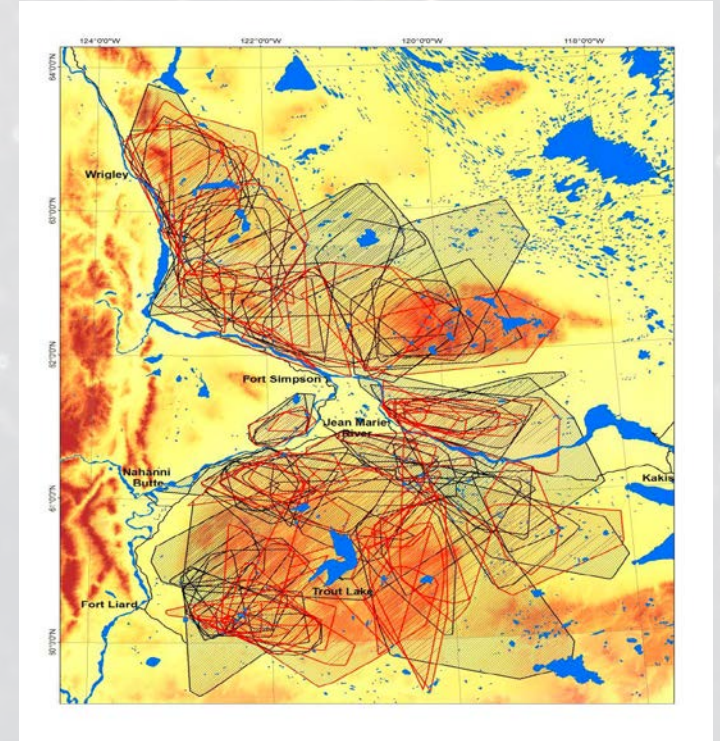
SUSTAINABLE ECONOMY



Locations of 87 female boreal caribou collared in 2004, 2005, 2006, 2007, 2008, 2009, 2010



Locations of 71 female boreal caribou collared in 2012, 2013, 2014, 2015, 2016, 2017



NATURAL RESOURCES

Plant Life

- For centuries, the people in the Northwest Territories (NWT) have used the boreal forest for subsistence purposes. The forest provided food, shelter and the materials to build canoes, moose skin boats and sleds.
- Forest resources continue to be used for subsistence as well as commercial and recreational purposes. Many people use wood for all or part of their heating requirements. Plants and berries are harvested on a regular basis for personal consumption and economic purposes. A growing forest industry provides opportunities for jobs, training and economic development through the harvest and processing of timber for use as biomass and other products.

Animal Life

- The animal population of the NWT includes an estimated 700,000 barren-ground caribou, 50,000 muskoxen, 26,000 moose, 10–40,000 wolverines, 15,000 wolves, and smaller numbers of Woodland caribou, Dall's sheep, bears (polar, black, and grizzly), bison, and mountain goats. Bird species include grouse, ptarmigan, phalarope, Pacific loon, and peregrine falcon. Fish include lake trout, arctic grayling, arctic char, walleye, whitefish, and northern pike.



TRADITIONAL & NATURAL RESOURCES

WATERS

- Lakes
- Rivers
- Glaciers (summer caribou hunting grounds, historical artifacts, seasonal migrations)
- Snow (water, shelter, traps)
- Fish Lakes (seasonal and year round camps, where most artifacts found)
- Ducks
- Geese
- Beavers
- Water Falls (traditional and natural healing vibration)

LAND

- Trees (Birch, Spruce, Poplar, Tamarack, Jack pine,
- Willows (diamond, red, spruce roots)
- Plants (rose hip, mushrooms, labrador tea, juniper, berry, wild onions, carrots)
- Medicines (teas, chaga, buds, roots, leaves, gums, saps, sawdust, rat root, bear bladders, beaver castor, fish bladder, rabbit bladder)
- Caribous
- Moose
- Birds (chickens, seagulls, snowbirds, raven, sounds for warnings)



TRADITIONAL TREES & USES

TAMARACK – *Larix laricina*

Have you met the Official Tree of the Northwest Territories? It shows up best in late autumn, when its feathery needles turn golden, and it stands out as the only bright tree in a forest of dark evergreens and deciduous trees that have already lost their leaves. This is the tamarack, the only conifer that sheds its needles in winter, after they turn yellow, and stands bare when spruce and pine trees stay green. The tamarack is a tree of cool, wet places. The next time you are out exploring muskeg or sphagnum bogs, look for our Official Tree.



