

Northwest Territories: Colouring Through the Communities



The blanket toss was used by Inuit hunters to spot caribou, whales, or other game in the distance. A blanket is held tightly by a group of “pullers”, and the person is tossed into the air with the job of scanning the surroundings for animals. Once critical for survival, this practice demonstrates the importance of working together to achieve goals.

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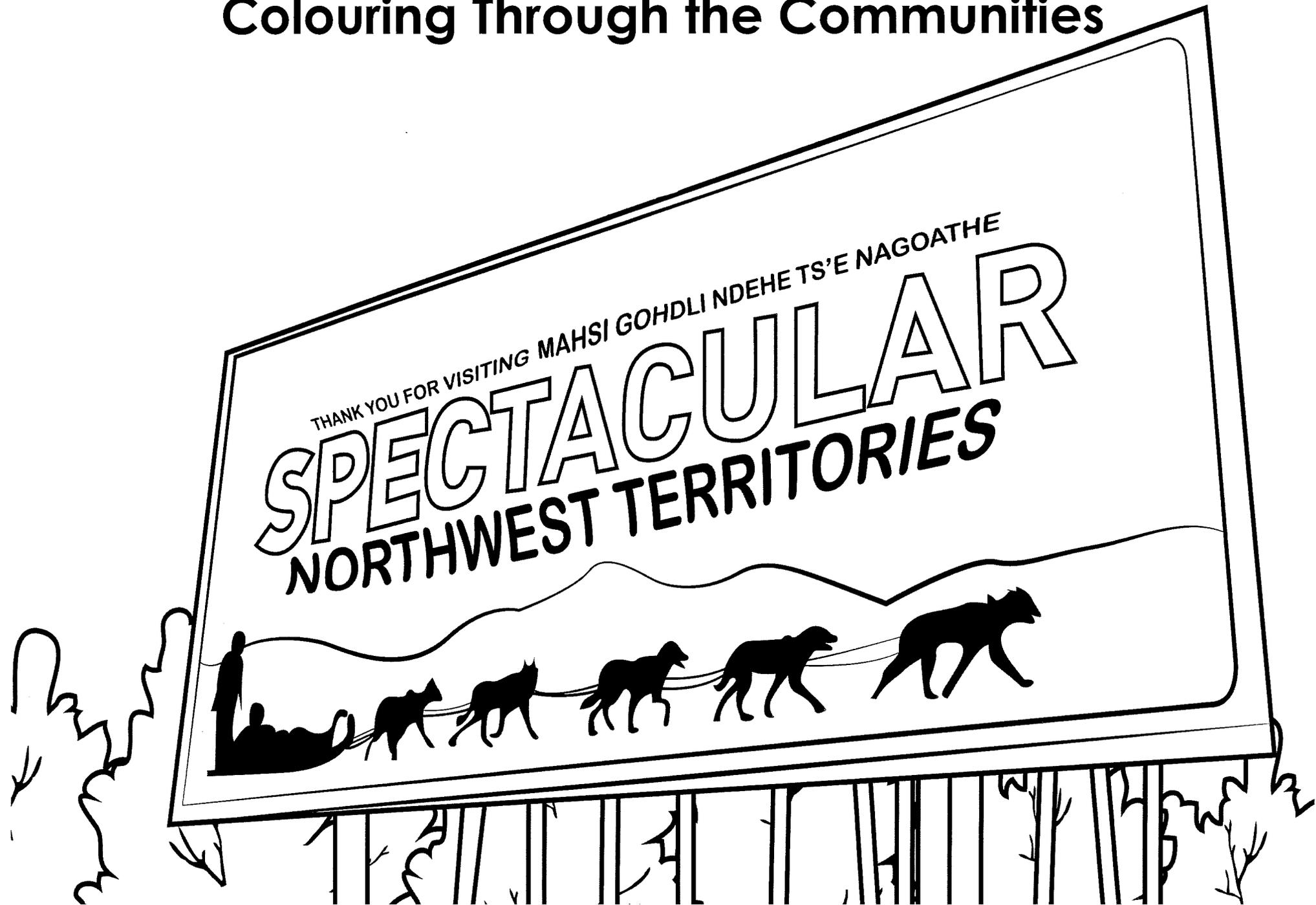
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Created in partnership with NWT Association of Communities and MadlieWords.

Created in Yellowknife, NT Canada



Northwest Territories: Colouring Through the Communities



Northwest Territories Association of Communities

The Northwest Territories Association of Communities (NWTAC) was formed in 1966 to represent the interests of community governments in the Northwest Territories. It is the non-governmental organization that provides a forum and a unified voice for the public service aspirations of its members.

Every community government in the Northwest Territories is a member of the NWTAC.

Our Vision:

“Working together to achieve all that our communities want to be”

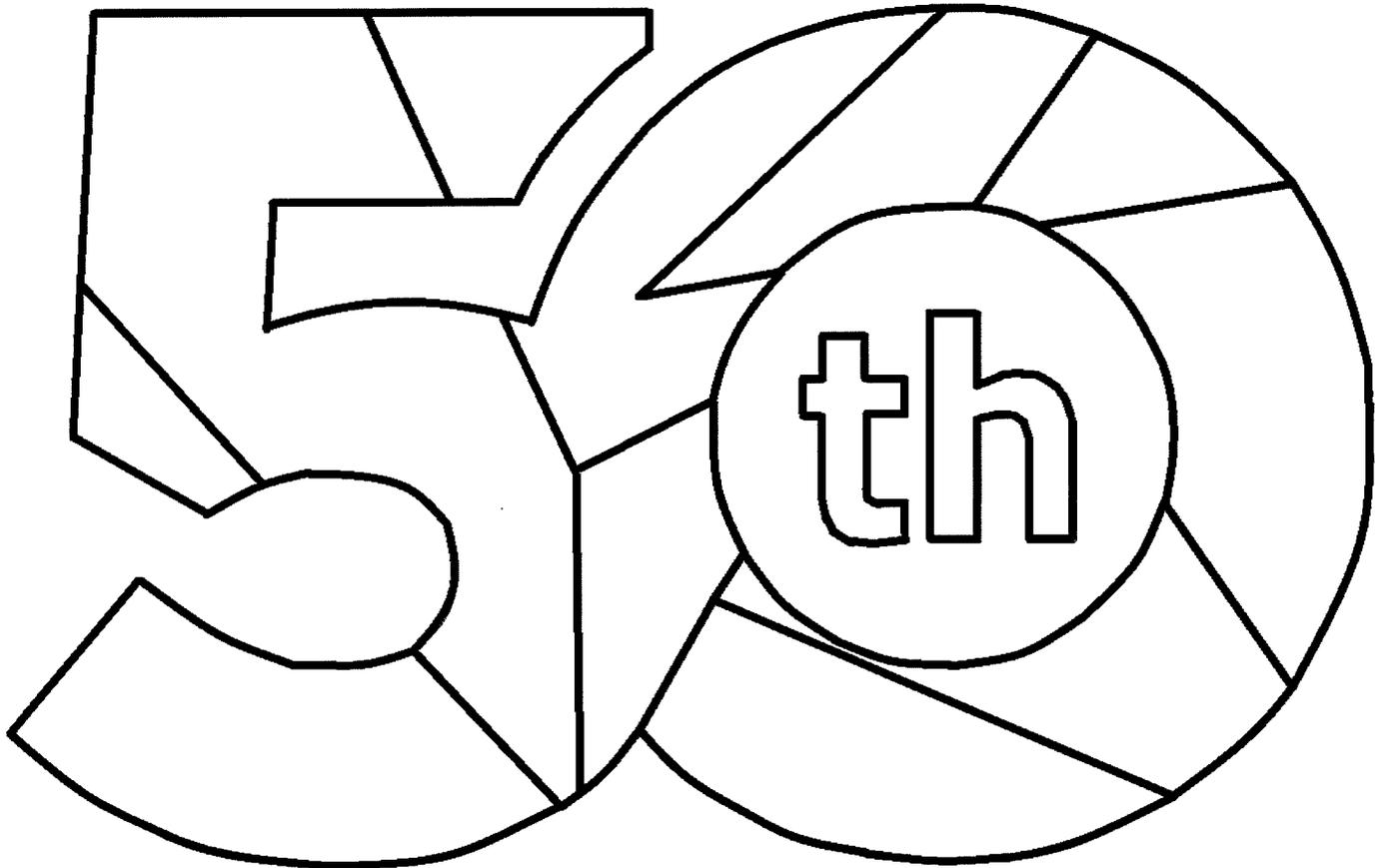
Our Mission:

“To work together to serve our communities by addressing common issues, delivering programs and exchanging information. We are the unified voice for communities on municipal goals determined by our members.”

The NWTAC is a non-profit society incorporated under the *NWT Societies Act*.

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ANNIVERSARY

Beaufort Delta Region

*Aklavik – Fort McPherson – Inuvik – Paulatuk – Sachs Harbour
Tsiigehtchic – Tuktoyaktuk – Ulukhaktok*

The most northern region in the Northwest Territories, the Beaufort Delta Region lies below the Arctic Ocean, with a western border with Yukon and an eastern border with Nunavut. It includes the Inuvialuit Settlement Region and part of the Gwich'in Settlement Area, and includes a total population of roughly 7,500 residents.

Of the eight communities in the region, Inuvik is the largest and provides most of the commercial and administrative services. The Dempster Highway provides access to communities south of Inuvik, though winter roads connect Aklavik and Tuktoyaktuk to Inuvik. This highway also provides a link with Yukon, and is a draw for tourists travelling the Alaska Highway.

A key economic industry in the Beaufort Delta region is tourism, though resource development is a growing sector as well. Many in the area engage in traditional activities like hunting, trapping, and fishing, and the trade of furs and traditional crafts is very popular.





Inspired by photo submitted by Yannick Gagnon

Aklavik / Akłarvik

barrenground grizzly place

The Hamlet of Aklavik rests on the western flank of the Mackenzie Delta, near the Richardson Mountains. This multicultural community is the traditional meeting place of Inuvialuit and Gwich'in people searching for food and furs. By around 1910, small trading posts had been established, with the Hudson's Bay Company establishing a post at the Inuvialuit camp of Pokiak. This trade eventually caused expansion across the river, becoming the permanent settlement of Aklavik in 1918. Trapping and trading were the main activities of the community, which soon expanded to include an Anglican mission in 1919, a regional RCMP headquarters in 1922, and contract air mail service beginning in 1929.

By 1952, the population of Aklavik had grown steadily to 1,556 with the expansion of a mission hospital and residential schools, as well as the addition of regional government administration offices. However, flooding and erosion problems prompted the federal government to relocate the community 58 kilometres west, to a new town called Inuvik. This move was only partially successful, though, as many residents wanted to stay in Aklavik. This is where the community motto, "Never Say Die", originated.



The Mad Trapper of Rat River

In 1931-32, Aklavik was the staging site for the hunt for the Mad Trapper of Rat River, the most famous manhunt ever in the Canadian North. A man known locally as Albert Johnson had allegedly been interfering with trap lines in the area, prompting RCMP officers to attempt to interview him about his involvement. After repeatedly refusing to talk to the police, RCMP officers blew up his cabin with dynamite and a gunfight ensued. Police were forced to retreat due to a blizzard, and later set off in pursuit of Johnson for over a month before finally catching up with him on February 17, 1932. Another gunfight finished with the death of Albert Johnson, aka the "Mad Trapper". One RCMP officer was killed in the course of the pursuit, and the true identity of the Mad Trapper remains unknown.



Inspired by photo submitted by Charles Furlong

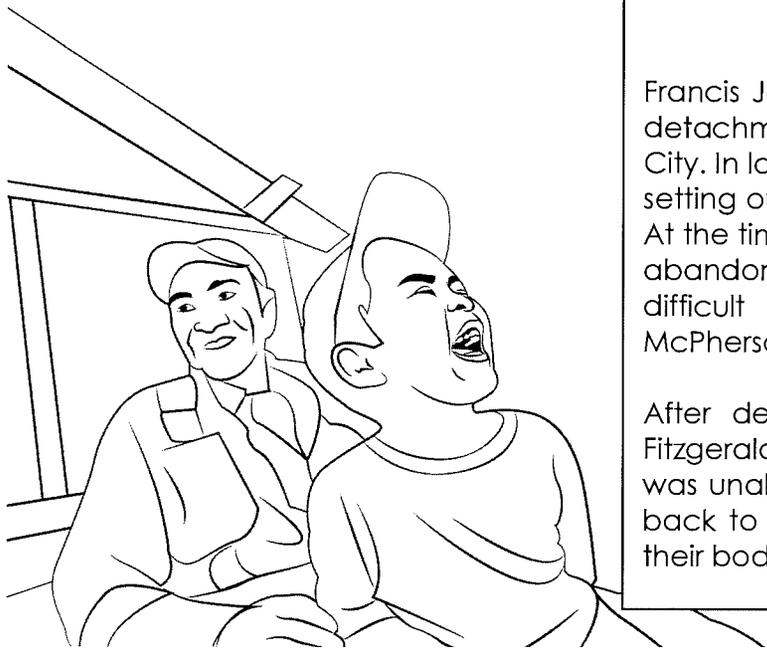
Fort McPherson / Teet'it Zheh *at the head of the waters place*

On a hill above the Peel River sits Fort McPherson, on the eastern edge of Gwitch'in Territory. It was the site of a Hudson's Bay Company trading post established in 1840, and in 1848 it was named for Murdoch McPherson, chief trader for the company. However, many Gwich'in were living in and using the area for hundreds of years; Sir John Franklin wrote of the people and furs in this area during his second expedition between 1825 and 1828.

In 1852, a Dene village was moved to the Fort McPherson site from the bank of the Peel River, both because of frequent flooding and because of the exceptional view from the new site. Having this vantage point meant that people in the community could keep watch for approaching Inuit, as local people were engaged with feuds with nearby Inuit from 1849-1859. A Roman Catholic mission was established in 1860, followed by an Anglican mission, a school, and an RCMP post in 1903.

In 1925, Gwich'in people started building cabins at the Fort McPherson site as temporary shelters for special occasions, and eventually these became permanent settlements. After the construction of the Dempster Highway was completed in 1978, year-round access was afforded to the community. However, twice yearly this access is closed between seasons when neither the Peel River Ferry nor the ice road are viable.

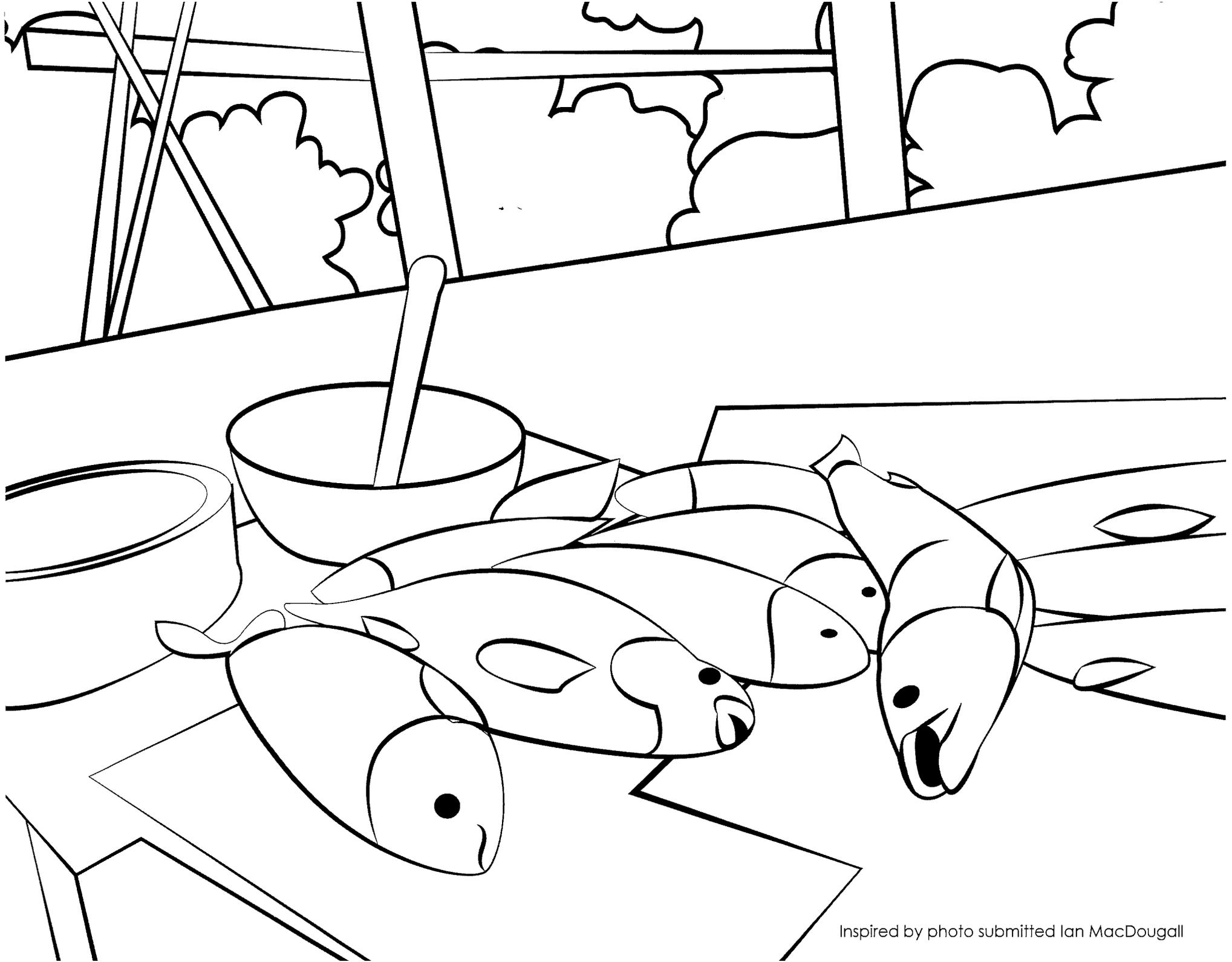
The people of Fort McPherson are well-known to be very hospitable, always welcoming guests and tourists. Fort McPherson residents are also historically very active in politics, and participate in a diverse range of regional economic activities.



The Lost Patrol

Francis Joseph Fitzgerald was the first commander of the Royal Northwest Mounted Police detachment at Herschel Island, regularly leading patrols from Fort McPherson to Dawson City. In late 1910, Fitzgerald led a patrol to Dawson City for the coronation of King George V, setting out to travel the 750 kilometres with a reduced load of supplies to make better time. At the time, Fort McPherson was a link between the Northwest Territories and Yukon after the abandonment of the Upper Liard-Frances Lake-Pelly route. The RCMP patrolled a notoriously difficult route through the Mackenzie Mountains from Dawson City, Yukon, to Fort McPherson.

After departing on December 21 from Fort McPherson with three other constables, Fitzgerald faced poor conditions; heavy snow and temperatures as low as -62° . The patrol was unable to find the route across the Richardson Mountains, and reluctantly had to turn back to Fort McPherson. Unfortunately, the weakened group would never make it back; their bodies were found in March of 1911. All four men were buried in Fort McPherson.



Inspired by photo submitted Ian MacDougall

Inuvik / Inuuvik

place of man

Located on the Mackenzie River, the Town of Inuvik is the administrative centre for the Beaufort Delta region. It is the traditional land of Inuvialuit, Gwich'in, and Métis people, but is now home to a multitude of cultural backgrounds.

While the current Inuvik site was within a traditional hunting and fishing area, the community was only really established in 1954. Erosion and flooding in the community of Aklavik prompted the Federal Government to relocate the community 50 kilometers northeast to its current site. While not everyone residing in Aklavik chose to move, the government administration did and it enlarged the school, hospital, airport, and other facilities at the new location of "New Aklavik. From 1955 to 1961, construction of Inuvik took place, and in 1958 the community was renamed "Inuvik".

Inuvik became one of four towns in the Northwest Territories in 1979; that same year, the Dempster Highway was completed and connected Inuvik with Canada's highway system. It is currently the most northerly town that can be reached by highway during summer months; during winter, an ice road connecting to Tuktoyaktuk makes driving a little further north possible.

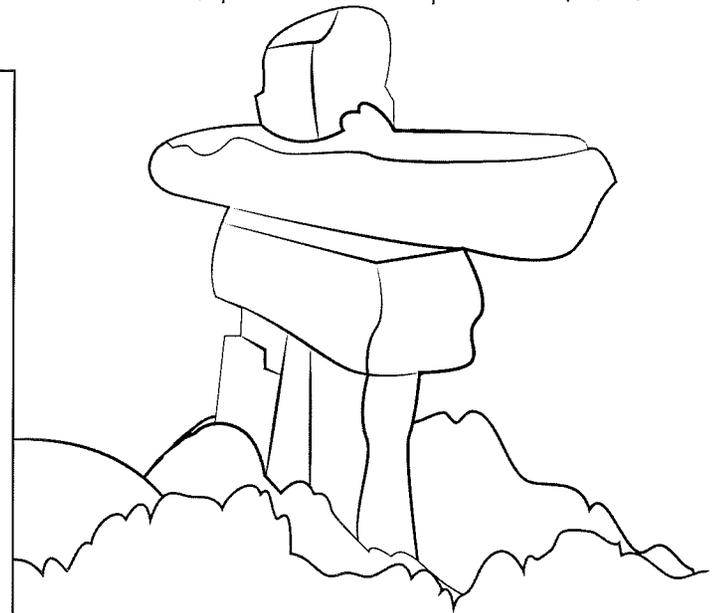
One of the most famous landmarks in Inuvik is the "Igloo Church", Our Lady of Victory. It is the most commonly photographed building in Inuvik, and took two years to build with no official blueprints.

Many residents of Inuvik engage in traditional activities like hunting and trapping, but the majority of residents are employed in the government sector or in the private sector, particularly with construction, petroleum exploration, and tourism companies.

Annual Inuvik Reindeer Crossing

Each year, thousands of reindeer cross the frozen Mackenzie River between Inuvik and Tuktoyaktuk. Guided by snowmobiles, this phenomenal crossing frequently attracts crowds of hundreds to bear witness. The reindeer are on their way from their wintering grounds near Jimmy Lake to calving grounds on Richards Island, near Tuktoyaktuk.

The crossing dates back to 1935, when a herd of reindeer were brought to the Mackenzie Delta from Russia. The Government of Canada decided to introduce reindeer to the region because of a shortage of caribou, which was a traditional staple of the area for food and furs.





Paulatuk / Paulatuq

place of coal

Paulatuk is a hamlet on the Arctic coast in the Inuvik region of the Northwest Territories, and has been inhabited by humans since roughly 1,000 AD. "Paulatuk" means "soot of coal" in Inuktitut, as coal is found in the area. In 2015, Paulatuk celebrated its 50 year anniversary of the establishment of a settlement; it became incorporated as a hamlet in 1987.

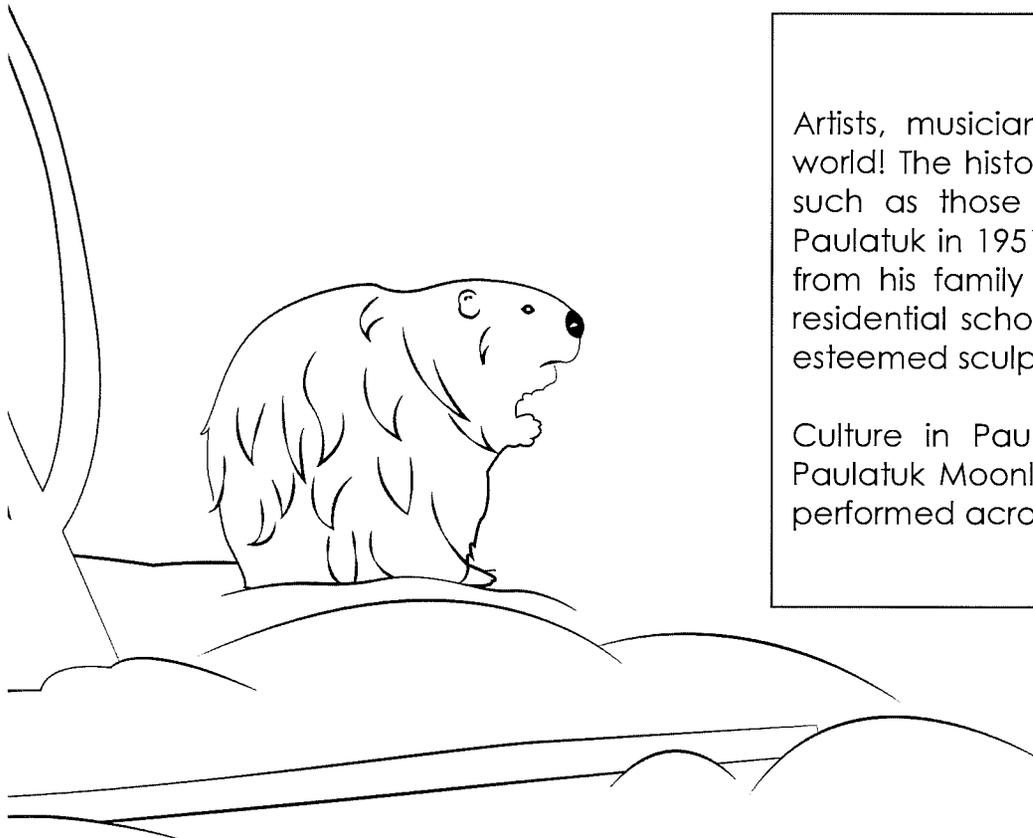
The community, which engages in a wide range of traditional activities like hunting and fishing, also has a number of interesting historic and scientific landmarks. In the 1950s, a Distant Early Warning (DEW) Line site was constructed near the community. These radar stations were built during the Cold War to provide warning of a land or sea invasion, as the shortest distance for an air attack on the United States from Russia is through the Arctic. There were three radar lines in Canada and Alaska, with the northernmost DEW operational from 1957-1985.

