

TULITA OCTOBER NEWS

Vol. 3 Issue 9: October 17th, 2025



TULITA NEWSLETTER WOULD LIKE YOU TO HAVE A GREAT DAY.

Most of the information in the newsletter is taken from Wikipedia, and/or books mentioned.

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New to Tulita or Just Bored?

We have news for you! This newsletter is out for the people of Tulita and its newcomers who just want to know what is going on in the community or need something to read to pass the time. Have vital information that you want in the next newsletter? Want a correction? Call us at the office at (867) 588 3734 or email tlf.2018@hotmail.com. Check out our website at www.tulitalandcorp.ca.



Events and Announcements

October 21st, 2025: Sahtu Enrolment Board.

October 27th, 2025: Tulita Youth! The Tulita Hamlet want to hear from you on your thoughts on the Tulita 5-Year Recreation Master Plan! 6pm at the Cultural Centre.

October 28th, 2025: Tulita Adults and Elders! The Tulita Hamlet would like to invite you to a Community Engagement Session on the Tulita 5-Year Recreation Master Plan. 6pm at the Cultural Centre.

October 31st, 2025: Halloween!

Every Monday, Wednesday, and Friday: Elder's Lunch at the Preschool at 2:30pm.



**PLEASE CALL ECC
FOR BEAR SIGHTING
OR FIRE: (867) 588-
3441 or 374-0505.**



COMMUNITY HOURS:

Fire: 588-2222

Health Centre: 588:4251

RCMP: 588-1111

Arena: Mon-Sat. 1pm-9pm.

Aurora College (588-4313): Mon.-Fri. 8:30am-5pm.

Chief Albert Wright School (588-4361): Mon-Fri. 8am-4pm. Closed for summer months.

Cornerstone Oilfield Services Inc. (588-3001): Mon-Fri. 9am-5pm.

ECC (588-3441): Mon.-Fri. 8:30am-5pm.

Fort Norman Metis Land Corp (588-3201): Mon-Fri. 9am-5pm.

Gas Station (588-3044): Mon-Fri. 11am-12pm, 2pm-4pm. Sat. 11am-12pm. 1pm-2pm (**For call outs, 867-688-7934 or 867-374-0371**)

Government Service Office (588-3002): Mon-Fri. 1pm-5pm.

Hamlet of Tulita (588-4471): Mon-Fri. 9am-5pm.

Harriet Gladue Health Centre (588-4251, or after hours, 374-0004): Mon-Fri. 9am-5pm.

Income Support (588-3211): Mon-Fri. 9am-5pm.

IPCA (588-3053): Mon-Fri. 9am-5pm.

Mackay Range (588-3051): Mon.-Fri. 9am-5pm.

MYB (588-3048): Mon-Sat. 8am-5pm.

Northern Store (588-4331): Mon-Sat. 10am-6pm.

NWT Power Corp (588-4291): Mon-Fri. 9am-5pm.

Parks Canada (588-4884): Mon-Fri. 9am-5pm.

Pentecostal Mission (374-0451): Sun. at 11am at the Cultural Centre.

Post Office (588-4331): Mon-Fri. 1:30-5:30pm.

Preschool (588-3401): Mon-Fri. 1pm-3:45pm. Closed for summer months.

Radio Station (588-3233).

RCMP (588-1111): Mon-Fri. 9am-5pm.

RRC (588-4724): Mon-Fri. 9am-5pm.

SRRB (374-4040): Mon-Fri. 9am-5pm.

St. Therese of Avila Church (588-4241): Sunday at 11am.

Two Rivers Hotel (588-3320): Mon-Fri. 9am-5pm.

Tulita Airport (588-4555): Mon-Fri. 8:30am-10:30am, 4pm-5:30pm.

Tulita CARS Station (588-3191): Mon-Fri. 9am-5pm.

Tulita Dene Band (588-3341): Mon-Fri. 9am-5pm.

Tulita District Lands (588-4894): Mon-Fri. 9am-5pm.

Tulita Housing (588-4111): Mon-Fri. 9am-5pm.

Tulita Land Corp (588-3734): Mon-Fri. 9am-5pm.

Wellness Center (588-4271): Mon-Fri. 9am-5pm.

Wright's Convenience (588-4927): 7pm-11pm or check Tulita Buy, Sell, Trade on FB.

RECREATIONAL TIMES (SUBJECT TO CHANGE)

Fitness Hours: Mon. to Sat. from 1pm to 9pm at the arena.

Crib and card games: Mon. and Wed. at 7pm at the Arena. In the summer, casual card games are at the arbor on clear weather days.

Bingos are usually Tuesday, Friday, and Saturday, depending on organization and funds needed. It would be posted at the Northern Store or on-line on Facebook's Tulita Buy, Sell, Trade.


Map of Tulita for newcomers!






There is many places to walk or visit to talk to people. You can walk along the Two Rivers Trail located past the Parks Canada Trailer Building. You can walk through the town, as well as towards Plane Lake Dr to the airport and from Water Intake to the Gas Station. You can walk along the shore, all the way to the bank where the boats load off and where the Barge stops






Birthday/Anniversary Messages (1st-31st)


 Cheyenne Menacho would like to say Happy Birthday to **Iverson** for October 1st. I love you all!


 Lorraine Doctor would like to say Happy Birthday to her baby girl **Leah** for October 1st. Love Lorraine and family.



 Jamie Lennie would like to say Happy Birthday to **Jody** for October 4th. Mahsi for everything you do for me and the kiddies we love you lots love your sister Jamie, Aurora, Layna, and Luca. 


 Annie McPherson would like to say Happy Birthday to **Adam** for October 11th. Wishing you all the best and many more  love Mom & Bre.






 Cheryl McPherson would like to say Happy Birthday to **Adam** for October 11th.



 Kimberly Stewart would like to say Happy Birthday to **Adam** for October 11th.


 Judy Menacho would like to say Happy Birthday to **Adam** for October 11th.


 Jamie Lennie would like to say Happy Birthday to her mother **Doreen** for October 12th. Thank you so much for being the best grandma to my three babies we love you lots from Jamie and the kiddies. 



