

# COMMEMORATIVE INTEGRITY STATEMENT



HSMBC Plaque Unveiling Ceremony, Deline NT 1999 for Sahyoue - Edacho & Fort Franklin / Deline Fishery  
National Historic Site of Canada

**SAHYOUE (GRIZZLY BEAR MOUNTAIN)  
EDACHO (SCENTED GRASS HILLS)  
NATIONAL HISTORIC SITE OF CANADA**

**SAHYOUE - EDACHO**  
**NATIONAL HISTORIC SITE OF CANADA**

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**Approved by:**

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#### ACKNOWLEDGMENTS

This Commemorative Integrity Statement represents a consensus among several parties and is based on the CIS Guidelines provided by Parks Canada. It was produced primarily in the " Sahyoue (Grizzly Bear Mountain) and Edacho (Scented Grass Hills) Commemorative Integrity Statement/Outstanding Issues Workshop", which took place in Déline from October 25-28 1999. I have benefitted from the experience of the many participants who took part in the workshop, and from others who later offered comments on drafts of this Statement. I want to thank them all. They are listed in Appendix 1. Let me particularly thank Laura Frank and Raymond Taniton, who bore the heavier loads of coordinating work under this Statement within Parks Canada and at the community level, respectively.

My role in the workshop was limited to organizing background information, facilitating workshop decision-making, and reporting on the results of the workshop. Substantive decisions lay, as they must, with workshop participants.

I have attempted, in this Commemorative Integrity Statement, to capture the consensus of the Déline workshop. The Statement was available, as a draft, between November 25, 1999 and February 8, 2000 for participants' comments, and several people were kind enough to offer comments. Representatives of Déline were also kind enough to review and approve a draft of the Statement on January 17, 2000. I believe that the Statement now represents the consensus of the workshop. Any remaining errors are mine.

Tom Nesbitt, Workshop Facilitator  
February 2000

# 1. INTRODUCTION

## 1.1 BACKGROUND

The Sahtugotine (Bear Lake People) believe that all the land is sacred. Sahyoue-Edacho are sacred places, fundamental to the transmission of Sahtugotine culture. For non-Dene Canadians, they are an opportunity to better understand the origins of Sahtu-Dene culture, spiritual values, life-style and land use. This view is not unique, indeed many Aboriginals, including those inhabitants of the Subarctic, believe that the land is alive with stories, which blend the natural with the supernatural worlds. These stories are essential in defining these inhabitants as people in relationship to the earth.<sup>1</sup> Sahyoue-Edacho were selected by the Sahtugotine for nomination as a national historic site and on February 22, 1998 were announced as a national historic site by Andy Mitchell, Secretary of State for Parks. The Sahtugotine speak the North Slavey language in which Sahyoue translates to 'Bear Clothing' and Edacho to 'Big Point'. This document recognizes and uses the North Slavey language in referring to these two place names.

Sahyoue-Edacho rise gradually from the surface of Great Bear Lake (156 m asl) to broad and reasonably flat summits of approximately 650 and 725 m asl respectively. Around the perimeters of both peninsulas, a series of raised beaches have been formed by the rebound of the land following the melting of the glaciers. These raised beaches contain the majority of the known human occupation of the National Historic Site<sup>2</sup> and confirm that ancestral Aboriginal peoples have frequented the shores of Great Bear Lake since time immemorial. Physical evidence of pre-contact occupation on the south shore of Keith Arm has proven to be more than 5000 years old. Several identifiable cultural groups came together around the lake, and by the early twentieth century a dialect of Slavey had become the common language of these Bear Lake People. In 1929 the anthropologist Cornelius Osgood recognized the emergence of a separate cultural group which identified itself as the Sahtugotine.

The agenda paper for Sahyoue-Edacho describes:

*An earlier time in history, when giant animals ruled the world. Dene elders state that animals such as lion, lived at a time when the land to the south was full of ice. A great medicine man named Yamoria came and made the world safe for the Dene. Sahtu-Dene narrative describes many locations where the land is formed around the bodies of the giant animals. Subsequently human shaman, ancestral to the modern Dene continue to battle with the spirits of these animals which remained in the land. Physical localities associated with the narratives from this era often form points of spiritual power on the landscape that require respect and veneration. Though these themes imply antiquity, the mediation between the spirits that inhabit the land and the Dene is an on-going task for the Sahtu-Dene Shaman.*

The community of Déline and Parks Canada have worked diligently in the establishment of these areas as a national historic site. This document brings together Parks Canada, the Sahtugotine and others to create a commemorative integrity statement that sets out objectives for the site in ways that are respectful of both Parks Canada cultural resource management principles and Sahtugotine values. In this way we will continue to work towards fulfilling the recommendations outlined by the Historic Sites and Monuments Board of Canada; determining and putting in place appropriate mechanisms to ensure the long term protection of these two cultural landscapes.

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<sup>1</sup> Agenda paper, (Nelson 1983: 227).

<sup>2</sup> Agenda Paper, 890.

## 1.2 NATIONAL HISTORIC SITE OBJECTIVES

Parks Canada's National Historic Sites Policy sets out the following objectives for national historic sites:<sup>3</sup>

- a) To foster knowledge and appreciation of Canada's past through a national program of historical commemoration.
- b) To ensure the commemorative integrity of national historic sites administered by Parks Canada by protecting and presenting them for the benefit, education and enjoyment of this and future generations, in a manner that respects the significant and irreplaceable legacy represented by these places and their associated resources.
- c) To encourage and support the protection and presentation by others of places of national historic significance that are not administered by Parks Canada.

## 1.3 COMMEMORATIVE INTEGRITY

"Commemorative integrity" is a concept used to describe the health and wholeness of a national historic site, ensuring that the reasons for national designation are respected in all actions relating to the protection and presentation of such places. A national historic site possesses commemorative integrity when:

- a) the resources that symbolize or represent its importance are not impaired or under threat,
- b) the reasons for the site's national historic significance are effectively communicated to the public, and
- c) the sites' heritage values are respected by all whose decisions or actions affect the site.

This Commemorative Integrity Statement details what is required to ensure the goal of commemorative integrity of the Sahyoue-Edacho Site. In sections 2, 3 and 4, the three elements of commemorative integrity will be dealt with as they relate to these two distinct landscapes, and commemorative integrity objectives will be identified for each element.

