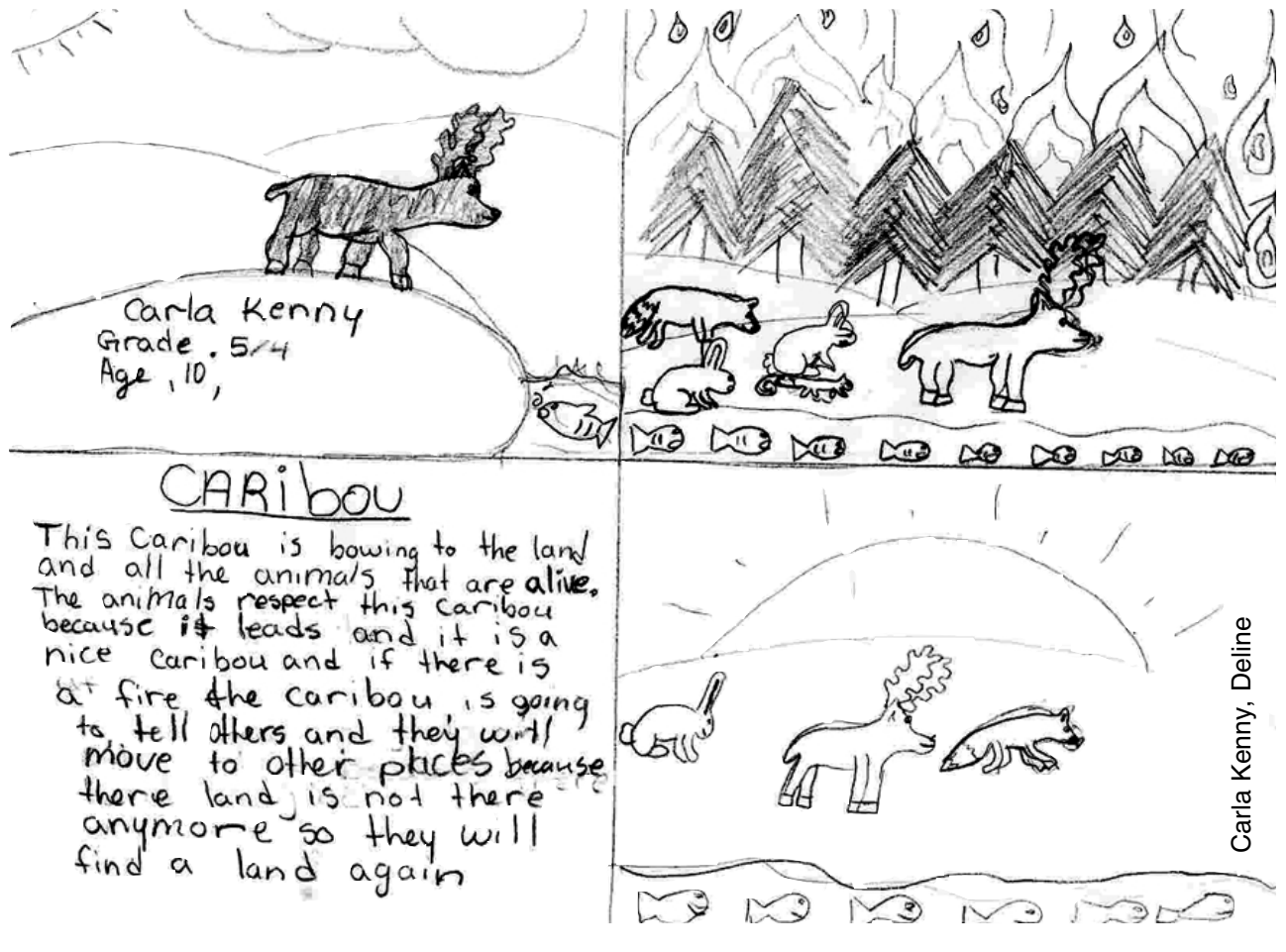


CARIBOU

They say the spirit of caribou hovers above people who are preparing meat and watches to see that they do things properly – that they dry his meat on clean poles the way he likes it, for example. Caribou makes himself available for those who treat the meat with respect.



Edward Gardebois chowing down on caribou at at Paul and Monica Cotchille's anniversary celebration, Fort Good Hope
SEE RECIPES ON PAGE 31



Edie • ?ekwé • Éfé • Caribou

IF ONE THING could be singled out that binds the people of the Sahtu most strongly to their land and heritage, it would be caribou. This animal has always been a staple of Dene subsistence, and its seasonal migrations have determined people's movements on the land.

This month, Sahtú Godé Dáhk'é offers a glimpse of the wealth of knowledge and stories about caribou that exists in the communities. Our material comes from Fort Good Hope and Deline, and it does not touch on the woodland caribou that have been mainly hunted by the Shuta Got'ine, the Mountain people.

In this issue, thanks to the contributions from ?ehtseo Ayha School and Chief T'Selele School, we inaugurate our ?ek'one Ke, our Youth Pages. We hope that this will become a monthly feature, with participation from youth in all the communities. Sahtú Godé Dáhk'é aims to provide a forum for communication across generations, and throughout the region.

The drawings, poetry, and stories by youth published here show a remarkable depth of experience and knowledge about caribou. This is linked to a strong sense of self-confidence, and a bond with the family members with whom the experience of hunting, cooking and eating caribou has been shared.

NorthWright Airways generously donated a round trip flight to Deline for our Community Liaison Alfred Masuzumi, so that he could collect the stories of elders in his former home town. While there, he also unearthed a priceless collection of his own original drawings illustrating caribou stories from earlier interviews in Fort Good Hope.

