

APPENDIX F - Annotated Bibliography

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Overview:

This Annotated Bibliography is intended as a supplementary guide for readers of *From Dene Kedə to Dene Ts'ı̄l̄*. This document should not be treated as exhaustive: it summarizes a great deal of the material that the research team reviewed, but not every resource has been annotated. Rather, it should give a reader or researcher a foundational outline for what types of resources exist and where to look further for key themes discussed in this report.

With a focus on Dene Kedə and Dene Ts'ı̄l̄ programming in the Sahtú region from the 1960s to today, this bibliography surveys many types of resources. The sections move from a broad, survey-level presentation of programs and histories (government and regional resources) to a broadened and deepened analysis (academic resources, theses and dissertations) to a “zoomed in” overview of program materials and community-level publications.

To inquire as to the most up-to-date version of this bibliography, or to offer a contribution, please contact Deborah Simmons, Executive Director, Sahtú Renewable Resources Board, director@srrb.nt.ca.

1. Resources from Sahtú Regional Organizations and the Government of the Northwest Territories.

These categories are grouped together because of frequent co-sponsorship or co-publication between Sahtú regional organizations and the GNWT. They encompass everything from annual reports from GNWT departments, to legislation, to program evaluations. This group of documents is particularly useful for its survey-level documentation of programming and policy over the past fifty years.

2. Resources affiliated with The Government of Canada.

Documents in this category range from Statistics Canada publications, to large commissioned reports, to legislation. The former two are particularly useful for an understanding of the status of Dene language, education, and way of life from a federal perspective, and in the context of the rest of the country.

3. Academic and Non-Governmental Resources

The three primary themes in this array of literature are: anthropological/ethnographic literature; discussions of literacy and language; and discussions of law, policy, and self-determination. This collection creates a comprehensive context for Sahtú region programs and histories, with a deepened analysis of changes throughout time and policy/program efficacy.

4. Theses and Dissertations

Students have contributed significantly to the academic body of work on the Sahtú region. From older ethnographic dissertations to newer, environmentally driven works and significant contributions from Indigenous scholars, this collection shows a diversity of student engagements with Sahtú region topics. It focuses primarily on socio-cultural and socio-linguistic theses, rather than addressing the large body of work from students in ecology and other natural sciences.

5. Dene Kedə and Dene Ts'ı̄l̄ı̄ Learning and Documentation

This body of work includes many stories, curriculum materials, and literacy materials. A significant portion of this section was contributed by Betty Harnum, the first Languages Commissioner of the Northwest Territories. While some of the documents are missing dates or publishers, their compilation here—and the further collection of PDFs by the Sahtú Renewable Resources Board—is intended to provide a snapshot of written education resources created throughout time.

6. Newsletters, Magazines, and Unpublished Literature

This collection is valuable for its survey of community and region-level events. Each set of community newsletters provides insight into a part of Sahtú history that NWT reports often are not able to capture.

7. Notes on the Northwest Territories Archives

The *Dene Kedə to Dene Ts'ı̄l̄ı̄* research team has begun compiling a database of valuable documents from the Northwest Territories. While these resources are not yet annotated, this section contains some notes on important collections.

The research team intends to build this resource into a searchable website and/or database, and will continue adding to the set of resources discussed here.

Sahtú Regional Organizations and the Government of the Northwest Territories

Crosscurrent Associates. *Sahtú Kó Káyurı̄l̄ı̄ Denewá Kedá Dágurı̄zı̄ Gogha ʔeratł'é. Sahtú Region Dene Language Planning Report*. Délı̄ne: Sahtú Secretariat Incorporated Délı̄ne, 2000.

This bilingual Dene language plan (with Dene translations following English sections) was coordinated by the Sahtú Secretariat Incorporated (SSI) on behalf of the Government of the Northwest Territories, created in order to allow SSI access five-year government funding. The planning process consisted of extensive background research and a three-day language planning conference.

One key theme from the conference was that participants did not feel that North Slavey nor Sahtú Dene was an appropriate term for their language, because they did not feel it represented the diversity of peoples within the region. Therefore, the word Dene is used in general, accompanied with the more specific terms Sahtúot'ine, K'ashogot'ine, and Shútaot'ine used when appropriate.

In 2000, 50% of the Sahtú population between the ages of 25 and 44 were fluent in their language, while 100% of those over 45 were fluent, suggesting a significant generational difference. Furthermore, less than 10% of the population 25 and younger were fluent. With regard to where Dene language is best used, workshop participants saw potential for “a bilingual Sahtú region with the Dene language being actively used in all areas of community life—in homes, in schools, at work, and in all social activities, especially land-based activities.” (3) This would be supported by a Sahtú Cultural Institute and self-determination.

The delegates also talked about language attitudes: Younger people were afraid to speak the language, for fear of being laughed at or criticized for poor language skills. Elders were worried about the language not being in the home. Changing lifestyles impact respect for language, though some still connect pride and identity with language.

Déłıne ʔekwé Working Group. *Belare Wile Gots'é ʔekwé – Caribou for All Time*. Déłıne : Déłıne ʔekwé Working Group, 2016.

This is a traditional Caribou management plan, approved by Déłıne First Nation, Land Corporation and ʔehdzo Got'ıne. It is the first plan of its kind in Canada. After a formal public hearing, the plan was also approved by the SRRB and subsequently by the GNWT Minister of Environment and Natural Resources.

Government of the Northwest Territories. “NWT Education Renewal: I am More than ABCs.” [Poster], Yellowknife, 2017.

This poster features images of students from around the Northwest Territories, along with a simple message translated numerous times:

“I am more than ABCs. The world is fast changing. New access to information, technologies and understandings about how and where people do their best learning are driving change in education. Schools need support in order to better prepare students for success today and in the future. The NWT Education Renewal project will help schools be safe, caring and interesting places for both students and staff – places where parents and the community can really get involved. Helping students be healthy, feel happy, and really experience their culture will be as important as learning how to read, write, think and do math. All NWT students need the opportunity to develop their gifts, identity and the competencies needed for success in the path they choose.”

The GNWT website identifies this campaign as a part of promoting their Education Renewal Action Plan.

Government of the Northwest Territories. “Northwest Territories Bureau of Statistics.” Accessed September 21, 2017. <http://www.statsnwt.ca/>.

The Northwest Territories Bureau of Statistics has numerous key resources for researchers learning about trends in language and culture in the Sahtú. Publically available data on language, economic trends, traditional activities, and numerous other fields are easily accessible. Community profiles are useful tools for a researcher interested in a specific region: they summarize data for each settlement area from 1986 to present using a combination of data, including NWT

community surveys. These surveys are detailed assessments conducted every 2-3 years in seasons when the highest number of household members are in town instead of out on the land.

Government of the Northwest Territories. *Annual Report on Official Languages*. [Multiple Documents: 20 years of annual reporting], Yellowknife, 1996-2016.

Every fiscal year, the Government of the Northwest Territories issues a record of measures taken to implement the *Official Languages Act*. Each report details developments in both French and Aboriginal language programming. Many programs focus on connecting youth with elders, training teachers, developing curriculum, and providing government services in as many languages as possible. Examples of key programs and administrative structures supporting including them, discussed in these reports, include:

- The Official Languages Board & Aboriginal Languages Revitalization Board (est. 2004).
- Language Nests across the NWT (est. 2003), which have run in each language region.
- Interpreter/Translator training.
- *Dene Kede* curriculum development (K-12) and an implementation guide.
- *Dene Kede: Trails to Becoming* audio CD for teacher orientation.
- Teaching and Learning Centres for resources and training.
- An Aboriginal Language and Cultural Instructor Program through Aurora College.
- A University of Victoria partnership: Certificate in Aboriginal Language Revitalization.

Government services in Aboriginal languages have included:

- Simultaneous interpretation (in courts, assembly, etc.)
- Translation of documents on request.
- Library materials.
- Signage where possible.
- Multilingual televised Legislative Assembly meetings.
- Multilingual awareness campaigns.
- Bilingual bonuses for Aboriginal language speaking employees.
- Making Dene fonts available and installing it on government computers.
- Multilingual advertising and job postings.

Other initiatives include:

- Prince of Wales Northern Heritage Centre multilingual exhibits.
- NWT archives digitization projects.
- Support for Aboriginal broadcasting programs (e.g. CKLB, NCS)
- Aboriginal Languages Symposia.
- Support for heritage workshops (e.g. moosehide tanning).
- Digitization and language revitalization skills-based workshops.
- Dictionary development.
- Regional Language Revitalization Strategic Plans.
- Place name recording and mapping.
- “Take a Kid Trapping” and other on-the-land programs.

Government of the Northwest Territories Department of Education, Culture and Employment. *Education Renewal and Innovation Framework: Directions for Change*. [Three-Year Education Renewal Action Plan], Yellowknife, June 2015.

This report captures a 3 year segment of an existing 10 year education renewal framework: a “comprehensive review and renewal of the education system in the NWT.... the first such undertaking since the early 1980s.” It includes several areas of action that highlight the continued importance of Aboriginal Language Culture Based Education (ALBCE), Elders in schools, enhanced support for teachers, post-secondary opportunities in the NWT, and community-driven education.

Government of the Northwest Territories. *Northwest Territories Aboriginal Languages Plan: A Shared Responsibility*. Yellowknife, 2010.

The NWT Language Plan was developed collaboratively, using the results of a 2010 language symposium. Its vision statement reads: *Aboriginal languages are used extensively, on a daily basis, to communicate in NWT homes and communities, as well as within the organizations and agencies providing services to the public.* (7) This report counts 1,167 people able to converse in Sahtú Dene Kede, with an age distribution better balanced than some other language communities. For the Sahtú region, a few key challenges are identified: the value parents place on dominant languages, communications and technology (most media are available in English and French), Residential School legacy, different dialects (purism impacting language learning), and collaborating across so many different organizations and people.

Government of the Northwest Territories Department of Education, Culture and Employment. *Early Childhood Development; Early Learning and Child Care; Indicators of Young Children's Well Being Activities and Expenditures*. Yellowknife, November 2004.

This report provides an overview of all manner of early childhood services and initiatives, including health, education, etc. A small section on Language Nests (p.4) provides some extra information about their implementation:

- Language Nests include elders, Early Learning and Child Care workers, production and use of materials and activities in Aboriginal languages, and the involvement and commitment of the community.
- Language Nests are situated in pre-existing licensed early learning and child care settings.
- 2003/2004 saw 18 Language Nest programs. This year focused on expanding resource materials in more of the official languages.
- Staff were trained in language and identity, language acquisition, and “structuring language components into daily child care routines.”

Government of the Northwest Territories Department of Education, Culture and Employment. *Dene Kede: Education, a Dene perspective. Grades K-6*. Yellowknife: Education, Culture and Employment Education Development Branch, 1993.

Note that Dene Kede Curriculum documents for grades 7, 8, and 9 were published subsequently, beginning in 2002.

This curriculum was developed with elders and teachers from each of the five Dene regions. It is intended to provide youth with Dene knowledge, skills, and attitudes, and emphasizes relationships with land, with the spiritual world, with other people, and with oneself. It also contains an overview of expectations for Dene as a first and second language students. Participants from the Sahtú included:

- Fibbie Tatti (Coordinator, Yellowknife)
- Jane Modeste (Developer, N. Slavey)
- Albertine Baton (Developer, N. Slavey)
- Therese Pellitier (Developer, N. Slavey)
- George Blondin (Elder, Great Bear Lake region)
- Joseph Jerome Bonnetrouge (Elder, born in Fort Good Hope, moved to Fort Providence)
- Marie Cadieux (Elder, born at Jiewatue on Great Bear Lake)
- George Kodakin (Elder)
- Rosa Taniton (Elder)
- Rose Sewi (Elder)
- Louie Taniton (Elder)
- William Sewi (Elder)

Government of the Northwest Territories. *Report of the Dene Standardization Project*. Yellowknife, 1990.

Sponsored by the Department of Cultural and Communication and the Department of Education. North Slavey Working Committee: Sarah Doctor, Keren Rice, Paul Andrew, Dora Grandjambe, Jane Vandermeer, Judi Tutcho, Lucy Ann Yakeleya, Ron Cleary, and Agnes Naedzo.

In the 1970s, the Athapaskan Languages Steering Committee piloted the idea of standardization, and, in 1985, the GNWT created a Task Force on Aboriginal Languages which recommended the same. In 1987 the Dene Standardization Project was born, with the goal to make decisions regarding Dene orthographies, publish reference materials, support native language specialists and teachers to learn new orthographies, and other measures. Regional standardization was to be based on the speech of Elders.

Dene Kedə or North Slavey language had its own, unique considerations (from the North Slavey Technical Report, p. 46)

- North Slavey at this time was thought to consist of “three major dialects, Rádeyɫɫ, Délɫne, and Tulít’a. The community of Tulít’a has two major dialects within it... [one] very similar to that of Délɫne, which can be called the kw dialect, while others use the dialect that is labeled Tulít’a in this report, or the p dialect. Speakers from Rádeyɫɫ and K’áhbaṃtúé use the f dialect.” (46)
- These dialects vary in emphasis, vocabulary, tone, etc.
- There are intergenerational and, possibly, gendered differences in speech.

The Standardization team also generated numerous recommendations for implementing standardized orthographies. These included using only standardized writing in GNWT publications, holding public awareness and literacy campaigns, publishing more materials, and supporting language teachers to learn the new systems.

Harnum, Betty, Joseph Hanlon, Tee Lim, Jane Modeste, Deborah Simmons, and Andrew Spring with The Pembina Institute. *Best of Both Worlds: Sahtú Gonéṅé T’áadets’eniṭo, Depending on the Land in the Sahtú Region*. Tulit’a: ʔehdzo Got’ɫne Gots’é Nákedɫ, Sahtú Renewable Resources Board, 2014.

Best of Both Worlds was a project sponsored by the SRRB that led to the development of an action plan for a traditional economy in the Sahtú Region.

Hume, Sharon, Deborah Rutman, and Carol Hubberstey. *Language Nest Evaluation Report*. Department of Education, Culture and Employment: Yellowknife, 2006.

This evaluation of Language Nests in the Northwest Territories is a detailed overview of the Indigenous language immersion programs that were folded into pre-existing licensed day cares and Head Start facilities beginning in 2003. The evaluation process had two steps: first, a workshop with language nest staff from all 18 nest sites (which included at least one from representative from each NWT language region). This was meant to introduce the staff to the purpose of evaluation and incorporate their feedback into the evaluation framework, which covered both process/program delivery and outcome/language acquisition.

The authors identify numerous strengths of the language nest program, primarily surrounding increased awareness of language and culture for participants and communities, willingness to pursue learning, and intergenerational transmission. Children, parents, elders, staff, and communities interacted positively and productively with the language nest program. The programs also encountered challenges, namely: a lack of central administrative support, staffing and

turnover, unavailability of training, no core or multi-year funding, incomplete immersion, no curriculum, parental concerns about bilingualism confusing their children, and no evaluative standards. The Language Nest evaluation made numerous recommendations to help mitigate these concerns. At least two nests existed in the Sahtú region, including one in Dél̄n̄ and one in Fort Good Hope.

Kaulback, Brent. *Resources for Teaching Aboriginal Languages in the Northwest Territories: An Annotated Bibliography*. Hay River and Fort Smith: Yamózha Kúę Society/South Slave Divisional Education Council, 2010.

