

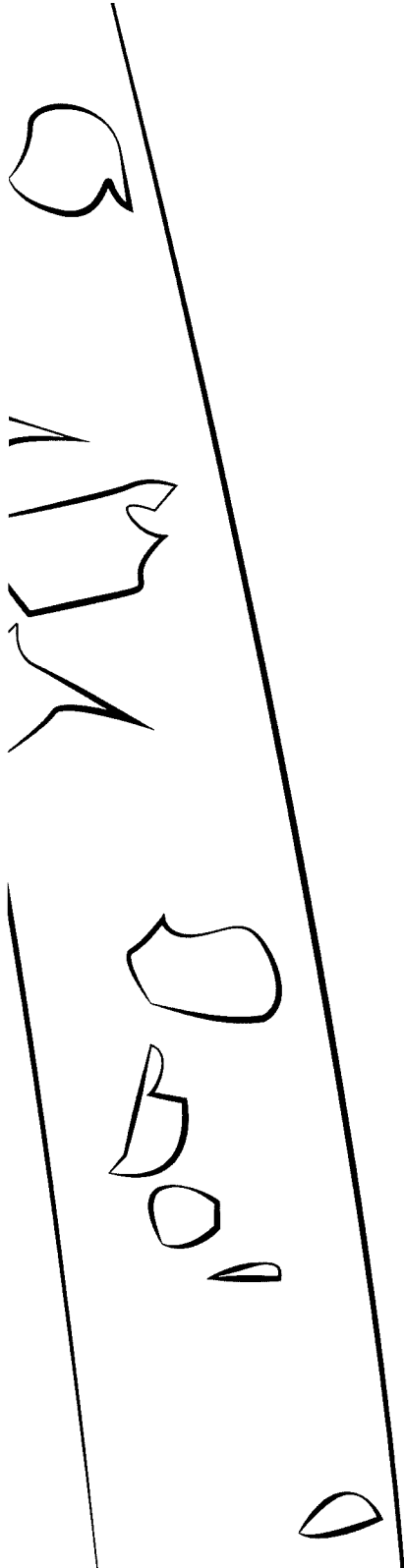
Sahtu Region

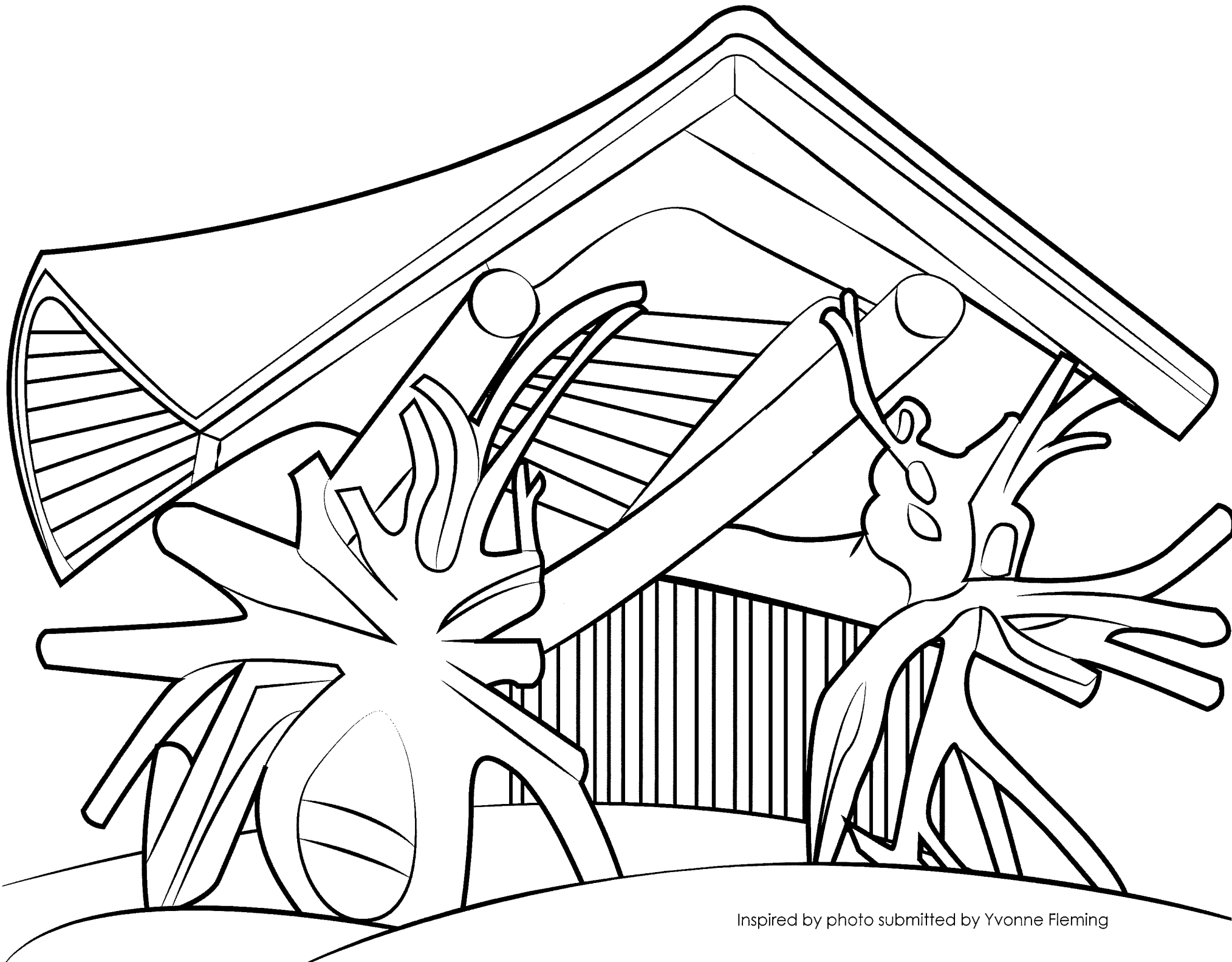
*Colville Lake – Deline – Fort Good Hope
– Norman Wells – Tulita*