The elders' stories provide a deeper sense of the way of life from which many Dene people of the Sahtu still draw strength and direction. There is also an underlying sense of urgency about the ongoing need for documenting the knowledge of the elders, and integrating it into our sense of this place - while it's still possible.

Deborah Simmons

Sáhtu Godé Dáhk'é Caribou



Tyler Manuel, Grade Six Alternative

Three Oldtime Stories (excerpts)

*From an oral narrative by Adele Edgi, Fort Good Hope
From the Committee for Original People's Entitlement collection
Interviewer and translator not documented*

... AFTER WE MADE ENOUGH BAILS OF DRY-FISH, we moved to a place where there were a lot of caribou. By the time it was fall time, we would make bails of dry-meat. I would make winter clothing out of caribou hides. I also tanned caribou hides to make tents for the cold winter.

*From oral narratives by Pauline Lecou, Fort Good Hope
From the Committee for Original People's Entitlement collection
Interviewer and translator not documented*

... THE DIFFERENCE between caribou hide and moose hide is that caribou hide tends to get dried up easily when smoking so it is seldom tanned ...

Some women were telling me that to tan a white caribou hide, it is a lot of hassle trying to work on it. And at the same time, you have to keep it real clean so it won't get dirty.

You work on the hide like you would a moose hide, but you don't tan it. The white caribou hide is used for making white slippers or gloves.

From Why An Old Woman Went To War

THIS IS A TRUE STORY, not a legend Once there was an old couple who had a very handsome son. He was so handsome that everyone admired him. The old couple, their married son and

their daughter lived alone by the coast near Eskimo land.

The old man had some caribou nets set, and every day he caught a caribou. They were all living well off for food, and liked their camp. One day, when the old man came to check his nets, he found that all the young caribou cows had the breast cut off. He knew it was the Eskimo because they were living close to the coast, far off in the north.

From that day on, he always found every caribou cow he caught had the breast cut off. It happened to him every day. But he didn't say anything to his family – because if he told them, he knew they would panic, and would want to go back to their own people. He liked the place by the coast, because it was a good place to live for caribou. He didn't want to leave...

The Committee for Original People's Entitlement Oral Narratives Collection

In the 1970s, the Committee for Original People's Entitlement (COPE) started a program to record oral histories. Background information about the recording project According to Alfred Masuzumi, interviewers in the Sahtu included Bella T'Seleie and John T'Seleie (Fort Good Hope), and Alfred Masuzumi (Colville Lake).

The following is taken from a letter by COPE:

"In the 1960s and 1970s, a group of concerned individuals began a project to record the legends and life experiences of the Inuvialuit, Gwich'in (Loucheux) and North Slavey (Hareskin) People.

"To help finance this project, a deal was arranged with the Canadian Broadcasting Corporation in Inuvik. Through the arrangement, the CBC provided a small remuneration for the person interviewed to be paid out when the recording was broadcast.

"The recordings were intended to be used in various communities as research material for school curriculum, to preserve the legends and life stories of the elders, and to help promote native language literacy."

Traditional

drawings

by Alfred Masuzumi



We used the traditional method to fool the caribou by rubbing two small tree ends together, to make them think that a caribou is rubbing his antlers onto a small tree, or the hoofs clicking together. - Charlie Codzi



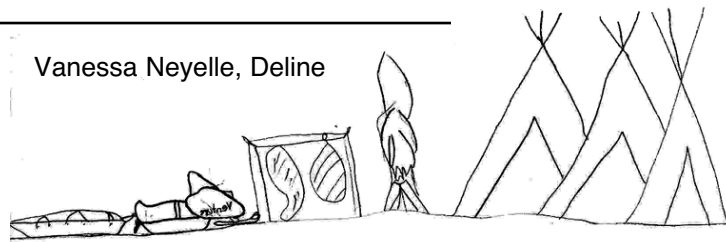
Drying meat in the sun. The hides are also laid out to be dried and cured for blankets. - Therese Codzi



People traditionally wore caribou hide capes, which were also used for blankets. - Veronica Kochon

continued on next page >>>

Vanessa Neyelle, Deline



Knowledge Pilot Project

GATHERING TRADITIONAL KNOWLEDGE: A PILOT PROJECT

During the period 1989-1993, a pilot project to collect traditional ecological knowledge was initiated in Fort Good Hope and Colville Lake by the Dene Cultural Institute. The project focussed on recording people's knowledge about four animals: beaver, caribou, marten, and moose.

During his involvement in the project, many stories were collected that were not included in the final report. Alfred Masuzumi drew illustrations for some of these stories. We are fortunate to be able to reproduce them here. They are made more special by the fact that the people who first told these stories have all passed away – a reminder of how important the recording of this knowledge is.

The pilot project was limited in scope. The final report, written by Martha Johnson and Robert Ruttan, included a long and detailed list of recommendations for future research. It is our hope that these recommendations will soon be followed up on, before it is too late!

WHY PRESERVE TRADITIONAL ECOLOGICAL KNOWLEDGE?

For Dene people, traditional ecological knowledge is at the heart of their cultural identity and way of life. The Pilot Project report argues that it is also important to everyone in many areas:

- New biological insight
- Resource management
- Conservation education
- Development planning
- Environmental impact assessment • Environmental ethics
- Sustainable economies

TOPICS FOR FUTURE RESEARCH

The Pilot Project report made a number of specific recommendations about areas of knowledge that still remain to be documented about caribou:

- Dene language dictionary of words related to caribou.
- Mapping of migration routes in the old days.
- Caribou behaviour, including responses to change and disturbances.
- Traditional hunting and use, including methods and rules for hunting, skinning, butchering.
- Unidentified "small" caribou type: description, behaviour, stories.
- Woodland caribou, in all areas.