Roughly 100 kilometres from Paulatuk are the Smoking Hills, a scientifically interesting landmark as they contain hydrocarbons that have been burning continuously for centuries. Over time, shallow ponds in the tundra at these hills have become acidified, and are noted to have elevated concentrations of metals.

Paulatuk – A Hub for the Arts

Artists, musicians, and dancers from Paulatuk are known around the world! The history and culture of the region comes to life in these works, such as those of Abraham Anghik Ruben. Abraham was born near Paulatuk in 1951, and is known for his sculpture depicting the separation from his family that he and his brothers experienced under Canada's residential school system. His brother, David Ruben Piqtoukun, is another esteemed sculptor and print artist.

Culture in Paulatuk is also strongly represented through dance; the Paulatuk Moonlight Dancers are traditional Inuvialuit dancers who have performed across Canada and around the world.





Inspired by photo submitted by Toutuk Lester

Tsiigehtchic / Tsiigehtshik

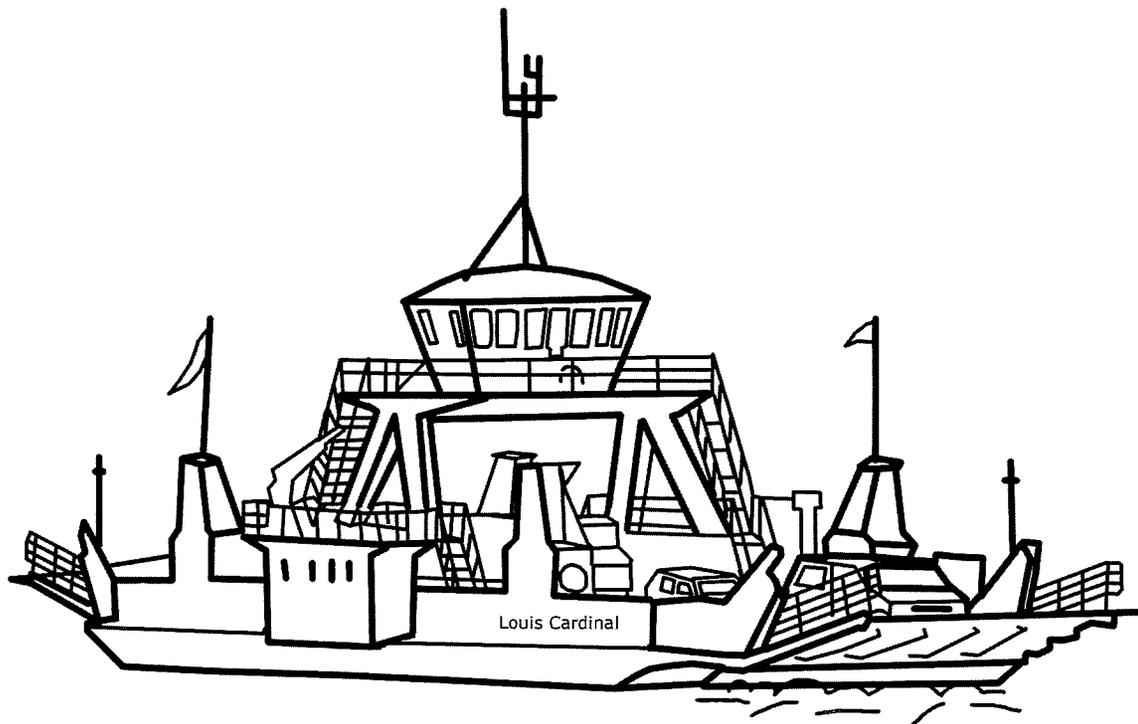
mou~~th~~ of the iron river

The Charter Community of Tsiigehtchic lies where the Mackenzie River meets the Arctic Red River. The Dempster Highway crosses the Mackenzie river at Tsiigehtchic, either by ice bridge in the winter or by the ferry MV Louis Cardinal in the summer.

A Roman Catholic mission was established at the Tsiigehtchic site, formerly known as Arctic Red River, in 1868 and was followed by a Hudson's Bay Company trading post in the early 1870s. Although it was not permanently occupied on a relatively large scale until the 1960s, it is thought that Gwichya Gwich'in, Slavey Dene, and Inuvialuit people used, gathered, and traded on these lands for hundreds of years before.

The Tsiigehtchic site was likely the spring fishing grounds for the Gwichya Gwich'in, who returned here after spending the winter living and hunting closer to the Yukon border. Traditional ways of life persisted once the community emerged, though, and the school was noted to have poor attendance as children accompanied their parents on the trapline.

Because of the access provided by the Dempster highway, Tsiigehtchic has become a more popular destination for tourists travelling the route. The community is working to capture this industry in a way that showcases their history, culture, and traditions.



Tsiigehtchic - Steppe Bison Territory

In September of 2007, an important discovery was made in Tsiigehtchic: the remains of a steppe bison. Steppe bison, which were much larger relatives of the bison we know today, became extinct 10,000 years ago. This was the first undisturbed steppe bison discovered in the territory, and is one of the most interesting discoveries because of how well the permafrost preserved parts of the animal.



Inspired by photo submitted Marjorie Dobson

Tuktoyaktuk / Tuktuujaqrtuuq *looks like a caribou*

Once known as Port Brabant, Tuktoyaktuk is a hamlet in the Beaufort Delta region of Canada's Western Arctic. The name comes from the Inuvialuit "resembles a caribou", and in 1950 Tuktoyaktuk was the first place in Canada to revert to the traditional aboriginal name. According to legend, a woman witnessed caribou become petrified as they waded into water, and now reefs resembling these petrified caribou can be seen during low tide! The community also features massive ice-covered hills called "pingos", which dot the landscape and form the Pingo Canadian Landmark five kilometres outside of Tuk.

Traditional activities in Tuk include beluga whale hunting and the centuries-old caribou hunt. The popular whale hunting location was devastated from 1890 and 1910, when a number of local families were killed by influenza outbreaks brought by American whalers. A Hudson's Bay Company store was established in 1937, with Anglican and Roman Catholic missions soon to follow. More families began to move to the community and settle, and by 1950 an RCMP post had been built.

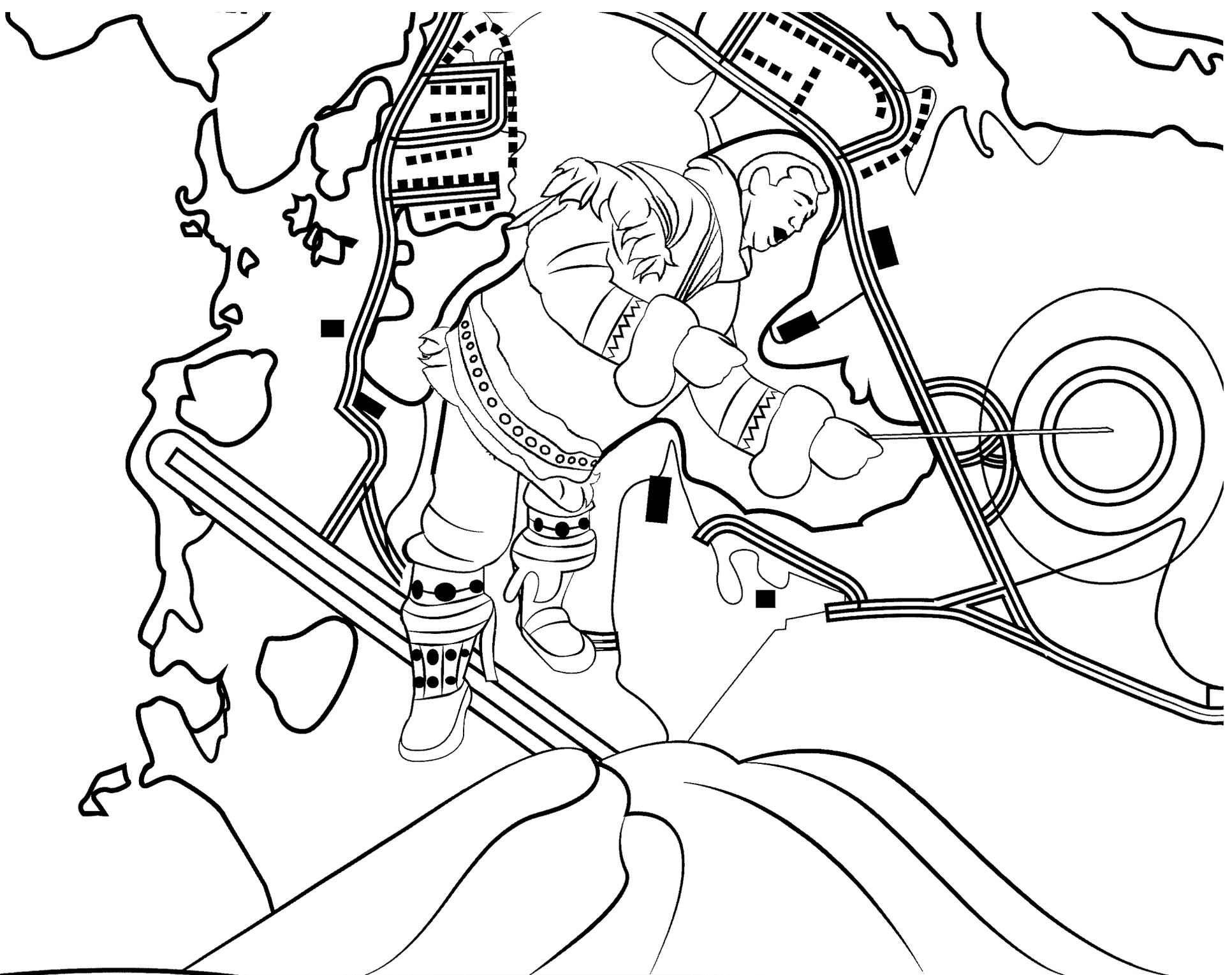
Like Paulatuk, Tuktoyaktuk is home to a Distant Early Warning (DEW) Line radar station, important for national defense measures and American military efforts during the Cold War. Built in 1955, this undertaking created a number of wage-based jobs for local community members, and this was followed by more diverse economic opportunities as transportation and government industries grew. Tuk has since become a base for Beaufort Sea exploration by the oil and natural gas industry, and tourism continues to contribute to the local economy. This will undoubtedly grow as the Tuk-to-Inuvik highway nears completion!

The History of Drum Dancing in Tuktoyaktuk

Submitted by Katrina Elizabeth Cockney

Looking at an aerial map of Tuktoyaktuk, you can see the silhouette of a person dancing holding a drum. From early times, the Inuvialuit have used songs and chants to recount legends, stories, and traditions. Accompanied by the rhythmic beat of drums, dancers reenacted the great feats and accomplishments of kinsmen. In this way, Inuvialuit history was handed down through the generations. At feasts and celebrations, the blend of the drum beat and the rhythmical rise and fall of voices, punctuated with shouts of "auu yah iah!", quickly drew men and women to the dance floor.

Not long ago, drum dancing appeared to be dying out. After decades of contact with foreigners, many Inuvialuit had forgotten how important drum dancing was. However, a few elders did not forget. Together with groups of determined young people, they began to work on its revival. Today, the tradition continues. Drum dancing has experienced a resurgence and is flourishing in the communities of Aklavik, Inuvik, Paulatuk, Tuktoyaktuk and Ulukhaktok (Holman).



Sachs Harbour / Ikaahuk

place to which you cross

The Hamlet of Sachs Harbour was established in 1953 on Banks Island, and while this island was recorded as sighted in 1820, there is evidence that Inuit had lived there centuries prior. The name Sachs Harbour came from the Canadian Arctic Expedition ship *Mary Sachs*, and is the only permanent settlement on the island.

In 1929, three Delta Inuit families sailed to Sachs Harbour, drawn by the fine trapping in the area. An RCMP post was established in 1953, and the Department of Transport followed a year later. Eventually, more came to settle in the area and continue traditional activities like big game hunting, especially of muskox and polar bear. In fact, the largest commercial muskox harvest in the country takes place in Sachs Harbour, and Banks Island is home to the biggest goose colony in North America.

Aside from the goose colony and the bountiful muskoxen, Sachs Harbour has another animal claim to fame; the world's first documented wild-born grizzly-polar bear hybrid! Known by names like the pizzly bear, the prizzly bear, or the grolar bear, the first discovery of such a bear in the wild was in Sachs Harbour in 2006 when an American hunter found and shot the bear.

Discovery of the Northwest Passage on Banks Island

The Northwest Passage connects the Pacific Ocean to the Atlantic Ocean through the Arctic Ocean, following the coastline along North America. It was highly desired as a trade route, and in 1850 Robert McClure discovered what is now known as the "Canadian Northwest Passage". McClure's expedition with a crew on the HMS Investigator was searching for Sir John Franklin and his men, who had become ice-locked in 1846 halfway through the passage.

After approaching by sea from the west, McClure was able to view landmarks he recognized from an earlier voyage approaching from the east from a viewpoint atop a large hill on Banks Island. This was the fabled Northwest Passage, a goal for seafaring explorers for centuries as they sought a faster way from Europe to Asia.





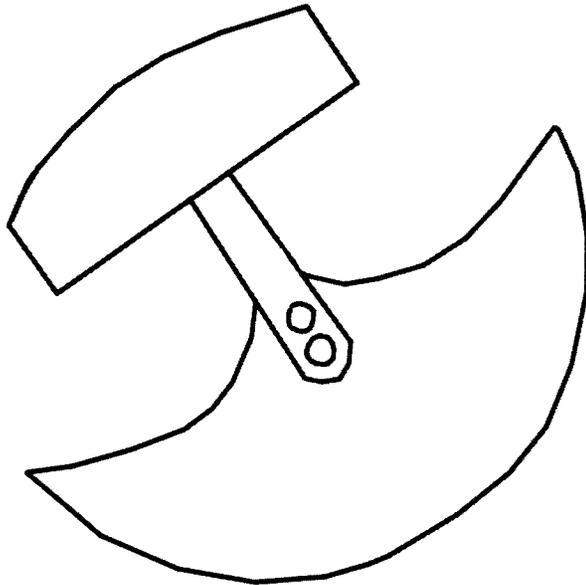
Ulukhaktok / Ulukhaqtuuq

where there is materials for ulus

The Hamlet of Ulukhaktok, formerly Holman, is located on raised gravel beaches on Victoria Island, in the Beaufort Delta Region of the Northwest Territories. For many years, whalers and explorers periodically passed through the area, but it wasn't until 1923 that a Hudson's Bay Company trading post was established 29 kilometres east of present-day Ulukhaktok. This post was moved several times, and in 1939 finally settled at the current site. A Roman Catholic mission was set up in this same year, and families began to settle around the post and the mission.

Hunting, trapping, and fishing are common activities, and are also factors in the regional economy. In recent years, mineral exploration has occurred in the area as companies vie for access. However, companies soon realized that local residents are passionate about their use of the land for traditional purposes and for their way of life, and have to work closely with local peoples if they hope to undertake any resource development.

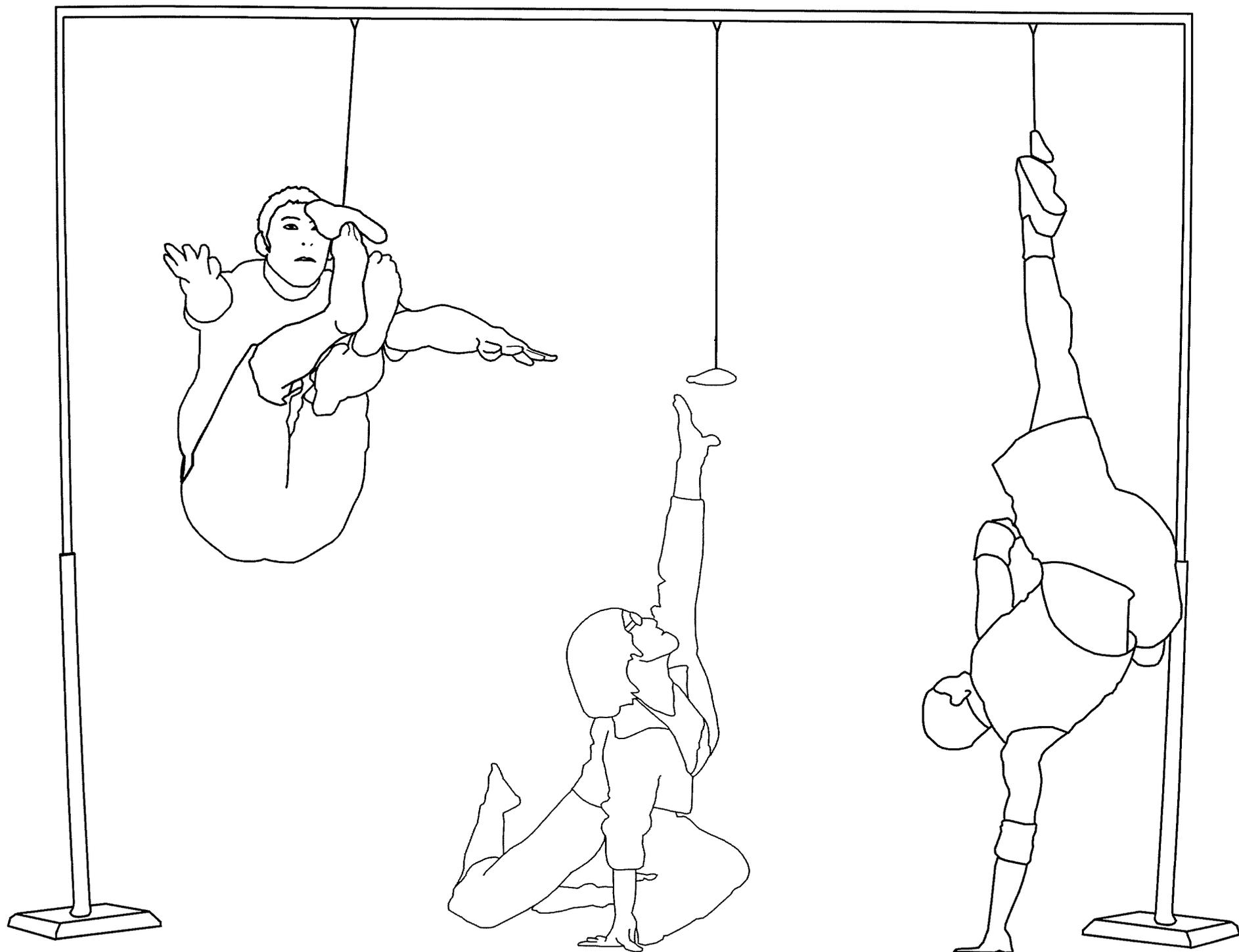
There are a number of interesting elements of life in Ulukhaktok; it boasts the world's most northern golf course, which hosts the annual Billy Joss Open Celebrity Golf Tournament. This 4-day event allows golfers to play the 9-hole course all hours of the day, as the daylight hours are long and bright. Golfers use specially-woven mats to tee off of the tundra, and can sometimes have their shots interrupted by a muskox or two on the course!



Ulus – A Critical Tool for Arctic Life

The ulu, which translates as “woman’s knife” is a tool with diverse uses; cleaning and skinning animals, general cutting, preparing food, or building igloos. These are traditionally made with antlers, horn, bone, or ivory of local animals for the handle, and slate for the cutting surface. In Ulukhaktok, the blade is traditionally made of copper because of copper resources in the area.

While there are a number of different styles, use of the ulu is common throughout a number of Arctic regions, and date back to as early as 2500 BCE. Traditionally, ulus are inherited as elders pass them to younger family members. They are said to contain the knowledge of generations past.



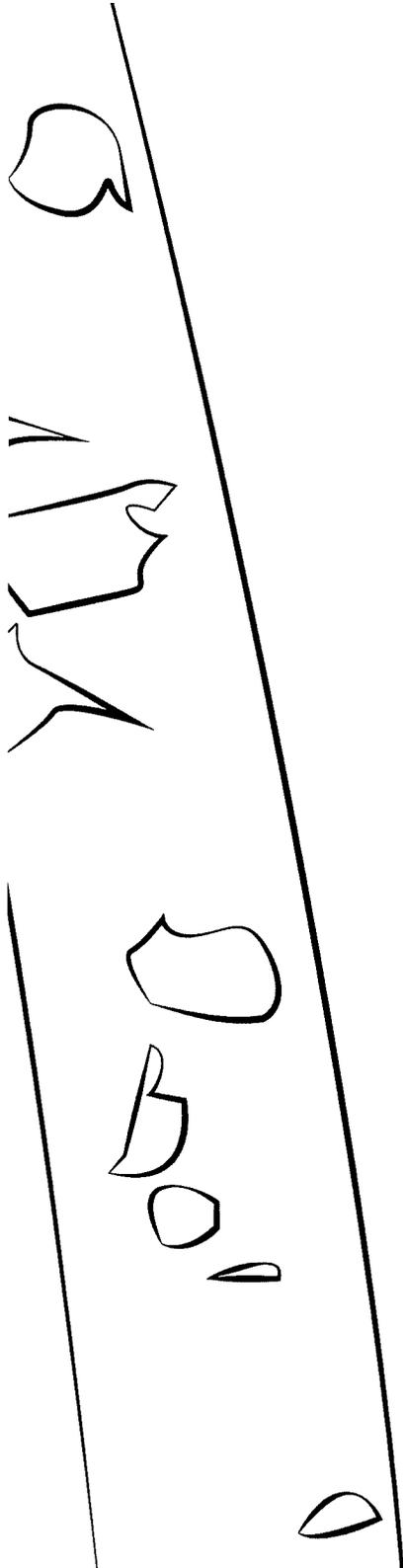
Sahtu Region

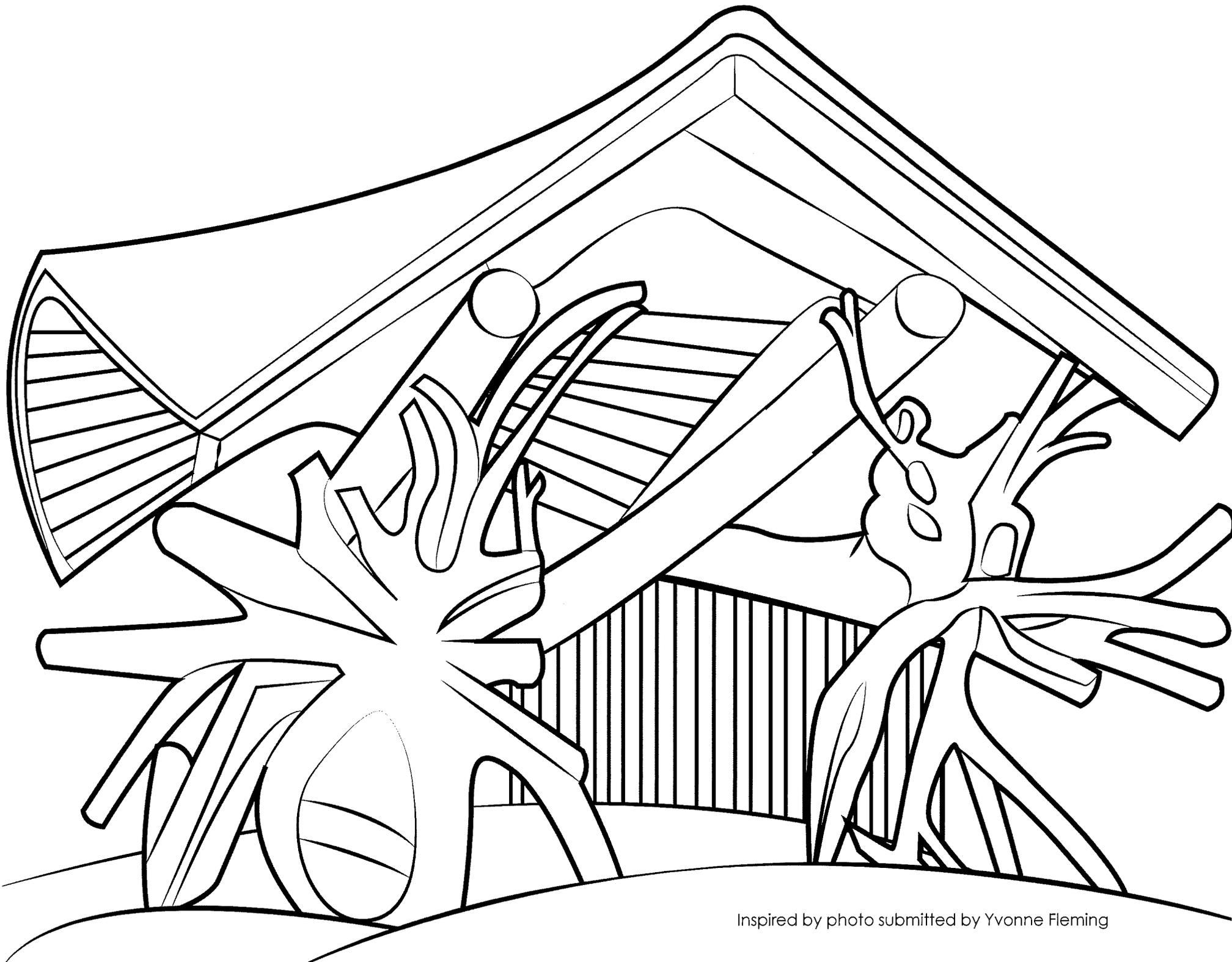
*Colville Lake – Deline – Fort Good Hope
– Norman Wells – Tulita*

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.