One of the most geographically diverse regions in the Northwest Territories is the Sahtu Region, home to five communities. Mountains, forest, and barrenlands are all part of the landscape, as well as Great Bear Lake and the Mackenzie River.

The Sahtu is known for its excellence in the arts; drumming is a popular activity, with sharing traditional songs with visitors and also travelling around the region and beyond. Artists engaged in traditional craftwork like beading, sewing, and embroidery are inspired by their surroundings, using wildlife, landscape, and stories to create their pieces.

While many in the Sahtu rely on a traditional economy and are engaged heavily in activities on the land, the oil field at Norman Wells employs a number of people from the area and more than \$500 million in oil is exported from Norman Wells annually.





Inspired by photo submitted by Yvonne Fleming

Colville Lake / K'áhbamítúé *ptarmigan net place*

The community of Colville Lake lies 50 kilometres north of the Arctic Circle, in the ancestral territory of the North Slavey Dene (historically referred to as Hareskin Dene). Located in the Sahtu region, it is the administrative centre for the Behdzi Ahda First Nation government. The settlement was established in 1962, with the building of the Roman Catholic mission, Our Lady of the Snows. Notably, the church is constructed of logs and contains a 1,000 pound bell.

Colville Lake is the only community in the Northwest Territories exclusively with buildings made of logs. It was originally founded by, and was the longtime home of, Bern Will Brown. Brown was an Oblate priest, painter, pilot and author who lived here until his death in 2014.

Colville Lake is accessible by air from Norman Wells. In winter, an ice road from Fort Good Hope also provides access to the community of around 150 people. Traditional activities like fishing, maintaining traplines, arts and crafts, and hunting are still widely practiced by community members. In fact, hunters and trappers in Colville Lake provide furs for buyers from around the world. This practice is closely managed by traditional harvesters and government monitors to ensure that the trade is sustainable and humane. Tourism is another key economic activity; the Colville Lake Lodge boasts log cabins in and out of town to accommodate guests visiting to fish, hunt, and explore.