 Lorraine Doctor would like to say Happy Birthday to her baby girl **Sasha** for October 12th. Love Lorraine and family.


 Allan Menacho would like to say Happy Birthday to himself, **Allan** for October 15th. I hope you have the bestest day ever  and hope everyone really spoils you and don't drink  either okay. Love you  lol 


 Rebecca Robin would like to say Happy Birthday to her beautiful daughter **Aliyah** for October 16th. 


 Cheyenne Menacho would like to say Happy Birthday to **Rose** for October 17th. I love you all!

 Mandi Clement would like to say Happy Sweet 16 Birthday to her beautiful daughter **Hannah** for October 19th. Wish you all the best for ur special day, we love you so much my baby, love always mom, Lee, Bentley, Celina, Laina, and Chan.


 Judy Menacho would like to say Happy Birthday to **Elizabeth** for October 20th! Who will be 4! Gramma so excited to party with you! 


 Kerri McPherson would like to say Happy Birthday to **Lilbit** for October 20th!


 Cheyenne Menacho would like to say Happy Birthday to **Baby Vi** for October 21st. I love you all!


 The TLC Staff would like to say Happy Birthday to **James A.** for October 23rd. Have an awesome day!

 Christopher Thomas would like to say Happy Birthday to his mom, **Beatrice** for October 25th.

 Cheryl McPherson would like to say Happy Birthday to her Halloween Baby **Hollie** for October 31st.

 Judy Menacho would like to say Happy Birthday to **Hollie** for October 31st.

 Kerri McPherson would like to say Happy Birthday to **Hollie** for October 31st.

 Kimberly Stewart would like to say Happy Birthday to **Hollie** for October 31st. From Kim and family.

Funny Stories

Credit Card

Police Officer: “Why didn’t you report your stolen credit card?”

Tom: “The thief was spending less than my wife.”

Police Officer: “Then why are you reporting it now?”

Tom: “He must have given it back to my wife.”

Golf

The Pope met with his cardinals to discuss a proposal from Benjamin Netanyahu, the former leader of Israel. “Your Holiness,” said one of the Cardinals, “Mr. Netanyahu wants to challenge you to a game of golf to show the friendship and ecumenical spirit shared by the Jewish and Catholic faiths.”

The Pope thought it was a good idea, but he had never held a golf club in his hand.

“Have we not,” he asked, “a cardinal who can represent me against the leader of Israel?”

“None that plays golf very well,” a cardinal said. “But there is a man named Jack Nicklaus, an American golfer who is a devout Catholic. We can offer to make him a cardinal, then ask him to play Benjamin Netanyahu as your personal representative. In addition to showing our spirit of cooperation, we’ll also win the match!” Everyone agreed it was a good idea. The call was made. Of course, Nicklaus was honored and agreed to play.

The day after the match, Nicklaus reported to the Vatican to inform the Pope of the match. “I have some

good news and some bad news, Your Holiness,” said the golfer.

“Tell me the good news first, Cardinal Nicklaus,” said the Pope.

“Well, Your Holiness, I don’t like to brag, but though I’ve played some pretty terrific rounds of golf in my life, this was the best I’ve ever played, by far. I must have been inspired from above. My drives were long and true, my irons were accurate and purposeful and my putting was perfect. With all due respect, my play was truly miraculous.”

“What’s the bad news?” The Pope asked.

“Nicklaus sighed. “I lost to Rabbi Tiger Woods by three strokes.”

Prison Sentence

Jimmy was sent to prison for his crimes but he told the warden he wasn’t worried at all about serving his full term.

The warden asked him why, since most prisoners immediately start planning how they can get out early.

Jimmy replied, “Well, my wife has never let me finish a sentence the whole time I’ve been married!”

Navy Needle Shots

While I’m not sure of the procedure now, when I was in the Navy, every so often, you get umpteen shots of needles, whether you needed them or not. You never know where you end up and in contact with what. The

carrier pilot in front of me as we passed through the line asked for a drink of water after receiving what seemed to be at least a dozen different needles.

The Corpsman asked if he was dizzy.

“No, not at all.” He replied. “I just wanna see if I’m still water-tight and not leaking after this many.”

The Preacher

A preacher was riding his bicycle down the street when he noticed a little boy standing in a yard next to the curb with a lawn mower. He asked the little fellow what he was doing, to which the little fellow replied, "I want to sell this mower so I can buy a bicycle."

The preacher said, "Well son I need a lawn mower and I have this bicycle. Maybe we can work out a trade. Why don't you ride my bicycle around the block and see what you think about it?"

The little boy went around the block and when he returned the preacher was sitting on the curb red faced and out of breath. The preacher said, "I have pulled on this rope since you left and I can't get this thing to start."

The little boy softly said, "You have to cuss."

The preacher replied, "I haven't cussed in so long I have forgotten how."

The little boy replied, "if you pull on that rope long enough you will remember."

Why I Don't Play Golf

A golfer is playing a round of golf with his buddies. On the sixth hole, a hole over water, he proceeds to flub nine balls into the water. Frustrated over his poor golfing ability, he heaves his golf clubs into the water,

and begins to walk off the course. Then all of a sudden, he turns around and jumps back in the lake, his buddies apparently thinking he is going to retrieve his clubs. When he comes out of the water, he doesn't have his clubs and begins to walk off the course.

Then one of his buddies asks, "Why did you jump into the lake?"

And he said, "I left my car keys in the bag."

Golden Years

Two elderly women were out driving in a large car-both could barely see over the dashboard. As they were cruising along, they came to an intersection. The stoplight was red but they just went on through.

The woman in the passenger seat thought to herself, "I must be losing it, I could have sworn we just went through a red light."

After a few more minutes they came to another intersection and the light was red again and again they went right through.

This time the woman in the passenger seat was almost sure that the light had been red but was really concerned that she was losing it. She was getting nervous and decided to pay very close attention to the road and the next intersection to see what was going on.

At the next intersection, sure enough, the light was definitely red and they went right through. She turned to the other woman and said, "Mildred, did you know we just ran through three red lights in a row!!! You could have killed us."

Mildred turned to her and said, "Oh my! Am I driving?"