HUMAN USES

Traditional

- Preparations from inner bark used to treat deep cuts, open sores, burns, boils, frostbite, itching, bleeding, earaches, inflamed eyes
- Tea from needles, bark, and/or roots used to treat sore muscles, arthritis, diabetes, upset stomach, general health (high vitamin C)
- Preparations from needles used for aches, colds, difficulty breathing
- Wood used for canoe paddles, drum frames, toboggans, snowshoes
- Rotted wood and bark burned to smoke fish and hides
- Roots used for stitching, baskets

Commercial

- Hard, heavy wood with high resin content good for fence posts, rail ties, utility poles
- Wood produces high heat when burned
- Tannins from bark used for leather tanning

WILDLIFE USES

- Seeds eaten by red squirrels, and mice and other rodents
- Seeds important for birds, such as red crossbills
- Important habitat for great grey owls
- Porcupines strip outer bark to eat inner bark, killing trees

FIELD NOTES

- Found throughout most of the forested areas of the NWT, though in low numbers and patchy distribution
- A tree of cold, wet places, occurring in muskeg and sphagnum bogs
- Grows with black spruce in open muskeg, and aspen and birch in better drained areas

FROM A DISTANCE

- A straight, slender conifer, 6-15 m tall, with a delicate, "feathery" appearance
- Crown narrows at top, pyramid-shaped
- Branches long, graceful, sparse; without needles, branches are "knobby"

UP CLOSE

Needles

- Short (1-2cm long), soft and flexible
- Grow in bushy clusters of 10-20 from woody knobs
- Pale green when new in spring, blue-green in summer, yellow in fall, shed in winter

Cones

- Small (1-2 cm long), oval-round, with 4-5 rows of scales
- Grow upright on branches
- Dark red in spring, turning leathery and brown as they age
- May stay on the tree for several years

Bark

- Thin, scaly, no ridges
- Grey to reddish-brown

PAPER BIRCH – *Betula papyrifera*

Birchbark is amazing stuff – light, flexible, strong, waterproof, easily peeled. For early peoples of the boreal forest, it was a main building block of their culture. They ate off birchbark plates, stored supplies in birchbark baskets, rolled it into tubes and called moose to their death. They travelled the north's many waterways in birchbark canoes.

Ramble through a birch stand any time of year and enjoy its many personalities. In springtime, birches add a glistening, lime-green thatch to the forest. In summer their leaves offer shade and an inviting bed to sleep on. In fall, they erupt into rivers of gold. And in winter, their supple, creamy columns help dispel the season's harshness.



HUMAN USES

Traditional

- Bark for baskets, storage containers, mats, baby carriers, moose and bird calls, torches, household utensils and of course, canoes
- Strong and flexible wood for spears, bows, arrows, snowshoes, sled runners
- Sap made into syrup and medicinal tonics
- Inuit traded with Dene for birch bark as tinder to start fires

Commercial

- Veneer, plywood, pulpwood
- Firewood
- Furniture, cabinetry
- Popular landscaping tree

WILDLIFE USES

- Twigs and saplings browsed by moose, snowshoe hare
- Porcupine and beaver eat bark
- Many small mammals and birds eat seeds, buds, catkins
- Seeds especially important for redpolls and chickadees
- Cavity-nesting birds like woodpeckers, chickadees, swallows, boreal owls
- Yellow-bellied sapsuckers drill rows of holes to feed on birch sap and inner bark

FIELD NOTES

- Re-seeds aggressively after wildfire
- Lasts only one generation – about as long as a human life span – before being replaced by shade-tolerant conifers
- Hybridizes with many birch varieties, even shrubs

FROM A DISTANCE

- Medium-sized deciduous tree
- Often multi-stemmed
- Slender trunk with narrow crown in forests; wider spreading crowns in openings

UP CLOSE

Leaves

- Alternate, ovate, glossy, double-toothed margins, strong veins, short stems

Catkins

- Spiky catkins appear before leaves
- Change from green to brown by fall, releasing tiny oval seeds encased in bird-shaped wings

Bark

- Saplings and twigs reddish-brown
- Mature trees creamy white, smooth, with horizontal papyry strips often curled at ends
- Easily peeled in sheets

TREMBLING ASPEN – *Populus tremuloides*

If you walked from Mexico to the Beaufort Sea, chances are you'd spot a trembling aspen along most of your journey. What makes this tree so wide-ranging is its adaptability.