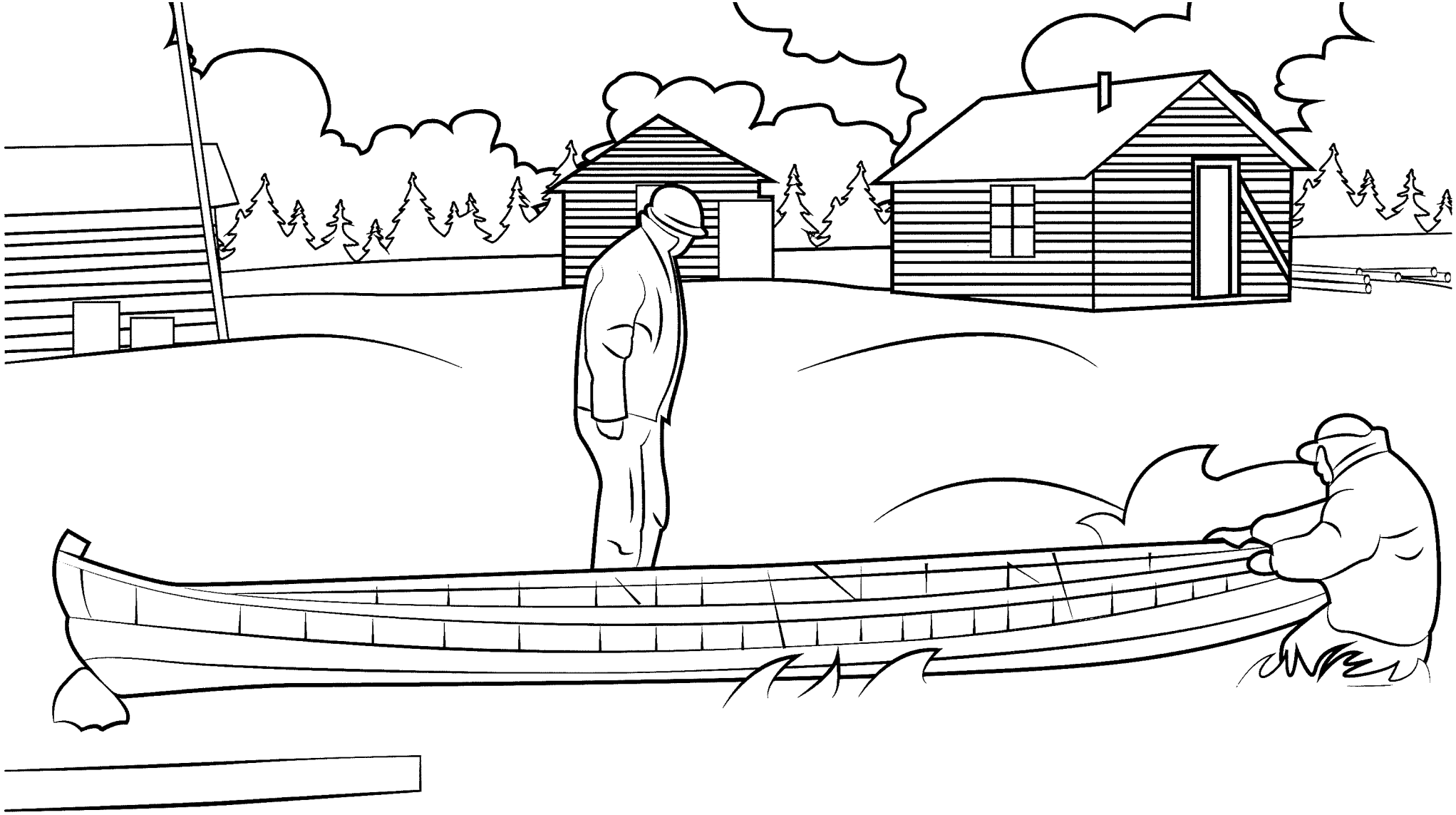
Recently, Colville Lake has ventured into the renewable energy industry, equipping the community with solar panels and batteries to provide an alternative to the diesel power previously used.

Bern Will Brown 1920-2014

Bern Will Brown was born in New York, USA in 1920. He originally came to the Northwest Territories in 1948, spending time in a number of northern communities as a priest before building the Colville Lake mission. He learned to speak the local language, learned to manage a dog team, and how to survive in the bush.