Slavey Words to Learn for Kids or Beginners (as taken from A Grammar of Slave by Keren Rice) (Hr-Hare, Bl-Bearlake, Sl-Slavey, Mt-Mountain)

(34) a. z	zo	'marten' (Hr)
	zɔ	'only'
b. y (zh)	ya	'sky'
	yá	'louse'
	yah	'snow'
	yú	'clothes'
	yéé	'over there'
c. l	lamó	'ring'
	ladíʔɔ	'thimble'
	laju, laji	'gloves'
	láidi	'where is it?' (Bl, Sl, Mt)
	lejai	'window' (Bl)
	láni, láondi	'like' (Bl, Sl)
	la	'work' (Sl)

In (34c), the first three words contain the morpheme *la*, 'hand.' French loan words also begin with [l].

In the nouns in (32a), there are voicing alternations between voiced and voiceless continuants, with the voiceless continuant occurring word-initially and the voiced continuant occurring following a vowel. In type 1 compounds (see chapters 12 and 26 for details), an initial continuant is voiceless whether or not a vowel precedes. Some of these compounds are given in (35).

(35) a.	sadzeé	-sadzeé	'watch'
	cf. sa, -zaá	'sun, month'	
b.	téht'éh	-téht'éhé	'bread' (Sl)
	cf. téh, -lézé	'flour'	
c.	sámbaa	-sámbaa	'money' (Sl)
d.	samba	-samba	'trout' (Sl)
e.	satsoné	-satsoné	'metal, stove'

Some speakers have a glottal stop between the prefix and the stem in the possessed form, as in *seʔsadzeé* 'my watch.'

There are a number of nouns, compounds, and nouns with derivational prefixes where a voiced stem-initial continuant follows a voiceless consonant, as in (36).



(36) gots'ehgha, godehgha	'blackfly, sandfly'
ʔehghoh	'ribs of canoe'
gohzé	'beaver hook, hook at end of stick'
tehzaá	'polar bear'
dahze	'hook for setting net in ice'
tehwaá	'mink' (B1)
dahghoo	'gooseberries'
délphyé	'pine cones' (S1)
sahyǝǝ	'sheep' (B1, S1, Mt)
sahdhéh	'bear skin' (S1)

In these words, a voiced stem-initial continuant follows a voiceless consonant. This contrasts with verbs, where a voiceless consonant is followed by a voiceless continuant.

The facts in postpositions are identical to those in nouns. No matter what segment precedes a postposition, the initial continuant of the postposition is always voiced. The data in (37) illustrate this.

(37) a. ʔeǝgha	'for each other'
ʔehgha	'for each other'
b. seghá	'near me'
sah ghá	'near the bear'

The pronoun ʔeh- in (37a) is a reduced form of the reciprocal ʔete-.

Voicing alternations in Slave are of two types. In nouns and postpositions, a continuant is voiced whenever (with the exception of compounds, as discussed in chapters 12 and 26) it is preceded by another segment, either voiced or voiceless. In verbs, the voicing value of a stem-initial continuant is determined by the voicing value of the adjacent preceding segment.

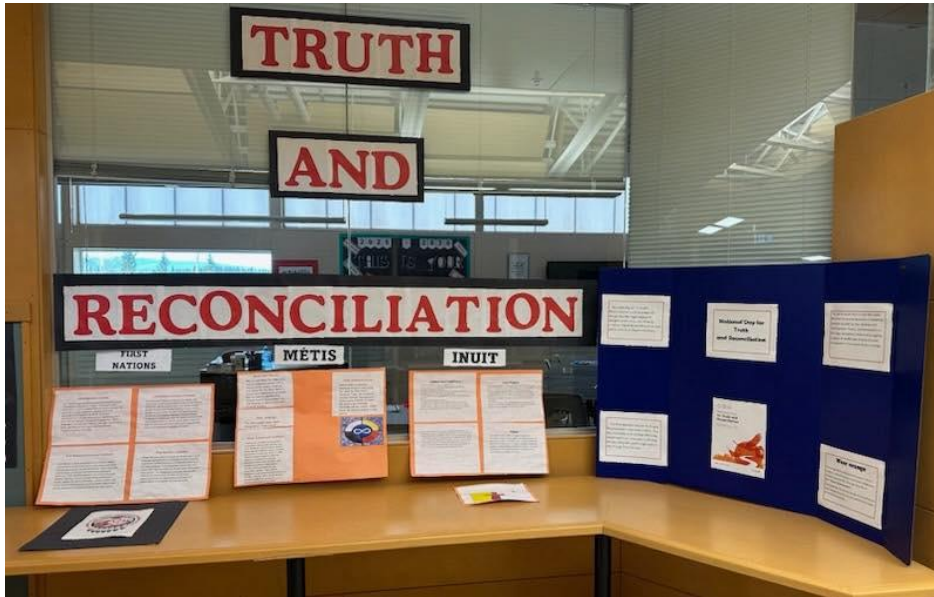
Thus for verbs, a voicing assimilation rule is required and for nouns and postpositions a rule that gives a voiced continuant whenever phonetic material precedes is needed. (See chapters 12 and 26 for a discussion of voicing in compounds.)

It is clear that underlying voiced continuants /z, zh, ʌ/ are required to account for stems such as those in (34) where voiced continuants are word-initial, unexpectedly as can be seen by comparing these data with that in (31), where alternations are found. The examples in (31) can be derived in one of three ways: by having underlying voiceless continuants and a rule that voices continuants inter-vocally, by having underlying voiced continuants and a rule that devoices continuants word-initially, or by having underlying continuants that are unspecified for voicing, with the voicing value determined totally by context. The existence of nouns such as those in (34) suggests that the devoicing alternative can be eliminated since if all continuants were underlyingly voiced, these forms would have to be marked as exceptions.