This document is an immensely useful resource for teachers and students of Indigenous languages in the Northwest Territories. It provides a collection of language books published in: Cree, North Slavey, South Slavey, Chipewyan, Tł̄ch̄q, and Gwich'in. Teaching and Learning Centres, other Community Language Groups, and numerous school boards and Divisional Education Councils contributed to its creation, with sponsorship from the GNWT and the Government of Canada through the Department of Canadian Heritage.

The *Dene Goda*, North Slavey portion of the annotated bibliography contains numerous resources that are not referenced in this *Dene Kedā to Dene Ts'ł̄l̄* appendix. Primarily, it lists numerous North Slavey publications, categorizes them by reader level, and provides a short overview of story themes and plot.

Lutra Associates. *Government of the Northwest Territories-Sahtú Regional Workshop on the Social Impacts of the Mackenzie Valley Gas Project*. Norman Wells, 2005.

This report summarizes proceedings from a Sahtú workshop held in Norman Wells on September 30, 2005. It was the third of three workshops sponsored by the GNWT, held in Inuvik and Fort Simpson. Participants were asked to discuss the positive and negative impacts of the Mackenzie Valley Gas Project in four main areas: employment and income, housing, justice, and health and wellness. They discussed concerns about alcohol and drug use, violent crime, Elder abuse, and the well-being of youth, including youth who are not respectful of Dene traditions.

Masuzumi, Barney, Dora Grandjambe, and Petr Cizek [Dene Cultural Institute]. *North Slavey Terminology and Concepts Related to Renewable Resources: An Interim Report, Tł̄ch'ád̄i Hek'éyedits'ád̄i gha Xadā Hé Gogh̄ Dáts'en̄w̄ę Gh̄q ?edátl'e*. Government of the Northwest Territories Department of Renewable Resources: Yellowknife, 1994.

Project Coordinator: Helena Laraque. Cover Illustration: John Williamson.

The authors describe the process and constraints involved in gathering and verifying Dene Kedā terminology related to renewable resources. The rest of the document includes lists of terms that have been translated, will be translated, and participants.

Nitah, Steven. "One Land—Many Voices: Report of the NWT Special Committee on the Review of the Official Languages Act." *Canadian Parliamentary Review Autumn 2002* (2002): 4-9.

Steven Nitah, MLA, was Chair of the Special Committee on the Review of the OLA, which also included David Krutko, Roger T. Allen, Brendan Bell, and Michael McLeod.

The guiding questions of the Special Committee were: Do people understand the OLA; is the Act working to protect and preserve all of the official languages; are the needs of all of the OLs being met; what can be done to improve the Act?; and, what can be done to improve the delivery of language programs and services in the NWT? (4)

At the time of writing, the committee was still working and intended to publish a follow-up final report. The interim report goes over some general points about language revitalization, language history in the NWT, and the condition of NWT languages today. They suggest several directions for change and improvement, including greater accountability, a stronger role for the Languages Commissioner, curriculum development, teacher training, evaluation, improved funding, community support, and improved I/T training and services. They also suggest that the GWNT “make one government body or agency accountable for the Act” (8), to prevent diffusion of responsibility.

Northwest Territories Legislative Assembly: Special Committee on Education. *Learning: Tradition & Change in the Northwest Territories*. Yellowknife, 1982.

From Abstract: “In 1981-82 the Legislative Assembly’s Special Committee on Education held 43 public hearings throughout the Northwest Territories to gather information on all aspects of public concern about education. Written in English and Inupiaq, this document outlines problems related to: (1) preparation for a traditional Native life versus preparation for the wage economy; (2) choosing among bilingual, Native language, and English-as-a-Second-Language programs; (3) the need for culturally appropriate curriculum and instructional materials; (4) poor attendance and high dropout rates; (5) discipline problems; (6) lack of Native teachers; (7) inadequacy of preservice and inservice teacher education in preparing southern teachers for northern schools; (8) the need for parent education and parent-school liaisons; (9) the need for adult and continuing education; (10) limited funding; and (11) large differences between educational policies and classroom practices. The Special Committee made several major restructuring recommendations, including the creation of: 10 divisional boards of education to govern schools with the advice of local educational authorities; a Secretariat of Learning to respond to demands for learning from the private and public sectors; two centers responsible for curriculum development and teacher education; and an Arctic College. In addition, 49 specific recommendations address issues of administrative structure, school programs and curriculum, language of instruction, teacher education and recruitment, special education, adult education, and policy implementation. This document contains a bibliography of approximately 270 items.”

Office of the Languages Commissioner of the Northwest Territories. *Annual Reports*. [Multiple Documents: 14 years of annual reporting], Yellowknife, 1993-2016.

The Office of the Languages Commissioner of the Northwest Territories has been filled by Betty Harnum, Judi Tutcho, Fbbie Tatti, Shannon Gullberg, Sarah Jerome, Snookie Catholique, and Shannon Gulberg again beginning in 2015. A small number of this office’s reports are summarized in detail in this document; however, a more extensive review of these annual publications is valuable for any researcher seeking to understand the history of the Official Languages Act and its implementation in the NWT. The Office of Languages Commissioner acts as an ombudsperson for Official Languages complaints and inquiries, and annual reports detail trends in each.

Office of the Languages Commissioner of the Northwest Territories [Fbbie Tatti]. *Advisory Board Meeting October 23 & 24, 2001*. Tabled Document, Yellowknife, 2002.

This document contains the minutes of a 2001 advisory board meeting, including remarks from Glenna Hansen (Commissioner of the Northwest Territories), Fbbie Tatti, Bill Erasmus, Elder Elizabeth Mackenzie, and a closing prayer by Andy Norwegian. The first section of the report covers language updates from each Official Language region. The second addresses Advisory Board discussions and recommendations for amendments to the OLA.

The advisory board concludes that the OLA lacks an Aboriginal Language Perspective and assigns lower status to Aboriginal Languages. They recommend that the Office of the Languages Commissioner should have expanded roles and responsibilities including extensive research,

monitoring, evaluation, coordination, and planning. In addition, they comment on numerous other aspects of the act. Recommendations include: that language rights not be based on population size; that the Act apply to community governments and the private sector and be enforceable as such; that information about the act, and translated government information, be more widely developed and made accessible; and other important items.

Office of the Languages Commissioner of the Northwest Territories [Judi Tutcho]. *Special Report on Privatization and Language Services*. Yellowknife, 2000.

In her introductory letter, Tutcho comments that the impetus for this report was the privatization of the Aboriginal Language Section of the Language Bureau in 1996 (since its creation in 1973). She notes that Privatization is also known as Devolution.

Concerns:

- Contractors have no legal obligation to perform services at the same level as the OLA, only the GNWT needs to comply.
- Language commissioner has no jurisdiction over contractors.
- Lack of funding
- Use of unqualified I/Ts. Contractor may provide less well-trained personnel.
- Decrease in some services, increase in their cost.

Recommendations:

- Amend the OLA to bind “agencies, boards, or contractors of the government” just as other legislation such as the Financial Admin Act does. The Federal OLA already has this amendment. (16)
- Add commitment to OLA into contracts explicitly. (16)
- The LC needs to be able to monitor the impact of privatization—right now it has now jurisdiction over contractors, but an OLA amendment would solve this problem. (17)
- Consider developing a certification process for I/Ts that standardizes quality of service.
- Have a registry of I/Ts
- Consider developing more language and I/T materials
- Consider a professional association, professional development, funding, etc.

Office of the Languages Commissioner of the Northwest Territories [Betty Harnum]. *1984-1994: 10 years of Official Languages in the NWT. 3rd Annual Report for the period April 1, 1994, to March 31, 1995*. Yellowknife, 1995.

This report covers the staff, budget, expenditures, and accomplishments of the Language Commissioner’s office, as well as an overview of complaints and inquiries relating to the OLA. It notes that a new measure was passed in November of 1994 to appoint the next Languages Commissioner on contract, for four-year terms. Harnum’s term would expire in 1995-1996, with a new Commissioner in place from 1996-2000. In addition, the Legislature’s Standing Committee on Agencies, Boards and Commissions took responsibility for reviewing reports and activities from the Office of the Languages Commissioner.

Harnum concludes this report with a comment that the GNWT had yet to develop clear guidelines for implementing the OLA, even though, at the time of writing, it had been 10 years since the Act’s passing. However, in this year the office of the Languages Commissioner was clarified somewhat, and cooperation between Harnum and the GNWT led to more publically accessible information about the OLA in the form of a booklet explaining the OLA in all official languages.

Office of the Languages Commissioner of the Northwest Territories [Betty Harnum]. *“Together, we can do it!” 2nd Annual Report for the period April 1, 1993, to March 21, 1994*. Yellowknife, 1994.

This report reviews completed and outstanding recommendations from the previous year, including the initiative to disseminate information about the Act and the role of the Languages Commissioner to the public. The documents for this purpose were produced in the early-mid 90s and were in all Official Languages; they included bookmarks, brochures, and a summary of rights bestowed by the OLA.

In the reporting period, the office of the languages commissioner dealt with “377 complaints and inquiries, 80% of which are completed” (5) re OLA guidelines and their effective implementation. The Languages Commissioner’s office had to determine what was a valid complaint. E.g., the OLA says service must be provided in an OL when there is “significant demand,” but metrics for such are not specified. After breaking down some statistics on language use in the territories, as well as OLA complaints and inquiries, Harnum notes that the Federal government funding for OLA implementation was cut by 10% in 1993-4, with further cuts promised.

Office of the Languages Commissioner of the Northwest Territories [Betty Harnum]. *First Annual Report of the Languages Commissioner of the Northwest Territories for the Year 1992-1993*. Yellowknife NT, 1993.

This extensive report covers a large amount of important material. In its preface, Harnum comments on the creation of the office of the Languages Commissioner as a linguistic ombudsperson during the 1990 amendments to the 1984 Official Languages Act. These same amendments gave equal official status to *all* of the eight named languages, including Indigenous languages.

Harnum identifies linguistic subgroups within each official language (in North Slavey, she comments that “native speakers can identify as many as six or seven sub-groups.” (14)). In addition, at the time of writing Statistics Canada only differentiated between ‘Hare’ (Colville Lake region) and ‘Slavey,’ but did not report on other dialects or the differences between North and South Slavey. This being said, Harnum pulls from Statistics Canada figures to discuss language shift and its acceleration in Dene languages. The question on “ability to converse” was only added to the census in 1991; this question allowed researchers to track self-reported second language learning.

With regard to literacy, Harnum simply comments on the dearth of good research. She comments that the NWT Literacy Council has been one of the few to do a study of this kind, but it works with a small sample only. Despite this dearth, Statistics Canada has some useful 1991 data that shows that of all Aboriginal people who could read/write in an Indigenous language in the NWT, 5.7% of them could read Slavey, and 3.8% could write Slavey. This data does not capture whether or not people are referring to syllabics or roman orthography.

Official Languages Act, R.S.N.W.T. c O-1, 1988 [as amended 1990].

The Northwest Territories *Official Languages Act* outlines the legal protections afforded to Chipewyan, Cree, English, French, Gwich’in, Inuinnaqtun, Inuktitut, Inuvialuktun, North Slavey, South Slavey, and Tłı̄chǫ. This includes the ability to use Official Languages in government institutions (legislative proceedings, for example) and the appointment of a Languages Commissioner to ensure the implementation of the Act. Additionally, the Act outlines the duties of a Minister for Official Languages, including implementation and annual evaluation of Official Language programs, and regional consultation in the form of an Official Languages Board and an Aboriginal Languages Revitalization Board with representatives from each language community.

Sahtú Divisional Education Council. N.d. *Dene Godə - North Slavey Bibliography*. Norman Wells: Sahtu Divisional Education Council.

This 20 page bibliography provides publication information, summaries, keywords, and images of book covers for Dene (North Slavey) language literacy resources. It appears to be organized very loosely by date of publication, ranging between 1979 and 2007. It is interesting to note that original sources for a number of publications in the 1980s were the Black Lake First Nations. A trend of the time to save on cost and effort was to use templates from other areas to develop materials.

Sahtú Heritage Places and Sites Joint Working Group. *Rakekée Gok'é Godi: Places We Take Care Of*. Prepared by John T'Seleie, Isadore Yukon, Bella T'Seleie, Ellen Lee, and Tom Andrews, Yellowknife, 2000.

This detailed document makes a series of observations and recommendations about Sahtú Dene places and their care. Some general recommendations include:

- To establish a Sahtú Cultural Institute to implement many of their suggestions.
- To create an inventory of Sahtú Heritage Sites, along with a traditional trails inventory. Furthermore, an archeological site and burial site inventory could be used to request land use protection.
- To request that more Sahtú Dene placenames be made official.
- That the GNWT and Canada pass legislation with greater protection for burial sites, cultural landscapes, etc.
- That a GIS database, place name research, and Dene Nation Occupancy map be created and/or extended.

Sahtú Land Use Planning Board. *Sahtú Land Use Plan*. Fort Good Hope, 2013.

The Sahtú Land Use Plan is the culmination of all of the mapping, consultation, and research that went into outlining the activities appropriate for the Sahtú Settlement Area following the SDMCLCA. The plan discusses conservation and development, and does not restrict or direct harvesting of Sahtú Dene and Métis. It pays special attention to the socio-cultural as well as the economic wellbeing of Sahtú residents, focusing on water resources as well as land use.

Sahtú Land Use Planning Board. "Mapping our Future Survey, Report on Community Interviews and Workshops April-May 2001." Compiled by Jennifer Blomqvist, survey design and implementation by the Sahtú Land Use Planning Board, Sahtú Nek'e ʔeghálats'eyeda Kesóridaot'sedéhza Ke, Fort Good Hope, 2001.

This project gathered regional feedback on the Sahtú Land Use Plan. The survey was developed to educate people about land designation and policy options and allow respondents to provide input. Participant data would help define the criteria for multi-use areas under the plan. The team used interviews and workshops (in all Sahtú communities except for Colville Lake) and sampled 15% of the population. Respondents identified important sites in the land, along with concerns about the environment and cultural conservation, and the importance of balanced development.

T'Seleie, Bella. *Land Use Information in the Sahtú Region, A Community Based Inventory*. Tult'a: Sahtú Renewable Resources Board, 2000.

T'Seleie spent five days in each Sahtú community, speaking with people to create an inventory of existing Scientific and Traditional Ecological Knowledge materials. She provides a chart of community projects to do with land use and traditional knowledge, and adds more detailed notes about relevant workshops and projects in her appendix. Some key examples include the Dene Nation Land Use Mapping Project (1979-83), the Fort Good Hope Language Group (1982-84) formed by Cynthia Chambers and funded by the NWT Language Commission, and the Colville Lake Fort Good Hope Traditional Ecological Knowledge Project (1989-1993).

Vandermeer, Jane Modeste, Mitsu Oishi, and Fibbie Tatti. *The Sahtuotine Long Ago*. Two Volumes, Government of the Northwest Territories Department of Education, Yellowknife NT, 1991.

These two texts provide stories and images describing lifestyles of Sahtú Dene peoples long before they met any Europeans. They describe food, subsistence practices, economy, leadership, travel, hunting and trapping, seasons, gathering, consensus, stories, roles of different age groups, healing, laughter, traditions, dancing, drumming, spirituality, games, and persistence. The books are bilingual, providing both English and Dene versions of each topic.

Resources affiliated with the Government of Canada

Berger, Thomas R. *Northern Frontier, Northern Homeland: Report of the Mackenzie Valley Pipeline Inquiry, Berger Commission Report*. Ottawa: Minister of Supply and Services, 1977.

This report details the findings of the Mackenzie Valley Pipeline Inquiry, including a significant assessment of a huge body of land use documentation and oral testimony from Dene peoples in the Mackenzie Valley region.