PILOT PROJECT PARTICIPANTS

RESEARCHERS

Bella T'Seleie, Coordinator
 Alfred Masuzumi, Fieldworker
 Alice Masuzumi, Fieldworker
 Judy Lafferty, Fieldworker
 Clara Kelly, Fieldworker
 Martha Johnson, Anthropologist
 Robert Ruttan, Ecologist

STEERING COMMITTEE

Dominique Tobac
 Joe Masuzumi
 Martha Rabesca
 Georgina Tobac
 Albert Lafferty
 Gabriel Kochon



About 20 hides with no hair were used for the bottom section of the tipi. Hides with hair on were used for the top half. Raven feathers were attached for decoration. – Therese Codzi



When the hunters carried the hides back to camp, sometimes they added light delicacies to their load, like the breast bone and other goodies. – Veronica Kochon



Eseloa (Belé yah) leading a herd of caribou on a lake. That little caribou was raised by a human. It has a burnt colour, reddish-brown. He didn't want his antlers to grow long, so he burned them. That's why his antlers have black tips.

There is a saying that it never leads the caribou by the shore. It leads only in the middle of the lake. It breaks trail, then circles around the herd very fast to keep it going. I saw this form myself on Loche Lake once. – Louie Boucan



We went hunting for caribou. We shot caribou to eat it. Caribou is good because it tastes really good. by Gilbert Turo, Grade 2, Fort Good Hope

bert

Sáhtu Godé Dáhk'é Caribou



Christopher Takazo, Deline

Dirila Éfé Godé Ráke

Éfé Deyúe ʔehdaralə When Caribou Changes Its Clothes

Éfé (caribou) migrates to the barren-grounds, even though it doesn't have navigating tools. It still travels straight. It migrates to change its clothing, just the way a man would change his clothing when it wears out.

There is a kind of éfé known in the Deline dialect as *bele yah* (lesser wolf – eseləa in the K'ahsho Got'ine dialect). It looks like a two year old éfé. And it is said that it is the boss of all éfé.

Bele yah scouts up ahead of the herd. When it finds a good feeding ground, it goes back and rounds up the herd, and leads them to the area. Yes, it is the boss of all éfé.

It is amazing how straight it travels. They say it is as intelligent as humans.

Along the migration route to the barren-grounds, there is a hill called Radú Dahk'ale (white outcrop). It has been said that this is where Éfé changes its footwear.

The same as we humans do when our moccasins wear out, so it's been said that éfé changes its footwear on this hill. It is said that Éfé sang a song on this hill. This song was not passed on.

From that hill, Éfé continues along on the barren-grounds. It goes a long way, all the way to its calving grounds.

It has been said that Éfé rears its young as people do. When it licks its young one, it is actually changing its diaper.

There is an inscription in the skull of Éfé. It is written in a strange language. They say that one day in the future, someone will be able to interpret the inscription.

Whenever it rains, Éfé feeds good, and that's how Éfé gets fat. Like if we ate dry food, for example, we wouldn't like it! But if the food is boiled, it is very good for us.

Long ago when it rained, people used to exclaim, "Haaaay, it's raining! That's great, for Éfé is going to be fat!"

Two Caribou Stories

Narrated by Deline elder William Sewi

Recorded, translated and transcribed and with explanatory notes by Alfred Masuzumi

Éfé Gulí The Fate of Caribou

Here's a good story. Long ago, when the wildlife were new, Éfé and Dígai (wolf) met out on the barren-grounds, north of Aklavik. The leaders of both groups were old.

The old dígai leader said, "Éfé should be wiped off the face of the earth." They were all sitting face to face, and no one said anything for awhile. Finally, old Éfé asked, "What's the misunderstanding? Why don't you simply tell us what you don't like about us?"

Then Dígai said, "The purpose of this meeting is to wipe you from the face of the earth."

Éfé asked, "What wrong are we accused of? All we look for is food for our survival. And the humans are surviving from us. In the future, people will depend on us for their food."

You, Dígai, are not like that. You are a conniving animal, and we predict that in the future you will kill humans. There will be packs of you attacking and killing humans. And you will also be killing us. This is how you will survive. You'll kill moose, and every other animal.

"You are a sly animal. When human kills game for his survival and covers it for safekeeping, you will steal his food. And when he's out trapping, you'll go along his trapline and take out the bait. That is how you will be spending your time. Yes, this is how you will be in the future."

"We éfé, we are the good wildlife. We are on the earth only to look for our food. We can never disrupt anything in nature. This is our destiny until the end of the world."

"Whatever people eat, it becomes their flesh and blood. This can never be taken away from man."

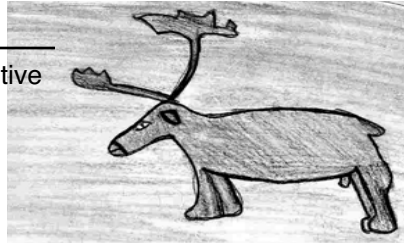
"Yes, in the future people will be surviving on us for food, and you will also."

And then Dígai got up and said, "Yes, Éfé speaks the truth. What he says of the future is true. And I believe him."

And so Éfé won, and old Dígai was over-ruled.

Éfé said, "Henceforth until the end of the world you will survive off of us. There'll be no need to bring this matter up ever again. And so, this meeting is over."





No Taste Like It! Cooking Caribou the Traditional Way *By Alfred Masuzumi*

recipes

STOMACH CONTENTS

One day as we were about to have supper, Charlie Codzie was looking at the vegetables on the table. He said, "Long ago, people used to eat the stomach contents of the caribou, in the same way that white men eat vegetables."

Charlie knew I had an appetite for such caribou delicacies as the fourth stomach and the spleen. He said, "Next time you shoot caribou, dip those parts in the blood, and then dip them in the stomach contents. Then let them freeze. Later at home, you can deep-fry it. Then you will taste sweet meat."