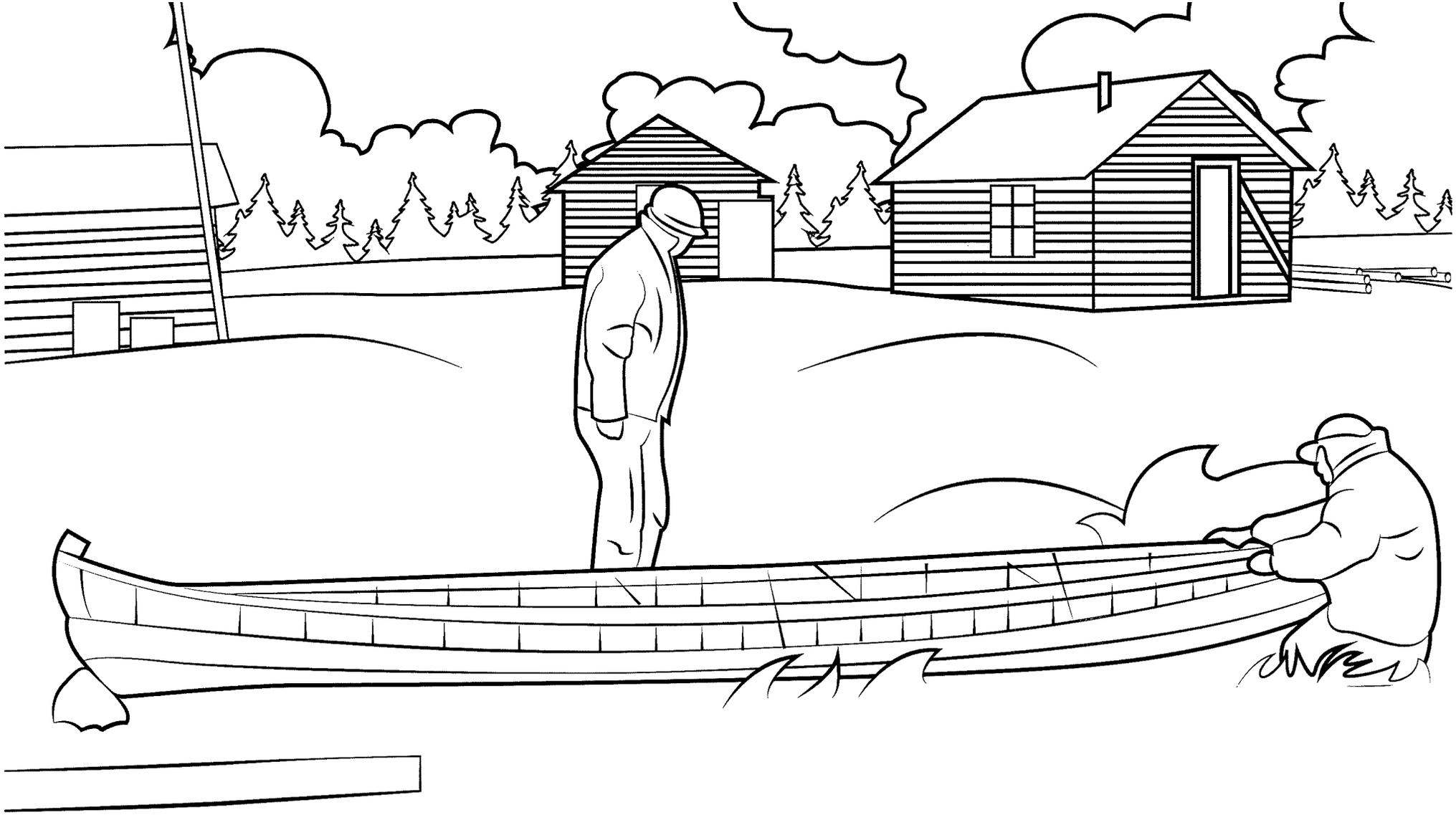
Recently, Colville Lake has ventured into the renewable energy industry, equipping the community with solar panels and batteries to provide an alternative to the diesel power previously used.

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.



(LUNA)

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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.



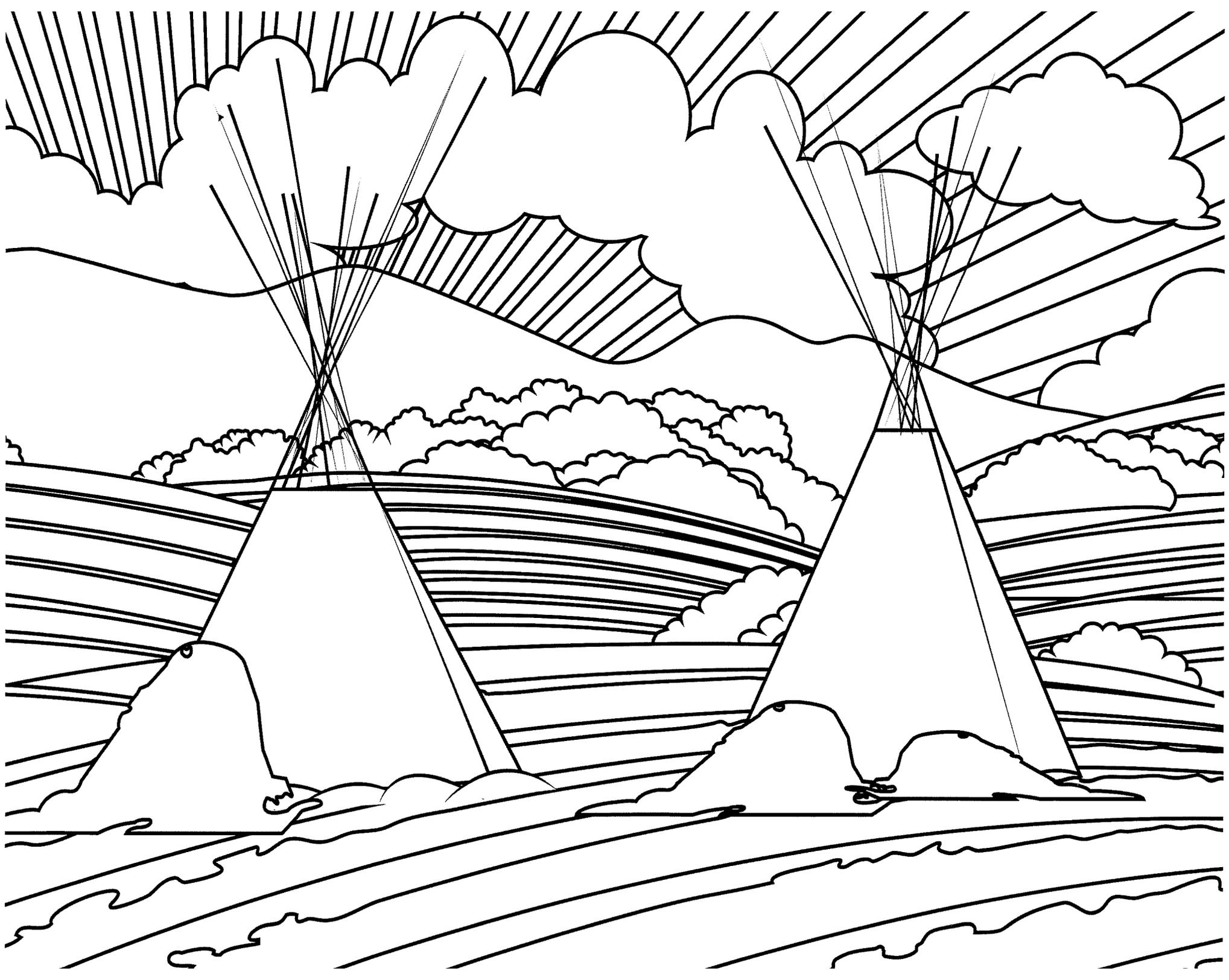
Deline: The Birthplace of Hockey?

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 / Rádeyılıkóé

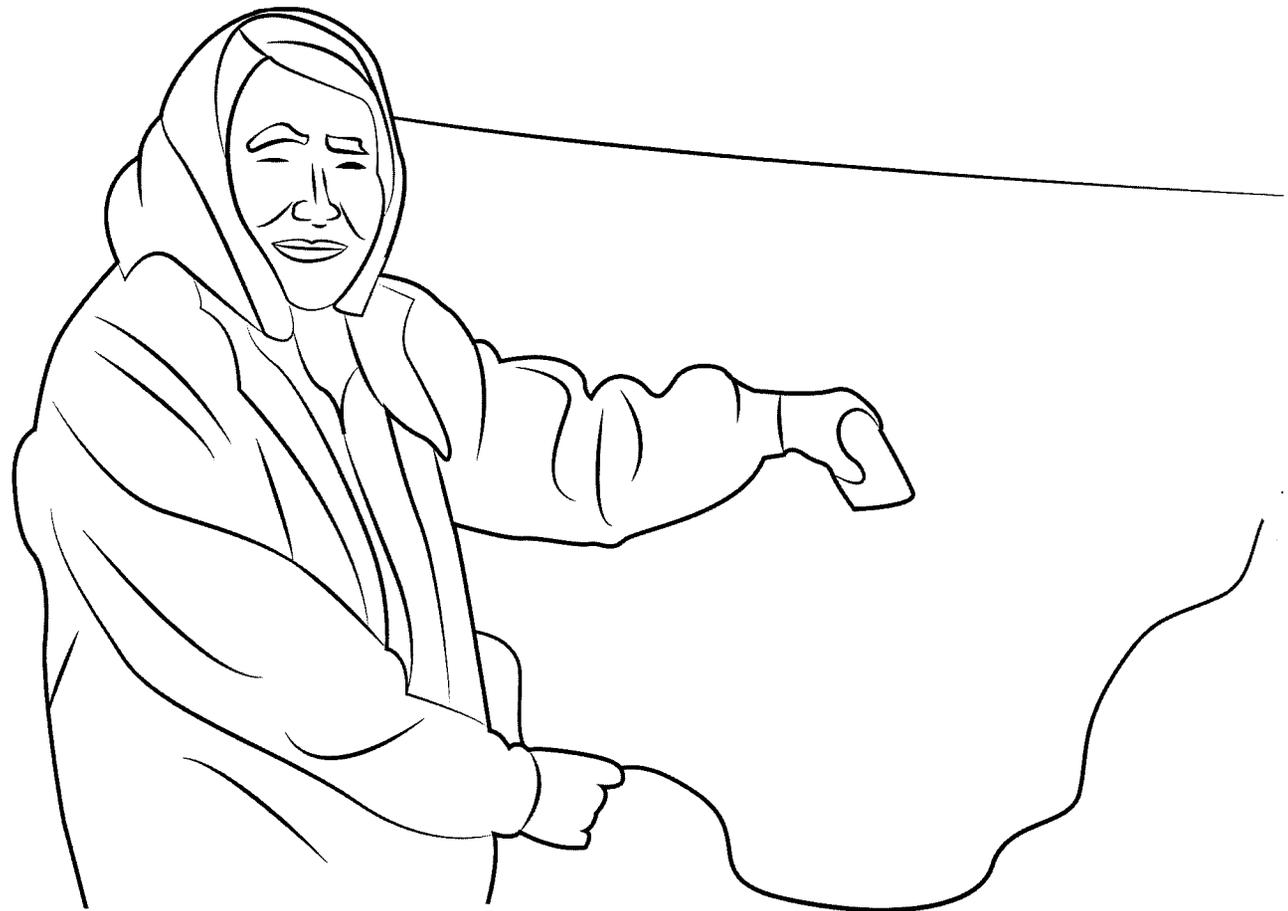
rapids place

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.

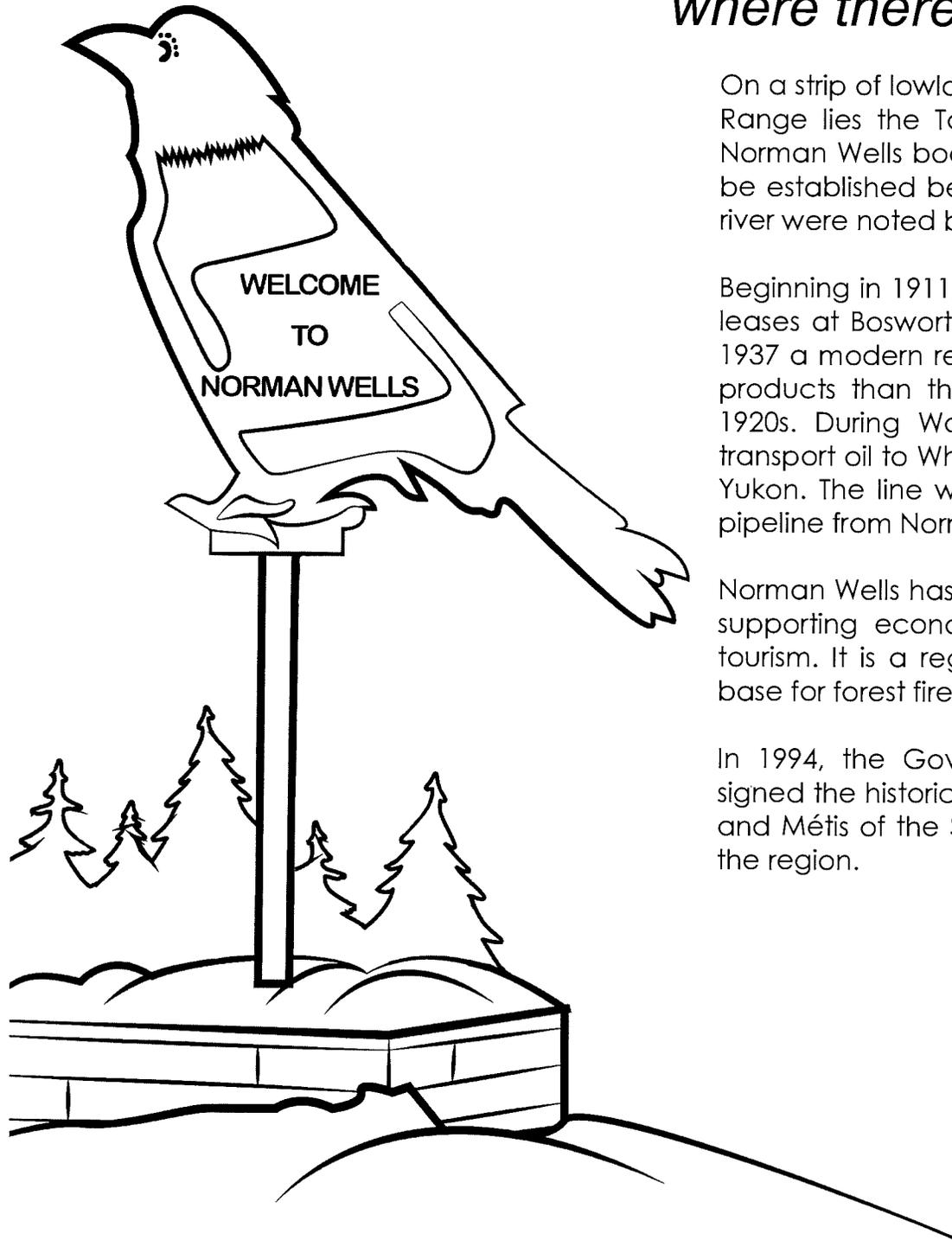
Government administrators became involved in the community in 1931, which corresponded with the time of an influx of people to the area after oil was discovered in Norman Wells. Despite the modern influences available, local North Slavey Dene residents continue to engage in traditional practices and 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 / Tłegóhtı́ *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.

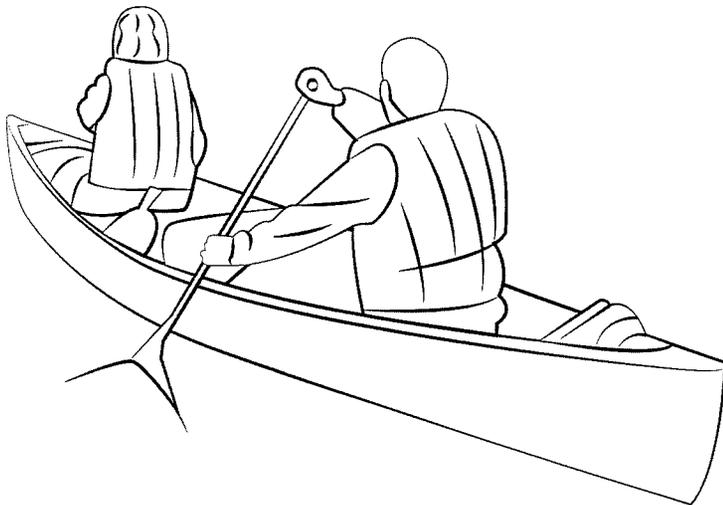


Tulita / Tulít'a

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.



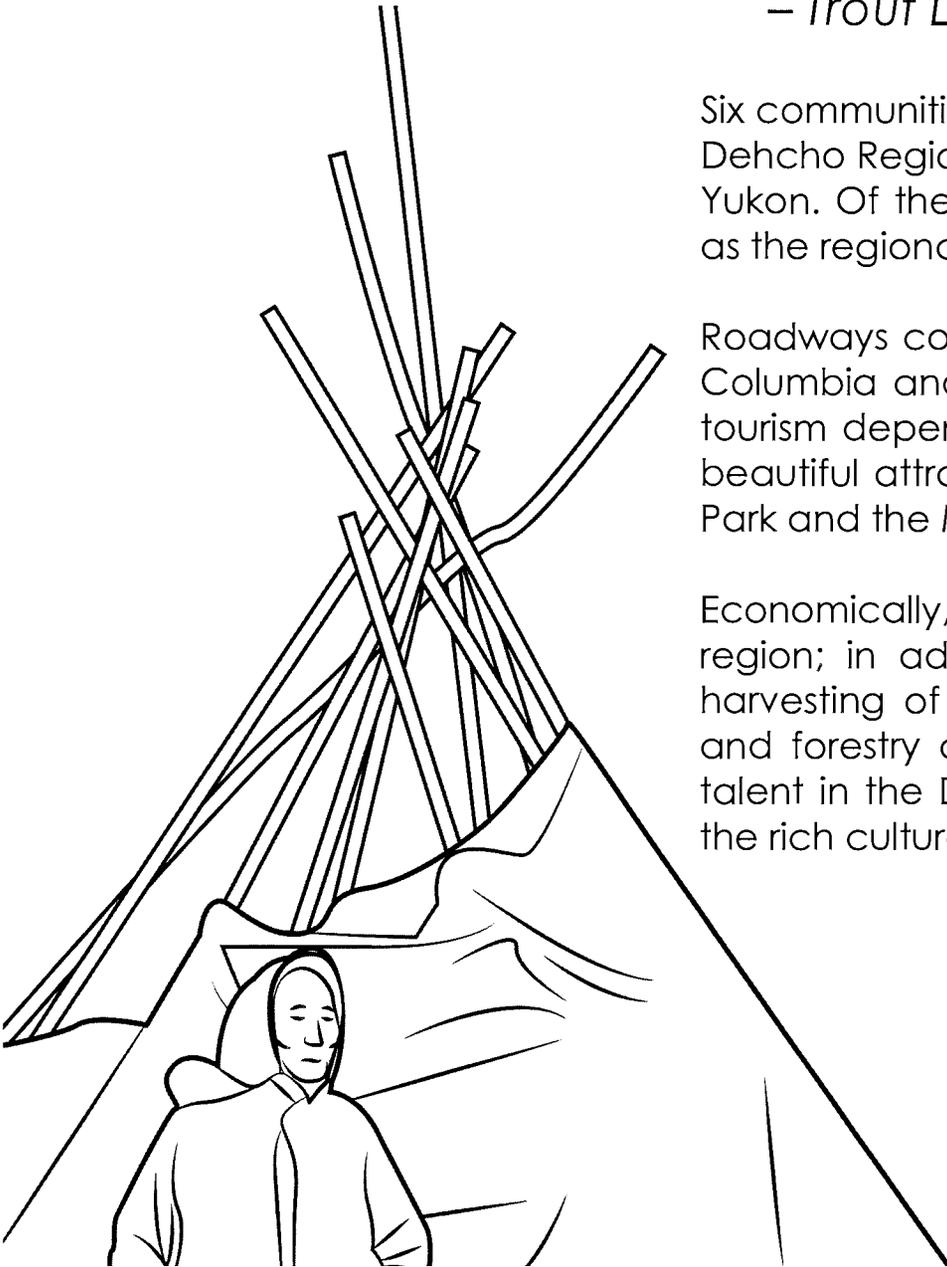
Dehcho Region

*Fort Liard – Fort Simpson – Jean Marie River – Nahanni Butte
– Trout Lake - Wrigley*

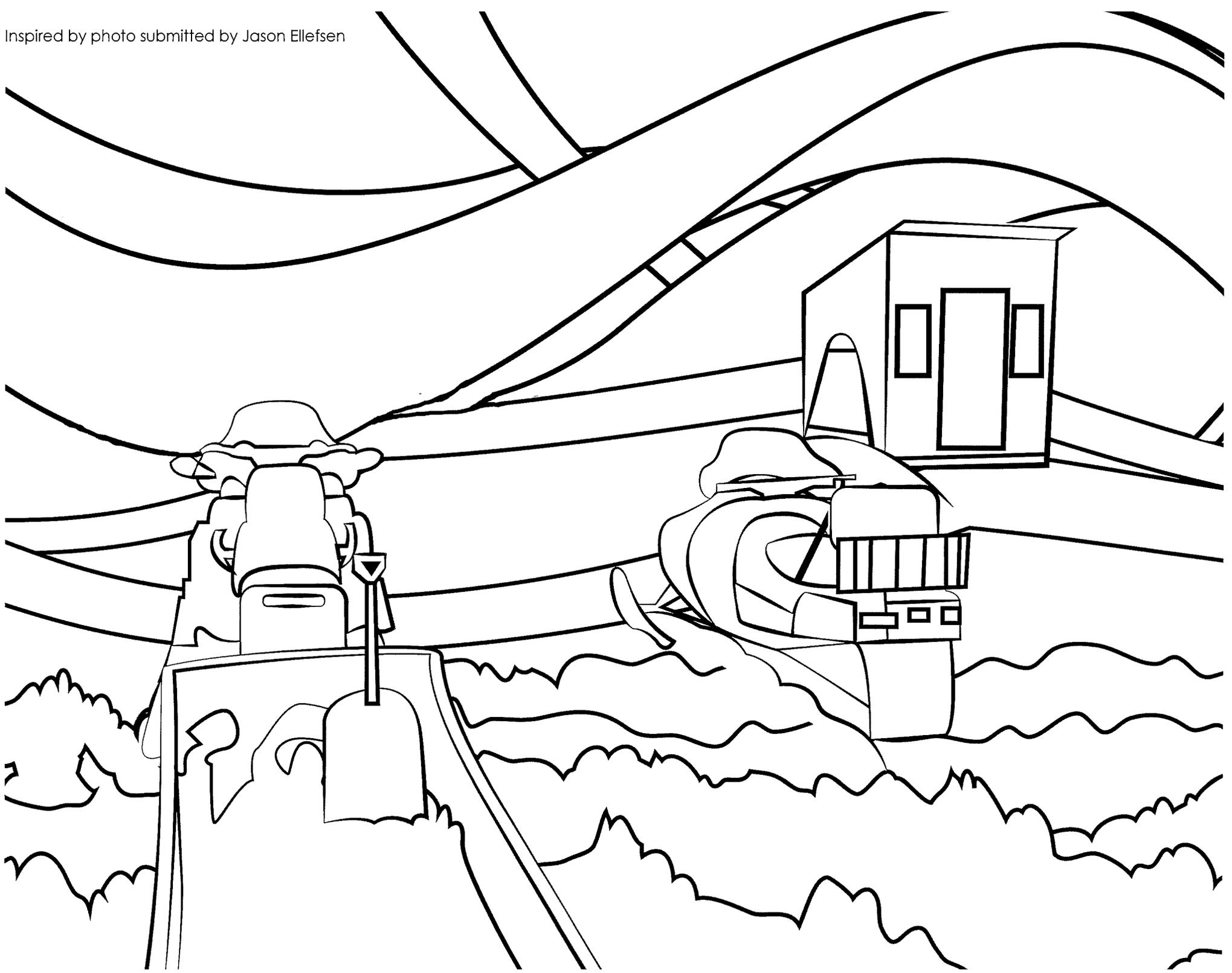
Six communities in the southwestern part of the territory fall within the Dehcho Region, which shares a border with British Columbia and with Yukon. Of these communities, Fort Simpson is the largest and serves as the regional commercial and administrative centre.