Déłı̄ne Final Self-Government Agreement Act. SC, c. 24, 2015.
Déline self-government agreement-in-principle for the Sahtu Dene and Métis of Déline. Ottawa: Indian Affairs and Northern Development Canada, 2003.

These two documents are the negotiated and final self-government agreements for the community based government of Déłı̄ne, NT, in the Sahtú region. They contain an overview of guidelines surrounding legislation, education, funding, health, jurisdiction, land, and numerous other policy areas for the new Déłı̄ne Got'ı̄ne Government (DGG).

Langlois, Stéphanie and Annie Turner. “Aboriginal Languages and Selected Vitality Indicators in 2011.” *Statistics Canada* Catalogue no. 89-655 (2014).

This paper examines language vitality in Canada using the 2011 Census and National Household Survey data on mother tongue and conversational second language use. The Census of Population groups Aboriginal Languages into 12 families: Dene was measured as having 11,860 mother tongue speakers in 2011, lower than Cree (83,000) but higher than many others including Stoney, Blackfoot, and Innu. In addition, 67.9% of mother tongue Dene speakers reported using Dene most often at home, with a further 21.1% using it regularly in the home. Across Canada, people were more likely to speak their Aboriginal Language at home when they lived in a community (or census subdivision) where a high proportion of people shared that language. They were less likely to use it regularly if they moved to an area where most people had a different mother tongue, such as English or French. Between all Inuit, Métis, and First Nations communities in Canada in 2011, 21.7% of those able to conduct a conversation in an Aboriginal Language had acquired it as a second language.

Norris, Mary Jane. “Aboriginal languages in Canada: Emerging trends and perspectives on second language acquisition.” *Canadian Social Trends*. Statistics Canada Catalogue no. 11-008 (2007): 19-28.

This paper uses data from 2001 and previous to present trends in Aboriginal Language use in Canada, namely, an overall drop in conversational ability, a decline in mother tongue population, and a rise in second language acquisition for Aboriginal languages. Additional findings (again, representing Canada but not necessarily smaller populations) include the fact that second language speakers are often younger community members rather than mother tongue population speakers.

For 2001, Norris lists the “North Slave (Hare)” total population as 1,030, with 165 second language speakers. For all speakers under the age of 25, 27% were Dene as a second language speakers – a proportion higher than that of any other age group. Norris identifies a few language groups which are growing due to second language acquisition, such as some Salish languages. While speakers may still be learning North Slavey, Norris labels the language definitively endangered. One sign of endangered language status, according to Norris, is a young population with a growing proportion of second language speakers over mother tongue speakers.

Norris, Mary Jane. “Canada’s Aboriginal Languages.” *Canadian Social Trends*. Statistics Canada Catalogue no. 11-008 (1998): 8-17.

Norris, writing in 1998, presents an overview of which Aboriginal Languages in Canada appear healthy and which are endangered, along with what factors contribute to language vitality. The paper uses data from 1981 to 1996 to examine language use and maintenance over time. This study recognizes 50 Indigenous languages in Canada under 11 language families. Additionally, Norris employs M. Dale Kinkade’s 1991 study “The Decline of Native Languages in Canada” in order to identify which languages are “already extinct, near extinction, endangered, viable but with a small population base, and viable with a large population.” (9)

From 1980 to 1996 across Canada, the number of people with an Aboriginal mother tongue increased by 24%; however, those using the language at home only increased by 60%, and the latter is more important for the index of continuity, particularly as average age of speaker continues to go up. 1996 data shows North Slavey with a mother tongue population of just 290. Norris shows that loss of language use (across Canada) occurs most often when youth leave the home and enter the workforce, particularly when entering large, urban environments. This is particularly true for women, for no immediately clear reason.

Rotenberg, Christine. “Social determinants of health for the off-reserve First Nations population, 15 years of age and older, 2012.” *Statistics Canada*. Catalogue no. 89-653 (2016).

This paper summarizes numerous health statistics and indicators for off-reserve First Nations people. However, the most relevant items for this study are the impact of language, culture, and community identity on health. For context, off-reserve First Nations people 15 or older most commonly report: blood pressure complications, arthritis, and asthma, and 10% of off-reserve First Nations people experience Diabetes. 60% of First Nations people off-reserve “report very good mental health, compared with 72% of the total Canadian population.” (7) Mental health issues were more common in women than in men.

Rotenberg cites Reading and Wien (2009) as a demonstration that cultural community and continuity influence proximal health indicators such as smoking or poverty. Additionally, Rotenberg uses data from participation in hunting, fishing, trapping, etc. (from the Aboriginal Peoples’ Survey 2012) as a proxy for cultural continuity/connectedness. Approximately 62% of off-reserve First Nations People over 15 participated in a traditional activity (as defined and limited by the survey) in 2011. This was *not found to be a productive factor*; in fact, people who participated in traditional activities were more likely to have a chronic condition. Similarly, the APS did not demonstrate “a significant association between Aboriginal language speaking abilities and any of the three negative health outcome variables analyzed after controlling for various factors.” (16) This study uses health indicators such as having a personal physician: results likely depend significantly on how health is measured. For example, people who reported being able to turn to friends or family in times of crises were far more likely to have better overall health than those who had no-one to turn to. Strong family ties do have a significant impact on health.

Royal Commission on Aboriginal Peoples. “Volume 3: Gathering Strength, Chapter 5: Education” in *Report of the Royal Commission on Aboriginal Peoples* (1996): 404-538.

This section of the *Report of the Royal Commission on Aboriginal Peoples* discusses education of Indigenous peoples in Canada. The chapter includes history, the status of reserves and remote communities, and the move towards culturally relevant curriculum. It provides regional overviews and discusses education in the Northwest Territories, including *Dene Kede* curriculum.

Royal Commission on Aboriginal Peoples. Hearing Record: Tuesday December 8, 1992. Northern United Place Hall, Yellowknife. Recorded by Stenotran, Ottawa (1992).

This set of RCAP hearing minutes contains numerous testimonials, including a piece by Betty Harnum that speaks to the history of language and legislation in the NWT. In her testimony, she advocates for increased interpretive services, more accessible language funding, more elders in schools, Aboriginal language immersion classes, and language teacher certification. She also speaks to the difficulty that interpreter/translators face with regard to negotiations and unfamiliar terminology (e.g., “extinguishment”) and how more training is needed. Thus far, Harnum comments, it has been very difficult to measure or quantify how much of an impact the Official Languages Act and its connected funding has had.

Sahtú Dene and Métis Comprehensive Land Claim Agreement. Ottawa: Indian and Northern Affairs Canada, 1993.

The Sahtú Dene and Métis Comprehensive Land Claim Agreement (SDMCLA) generated a number of key Sahtú organizations and land use policies, while laying the groundwork for Sahtú self-government.

Truth and Reconciliation Commission of Canada. *Truth and Reconciliation Commission of Canada: Calls to Action*. Winnipeg: Truth and Reconciliation Commission of Canada, 2015.

The comprehensive results and calls to action of the *Truth and Reconciliation Commission of Canada* reports highlight immensely important areas for support, and their recommendations encompass language, learning, youth programming, and Indigenous ways of life.

Academic and Non-Governmental Resources

Abel, Kerry. *Drum Songs: Glimpses of Dene History*. 2nd ed. Montreal: McGill-Queen’s University Press, 2005.

Drum Songs is a largely chronological presentation of Dene history, weaving oral history with archeological evidence and written history. From over 7000 years ago until today, Abel moves through the formation of the Athapaskan language family, early Dene lifestyles, the fur trade, oil, Treaties 8 and 11, and contemporary land claims.

Abel, Kerry. “Prophets, Priests and Preachers: Dene Shamans and Christian Missions in the Nineteenth Century.” *Historical Papers* 21, no. 1 (1986): 211-224.

Abel presents the stories of Dene prophets, men and women who travel to a different world and return with lessons for humanity. Prophets, shamans, and medicine people existed before European contact, perhaps under different names. Post-contact, missionaries were concerned about Dene spiritual leaders. Prophets began to use the language of Christianity and thus claimed an authority equal to, or greater than, missionaries.

Asch, Michael. “The Economics of Dene Self-Determination.” In *Challenging Anthropology: A Critical Introduction to Social and Cultural Anthropology*, edited by D. Turner and G. Smith,

339-352. Toronto: McGraw-Hill Ryerson, 1979.

This paper provides an overview of change in the Dene economy throughout time, and current potential for creating a sustainable economy that can support self-determination using renewable resources in the Northwest Territories.

Asch, Michael, Thomas D. Andrews, and Shirleen Smith. "The Dene Mapping Project on Land Use and Occupancy: An Introduction." In *Anthropology in Praxis*, edited by Phillip Spaulding, 36-43. Calgary: University of Calgary Press, 1986.

Asch et. al provide context for the Dene/Métis mapping project, initiated in the 1970s when the Dene Nation began a traditional land use and occupancy study that was to be used in land claims and other negotiations. The mapping project began with the recorded knowledge of approximately 600 trappers, and began computerizing data in 1981.

Bayha, Denise, Walter Bayha, Irene Betsidea, Ken Caine, Dennis Kenny, Edith Mackeinzoo, Deborah Simmons, and Marlene Tutcho. "The Délı̨nę Knowledge Centre: From Vision to Reality." *Pimatziwin: A Journal of Aboriginal and Indigenous Community Health* 1, no. 2 (2004): 163-172.

This document describes developing the concept of the Délı̨nę Knowledge Centre, a project which never came to fruition but was intended to be a place for the integration of Dene and scientific knowledge. It would have addressed the themes of culture, health, and environment, while providing a location and impetus for research, intergenerational knowledge transmission, and capacity building for self-government and other future projects.

Basso, Ellen. "The enemy of every tribe: "Bushman" images in Northern Athapaskan narratives." *American Ethnologist* 5, no. 4 (1978): 690-709.

Basso describes stories about "bushmen" in northern Dene communities, and argues that they do not simply reflect a fear of the supernatural. Rather, she contends, they may act as explanations for concerns about social relationships, shifting technology, seasonal changes, and the inexplicable.

Basso, Keith H. "Ice and Travel among the Fort Norman Slave: Folk Taxonomies and Cultural Rules." *Language in Society* 1, no. 01 (1972): 31-49.

Basso applies sociolinguistic theory to ethnographic data in order to derive a set of 'Slave' rules for crossing or avoiding ice. He highlights the importance of describing not just a structurally coherent set of internal cultural rules, but also the importance of effectively contextualizing them and their use.

Biscaye, Elizabeth and Mary Pepper. "The Dene Standardization Project." In *Effective Language Education Practices and Native Language Survival* edited by Jon Reyhner, 23-29. Oklahoma: Native American Language Issues, 1990.

Significant portions of this report are duplicated in the *Report of the Dene Standardization Project* (1990). The standardization project began in 1987, with a mandate to make recommendations on orthography standardization. Five linguists and one fluent/literate speaker from each language group made up the planning committee, in addition to invited elders and other members for working committees for each language group.

- Dene alphabets have a one-to-one sound to symbol correspondence. The same sound is always represented by the same symbol.
- There are differences in use and pronunciations between communities, people, and age groups.

- Therefore, recommendations say to keep the system as phonetic as possible (writing exactly what one hears) while trying to strive towards regional standardization. Consensus is that the speech of elders should be chosen as the standard for writing, because “the speech of elders retains greater morphological information than the contracted or shortened forms which are found in the speech of younger speakers.”

Arguments for standardization:

- Preserving the speech of elders.
- Easier to teach and learn literacy.
- Curriculum materials can be disseminated across a region.
- Uniform Dene orthographies will “facilitate the production of printed materials” across Dene languages in private and public sectors.

Blondin, George. *Medicine Power ʔɪk'p̄ Jk'q̄q̄*. Dene Cultural Institute, 1996.

Illustrated by Wally Wolfe, Edited by Aggie Brokman, North Slavey Translation by Dora Grandjambe, Dogrib Translation by Violet Mackenzie and Philip Rabesca.

This book contains Dene Medicine Power Stories in English, with translations. Many of the stories are about Cheely, K'áhbam̄ Túé, a Caribou medicine power man who was a Caribou in a former life, reincarnated, but was still able to communicate with the Caribou in order to make sure that people would not starve. There are stories about Yamoria and his brother, and Edzo making peace between the Dogrib and Chipewyan. One very interesting story is Yamoria giving the Dene their laws. Another has to do with a man named Daoyee and how he got his medicine power, not too long ago. Many of the stories have to do with the use of medicine power and the importance of only using it to help people.

Blondin, George. *When the world was new: Stories of the Sahtú Dene*. Yellowknife: Outcrop, 1990.

When the world was new compiles stories from the Sahtú region, ranging throughout different time periods and dealing with themes of tradition and change. The stories incorporate elements such as handgames, medicine, prophecy, industrialization, trade, subsistence, and Yamoria.

Broch, Harald. *Woodland Trappers: Hare Indians of Northwestern Canada*. Bergen: Dept. of Social Anthropology, University of Bergen, 1986.

Broch worked closely with trappers in Fort Good Hope and published on a number of important subjects beyond this comprehensive book, including ethnobotany (in 2009), forest fire fighting (1977), and colour terms (1974).

Burnaby, Barbara. “Literacy in Athapaskan languages in the Northwest Territories, Canada: For what purposes?” *Written Language & Literacy* 1, no. 1 (1998): 63-102.

This text examines fluency and literacy in Northwest Territories Athapaskan languages. It provides an overview of literacy policy and trends therein, as well as the tension between literacy and oral language patterns.

Chandler, Michael J., and Christopher Lalonde. “Cultural Continuity as a Protective Factor against Suicide in First Nations Youth.” *Horizons—A Special Issue on Aboriginal Youth, Hope or Heartbreak: Aboriginal Youth and Canada’s Future* no. 10 (2008): 68–72.

The authors address the topic of young Indigenous suicide as receiving increased attention following reports like the Royal Commission on Aboriginal Peoples. Following earlier research

(Chandler and Lalonde 1998), the authors take a second time period of data (1993-2000) from Indigenous communities in British Columbia and replicate their original findings. They contend again that cultural continuity, as measured by community activities, lowers a community's suicide rate. In addition, they add two new components of cultural continuity: local control of child welfare services, and band councils composed of more than 50 percent women.

Chandler, Michael J., and Christopher E. Lalonde. "Cultural Continuity as a Hedge Against Suicide in Canada's First Nations." *Transcultural Psychiatry* no. 35 (1998): 191–219.

The authors develop the concepts of personal and cultural continuity, and how personal and/or cultural change undermines continuity and may put an individual at risk of suicide. Using data from British Columbia, Canada (1987-1992) the authors first examine Indigenous communities with elevated suicide rates, followed by Indigenous communities with very low rates of the same. They contend that these rates are associated with greater or lesser cultural continuity, as indicated by community heritage practices.

Crooks, Claire, Debbie Chiodo, Darren Thomas, Shanna Burns, and Charlene Camillo. *Engaging and Empowering Aboriginal Youth: A Toolkit for Service Providers*, 2nd edition. Victoria: Trafford Publishing, 2010.

This document presents a number of tools for adapting youth-focused programs to meet the needs of young Aboriginal people. They advocate for a strengths-based approach, which means focusing on factors that *protect* Aboriginal youth from violence, suicide, substance abuse, etc., rather than giving too much attention to negative statistics. Their approach also emphasizes understanding and integrating cultural identity, and they offer a self-assessment guide, specific strategies, ideas about working with schools, and research considerations.

