

# **REPORT OF THE SAHTÚ SPECIES AT RISK TERMINOLOGY WORKSHOP**

Délı̨nę Learning Centre  
March 19-21, 2013



This Project was made possible through the cooperation of:

**the ɻehdzo Got'ıne Gots'é Nákedı  
Sahtú Renewable Resources Board**  
and  
**the Species at Risk Secretariat**  
*GNWT Environment and Natural Resources*



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## MÁHSI CHO!

A project like this is almost always much bigger and more complex than originally imagined. Máhsı cho to all the Elders and to the interpreters, Michael Neyelle of Déljnę and Lucy Jackson of Fort Good Hope, who all worked very hard to develop a means for understanding the Species At Risk process across languages, dialects, landscapes, cultures and generations, thinking of the future of the Dene people.

The Déljnę ɻehdzo Got'jne (Renewable Resources Council) generously agreed to host the workshop, and community members opened their doors to visitors from other communities. Aurora College kindly agreed to provide space for the venue, and Dora Blondin provided delicious bannock.

Deborah Simmons, Executive Director of the ɻehdzo Got'jne Gots'é Nákedı (Sahtú Renewable Resources Board), enthusiastically guided the planning and delivery of the workshop to ensure people of the Sahtú region had a meaningful opportunity to be involved in the Species at Risk initiative. Her input on the writing of the final report was invaluable. In her role with the SRRB, she is working daily to support the efforts of the people of the Sahtú in managing and protecting the land, the environment, the plants and the animals.

Betty Harnum worked tirelessly to coordinate and facilitate the Terminology Workshop. Her approach, which included cooking delicious meals and offering endless snacks, made everyone feel comfortable and supported in sharing their knowledge. Betty was willing to experiment with ways of writing the final report and accompanying booklet that might be useful for scientists and aboriginal communities alike.

Michelle Henderson and Claire Singer of the GNWT Species At Risk Secretariat took a big leap of faith, collaborating in a workshop approach that was very unconventional in the history of terminology workshops in the Northwest Territories. They remained open and respectful even when it was hard to understand where the workshop was leading. Assistance with the final report, provided by Michelle, Claire and Kendra McGreish is much appreciated. Michelle also provided most of the photos in the report.

Thank you to the Department of Environment and Natural Resources, GNWT, for providing the funding for the workshop, report and booklet (published separately).

Joseph Hanlon from the ɻehdzo Got'jne Gots'é Nákedı (Sahtú Renewable Resources Board) provided excellent logistical support, and his notes were an important supplement to the recordings.

Lori Ann Lennie, the Office Manager for the ɻehdzo Got'jne Gots'é Nákedı (Sahtú Renewable Resources Board), ensured smooth administration of the project.

Kimberley Wilde enthusiastically contributed her skills to transcribe all the audio tapes of the workshop.

Jane Modeste and Lucy Ann Yakeleya offered their expertise to proofread and edit the spelling of the Dene language terminology.

Rosella Stoesz assisted with shopping for the workshop and transportation.

**MÁHSI CHO TO EVERYONE!**

# Report of the Sahtú *Species at Risk* Terminology Workshop

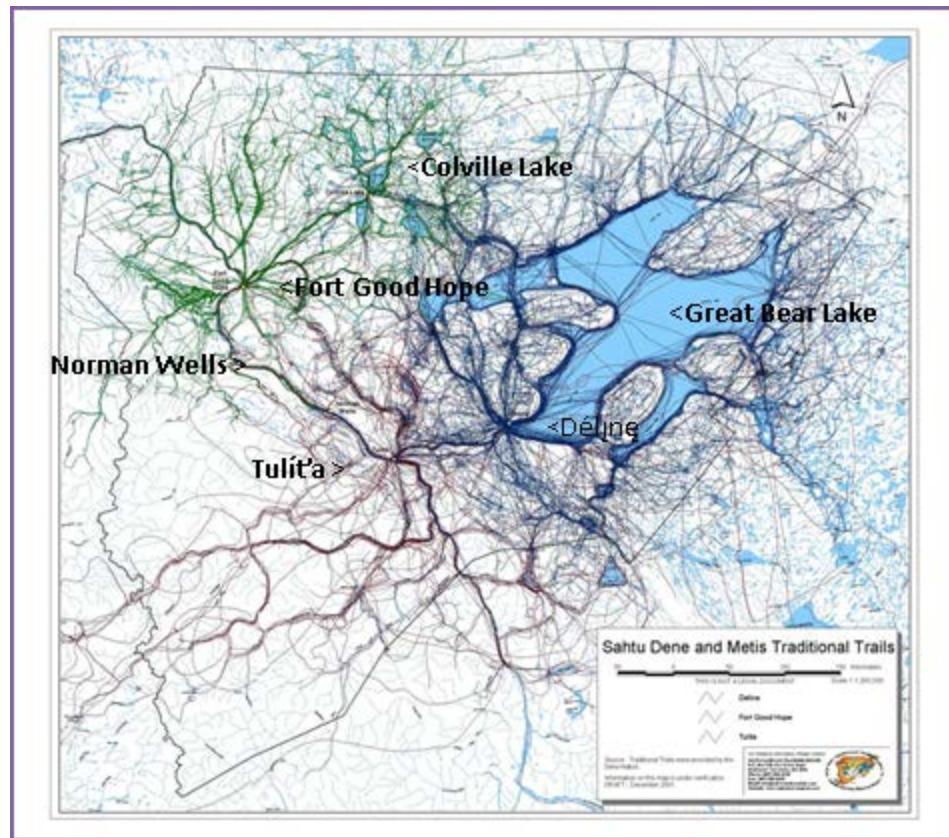
Dél̨nę Learning Centre (Aurora College), Dél̨nę, NWT