He was right - there is no taste like the sweetness of it!

William Sewi of Deline says that the stomach contents are also used as a cure for an upset stomach. You boil it for about an hour. He says it's also good for a weak heart. The Dogribs used this for medicine as well.

According to Dora Lafferty of Fort Good Hope, people used to eat stomach contents while they were still warm after the caribou has been freshly killed. She knew an old man who used to keep a big bucket of stomach contents for eating with his meals.

TENDERISE AN OLD BULL

When you shoot an old bull, the meat will be tough for sure. Here's the solution. When you shoot a caribou, leave it as it is overnight. After butchering it the next day, you'll have caribou deluxe.

BLOOD SOUP

Empty stomach contents from caribou, and turn the stomach inside out. Pour the blood into the stomach, tie it up, and set it aside to cool.

There are different ways to make blood soup. I was taught to simmer the blood with the lacy veil of fat covering the stomach, and some flour to thicken.

ROASTED CARIBOU HEAD

Often the head is the first thing people will cook when they get back to camp, for it is a great delicacy. If a big celebration is coming up, people will collect heads for a long time to be shared at the feast.

The first task is to singe the hair off the head. Then hang it on a tripod by an open campfire, twisting the twine so the head will spin around slowly while cooking.

Cook the head until there is no more blood dripping. Take it down, skin it and butcher it, and you will have a hungry man's meal. It's easy to butcher when it's done - it will just fall apart.

My favourite part is the tongue. We also like to eat the eyes, ears, and brain. There's a chemical in the brain that can make people clumsy, so it's better to eat it in the evening, before bed.

Most of the meat is found on the back of the head, and on the jaws. We also break the jaws to get out the marrow.

HOOFS

Skin the hide off the lower leg. Cut the sinew off the bone, leaving it attached to the hoof. Separate the hoof from the bone. Put about 7-8 hoofs in a large pot and fill it up with water. Cook for about 6 hours. It becomes like gelatine. Once you get a taste of it, it seems as though you can't get enough!

MAKING GREASE FROM BONES

Bone grease is prized because of its flavour and its purity - far superior to lard. The kneecap grease was used as a facial beauty cream. They say it gives you a clear complexion. The bone grease and marrow are eaten with dry meat.

Normally, people boil caribou bones to extract the grease. But I have a special trick that makes it easy to get the grease. First, use a chisel and hammer to split the bone in half - this way it won't splinter so much. Separate out and discard any splinters, because they're dangerous.

Next, chop the bone joints, and then put the broken bones in a roaster, covered. Cook on high for about 3-4 hours. Put the roaster on the table, tilted at an angle so the grease will settle. Then take out all the bones, and pour the grease into a container. Using tweezers, pick out any last bone fragments.

DIAPHRAGM

The caribou diaphragm cooks fast, and it is very tender. Long ago in times of famine, the diaphragm was served to quench a starving person's hunger, because it was small and mild enough that it wouldn't make the person sick. The diaphragm is also very convenient to cook up when you are in a hurry. Roast it on an open fire. It will shrivel up to become very small, but very nutritious.

DRY MEAT

Hang separated muscles to dry for about one whole day, turning it over so it will dry on both sides. This will tenderise the meat, and make it easier to cut.

Cutting dry meat is simple if you have a very sharp knife. I like to use a filet knife, and I keep a file close by to sharpen it often. You are unravelling the meat by cutting with the grain. Practice makes perfect. Hang the thinned pieces to dry, turn, and rethin where necessary.

Nowadays, people often dry meat in their houses, and freeze it afterward to preserve it. But when travelling on the land, it's important to smoke the meat. The smoke acts as a preservative, and it adds a delicious flavour!