Roadways connect some of the communities in the region to British Columbia and Alberta to the south, and allow for some travel and tourism depending on the time of year. Some of the territory's most beautiful attractions are in the Dehcho, including Nahanni National Park and the Mackenzie Mountains.

Economically, there is significant natural resource potential in the region; in addition to natural gas, tungsten, and zinc, traditional harvesting of animals, handicrafts made from harvested materials, and forestry are key drivers for the area. There is extensive artistic talent in the Dehcho, and regular gatherings are held to celebrate the rich culture of the region.



Inspired by photo submitted by Jason Ellefsen



Fort Liard / Echaot'je Kúé *people from the land of giants place*

Located in the corner of the Northwest Territories, close to the borders with Yukon and British Columbia, the Hamlet of Fort Liard is known as the tropics of the NWT. Fort Liard is inhabited predominately by members of Acho Dene Koe First Nation, who have been in the immediate area for generations, and by Métis. With mountains in the distance and located where two rivers meet, Fort Liard is the first community in the NWT travellers heading north on Highway 7 reach.

The Fort Liard site is a traditional meeting spot for Slavey people from places like Nahanni Butte, Fort Nelson, and Trout Lake. Gatherings brought celebrations, sharing of food, drumming and dancing. In 1907, the Hudson's Bay Company established a post in the area, though relations with local people were not always good. The fur trade took off in Fort Liard in 1821, and with ongoing trade, brought changes in culture and different ways of life.

In 1859, Oblate Missionary Father Zephirin Gascon founded the Fort Liard mission. He was the first oblate priest to visit the community, and between 1913 and 1921 the current mission building was constructed almost entirely by the hands of Father Mathurin Vacher.

More recently, the oil and gas industry has been an economic driver in the Fort Liard area. Extractive companies have operated around Fort Liard and continue to evaluate the natural gas deposits, with the community playing an active role in the monitoring of this process. Acho Dene Koe First Nation is in the process of negotiating a Self-Government agreement, with a signed Agreement in Principle (AIP) allowing for the selection of thousands of square kilometres of settlement lands.





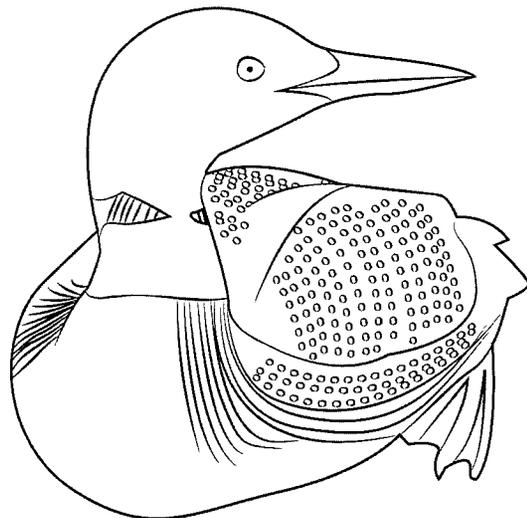
Inspired by photo submitted by Shannon Crawley

Fort Simpson / Łíídlı Kúé

place where rivers come together

Fort Simpson bears the unique feature of being the only village in the Northwest Territories. It is located where the Mackenzie and Liard Rivers meet, and is the regional centre of the Deh Cho. It was originally established as a fur trading site in 1803 by the Northwest Company, and since then has been the oldest continuously-occupied trading post on the Mackenzie River. The village was named after Sir George Simpson in 1821, and before that was known as "Fort of the Forks".

Roman Catholic missionaries arrived in 1858, with a priest establishing a permanent residence almost four decades later. The Parish Hall was followed by the construction of a hospital and later, a school. Fort Simpson is known as the gateway to the Nahanni, as it is a popular starting point for visitors to Nahanni National Park.



Visit from the Pope

In September, 1987, Pope John Paul II visited the village of Fort Simpson after a tour of the United States. He had initially attempted to make this trip several years prior, but was unable to land because of fog. He addressed the disappointed people of Fort Simpson from Yellowknife, promising to return at a future date.

He kept this promise, and on Sunday, September 20, 1987 delivered an address to those gathered. He acknowledged his gratitude to be present in the land of Denendeh and to be welcomed by many who had travelled from around the territory and Canada.

His speech identified the importance of culture and tradition with these words:

"In that spirit of respect and missionary service, I repeat what I said on the occasion of my previous visit, that my coming among you looks back to your past in order to *proclaim your dignity and support your destiny*. Today I repeat those words to you, and to all the Aboriginal peoples of Canada and of the world. The Church extols the equal human dignity of all peoples and defends their right to uphold their own cultural character with its distinct traditions and customs."



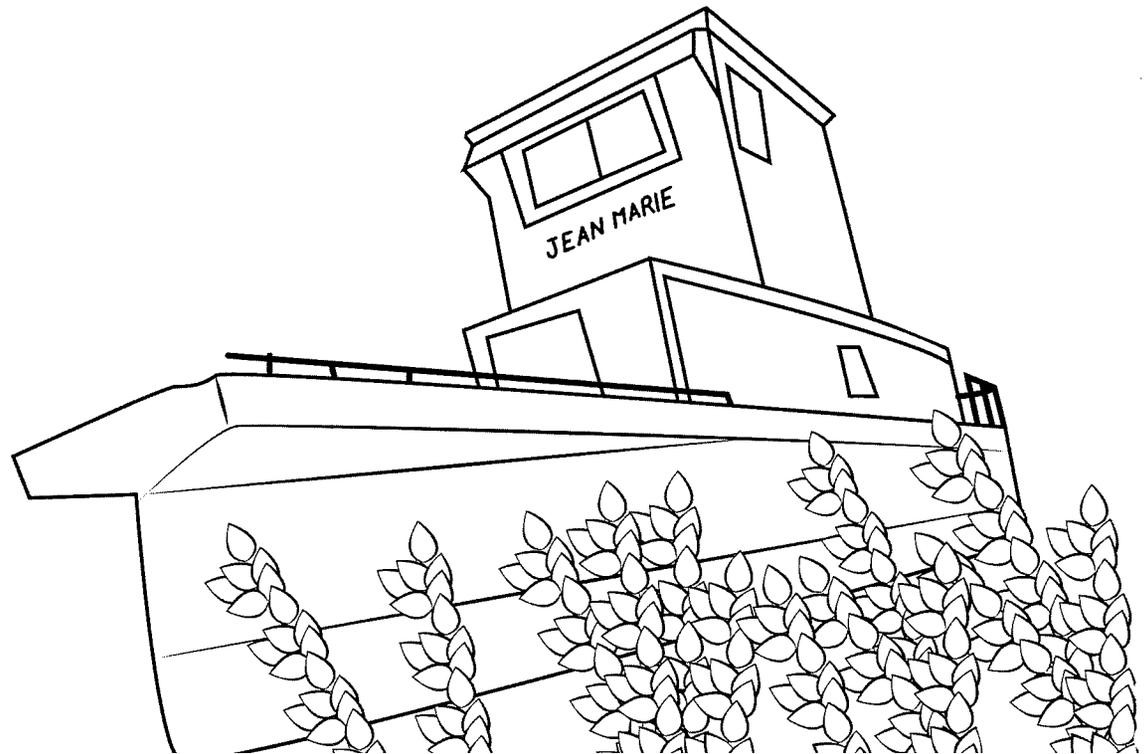
Jean Marie River / Tthek'éhdélį *water flowing over clay*

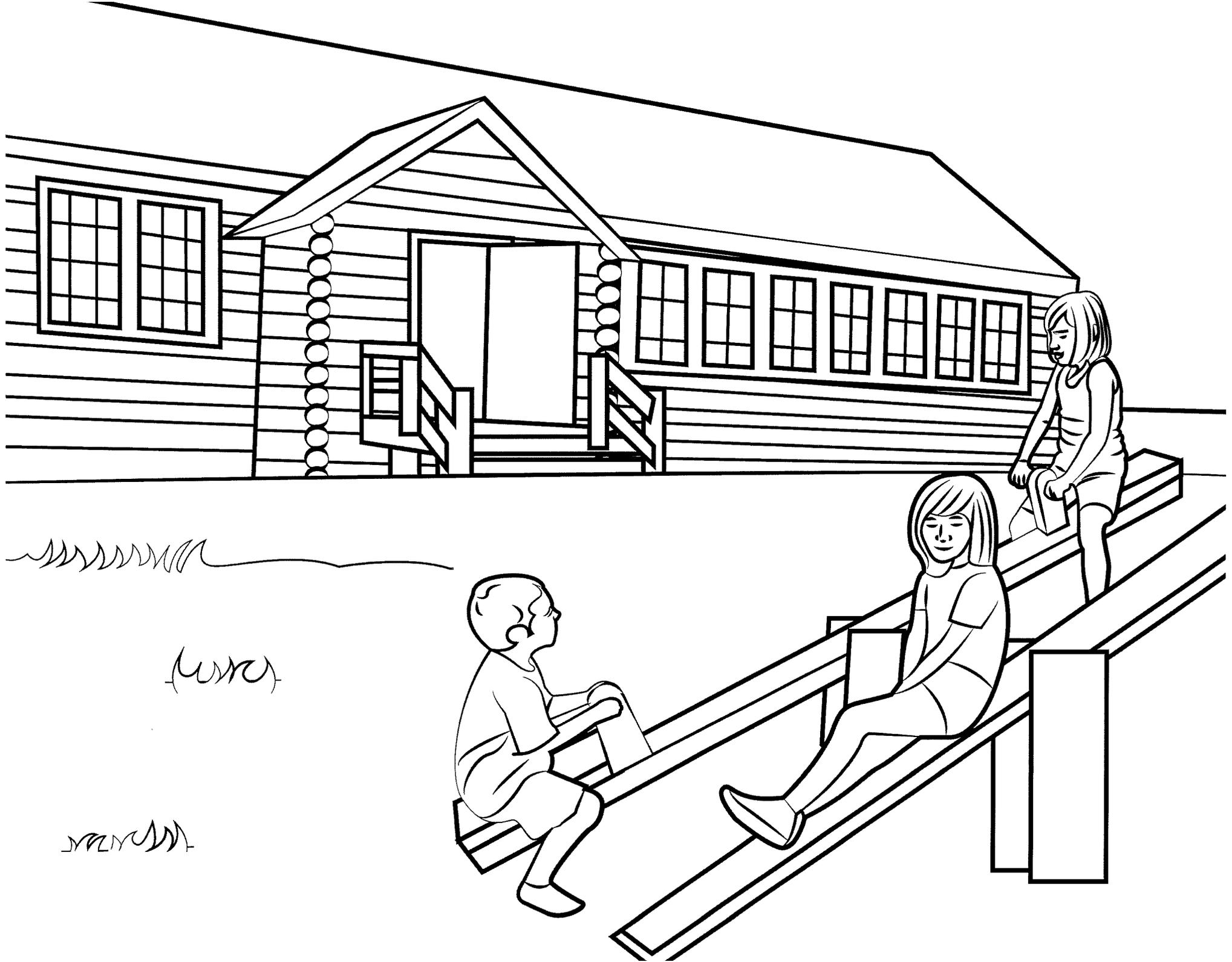
The Designated Authority community of Jean Marie River lies in the Dehcho Region, at the intersection of the Jean Marie and Mackenzie Rivers. Slavey Dene have inhabited this area for generations; in fact, ancient artifacts have been discovered at the village site dating back to prehistoric times.

A spruce log warehouse was the first recorded permanent building in the community, and records suggest that the people of Jean Marie River First Nation began establishing a more permanent settlement in the early 1920s. It is said that an elder suggested to friends and relatives that, unless they stopped moving around, they would never accomplish anything. However, the traditional ways of life are still very much alive in Jean Marie River; hunting, trapping, and fishing make up a central part of the economy and provide a source of food for community members. Arts like beadwork, moose hair tufting, and porcupine quillwork are widely practiced.

A local school was introduced in 1954; previously, children had attended the residential school in Fort Providence. The current school provides classes for children up until grade 6. The people of Jean Marie River are known to be quite entrepreneurial; business initiatives undertaken in the community have ranged from a sawmill to logging and river transport to a community garden and small farm project.

Today, access to Jean Marie River is by a 27 kilometre all-weather road from the Mackenzie Highway. The community is governed by the Tthets'ek'ehdeli Dene Band Council, consisting of an elected chief and six members of council. Jean Marie River is part of the Dehcho First Nation, and has strong cultural influences from Dene laws, values and principles.





(LUNA)

STYLUS

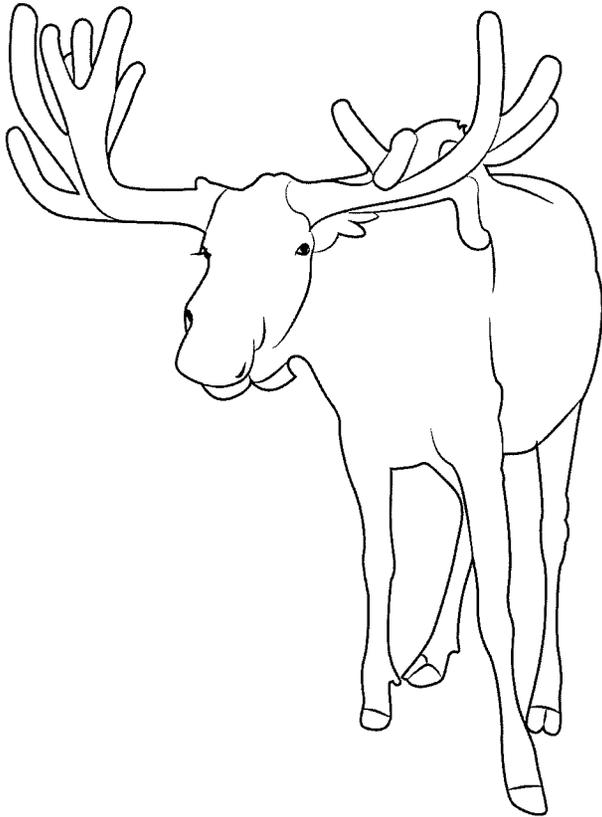
Nahanni Butte / Tthenáágó

strong rock

Nahanni Butte is a Designated Authority community in the Dehcho Region of the Northwest Territories. It is located where the Liard River meets the South Nahanni River, and is the access point for Nahanni National Park. It was named after the signature mountain butte that lies adjacent to the community, and is a popular stop for paddlers leaving Nahanni National Park and for hikers, travellers, and adventurers.

The community was established in the early 1940s, and elders understand that the word “nahanni” comes from the word “naha”, meaning “the people that roamed through the mountain and valley”. In spite of the regular flow of tourists and guests, there is a very traditional way of life in Nahanni Butte, with many people practicing traditional land-based activities throughout the year.

Nahanni Butte and Nahanni National Park are the place of legends; rumours of a lost gold mine, mysterious deaths and disappearances, and the occasional sasquatch sighting are all part of the history. Mysterious lights, UFO sightings, and stories of the prehistoric “bear-dog” and other cryptids continue to this day.

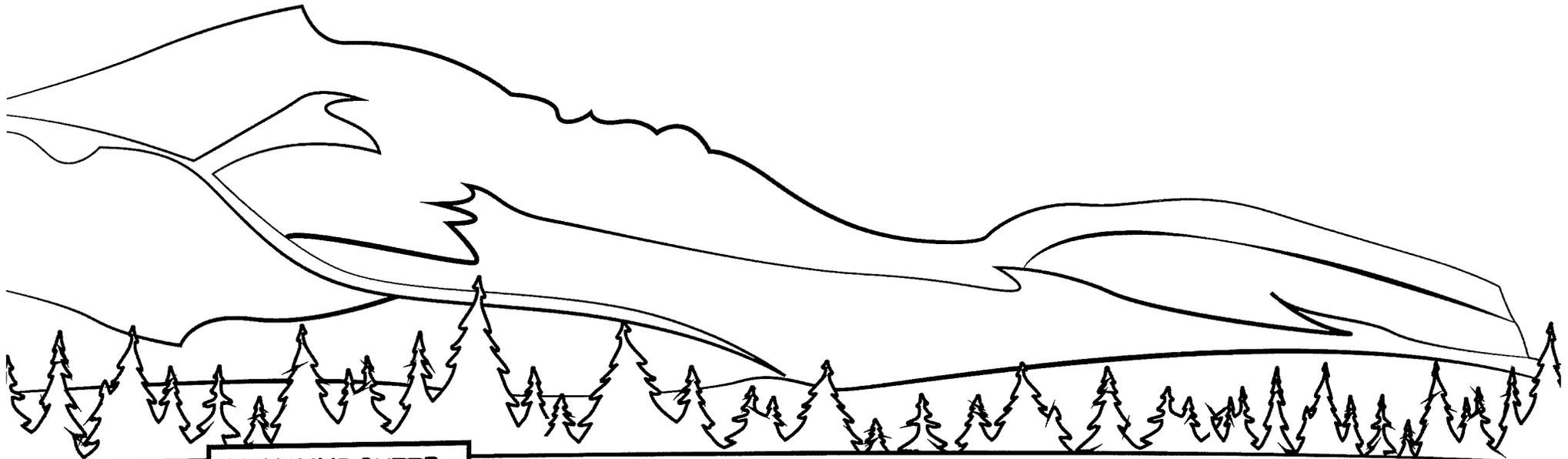


Mysterious Nahanni – Valley of the Headless Men

The Valley of the Headless Men (also known as the Valley of the Headless Corpses) is one of the most mysterious stories in the history of the Northwest Territories. The eerie tale comes from a series of unexplained events in the 200 Mile Gorge of Nahanni National Park during the time of the Gold Rush.

Brothers Willie and Frank McLeod travelled through Nahanni in 1906 on their way to the Klondike, disappearing without a trace until two years later, when another group of prospectors discovered the decapitated bodies of the brothers. Later, in 1917 and again in 1945, two more men were found headless in the valley. All told, by 1970 over 40 people had disappeared in this valley, never to be heard from again.

There are many theories as to what happened to these travellers and their heads; grizzly bears, supernatural forces, an unruly sasquatch, or territorial humans defending against intruders. The mystery of the area dates back thousands of years, with legend telling that people were afraid to settle because of the various spirits and creatures lurking nearby. Some say that the spirits of the Warriors of the Naha tribe, said to be larger than normal men and to wield powerful weapons, have stayed in the valley long after the tribe itself disappeared suddenly and inexplicably.



NAHANNI BUTTE



(wavy)



(wavy)



(wavy)

(wavy)



Inspired by photo submitted by Amy Thomas

Trout Lake / Samba K'e *trout lake place*

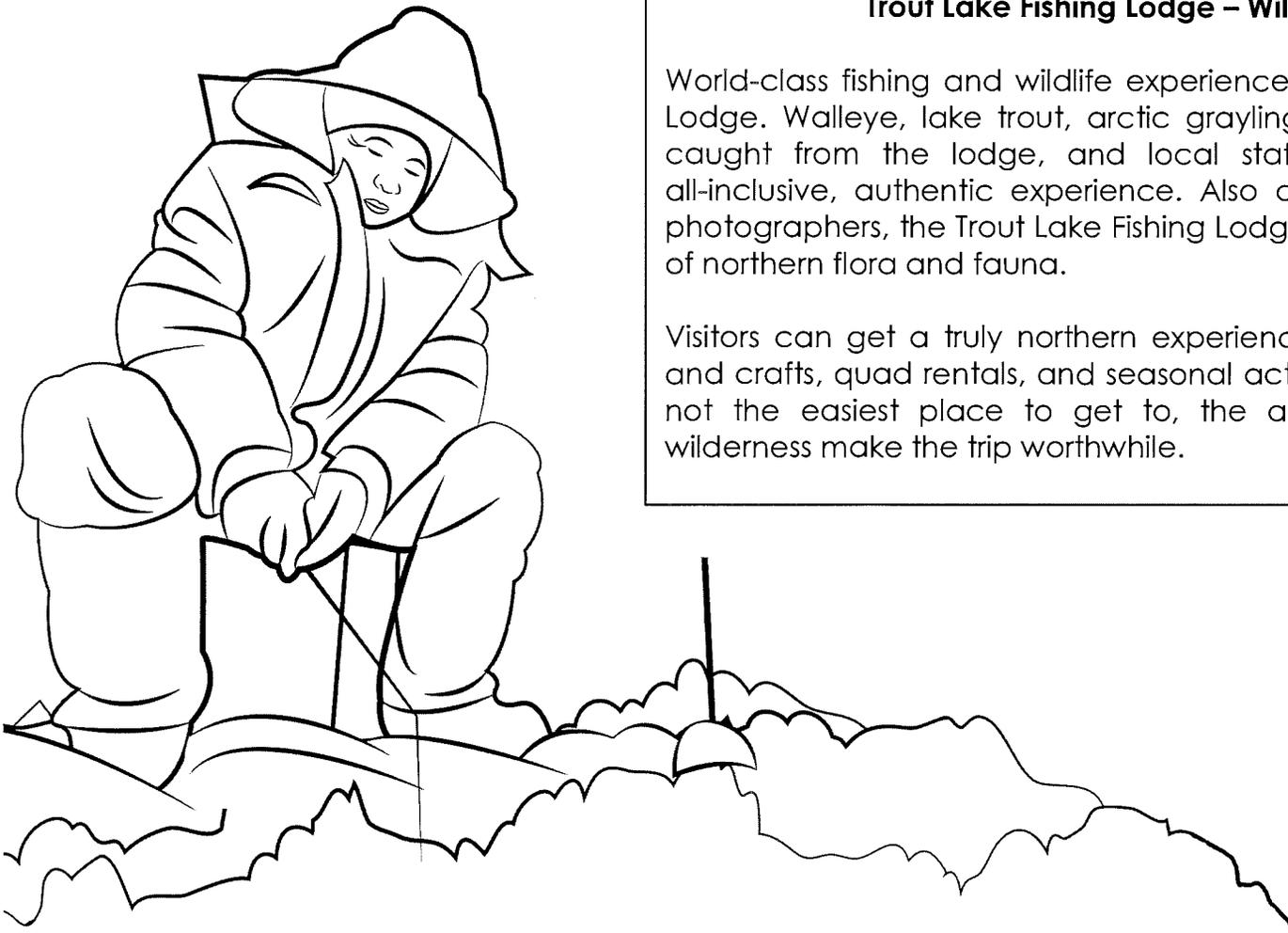
On the shore of the lake bearing the same name, the Designated Authority Community of Trout Lake is a small community represented by the Samba K'e Dene Band. The majority of community members are involved in a hunting, trapping, and fishing traditional lifestyle, and a small fishing lodge provides access to these bountiful waters for avid angler tourists.