March 19-21, 2013

## GOALS

The first goal of this workshop was to try to find words in different dialects of the Sahtú region (Shúhta or Shíhta Got'jne, Dél̨nę Got'jne, K'ásho Got'jne) that can be used in further discussions to help people better understand what the *Species at Risk (NWT) Act* is, what the processes are for managing species at risk, and how people in the Sahtú can be involved. Interpreters and translators need these words when species at risk are being discussed with communities.

Another goal of this workshop was to help non-Dene come to a better understanding of the Dene way of thinking about species at risk. This Dene perspective is based on generations of traditional knowledge gained from extensive use of the land in the Sahtú as shown in this map.



*Sahtú Dene and Métis Traditional Trails, map from Sahtú Land Use Planning Board.  
Trail information provided by Dene Nation 2001.*

## BACKGROUND

### ABOUT THE LANGUAGE OF THE SAHTÚ

It is important to point out that there are several dialects in the Sahtú region. In this workshop, only four of these dialects were represented; there was agreement on the terms for two of the dialects, so these were combined. The specific dialect for each term in this report is shown in brackets:

(S) = Shúhta/Shíhta Got'jne or Mountain and K'áalo Got'jne or Willow Lake dialects(Tulít'a)<sup>1</sup>

(D) = Déljnë Got'jne

(KG) = K'ásho Got'jne (Fort Good Hope and Colville Lake).

Each of the Sahtú dialects differs more or less from the others. For example, it is often possible for people in Déljnë and Tulít'a to understand each other and they generally use the same words, but the dialect of the people from Fort Good Hope and Colville Lake is quite different. There are some words that are common, with only a sound change creating the difference, but then there are some words that are completely different. Sometimes, a word exists in one dialect, but not in the others. There is also a difference between the way younger and older speakers talk. Elders use words that younger speakers are not familiar with, and generally, youth understand and speak very little of the language, which is a major concern.

Because of the many dialect differences, as well as the differences between the way individuals speak even within the same community, there are translations that have not been included in this report. The participants acknowledged that some translations might change and new ones will be added in the future as people do more research on the language and learn more about this topic. They agreed too that this type of workshop is a good way of helping preserve and develop the language.

### SOUNDS AND SPELLING IN DENE LANGUAGES

Dene languages were originally completely oral. Only recently did people begin to write in these languages. The early missionaries used consonant-based symbols called syllabics to write the language – you can still find prayer books in syllabics in some churches of the Sahtú Region, and a few of the elders know how to write in syllabics. However, more recently community and university linguists developed a system of writing using Roman orthography – an alphabet similar to what we use in English, but with some differences to reflect the different sounds in the language. This system could more precisely reflect the sounds and meaning system of the language. It is not in the scope of this report to describe the sounds and the writing system of the Dene dialects in the Sahtú Region. The Tłı̨chǫ Government website offers a very helpful Reading and Writing Manual at <http://www.tlicho.ca/gonaowo/research-resources>. Though there are differences between Sahtú and Tłı̨chǫ languages, the Manual provides a very useful starting point. A short description of the spelling system for the Sahtú Region can be found at the Déljnë portal of the Documentation of Endangered Languages Website, <http://dobel.mpi.nl/projects/deline>. Computer keyboards and the latest Aboriginal Unicode fonts are available at <http://www.languagegeek.com/>, with instructions for downloading the keyboards and fonts at

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<sup>1</sup> There are also Dəghá Got'jne or People of the Mackenzie River now living in Tulít'a, but a speaker of this dialect was not able to join the workshop.

<http://denefont.blogspot.ca/>. Until recently, Winmac fonts were used to type in Dene languages, but these do not work well across different computer platforms. The Unicode fonts should always be used so that the documents can be read long into the future. People who have documents in Winmac fonts can use the tool posted at <http://www.nwtpas.ca/converter.asp> to convert them to Unicode fonts.