Crosscurrent Associates. *Languages of the Land: A Resource Manual for Aboriginal Language Activists*. Yellowknife: NWT Literacy Council, 1999.

This manual contains a number of useful tools for language revitalization, including a historical assessment of language shift in Canada and a language vitality chart. Regarding Dene Language, some useful facts and statistics are expressed in the section on the status of Aboriginal Languages in the Northwest Territories:

- The text lists the 1996 home-language to mother-tongue ratio for North Slavey as 59%. While it has 1986 data for the other official languages, it adds that North Slavey data "has only recently been gathered through the Canada census.... The results of the Census data from 1991 and 1996 are inconclusive with respect to language shift." (20)
- A 1992 Language Report interviewed 160 people in Délı̄ne, Tulı̄'a, and Fort Good Hope, to determine that 63% of respondents learned North Slavey as a first language, 54% was their most fluent language, and 45% use it most frequently at home (20).

Dokis, Carly A. *Where the Rivers Meet: Pipelines, Participatory Resource Management, and Aboriginal-State Relations In the Northwest Territories*. Vancouver: UBC Press, 2015.

From Summary: "Oil and gas companies now recognize that industrial projects in the Canadian North can only succeed if Aboriginal communities are involved in the assessment of project impacts. Are Aboriginal concerns appropriately addressed through current consultation and participatory processes? Or is the very act of participation used as a means to legitimize project approvals? Where the Rivers Meet is an ethnographic account of Sahtu Dene involvement in the environmental assessment of the Mackenzie Gas Project, a massive pipeline that, if completed, would transport gas from the western subarctic to Alberta, and would have unprecedented effects

on Aboriginal communities in the North. Carly A. Dokis reveals that while there has been some progress in establishing avenues for Dene participation in decision-making, the structure of participatory and consultation processes fails to meet expectations of local people by requiring them to participate in ways that are incommensurable with their experiential knowledge and understandings of the environment. Ultimately, Dokis finds that despite Aboriginal involvement, the evaluation of such projects remains rooted in non-local beliefs about the nature of the environment, the commodification of land, and the inevitability of a hydrocarbon-based economy."

Fettes, Mark. "Life on the Edge: Canada's Aboriginal Languages Under Official Bilingualism" In *Language and Politics in the United States and Canada: Myths and Realities*, edited by Thomas K. Ricento and Barbara Burnaby, 117-149. Mahwah, N.J.: Lawrence Erlbaum, 1998.

This paper discusses the tension between official bilingualism and minority language rights in Canada. Its overview of the first decade of the Official Languages Act in the Northwest Territories highlights key strengths and opportunities for improvement in Official Languages policy.

Fogwill, Lynn. "Chapter 16: Literacy: A Critical Element in the Survival of Aboriginal Languages." In *Alpha 94: Literacy and Cultural Development Strategies in Rural Areas*, edited by Jean-Paul Hauteceur. 229-248. Toronto: Culture Concepts Publishers, 1994.

Fogwill describes the languages of the Northwest Territories and the demographics at the time of writing, noting that the NWT had the youngest population in Canada and the highest birthrate. The majority of members of the NWT Legislative Assembly and Cabinet were Aboriginal. Fogwill posits three main phases of education in the Northwest Territories: mission (1800s-1950), federal (mid 1940s-1970), and territorial (1967-). In addition, she tracks the discussions contributing to education reform in the NWT, including community testimony and assessments. Fogwill's key theme is that NWT grade school, at the time of writing, was ill-equipped to provide education that would help a child advance professionally in the north. As such, if a child dropped out of school (and when Fogwill was writing, only 5% of Aboriginal people in Canada graduated grade 12) (s)he would be unprepared both for wage labour and for a traditional lifestyle. Possible solutions such as Dene Kede curriculum were just beginning to be developed/implemented at this time, and had not yet been evaluated.

Fumoleau, Rene. *As long as this land shall last: A history of Treaty 8 and Treaty 11, 1870-1939*. Toronto: McClelland and Stewart Limited, 1975.

Fumoleau presents a historical survey of the negotiations for Treaties 8 and 11 in Canada. He discusses both oral and written accounts, and continues by describing the implications of the treaties as they were signed and contested. Treaties 8 and 11 influenced the outcome of land and industrialization debates (such as the Mackenzie Valley Pipeline question) and the roles of non-Dene hunters and trappers. While Fumoleau's history only extends to 1939, it sets the stage for land claims and self-determination struggles following in the second half of the twentieth century.

Gillespie, Beryl C. "Bearlake Indians." In *Subarctic. Volume 6: Handbook of North American Indians*, edited by June Helm, 310-313. Washington: Smithsonian Institution, 1981.

Gillespie, Beryl C. "Mountain Indians." In *Subarctic. Volume 6: Handbook of North American Indians*, edited by June Helm, 326-337. Washington: Smithsonian Institution, 1981.

These two articles were contributed to a series of edited reference texts produced by the Smithsonian Institution. The *Handbook of North American Indians* attempts to describe all North American Indigenous peoples, in culture, language, and history. Gillespie's texts provide 1980s reference points for Sahtu-region settlement patterns, community organization, trade, and other aspects of cultural, linguistic, and social structure.

Hara, Hiroko Sue. *The Hare Indians and their world*. Canadian Ethnology Service Paper 63. Gatineau: National Museum of Man, 1980.

Hara's work focuses on the Fort Good Hope region of the Sahtú, and uses both ethnographic data and secondary research to try to describe the settlement's culture, religion, and worldview as faithfully as possible.

Harnum, Betty. "Language in the Northwest Territories and the Yukon Territory." In *Language in Canada*, edited by John Edwards, 469-82. Cambridge: Cambridge University Press, 1998.

Harnum provides a brief history of and context for Indigenous languages in the NWT and Yukon Territory, as well as colonial governance and its history in the north, before turning to historical languages and shift (for example, the gradual erosion of the distinction between Yellowknives Dene and their neighboring languages and cultures). Next, the author turns to contemporary trends in the NWT legislature, curriculum development, and training programs.

Harnum, Betty. "Terminological Difficulties in Dene Language Interpretation and Translation." *Meta* 38, no. 1 (1993): 104-106.

Betty Harnum's paper identifies the challenges faced by Dene language interpreters due to a lack of specialization and demand for a wide range of services. Dene Interpreters and Translators (I/Ts) have had to quickly adapt their languages to new concepts, items, and ideas. The author outlines the methods commonly used by I/Ts to create new nomenclature, specifically:

- "a) borrowing a word from the source language, with various phonological changes (sound-changes) in order to adapt the pronunciation of the word to the available sound inventory of the target language;
- b) creating a new lexical item by describing some feature(s) of the item, idea or concept; and
- c) expanding or shifting the meaning of an existing word or phrase." (105)

Terminological variation and inconsistency often creates problems for Dene language interpreters who should have more opportunities for training and terminology development.

Helm, June, with contributions by Teresa S. Carterette and Nancy S. Lurie. *The people of Denendeh: Ethnohistory of the Indians of Canada's Northwest Territories*. Iowa City: University of Iowa Press, 2000.

Helm brings her decades of fieldwork together in an extensive volume that moves from Dene social history, organization, and daily life throughout time, to contact-era changes and contemporary trends. Its overview also presents Dene knowledge, ontologies, and traditional activities and games.

Howard, Philip G. "Language Initiatives." *Meta* 38, no. 1 (1993): 92-95.

The primary focus of this text is the history of writing systems for Dene languages. Following syllabics, Roman orthography alphabets were created in the 1950s and 1960s. In the early-mid 1970s, the Government of the Northwest Territories began running Teacher Education Program literacy workshops, and as students became skilled in literacy they were hired as language specialists to conduct further literacy workshops and courses. A paucity of reading materials in Aboriginal languages, in addition to numerous other challenges, made it very difficult to teach these classes.

Irlbacher-Fox, Stephanie. *Finding Dasha: Self-Government, Social Suffering, and Aboriginal Policy in Canada*. Vancouver: UBC Press, 2009.

Irlbacher-Fox presents her experience with self-government negotiations in the Sahtu. She proposes the existence of a ‘dysfunction theodicy,’ within which a colonial state frames a colonized community as suffering, and “shifts responsibility for suffering onto the sufferers, establishing itself through discourse and action as a necessary and legitimate interventionist agent in the lives of Indigenous people alleged to lack the capacity to recognize or alter what the state alleges to be their own suffering-inflicted actions” (107). For example, state intervention in childcare, ‘substandard education,’ or ‘corrupt local government’ are all manifestations of a dysfunction theodicy.

Lanoue, Guy. “Flexibility in Hare social organization.” *Canadian Journal of Native Studies* 1 (1981): 259-276.

Lanoue writes about the relationship between sibling and conjugal social relationships and responsibilities in Fort Good Hope.

Lange, Lynda. “The Changing Situation of Dene Elders and of Marriage, in the Context of Colonialism: The Experience of Fort Franklin 1945-1985.” In *Northern Communities: The Prospects for Empowerment*, edited by Gurston Dacks and Kenneth Coates. Edmonton: Boreal Institute for Northern Studies, 1986.

Lange begins by commenting that her approach considers gender and family to be historically determined, with an eye to the inextricability of gender, family, and means of production and survival. She comments that for the Dene, family structure and work designated within it were essential to survival, and that respect accorded to Dene elders (manifested through many things, including the tradition of arranged marriage) was a significant part of social fabric.

The federal day school system, housing, and social welfare transformed largely nomadic people to sedentary villagers, in the mid 1940s and forwards. “Traditional leadership and social organization has [therefore] been profoundly undermined.” (2-3). Using interpreters, Lange conducted discussions and interviews with 38 people in Délı̄ne (then Fort Franklin) in 1986, seeking to include elders in particular. She spoke with 16 men, 22 women, and about 10 of each group were elders. Lange notes later that one of the interviewees was the child of Louis Ayha, now an elder as well.

The importance of unequivocally obeying elders was emphasized by many of Lange’s interviewees; yet, there was a striking difference in people who had been born before and after 1945 regarding arranged marriages. Younger Dene women at the time of interviews were “as appalled by the thought of arranged marriage as most other young Canadian women,” (8) while elder women appear to think it worked out alright in the end.

McGregor, Catherine A. “Creating Able Human Beings: Social Studies Curriculum in the Northwest Territories and Nunavut, 1969 to the Present.” *Historical Studies in Education Special Issue: Education North of 60* 27, no. 1 (2015): 57-79.

McGregor examines social studies curricula from the point of transfer of responsibility for education to the Northwest Territories (1969-70) forward 30 years. She argues that the intention of all such curricula has been to be *culturally responsive*, but that this has been accomplished inconsistently. She adds the term *culturally founded* to refer to curricula developed by Aboriginal communities, and recommends that efforts to integrate these efforts continue. Dene Kede is the best effort toward culturally founded curriculum thus far, but requires more support for teachers, who must reconcile Dene Kede with other required social studies documents.

Labenski, E. 1998. *Northern Dene Bibliography* (incomplete). Chicago, University of Chicago. http://northernwaterways.com/MYCCR/northern_dene_biblio.pdf.

This 66 page list of social, cultural and linguistic sources is presented as a work in progress, and the author encourages people to contact him at elabensk@uchicago.edu to contribute to the list or be provided with updates (this was not done at time of writing). The list is organized by geographical areas, as well as topics. The geographical scope for each section is very broad, being divided into only two groups. The first section focuses on “Dene (“Chipewyan” - Northern SK and MB, NWT).” Resources related to the Sahtú are encompassed within a section entitled “Dene (B.C., AB, Yukon, NWT) ... some Algonquian Sources.” Sections include: Social and Cultural (pages 18-39); Language (pages 40-42); Hearne Bibliography (pages 42-44); Resource Books (pages 44-47); University Dissertations (pages 47-66; this is the only section that includes abstracts).

McGregor, Deborah, Water Bayha, and Deborah Simmons. “‘Our Responsibility to Keep the Land Alive’: Voices of Northern Indigenous Researchers.” *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health* 8, no. 1 (2010): 101-123.

This paper comes out of 2009 workshop at the Northern Governance Policy Research Conference called *Research the Indigenous Way*. It addresses the 22 participants’ sharing circle input on how “alternative” Indigenous research can support Indigenous governance. Specifically, this refers to an Indigenous research paradigm that does not subscribe to or perpetuate “colonial concepts of governance.” (102)

The authors point to the Mackenzie Valley pipeline challenge as a beginning of Indigenous research in the north. They go on to outline the somewhat exploitative and extractive relationship between Indigenous peoples in the north and southern Canadian scholars. While “Indigenous research” is filled with diversity, it shares a common emphasis on relationships “to the environment, the land, and the ancestors” (106). Additionally, participants talked about the role of traditional knowledge, stories and their lessons for environment and governance, suggesting “the stories in themselves are governance... it is not necessary to distil these into abstract policy governance” (112). A young participant acknowledges the difficulty of being an Indigenous researcher and learning from elders if they cannot speak their language (114). Some other defining characteristics of Indigenous research in this paper include reaching out to one’s heritage, working with an eye to continuity over time, and its need to be recognized as a credible foundation for Indigenous self-determination. (118) Furthermore, in an ideal context, Indigenous researchers will have support from non-Indigenous researchers as resource people, rather than vice versa.

Morris, Margaret W. “Great Bear Lake Indians: A historical demography and human ecology. Part 1: The situation prior to European contact.” *Musk-Ox* 11 (1972): 3-27.
Part 2. The situation after European contact.” *Musk-Ox* 12 (1973): 58-80.

Morris’ work focuses on Fort Franklin (now Délıne) in the Sahtú region. She splits the results of her research and thesis fieldwork into two primary historical segments (pre and post European contact). Her emphasis is primarily on population, human ecology and geography, and trends in seasonality, subsistence, migration, and other elements of history and social organization.

Northwest Territories Literacy Council. *Multiple Literacies: Improving our support for Aboriginal literacy in the NWT*. Yellowknife, March 2002.

This report describes the status of Aboriginal languages in the NWT, before addressing the complex question of literacy as functional or “school” based. Its thesis is that in a changing world, multiple types of literacy are needed to navigate life in the Northwest Territories, taught both through formal education and through cultural literacy modeling by elders and parents. The authors encourage NWT communities to create and apply their own models to teach literacy,

develop culturally appropriate materials, and seek the council's support in areas where it can be most useful. To achieve this, they consulted with language coordinators and positioned themselves as a place for researching and sharing literacy models and practices.

Nuttall, Mark. "Aboriginal participation, consultation, and Canada's Mackenzie Gas Project." *Energy & Environment* 19, no. 5 (2008): 617-634.

This paper provides an overview of the oil and gas industry's interest in Arctic and Subarctic regions, and the negotiations between industry, governments, the market, and Indigenous peoples. Many communities face pressure to support development projects. Northern Canada's Mackenzie Gas Project is the focus of this article, and its interactions with Indigenous peoples in the Mackenzie region. The paper examines both local and industry perspectives, including Indigenous concerns over participation and consultation.

Osgood, Cornelius. "An ethnographical map of Great Bear Lake." In *Proceedings: Northern Athapaskan Conference, 1971 volume 2*, edited by Annette McFadyen Clark, 516-544. Ottawa: National Museum of Man Mercury Series, Ethnology Service Paper 27, 1975.

Based his fieldwork in the late 1920s in the Sahtú area, Osgood creates a map of Great Bear Lake with invaluable contextual data. With the map, he records numerous place names, their translations, and additional background information.

Osgood, Cornelius. *Winter*. New York: W.W. Norton & Company, 1953.