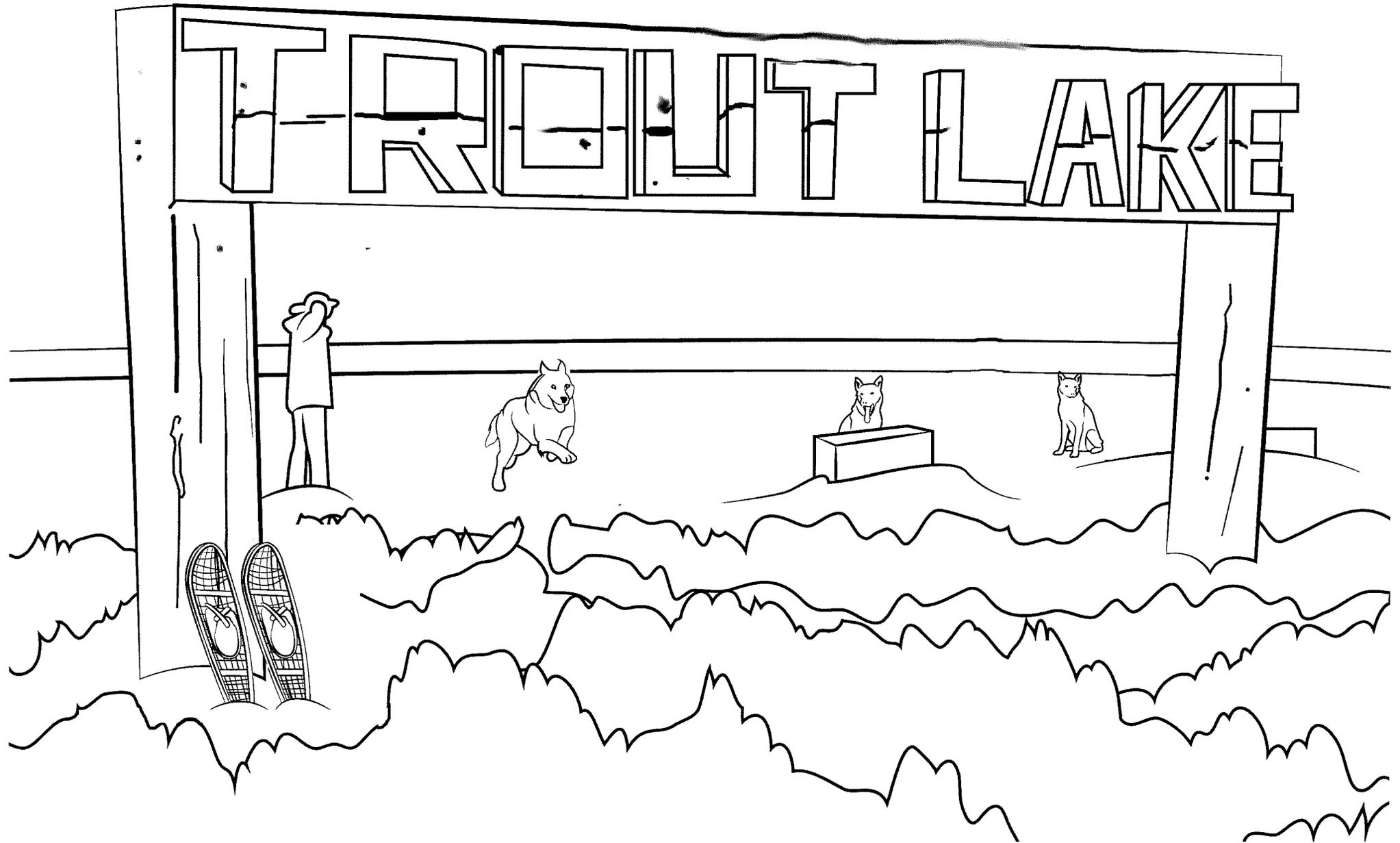
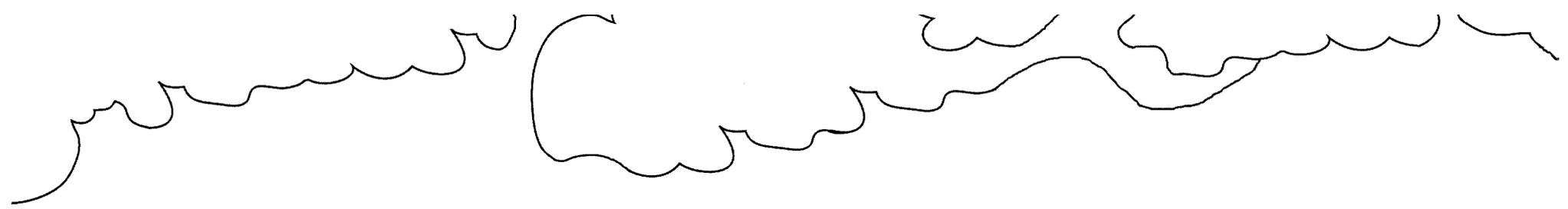
Trout Lake was established as a permanent community in the late 1960s, but the site had been sporadically occupied by travelling traders and traditional land users for generations before. Wildlife abounds in the area, and Trout Lake is particularly well-known for moose, black bear, wolf, beaver, marten, muskrat, and a wide variety of fish.

Trout Lake Fishing Lodge – Wilderness at its Finest!

World-class fishing and wildlife experiences await at the Trout Lake Fishing Lodge. Walleye, lake trout, arctic grayling, and northern pike can all be caught from the lodge, and local staff ensure that guests have an all-inclusive, authentic experience. Also a popular destination for wildlife photographers, the Trout Lake Fishing Lodge boasts close access to a range of northern flora and fauna.

Visitors can get a truly northern experience with cultural tours, hiking, arts and crafts, quad rentals, and seasonal activities like berry picking. While it's not the easiest place to get to, the authenticity and vast, expansive wilderness make the trip worthwhile.



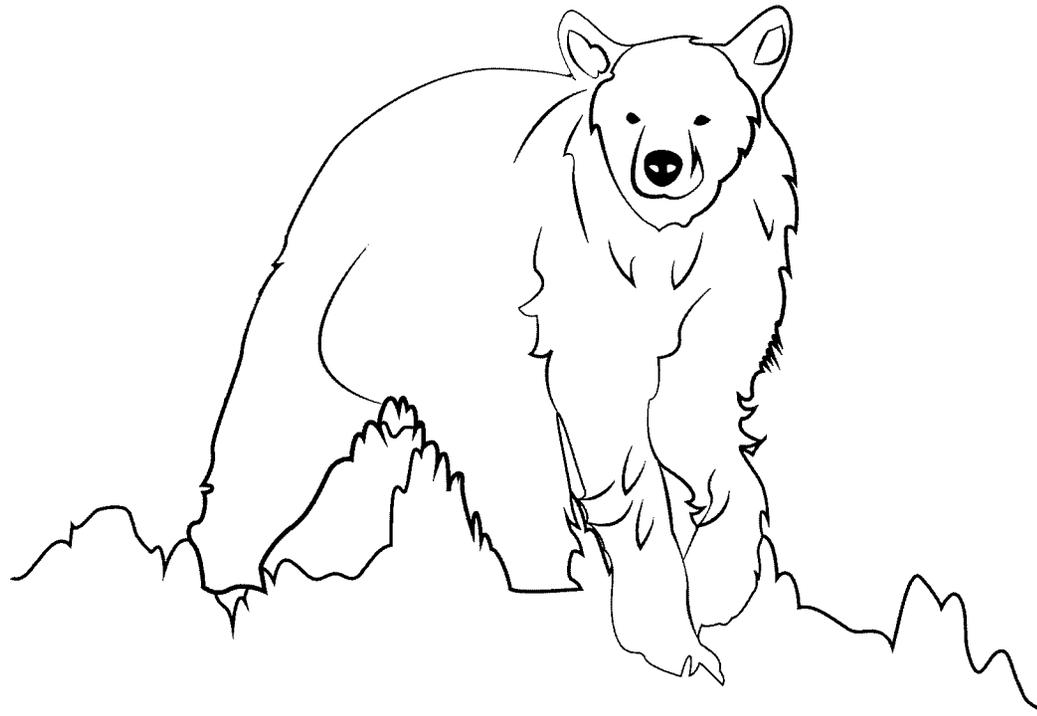


Wrigley / Pedzéh Kį *clay place*

Evidence suggests that Dene people have inhabited the site of Wrigley for hundreds of years, though this population likely lived nomadically, living off the land. Between 1817 and 1821, the North West Trading Company operated a post called Fort Alexander, where people gathered to meet and trade furs. This post later closed, prompting traders to settle 32 kilometres south of the current Wrigley site. Following several years of hardship, disease and famine at the beginning of the 20th century, many families moved to away to a new settlement area. The majority maintained a nomadic lifestyle, moving between fishing and hunting camps along the river.

In the 1950s, construction of a one-room school house was completed by the federal government, and a new church was also built. Further development was not undertaken, though, as residents realized that the terrain was not suitable for buildings. Instead, the entire community was moved to Hodgson Creek in 1965, where the Wrigley site now remains. Buildings were moved by barge, and 15 new houses were built.

The Dene members of the community are represented by the Pehdzeh Ki First Nation, a member of Dehcho First Nations. Traditional lifestyles are alive and well in Wrigley; residents value their connection to the land, continuing to hunt, trap, and fish actively in the region. Youth are commonly engaged in these activities as well, and in particular are fond of handgames and drumming.





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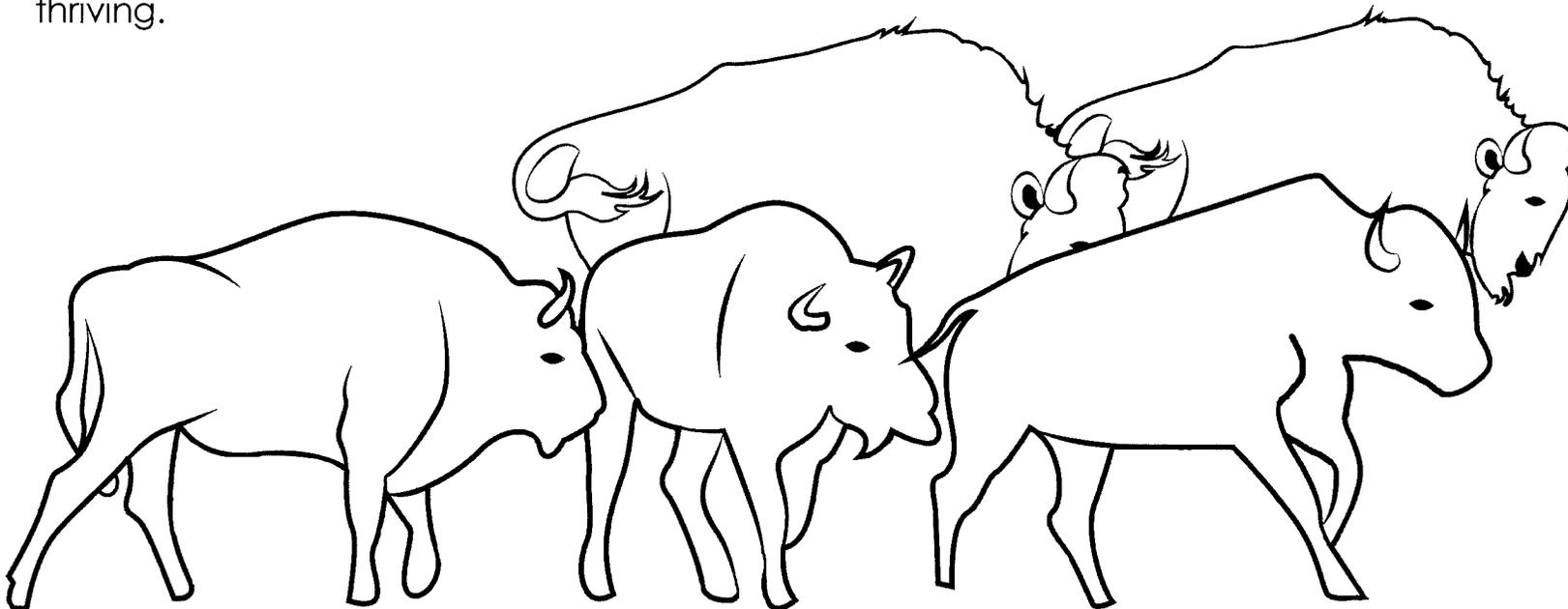
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North Slave Region

*Behchoko – Dettah – Gameti – Lutselk'e – N'Dilo – Wekweeti
– Whati – Yellowknife*

The area between the Northwest Territories' two biggest lakes, Great Slave Lake and Great Bear Lake, makes up the North Slave Region. It is the traditional territory of the Yellowknives Dene First Nation, Tłı̨chǫ, and Akaitcho, and is now also home to a diverse number of other ethnic groups. There are some all-weather roads connecting communities in this region, but a network of ice roads are far more extensive and provide easier winter access.

The North Slave is home to a number of mines, and the eight communities in the region play an active role in the mine through staffing, consultation, and environmental impact monitoring. The capital, Yellowknife, is a vibrant city with businesses, the arts, and tourism contributing to the diversity of the community. Part of this diversity includes a strong connection with traditional ways of life, and in addition to harvesting, fishing, and traditional crafting, educational and cultural preservation initiatives are thriving.





Behchokò

Mbehcho's place

On the shores of the North Arm of Great Slave Lake, the communities of Rae and Edzo (Rae-Edzo) were officially renamed Behchoko in 2005. Behchoko is the largest Dene community in Canada and one of four Tłı̨ch̨ community in the Northwest Territories.

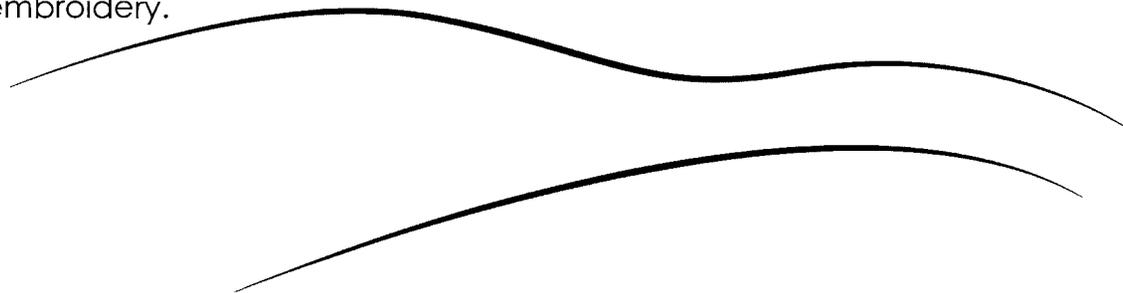
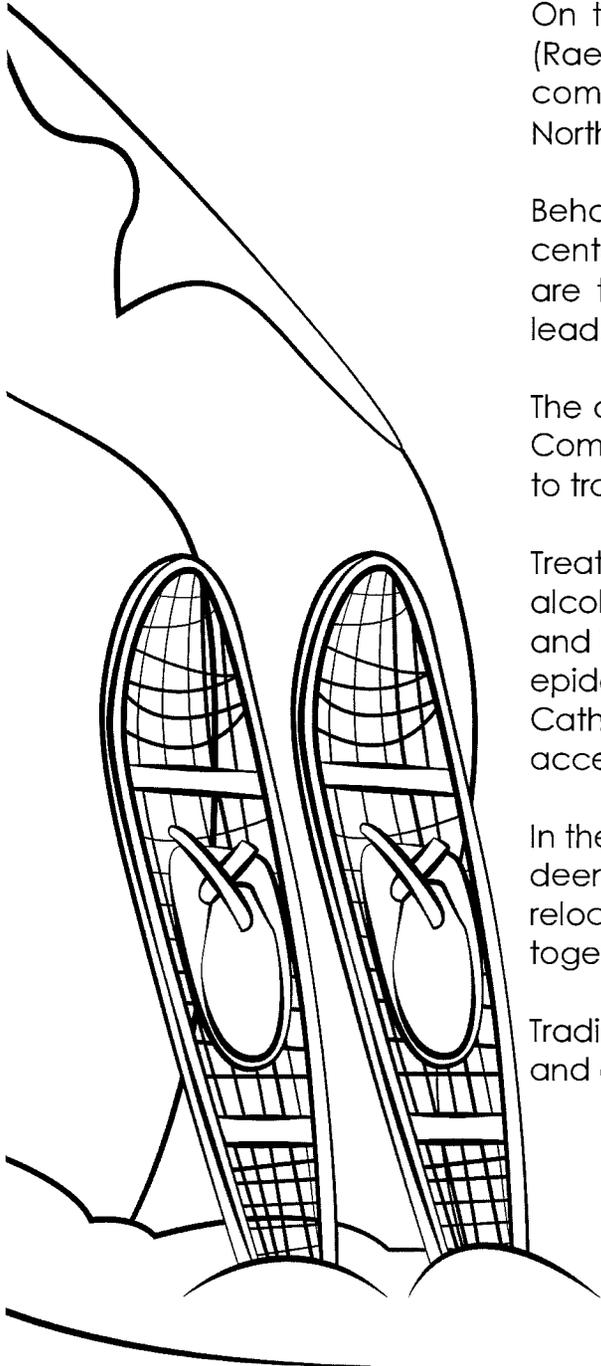
Behchoko is within traditional Tłı̨ch̨ Dene territory, who have inhabited the area for centuries. There is a history of discord between the Tłı̨ch̨ and the Yellowknives Dene, who are traditional users of nearby lands, but peace was made by the 1830s by community leaders.

The community of Rae was originally named for Dr. John Rae, who opened a Hudson's Bay Company post at Old Fort Rae on Marion Lake in 1852. Tłı̨ch̨ people began to use this site to trade, and a settlement developed.

Treaty 11 was accepted by Chief Monfwi in 1921 on behalf of the people of Fort Rae. Later, alcohol and diseases contributed to a disastrous loss of life in the area; measles, tuberculosis, and influenza devastated Fort Rae, but the strong and resilient community survived the epidemics. Over the next decades, permanent residences were constructed, the Roman Catholic mission established a hospital, electricity was introduced to the community, and access to the Mackenzie Highway was constructed.

In the 1950s, the community of Edzo was formed as a new settlement when the government deemed Rae unsuitable for continued expansion. However, many families decided against relocating to Edzo, so the two communities remained separate despite being administered together by the government.

Traditional activities include hunting caribou and other game, fishing, trapping, beadwork and embroidery.





Dettah / T'èʔehda *burnt point*



Ndilq *end of the island*

Dettah (also written as Detah) is one of two communities of the Yellowknives Dene First Nation, and is part of the Akaitcho Territory Government. Dettah is close to the City of Yellowknife, and is connected to the capital during winter months by an ice road. The name "Dettah" means 'burnt point' in the Tłı̨chǫ language, referring to a traditional fishing camp formerly used by Dene people. Dettah was used as a seasonal camp for people until the City of Yellowknife was established as a centre for mining gold. Traditional activities are still widely practiced, with residents regularly fishing, making dry fish, and tanning moose hides.

N'Dilo is the other Yellowknives Dene First Nation community, located adjacent to the City of Yellowknife on Latham Island. Like Dettah, it is part of the Akaitcho Territory Government. N'Dilo is a strong cultural community, and often hosts events to celebrate and share Dene customs, traditions, and art.

Dene people have hunted and trapped in the area of Dettah and N'Dilo for centuries. Historically, Yellowknives Dene have lived around Great Slave Lake and the Yellowknife River, using rivers to travel and trade. Early European explorers have documented meeting Yellowknives Dene who helped them navigate the challenging tundra. In the 1800 and 1900s, it is said that the Yellowknives were the most powerful group in the area.



Gameti / Gahm̀̀ti

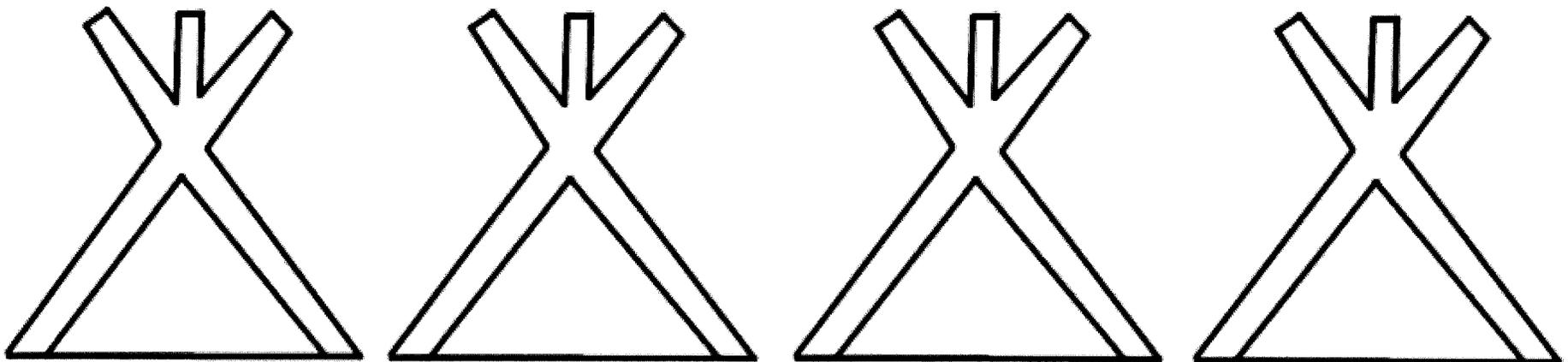
rabbit net place

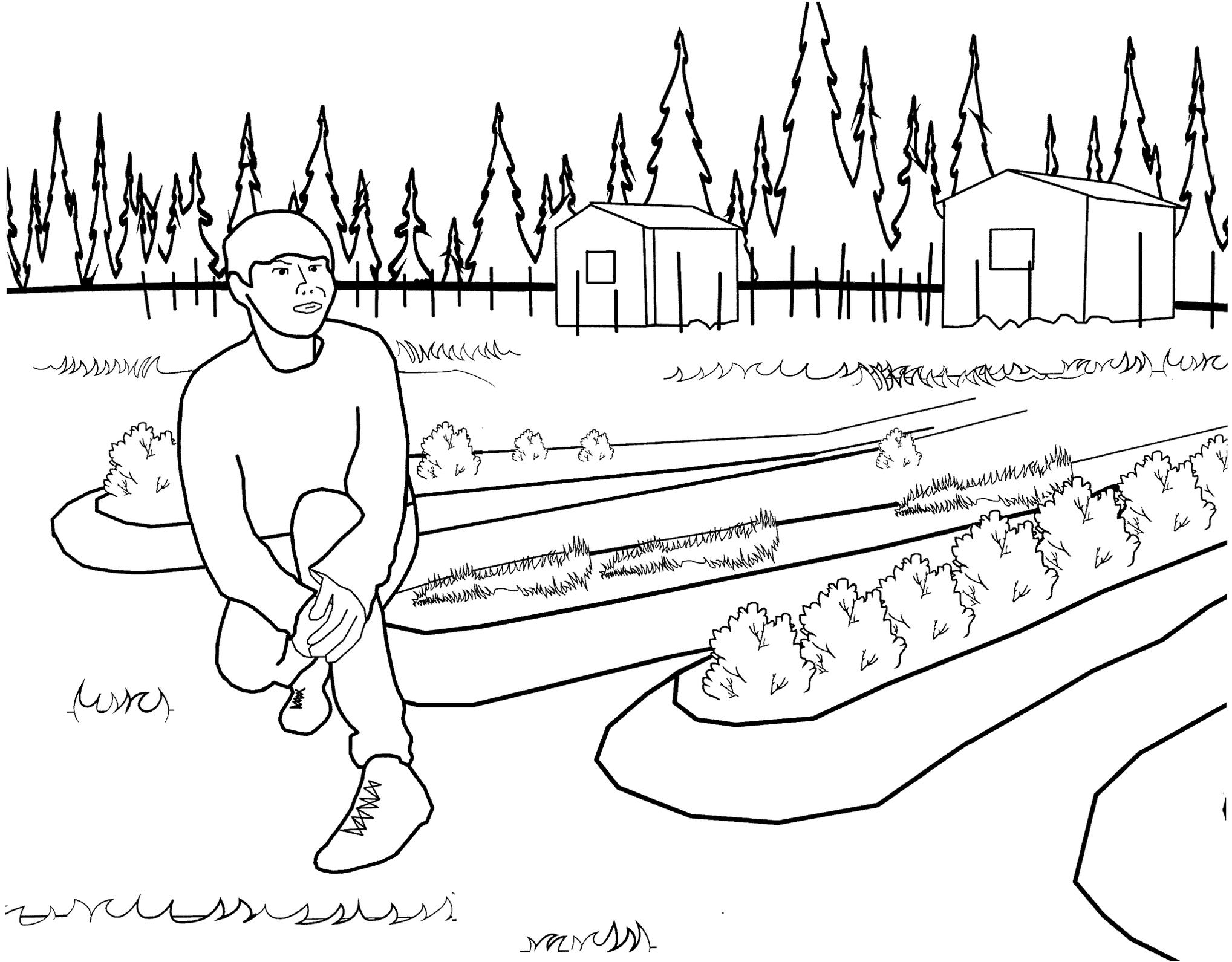
Halfway between Great Slave Lake and Great Bear Lake lies Gameti, a community originating as an outpost hunting camp for many Tłı̨ch̨ and Sahtu Dene who lived in the area. Gameti is one of four Tłı̨ch̨ communities which form the Tłı̨ch̨ Government. In the 1960s, Dene elders established Gameti and it has since grown to include an airstrip, community hall, school, store, RCMP detachment, health centre, and more. In 2005, Gameti was renamed from being previously called Rae Lakes.