## 1.4 PURPOSE OF THE COMMEMORATIVE INTEGRITY STATEMENT

A commemorative integrity statement is a site-specific elaboration of what is meant by commemorative integrity at a particular national historic site. Its purpose is:

- a) to focus management on what is most important;
- b) to ensure that there is a focus on the whole (the "site"), not just the parts (individual resources);
- c) it is the basis for reporting to Canadians on the state of national historic sites.

A commemorative integrity statement is a guide to help focus management of the site. It is a policy document prepared to assist in the protection and presentation of the significant resources and values. The commemorative integrity statement indicates an acknowledgment of the importance of these resources and values but does not in itself either commit to or prohibit specific actions. It defines what should be done in protection, presentation, or management of the site in order to ensure commemorative integrity. The commemorative integrity statement serves as a baseline reference of accepted values to be considered and

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<sup>3</sup> Canada, *Parks Canada Guiding Principles and Operational Policies*, (Ottawa: Minister of Supply and Services Canada, 1994) 71 ("*Parks Canada Policies*").

accounted for in the decisions and actions by any one person or organization that may affect the integrity of the site, in whole or in part.

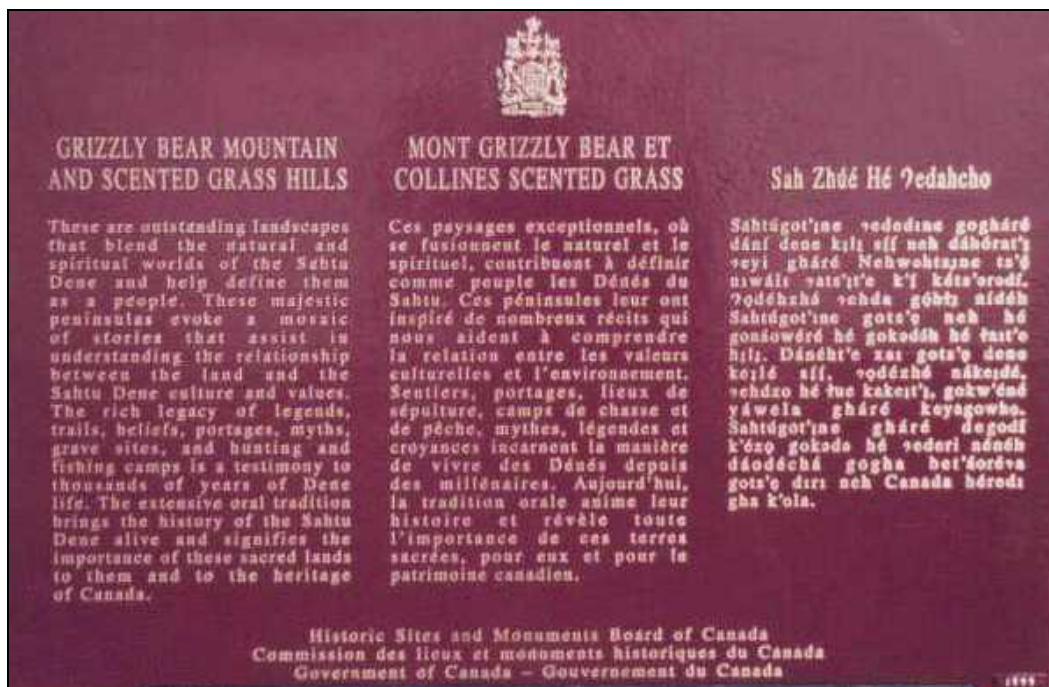
Sahyoue-Edacho are two sites listed as Sahtu heritage places and sites identified in the Sahtugotine and Metis Final Land Claim Agreement (1993) and are within the Sahtu Settlement Area. This planning document recognizes certain Sahtu rights and responsibilities within the Sahtu Settlement Area. Nothing in this document shall be interpreted or translated to invalidate or diminish any rights or benefits acceded to the Sahtugotine and Metis under the Sahtugotine and Metis Final Land Claim Agreement.

## 1.5 STATEMENT OF COMMEMORATIVE INTENT

Grizzly Bear Mountain and Scented Grass Hills were designated a national historic site in 1998.

The reason for national significance is :

- their cultural values -- expressed through the inter-relationship between the landscape, oral histories, graves and cultural resources, such as trails and cabins -- help to explain and contribute to an understanding of the origin, spiritual values, lifestyle and land-use of the Sahtugotine.<sup>4</sup>



Sahyoue (Grizzly Bear Mountain) / Edacho (Scented Grass Hills) Historic Sites and Monuments Plaque 1998

<sup>4</sup> For further information on the deliberations of the Historic Sites and Monuments Board of Canada, see Appendix 2: *Excerpts from the November 1996 Minutes of the Historic Sites and Monuments Board of Canada.*

## 1.6 DESIGNATED PLACE: DESCRIPTION OF SAHYOUE-EDACHO

The boundaries of the Sahyoue-Edacho Site are as set out in Map 2.<sup>5</sup> The Site comprises the entire land mass of both peninsulas as well as the necks of the peninsulas, as originally set out in the *Agenda Paper* presented to the Historic Sites and Monuments Board of Canada. The boundaries of the Site extend to the low-water mark in Great Bear Lake.

## 1.7 GEOGRAPHIC CONTEXT

Sahyoue-Edacho comprise two peninsulas which reach into Great Bear Lake from the west and south respectively. They are large peninsulas, of approximately 2500 and 3400 square kilometers respectively,<sup>6</sup> and together they constitute Canada's largest national historic site.

Sahyoue-Edacho rise gradually from the surface of Great Bear Lake (156 m asl) to broad and reasonably flat summits of approximately 650 and 725 m asl respectively. Both mountains are covered with open boreal forest. Around the perimeters of both peninsulas, a series of raised beaches has been formed by the rebound of the land following the melting of the glaciers. These raised beaches contain the majority of the known human occupation of the National Historic Site.

Pursuant to Chapter 19 of the *Sahtu Land Claim Agreement*, the Federal Crown owns the majority of the land (surface as well as mineral or sub-surface rights) of Sahyoue-Edacho. In contrast, the necks of both peninsulas are primarily Sahtu Settlement lands (Map 2). The Deline Land Corporation holds these lands in fee simple, with the exception of the mineral rights, which remain with the Federal Crown.