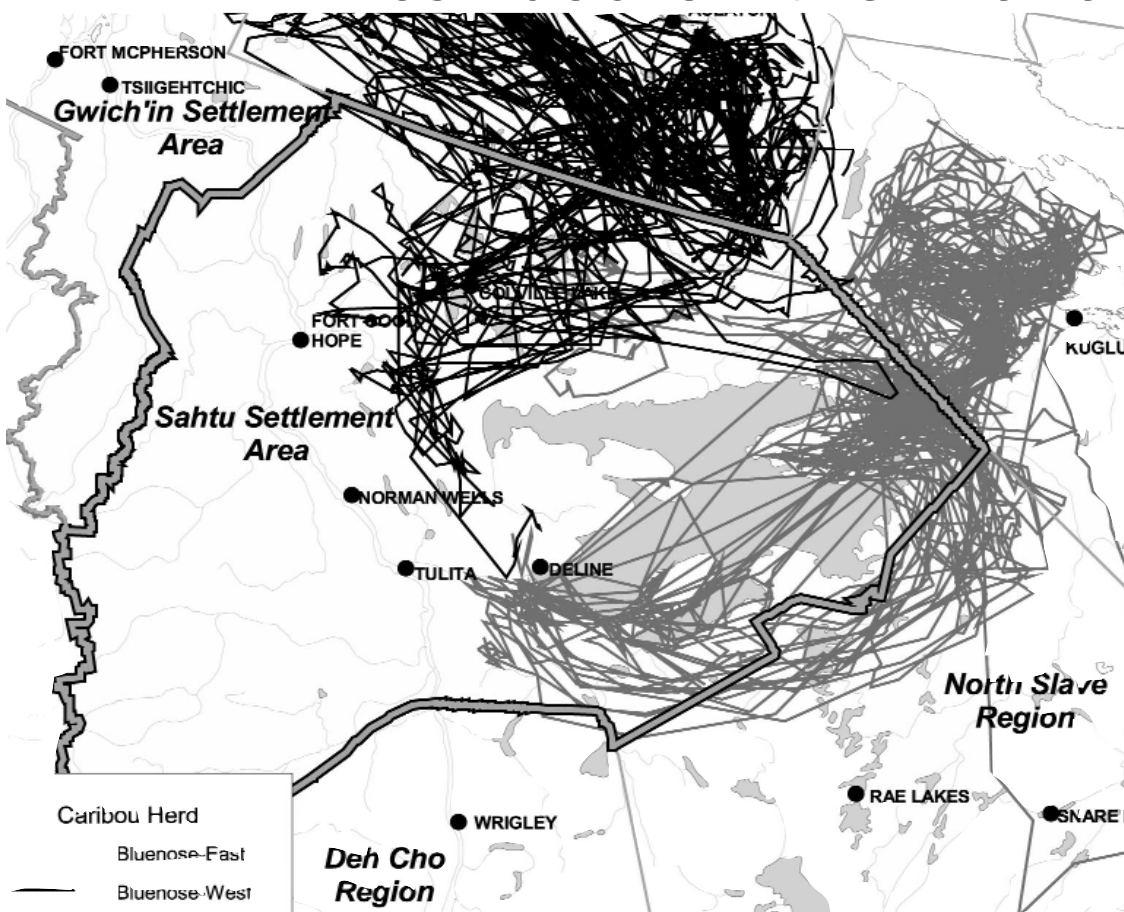
BROTH

We should have a motto: Broth for breakfast, dinner and supper will keep the doctor away. We should have a broth break instead of a coffee break!



anonymous, Grade Six Alternative

caribou on the move



Map courtesy of GIS, Wildlife Management, Inuvik Region, RWED

THIS MAP of caribou migration patterns over the past five years is the product of a satellite collaring program initiated by DRWED in 1996. The project was a model of cooperative management, with the support and involvement of aboriginal representatives. It was co-funded by the Inuvialuit Land Claim Implementation funds, Gwich'in Renewable Resource Board, Sahtu Renewable Resources Board, and the Nunavut Wildlife Management Board. The project leaders were RWED biologists John Nagy and Alasdair Veitch.

By mapping migration patterns and studying the genetics of samples from caribou antlers that have been dropped by cows on calving grounds, scientists have confirmed the existence of three separate herds in the northwest mainland of the Northwest Territories and Nunavut. These are known in English as the Bluenose-East, Bluenose-West, and Cape Bathurst herds. This map shows the two herds that migrate through the Sahtu Region.

Having sorted out the existence of the three herds, it now becomes possible to get population estimates and other information specific to each herd. Along with traditional knowledge about caribou, this information will assist in monitoring the health of the herds over the long term.

Caribou and Nutrition

Adapted from "Nutrition," by Jill Christensen, in People and Caribou in the Northwest Territories, Ed Hall, Editor (1989).

Since time immemorial, caribou has been a staple food for the Dene people of the Sahtu. Now, every community has at least one food store.

This is a mixed blessing. On the one hand it means that starvation, which was once common, is no longer a threat. On the other hand, stores are a source of many foods whose nutritional value is considerably lower and less complete than traditional country food. To this day, caribou remains a key source of nutrition for many people.

Caribou can provide nutrients that would require eating a wide variety of foods in a modern diet - not only meat, but also milk, bread, fruits and vegetables. The only essential nutrient that is not

found in caribou is vitamin D. Traditionally, people had to use other food such as fish liver oil to get this.

Caribou will provide such a complete source of nutrition only if all the parts are eaten. Caribou liver is rich in vitamin C, but caribou muscle is not. If the liver isn't eaten, it is necessary to get vitamin C from another food source.

Caribou is leaner than most store-bought meats. Caribou fat is also better for you, since it is more "unsaturated." This means that those who eat it are in less danger of getting heart disease.

Eating country foods such as caribou can also prevent other diseases, such as diabetes have become distressingly common in southern communities that have become dependent on store-bought food.