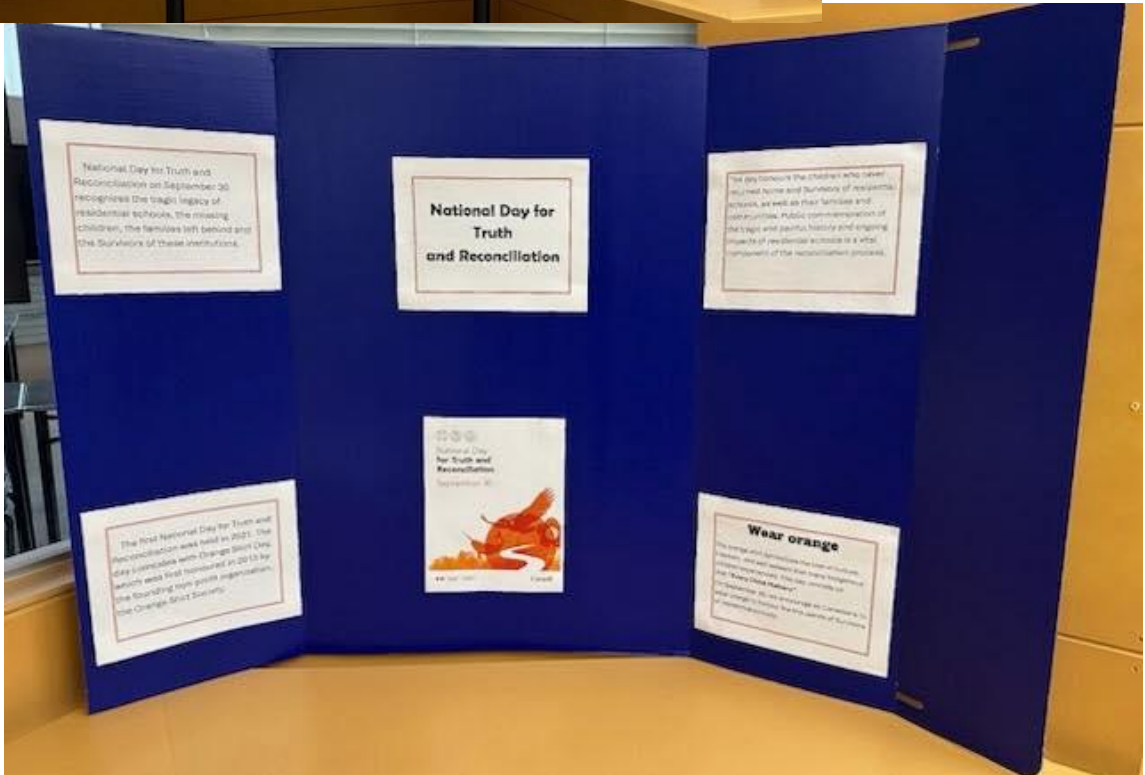
Further facts suggest that the devoicing alternative is incorrect. There are stems that can be incorporated into the verb complex. When a continuant-initial stem is incorporated, it always begins with a voiceless continuant, as shown in the data in (38).



Chief Albert Wright School



The kids in grade 8/9 at the school did a great research project on the Truth and Reconciliation for that day!



INUIT

Culture and traditions

Cultural and Traditions of Inuit in Canada
 One of the greatest achievements in human history has been the successful settlement of the Arctic.
 The region is home to the Inuit people, with its population living in a hunting based culture that spans over 5000 years.
 Hunting, hunting and travelling remain at the heart of Inuit culture and way of life.
 Hunting is at the core of Inuit culture.
 Comprehensive knowledge of local wildlife and survival techniques combined with incredible patience, hunting skills, physical and mental strength, planning. Traditional values such as sharing of food, respect for others and cooperation remains central to Inuit community.

Inuit People

The Inuit are an Indigenous group of people with "Inuit" meaning "the people" in their language. Inuit. They primarily live in Inuit Nunangat, the Inuit homeland in the Arctic regions of Canada, which includes Nunavut, Nunavut, Northwest Territories, Nunavut (Northern Quebec) and Nunavut. Northern Labrador. Known for their cultural resilience and strong connection to the Arctic environment, Inuit have traditionally subsisted on hunting and harvesting country foods like seal, caribou, and walrus.
 In Nunavut, they speak 10 different languages. They are English, French, Inuktitut, Danish, Inuktitut, Inuktitut language, Inuktitut language, Inuktitut Canadian Inuktitut Language, and Inuktitut Trade Jargon.

Place

The location of the Inuit in Canada is called Inuit Nunangat, which is a vast region encompassing the four land claim regions of Nunavut, the Inuvialuit Settlement Region in the Northwest Territories, Nunavut in Northern Quebec, and Nunavut in Northern Labrador. This term includes not only the land but also the water and ice traditionally occupied by the Inuit.

MÉTIS

Metis, Who they are

Who are the Métis? The Métis are a distinct Indigenous people with a unique history, culture, language, and way of life. The Métis Nation is composed of descendants of people born of relations between First Nations women and European men. The offspring of these unions were of mixed ancestry.

Metis, language

The metis people speak Michif. Bungi dialect, Metis French

Metis, Culture and Traditions

Traditionally, the Métis were excellent storytellers, fiddle players, dancers, and floral beadwork and embroidery artisans. These age-old traditions remain cherished and continue to this day. However, Métis culture has also evolved to reflect all aspects of contemporary cultural expression. Traditionally, the Métis were excellent storytellers, fiddle players, dancers, and floral beadwork and embroidery artisans. These age-old traditions remain cherished and continue to this day. However, Métis culture has also evolved to reflect all aspects of contemporary cultural expression.

Metis, location in Canada

Distinct Métis communities developed along fur trade routes that made the Métis Nation Homeland. Today, the Homeland includes Manitoba, Saskatchewan, Alberta, parts of British Columbia and Ontario, the Northwest Territories, and the northern United States. We were here before Canada existed.



FIRST NATIONS

First Nations in Canada

First Nations peoples are one of the three distinct groups of Indigenous peoples in Canada, recognized by the Constitution, and are distinct from the Métis and Inuit. The term refers to the Indigenous peoples of Canada, generally found south of the Arctic Circle and encompasses over 630 communities representing more than 50 First Nations. This group of people has unique languages, cultures, and traditions that span thousands of years, and they are the largest and most diverse Indigenous group in Canada.

First Nations locations in Canada.