The Sahyoue-Edacho Site is affected by the following regional factors:

- a) The Site sits within the larger setting of Great Bear Lake, a vast inland sea that is at once Canada's largest wholly-contained fresh-water lake and the ninth-largest lake in the world.<sup>7</sup> This lake has and continues to exert a profound influence over the history (land use patterns, travel routes ...), cultural development and ecology of the region.<sup>8</sup>
- b) The Sahyoue-Edacho Site is also within the bounds of the Sahtu Settlement Area (Map 3), as defined in the *Sahtugotine and Metis Comprehensive Land Claim Agreement*. The Site is subject to the provisions of that *Agreement*.
- c) In terms of land classification, the Site is within the Sub-Arctic zone of Canada, in close proximity to the Arctic Circle (66 32' N), and just south of the tree line. It is also within Ecoregion 52,<sup>9</sup> the Great Bear Lake Plain, and Parks Canada's Northern Boreal Plains Ecoregion.

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<sup>5</sup> *Historic Sites and Monuments Board of Canada Agenda Paper*, 1996-6; Review Workshop Minutes, Proposed Saoyue and Ehdacho Park Boundaries, Deline Land Corporation, January 17<sup>th</sup>, 2000.

<sup>6</sup> *Historic Sites and Monuments Board of Canada Agenda Paper*, 1996-61.

<sup>7</sup> *Agenda Paper*, 886.

<sup>8</sup> *Agenda Paper*, Appendix 1, pp. 916-952.

<sup>9</sup> Terrestrial Ecoregions of the Northwest Territories.



- d) The Site is part of a larger family of national historic sites commemorating the history and culture of the Sahtugotine, and their relationship with non-Dene peoples. The Déline Fishery/Franklin's Fort National Historic Site is located adjacent to the community of Déline, and to the south and west of Sahyoue-Edacho respectively (Maps 1 and 2).



Campsite Sahyoue (Grizzly Bear Mountain), 1999

## **2. THE FIRST ELEMENT OF COMMEMORATIVE INTEGRITY: NATIONALLY-SIGNIFICANT CULTURAL RESOURCES ARE NEITHER IMPAIRED NOR UNDER THREAT**

### **2.1 SAHYOUE-EDACHO AS A WHOLE**

The Sahtugotine have used Sahyoue-Edacho since time immemorial. These are two of the most sacred places in all of the Sahtu region. Moreover, it is through these types of places, and the stories associated with them, that the elders pass on the culture and "traditional knowledge" of the Sahtugotine -- its history, cosmology, spiritual values, law, ethics, land use, and traditional life-styles. The Sahyoue-Edacho Site is of national historic significance because it helps explain and contribute to an understanding -- in Dene and non-Dene peoples -- of the cultural heritage of the Sahtugotine. It thus contributes to a better understanding of the collective heritage of all Canadians, and indeed of all peoples.

The Designated Place of Sahyoue-Edacho is valued for :

- a) The land/cultural landscape of Sahyoue-Edacho, as one of the fundamental bases upon which Sahtugotine culture is founded.
- b) The cultural values of Sahyoue-Edacho as defined in the statement of commemorative intent; these are expressed through the inter-relationship between the landscape, oral histories, graves and cultural resources, such as trails and cabins that help to explain and contribute to an understanding of the origin, spiritual values, lifestyle and land-use of the Sahtugotine.<sup>10</sup>
- c) Traditional lifestyle and land uses, including the telling of stories and passing them on to future generations.
- d) Its importance as a place where environmental quality allows traditional lifestyle and land-use activities to continue to be practiced by present and future generations of the Sahtugotine.

### **2.1.1 Management Objectives/Indicators**

The Designated Place of Sahyoue-Edacho will be unimpaired and not under threat when :

- a) Environmental quality is maintained to a standard where traditional lifestyle and land-use activities can continue to be practiced by present and future generations of the Sahtugotine.
- b) Forms of land-use which are inconsistent with the values inherent in the commemorative intent for the site do not occur. Examples of inconsistent land-use include mineral exploration, oil and gas development.
- c) The cultural values of Sahyoue-Edacho as defined in the statement of commemorative intent (SOCI) and embodied in Sahyoue-Edacho are maintained and strengthened.
- d) Management of the national historic site is consistent with and respects the continued practice of traditional lifestyle and land-use by the Sahtugotine, including the role of the elders at Sahyoue-Edacho and the transmission of this heritage to the younger generation.
- e) The oral histories related to these sites continue to be told and passed on to the future generations of the Sahtugotine.
- f) As many Canadians and visitors as possible will be aware of, appreciate and understand the important relationship between the Sahtugotine and the land.

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<sup>10</sup> For further information on the deliberations of the Historic Sites and Monuments Board of Canada, see Appendix 2: *Excerpts from the November 1996 Minutes of the Historic Sites and Monuments Board of Canada.*

## 2.2 CULTURAL RESOURCES OF NATIONAL SIGNIFICANCE

### 2.2.1 Landscape Features

The nationally-significant landscape values of Sahyoue-Edacho include:

- a) The currently high standards of environmental quality and biodiversity which are attained at the Site that are integral to the Sahtugotine traditional lifestyle activities and land-use. These contribute to an appreciation and understanding of the important relationship between the Sahtugotine and Sahyoue-Edacho.
- b) The fact that the site is relatively untouched by industrial development with the result that the Sahtugotine have maintained and practice traditional lifestyle and land-uses.
- c) Specific sacred sites and places of power within the designated place associated with the Sahtugotine. These help to explain and contribute to a better understanding of their origin, traditions and lifestyle. These places are everywhere within the designated place and new sites are being added.
- d) Specific places with which specific stories are associated and at which these stories are told. These places include the traditional hunting, trapping, fishing, plant harvesting for medicinal purposes and camping sites, as well as the portages and trails used during these activities in order to access the land and its resources.



Portage Trail, Sahyoue (Grizzly Bear Mountain), 1999

### **2.2.2 Oral Histories**

The nationally-significant oral history values of Sahyoue-Edacho include:

- a) The stories of the Sahtugotine, which are associated with specific places in Sahyoue-Edacho, from which the history, cosmology, spiritual/cultural/ethical values, law, land use, and traditional life-styles of the Sahtugotine are transmitted from the elders to the younger generation.
- b) Their value as a means of explaining and contributing to an understanding of the culture and language of the Sahtugotine, including traditional law, knowledge, land-use practices, and the cultural/spiritual/ethical values associated with them.
- c) The living practice of passing on the stories to future generations both at the site and off.

### **2.2.3 Cultural and Archaeological Resources (Movable and In-Situ)**

This description applies to the consecrated spaces used for burials and the visible and distinctive features found within them. (Note that Parks Canada's policy does not treat human remains as cultural resources).