One of the aspen's handiest adaptations is its ability to reproduce without putting a lot of energy into making seeds. They do this by growing a spreading mat of roots that send up lots of stems or "suckers". With good sunlight, a few trees can grow enough suckers to populate an area the size of a football field. The resulting stand is not really a group of individual trees but a colony of clones, all exact genetic replicas of each other.



HUMAN USES

Traditional

- Tea from inner bark treats coughs
- White powder from bark stops bleeding
- Chewed leaves draw sting out of insect bites
- Wood carved into canoe paddles; large knots into bowls
- Ash from green wood mixed with caribou fat to make lye soap
- Inner bark eaten as survival food (tastes like honeydew)

Commercial

- Wood ignored by forestry industry until recently
- Now used to make pulp, fibreboard, and choptsticks

WILDLIFE USES

- Preferred food for beavers
- Common browse for moose and snowshoe hare

FIELD NOTES

- Springs up quickly after fire
- Without fire, crowded out by more shade-tolerant conifers
- Maze-like patterns on leaves from insect pest, the aspen serpentine leafminer

- Green chlorophyll in bark allows photosynthesis before leaves
- Cankers form dark, open wounds on trunks weakening or killing tree

FROM A DISTANCE

- Small to medium deciduous tree up to 20 m high
- Spreading branches form a rounded crown
- Trunk relatively bare due to self-pruning twigs which drop in the fall

UP CLOSE

Leaves

- Oval shaped, square at base with pointed tip
- Edges finely round-toothed
- Leaves appear to "tremble" in the slightest breeze due to flattened leaf stalk
- Turn bright yellow-orange, gold, or reddish after the first frost

Catkins

- Drooping catkins appear before leaves
- Produce small silk-tufted seeds carried on the wind for up to 30 km

Bark

- On young trees, smooth, greenish-white with a waxy appearance
- Becomes rough and furrowed with age

WEATHER

Male-Rain & Female-Rain

Early, native American people of the dry southwest understood the importance of life-giving rain. They created fanciful myths to explain how and where the rain came from. They identified two types of rain. Male-Rain, with thunder and lightning, strikes hard on the Earth and washes away; Female-Rain, falls in a gentle shower, soaking the soil. From their union springs all the vegetation on the Earth.

SEASONAL DEHCHO REGION CALENDAR

May	Frog Moon.
June	The Moon in which birds begin to lay their eggs.
July	The Moon when birds cast their feathers.
August	The Moon when the young birds begin to fly.
September	The Moon when the moose deer cast their horns.
October	The Rutting-Moon.
November	Hoar-Frost Moon.
	Ice Moon.
December	Whirlwind-Moon.
January	Extreme cold Moon.
February	Big Moon; some say, Old Moon.
March	Eagle Moon.
April	Goose Moon.

Religion and Western Laws

Hypothesis: The Ten Commandments are the basis for our modern western legal system.

2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;

3 Do not have any other gods before me.

4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me,

6 but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

7 You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.

8 Remember the Sabbath day and keep it holy.

9 For six days you shall labour and do all your work.

10 But the seventh day is a Sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns.

11 For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

12 Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not bear false witness against your neighbour.

17 You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.

~ Exodus 20:2-17

Dene Laws

The Dene of the Deh Cho have always lived according to the Dene Laws, they are an important part of the Dene History and Traditions.

Share what you have

This is the umbrella law; under it sits all the other laws. It was absolute importance that people share what they had long ago, just for survival. Share all the big game you kill. Share fish if you catch more than you need for yourself and there are others who don't have any.