Relied upon locally to perform such duties as delivering babies, tending to injuries, pulling teeth, and acting as a dog catcher, fire warden, storekeeper, and newspaper editor among other feats, Brown quickly became skilled at a number of tasks.

Brown is particularly well known for his representation of northern life through the arts; throughout his life, he painted, wrote books and articles, and photographed his surroundings and experiences in Colville Lake. Through these works, he brought images and descriptions of the north to many and allowed a glimpse into life in Colville Lake for those who will never have the pleasure of a visit.



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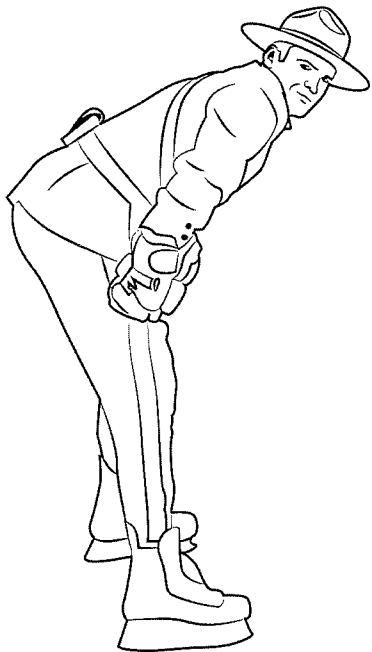
Deline / Délj̄ne

moving or flowing water

Deline is a Charter Community set in thinly forested lands on the shore of Great Bear Lake. It was once known as Fort Franklin, for Sir John Franklin who wintered there during his second expedition from 1825-1827. An important transportation hub as resource discoveries progressed, Deline became a permanent settlement in 1952 with the construction of a school. Dene families moved to the community so that their children could attend the school, and soon missionaries, the RCMP, and other organizations joined.

Deline is within North Slavey Dene traditional territory, and land users there had a longstanding friendly relationship with the Tłı̄ch̄ people to the south. Residents of Deline are mostly Dene or Métis, and although Deline now boasts some more modern ways of living, traditional lifestyles are very present in the community. Hunting, fishing, and trapping are still actively undertaken by many in the community, and tourism has enabled people in Deline to show this way of life to outsiders.

Following several years of negotiations, a self-government Agreement-in-Principle (AIP) was signed in August of 2003, and represents the first self-government AIP to be negotiated on a community basis in the Sahtu Region. Once finalized, self-government will represent and serve all residents of Deline, will shape programs and services to reflect Dene culture and language. Members of Deline First Nation and beneficiaries of the Sahtu land claim approved the Final Self-Government Agreement in a vote that included people within and living outside of the community. Later, both the territorial and federal governments approved the agreement and passed legislation that recognized it, and self-government in Deline will become effective on September 1, 2016.