Caribou Parts Classified by Food Groups

Milk and Milk Products

soft ends of bones
stomach contents
intestines

Meat and Alternatives

meat, heart, liver
kidneys, brain, blood

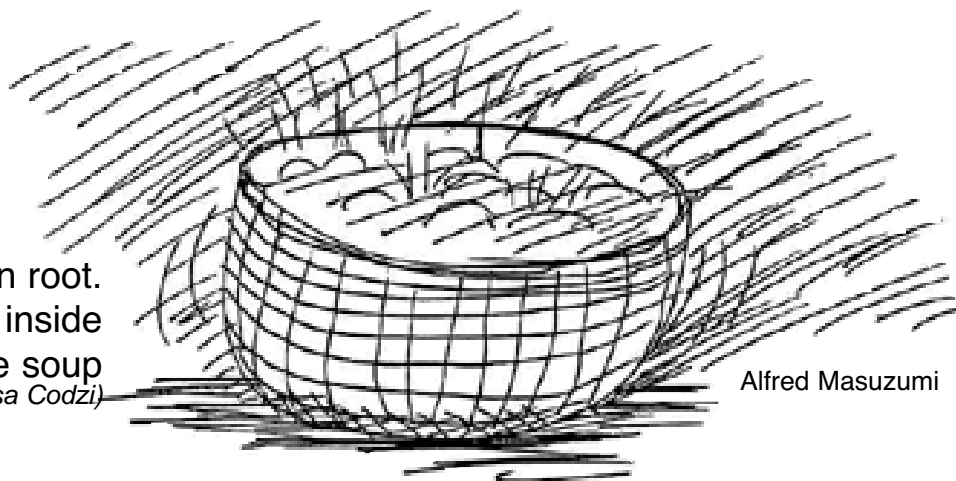
Bread and Cereals

heart, liver, kidneys
bone marrow
intestines and web covering stomach

Fruits and Vegetables

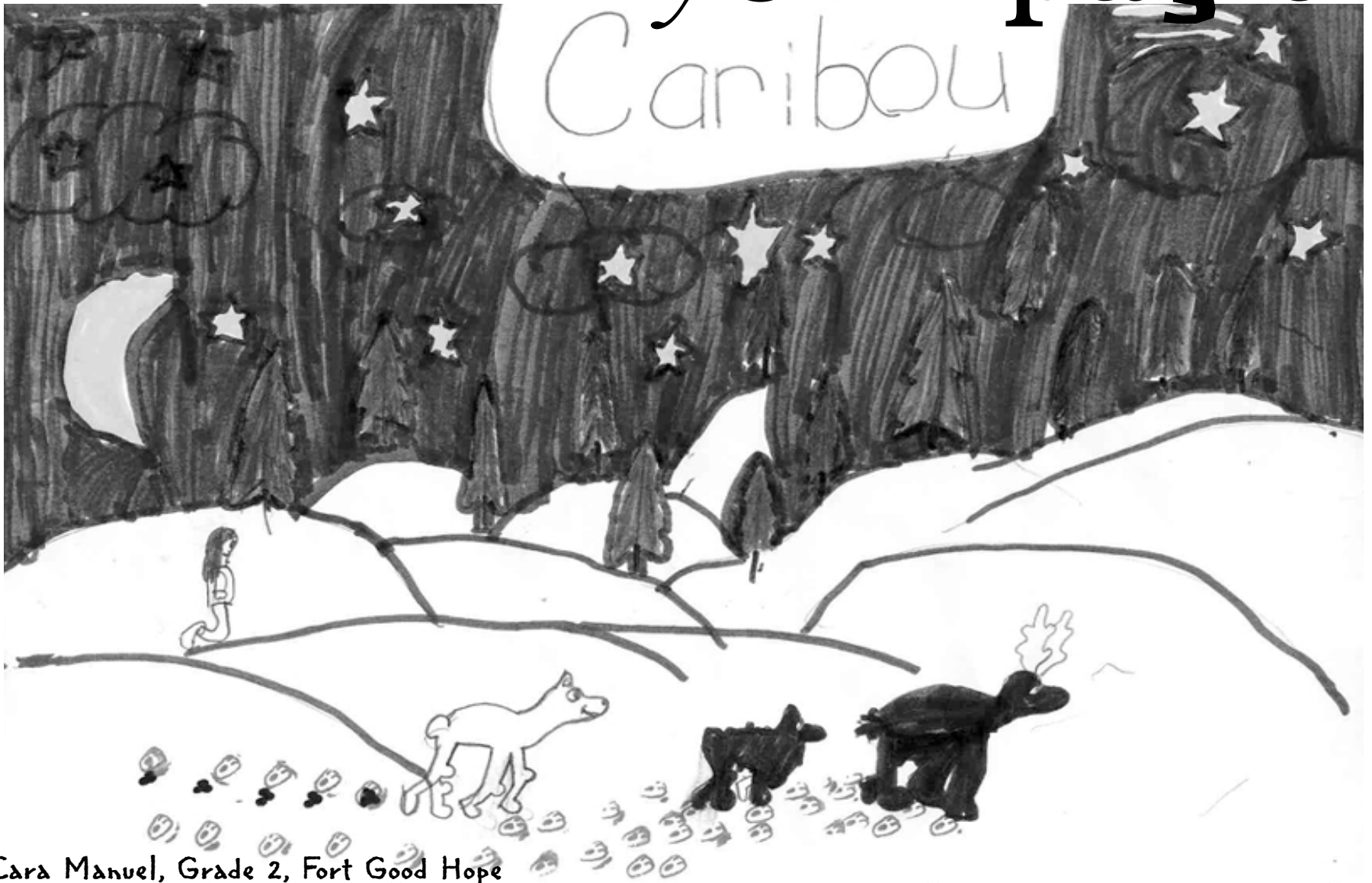
stomach contents
eyes, liver

Cooking pot made of woven root.
Red hot stones placed inside
the pot will boil the soup
(Theresa Codzi)



Alfred Masuzumi

Pek'one Ke youth pages



Cara Manuel, Grade 2, Fort Good Hope
I saw a caribou and it was really big. I saw three caribou. One was small and two were big. It was really, really dark and little yellow stars. I was looking at yellow stars. My dad got his gun and shot the caribou.

Caribou Poems

By Carla Kenny, Grade 5

I
caribou, caribou
come to my land
caribou, caribou
we love you
caribou, caribou
we will catch you
caribou, caribou
we will cut you up
caribou, caribou
we will eat you

II
we love caribou,
we will hunt them,
we will eat them,
you will be in our stomach,
you will die.
caribou are good to eat
they are healthy for our heart.

III
caribou soup, caribou soup
you are so good
caribou soup, caribou soup
you are so yummy

Fresh Caribou and Tea

By Vanessa Neyelle, Grade 5

The last time I went hunting with my grandpa Charlie Neyelle was around November 14. We were riding around looking for caribou for about an hour. Then we saw a caribou and my grandpa shot it. We tied the antlers to the skidoo. Then my grandpa cut the caribou up. We took the ribs and put it on a stick. My grandpa made a fire, and we boiled tea and cooked ribs and drank tea.

After we packed up, I turned on the skidoo. Then we put all the caribou in the sled. We were gone for five hours. My grandpa and I brought Gina some bush tea, and she loved it.



Pek'one Ke

By Blake Takazo, 8 years, Deline

Caribou live across from Deline. I like to eat caribou ribs and meat. They use caribou bones to make tools and the hide for sewing.

By Ted Mackeinzo, 7 years, Deline

I saw 100 caribou running away from me because my brother tried to shoot them to eat them because it tastes so good. I eat the ribs they are good too, and the tongue is good too, and the meat part is good too.