Green Thumbs in Gameti

In 2014, the Community Government of Gameti constructed the largest community garden in the Northwest Territories, with a total area of 21,600 square feet. Community members running this garden are working to learn about the benefits of a sustainable and environmentally responsible approach to growing food. The community has become very proud of the garden, and residents have expanded this learning opportunity to include how to preserve food, growing medicinal plants, and introducing youth to the organic food growing process.

The volunteer-run garden produces hundreds of kilograms of fresh, local, organic food each season for the community, allowing residents to enjoy healthy options. The community hopes to eventually expand the operation to include a greenhouse, so that vegetables can grow for more of the year.





Łutsek'e / Łútsèlk'é

place of the łútsèl, a type of small fish

Formerly known as Snowdrift, Lutselk'e is a Designated Authority Community on the south shore of the east arm of Great Slave Lake. The name Snowdrift originated with the nearby mouth of the Snowdrift River.

In 1925, the Hudson's Bay Company established a post at the site in an effort to compete with free traders who were reaching the area. Once the post was built, many families who had been land users in the area for generations decided to shift their focus to this new trading post. Additionally, increased provision of government services at the site meant that it was a more attractive place to settle. Permanent residences were built or moved to the present site starting in 1954, the same time the Roman Catholic church was also relocated. A school followed in 1960, an RCMP detachment, and a health centre.

The Lutsel K'e Dene First Nation, part of the Akaitcho Territory Government, are responsible for representing and administering the community.

Thaidene Nene

Thaidene Nene, "Land of the Ancestors", is an area adjacent to the community of Lutselk'e. It is considered sacred territory by the Denesoline people, and is the traditional land of people who have resided there for generations.

The Lutsel K'e Dene First Nation and partners are fostering ecological integrity, cultural continuity, and economic stability by protecting this area. A balance of life and the promotion of the traditional special relationship with the land is key to the success of this initiative. Securing this land and water, ensuring its proper stewardship, and valuing the beauty and nature is undertaken with the sacred, ethical, and practical foundations taught by ancestral inhabitants of the area.

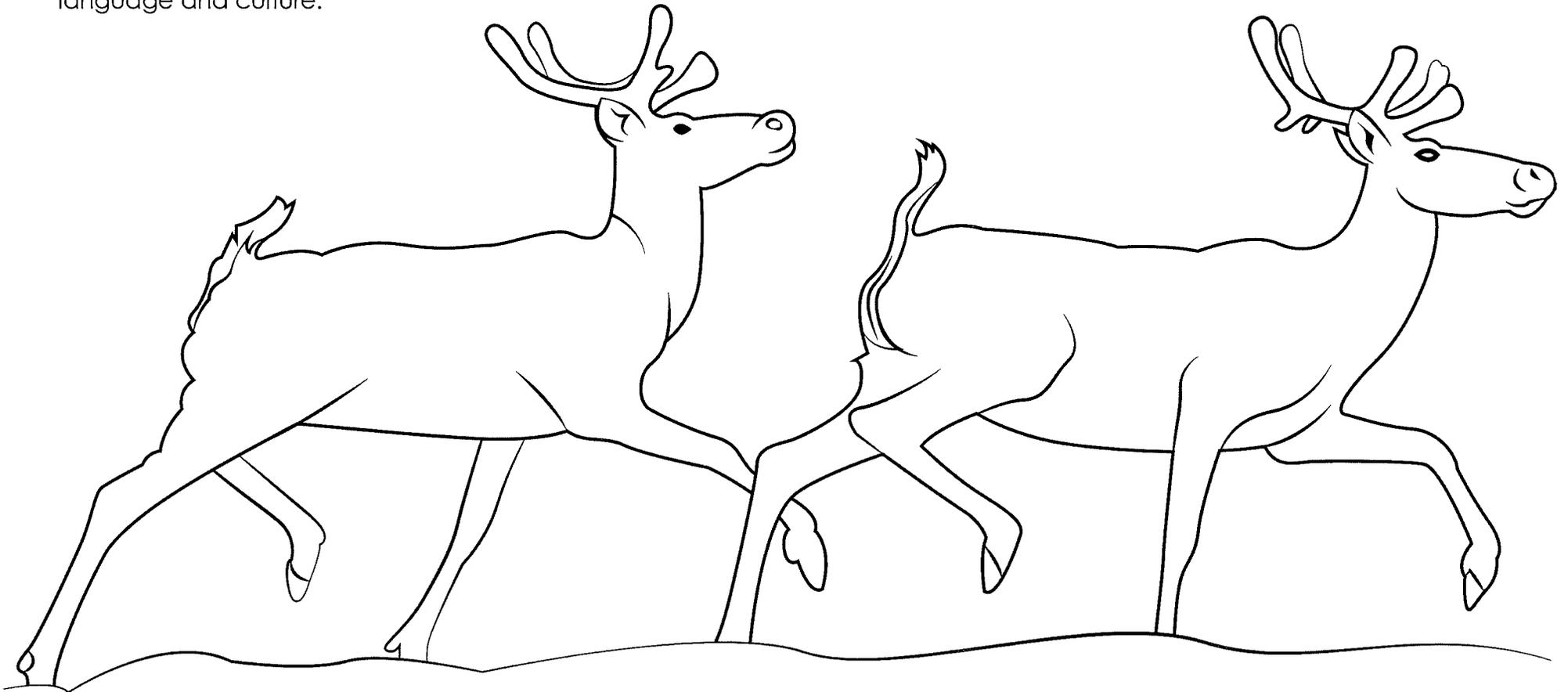




Wekweèti *rock lake*

Once known as Snare Lake, Wekweeti is a Tłı̨chǫ̨ community founded in 1960 by Tłı̨chǫ̨ elder and former chief Alexis Arrowmaker. Arrowmaker brought several families to the site from Behchoko, seeking a more traditional way of life. The site is within the traditional territory of the Tłı̨chǫ̨ First Nation, and while wage economy activities exist in the community, traditional lifestyles also abound. Caribou, moose, black bear, and wolf are a few examples of the animals that locals hunt and trap, as well as bountiful fish resources like pike and lake trout.

Before settling in the community, the Tłı̨chǫ̨ moved seasonally to hunt and fish according to animal patterns. Navigating waters in birch canoes, harvesting animals, and passing skills through generations is all part of the history of Wekweeti. While greater European interaction, an increased importance on a wage economy, and exposure to other lifestyles has impacted the Tłı̨chǫ̨, there is a strong push towards revitalizing the traditional culture and the teachings of generations past. Many in the community seek to find a balance between a newer way of life and the preservation of traditional language and culture.



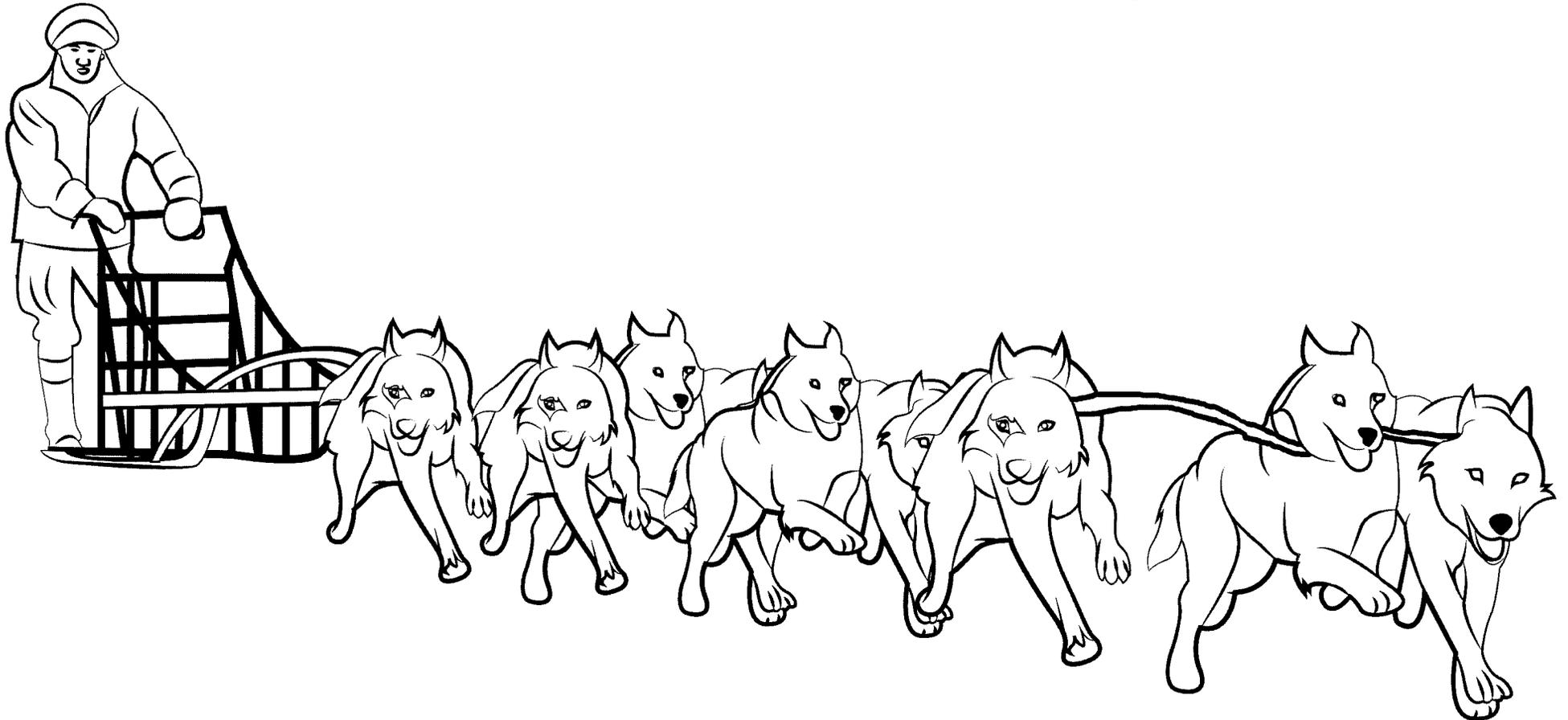


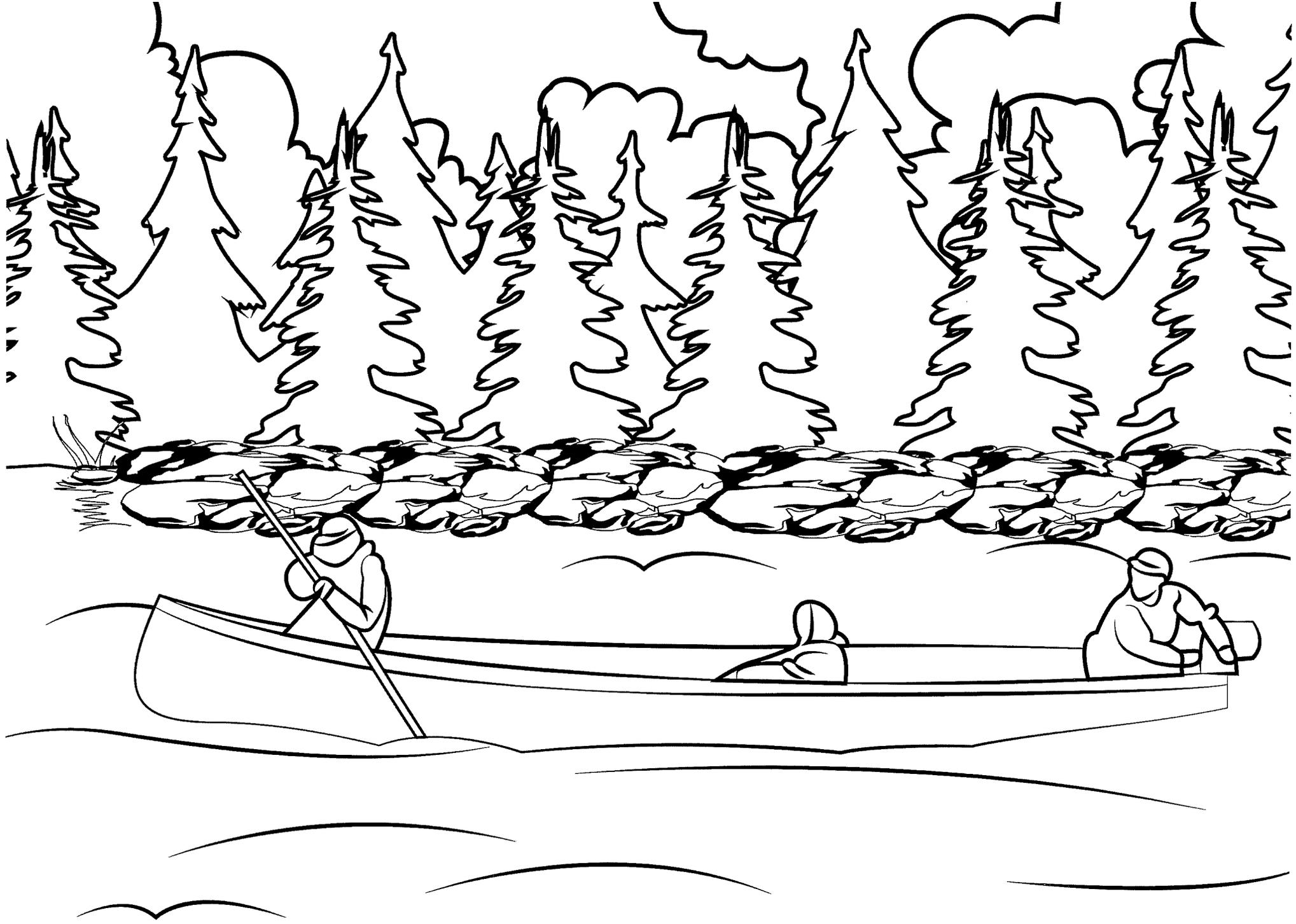
Whatì *marten lake*

Surrounded by forest on a flat lowland is Whatì, a Tłı̨chǫ̨ community formerly known as Lac La Martre (Marten Lake). As can be expected, Whatì is home to spectacular fishing for grayling, pike, lake trout, and whitefish. It is a longstanding traditional hunting ground for Tłı̨chǫ̨ people, and when the North West Company established a trading post at the site in 1793, many began to populate a community. After a period of lessened activity after 1817, the trading post was revitalized in the 1920s.

Whatì lies on the path of migratory birds, so spring and fall are bountiful hunting times for duck and geese as they gather near the community to feed. Nearby Whatì Falls is an attractive destination for tourists,

Traditional activities, language, and culture are important to the community. The majority of community members fluently speak Tłı̨chǫ̨, and customs related to harvesting and crafts like beading are passed down generationally.





Yellowknife / Sòmbak'è

money place

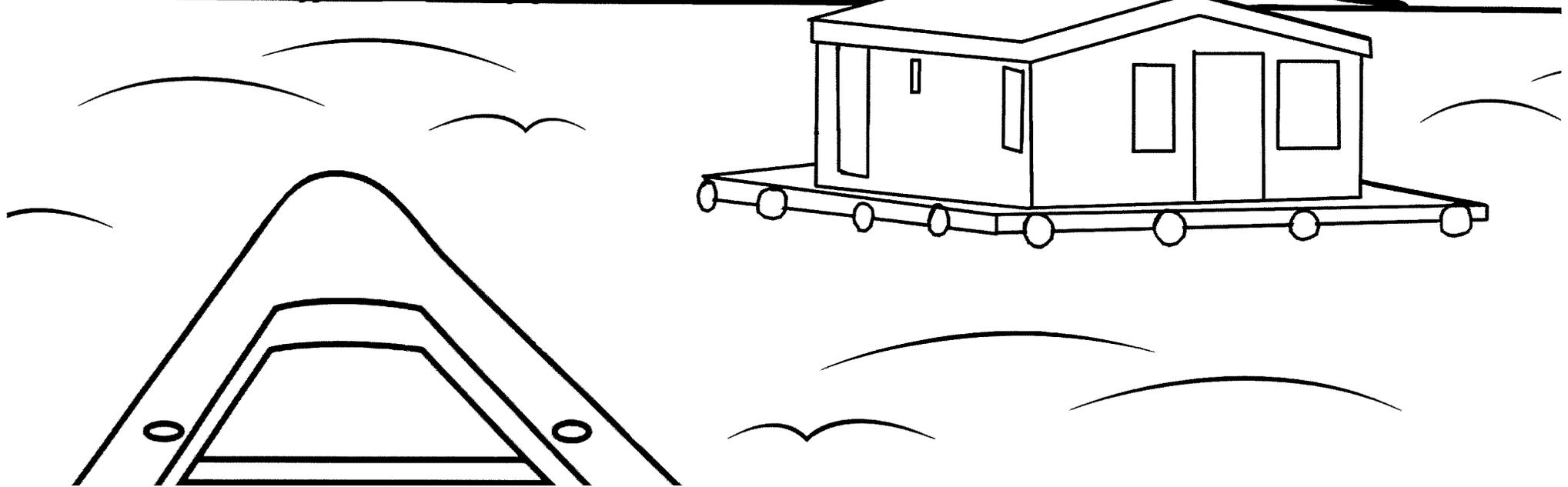


The capital and largest community of the Northwest Territories is Yellowknife, located on the west shore of Yellowknife Bay. The city became the capital in 1967, and is named for the Yellowknives Dene who have been in the area for many generations. The Yellowknives Dene were known as such because of the colour of the tools they made and traded, which were crafted from copper deposits.

As in many other communities, the Hudson's Bay Company was a founding influence in the community. In 1771, Hudson's Bay Company officer Samuel Hearne recorded having travelled to Great Slave Lake. In 1789, a trading post called Fort Providence was established near Yellowknife Bay and was operational for several decades. The discovery of gold at Yellowknife Bay in 1896 was a changing point in the city's history, though no mad rush took place to stake claims and this resource was not fully explored until 1934.

Yellowknife exploded by 1936, with companies developing mine shafts and beginning commercial gold production in 1938. Soon after, government administration was established and, although the community experienced the same shifts in production as many resource-centred settlements, the town expanded, a hydroelectric power station was built, and in 1953 Yellowknife became a Municipal District and was later designated capital of the Northwest Territories.

Once gold production declined, Yellowknife was a government-centred city until the discovery of diamonds in 1991. Today, Yellowknife is the centre of government administration, hosts a number of mining and exploration officers, and supports a thriving community.



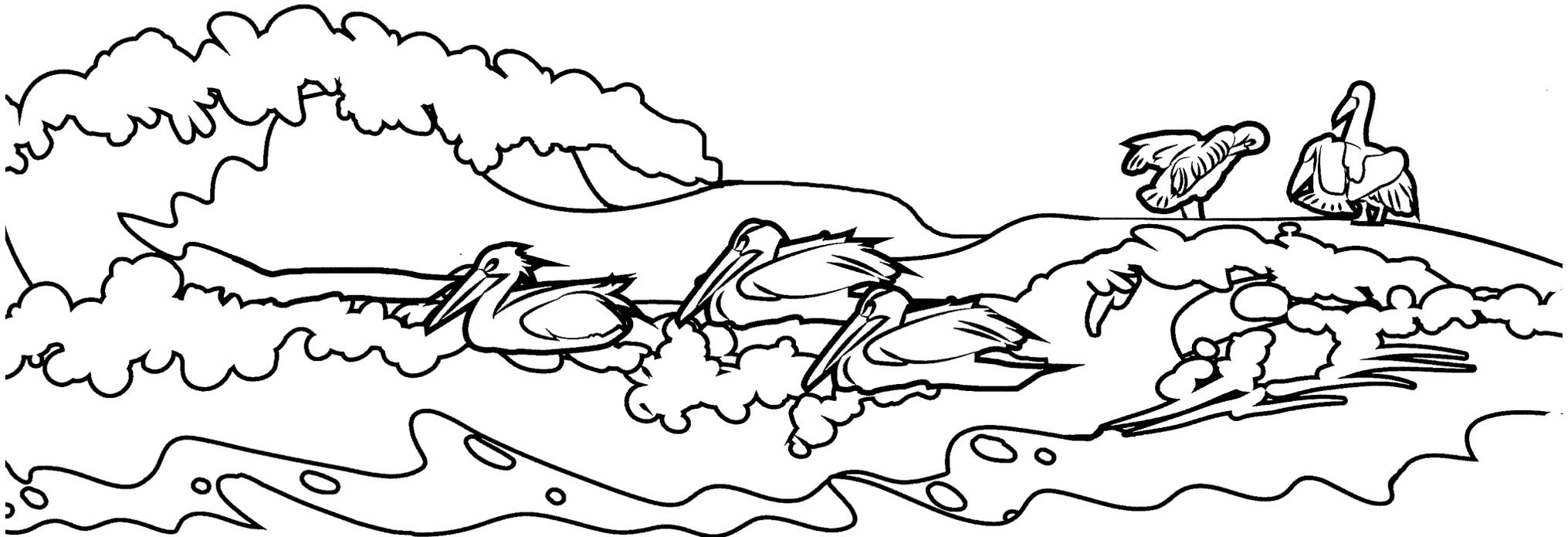
South Slave Region

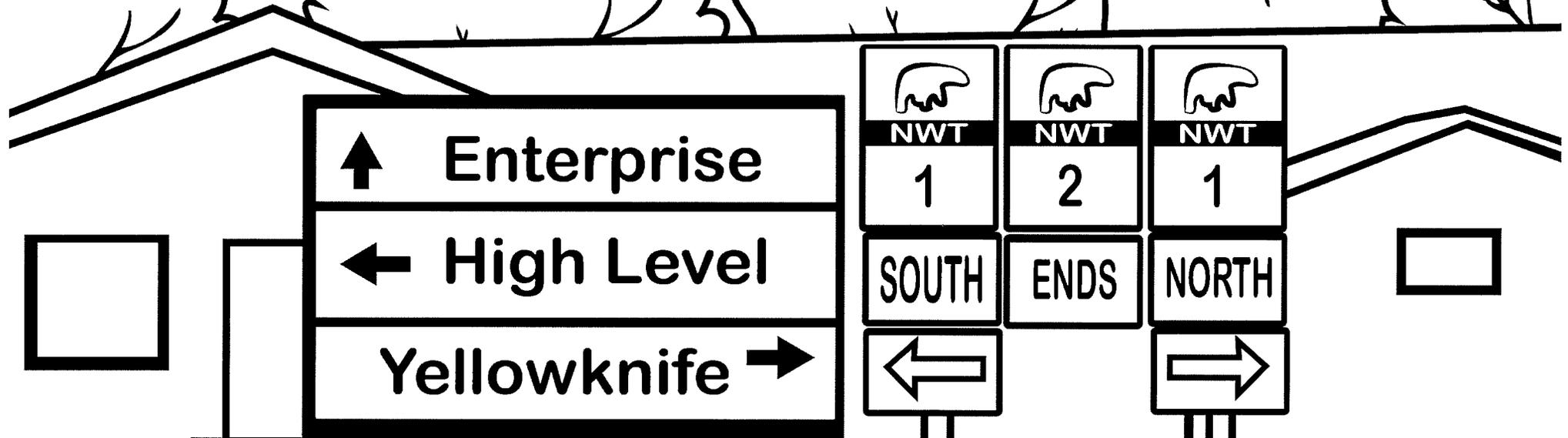
*Enterprise – Fort Providence – Fort Resolution – Fort Smith
Hay River – Kakisa - K'atl'odeeche First Nation*

South of Great Slave Lake lies the South Slave Region, sharing a southern border with Alberta and Saskatchewan, and bordering Nunavut to the east. Most of the seven communities in the region are well-connected by roads, and there is accessible air travel between the communities and beyond.