Help each other

Help elders cut their wood and other heavy work. Help sick people who are in need; get them firewood if they need it. Visit them and give them food. When you lose someone in death, share your sorrows with the relatives who are also affected by the loss. Help out widows as much as possible and take care of orphaned children.

Love each other as much as possible

Treat each other as brother and sister, as though you are related. Help each other and don't harm anyone.

Be respectful of elders & everything around you

Don't run around when elders are eating, sit down until they are finished.

Pass on the teaching

Elders are to tell stories about the past everyday. In this way, you people learn to distinguish between good and acceptable behavior and when they are older, they will become the storytellers who will keep the circle strong of life going.

Be happy at all times

The creator has given you a great gift – Mother Earth. Take care of her and she will always give you food and shelter. Don't worry – Just go about your work and make the best of everything. Don't judge people, find something good in everyone.

Sleep at nights and work during the day

Don't run around and laugh loudly when it gets dark. Everyone should sleep when darkness falls.

Be polite and don't argue with anyone

Don't harm anyone with your voice or your actions. Don't hurt anyone with your medicine power. Don't show your anger.

Young girls and boys should behave respectfully

Don't make fun of each other, especially in matters of sex. Don't make fun of older men and woman. Be polite to each other.

LEGENDS



in a part of the park called the 200 Mile Gorge. In 1908, brothers Willie and Frank McLeod came prospecting in the valley just as many others had done before them. The two packed up their gear, headed out into the wilderness, and never returned. After a year had passed, it was presumed that the brothers must have succumbed to the elements or any of the countless perils the area had to offer, such as sinkholes, jagged gorges, and wild animals. Some rumors suggested that the two had succeeded in finding one of the mythical veins of gold thought to dot the valley and had made off with their fortune without telling anyone. Then, as suddenly as they had vanished, the two men were found dead along the river. Their bodies had been decapitated and the heads were nowhere to be found.

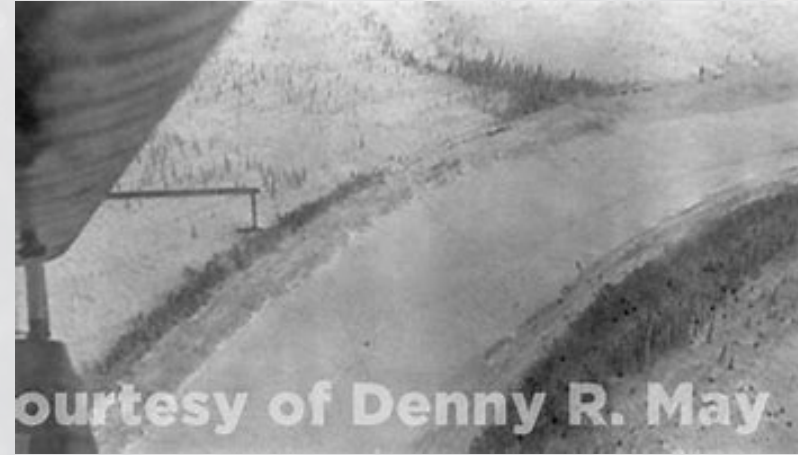


Photo: Courtesy of Denny May
Search party with dog teams on the river below Johnson's cabin,
Rat River, NWT, 1932



Photo: Courtesy of Denny May

Closing in - the final minutes in the hunt for Albert Johnson.
Johnson is the black dot on the river in the centre of the picture.
The dots on the river ice to the right are the RCMP and others of the pursuit party

EXPERIENCES WITH DEVELOPMENT

- Alcohol (abuse, availability, resale)
- Domestic Violence (physical, mental)
- Family Breakups (long term relationships)
- Domestic Abuse (children, elders)
- Thefts (from camp and community)
- Disrespect for community bylaws (driving and parking anywhere, smoking outside bars in public)
- More variety of drugs suddenly appear. (Pills, powder)
- Stereotyping (they won't say anything, its okay with them)
- Interference (family routines, access to services, annual events)
- Disruptions to lifestyle. (quietness, noisier, time of season)

WORKS CITED

- GNWT Public Information and website
- DFN's website
- LKFN's website
- Sacred Heart Parish Journals
- Parks Canada Local Office
- Dene Kede Curriculum
- Gilbert's Photos