First Nations in Canada live across the country, with historically significant populations in Ontario, the prairies, and the St. Lawrence River valley. Key regions include British Columbia, the Prairies, Southern Ontario, and the Quebec-Ontario border. Notable First Nations groups include the Anishinabe, Algonquin, Ojibwe, Cree, Innu, and Blackfoot, each with distinct territories and cultural connections to specific geographical areas and land. First Nations also have a presence in the territories, such as the Northwest Territories and Yukon.

First Nations Culture and Traditions

First Nations culture and traditions are diverse, deeply connected to the land and community, and passed down through generations via oral storytelling, ceremonies, and practices like smudging and traditional hunting and gathering. While specific customs vary among the many nations, common threads include strong community bonds, respect for nature and elders, spiritual beliefs tied to the natural world, and the use of symbolic objects and artistic expression to preserve history and teach values.

First Nations - Languages

Indigenous languages in Canada are diverse, with over 60 languages grouped into 12 language families, including Algonquian, Inuktit (Inuit), and Athabaskan, which have the most speakers. These languages face threats from colonization and are in decline, though some, like Inuktitut, show growth. The Indigenous Languages Act provides funding and mechanisms for their revitalization, supporting efforts by Indigenous governments and organizations to strengthen and maintain them.



Words of Wisdom from the Cree

OBEDIENCE | NANAHĪHTAMOWIN

Obedience means accepting guidance and wisdom from outside of ourselves, using our ears before our mouth. We learn by listening to traditional stories, by listening to our parents or guardians, our fellow students and our teachers. We learn by their behaviors and reminders, so that we know what is right and what is wrong.



PO

2. RESPECT | KISTĒYIHTOWIN

Giving honor to our Elders and fellow students, to the strangers that come to visit our community, and to all of life. We must honor the basic rights of all others.



POLE 2

3. HUMILITY | TAPĀHTĒYIMOWIN

We are not above or below others in the circle of life. We feel humbled when we understand our relationship with Creator. We are so small compared to the majestic expanse of our Creator, just a "strand in the web of life." Understanding this helps us to respect and value life.



POLE 3

4. HAPPINESS | WIYĀTIKWĒYIMOWIN

Completes the doorway.

Our good actions will encourage ourselves, others, and our ancestors in the next world. This is how we share happiness.



5. LOVE | KISĒWĀTITĀTOWIN

If we are to live in harmony, we must accept one another as we are, and accept others who are not in our circle. Unconditional love means to be good and kind to one another and to ourselves.



POLE 5

6. FAITH | TĀPŌWAKĒYIHTAMOWIN

We must learn to believe and trust others, to believe in a power greater than ourselves, whom we worship and who gives us strength to be a worthy member of the human race.



POLE 6

7. KINSHIP | WĀHKOHTOWIN

Our family is important to us; this also includes extended family: grandparents, aunts, uncles and cousins, and their in-laws and children. They are also our brothers and sisters and give us a sense of belonging to a community.



8. CLEANLINESS | KANĀTĒYIMOWIN

This refers to spiritual cleanliness. Clean thoughts come from a clean mind and this comes from our spirituality. With a clean mind and sense of peace within we learn not to inflict strife on others. Good health habits also reflect a clean mind.



POLE 8

9. THANKFULNESS | NANĀSKOMOWIN

Always be thankful for the Creator's bounty, which we are privileged to share with others, and for all the kind things others do for us.



POLE 9

10. SHARING | WĪCIHITOWIN

We learn to be part of a family and community by helping with the provisions of food and other basic needs. Through the sharing responsibilities we learn the value of working together and enjoying the fruits of our labor.



11. STRENGTH | SÖHKĒYIHTAMOWIN

This refers to spiritual strength, often instilled through fasting. We must learn to be patient in times of trouble and not complain but endure and show understanding. We must accept difficulties and tragedies so that we face in life.



POLE 11

12. GOOD CHILD REARING | MIYŌ-OHPĪKINĀWASOWIN

Children are gifts from the Creator. We are responsible for their wellbeing, spiritually, emotionally, physically, and intellectually, since they are blessed with the gift of representing the continuing circle of life, which we perceive to be the Creator's will.



POLE 12

13. HOPE | IYITATĒYIHTAMOWIN

We must look forward to moving toward good things. We need to have a sense that the seeds we are planting today will bear fruit for our children, families and communities in the future.



14. ULTIMATE PROTECTION | KANAWĒYIMIKŌSOWIN

This is the responsibility to achieve the balance and well-being of the body, mind, emotions and spirit for the individual, the family, the community and the nation.



POLE 14

15. CONTROL FLAP | MĀMINAWĒYITATOWIN

The control flaps on a teepee are poles that look like a woman's arms opening. This is an important teaching that reminds us that we are all connected by relationship. We depend on one another and when we understand this, we have balance and harmony and when we don't our relationships get smoky and clouded. If we can't live in balance, we can't see clearly where we're going.



The teachings text credited to The PAS OCN

POLE 15



DONATE CARE ITEMS FOR KIPNUK

Families with children affected by the flood need:

- Diapers
- Wipes
- Pediatric care supplies
- Socks
- Shoes
- Warm clothing for children of all sizes



Through October 17 11 a.m. - 5 p.m.

Alaska Children's Urgent Care and Outreach Office

751 East 36th Avenue Suite 100

Anchorage, Alaska 99503

All items donated will be shipped to families in Kipnuk and surrounding areas affected by the flooding.



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APPLICATIONS OPEN FOR STUDENTS ON ICE 2026 SEASON!

Experience, learn, connect. Join SOI's Arctic Expedition! Learn from scientists, Indigenous Elders, and industry experts. One application for all expeditions. Learn more & apply now at soifoundation.org/apply.