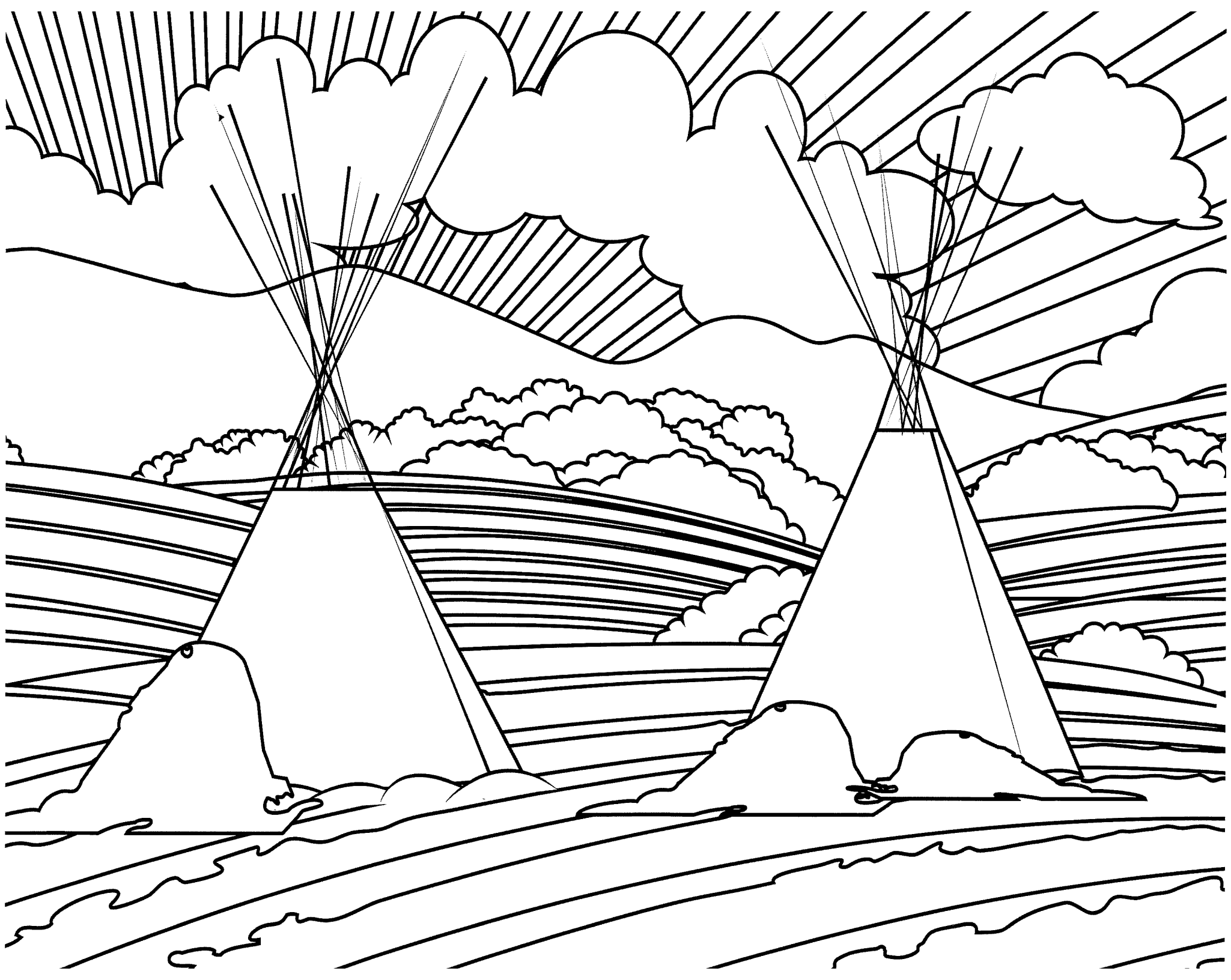
Deline: The Birthplace of Hockey?

While some hockey historians dispute the claim, many people from Deline and throughout the Northwest Territories assert that the sport of hockey was first played in the community in the 1800s. In fact, in 2006, the Northwest Territories Legislature officially declared Deline the birthplace of hockey in 1825, countering claims made in other parts of the country.

Sir John Franklin notably sent a letter back to Britain remarking that members of his crew played games of "hockey on the ice" to keep their spirits up. He also noted in his diary that skating was an activity undertaken often by his men. It is unknown if this version of the sport is entirely similar to what we currently know as hockey. However, if indeed it is, the sport played in Deline by Sir John Franklin's crew would be one of the first documented examples of a sport played on ice with a stick and ball.

Regardless of whether the claim is true or not, hockey is a popular sport in Deline and throughout the Northwest Territories and an interesting part of the history.





Fort Good Hope / Rádeyǫ́lkóé

rapids place

The oldest fur trading post in the lower Mackenzie Valley is Fort Good Hope, in the homeland of the North Slavey Dene. Many people living nomadically in the region would travel far distances to visit the post when it was originally established by the Northwest Company in 1805. After several relocations over the following years, the post was returned to the Fort Good Hope site in the late 1830s. A trade network developed, which negatively impacted wildlife in the area and led to shortages of traditionally hunted game; this proved disastrous when a delayed supply ship meant that a number of North Slavey people starved to death in 1844.

Several years later, a Roman Catholic mission was constructed by Father Grollier, to be followed later by Father Emile Petitot. Petitot was a well-known traveller in the north, and the “Our Lady of Good Hope” church was built during his time in Fort Good Hope.