Winter presents a more personal narrative of Cornelius Osgood's fieldwork in the Great Bear Lake region. Forgoing many of the detailed ethnographic observations from other text, Osgood writes this book like a reflexive story that emphasizes his own perceptions and relationships.

Osgood, Cornelius. "The Distribution of the Northern Athapaskan Indians." *Yale University Publications in Anthropology*, no. 7. New Haven: Yale University Press, 1936.

This text provides a variety of ethnographic details on Athapaskan Indigenous groups in northwestern Canada and Alaska (primarily focused on classification, naming, and subdivisions), as well as some geographic description of the regions in which they live. It is included in a larger volume about population change, diversity, practices, and economy across North American Indigenous peoples.

Osgood, Cornelius. "The Ethnography of the Great Bear Lake Indians." In *Annual report for 1931: National Museum of Canada Bulletin* 70 (1932): 31-97.

Osgood drafted this text as a monograph based on 14 months of fieldwork from 1928 to 1929, for the National Museum of Canada. This detailed text includes notes on the history, ways of life, materials, arts, social organization, and faith of peoples around Great Bear Lake (including, in his terms, the Sahtudenes, the Dogribs, Hares, Slaves, Yellowknives, and Mountain Nations). It also contains some pertinent details about health, waves of influenza, and the relationships between visitors and Indigenous peoples.

Petitot, Emile. *Exploration de la région du Grand Lac des Ours (fin de quinze ans sous le cercle polaire)*. Paris: Téqui, 1893.

Émile-Fortuné Petitot was a French oblate missionary, who worked to record place names, stories, and histories during his travels in the Athabasca-Mackenzie area of what is now the Northwest Territories during 1862-1883. This text is specifically about the Great Bear Lake region.

Petitot was avidly interested in indigenous languages and stories, and his skills as a linguist and ethnographic researcher make his work invaluable in understanding the history and meaning of indigenous cultural and ecological landscapes. Petitot recounts stories about places, provides descriptions of the sites he visited, and details travel routes, fisheries, and hunting trips.

Petitot, Emile. *Traditions indiennes du Canada nord-ouest (textes originaux et traduction littérale)*. Alençon, France: E. Renaut de Broise, 1888.

Émile-Fortuné Petitot was a French oblate missionary, who worked to record place names, stories, and histories during his travels in the Athabasca-Mackenzie area of what is now the Northwest Territories during 1862-1883.

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Petitot, Emile. “Traditions indiennes du Canada nord-ouest.” *Société philologique actes* 16-17 (1886): 169-614. Alençon, France.

Émile-Fortuné Petitot was a French oblate missionary, who worked to record place names, stories, and histories during his travels in the Athabasca-Mackenzie area of what is now the Northwest Territories during 1862-1883.

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Petitot, Emile. *Dictionnaire de la langue Dènè-Dindjié, dialects Montagnais our Chippewayan, Peaux de lièvre et loucheux, etc.* Paris: E. Leroux, San Francisco: A.L. Bancroft, 1876.

This was the first extensive dictionary of northern Athapaskan languages, and it includes Sahtú varieties. Émile-Fortuné Petitot was a French oblate missionary, who worked in the Athabasca-Mackenzie area of what is now the Northwest Territories during 1862-1883.

Prince of Wales Northern Heritage Centre and Sahtú Dene Elders. *Naxe Godí T'á Léots'ede, Sharing our Stories*. Yellowknife, 2014.

This document is a public collections record featuring stories and photographs of objects from the Sahtú region. It was developed between 2013 and January 2014 by the Prince of Wales Northern Heritage Centre (PWNHC) and:

Elders: Maurice Mendo, Camilla Tutcho, and Vicki Orlias
Interpreter: Lucy Ann Yakelaya
Students: Dalton Takazo, Darren Horassi, Carmen McNeely, and Chantelle Orlias
Chaperones: Jessie Campbell and Richard Andrew
Sponsors: The PWNHC and Education, Culture, and Employment (GNWT)
Workshop Coordinator: Wendy Stephenson

Naxe Godí T'á Léots'ede, Sharing our Stories documents a workshop wherein Elders, Students, and other Sahtú region participants gathered to give oral histories to objects in the Prince of Wales Northern Heritage Centre (PWNHC) collection. Objects such as mukluks were identified in as many different Sahtú dialects as possible, Délıne, Tulít'a, and Fort Good Hope. Students listened

to elders talk about their purpose and history, and Elder's quotations were preserved by the PWNHC in this record.

Rice, Keren. *A preliminary grammar of Fort Good Hope Slavey (Hare)*. Ottawa: Northern Social Research Division, Department of Indian and Northern Affairs, 1977.

This document, along with Rice's (1977) *Hare Noun Dictionary*, were based on fieldwork in Fort Good Hope in 1973 and following years, and contributed to the eventual publication of *A Grammar of Slavey*.

Rice, Keren. *A Grammar of Slavey*. Berlin: Mouton de Gruyter, 1989.

Part of De Gruyter's Grammar series, this text provides a detailed and comprehensive grammatical description of the Dene language categorized as *Slavey* or *Slavey* at the time of writing.

Rice, Keren and Leslie Saxon. "Issues of standardization and community in Aboriginal languages lexicography." In *Making Dictionaries*, edited by William Frawley, Kenneth Hill, and Pamela Munro, 125-154. Berkeley, CA: University of California Press, 2002.

This article presents some of the linguistic and sociolinguistic considerations that went along with the standardization of Dene languages.

Rushforth, Scott. "Bear Lake Athapaskan Kinship and Task Group Formation." *Ottawa: Musée National de l'Homme. Collection Mercure. Division d'Ethnologie. Service Canadien d'Ethnologie* 96 (1984): 1-184.

Rushforth contends that Athapaskans have four basic values: (1) individual capability and work ethic, (2) generosity and community support, (3) individual autonomy, and (4) emotional and behavioural control or restraint in social settings (p. 3). He says that the Sahtuot'ine word "seodit'e" (meaning restraint, care, and control) integrates the four above values and presents a distinct system of morality and meaning.

Rushforth, Scott and James S. Chisholm. *Cultural persistence: Continuity in meaning and moral responsibility among the Bearlake Athapaskans*. Tucson and London: The University of Arizona Press, 1991.

This text can be viewed somewhat as a continuation of Rushforth's 1984 framework of Sahtu Athapaskan values (capability, generosity, autonomy, and self-control or emotional restraint). In this book, Rushforth and Chisholm unpack these values and discuss them as continuous, throughout time and across generations.

Rushforth, Scott. "Country Food." In *Dene Nation: The colony within*, edited by Mel Watkins, 32-46. Toronto: University of Toronto Press, 1977.

In this text, Rushforth drew from fieldwork in the 1970s to focus on harvesting.

Rushforth, Scott. "The Dene and Their Land." In *Recent Land-Use by the Great Bear Lake Indians*, volume 3, part 2, 1-65, 1976.

This document is part of a study done for the Indian Brotherhood of the Northwest Territories for Submission to the Mackenzie Valley Pipeline Inquiry. It forms part of an overall effort to document traditional land use and occupancy during the 1970s.

Savishinsky, Joel S. and Hiroko Sue Hara. "Hare." In *Handbook of North American Indians*, edited by June Helm, 314-325. *Subarctic* 6. Washington: Smithsonian Institution, 1981.

These two articles were contributed to a series of edited reference texts produced by the Smithsonian Institution. The *Handbook of North American Indians* attempts to describe all North American Indigenous peoples, in culture, language, and history. Savishinsky and Hara provide 1980s reference points for settlement patterns, community organization, trade, and other aspects of cultural, linguistic, and social structure.

Savishinsky, Joel S. *The trail of the hare: Life and stress in an Arctic community*. New York: Gordon and Breach, 1974.

In *The Trail of the Hare*, Savishinsky discusses mobility and change in Hare groups, in light of animal rights, environmental concerns, and settler-Indigenous relations.

Savishinsky, Joel S. "Kinship and the expression of values in an Athabaskan bush community." In *Western Canadian Journal of Anthropology* 2, no. 1, edited by Regna Darnell (1970): 31-59.

This text is based on mid-20th century ethnographic work and focuses on social relationships in Indigenous northwestern Canada.

Semsch, Marlene. "A Report on the Arctic College Interpreter-Translators Program." *Meta* 38, no. 1 (1993): 96-91.

This article provides a historical overview of interpreter/translator (I/T) training in the Northwest Territories, focusing on Arctic College programs at Thebacha Campus (Fort Smith) as compared with Nunatta Campus (Iqaluit). The Northwest Territories Department of Information formed the Interpreter Corps in 1979, and launched I/T training at the same time. The same department became Culture and Communications a few years later, and the program was renamed "the Language Bureau," which in 1993 provided on the job training for Dene or Inuktitut-English employees.

In 1987, a one-year I/T certificate program was developed at Arctic College by Marilyn Phillips and the Language Bureau. By 1993, a second year diploma was in place. At the time of this paper's writing, it was offered in two locations: Thebacha (for Dene students) and Nunatta (for Inuit Students). To qualify for the program, students had to be orally fluent in Dene and have completed Grade 10. They often learn to write in their language in the program, "since a standardized system of writing Athapaskan languages [had] only recently been accepted" (96). The languages taught were "Gwich'in, North Slavey, South Slavey, Dogrib, and Chipewyan," (96) and the Dene classes were "Professional Development, Northern Studies, Keyboarding, Communications, Speech and Performance, Listening Labs, English Writing Lab, Dene literacy, Linguistics... Translation Methods, Interpreting Methods, Simultaneous and Consecutive Interpreting, and two Practica" (97).

One major challenge this program encountered was evaluation. No Dene native speaker had completed a degree in interpreting or translating or written a "CTIC" exam. Most elders were unilingual, and thus unable to evaluate simultaneous interpretation (as judged by the program). A second challenge was enrolment, which was endemically low, in part because potential students could not find housing for their families near each campus. Finally, I/T services were in such high demand that translators often did not need formal training to acquire a job.

Simmons, Deborah, Walter Bayha, Ingeborg Fink, Sarah Gordon, Keren Rice, and Doris Taneton. "Gúlú Agot'ı T'á Kə Gotsúhza Gha (Learning about Changes): Rethinking Indigenous Social Economy in Délıne, Northwest Territories." In *Northern Communities Working Together: The*

Social Economy of Canada's North, edited by Chris Southcott, 253-274. Toronto: University of Toronto Press, 2015.

This paper came out of the Social Economy Research Network of Northern Canada (SERNNNoCa) established 2006. The network encouraged research in communities such as Délı̄nę, where a project on social economy was conducted from 2009 to 2011, co-occurring with projects on the Délı̄nę Knowledge Centre and Port Radium. The authors unpack Indigenous social economy in Délı̄nę as a case study of intersecting models: “non-commodified kinship based subsistence production and sharing..., wage labour, government subsidies, commodified goods and services, and imported social economy institutions” (254).

They also question the value of functionalist analyses of social economies as based around economic needs, when Indigenous communities may define their own goals and aspirations that do not fit into typical models. Using Dene Ts’ı̄lı (being Dene) as a conceptual starting point, the authors analyze social economy using language and oral traditions. Délı̄nę community members identified four key research needs: caribou knowledge and stewardship, audio documentation of Sahtú spirituality and well-being, climate change and community responses, and youth knowledge.

Slowey, Gabrielle. “A Fine Balance? Aboriginal Peoples in the Canadian North and the Dilemma of Development.” In *First Nations, First Thoughts: The Impact of Indigenous Thought in Canada*, edited by Annis May Timpson, 229-243. Vancouver: UBC Press, 2009.

Slowey identifies a rhetorical trend that frames the choice between development and land claims as a choice between “capitalism or traditionalism, assimilation or fossilization (2009: 229). This false binary is antithetical to self-determination, which often requires both economic development and cultural preservation as joint efforts (gas for snowmobiles, for example). Slowey further suggests that informal connections in a community are effective mechanisms of creating pragmatic self-governance, while formal agreements are capitulations that normalize “the existing the relations of the state” (Slowey 2009: 236). Nonetheless, self-government is one step towards detachment, if not decolonization, and may be the best possible scenario until Aboriginal communities can grow autonomously.

Thomas D. Andrews, Glen MacKay, Leon Andrew, Wendy Stephenson, Amy Barker, Claire Alix and the Shúhtagot’ine Elders of Tulita. “Alpine Ice Patches and Shúhtagot’ine Land Use in the Mackenzie and Selwyn Mountains, Northwest Territories, Canada.” *Arctic* 65, no. 1 (2012): 22-42.

This paper describes the process of developing the NWT Ice Patch Study with Elders from Tulit’a, and the researchers’ efforts to incorporate traditional knowledge into their interpretation of archeological data. They interviewed Elders, ran science camps with Elders and youth, and involved oral histories and traditional land-use mapping in their fieldwork. The team spatially recorded oral traditions about hunting caribou in the mountains and on ice patches, contextualizing these histories with maps of place names, trails, hunting areas, resource-gathering areas, etc. Ice patches were of particular interest for the archaeological remnants of both historical caribou and their hunters.

During the study, the researchers recorded a number of Dene terms about Ice Patch conditions and other snow/ice terms (p 39).

Conditions of snow (zha)

zhahdewé	“big snow,” a deep blanket of snow from a storm (a)
k’ahbahchoré	“ptarmigan feathers,” light, fluffy snow (a)
shiré	dry, flaky top layer of snow (a)
fileh	loose, crystalline snow layer below shiré (a)

náegah	powdery snow (a)
tahsilé	hard snow (a)
zhaaʔuréełj̄h	melting snow (a)
zhahtsele	heavy, wet snow (a)
ɟzé	slushy snow (a)
dazhá	snow on tree branches (a)
zhatú	water from melted snow (a)
Ice or snow features	
zhaayáfelah	ice patch (a)
łubee	glacier (a)
ługháh	rough, broken ice on a river, making it difficult for travel (a)
p'enií	frozen overflow, where water from below the snow or ice has seeped to surface and frozen (a)
tegahtú	wet overflow (a)

Watkins, Mel. *The Colony Within*. Toronto: University of Toronto Press, 1977.

This text presents a valuable overview and analysis of presentations made at the Mackenzie Valley Pipeline Inquiry in the 1970s. It contains material both from Dene peoples and from other researchers and involved parties.

Theses and Dissertations

Chew, Kari A. B. *Chikashshanompa'Ilanompohóli B'íyyi'ka'chi [we will always speak the Chickasaw language]: Considering the vitality and efficacy of Chickasaw language reclamation*. Doctoral Thesis, University of Arizona, 2016.

This dissertation engages with the stories of different types of Chickasaw language activists. Some young adult professionals have created careers centered around language revitalization; Chickasaw citizens who reside outside of the Nation also participate in language revitalization, and finally, many high school and university students study their language in school. The author works with all of these perspectives to talk about three themes helping Chickasaw language revitalization: “1) a raised critical Chickasaw consciousness, 2) the conception of *Chikashshanompa'* as cultural practice, and 3) the (re)valuing of language learners” (11, from abstract).

Gordon, Sarah. *Cultural Vitality as Social Strength in Dél̄ı̄n̄ę, Northwest Territories, Canada*. Doctoral Thesis, Indiana University, 2014.

Though Gordon does not use the phrase “Dene Ts'ı̄łı̄,” much of her dissertation is about the ways in which the people of Dél̄ı̄n̄ę are preserving Sahtúot'ı̄n̄ę epistemology with and for youth. She focuses on three primary areas of preservation or revitalization: first, on the land “heritage” activities, second, continuing Sahtúot'ı̄n̄ę engagement with the Port Radium mine, and third, the tensions between elders and youth. She argues that the continued use of Sahtúot'ı̄n̄ę epistemology in Dél̄ı̄n̄ę helps the community heal from and avoid further social pathologies inflicted by ongoing colonization.