These include the nationally-significant cultural and archaeological resources and their values in relation to Sahyoue-Edacho. They are valued for marking the physical testimony and manifestation of stories on the land, including, by way of example:

- a) Tent rings, teepee poles, cabin sites and their strategic location for offshore fishing and other resource harvesting areas as physical evidence of places of the Sahtugotine culture and its relationship to the land.
- b) Implements and tools including ruined fish traps as physical evidence of the Sahtugotine culture and relationship to the land and their contribution to understanding the Sahtugotine way of life.
- c) Grave sites associated with specific places in Sahyoue-Edacho; their physical evidence and symbolic importance to the history of the Sahtugotine.
- d) Portages and trails, as physical evidence written on the land of the Sahtugotine culture and its relationship to the land.
- e) Precontact sites as testimony to the long occupation of the area by the Sahtugotine since time immemorial and their continued use over time.

### **2.2.4 Management Objectives/Indicators**

The commemorative integrity of Sahyoue-Edacho will be achieved when:

- a) Management decisions with respect to cultural resources are based on adequate and sound information and are made in accordance with the principles and practice of the CRM Policy.
- b) Specific landscape features (including specific sacred sites, places of power, story locations etc.), and built and archaeological resources (including portages and trails etc...), along with their associated values are treated/respected as part of the living heritage of the Sahtugotine.

- c) A more complete inventory/evaluation of site resources is completed.
- d) Opportunities are made available for young people from Déline to regularly visit Sahyoue-Edacho, to spend time on the land and to use their language. The young people in Deline are aware of Sahtugotine heritage, including traditional place names associated with Sahyoue-Edacho.
- e) Mechanisms are in place and applied to ensure the present-day high levels of environmental quality and biodiversity standards are retained and protected.
- f) The resources and their associated values are not lost, impaired or threatened from natural processes, for example erosion and decay, within or outside of the site.
- g) The cultural resources and their associated values are not lost, impaired or threatened from human actions within or outside of the site.
- h) The historic values of the resources are communicated to visitors and the general public. The public is aware of and appreciate the heritage of the Sahtugotine.
- i) Visitors are able to hear of and, where appropriate, witness Sahtugotine cultural practices at Sahyoue-Edacho. Visitors respect and do not interfere with Sahtugotine cultural practices and their transmission to the younger generation.
- j) Visitor numbers and activities do not impair the commemorative integrity of Sahyoue-Edacho.



Scow Remains, Sahyoue (Grizzly Bear Mountain), 1999

### **3. THE SECOND ELEMENT OF COMMEMORATIVE INTEGRITY: THE REASONS FOR THE SITE'S NATIONAL SIGNIFICANCE ARE EFFECTIVELY COMMUNICATED TO THE PUBLIC**

#### **3.1 MESSAGES OF NATIONAL SIGNIFICANCE :**

The following message of national significance will be communicated at Sahyoue-Edacho :

**The cultural values of Grizzly Bear Mountain and Scented Grass Hills -- expressed through the inter-relationship between the landscape, oral histories, graves and cultural resources, such as trails and cabins -- help to explain and contribute to an understanding of the origin, spiritual values, lifestyle and land-use of the Sahtugotine.<sup>11</sup>**

##### **3.1.1 CONTEXT MESSAGES**

###### **3.1.1.1 Oral History**

- a) The stories of the Sahtugotine are one of the fundamental repositories of their culture. Through long periods of time, the elders have carefully passed these stories on to the younger generations. These stories contain the history of the Sahtugotine, their traditional beliefs about their origins and relationship with spiritual beings and the Creator, their philosophy, land use and survival lessons. Many of these stories are associated with and are told at specific places in Sahyoue-Edacho. Many are difficult to fathom: they are generally given to the younger generation without explanation, to encourage independent thought, reflection and observation.<sup>12</sup>
- b) Today, Sahyoue-Edacho remains relatively untouched by industrial civilization. The evidence of their ancestors is thus visible everywhere to Dene visiting these places today, particularly the elders. The circular pattern of stones that comprises an ancient tent ring may be hundreds or even thousands of years old.<sup>13</sup> Thus, the Sahtugotine read their history in the land and in the stories associated with it.
- c) The stories of the Sahtugotine reach back to a time -- the "Old World" -- when the Dene believe people and animals lived together, could speak to each other and could change their form. In the subsequent period, the "New World" of which we are part, people and animals have adopted their final form and live in harmony, by rules of mutual respect.<sup>14</sup> Sahtugotine hunters are guided by these rules of conduct today;

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<sup>11</sup> For further information on the deliberations of the Historic Sites and Monuments Board of Canada, see Appendix 2: *Excerpts from the November 1996 Minutes of the Historic Sites and Monuments Board of Canada*

<sup>12</sup> Sahtu Heritage Places and Sites Joint Working Group, *Report of the Sahtu Heritage Places and Sites Joint Working Group* (Draft of July 8 1998, for Discussion and Comment only) 8 (the "Joint Working Group").

<sup>13</sup> Tom Andrews, pers. comm. 2.

<sup>14</sup> *Joint Working Group*, at 8.

they believe that with the observance of these rules, animals give themselves to them for food. But nothing is to be wasted, and the bones of an animal are to be given back respectfully to the earth.

- d) Sahyoue-Edacho is particularly important as a place of teaching and of learning. Through the stories and the example of the elders, younger generations of Dene learn the ethical norms and cultural values of the Dene (sharing, cooperation, respect for others, independent thought and observation, and stewardship for the land)



Elders, HSMBC Plaque Unveiling Ceremony, Deline NT, 1999

### 3.1.1.2 Lifestyle and Land-Use of the Sahtugotine

- a) The Sahtugotine have used Sahyoue-Edacho since time immemorial. These are two of the most sacred places in all of the Sahtu region. Moreover, it is through these places, and the stories associated with them, that the elders pass on the culture and "traditional knowledge" of the Sahtugotine -- its history, cosmology, spiritual values, law, ethics, land use, and traditional life-styles. These places fulfill many of the functions of the learning and worship centres of western cultures (schools, universities, libraries, museums, art galleries and cathedrals ...). They are of national historic significance because they help explain and contribute to an understanding -- in Dene and non-Dene -- of the spiritual and cultural heritage of the Sahtugotine. They help contribute to a better understanding of the collective heritage of all Canadians, and indeed of all peoples.
- b) Great Bear Lake ("Sahtu") is of particular importance. It is considered the heart of the Sahtu region, sustaining all life within the region. It too must be treated with the utmost care and respect.