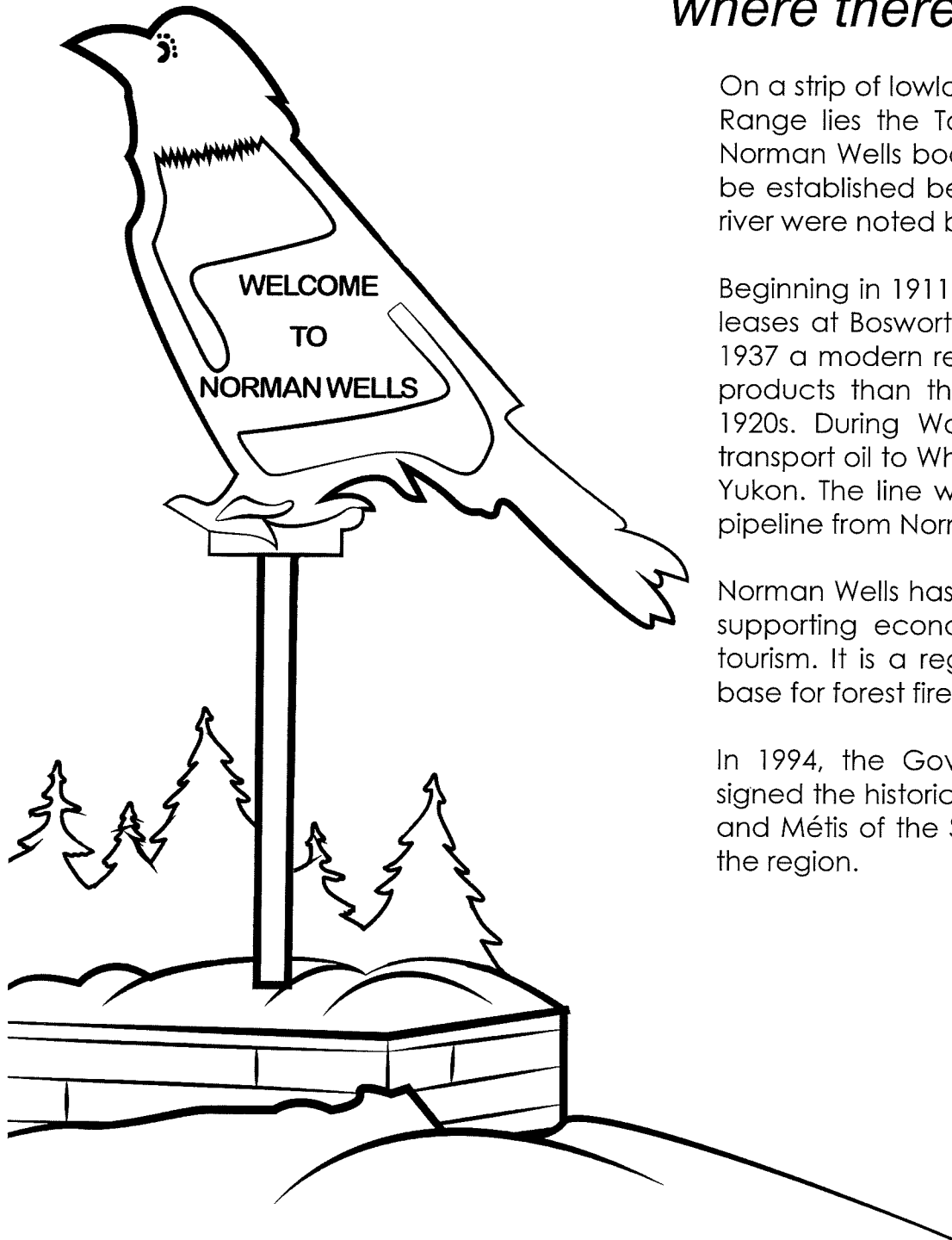
Government administrators became involved in the community in 1931, which corresponded with the time of an influx of people to the area after oil was discovered in Norman Wells. Despite the modern influences available, local North Slavey Dene residents continue to engage in traditional practices and rely on hunting and trapping as a main source of income.