Because of its proximity to southern borders and ease of transit, the South Slave is a popular destination for tourists who come to marvel at the natural wonders in the region. A selection of waterfalls await, with plentiful wildlife and lush forested areas. Also because of its location, this region was among the first to be visited by Europeans exploring the fur trade.

Traditional crafts are popular in the South Slave, including beadwork, tufting, weaving and sewing, and making clothing using traditional materials and techniques.





↑ Enterprise
← High Level
Yellowknife →


NWT
1

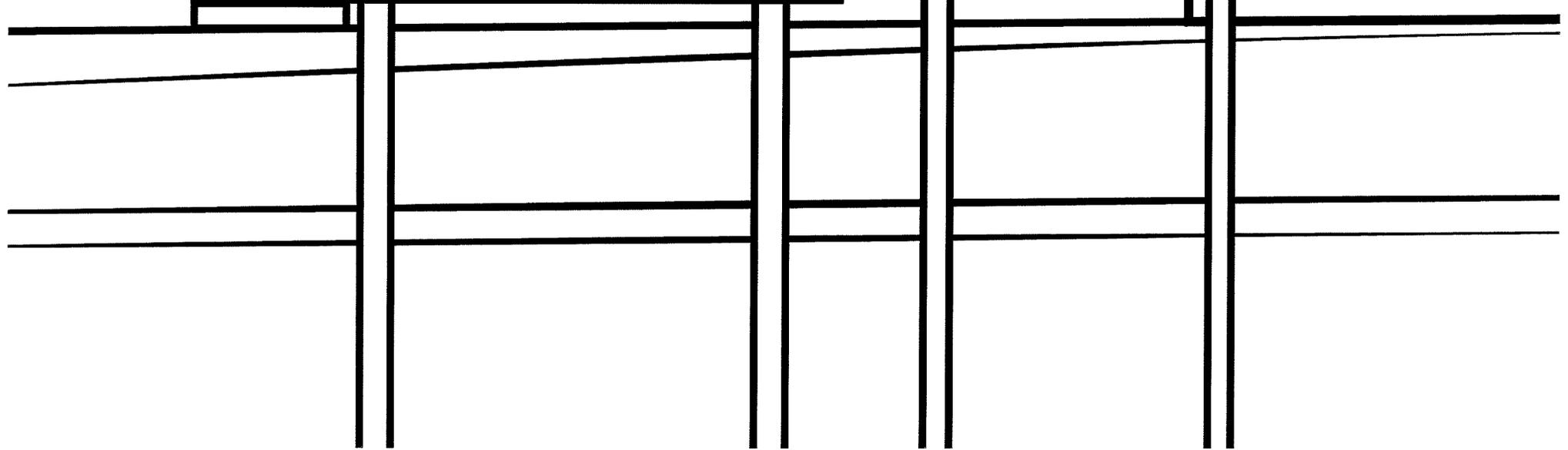
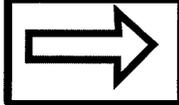
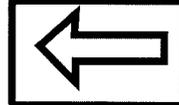

NWT
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NWT
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SOUTH

ENDS

NORTH



Enterprise

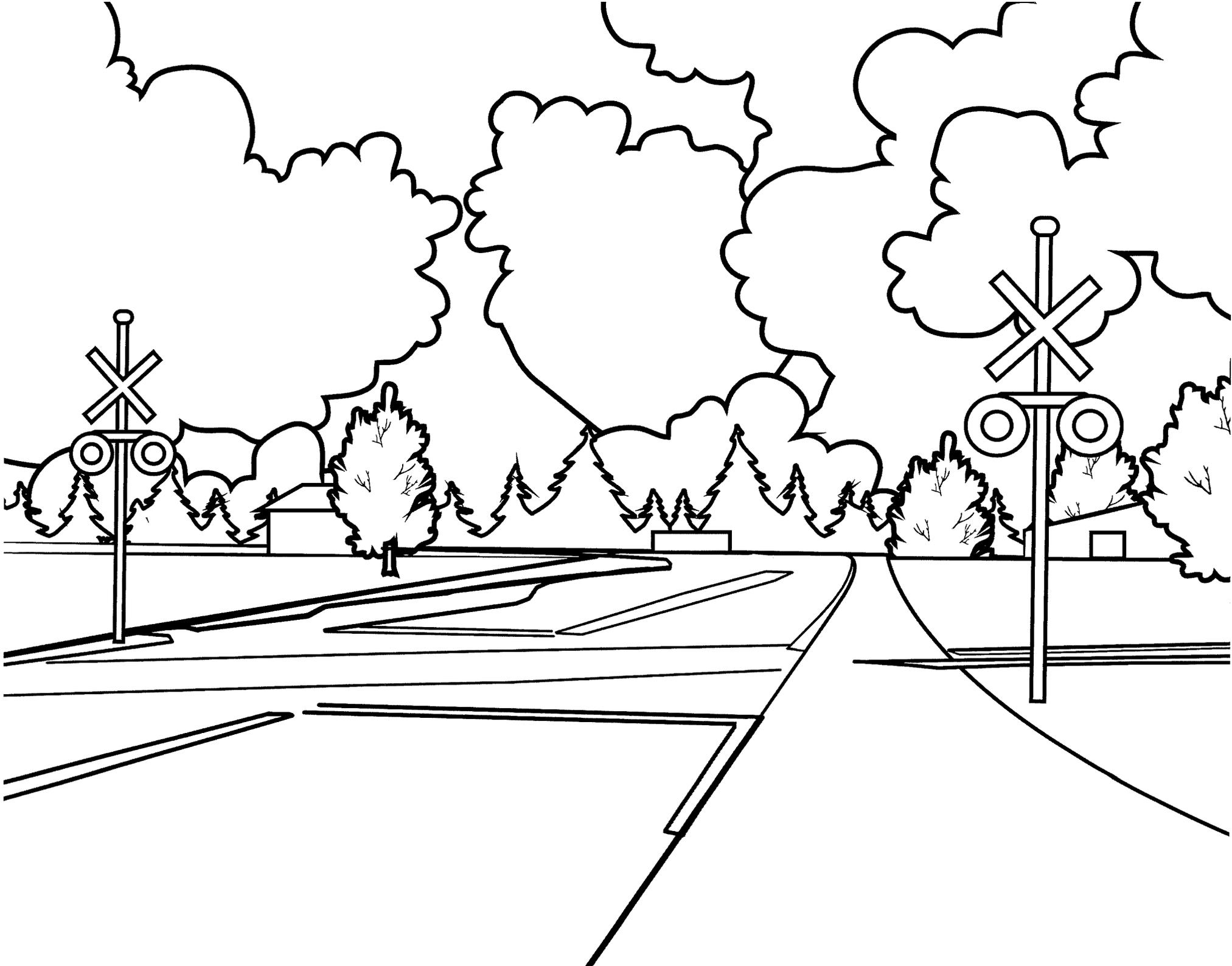
Enterprise is frequently referred to as the “Gateway to the NWT”, as it is the first community that travellers on the Mackenzie Highway encounter when they cross the border from Alberta into the Northwest Territories. Once the Mackenzie Highway construction to Hay River was completed in 1948, two service stations were built at Enterprise for highway travellers to use. Anticipating that this would become a site of cargo transfer and overnight stops, a community started to grow. Although most of the freight is handled in Hay River, Canadian National Railways did construct railway siding and loading facilities close to the Enterprise site.

Enterprise officially became incorporated as a hamlet in 2007, and is a landmark for visitors because of its prime location at the junction of highways to Hay River and Yellowknife. Nearby Alexandra and Louise Falls are highlights for community members and visitors alike, and Enterprise offers quick and easy access to the vast wilderness of the Northwest Territories.

The Gateway Jamboree – A Yearly Treat

Enterprise is host each year to the Gateway Jamboree, an event that showcases Northern performing artists. Much anticipated every year, the Gateway Jamboree attracts hundreds of visitors who enjoy vendors selling food, traditional crafts, and locally-made trinkets. While music is the main purpose of the event, the Gateway Jamboree also features activities for children, traditional team games, raffles and bingo.





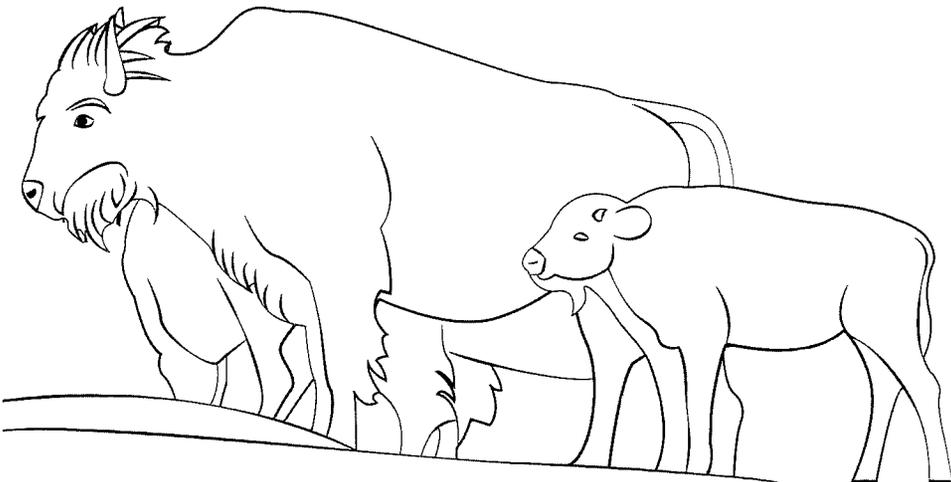
Fort Providence / Zhahti Kúé

mission house place

The community of Fort Providence was originally located near the mouth of Yellowknife Bay, following the visit of Alexander Mackenzie to the region in 1789. However, the post was abandoned around the time of Franklin's Coppermine expedition in about 1820, and the current site of Fort Providence was established in 1861 with a Roman Catholic mission. The current location is on the banks of the Mackenzie River, near the Deh Cho Bridge which was opened in 2012. Fort Providence was incorporated as a hamlet in 1987.

Oblate missionary Monsignor Grandin initially called the site "Notre Dame de la Providence", and once a Hudson's Bay Company trading post was established, more Slavey Dene began to settle in the area. However, unlike many other communities in the Northwest Territories, Fort Providence did not stem from the trading post; rather, the mission was there first and a trading post came later. An all-weather road was built in the 1950s, enabling Fort Providence to be more easily connected to other communities.

While the proximity to the highway has meant many opportunities for businesses in the community, traditional activities like hunting, trapping, moosehair tufting and porcupine quill weaving are still widely practiced. At one time agriculture was a prominent industry in Fort Providence, with roughly 30 hectares of land under cultivation. Cattle were also raised on the mission farm.

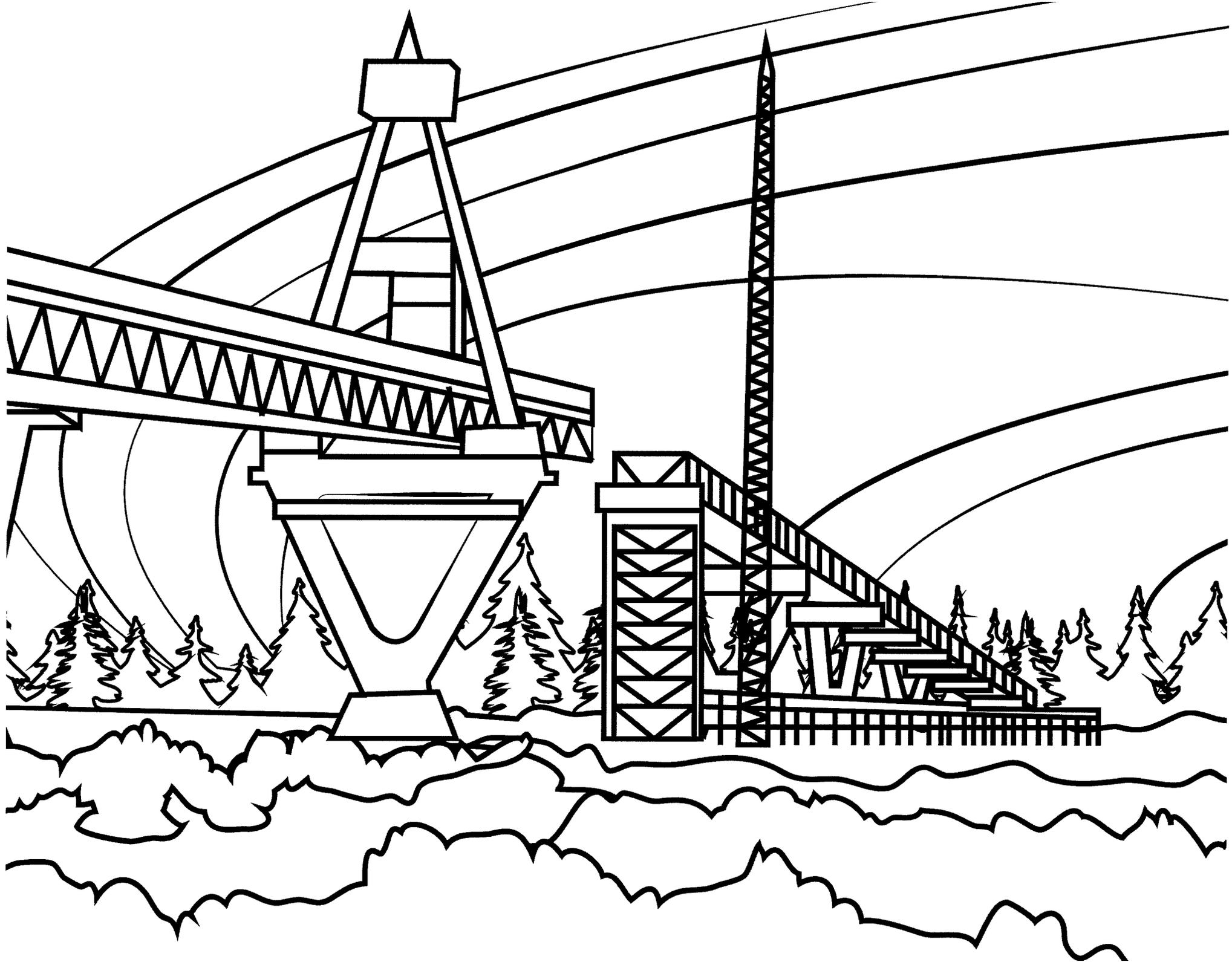


Deh Cho Bridge

The Deh Cho Bridge is 1.1 kilometres long and crosses the Mackenzie River (Deh Cho) near Fort Providence. Initially scheduled to open in 2010, it was delayed because of technical and financial issues and ultimately opened on November 30, 2012.

This bridge is an important piece of infrastructure connecting communities in the territory. Before its construction, the MV Merv Hardie ferry was used to transport people, goods, and vehicles across the river and connect Highway 3 in the summer months. During winter, an ice road was used; however, during periods when neither of these options were viable, supplies had to be taken across the river by helicopter or sent by air.

The bridge is a "Truss bridge" with a cable-stayed main span. Its original design was by JR Spronken and Associates Ltd. Of Calgary, but was later redesigned by Infinity Engineering Group of Vancouver.



Fort Resolution / Denínu Kúé *moose island place*

Recorded as the oldest continuously-occupied place in the Northwest Territories, the hamlet of Fort Resolution originated when a Northwest Company post was built near the mouth of the Slave River in 1786. It was relocated a number of times, and eventually merged with the Hudson's Bay Company in 1821 to become the community of Fort Resolution. It became a hub for travellers, with some explorers wintering there, working together with local Yellowknives Dene who helped them survive difficult times.

Fort Resolution also has a strong Métis history, as the Métis voyageur heritage played a key role in the fur trade, exploration, the spread of religion, and brokering peace agreements. An Oblate mission was set up in 1852, and was followed over the course of the next century by medical establishments and schools. However, by 1956 the prominent tuberculosis hospital had been relocated to Edmonton. The Pine Point Mine provided some regional economic activity until it closed 1988.

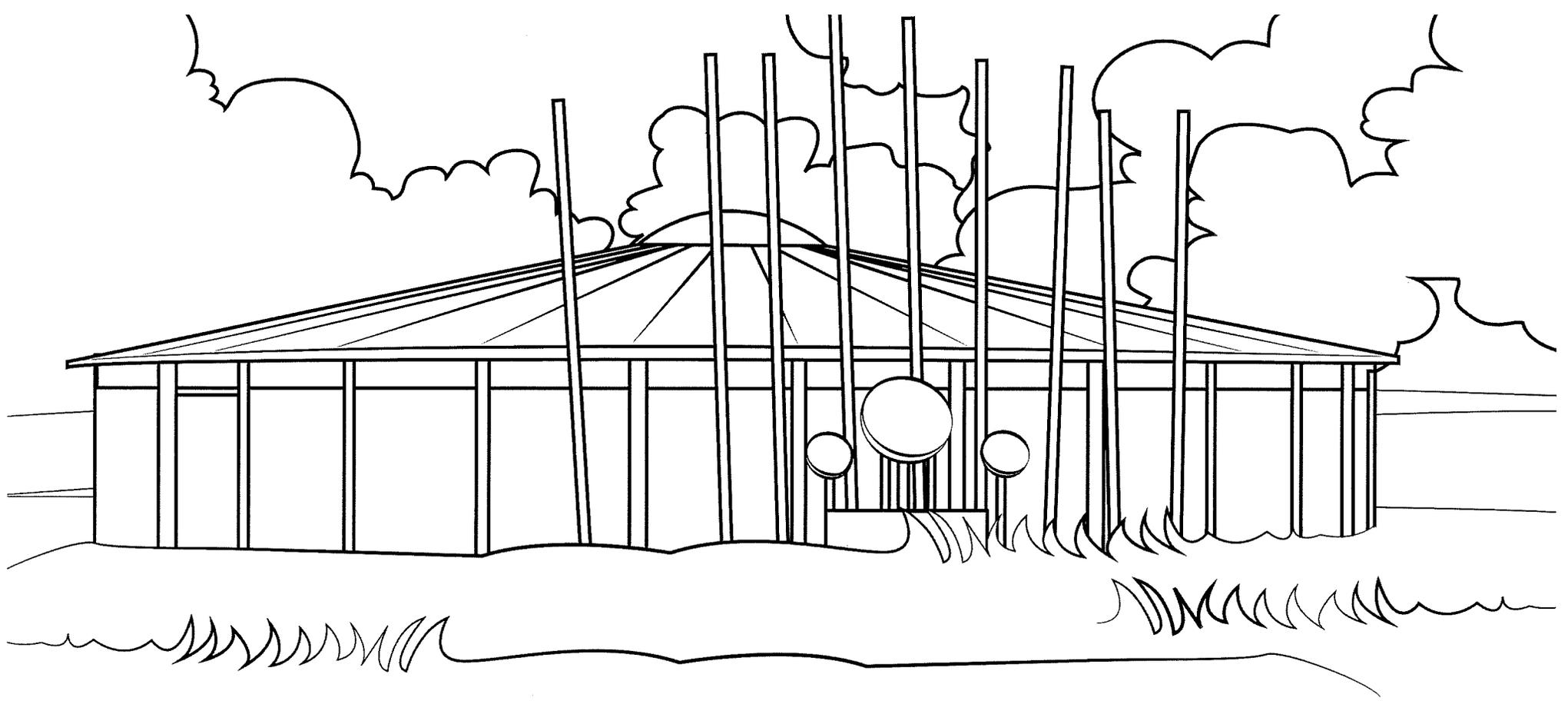
In 1973, Fort Resolution was designated as a national historic site of Canada. It hosts an annual celebration, "Deninoo Days", which celebrates the start of moose hunting season.



Pine Point – Abandoned NWT Town

Between Hay River and Fort Resolution was once the site of Pine Point, a town created to house workers and their families of the Pine Point Mine. This mine produced lead and zinc ores on the south shore of Great Slave Lake between 1964 and 1988. At its peak in 1976, the town of Pine Point had a population of around 2,000. The town was entirely centred around the mine and service industries related to those employed there.

Pine Point had an elementary school and a middle school for the children of mine employees, a number of churches, and was a friendly community with regular events and celebrations. When the mine became less and less productive and finally closed in 1988, the town lost its primary economic industry. Houses were sold, and any buildings not relocated to Fort Resolution were destroyed. Now, the site is completely abandoned; but if you look closely, you can still spot the layout of streets, trails and evidence of the once-thriving town.



(LUNA)

STYLIZED WAVE PATTERNS

WAVE

(WAVE)

WAVE

Fort Smith / Tthebacha *beside the rapids*

Fort Smith lies close to the border between the Northwest Territories and Alberta, on a sand plain above the Slave River. It was originally settled because of the link that the Slave River provided for travel between southern Canada and the Mackenzie River valley. In 1874, a Hudson's Bay Company trading post was established, and a Roman Catholic mission was only two years behind.

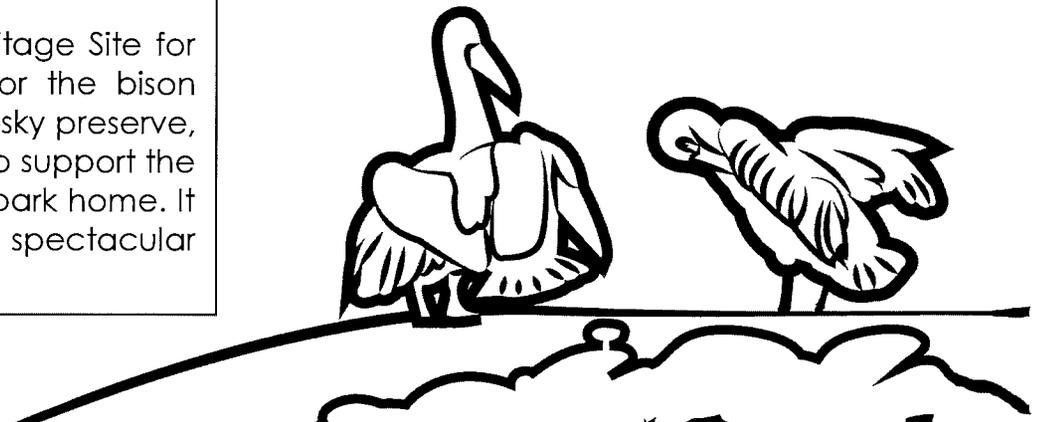
A sawmill began producing lumber for the building of a hospital in 1914, a North-West Mounted Police post was made in 1915, and a federal government administration building was established in 1921. Fort Smith also became home to a Court of Justice in 1921, and the gateway to Wood Buffalo National Park in 1922. Many years of diverse development followed, and Fort Smith proved an adaptable, resilient community with an important role in the history of the territory.

Fort Smith was incorporated as a village in 1964, and later became a town in 1966. This was reflective of the growing population, and supported the completion of an all-weather road to Hay River which represented a permanent link to southern Canada. Today, Fort Smith is an important educational hub, a centre of regional and Aboriginal government administration, and a popular tourist destination.

Wood Buffalo National Park

Spanning part of Alberta as well as the Northwest Territories, Wood Buffalo National Park is the largest national park in Canada and among the largest in the world. Established in 1922, it was initially created to protect the last remaining bison that roamed the area. It is home to thousands of wood bison, and is also one of only two known nesting sites for whooping cranes.

In 1983, the park was designated a UNESCO World Heritage Site for the biodiversity of the Peace-Athabasca Delta and for the bison population. It is also the home of the world's largest dark-sky preserve, which is an area kept free of artificial light. This is known to support the large populations of bats, hawks, and owls that call the park home. It also provides visitors an ideal vantage point for the spectacular northern lights!