Hara, Hiroko S. 1964. *Hare Indians and their world*. Ph.D. dissertation. Bryn Mawr, Pennsylvania: Bryn Mawr College.

Hara's dissertation is based on ethnographic fieldwork primarily conducted with harvesters in the Fort Good Hope region. One of its key focuses is participant worldview.

Morris, Miggs. *Great Bear Lake Indians: A Historical Demography and Human Ecology*. Master's Thesis, University of Saskatchewan, 1972.

Morris' work focuses on Fort Franklin (now Délı̄ne) in the Sahtú region. Her paper gives an overview of "the changes in human ecology and demography of the Indians of Great Bear Lake from just prior to European contact to the late 1800's," (3) with an emphasis on population geography, i.e., the population traits and 'geographic personality' of places. Her overview includes some valuable historic maps and climate records, along with descriptions of hunting practices, seasonal migration, subsistence, and traditional clothing and cooking. She also provides population estimates from the 19th and 20th centuries for the Great Bear Lake and Fort Good Hope regions.

Ouellette, Robert-Falcon. *Evaluating Aboriginal Curricula using a Cree-Métis Perspective with a regard towards Indigenous knowledge*. Doctoral Thesis, Université Laval, 2011.

Ouellette outlines the history and goals of Aboriginal education and curricula, in part by surveying and assessing the (over 48) Aboriginal curricula currently in use in Canada. He also provides an overview of the debates surrounding Indigenous education, including the degree to which it should be integrated with existing Canadian institutions, and which level of government should control Indigenous curricula and their implementation. Within this dissertation, Ouellette assesses Dene Kedə curriculum. He estimates that 30% of the supplementary material promised for teacher support was missing at the time of writing, and that teachers also lacked clear guidelines for student assessment, objectives, and evaluation materials. He comments that while strong Dene values are clear throughout the Dene Kedə curriculum documents, they need more additional support and materials to be practical for teachers to implement.

Redvers, Jennifer. *Land-based Practice for Indigenous Health and Wellness in the Northwest Territories, Yukon and Nunavut*. Master's Thesis, University of Calgary, 2016.

Redvers' thesis focuses on the growing frequency of land-based practice (e.g. on the land youth programs) in Aboriginal settings, its potential for revitalization, wellbeing, and youth resilience, and the value of land-based practice for other activities such as research. She begins to address a gap in the literature regarding the development, implementation, and evaluation of land based practices.

Redvers' work describes the health benefits and other positive outcomes that being on the land (and spending more time there) can have for all generations of people. As her work is framed, in part, as a response to high suicide rates in northern Canada, she has a particular emphasis on youth resilience. Redvers works with a land-based understanding that sees the land itself as healing. This has been traditionally known for a long time and only recently has been complemented by biomedical research. Not only does being on the land improve cultural, social, physical, and psychological wellbeing, it also promotes land stewardship, intergenerational transmission of knowledge, enhanced learning, capacity building, language transfer, and good training for non-Indigenous researchers.

Rice, Faun. *Time and Story in Sahtú Self Government: Intercultural Bureaucracies on Great Bear Lake*. Master's Thesis, University of Alberta, 2016.

Rice's thesis explores Délı̄ne at the time of transition to self-government (2015). It describes the community's hopes for self government's future, the history that lead to its negotiation, the ways in which a legal agreement's text may diverge from the ideas people hold about it, and the ways in which people are impacted by the new roles created by institutions of governance.

In many ways, Dene Ts'ı́ı́ has the power to transform Canadian institutions and laws, as in when Dene SSI board members in Déłı́ı́ use Dene Kedə to change the mood and content of an otherwise sterile meeting, and remind their leaders of their Dene origins. Dene understandings of the Final Self Government Agreement are different than the text itself: its oral life has different power in Déłı́ı́ than the written document, and opportunities for the FSGA to be a vehicle for Dene Ts'ı́ı́ and Dene Kedə lie in people's hopes and plans for the future. In 2015, the mere idea of self-government had generated significant energy and planning around Dene Ts'ı́ı́ and Kedə preservation and revitalization.

Rushforth, Everett Scott. *Kinship and social organization among the Great Bear Lake Indians: A cultural decision-making model*. Ph.D. Dissertation, University of Arizona, 1977.

Rushforth's dissertation develops for the first time the crystallized ideas found in his other publications (in the collection of academic resources) written in the 1980s. It is based on anthropological fieldwork conducted in the 1970s.

Smart, Miles. *A View into the Sahtú: Land Claims and Resource Development*. Master's Thesis, Concordia University, 2014.

This thesis focuses on the Sahtú land claim process. It unpacks the impact of the agreement twenty years after its signing, the role that the land claim is playing in self-government negotiations, and its utility for managing natural resource development. Most of the field research informing this thesis was conducted in Norman Wells. Interviewees saw community-level resource management as less bureaucratic than larger regional (or Dene Nation-wide) organizational structures. However, overlapping jurisdictions in Tulı́'ta and K'asho Gotine are now making self-government negotiations more complicated.

Tatti, Fibbie. *The Wind Waits For No One: Nı́ı́ts'ı́ Dene Ası́' Henáoréhı́'le Qı́'e: Spirituality in a Sahtúgot'ı́ı́ı́ Perspective*. Master's Thesis, University of Victoria, 2015.

Fibbie Tatti's thesis explores Sahtúgot'ı́ı́ı́ spirituality: it describes and defines spirituality "from the perspective of the Sahtúgot'ı́ı́ı́, distinguishing spirituality from concepts such as worldview, culture, and medicine power" (iii, abstract). Spirituality is an essential component of Dene education, Tatti writes. In documents like the Dene Kedə curriculum (1993) inclusion of spirituality (which makes up one quarter of the curriculum, along with relationships with land, people, and self) is important but difficult, because spirituality is different for different Indigenous peoples, and means different things.

Teaching on the land, for the Sahtúgot'ı́ı́ı́, is paired with ceremony: feeding the fire, for example. Ceremonies are still practiced but gradually less understood, in part due to language loss. Each ceremony must be contextualized by history and the Elders explain this in a language that fewer and fewer youth can understand. Tatti also emphasizes the distinctions between worldview, culture, and spirituality, emphasizing a dependent relationship with animals and the cosmos—this fundamental relationship guides Dene behaviour, laws, and epistemology.

Tutcho, Laura. *Ets'ulah: "The language is like ets'ulah."* Master's Thesis, University of Victoria, 2016.

Ets'ulah is Dene Love Song, a neglected musical form that Laura Tutcho argues can be used to revitalize the Sahtúgot'ı́ı́ı́ language. Ets'ulah is "one of the oldest traditions for representing kinship links, family legacies, and ties to the land and life on the land." (6) Laura Tutcho begins by presenting an overview of Dene history, and the importance of Dene language to knowing "who we are as people" (9) today. The history of the residential schools and the different attitudes

of traders, missionaries, and teachers towards Dene language and culture are also presented. Next, the author talks about the current status of language teaching in Délı̨ne, making some key points:

- She recommends a bilingual upbringing that teaches children the language and also encourages graduation.
- She talks about a “cultural inclusion program” (12) that teaches children to drum, sing Slavey songs, sew, and survive on the land.
- She identifies a dire need for more Sahtú Dene teachers and recommends that the Délı̨ne Self Government priorities include a “strong position about how our children and people should be taught.” (13)
- She comments that Canadian laws, móla ʔeʔá, “can never do justice to our way of knowing.” (17)

The author talks about her own story, moving from the land to a formidable English day school at the age of 8 and needing to speak English to avoid the strap. She talks about the lessons she learned in her community and some of the traditions she remembers about hunting, taboos, and other teachings. One central question she addresses is how to engage youth in learning the same knowledge, particularly their Dene language. She sees etsy’ulah as one way to get youth interested in Dene Kedə and Dene Ts’ı̨ı.

Dene Kedə and Dene Ts’ı̨ı Learning and Documentation

Blondin, George. *Legends and Stories from the Past*. Yellowknife: Northwest Territories Department of Education, Culture, and Employment. n.d.

George Blondin has documented a number of stories in this text, most of which are related to Medicine Power. In a foreword, he explains that a teacher can use the stories for students K-9 but should read them to younger students with some explanation or context.

The stories contain teachings about:

The role of elders as teachers; weak and strong medicine power; medicine power for different things; communicating with animals; Yamoria and Yamozah; dancing; drum songs; sustainable hunting and times of scarcity; the prophet Ayah; Dene faith and its relationship to Christianity; animals behaving improperly; meeting the first white man; how to live well to get medicine power; using power in hand games; reincarnation; and George Blondin’s grandfather.

Blondin, George, Jane Modeste and Fobbie Tatti. *It’ó Elá T’á Ts’éku ʔehdanagı̨la*. Developed by Dept. of Education, NWT. Copyright, Fort Franklin Band Council. n.d.

This is a unilingual story with hand-drawn illustrations (by Philip Mercredi) and North Slavey text. It has no English guide, and it comes with Dene words paired with illustrations at the end of the story (for example, whı̨ and a picture of a spear). From the illustrations, it looks like the story is about a Dene man who goes out on the land and the adventures he has there, but it is hard to make out further details.

The first section reads:

Yahnı̨ı ts’ę dene ke ı̨kó t’á ʔó edegogeredı̨ı redı̨ı. Eyu t’á dene lée sı̨ı ı̨k’ó hı̨hı̨ı ı̨ıwę gha surı̨ı dene nezó hı̨ıı gots’ę edeghó náowhe kúlı̨ı, debelé t’á ası̨ı gháedá le. Ekáa taónqóqó beghaé ajá kúlı̨ı k’ála daudı̨ı redı̨ı.

Dene Cultural Institute. *Dene Kede: Justice and Medicine Activities*. Prepared for the Dogrib Divisional Board of Education by Dr. Joan Ryan and Martha Johnson, Research Associates, Arctic Institute of North America, 1994.

This document is a supplementary resource that provides additional materials for teachers implementing Dene Kede curriculum.

Fort Franklin Slavey Language Program. *Dene Sa ʔerɨht'é*. Northwest Territories Department of Education and Chief Jimmy Soldat School, n.d.

This text is a blank calendar with spaces to fill in the days anew each year. Illustrations (by John Tetso) and each month's Dene name in both Dene and English mark each page, along with the days of the week in Dene language. Additionally, while the document does not contain a date it was likely produced in the early 1980s (given the timelines of language resource projects in Délne).

Ilígu zá, Edáedzeného zá	January, Cold month, New Year's month
Tɨchédé zá, Sa nek'óne zá	February, Dog wiggles his stiff tail month, Short month
Det'oneho zá	March, Month when eagle looks for food
Naeda zá	April, Easter Month
Eghé zá	May, Month when birds lay their eggs
Tsá kats'enɨwɛ zá	June, Beaver Hunting Month
ɨhbé	July, Summer Month
Ek'a zá	August, Month when animals are fat
Egóchɨ ghó zá	September, Moose hunting month
Bek'e lue dats'ehé zá	October, Month for storing fish
ʔehdzo zá	November, Trapping Month
To yatɨ zá	December, Month of Christmas

Lafferty, Gloria, Mitsuko Oishi, Ronald Cleary, and Christine Cleary. *ʔehtsée Gah*. Northwest Territories Department of Education. School Program Services, 1984.

This is a unilingual story with hand-drawn illustrations and North Slavey text. From the illustrations, it seems to be about an elder telling his granddaughter stories about grandfather rabbit, and teaching her lessons on the land. At one point, the spirit of grandfather rabbit dances around them. The first section reads:

ʔɨhbé ekúu kare gonezɔ t'á ts'ódane ke kare nágogete. T'ere léé Gahzhoó héredɨ sɨ etɨwheɨ t'á ʔehke ke k'énategehde zɔ.

Modeste, Isodore, Jane Modeste and Fbbie Tatti. *Chileku Náke ɨk'ó T'á Echoho Lágen'hdé*. Northwest Territories Department of Education and the Fort Franklin Band Council, n.d.

This is a unilingual story with hand-drawn illustrations (illustrated by Gloria Lafferty Miller) and North Slavey text. It also has an English guide at the end of the document (p. 35) but it comes with clear instructions that the teacher is to use the document's Dene language *only* when teaching. The story is also paired with a North Slavey questionnaire about the story for students. It is about two men who grow past marrying age: their community tells them to go look for wives, so they do so, and save a different community from monsters that have been eating people. They use Dene medicine to kill the monsters, and end up marrying and settling down in the new, saved community.

The first section reads:

Yahnɨ ts'é chileku náke, ts'ódane gɨɨ gots'ɛ ts'éku gíhchú le, ékagɨt'é déot'ɨne hé dene gɨɨ redɨ. Kút'a surɨ ʔohdaa ts'é nɔwá le agejá ekáa gonɔ ékagóhɨ. "Seyaa ékahht'e gha dúwé, asɨ dúle ts'éku hat'ɨ ghó ʔah't'e," góhɨ. "Hɛʔɛ," gedɨ redɨ, "ékanɨ nɨdé ts'éku hút'ɨ gha k'énaut'á kúlú," gedɨ redɨ.

Modeste, Isidore, Jane Modeste, and Fobbie Tatti. *Echoho Náke Gok'énige Gónjá*. Northwest Territories Department of Education and Fort Franklin Band Council, n.d.

This is a unilingual story with hand-drawn illustrations (by Sheila Hodgkinson) and North Slavey text. It is hard to tell what the story is about from the illustrations alone, but it looks like a Dene journey of one or more people. The first section reads:

Yahní ts'è nè k'ále bek'òne ekúu
Etíratò ekúhdé kwe náke elets'è
Nídaníhʔa, ets'énarakwé hé
Edúhnarakwé hé héredí sji gok'énige ts'eretla le redí. Xaidó yíi kúlú dene ke gohé tɛ tárezé t'á
dene ɪt tut s'è hihlé redí.

Modeste, Jane, Cynthia Chambers hé Gloria Lafferty. *Túri, ʔeríhtlel Dii*. Northwest Territories Department of Education. Programs and Evaluation Branch, 1982.

This is a unilingual story with hand-drawn illustrations and North Slavey text. From the illustrations, it appears to be about the different ways to hunt and eat ducks.

Túri wegéhkʔé. Túri denadé wegéhkʔé. Túri denadé ghágeda.

Northwest Territories Literacy Council and the Saskatchewan Literacy Network, translated by Lucy Ann Yakelaya. *ʔetene ʔəhw'í K'e – Dene Kádeʔá, ʔelehé Yáts'eriya, ʔelehé Dene Gáhureʔe*. n.d.

This is a monolingual booklet that seems to be about family activities. It may be a translation of a Saskatchewan Literacy Network family literacy resource. There is a foreword, where the text begins:

Mení gots'éráyídi máhsí héts'ədi. Həderí ʔedíhtl'é ʔeyí Saskatchewan gots'è ʔedítl'e hots'edúhsha gəʔegháláyeda keyá kideyítl'e. Wáyí júhad néné gogha ʔawót'e gha júhad ʔedítl'e gha dəhw'í ke rakideyítl'è. Júhad ʔedítl'è gha dəhw'í ke March 2002 gú ʔeyí júhad Government ʔeyí tsódane hídelé gáhurúʔə gá ʔegháláyeda ke sɔba hé gots'érákeyíde gháre həderí ʔedíhtl'è kedeyítl'e.