The K'asho Got'ine Charter Community Council is the local government body, and Fort Good Hope was incorporated as a Charter Community in 1995. A winter road provides access to the community from Wrigley, but the only all-season access to the community is by air.





Norman Wells / Tłegóhtı *where there is oil*



On a strip of lowlands between the Carajou Mountains and the Norman Range lies the Town of Norman Wells, regional centre of the Sahtu. Norman Wells boasts the unique quality of being the first community to be established because of the discovery of oil; oil seepages along the river were noted by early explorers.

Beginning in 1911, people were investigating the seepages and staking leases at Bosworth Creek. A discovery well was drilled in 1919, and by 1937 a modern refinery was constructed to produce a wider variety of products than the small gasoline and diesel fuel refinery built in the 1920s. During World War II, the Canol Pipeline was constructed to transport oil to Whitehorse, for use in military operations from Alaska and Yukon. The line was shut down shortly after the war ended, though a pipeline from Norman Wells to Zama City was since completed.

Norman Wells has become an important regional centre in the territory, supporting economic activities like natural resource production and tourism. It is a regional hub for air travel, and serves as an important base for forest fire fighters during the summer months.

In 1994, the Government of Canada and the Sahtu Tribal Council signed the historic Sahtu Land Claim Agreement, recognizing that Dene and Métis of the Sahtu have ownership of significant parcels of land in the region.

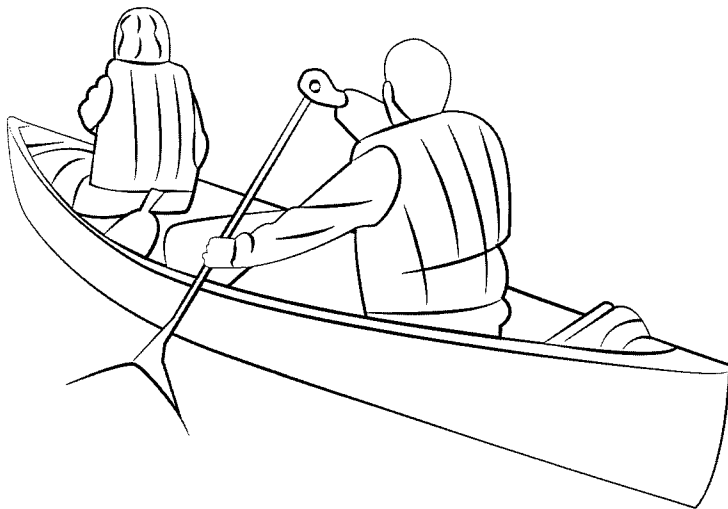


Tulita / Tulít'a

where the waters meet

Like many other communities in the territory, Tulita was originally settled because of a Hudson's Bay Company trading post in 1810. This community started with the name Fort Norman, and was changed to Tulita in 1996. The Fort Norman trading post was moved a number of times before finally staying at its current site in 1869, at the confluence of the Mackenzie and Great Bear Rivers. Prior to the establishment of the trading post, this area was seasonally important for Dene land users who hunted, fished, and trapped as well as traded.

The Hamlet of Tulita is administered by the Tulita Band Council, also known as Begade Shotagotine First Nation, which is part of the Sahtu Dene Council. There is winter road access to the community, and year-round air access from Norman Wells. Tulita boasts a school, community arena, skating and curling rinks, a community hall, health centre, and an RCMP detachment.



Bear Rock and the Legends of Yamoria

The legend of Yamoria and his brother Yamoza take a number of forms depending on who is telling the story. It is told that he came from the west to save mankind from destruction during a terrible time. Some say that Yamoza went a different direction further to the east, and Yamoria travelled the Mackenzie River. Their job was to usher out an age of darkness and bring freedom to the Dene.

The most common story about Yamoria is about a family of giant beavers who terrorized Great Bear Lake. Yamoria chased them down the Great Bear River and into the Deh Cho (Mackenzie River), and killed them. He pinned their pelts on Bear Rock, overlooking the community of Tulita. When cooking the beaver meat, some grease slipped into the fire and continues to burn to this day, the smoke only seen by a lucky few.