- c) The traditional land management regime of the Sahtugotine was a self-regulatory one, based on strict laws and obligations between the Dene, the land and all other living beings. The Sahtugotine speak of the "Law of the Bear" -- and "Sahyoue" in fact means "belonging to the Bear". The Sahtugotine elders tell us that the land, water, trees, fish, birds, insects, animals and humans ... -- are parts of the bear, belonging to the bear as surely as our fingers belong to our bodies. All things -- including humans -- are bound together by and subject to this natural Law. If we act contrary to the Law, destroying the earth, failing to care for and respect it, failing to keep it beautiful for all, failing to share it ..., then, like a cut in the skin of an organism, "the skin of the earth" will need to heal, and will always bear the scars of the wound. The Sahtugotine elders try to live by this Law today. They want to keep this Law intact and to bring all people -- Dene, non-Dene -- within it. They want to make all activities at Sahyoue-Edacho subject to this Law.
- d) The traditional life of the Sahtugotine, while rich and fulfilling, was also a hard one. Winters are long and cold in the Sub-Arctic climate of the Sahtu. Regional bands were traditionally divided into several distinct family groups, each with its own hunting territory which it managed, as agreed among the elders. There was also a division of labour between the men and the women of the society. The work of the women was particularly hard; they were in charge of maintaining the camps and providing for and educating the children when the men were away hunting, often for weeks at a time.
- e) The traditional hunting, fishing and gathering way of life of the Sahtugotine was based on generations of observation of the natural environment, an intimate understanding of local resources and their seasonal availability, cooperation and sharing, great skill in making tools, hunting, traveling and surviving, and on the accurate transmission of this knowledge from one generation to the next. Sahyoue-Edacho has been commemorated to preserve this tradition, and to aid in the public's appreciation of it.

### 3.1.1.3 Cultural and Spiritual Values

- a) While the Sahtugotine believe that all of the land is sacred and to be treated with respect and care, Sahyoue-Edacho are two of the most sacred and beautiful of all places to them. They are examples of places to which the Dene are spiritually linked -- part of what it means to be Dene. They are examples of places to which the Dene go to renew themselves, to heal, and to understand their relationship with the Creator.
- b) In Sahtugotine cosmology, the land is a living thing, inhabited by many entities, both seen and unseen. Traveling on the land, one must pay one's respect to these beings (forces, places). Some places are to be avoided, and others (e.g. grave sites and spiritual sites) are to be treated with particular respect.<sup>15</sup>

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<sup>15</sup> *Joint Working Group*, at 6.



### 3.2 MANAGEMENT OBJECTIVES/INDICATORS

The reasons for the site's national historic significance are effectively communicated to the public when:

- a) The overall heritage presentation experience conveys the reasons for the national significance of the site;
- b) Visitors and non-visitors, who experience heritage presentation, and the site stewards understand the reasons for the national historic significance of the site; and
- c) The effective communication of messages and their understanding is monitored.



Youth Choir, HSMBC Plaque Unveiling Ceremony, Deline NT, 1999

## 4. THE THIRD ELEMENT OF COMMEMORATIVE INTEGRITY: THE SITE'S HERITAGE VALUES ARE RESPECTED BY ALL WHOSE DECISIONS OR ACTIONS AFFECT THE SITE

### 4.1 HERITAGE VALUES

Given the comprehensiveness of the Minister's -- and the Historic Sites and Monuments Board of Canada's -- Statement of Commemorative Intent, no "other" heritage values have been identified to date for Sahyoue-Edacho.

Land and water management decisions made outside of Sahyoue-Edacho will be critical to the commemorative integrity of this site. In this regard, it will be particularly important that the authorities recognized in the *Sahtugotine and Metis Comprehensive Land Claim Agreement* be aware of and respect the values of this site. These authorities include the Sahtu Land Use Planning Board, Sahtu Land and Water Board, Sahtu Renewable Resource Board, MacKenzie Valley Environmental Impact Review Board, the Surface Rights Board, the Deline Land Corporation, and the several departments of the Federal and Territorial Governments.

## 4.2 OTHER MESSAGES

The following messages will be communicated at Sahyoue-Edacho:

- a) All of the land is sacred to the Sahtugotine. It has been used for time immemorial, and Sahyoue-Edacho are spiritually and historically linked to this larger homeland. The portages across the necks of Sahyoue-Edacho, for example, are parts of a system of travel routes reaching throughout the Sahtu homeland and beyond. This entire homeland is alive with Dene names and stories, that weave together with those at Sahyoue-Edacho, like the parts of a vast organism.
- b) Sahyoue-Edacho is also part of a larger family of national historic sites associated with Sahtugotine culture and history, and with the relationship that developed during the 19th century between the Sahtugotine and travelers from Europe and southern Canada. These related national historic sites are:
  - The Déline Fishery/Franklin's Fort National Historic Site; Sir John Franklin's 1825/26 and 26/27 Fort and overwintering quarters along with the Déline Traditional Dene Fishery which supported and contributed in large measure to the success of the second Franklin expedition, and which, in turn, contributed to the perception of the Sahtugotine as a distinct people.
- c) Sahyoue-Edacho is located within the Sahtu Settlement Area. On September 6, 1993, representatives of the Government of Canada, the Government of the Northwest Territories and the Dene and Metis of the Sahtu area of the Northwest Territories signed the Sahtugotine and Metis Comprehensive Land Claim Agreement. It is an historic agreement. Among other things, it calls for the creation of a new land and resource management regime, and a new relationship between the Dene, the Metis and other Canadians in the Sahtu Settlement Area.
- d) The commemoration of Sahyoue-Edacho is part of this new and emerging relationship. The Site is identified in and is subject to the provisions of the *Sahtugotine and Metis Comprehensive Land Claim Agreement*. Its commemoration is part of Canada's increasing recognition of the contribution of aboriginal heritage -- and places fundamental to aboriginal heritage -- to the heritage of all Canadians.
- e) Today the Dene and Metis of the Sahtu Settlement Area live in 5 communities with a combined population of approximately 2000 people: Colville Lake, Déline, Fort Good Hope, Norman Wells and Tulita.
- f) Sayoue-Edacho (Grizzly Bear Mountain/Scented Grass Hills) National Historic Site is one of more than 800 national historic sites across Canada.