Northwest Territories Literacy Council. “Love Grows Brains.” Pamphlet, North Slavey. Human Resources and Social Development Canada and the Northwest Territories Department of Education, Culture, and Employment, July 2010.

This is a monolingual pamphlet about family life and language. It has some guidance about young children and family health. The opening reads:

Kughədits'edéʔə Gháre Kerəyə
Bəbí kə déhyə xáhwə t'áhsí kíhshʔ
Kugóhli gots'è kughái táí gots'è.

Northwest Territories Literacy Council. “North Slavey Grow Chart, Kereyə Hé Gokəde Kéʔets'íhdz'a.” Family resource poster, n.d.

This is a monolingual growth chart with cm measurements for different heights of children and corresponding images of different age groups learning to talk. For example, the baby at the bottom says, “Dúle duká ʔadehsí (oo, goo, bababa)”

Northwest Territories Literacy Council. *Building Aboriginal Literacy Cards, North Slavey*. Yellowknife: Department of Education, Culture, and Employment, n.d.

These are a series of monolingual cards with photographs from North Slavey communities and Dene words. The introduction reads,

Dene xədə la begháré dene ts'ílí gha ket'ódeʔá yá ʔagóht'e. Dene xədə k'égháré yá dene he'egúʔa, denewá ts'ílí k'égháré ʔadegots'ədi hé ts'íduwe légots'ede gháré dúle hıdówé gots'é bet'óts'edéhʔa. Menı begóhlı gots'é dene xədə k'é bet'sé gots'ədə nıde ʔeyı keyá dzi'ıne toréht'é kedexədə k'é denets'é gokədə gha.

Ts'óqdane ke kugólı gots'ę kughái sóʔareht'e gots'é dúle t'áhsı gołq kegokíhʔa yá ʔakı́t'e. ʔeyı gháré dene hısha ke hé menıdene xədə k'égodə ke ts'óqdane ke kedexədə kúshu gha le'rakede.

North Slave Terminology List. Translated by Lucy Ann Yakelaya. Yellowknife: Government of the Northwest Territories Language Bureau, 1987.

This is a scan of looseleaf notes, some typed, some hand-written, going over Dene language translations for terms related to government, world politics, emotions, the environment, and health. This document is interesting for the historical context shaping each definition. Some examples include:

Royal commission on aboriginal affairs
Dq dezq naáwo k'e eghálagıde
People working on aboriginal issue

Political parties
Gogha ehkw'e k'é eghálats'éda
We follow what we believe

Communist
Ndéts'ó k'aáwo yatı k'é zq hqʔq
They take only the government's word

North Slavey Alphabet Chart. Northwest Territories Department of Education, Culture, and Communications, 1990.

This document contains North Slavey sounds, words in which they are found, and pictorial representations of those words. For example, “a,” “sah,” and a picture of a bear or “ts,” “tsá,” and a picture of a beaver.

North Slavey Vowels and Diphthongs Chart. Northwest Territories Department of Education, Culture, and Communications, 1990.

This is a one page chart of North Slavey vowel and diphthong sounds and pictures of what they represent.

Pellissey, Vivian, Mary Ann Clement, and Betty Harnum. *Tsá ʔerıtt'é*. Fort Norman: Slavey Language Project, 1983.

This text includes a list of beaver-related vocabulary words, in English, with some accompanying pictures (illustrations by Peter Andrew, a grade eight student). While there is no North Slavey visible in the document, it was almost certainly intended to be used as a Dene teaching tool.

Pellissey, Vivian, Mary Ann Clement, and Betty Harnum. *Chųq hé Túri lų*. Fort Norman: Slavey Language Project, 1983.

This text includes a list of bird-related vocabulary words, in English, with some accompanying pictures (illustrated by Peter Andrew, a grade eight student at the time). While there is no North Slavey visible in the document, it was likely intended to be used as a Dene teaching tool.

Prières Catchésme et Cantiques en Langue Peau-De-Lièvre [Hareskin Syllabics]. Société Saint-LeAugustin, Desclée, De Brouwer. 1911.

This document is an early French guide to “Peau-De-Lièvre” (Slavey/Hareskin) syllabics.

Sabourin, Margaret. *Readers: Slavey Language*. Yellowknife: Department of Education, Program Development Division, 1975.

Prior to standardization (and NWT recognition of North and South Slavey as separate languages), Margaret Sabourin produced these Slavey resources for schools.

Sahtú Renewable Resources Board. *Kədə Nit'ų Benats'adı, Remember the Promise*. Compiled by Betty Harnum and Deborah Simmons, 2014.

Based on stories told by Sahtú elders and a species at risk workshop in Délıne, NT March 2013. Artwork by Jean Lieppert Polfus. Dialects: Tuli't'a and Délıne Got'ıne, also available in K'ásho Got'ıne.

This book is comprised of two distinct parts: first, *Remember the Promise* (in English and Dene) with a glossary at the end on page 18. Second, a terminology list coming out of the species at risk workshop is presented, along with further information about at risk species in the NWT. The story opening the text is about tch'ádi (animals) and Dene learning to live together and respect each other's laws, sharing resources in cooperation.

Scott, Amos. *Dene, A Journey*. Documentary Series. Yellowknife: Dene A Journey, 2015.

Dene, a Journey is a two-season documentary series created by Yellowknife-based filmmaker Amos Scott, broadcast on APTN (Aboriginal Peoples Television Network) in 2013 and 2015. Tagged as a "land-based cultural adventure show," the series profiles young urban Dene who seek to reconnect with their Indigenous cultural heritage and traditional territory. Two episodes feature youth with Sahtú roots: in Season 1, Episode 6, Juno Award-winning musician Leila Gilday learns to tan a moosehide in Délıne; in Season 2, Episode 8, Vancouver-based Eugene Boulanger goes on a hunting trip up the Keele River into Shúhtaot'ıne territory with relatives. See <http://aptn.ca/deneajourney/> for full episodes.

Semsch, Marlene and Students. *No title*. Interpreter/Translator Program North Slavey Terminology Lists. Fort Smith: Arctic College, Thebacha Campus, 1993.

Students (full time and part time) of the Interpreter/Translator program at Arctic College, Thebacha campus, developed this terminology between 1990 and 1993. The instructor was Marlene Semsch. Most of the words in the publication are included if they meet the standard of having been agreed upon by a group of two or three students.

The key vocabulary topics include: Language Issues, Social Issues, Environment, Education, Medical, Rules of Order, and Land Claims. Some examples include:

Appendix, “zenıtıle golódátıle”

Bursaries (money to go to school) “s’óbaa bet’a eníhtlé k’ó zats’et’i”
Agenda, “ayí goghó gots’ude”
Meeting, “gots’ede”
Unanimous consent, “dene areyqóné hezq enakít’éle”

Taneton, Louie, Jane Modeste and Fobbie Tatti. *Kwígah*. Northwest Territories Department of Education Programs and Evaluation Branch and Fort Franklin Band Council, 1983.

This is a unilingual story with hand-drawn illustrations (by Sheila Hodgkinson) and North Slavey text. It is the story of a Dene man who goes hunting and shoots bear cubs. The bear’s mother sees this and is very angry. She comes after the man, but he puts a stick in her mouth so she cannot close her jaw. She was stuck, and he got away safely. There is a quiz in North Slavey for students to complete once they have read the story. The narrative begins:

Yahníi ts’é sah gode gójlé redi, Saoyu k’e, beyaa nákee yé hé k’énazá, jíi yágidé.

Taneton, Louie, Jane Modeste and Fobbie Tatti. *Neshikwih*. Northwest Territories Department of Education, Programs and Evaluation Branch and Fort Franklin Band Council, 1983.

This is a unilingual story with hand-drawn illustrations (by Sheila Hodgkinson) and North Slavey text. From the illustrations, it seems to be about a giant lake creature, and a time where Dene could change from dene to animal and back. The story begins a long time ago:

Yahníi ts’é, too yatí ekúhye ejo, Deline dene Neshikwih héradí síi be hé t’é neréhwé redi. Suré dnee edáryeh q’t’e. Jú ts’é réya ekó be hé t’é n’hw’e.

Taneton, Louis, Jane Modeste and Fobbie Tatti. *Deníhch’éa Bedziho Wáizha*. Northwest Territories Department of Education and Fort Franklin Band Council, n.d.

This is a unilingual story with hand-drawn illustrations (by Shelia Hodgkinson) and North Slavey text. It has no English guide, and it comes with Dene words paired with illustrations at the end of the story (for example, edé and a picture of antlers). From the illustrations, the story seems to go something like this: a man is hunting caribou or moose. He accidentally jumps on its back and is carried away. People look for him and find his dropped hunting knife. Then they find him on the ground where he has fallen off.

The first section reads:

Yahníi ts’é h’kwé Nerégháe, gokw’i k’e ekúhdé, dene ke ekwé ka k’óqgidé gohé sá deníhch’éa lée k’énada redi. Nágeze gha get’i q’t’s t’a deníhch’éa síi dene shó náze réhtla redi.

Tatti, Fobbie, and Darin Ouellette. *Asíi Bemone Gúli Héorati’i*. Adapted from *Shapes*, published by Usborne/Hayes. Yellowknife: Department of Education Northwest Territories, 1985.

This is a unilingual storybook that teaches North Slavey terminology using shapes, silhouettes, and pictures. It appears to be adapted from a basic curricular text, “Shapes,” for Dene language learning.

Tatti, Fobbie, Mitsuko Oishi, and Doreen Cleary. *Koyére: Reader II Teacher Guide*. Northwest Territories Department of Education. Programs Services Division, 1984.

This text is a teacher’s guide and lesson plan to go along with a North Slavey Reader. It is written primarily in English, with North Slavey provided in places where a teacher should ask a question of students in the Dene language, for example.

Tatti, Fobbie, and Philip Howard. *Sahtú Got'ine Gokedeé: A Slavey Language Pre-Primer in the Speech of Fort Franklin*. Yellowknife: Northwest Territories Department of Education. Linguistic Programs Division, 1978.

This document consists of 45 charts; each one contains a picture, a word, and a sound within that word. For example, a picture of a frog, “ts’aleh,” then “ts”.

Vandermeer, Jane, Fobbie Tatti, and Chuck Bloomquist. *Denewá Zhǫné Hé: Dene Kedá Hé*. Sahtú Slavey Language Centre, n.d.

This text is a collection of Dene songs and North Slavey translations or adaptations of English songs. It appears to be part of the Interpreter/Translator Program at Thebacha Campus, Arctic College.

Yamózha Kúé Society, Northwest Territories Department of Education, Culture and Employment, and the Sahtú Divisional Education Council. *Shutaot'ine Intro*. Mobile Device Application. Version 1.1, December 15, 2015.

The first version of Shutaot'ine Intro, an app for both Android and Apple, was released on May 11, 2012. The app offers vocabulary and phrase options to begin with. They are: Food, Body, Words, Buildings, Actions, Conversations, More, Order, Time, Days, Months, Numbers, Money, Quantity, Animals, Colors, Commands, Dene, Family, TPR Vocab, TPR, Song, and Introductions. Within each category, options let you “learn,” or take a lesson, play “games” of different levels, or take “quizzes” in listening, speaking, and reading. The app was updated in December.

Newsletters, Magazines, and Unpublished Literature

Déǫné Uranium Team. *ÉÉÉ Enet'su Sóot'ineke Sewáahwę, Déǫné Uranium Team Newsletter 1*, no. 1 (Spring 2003).

This newsletter provides an update on the activities of the Déǫné Uranium Team, the group dedicated to researching and restoring the Port Radium region. In 2003, they worked on an environmental site-monitoring program, did contaminants testing in traditional foods, and pursued many other Environment, Health Assessment, and Community Healing activities. A presentation of the Déǫné Knowledge Center proposal and workshop is carried in this letter, along with news of the dismantling of removal of the Radium Gilbert, the ship that had been previously grounded near Déǫné.

Déǫné Uranium Team. *ÉÉÉ Enet'su Sóot'ineke Sewáahwę, Déǫné Uranium Team Newsletter 2*, no. 2 (July 2003).

This newsletter provides an update on the activities of the Déǫné Uranium Team, the group dedicated to researching and restoring the Port Radium region. Issue 2 talks about the Canada-Déǫné Uranium Table's outstanding achievement award for the group's negotiated action plan: “Mr. Gaudet decline to accept his award until the Canadian government had officially committed to the Action Plan-which it finally did in February 2003.” Issue 2 also has an overview of the history of the Uranium Committee, founded in 1998 in response to community concerns. It talks about some environmental and food testing procedures, and gives staff profiles as well as meeting and conference overviews.

Déǫné Uranium Team. *ÉÉÉ Enet'su Sóot'ineke Sewáahwę, Déǫné Uranium Team Newsletter 3*, no. 4 (April 2004).

This newsletter provides an update on the activities of the Délı̄nę Uranium Team, the group dedicated to researching and restoring the Port Radium region. The April 2004 issue shows the Délı̄nę Uranium Team learning about GID through the Land Use Mapping Project from instructor Ruth Ann Gal of the Aurora Research Institute. It mentions the name of a new Research Director, Sam de Beer.

The Land Use Mapping Project began training in 2003, and taught database design (with Microsoft Access/Excel and ArchView GIS). In Late 2003, the team created maps and interviewed people who lived and worked in Port Radium to understand how they used the land for hunting, trapping and ore transportation. Importantly, this issue contained an article reassuring readers that Délı̄nę food samples had been collected and sent for testing in the South, and that there were *no* higher levels of uranium or arsenic found in the local fish and meat. Simultaneously, a summary of oral histories presents findings that tailings and contaminants were spilled into the lake or river, that bags sometimes broke, and that ore carriers were often exposed to ore dust with no warning or precautions. Many of the Dene people who worked at Port Radium were loggers. The Délı̄nę Uranium Team held a photo show and film screening to convey their findings to the community.

Dene Language Terminology Committee. *Dene Yati* 1, no.1. Northwest Territories Department of Culture and Communications Language Bureau, June 1985.

This is a newsletter from the GNWT Department of Culture and Communications. It provides an overview of Athapaskan language family and discusses the advent of the Language Bureau. The new department initiated a project to make interpreting and translating services available in the five Dene languages found in the NT in 1982.

Expressed in the introduction to this issue is that problem that Dene languages “have not in the past been required to express closely defined concepts in the areas of technology, bureaucracy, government, medicine, law, and other domains” (1). To address this problem, interpreters from many organizations (e.g. CBC and the Dene nation) work through lists of words, “searching for the best ways of expressing the concepts succinctly and clearly in the native languages” (1).

Dene Language Terminology Committee. *Dene Yati*.1, no. 2. Northwest Territories Department of Culture and Communications Language Bureau, September 1985.

This issue of *Dene Yati* begins with a discussion of the role and responsibility of an interpreter/translator in the NWT. An article by Betty Harnum emphasizes the broad list of skills an I/T is asked to have in the NWT, moreso than anywhere else, including simultaneous interpretation, written translation, government translations, “relay interpreting,” (3+ languages) terminology development, typing, etc., across all subject areas. This is followed by a terminology chart, a traditional story called “The Old Lady in the Moon,” and a comment that Dene Nation funding cutbacks are making it difficult for interpreters to get training.

Dene Language Terminology Committee. *Dene Yati* 1, no 3. Northwest Territories Department of Culture and Communications Language Bureau, December 1985.

This third issue of *Dene Yati* discusses the different prefixes attached to body parts, and thus medical terminology, in each of the five Dene languages in the NT. This is followed by a Dene terminology list of body parts, and a series of short pieces about the Dene alphabet, standardization, and medical interpretation.