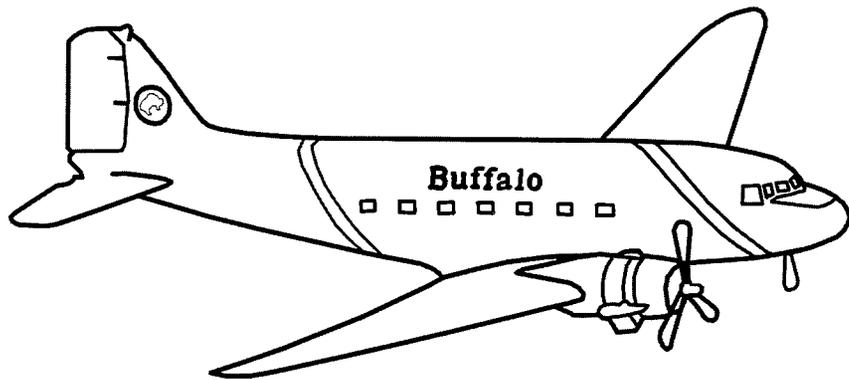
Hay River / Xátł'odehchee

hay river

The “Hub of the North”, Hay River, rests at the mouth of the Hay River along the shores of Great Slave Lake. Evidence suggests that this area was inhabited seasonally as much as 7,000 years ago, and in 1892 Chief Shatla made the site a permanent settlement for a number of his people. By that time, a Hudson's Bay Company trading post and a Roman Catholic mission had been built in the area, and eventually an Anglican mission was added to the small community.

Following the establishment of an RCMP detachment in 1925, the community expanded to include a hospital and a church. In the 1930s, a seasonal road was cleared through the bush from Hay River to Grimshaw, Alberta. This became an all-weather highway in 1948, and the community became an important transportation centre.

Today, Hay River has a very diverse economy, providing government administration services to the region together with Fort Smith, as well as supplying a number of transportation options, service industry establishments, and communications outlets.



Buffalo Airways – A Hay River Icon

One of the most notable businesses in Hay River is family-run Buffalo Airways. Started in 1970 by Bob Gauchie, it was later bought by pilot “Buffalo” Joe McBryan. The airline interestingly uses a number of World War II-era planes, and was the subject of the reality series “Ice Pilots NWT” on the History Channel.

Buffalo Airways provides critical services to remote areas in Canada's north; with scheduled passenger flights, charter passenger and cargo flights, firefighting and fuel services, many communities rely on the airline for services and supplies.



Inspired by photo submitted by Shannon Crawley

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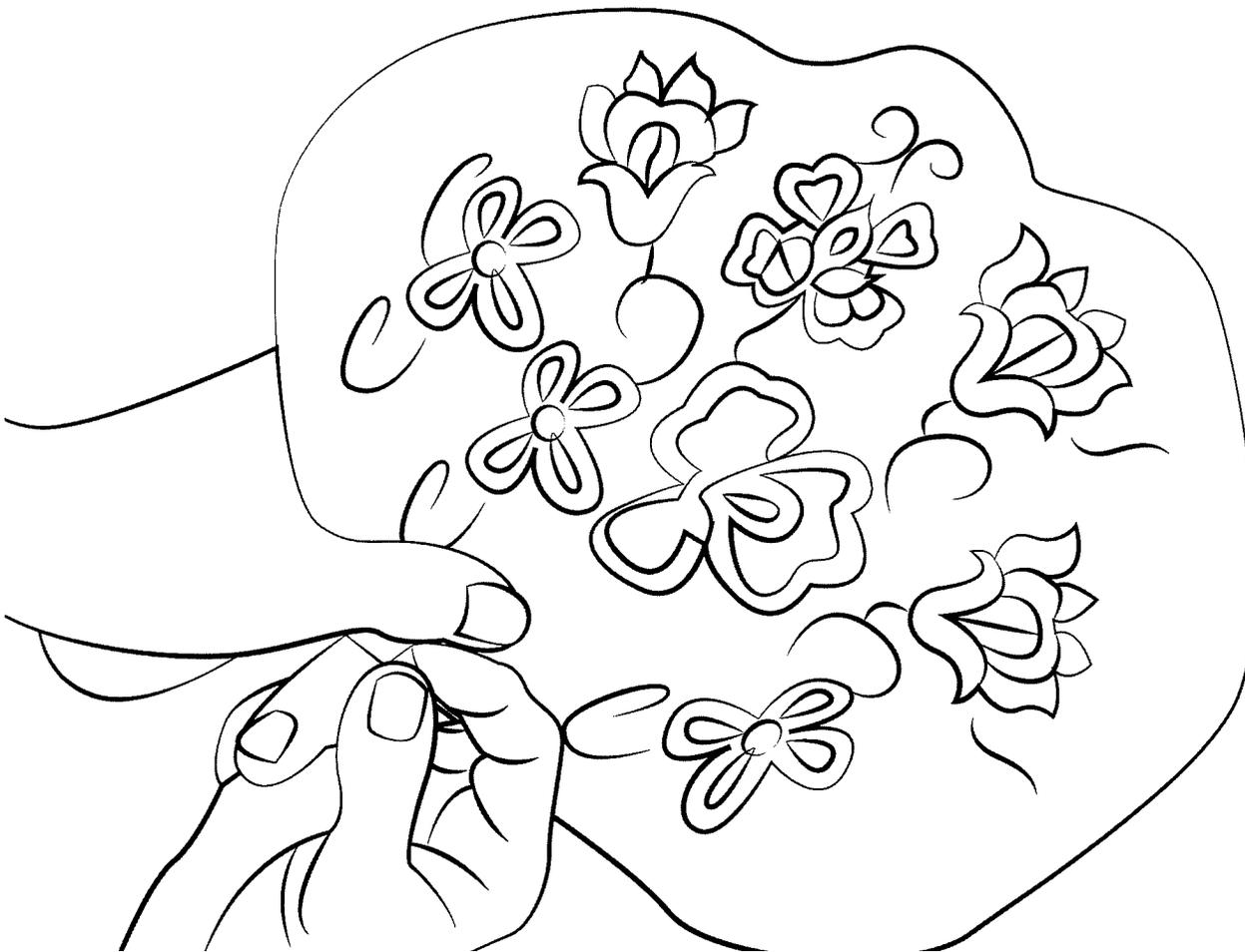
(BY) W

Kakisa / K'ágee

between the willows

Southeast of Fort Providence lies Kakisa, a Designated Authority community on the shores of Kakisa Lake. This community moved from its original location in 1962; previously, it had been located at Tathlina Lake. The reason for this move was to achieve easier access to the Mackenzie Highway.

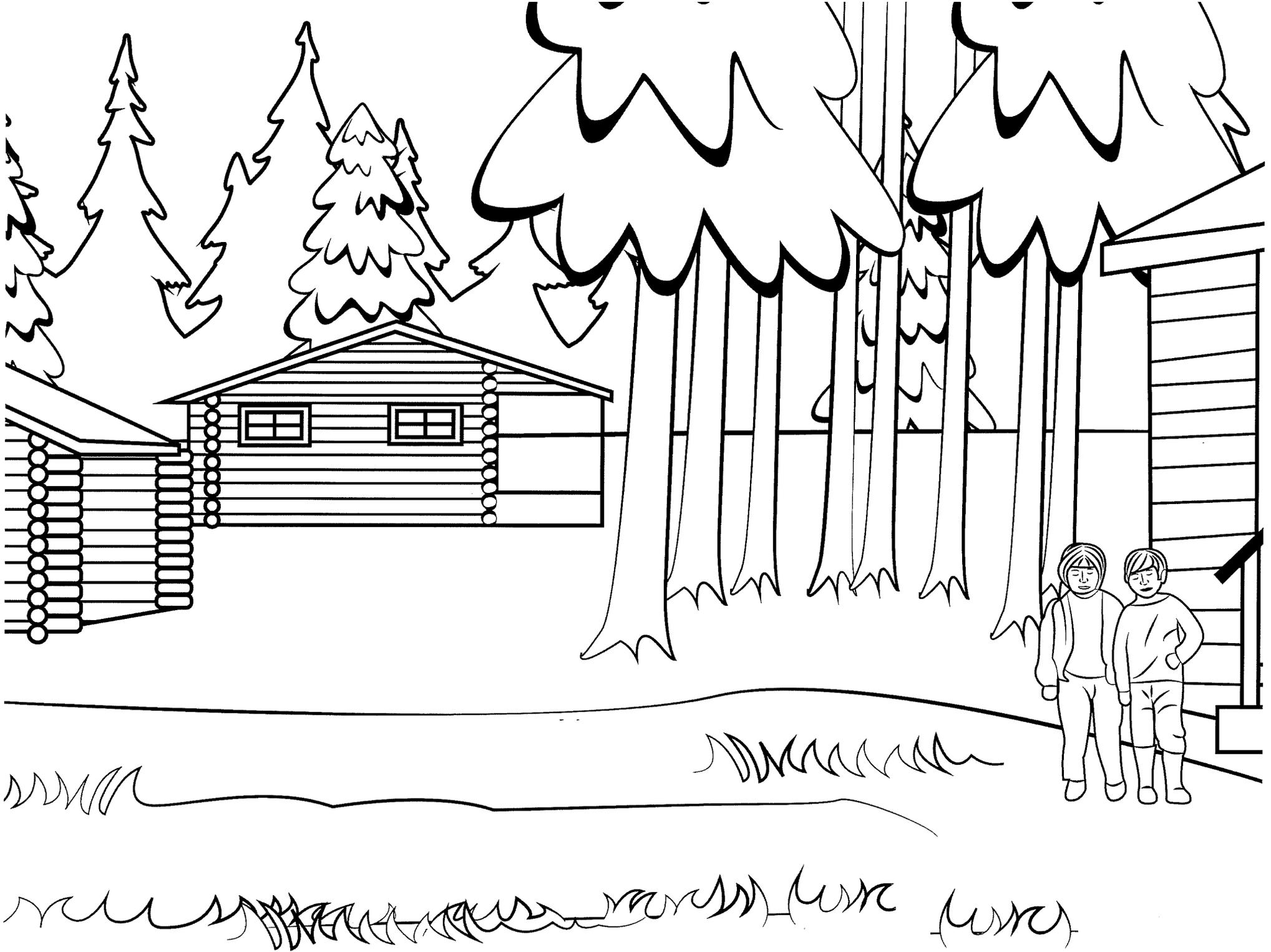
Kakisa is something of a hot spot for fly fishing in the Northwest Territories in the spring Kakisa River Arctic grayling run. Because this river is one of the first to thaw in the territory, and because of the high quantities of insects in the area that attract grayling, even amateur fly fishers can usually catch a fish or two.



Lady Evelyn Falls

Lady Evelyn Falls Territorial Park is a popular attraction among residents of the Northwest Territories and tourists alike. The Kakisa River originates in northern Alberta, flowing westward into the Northwest Territories for only a short distance before turning back into Alberta.

The impressive Lady Evelyn Falls form a curtain of water from the Kakisa River over a limestone escarpment. The warm river is also a popular spot for swimming, and offers plentiful fish for the avid fisherman!



Kátł'odeeche First Nation

K'atl'odeeche First Nation (Hay River Reserve) is adjacent to the community of Hay River. It has been a gathering place for the region's original Dene inhabitants for many generations. People used this area as a fishing camp, moving seasonally throughout the area to take advantage of plentiful fish and wildlife. These people achieved a balance with the land, making use of the resources and practicing sustainable harvesting activities.

Dene started to establish a settlement with Chief Chiatlo in the 1890s, and soon both an Anglican and a Roman Catholic mission were set up in the community. Trading posts and the RCMP soon followed, and the community is now home to a number of organizations and businesses, all while maintaining a strong focus on culture and tradition.

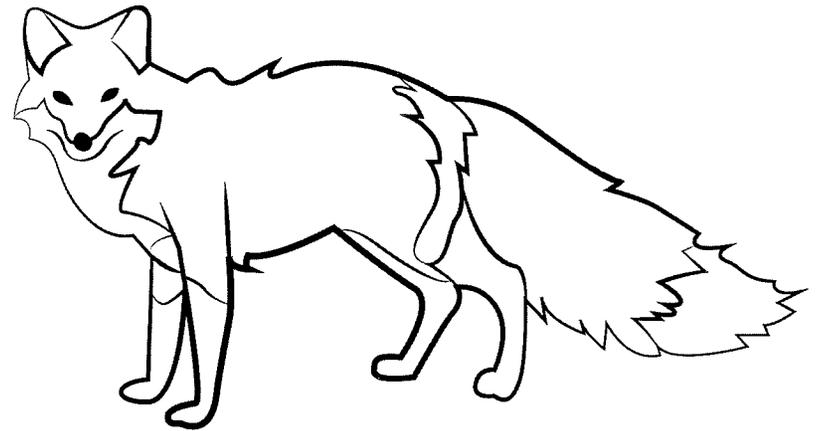
K'atlo'deeche is one of only two reserves in the Northwest Territories; it covers 130 square kilometres, and represents members living both in and away from the community.

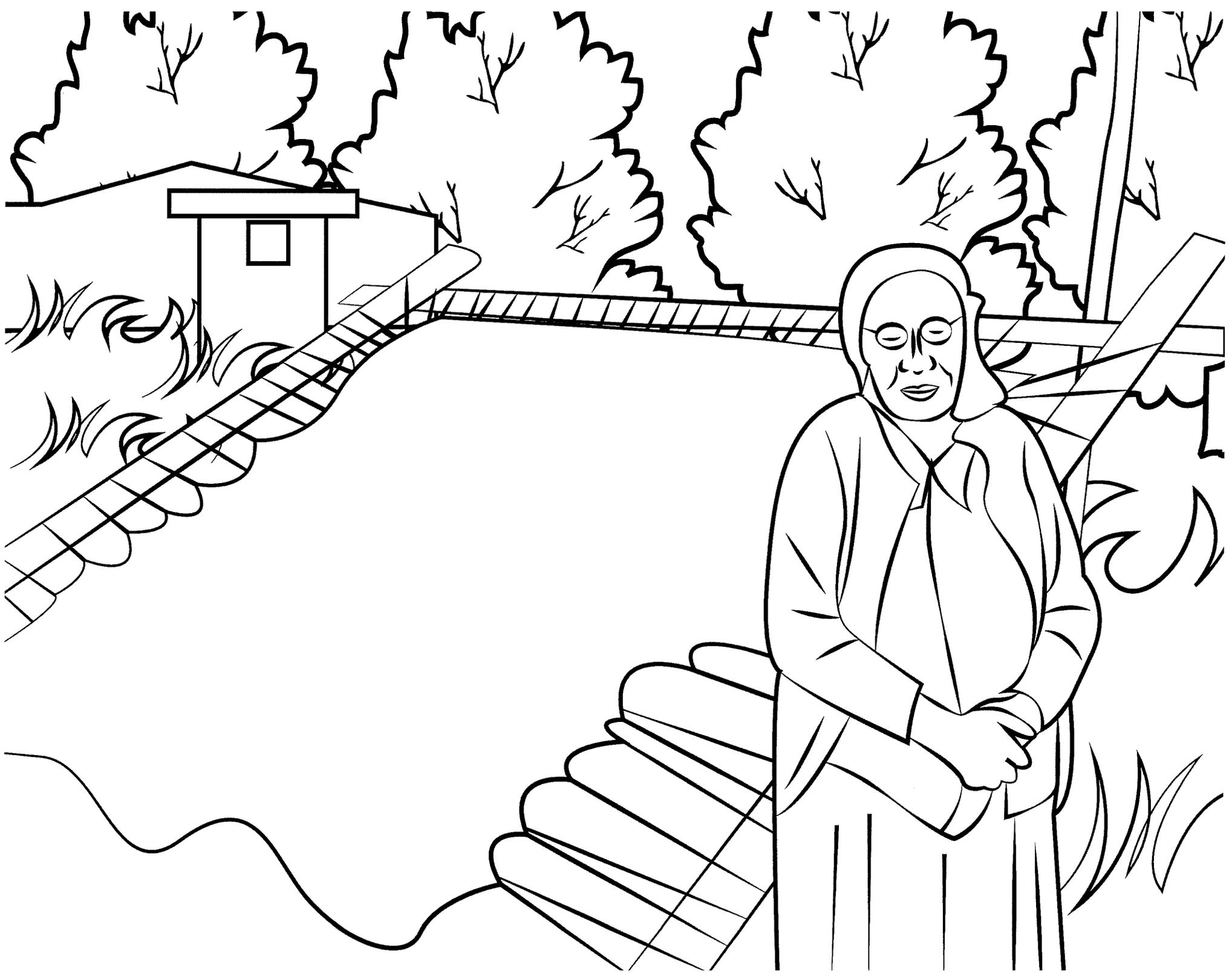
K'atl'odeeche First Nation – Jim Lamalice Wilderness Lodge

In the spring of 2015, K'atl'odeeche First Nation opened a much anticipated Wilderness Lodge on the banks of Sandy Creek. The facility boasts community areas, council chambers, and a meeting space. It works well for hosting conferences and educational events, and is located in an idyllic setting amongst trees and moving water. The site is important to members of K'atl'odeeche First Nation, as it is a traditional fishing and harvesting place.

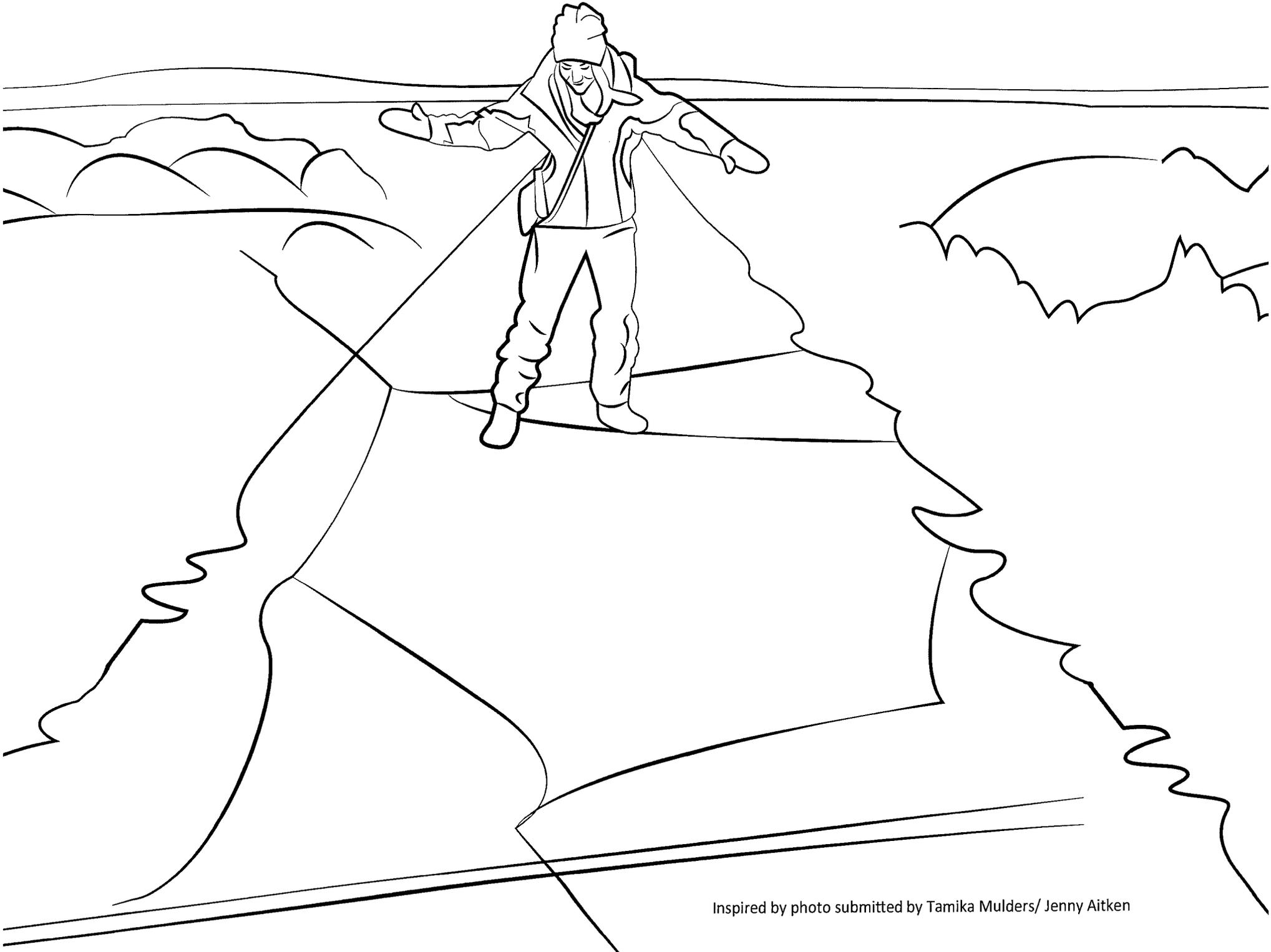
This project was funded jointly by the Governments of Canada and the Northwest Territories, with construction starting in the fall of 2013. Many local residents were employed to build the project, and the First Nation took the opportunity to also build five cabins, to undertake road improvements, and install an underground power line.

The Wilderness Lodge is named after Jim Lamalice, who hunted and trapped in the area for many years. Lamalice was a spiritual leader, a Band Councillor, and a community builder of K'atl'odeeche First Nation.

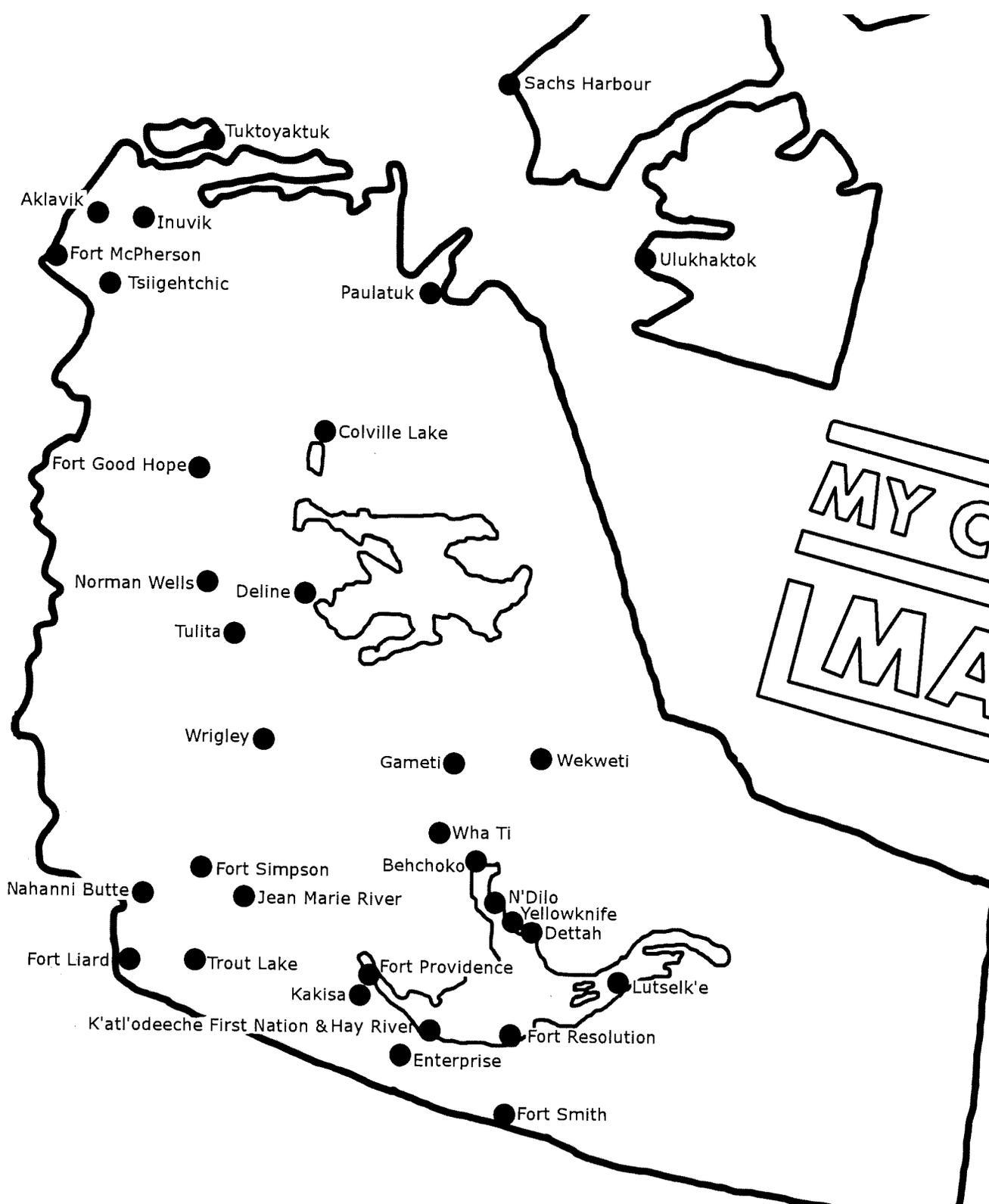








Inspired by photo submitted by Tamika Mulders/ Jenny Aitken



MY COMMUNITY
MATTERS!