## 4.3 MANAGEMENT OBJECTIVES/INDICATORS

Effective communication of the messages not related to the site's national significance will be achieved when:

- a) Part of the heritage presentation experience conveys the messages not related to national significance;

- b) The messages not related to national significance and their presentation do not overwhelm or detract from the presentation and understanding of the site's national significance;
- c) Both visitors and non-visitors, who receive messages not related to national significance understand them;
- d) The effectiveness of the communication of messages not related to national significance and their understanding are monitored;
- e) Sahyoue-Edacho national historic site membership in the larger family of national historic sites is made known, and information about other national historic sites is provided to the public.

#### 4.4 DOCUMENT REVIEW PERIOD

In the course of assessment and planning activities for Sahyoue-Edacho, and as more information on heritage values and cultural resources comes to light, this Commemorative Integrity Statement may be subject to review. A review will be considered within five years of approving this Commemorative Integrity Statement.



Cultural Remains, Sahyoue Portage



Elder on the Land, Sahyoue

## **GLOSSARY OF TERMS**

"Culture" and "cultural heritage" are used in their holistic sense, to encompass all aspects of culture, including spirituality and spiritual heritage.

"Cultural landscape" means "any geographical area that has been modified, influenced, or given special cultural meaning by people": Canada, *Parks Canada Policies*, 119.

"More specific nationally-significant cultural resources and values" comprise what are called "Level 1 cultural resources" in Parks Canada's "Cultural Resources Management Policy": Canada, *Parks Canada Policies*, 107.

## **REFERENCES**

Tom Andrews, Joint Working Group member. Personal communication 1: September 29, 1999. Personal communication 2: November 19, 1999.

Chuck Blyth. Personal Communication. February 8, 2000.

Canada, Canadian Heritage/Parks. *Guideline for Preparation of Commemorative Integrity Statements*.

Canada, Minister of Indian Affairs and Northern Development. *Tr'ondëk Hwëch'in Final Agreement*. (Ottawa: Minister of Public Works and Government Services Canada, 1998).

Canada, *Parks Canada Guiding Principles and Operational Policies*, (Ottawa: Minister of Supply and Services Canada, 1994)

Christopher C. Hanks. *Narrative and Landscape: Grizzly Bear Mountain and Scented Grass Hills as Repositories of Sahtugotine Culture* (Ottawa: Historic Sites and Monuments Board of Canada Agenda Paper, 1996-61)

Raymond Taniton. Personal Communication. February 4, 2000.

APPENDIX 1: EXCERPTS FROM THE NOVEMBER 1996 MINUTES OF THE  
HISTORIC SITES AND MONUMENTS BOARD OF CANADA

**NARRATIVE AND LANDSCAPE: GRIZZLY BEAR MOUNTAIN AND SCENTED GRASS  
HILLS AS REPOSITORIES OF SAHTUGOTINE CULTURE**

**BACKGROUND**

For some time, staff of the Department of Canadian Heritage have been consulting with Sahtugotine communities in the Northwest Territories in order to identify sites associated with the history, culture and traditions of the Sahtugotine which might merit commemoration on grounds of national significance.

In June 1996 the Board considered the possible national significance of the Déline traditional fishery and Old Fort Franklin, the latter site being one of six heritage sites named in the Sahtugotine and Métis Comprehensive Land Claim Agreement. Narrative and History: Grizzly Bear Mountain and Scented Grass Hills ... is the second proposal to be developed in consultation with the community of Déline. These landscapes figure prominently in both the oral traditions of the Sahtugotine and their traditional life ways and it is feared that they will be subject to threat as development pressures build in the vicinity of Great Bear Lake.

**DISCUSSION**

In Committee, the paper prepared for the Board's review was introduced by its author, Christopher Hanks. Mr. Hanks presentation was supplemented by a brief slide show. Mr. John Tetso, Chief, Déline Band, and Andrew-John Kenny, Elder, talked to the significance of these sites to the Sahtugotine and explained how both sites figure prominently in the oral history and traditional life ways of the Sahtugotine. In the course of the discussion, Chief Tetso and Mr. Hanks also responded to specific Committee questions.

It was emphasized that, for the Dene, their whole territory is sacred; this is a belief that spans the North American Subarctic. For the aboriginal inhabitants of the Subarctic, the land is alive with stories which blend the natural and spiritual worlds, defining them as people in relationship to the earth. The Sahtugotine narratives create a mosaic of stories that envelop the cultural landscape of Grizzly Bear Mountain and Scented Grass Hills. The web of "myth and memory" spread beyond the mountains to cover the whole western end of Great Bear Lake, illustrating the complexity of the Sahtugotine's landscape tradition.

**RECOMMENDATION**

The Board was unanimous in recommending that:

Grizzly Bear Mountain and Scented Grass Hills, as defined in the paper presented, are associative cultural landscapes of national historic significance.

The Board recommended the designation of Grizzly Bear Mountain and Scented Grass Hills because their cultural values expressed through the interrelationship between the landscape, oral histories, graves and cultural resources, such as trails and cabins, help to explain and contribute to an understanding of the origin, spiritual values, lifestyle and land use of the Sahtugotine.

The Board also recommended that, without any delay, Parks Canada enter into discussions with the Government of the Northwest Territories, the Department of Indian Affairs and Northern Affairs and the Sahtugotine with a view to determining and putting in place appropriate mechanisms to ensure the long term protection of the two cultural landscapes.

Finally, the Board recommended that a decision in regard to the most suitable form of commemorating the cultural landscape should await a resolution of the 'protection' issue.