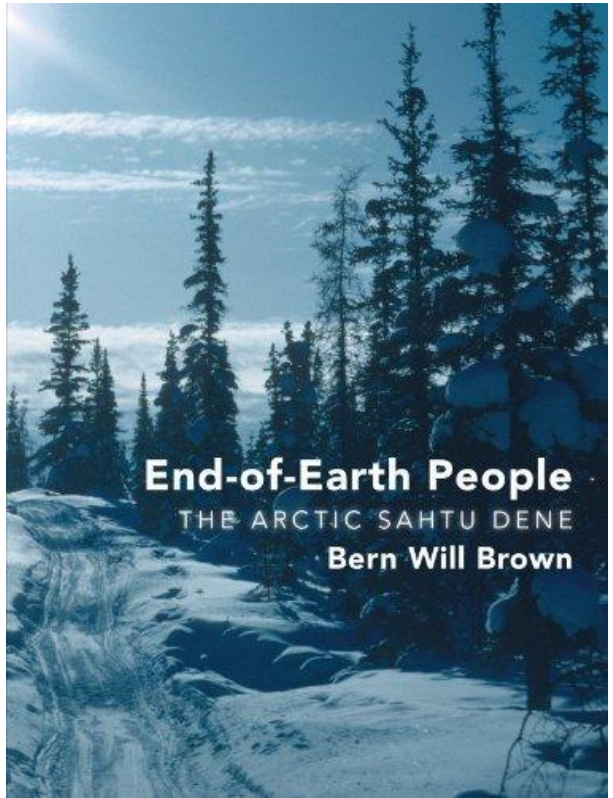
YOUTH AGES 14-35 | APPLY BY DECEMBER 4, 2025

Tulita History Corner

This issue will discuss the book titled, *End-of-Earth People - The Arctic Sahtu Dene*. It was written by “Bern Will Brown, noted northern author, artist, photographer, and respected community leader living in Colville Lake, Northwest Territories, provides new insights and perspectives on the Sahtu Dene, the people referred to as the “Hareskin” in Alexander Mackenzie’s 1793 journal.

Having lived among them for over sixty years and as a speaker of their dialect, Brown is well positioned to provide an adventure in history and culture rooted in the Hareskin traditional way of life. *End-of-Earth People*, his latest contribution and a valuable record of the North, is a portrait of the people Brown has come to know in ways that anthropologists and ethnologists can only envy.

Bern Will Brown went to the Canadian Arctic in 1948 as an Oblate priest and travelled extensively by dog team throughout the region. In the early 1960s, he helped found the Sahtu Dene community of Colville Lake, north of the Arctic Circle.” – Description on back of book.

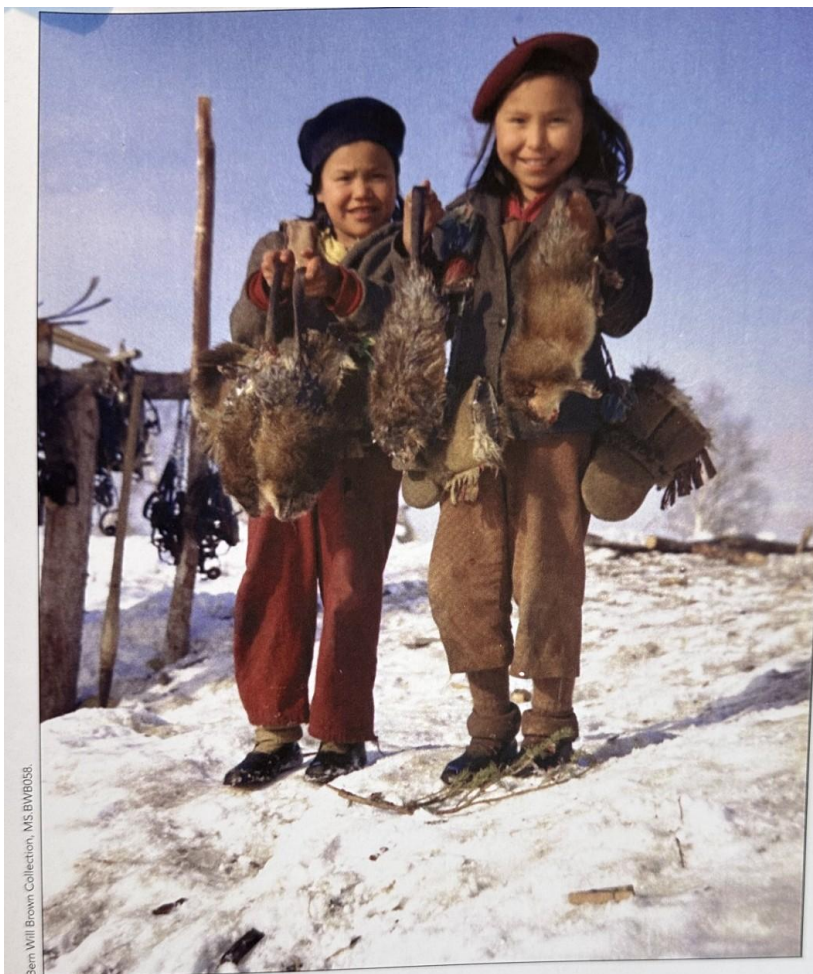


Here are some photos from the book. There are many in the books, of Colville Lake, Deline, Tulita, and on the land.

There are many chapters in the book, the titles are “What is Known of Sahtu Dene History,” “The Sahtu Dene Character,” “Language Complexities and Challenges,” “Cycles and Struggles of Life: Hunting and Trapping,” “Form and Function: Sahtu Dene Women’s Crafts,” and “Beliefs: Superstitions, Taboos, and Orthodox Religion” are just to name a few. Here are a few quotes from the book.

“During this time, the Sahtu Dene have undergone some significant lifestyle changes. They moved from dog teams to Ski-Doos, from trap lines to mostly wage employment, and from log cabins to frame houses. It has been a journey I have had the privilege to travel with them every step of the way.” – Pg. 21.

“Now that I’ve said that the Dene are not as bad as has been historically



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Left: A Sahtu Dene boy holds orphaned wolf pups. In the Canadian North, wolves and domestic sled dogs often interbreed, producing husky-wolf mixes that are strong work dogs.

