

,Tulit'a

February 25 2008

Protected Area Strategy Report

The naming of the new propose land withdrawl area is complete,

Workshop was held with five elders from Tulit'a and one elder from Norman Wells,

The elder has concluded the name for the whole land withdrawl are marked on map.

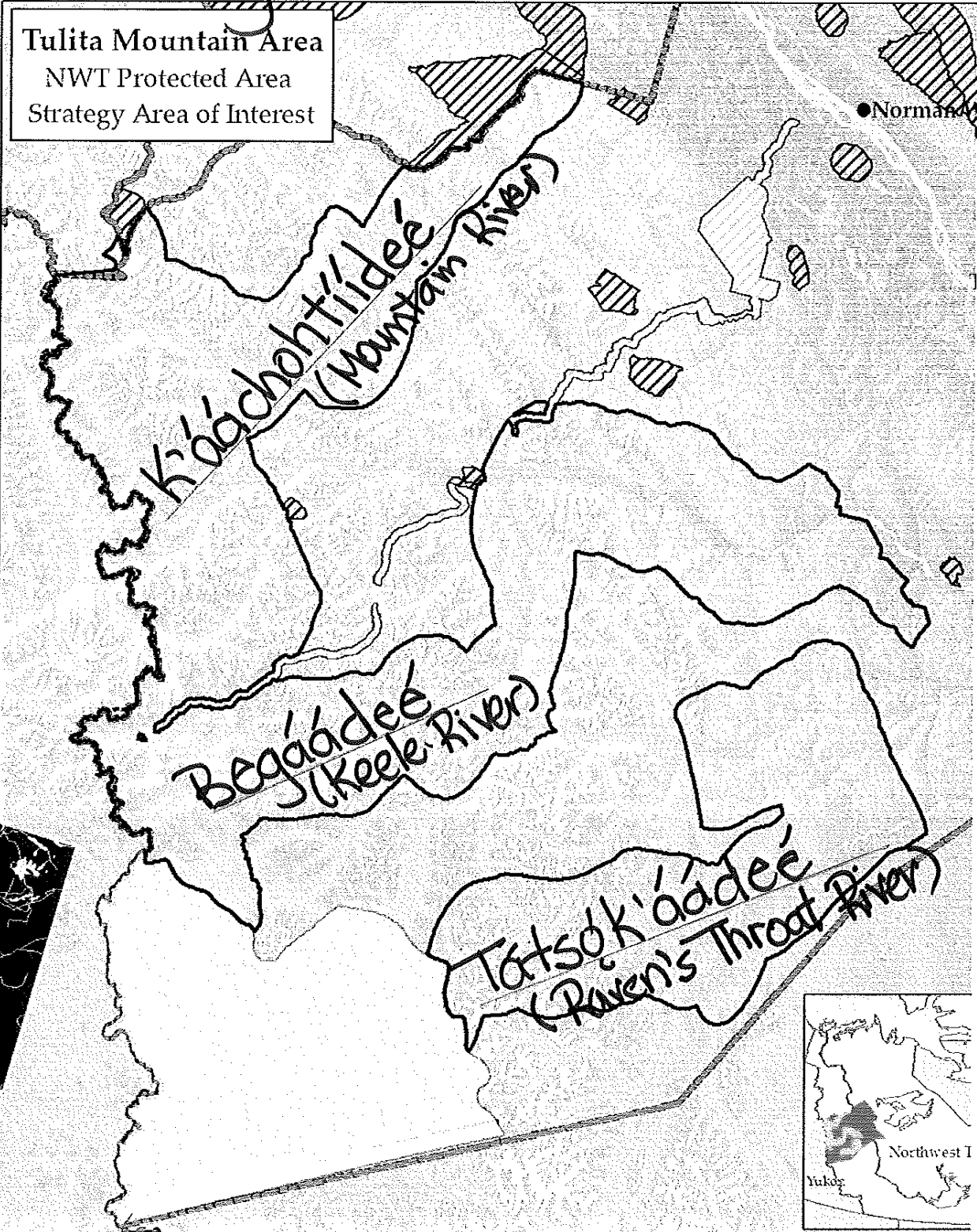
Also include are the name for the three tongue rivers area,

Thank you Leon Andrew

cell (867)- 445 - 6187

A handwritten signature in black ink, appearing to read 'Leon Andrew', written in a cursive style.