**APPENDIX 2:****DÉLINE WORKSHOP PARTICIPANTS / OTHER COMMENTATORS**

| <b>Participants/<br/>Commentators</b> | <b>Organization/Contact Number</b>  |
|---------------------------------------|---|
| Tom Andrews                           | Subarctic Archaeologist, Prince of Wales Northern Heritage Centre, (867) 873-7688   |
| Boris Atamanenko                      | Culture, Heritage and Languages Division, Education, Culture and Employment, GNWT, (867) 920-6370                         |
| Dolphus Baton                         | Renewable Resources Council   |
| Paul Baton                            | Elder, Déline   |
| Elizabeth Beyonnie                    | Elder, Déline   |
| Victor Beyorine                       | Elder, Déline   |
| Joe Blondin, Jr.                      | Déline Dene Band  |
| Chuck Blyth                           | Superintendent, Nahanni National Park Reserve, Parks Canada, (867) 695-3151   |
| Sophie Borcoman                       | Senior Heritage Programs Officer, Nahanni National Park Reserve, Parks Canada, (867) 695-3151                             |
| Bill Carpenter                        | World Wildlife Fund, Canada, (867) 920-7999   |
| Jimmy Dillon                          | Elder, Déline   |
| Laura Frank                           | Cultural Resources Management Officer/Workshop Coordinator, Southwest Northwest Territories, Parks Canada, (867) 872-7935 |
| Deni Gaccione                         | Manager, Parks, Tourism and Economic Development, RWED, (867)587-3514   |
| Karen Hamre                           | Canadian Parks and Wilderness Society-NWT Chapter, (867) 873-9893   |
| Stephen Kakfwi                        | Minister, RWED  |
| Andrew Kenny                          | Renewable Resources Council   |
| George Kenny                          | Elder, Déline   |
| Jimmy Mackenzo                        | Elder, Déline   |
| John McCormick                        | National Cost-Share Planner, Parks Canada   |
| Susan McKenzie                        | Sahtu Land Use Planning Board, (867) 598-2055   |
| Peter Menacho                         | Sub-Chief, Déline Dene Band   |
| Leon Modeste                          | Elder, Déline   |
| Morris Neyelle                        | Land/Finance Corporation, Déline  |
| William Sewi                          | Elder, Déline   |
| Bert Spek                             | Protected Areas Advisor, DIAND, (867) 669-2685  |
| Alfred Taniton                        | Elder, Déline   |
| Jane Taniton                          | Elder, Déline   |
| Raymond Taniton                       | Co-ordinator: Ehdacho and Saoyue, Déline, (867) 589-4922  |
| Alphonse Takazo                       | Elder, Déline   |
| Camalia Takazo                        | Elder, Déline   |
| Rosie Takazo                          | Elder, Déline   |
| Dolphus Tutcho                        | Renewable Resources Council, Déline   |
| John Tutcho                           | President, Déline Land/Finance Corporation, (867) 589-3618  |
| Johnny Tutcho                         | Elder, Déline   |
| Johnny Vital                          | Elder, Déline   |
| Bill Yeo                              | Consultant to Parks Canada, Bow Bend Heritage Services, wbyeo@earthling.net   |
| Isadore Yukon                         | Elder, Déline   |

**Observers**

Sara Basil  
Joe Desjarlais

Lutsel Ké Band Councillor, (867) 370-3051  
Lutsel Ké Land, Environment Committee/Wildlife & Resources

**Workshop Facilitator and Reporter**

Tom Nesbitt

Avati Associates/Thomas Nesbitt, Lawyer, (604) 267-0319



**APPENDIX 3: SAHYOUE/EDACHO CONSULTATION AND  
COMMEMORATIVE INTEGRITY STATEMENT (CIS)  
REVIEW**

**DÉLINE FEBRUARY 25-27, 2002**

**Deline Participants**

|                                   |                 |                 |
|-----------------------------------|-----------------|-----------------|
| Paul Baton                        | Alfred Takazo   | Leonard Kenny   |
| Jonathon Tetso                    | Thomas Neyelle  | Bernice Neyelle |
| Bernadette Taniton                | Johnny Vital    | Betty Tetso     |
| Gussi MacKeinzo                   | Phoebe Kenny    | Peter Baton     |
| Mike Neyelle                      | Daniel Takazo   | Garry Elemie    |
| George Kenny                      | Rosie Takazo    | Ernie Takazo    |
| Dora Vital                        | Gordon Taniton  | Theresa Baton   |
| Nicholas Taniton                  | Christine Kenny | Anthony Neyelle |
| Jordie Mackeinzo                  | Dolphus Tutcho  | Verna Menacho   |
| Brent Taniton                     | Joe Tetso       | Christina Firth |
| Fred Kenny                        | Joe Joe Blondin | Bertha Kenny    |
| Dolphus Baton                     | Bobby Modeste   | Daniel Walton   |
| Alexis Balargeone (Colville Lake) |                 |                 |

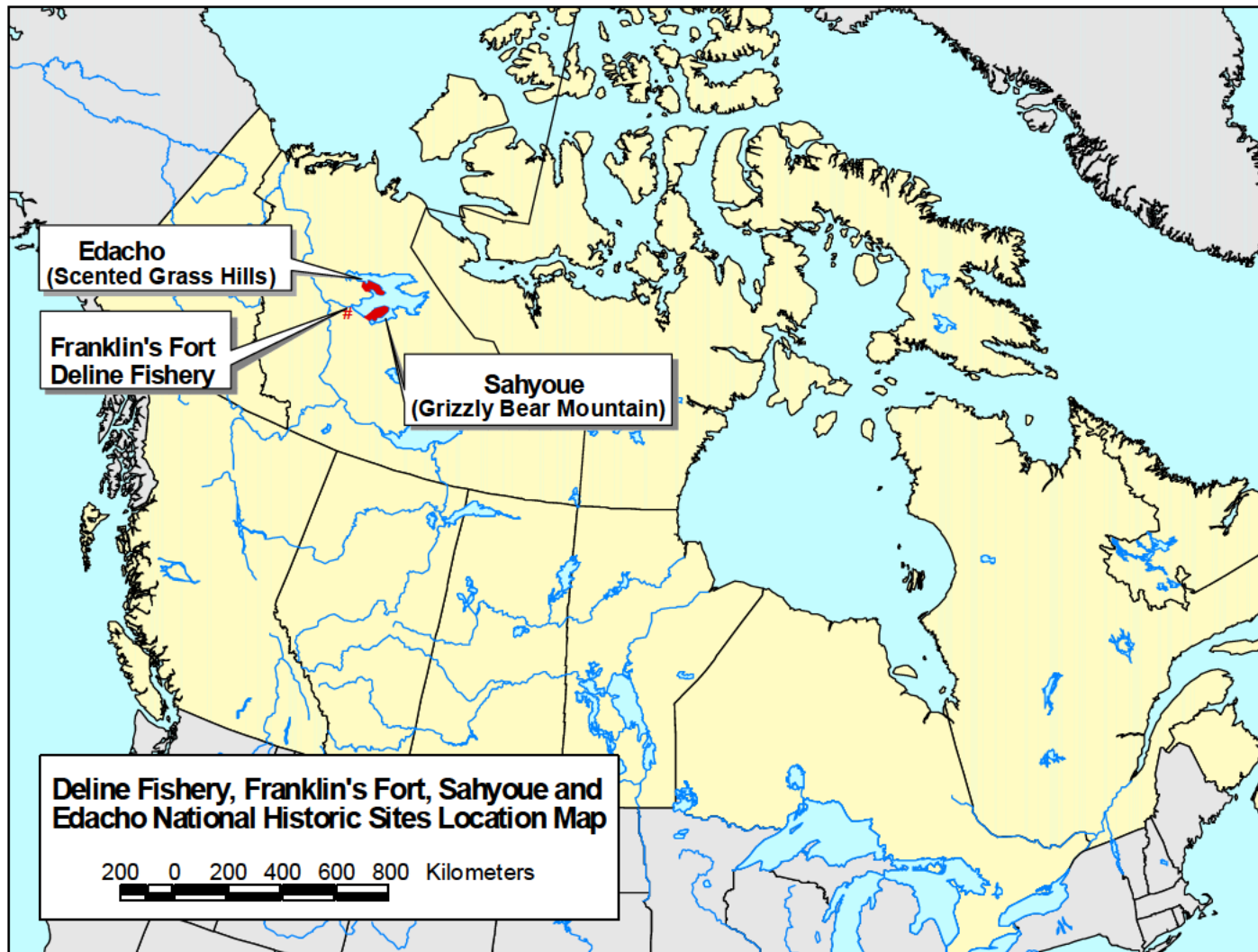
**Sahyoue/Edacho Working Group Members/Presenters**