By Isabelle Tutcho, 7 years, Deline

My grandpa went hunting by skidoo across the lake, and shot four caribou. When he came back, my grandma cooked the caribou ribs and we ate the ribs – it was really good! My grandma made lots and lots of drymeat. Two days later, the meat was dry and we ate the drymeat with lard and salt. It tasted real good!

My grandma uses the meat to cook or boil it for lunch, and the hide is for my mittens and mukluks.

My grandpa's name is Johnny Tutcho, and my grandma's name is Camilla Tutcho. I'm happy and lucky to have them as my grandparents.

WHY THE CARIBOU HAS BIG ANTLERS

By Hilary Phoebe Ruth Andre, Grade 3, Deline

A long time ago, there was a caribou walking in the woods. Then something came along, and some twigs began to fall on the caribou's head. The twigs began to fall on the caribou's head that day, and that is how the caribou came to have big antlers.



Little caribou are running to the bushes to dig in the snow for food to get nice and strong. And the big caribou take care of the baby caribou. And men go hunting for caribou.

by Donovan: Erutse, Grade 2, Fort Good Hope



MY LUCKY SHOT

By Eric Kenny, Deline

My dad said that if I shot a caribou, he would give me his thirty-thirty rifle and his hunting knife. Then we started off. We went and stopped to look on the shoreline, and he told me that those little dots on the shoreline were caribou.

We drove for an hour. Then we went into the bush. We started sneaking up on the caribou. My dad said, "Take my gun." I took it, and he said, "Shoot." And I shot and hit a caribou and it fell. My dad shot three caribou.

We stopped and made a fire, my dad skinned his three caribou. He told me to skin my caribou, so I did. Then we ate and left to go home.

That is the story of my lucky shot.

CARIBOU POINT

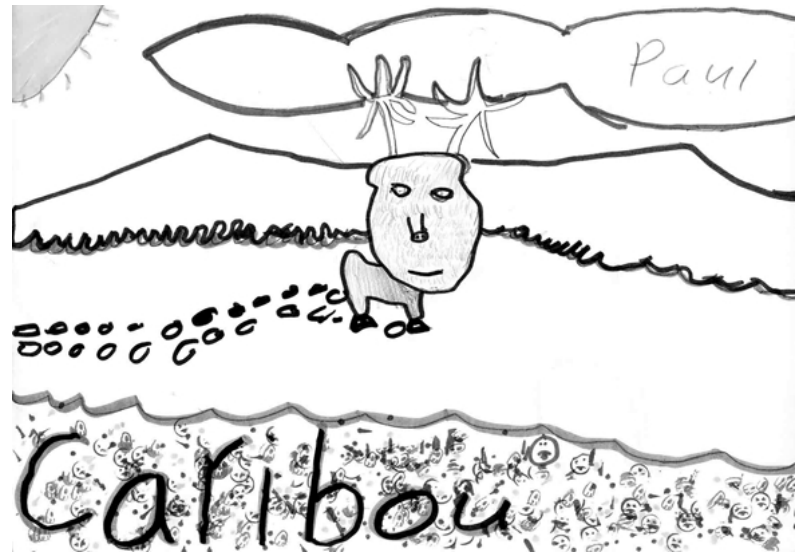
By Joe Modeste, Grade 3-4, Deline

I went to Caribou Point, where the caribou have big antlers. They are good to make dry meat with. The caribou are smart because they stand in front of the sun, and it is hard to see them.



I seen a caribou. It was drinking water from the lake. It was a big caribou. I told my dad to shoot the caribou in the stomach. He missed the caribou and that is the end of the story.

Toni Tobac, Grade 2, Fort Good Hope



by Paul Chinna, Grade 2, Fort Good Hope

The caribou was standing on the ice and the ice broke and the caribou died. My dad shot four caribou. The caribou tasted good. My dad shot the caribou at Island Lake.

CARIBOU MEAT

By Valerie Mackeinzo, Grade 5, Deline

One day when it was winter, my cousins, grandma and grandpa, and I went to the bush with a truck. My grandpa used my cousin's skidoo. When we got there, we started unpacking and cleaning up, and doing dishes.

When we were finished, I went with my cousins went for a skidoo ride while my grandpa was getting some caribou. He got some rabbits too. Then some trucks were coming by on the winter road.

Then my grandpa shot a big caribou and a small one. Then my grandma cooked some caribou for us. My grandma and grandpa taught us to cut some caribou, and we started cutting a lot of big caribou.

We stayed there for one week. When we got back to Deline, I told my mom that I was cutting caribou, and my mom was very proud of me. I told my friends and aunties and uncles, and they were happy too. Then they took a picture of me.

CARIBOU HUNT

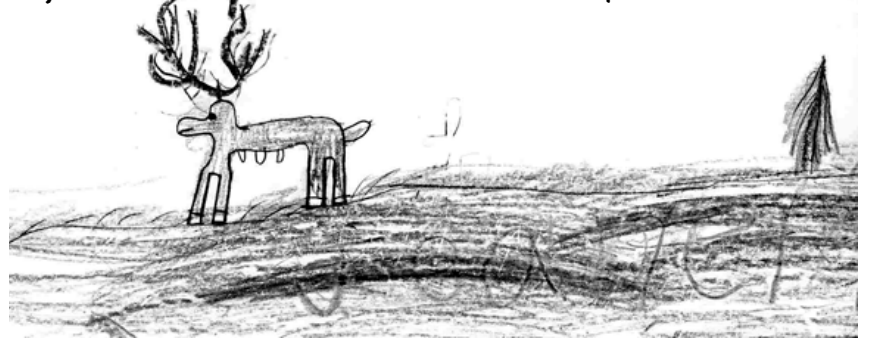
By Kristie Ann Modeste, Grade 4, Deline

One day there was a boy named Bobby. He was going hunting, and saw a caribou. He took his gun, and he shot it. He was cooking it, and he kept some for the next day. Then a caribou came to his cabin, and that caribou went inside his house. It was the caribou's son. Bobby must have shot the mom caribou.