Shúhtagot'ine Néné



- Tulita Mountain Area of Interest (Feb 2008)
- Nááts'ihch'oh National Park Reserve Proposal
- Doi T'oh Territorial Park

08 February
 0 15 30

2/25/2008

Report for Tuli't'a District Land Corporation and the Department of Natural Resources,

To Jennie Vandermeer, Protected Area Strategy Regional Coordinator,

Department of Environment and Natural Resources,

Government of Northwest Territories ,

P.O. BOX 130, Norman Wells, NT, XOE OVO

The Government of the NWT PAS Regional Coordinator , Jennie Vandermeer, approached TDLC to select a name for the new land withdrawal area.

Five Elders in Tuli't'a were selected and a workshop was held with them to choose a name ,these elders were Gabriel Horassi, John Hotti, John B Hetchinelle, David Yallee Sr, and Maurice Mendo,

The Elders have extensive traditional knowledge within the new proposed land withdrawal area.

One elder was selected from Norman Wells and was consulted. This elder's family background on her mother's side are Shuhtagot'ine .

Margaret McDonald also has familiarity , knowledge and experience within the new proposed land withdrawal area.

After discussion and consultation with the elders for one and half days a name was picked that was deemed suitable for the whole new land withdrawal area , it was done from the the elders point of view.

- **The name chosen in the Mountain Dene North Slavey Dialect was (Shuhtagot'ine Nene) which means the Mountain Dene Land.**

Secondly the same process was used to name the three tongues as they are referred to or the three significant areas identified by the main rivers flowing through them

Elders agreed to use Mountain Dene North Slavey dialect for the naming of the three significant areas within the proposed land withdrawal area.

The proper North Slavey spelling for these areas are :

- **Raven's Throat River- Tatsok'aadee**
- **Keele River - Begaadee**
- **Mountain River- K'aachohtiidee**

The elders had a discussion on land use and occupancy , as well as their traditional knowledge use in the area.

The Oral History of the Shuhtagot'ine

Who are the Shuhtagot'ine?

Central Mackenzie Mountain Dene were known as (Shuhtagot'ine) who have occupied the Mackenzie Mountain area since time immemorial ,

Shuhtagot'ine are known for their innovation and skills, in crafting their own equipment with wood for each season of the year.

Shuhtagot'ine traditionally are also known for their skills in big and small game harvesting.

These people were also able to navigate through the great white water of the Keele River with a mooseskin boat, constructed with trees ,sewn moosehide and exclusively moose kidney fat for sealing the doublestitched seam on the hide. The mooseskin boat was skillfully constructed by the Shuhtagot'ine as a collective effort , both men and women had a role to play in this undertaking. The elders also played very important role in all aspects of the mooseskin boat construction

This boat was powered by the swift moving water and guided by the oars that were made for this purpose .

Introduction by Central Mackenzie Mountain Dene Elders,

Maurice Mendo, Gabriel Horassi, John Hotti, John B. Hetchenelle, David Yallee Sr.

The past we remember like it" just like it was yesterday" an elder recalls,he goes on to say "that our ancestors were very hard working people and occupied the land within the Central Mackenzie Mountain Range for people to enjoy today. They cared for and natured the land and the animals species on it" .

Our Elders have taught us a lot about our way of life in the Shutah area. we must value and not forget what our ancestors taught us about our traditional lands.

MacKay Creek Summer Trail event.

Every summer approaching the month of July our ancestors usually get restless and anxious to get back to their beautiful land in the Mountain (Shuhtah) which they long for and missed dearly.

They would make their move across the Mackenzie River and they started trekking at Mackay Creek dene trail, John B Hetchinelle says this particular dene trail, should be named the (Shuhtagot'ine Highway).

They would start trekking through the MacKay Mountain over into the big rock area and then across into the upper Carcajou Falls River, sometimes into the underground river area or they would continue trekking towards Trout Creek

The whole trip could take up to two months of trekking and the relaying and advancing of goods and hauling meat from camp to camp, occasionally harvesting moose , caribou , Dall Sheep and other small game .The Shuhtagot'ine would continue onward with this trek till they arrived at the

junction of Begaadee and Turehjidee .It is at that point that construction would begin on a traditional mooseskin boat.