Above: Sahtu Dene girls at Willow Lake, near Tulita, are holding muskrat pelts. Note the rat-like tails. Muskrats, the smaller cousin of the beaver, are trapped mainly for their fur. Notice also the girls' toe rubbers that are typically worn over moccasins in the spring during the snow melt.

pictured, I have to prove it. Let's begin by plumbing their so-called lack of forethought, improvidence, and tendency to live a day at a time with no worry about tomorrow. If this is a fault, it agrees with Christ's advice in the sixth chapter of the Gospel of St. Matthew, where Christ says, 'Do not worry about tomorrow: tomorrow will take care of itself. Each day has enough trouble of its own.' This biblical maxim has been practised by the Sahtu Dene for centuries. If someone is lucky in hunt, everyone shares in the feast. The only insurance against tomorrow's want is to help your neighbour today. On the other hand, only an ambitious fool would exert himself to produce a surplus for the benefit of others. The ideal objective is to harvest just enough for one's own family. Any Dene who becomes overly ambitious is so burdened by expectations and requests from his neighbours that he soon falls back into line. Thus, the tribe, by force of custom, reduces itself to a common denominator of hand-to-mouth existence." – Pg. 41.



Unlike the Inuit, the Sahtu Dene do not urinate in the snow. Men think nothing of urinating when others are looking, but the women may partly conceal themselves behind a willow. In camps, the Dene have learned to construct crude out-houses like small teepees of green spruce.

While babysitting, Bella Peters saws spruce logs for fire in the cabin. A large moose hide hanging in the background dries in the sun.



Sunny Naedzo is wearing common winter attire while ice fishing on Great Bear Lake. The wolverine trim around the hood has the unusual quality of resisting frost and thus serves as a warm dry fringe around the face. Rubber boots are used commonly with moccasin inserts, especially appropriate in ice fishing and during the spring melt. Here, Sunny is lifting a herring net.

In stark contrast to typical clothing of dark solid colors, bright, sparkling beads are sewn in commonly used floral patterns on moose-hide mitts. Here, a Dene woman sews bead patterns on a pair of mitts



Bern Will Brown Collection, MS. BWB060.

met a family of them who had all the children dressed in Dall sheep parkas with the wool on the inside out. Since Dall sheep are particularly difficult to hunt, and manufactured fashions from the south are readily available, use of these hides today is uncommon.

Winter mitts are made of moose hide with heavy wool-duffle liners. The part covering the hand and wrists is generally embroidered by the women with beads, silk threads, or wool yarn in flower patterns. Colourful braided-wood strings attaching the mitts together go around the neck and prevent loss on the trail if one is dropped. Some call them "idiot strings." In the dead of winter, five-fingered gloves are worn under these mitts. For instance, if the wearer has to use his rifle, his bare hand would be protected from touching metal, which could otherwise result in painful blisters. The fur trim for mitts is generally of beaver, but I have used a pair that was completely covered in wolverine. A complete hide had been used in their making, but this was very unusual.

"I also learned that borrowing among the Dene is more than their answer to a need – its almost an art form. One fellow I knew had just returned to his village in the North after spending two years in the Charles Camsell Hospital in Edmonton for turberculosis. He was an old-age pensioner and his government cheques had accumulated, since he had little chance of spending the money. His son told me they were walking in town

when they ran into an old acquaintance. His father lost little time in asking his friend for a five-dollar loan, which he obtained with no trouble. Afterwards his son asked his dad why he had borrowed money when he had plenty in his pocket. His father replied, 'I had to reassure myself that I had not lose the art during my long stay in the white man's world.' It must be

reassuring thing to know that he can always count on other members of his community for help. This encourages them to stick together and to dread the prospect of falling on hard times when outside their own country. One Dene told me that he had turned down a good job in Edmonton because he feared that if he fell on hard times out there, he would have no one to turn to in a time of need.” Pg. 44.

“Another area where Dene and non-Dene mores come into conflict is associated with expressions of appreciation. I’ve observed that whites working with the Dene often feel that their efforts are not appreciated because they don’t get any thanks. In order to understand this attitude it is necessary to recall the social history of the Dene people over the past centuries. Most of

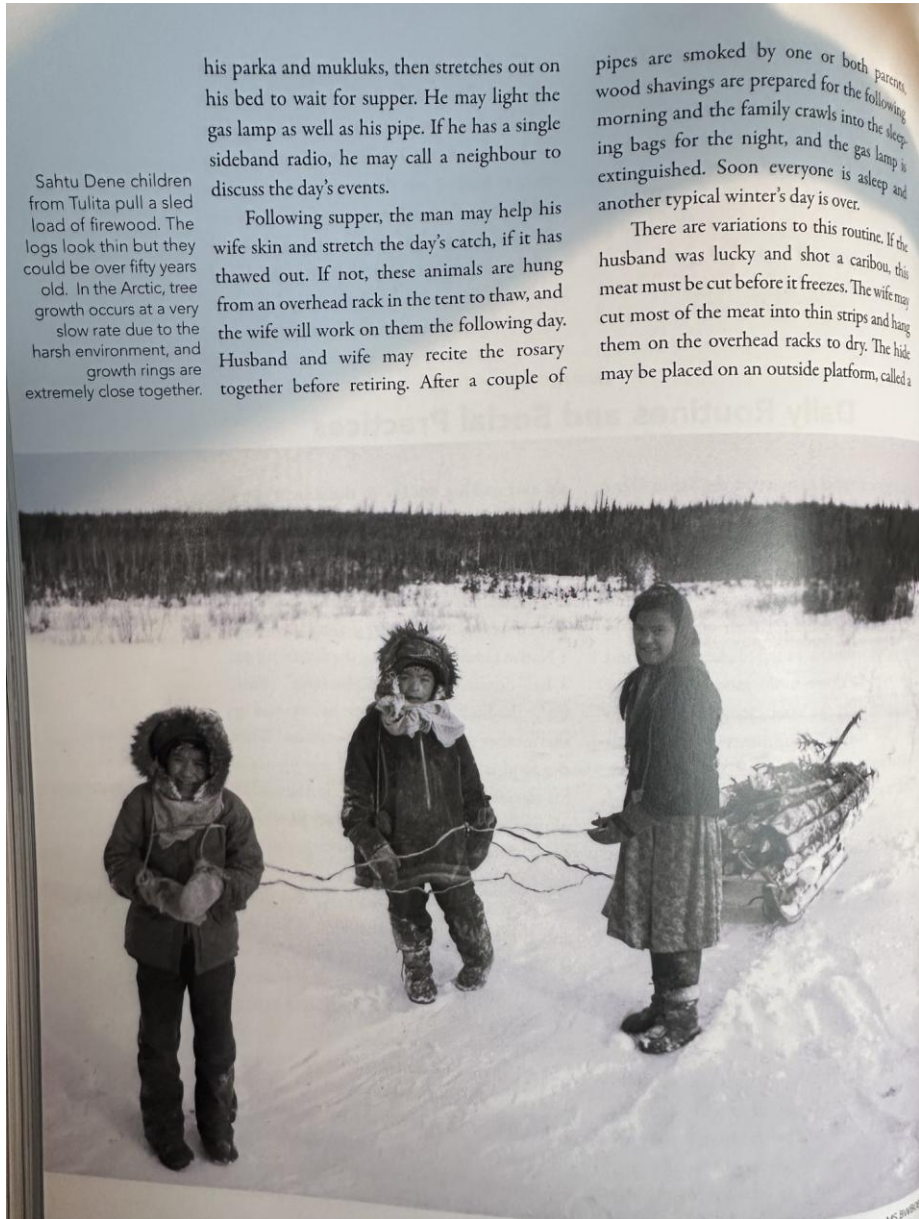
Sahtu Dene children from Tulita pull a sled load of firewood. The logs look thin but they could be over fifty years old. In the Arctic, tree growth occurs at a very slow rate due to the harsh environment, and growth rings are extremely close together.