|                 |               |
|-----------------|---------------|
| Leroy Andre     | Len Gal       |
| Raymond Taniton | Laura Frank   |
| Buddy Kenny     | Greg Yeoman   |
| Morris Neyelle  | Steve Moore   |
| Angela Stadel   | Deni Gaccione |

The draft Sahyoue / Edacho CIS was presented to the community along with a written summary of the changes that have been made to the document since it was last reviewed by the community (January 2000). The community provided comments and the elders had an opportunity to discuss the changes amongst themselves. The document was formally approved by the community on the basis that two clauses be added to the document; one stating the importance of the Sahtugotine and Metis Comprehensive Land Claim Agreement and the other to include a document review period.

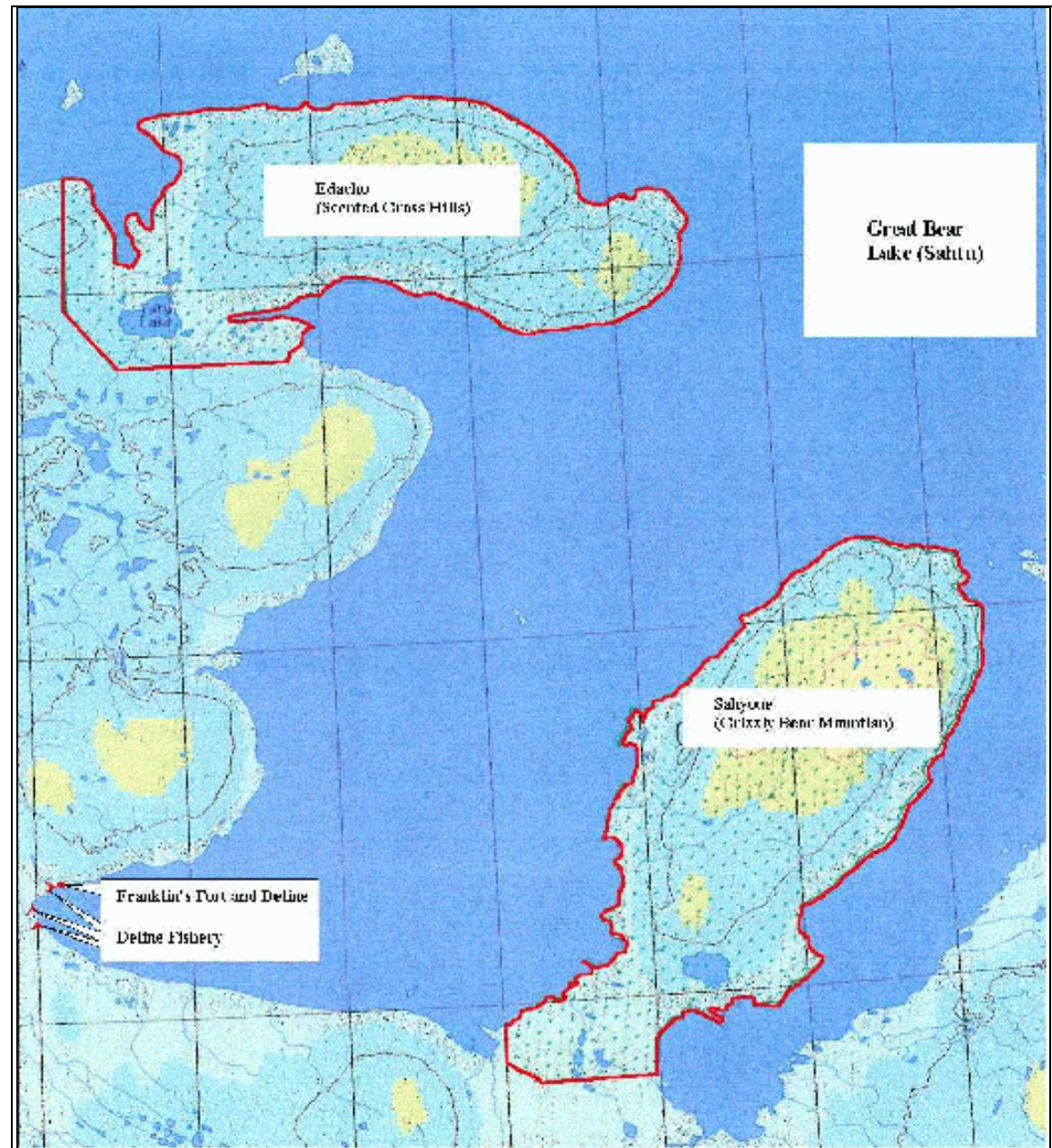
**APPENDIX 4: MAPS**

MAP 1: SAHYOUE (GRIZZLY BEAR MOUNTAIN) AND EDACHO (SCENTED GRASS HILLS): REGIONAL SETTING



**MAP 2: SAHYOUE-EDACHO NATIONAL  
HISTORIC SITE OF CANADA**

**Boundaries: Sahyoue-Edacho  
National Historic Site**



MAP 3: THE SAHTU SETTLEMENT AREA