I saw some caribou on the shore. They were cute. She had babies. I love her babies. I saw her eating grass.

She saw a bear. She pushed the baby caribou. The bear ran after the caribou. She called her husband. He barged into the babies. "Run as fast as you can." The bear ate one baby.

By Jeanette Kalfwi, Grade 2, Fort Good Hope



By Mahalia Mackeinzo, 8 years, Deline

People hunt caribou for food and to make drymeat. They make mukluks, slippers, and mitts with the hide. We are lucky to have caribou so close to Deline.

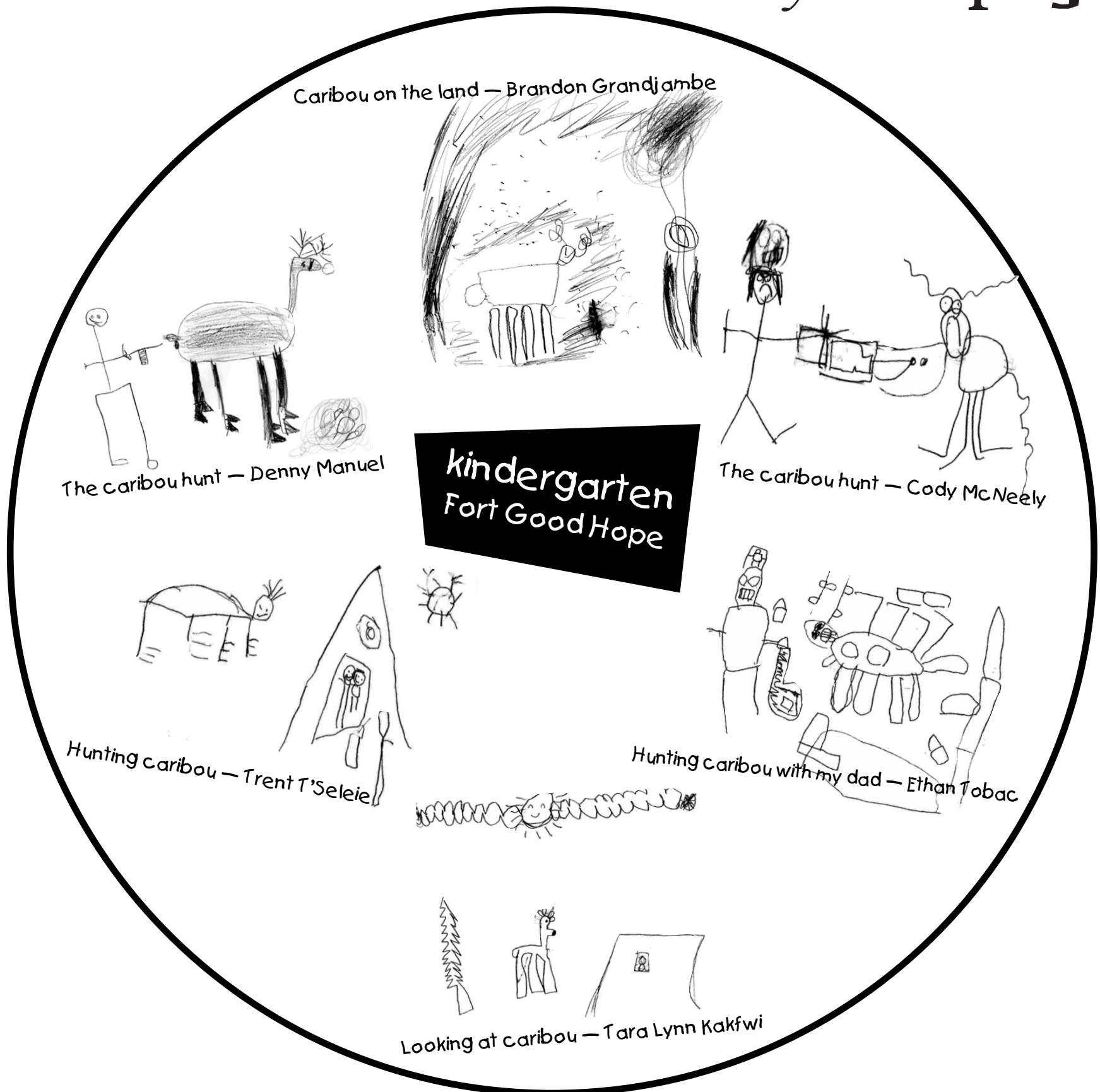
By Yata Yukon, 7 years

In the summertime the caribou go to the calving grounds. In the winter-time the caribou go south, close to the treeline. We hunt the caribou by shooting them with a gun. I like to eat caribou tongue. We use the caribou for food and clothes.

By Trevor Blondin, 8 years

To hunt a caribou, first you have to find fresh tracks and feel which way the wind direction is, and put on your snowshoes and start walking.

We like to eat all the parts because we have a great respect for all animals.



Travis Grandjambe
Grade 6 Alternative

Sahtúgodédáhk'éplaceofstoriesSahtúgodédáhk'éplaceofstories

Sahtú Godé Dáhk'é is published monthly in the *Mackenzie Valley Viewer*. We welcome your submissions. Send writing, photography, art and letters to Sahtú Godé Dáhk'é, PO Box 239, Fort Good Hope, NT, X0E 0H0. Email sahtu_gode@hotmail.com. Writing may be in Dene k'ı́ (syllabics or Roman orthography), French or English. All submissions must include the author's name and contact info.

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