Dene Language Terminology Committee. *Dene Yati* 1, no 4. Northwest Territories Department of Culture and Communications Language Bureau, March 1986.

Issue 4 of *Dene Yati* opens with an overview of the Task Force on Aboriginal Languages, created “to make recommendations on the use, development, and promotion of the aboriginal languages in the Northwest Territories” (1). At the time of this issue, the task force had three Inuit and three Dene representatives. The organization did community consultations to examine people’s perspectives on first languages, and Fbbie Tatti co-chaired the Task Force. The committee’s recommendations are summarized in this issue are:

1. Native languages should be more widely used in communities and regions.
2. The Official Languages Act should be changed to include the right to use a native language in court, when receiving public services, and in the Legislative Assembly.
3. An office of Commissioners of Aboriginal Languages should be created to encourage the use native languages and to report to the Legislative Assembly. The Office of Commissioners of Aboriginal Languages should have both a Dene and an Inuit Language Commissioner.
4. A Ministry of Aboriginal Languages and Cultures should be created to develop and carry out policies regarding native languages. The Ministry should have both a Dene and an Inuit council.
5. The Ministry of Aboriginal Languages and Culture should be responsible for native language and culture curricula in schools; for government interpreters; for certifying N.L. teachers and interpreters/translators; and for cultural programs... The Ministry should also be responsible for ensuring the standardization of a Dene writing system so that children can learn both English and French and a native language in school and also learn about native culture.
6. The Education Act should be changed to guarantee bilingual education...
7. The GNWT should encourage employees to learn native languages.; provide jobs for bilingual people...
8. Native languages should be more widely used in the air transport industry; by the federal government; and on radio and television.

The issue also contains a terminology chart and several other articles about such topics as medical interpretation.

Dene Language Terminology Committee. *Dene Yati: Annual Edition* no. 1. Northwest Territories Department of Culture and Communications Language Bureau, June 1986.

This is a newsletter from the GNWT Department of Culture and Communications intended “to publicize the work of the Language Bureau and to disseminate information concerning language development” (1). This issue has an introduction to the newsletter written by Phillip Howard, a linguist. It then offers a chart of translations of English words (e.g. “Government words” on one page, “body parts” on another) in Chipewyan, Dogrib, Loucheux (Gwich’in) and North and South Slavey. It then has a chart of vowels, consonants, and diphthongs in different Dene languages.

Dene Language Terminology Committee. *Dene Yati 2*, no. 1. Northwest Territories Department of Culture and Communications Language Bureau, June 1986.

Dene Yati Vol 2 No 1 begins by talking about the challenges interpreters face when trying to translate legal speech from English to Dene simultaneously, and the potential consequences of mistranslation. The terminology chart to follow, therefore, has law-themed words such as “custody” or “summons.” “Crown prosecutor,” for example, is translated to something like “verbal helper for police” in North Slavey.

Dene Language Terminology Committee. *Dene Yati 2*, no. 2. Northwest Territories Department of Culture and Communications Language Bureau, September 1986.

This issue begins by talking about Government Finance terms and their Dene corollaries. It also has a personal overview of the life of a Dene broadcaster working for CBC. The quarterly terminology chart discusses financial translations.

Dene Language Terminology Committee. *Dene Yati* 2, no 3. Northwest Territories Department of Culture and Communications Language Bureau, December 1986.

This issue of *Dene Yati* opens with an article about the transition from hunting or gathering to wage labour and the importance of career planning from the Sir John Franklin School Guidance Counsellor. The theme of this newsletter's terminology chart is career names, including for example, Consultant, Employment Officer, Eye Doctor, and Fisherman. It goes on to discuss challenges in the Fort Smith Region Language Bureau. ISSN 0830-9167.

Dene Language Terminology Committee. *Dene Yati* 2, no. 4. Northwest Territories Department of Culture and Communications Language Bureau, March 1987.

Dene Yati Number 4 opens with a conversation about difficulties in interpreting, including interpreting emotions or English idioms. A terminology table containing words for emotions is next, along with a story about Finding the Chinook, and a short article about Dene terms for technological developments.

Lange, Lynda. "Johnny Neyelle." *Arctic Profiles*, 252-253, n.d. [1980s].

This short profile gives a brief biography of Jonny Neyelle, including his early history, his first and second marriages, and his skill with carving, music, and instruments. One key part of the story is his interactions with the day school, reports of children being strapped, and the financial penalties that occurred when he took his kids out of school. [Document saved as Arctic Profiles 41-3-252, number may refer to pub. info].

"Sahtú Godé Dáhk'é, Place of Stories." Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, September 2000.

Designed by Rob Kershaw.

Contributors: Alfred Masuzumi, Rodger Odgaard, Gayle Strikes With a Gun, Henry Tobac, and Bella T'Seleie, along with Deborah Simmons (from acknowledgments).

This magazine is meant as a supplement to the *Mackenzie Valley Viewer*, an online magazine for writing, photography, and art, accepts submissions in Dene (syllabics or Roman orthography), French, and English. Alfred Masuzumi explains in the first article that the writing is "a starting point for honest discussion," to "analyze our situation and find ways to adapt our traditions to modern life." He talks about Dene protocols, age and intergenerational responsibilities, and Bella T'Seleie speaks of listening, silence, and Dene communication skills. Deborah Simmons finished off the first magazine with acknowledgments and thanks.

"Sahtú Godé Dáhk'é, Place of Stories." Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, October 2000.

From the acknowledgments: "This special issue of Sahtú Godé Dáhk'é was produced with the assistance of Alfred Masuzumi and Rose McNeely. Susan McKenzie of the Sahtú Land Use Planning Board created the map. Rob Kershaw and Anne Marie Jackson provided help with layout and design."

This edition includes stories from:

Christine Harris. *Arakə Túé Ba Agonáts'etí, Someone Dreamed at Arakə Túé*
Deborah Simmons. *Hunting Trip to the Barrenlands*.
Gabe Kochon, Fort Good Hope (Interview narrative, transcribed and translated by Rose Kochon).
K'í əlá, Birch Canoe.
Alfred Masuzumi. *Y'ak'e, Heaven* and *Ts'ədun Rákoə, Chid's play*.
Charlie Tobac. *Beauty of the Land*.
Rose Kochon (series of quotations from interviews). *Voices from K'áhbamñ Túé*.

Many of these stories are about a journey to Arakə Túé, how to ask properly for good hunting conditions, and some of the qualities of the place, lessons, and stories that took place there. People who participated in the journey talked about visions, their memories of going to Arakə Túé as children, and the lessons they had learned about it from elders.

It also features a number of place-names provided by Gabe Kochon and Alfred Masuzumi, assisted by Rose McNeely.

Arake Túé (Inuit Lake) – Horton Lake
Bedzi Rayú (Female Caribou Ridge) – Belot Ridge
K'áhbamñ Túé (Ptarmigan Net Lake) – Colville Lake
Líhsigóhlin (Red Mud Place) – a place on the Anderson River where red ochre is found
Əyonih Kì (Phalarope Dome) – Maunoir Dome
Sháli Túé (Shawl Lake) – Kilekale Lake
Táhgún (translation unknown) – Unnamed creek
Táshín Túé (Stump Lake) – Lac des Bois

“Sahtú Godé Dáhk'é, Place of Stories.” Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, November 2000.

From the acknowledgments: “Albertine Ayha and Sean Lynch provided support and assistance in Deline. Thanks again to Robert Kershaw for doing layout. Thanks also to Alfred Masuzumi for helping to gather the stories, and for donating his illustrations. Alfred has recently returned to Fort Good Hope after living for two years in Deline with his late wife Sarah, who was born in that community.”

This edition includes many stories from/about Délíne, discussing its origins, the founding of Saoyúé-ʔehdacho park and a series of stories recorded and transcribed there by John Tetso, and National Historic Site designation. One story was told by George Kodakin, who passed away in 1992, but his daughter Irene Betsidea gave permission for a reprint.

Stories include:

George Kodakin. *How Gorabe Came About*.
Peter Baton. *How Saoyúé Got its Name*.
Where the Water Flows (a history of Délíne, no author)
Sahtú and the Atomic Bomb (based on Village of Widows, 1999)
Chief Richard Kochon, translated and transcribed by Rose McNeely. *Letter—Barrenlands Hunt September*.
Dora Gully (syllabic text, the late author from Deline wrote for Dene Nation in 1984)

This edition notes that elders have requested syllabic texts, since they often cannot read and write in Sahtú Roman Orthography.

“Sahtú Godé Dáhk'é, Place of Stories.” Special Writing Contest Edition. Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, 2001:

This document includes writing contest submissions from Fort Good Hope, Délı̄ne, and Norman Wells, with illustrations from students of Chief T'Selehye and Colville Lake schools. The contest was led by principal of Chief T'Selehye school, Gayle Strikes With a Gun. Editor Deborah Simmons, Design and Layout Robert Kershaw, Community Liaison Alfred Masuzumi.

Stories include:

Gabriel Tobac. *Living in Fort Good Hope, NT*. (FGH – English)
Lorraine Garedeboid. *How I Live*. (FGH – English)
Tahti Bayha. *Mystory*. (Délı̄ne, FGH)

...and many more from all school grades, in English, about the experiences authors have had in their homes and on the land. A few students also wrote scary stories for the contest, about hauntings and ghosts. There are also many stories and poems from adults about Dene legends, old stories, and experiences that taught them lessons.

Some stories that include Dene language are:

Dominique Tobac, Elder, Fort Good Hope. Translated and transcribed by Alfred Masuzumi. Syllabic Text: *Famine*. (About a family surviving famine)
Georgina Tobac. Syllabic Text, translated and transcribed by Addy Tobac. *The Human Spirit*. (About the importance of traditional teaching)

“Sahtú Godé Dáhk'é, Place of Stories.” Theme, Caribou, Edı̄e, ʔekwé, Éf́é. Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, 2001.

This edition focuses on Caribou, with submissions largely from Fort Good Hope and Délı̄ne, and stories from all ages (including a designated section for youth contributions). Editor Deborah Simmons, Design and Layout Robert Kershaw, Community Liaison Alfred Masuzumi. Submissions include:

Adele Adgi, Oral Narrative. (About seasonal hunting and traveling)
Pauline Lacou, Oral Narrative, Fort Good Hope. (About uses of moose and caribou hide)
William Sewi, Délı̄ne Elder (Recorded, translated, and transcribed by Alfred Masuzumi) *Éf́é Deyúe ʔehdaralə, When Caribou Changes its Clothes* and *Éf́é Gulı̄, The Fate of Caribou*.

There is also a note about a source of at least some of the oral histories. The Committee for Original People's Entitlement (COPE) Oral Narratives Collection has recordings mostly taken from the 1960s and 1970s, in cooperation with CBC in Inuvik.

Further contents include some traditional ways to cook Caribou and some information about what nutrition you can get from different types of the animal. This is followed by the youth pages, wherein students' stories, poems, and illustrations about Caribou bring the document to a close.

“Sahtú Godé Dáhk'é, Place of Stories” no. 5, Henry Tobac Poetry. Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, 2001.

Deborah Simmons edited the newsletter and Robert Kershaw did art, design, and layout. Alfred Masuzumi was the community liaison.

Henry Tobac's poetic journal forms a considerable portion of this edition. Henry Tobac is from Fort Good Hope, and wrote a number of poems that explore the Human, Dene experience from 1995 to 2001. The youth pages at the end of the document are filled with ideas about what students want to be when they grow up. Aspirations include being: a pro NHL player, a rap artist, a model, a police officer, a game designer, and a teacher. There are also many stories and illustrations with family scenes showing young Dene pictures of everyday life.

“Sahtú Godé Dáhk'é, Place of Stories” no. 6, Spring. Supplement to *Mackenzie Valley Viewer*, Fort Good Hope, 2001.

Deborah Simmons edited this magazine, and Robert Kershaw did art, design, and layout. Alfred Masuzumi was the community liaison.

This edition opens with a syllabics text by Leon Modeste (elder, Délıne), transcribed and translated by Alfred Masuzumi. It is about ways to keep the Dene way of life, courageously, by following Dene laws. The document also includes an overview of a Délıne community housing program, some photographs of Family Literacy Night, and stories about the Spring Hunt. The youth pages have stories about Yamoria, what the Sahtú region and family means to the children writing, and some images of children's early handwriting. Some students also talk about summer holidays and what it means to be Aboriginal. Submissions were from Délıne, Norman Wells, Fort Good Hope, and Tulit'a.

Notes on the Northwest Territories Archives

The research team has compiled selected resources from the following pertinent collections in the NWT Archives, listed here for use by others interested in the same topics. The descriptions attached are from the archives' summaries of accession contents.

NWT Archives. *Cynthia Chambers – Dene Language and Culture Collection*. Accession no. N-2007-014.

This accession consists of 12 cm of textual records related to Dene Languages. It includes materials from the Fort Good Hope Research project undertaken by the Government of the Northwest Territories Department of Education from 1981-1983. It also includes several grammars, dictionaries and reports of Dene language studies.

NWT Archives. *Dene Languages Study*. Accession no. N-2007-014, item no. 1-5.

One file consisting of a Dene Languages Study report produced for the Government of the NW by James Ross in 1981

NWT Archives, Northwest Territories. Department of Education, Culture and Employment funds, *Dene Language Standardization Project Reports*. Accession no. G-2012-002, item no. 1-17.

Meeting minutes and reports from the Dene Language [Orthography] Standardization Project. Included are reports from committees for Chipewyan, Dogrib (Tlicho), South Slavey, North Slavey, Loucheux (Gwich'in).

NWT Archives. Northwest Territories. Department of Culture and Communications funds. *Report of the Traditional Knowledge Working Group*. Accession no. G-2007-041, item no. 1-5.

Report of the traditional knowledge working group / Department of Culture and Communications.
- Yellowknife : CC, 1991. - Published report (116p.) Material is primarily in English but the executive summary is also printed in Dogrib, Chipewyan, South Slavey, North Slavey, Gwichi'in, Inuktitut, French and Inuvialuitun.

NWT Archives. Northwest Territories. Department of Education, Culture and Employment funds.

Note: Aside from the specific selections from this compendium already noted, the team continues to search through this sizeable collection for documents pertaining to the Aboriginal Languages Section of the Language Bureau; Heritage and Languages Division; and Dene Language and Curriculum Development/Review documents.

NWT Archives. *SIL - Slavey - EZ-TEXT*. Accession no N-2006-013, item no. 1-7.

2cm of handwritten and computer printed stories and texts in various Dene languages (likely North/South Slavey and possibly Dogrib) and English including: "Geese" by Gabe Sanguez ; "Eskimo Creation" by Sarah Sibbeston, translated by Sarah Lamalice; "Adrift"; "Denitlecho" by Modeste MacKay; "Ducks"; "Minerals" by Willie Martel, recorded by Fred Tambour; "War in the Islands"; "Quest" by Sarah Hardisty, translated by William Bughins; "Dragon"; "Bannock"; "Fish Lake Camp" by Johnny Teetso; "Mirror"; "Wolverine"; "Beading loom"; "Necklace"; "Basket/Berry Pails"; "Hay River" and "Beginning" by Willie Martel; "Hahzhee"; "Chinook" by Jimmie Ch'olo; "Sarah's Father Cuts his Foot" by Sarah Hardisty; "Snowshoes" by Sarah Lamalice; "Father Hunts Moose" by Sarah Hardisty; "Net"; "Rabbit"; "Setting Snares"; "Trees"; "Dogrib" a story heard from Johnny McKay; "The Dangerous Bear".