his parka and mukluks, then stretches out on his bed to wait for supper. He may light the gas lamp as well as his pipe. If he has a single sideband radio, he may call a neighbour to discuss the day’s events.

Following supper, the man may help his wife skin and stretch the day’s catch, if it has thawed out. If not, these animals are hung from an overhead rack in the tent to thaw, and the wife will work on them the following day. Husband and wife may recite the rosary together before retiring. After a couple of

pipes are smoked by one or both parents, wood shavings are prepared for the following morning and the family crawls into the sleeping bags for the night, and the gas lamp is extinguished. Soon everyone is asleep and another typical winter’s day is over.

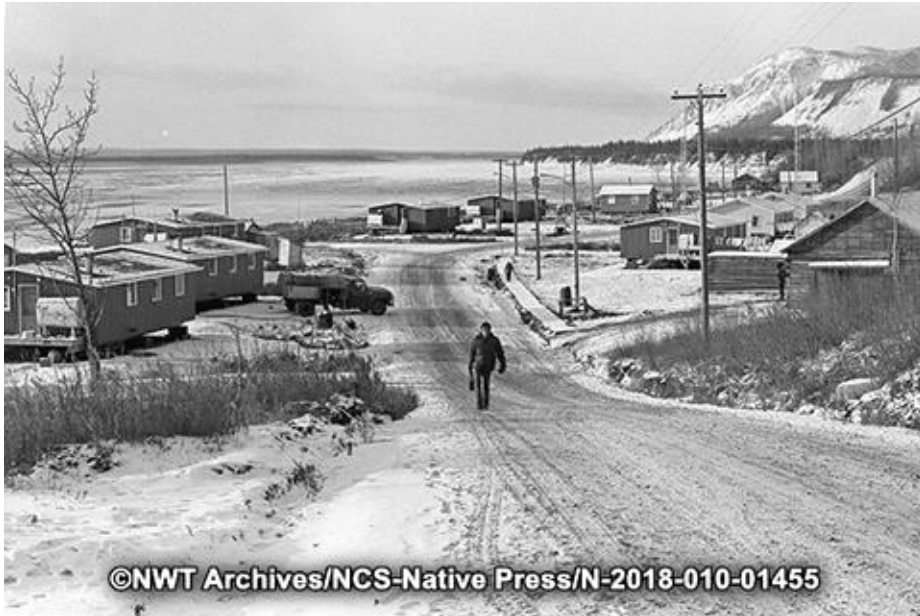
There are variations to this routine. If the husband was lucky and shot a caribou, this meat must be cut before it freezes. The wife may cut most of the meat into thin strips and hang them on the overhead racks to dry. The hide may be placed on an outside platform, called a



them aim to be self-sufficient, but it often happens that they must accept help from their neighbours. While community members readily accept help from others, it does come with a cost of one's pride. A sense of superiority in the Dene culture is gauged by the person's ability to not only provide for his own family, but to help his neighbour. By giving, the individual promotes his own prestige in the group; conversely, to accept help is to demean oneself. The recipient feels that his very act of accepting help is thanks enough for the giver. Perhaps this is the reason why the Dene has no word for 'thanks' in their languages. With European contact, expressions of thanks were introduced. The French term for thanks, merci was adopted by the Sahtu as marci, and used in a similar way to express thanks." – Pg. 51. This later evolved to Mahsi!



Old Photos of Fort Norman



Fort Norman, 1973.
Photo by Native
Communications
Society.

Fort Norman, 1974. Photo by Native Communications Society.





Fort Norman, 1974. Photo by Native Communication Society.

Fort Norman, 1974. Consultation Tour in Fort Norman Classroom. Photo by Naïve Communication Society.

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By David Helton



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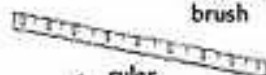
comb



sock



artist's
brush



ruler



sailboat



kite



book



spatula



wedge of lemon



drinking glass



banana



bowl



slice of pizza



toothbrush

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 I X I U X K G Z R N O R K C Y V E M V P H S B H W P B A U O

Words: Apples, Autumn, Blanket, Bounty, Chilly, Colds, Cooling, Cozy, Cranberries, Daylight,
 Decorations, Dusk, Fall, Festivals, Flu, Frost, Halloween, Harvest, Late, Migration, Pumpkin, Raincoats,
 Scarecrows, Scarf, School, Sleet, Sweater, Temperature, Thanksgiving, Transition, Turkey, Weather, Woods.



Dene Laws



~Share what you have~

~Help each other~

~Love each other as much as possible~

~Be respectful of elders and everything around you~

~Pass on the teachings~

~Be happy at all times~

~Sleep at night and work during the day~

~Be polite and don't argue with anyone~

~Young boys and girls should behave respectfully~

**Thank you for reading!
Tulita Land Corporation**