Usually a mooseskin boat is made of a total of seven moosehides, five hides are sewn together doublestitched from one end to other ,for the entire length of the boat , which was usually approximately thirty feet long.

Two moosehides were cut in different pieces to fill the wide area of the boat also doubl stitched with moose sinew.

The moosehide was sewn and sealed with the fat from moose kidneys only.

After the boat was finished ,then put into the water, three whole families could be transported in the mooseskin boat.

All the tents , dogs, bails of driedmeat where loaded into the mooseskin boat and the Shuhtagot'ine would start down the river.

The boat was usually powered by swift moving waters and guided by the self devised steering paddle rudder and the two oars.

Travelling to Tulin'a by mooseskin boat sometimes the Shuhtagot'ine would harvest a moose along the way for fresh meat or they might also harvest a Dall sheep or Caribou.

Once the Shuhtagot'ine arrived in Tulin'a they would spend sometimes in town usually not for long, The elder recalled that all the dried bails of meat were shared among the people of Tulin'a

Some dried and fresh meat were traded for dried goods with the Hudson's Bay Company, for such staples as flour, tea, sugar, matches and shells.

If the summer season allowed it the Shuhtagot'ine would make another trip into the mountain and come out just before falltime.

Tulit'a Winter trail event,

The trail across the river from the town of Tulit'a was heavily used by Shuhtagot'ine and with dogteams.

Most of the time in September Shuhtagot'ine would fish and hunt near Tate Lake or Stewart Lake, preparing for the winter, sometimes after having their Christmas holiday in Tulit'a, Shuhtagot'ine would head out for the Mountain area to harvest big and small game.

They would spend the winter travelling to the headwaters of the Keele River, sometimes they would continue into the **Yukon by way of Keele Peak (LuBeh)**

The Shuhtagot'ine would start out at Tate Lake, winter trail across to Stewart Lake, continue into Begaadee, follow it to Red Dog Mountain, across to Moosenest Pass, then over Moose Prairie Mountain, across the Meadow Ridge, into Drum Lake.

The Shuhtagot'ine that travel through this area usually take a long time to just to get to Drum Lake where they would camp and harvest game and fish.

The Shuhtagot'ine would go into Tulit'a from Drum Lake with their dog team to get supplies from the Hudson's Bay Company.

The young people women and children would wait anxiously for the return of the (Moni) (dene gha moni kili) the supply runners.

Upon the return from Tulit'a the men and their dog teams would rest for perhaps a couple of days then they push to a new area and lead their people further into the Mountains..

Shuhtagot'ine would continue travelling into the Moose Horn River area, then over into the Naatla River area, and follow it into Keele River and the final trek to the mooseskin boat construction site.

This area is below June Lake, an area on the Keele where most of the major mooseskin boat construction took place.

This site is the starting point for mooseskin boat to travel down river. If one were attempt to go up higher into the Keele it has cascading and impassible rapids.

The month of April and May Are For Preparation of the Mooseskin Boat

Along the Keele River hunters would position themselves for the migrating caribou heading to their calving grounds in the Central Mackenzie Mountain, area.

Trees were fallen to create fences like images along the side of the mountain valley to herd the caribou movement.

In June Shuhtagot'ine would put their dried moosehides in the water to soak for the mooseskin boat cover (wrapper)

Meetings were held to discuss who should be assigned certain tasks in the building of the Mooseskin boat.

The men in each family were assigned to chop out the mooseskin boat's wooden frame.

It usually took a couple days to construct the wooden frame for the whole boat.

The women did their part doublestitching the hides together with moose sinew.

Respected elders were consulted on the timing of the natural floods which usually occurred due to snow the melt and also to judge for the dangerous river condition on the river.

Advice was taken from elders on the departure time to Tuli't'a before the mountain snow melt which usually occurred during the first week of July.

Such were the words of the five elders selected to discuss the traditional knowledge, land use, occupancy and the traditional knowledge of the Shuhtagot'ine in the Shuhtagot'ine Nene

By Gabriel Horassi, David Yallee SR, John Hotti, John B. Hetchinelle, Maurice Mendo Margaret McDonald,