## ABOUT THE SPECIES AT RISK (NWT) ACT AND SPECIES AT RISK SECRETARIAT

Since the *Species at Risk (NWT) Act* ("the Act") – 'the law for living things experiencing hardship' - *Asjj Godí Gogha Horíla ?e?á OR T'áhsj Gódi Gónezq Begóhdile ?e?á* (KG) - was adopted in 2010, the Species at Risk Secretariat in the Department of Environment and Natural Resources, Government of the Northwest Territories, has been providing public information to NWT communities to ensure people know about the Act and to build community support and involvement. The Act provides a framework for assessing species at risk, listing them if they are found to be at risk, and for managing and assisting in the recovery of these species. It establishes the Species at Risk Committee (SARC) - *Asjj Godí Gogha Horíla Got'jnq (S, D) OR T'áhsj Gódi Gónezq Begóhdile Gha Godáke* (KG) – 'the living things having a hard time group' - and the Conference of Management Authorities (CMA) - *Asjj Godí Gogha Horíla K'áowá Ká (S, D) OR T'áhsj Gódi Gónezq Begóhdile Gha K'áhoweke* (KG) – 'bosses for living things having a hard time' - as the groups responsible for these processes. To date, no species have been added to the NWT List of Species at Risk, but Boreal Caribou, Peary Caribou and Hairy Braya (a plant) have been assessed as 'Threatened', and Polar Bear has been assessed as "Special Concern" in the NWT. Assessments are ongoing and species will be listed when needed. Further information on species at risk in the NWT can be found on the website at <http://nwtspeciesatrisk.ca>.

Another law, the *Species at Risk Act (Canada)* ("SARA"), sets out processes for identifying and protecting species at risk across Canada, including species found in the NWT. SARA was adopted by the federal government in 2003. These two laws work separately from each other, although the processes are meant to be complementary. Under SARA, a group called the Committee On the Status of Endangered Wildlife in Canada (COSEWIC) is responsible for the assessment of species at risk across Canada. COSEWIC assesses species that are of concern because of difficulties they are facing in Canada. Some of the species they consider range into the NWT. In this workshop, the participants became familiar with species that COSEWIC has assessed, but the focus was on developing an understanding of the *Species at Risk (NWT) Act* and the related processes.



*Michelle Henderson of the Species at Risk Secretariat, ENR, explaining the Species at Risk (NWT) Act to the workshop participants*

## ABOUT THE ?EH DZO GOT'JNE GOTS'É NÁKEDI

The *Sahtú Dene & Métis Comprehensive Land Claim Agreement* was signed in 1993. The Agreement established the Sahtú Settlement Area, which includes approximately 283,000 square km of land and the communities of Colville Lake, Déljnë, Fort Good Hope, Norman Wells, and Tulít'a. The Sahtú Renewable Resources Board (SRRB) was established through the Land Claim Agreement (13.8) and the *Sahtú Dene and Métis Land Claim Settlement Act* (June 24, 1994). The SRRB is the main instrument of wildlife and forestry management in the Sahtú Settlement Area.

The ?ehdzo Got'jne Gots'é Nákedı (Sahtú Renewable Resources Board)<sup>2</sup> is one of three cooperative management Boards in the Sahtú Region. Along with the Sahtú Land and Water Board<sup>3</sup> and Sahtú Land Use Planning Board<sup>4</sup>, the SRRB works with communities, government and industry to manage the land wisely.

The ?ehdzo Got'jne Gots'é Nákedı is responsible for wildlife and harvesting. It is the one resource management board that was created by the *Sahtú Dene & Métis Comprehensive Land Claim Agreement*. Along with ?ehdzo Got'jne (Renewable Resources Councils), SRRB's mandate is defined in Chapter 13 of the claim<sup>5</sup>. The claim directs that ?ehdzo Got'jne Gots'é Nákedı and ?ehdzo Got'jne must collaborate as partners in research and management.

## WORKSHOP PARTICIPANTS

A group of Elders, language specialists and resource people gathered in Déljnë, NWT March 19-21, 2013 to discuss terminology related to species at risk in the NWT. After the workshop, Betty Harnum worked with Lucy Ann Yakeleya, Lucy Jackson and Jane Modeste to verify spellings and definitions. Kimberley Wilde assisted in transcription of the audio, supplementing the notes taken by Joseph Hanlon. Betty was the lead in compiling this report and the accompanying plain language document for communities.

### PARTICIPANTS INCLUDED:

Julie Lennie (K'áalo Got'jne) and Norman Andrew (Shúhta Got'jne), Elders, Tulít'a

Alfred Taniton and Camilla Tutcho (Sahtú Got'jne), Elders, Déljnë

Wilfred Jackson and Edward Kelly (K'ásho Got'jne), Elders, Fort Good Hope

Michael Neyelle (Sahtú Got'jne), Interpreter, Déljnë

Lucy Jackson (K'ásho Got'jne), Interpreter, Fort Good Hope

Deborah Simmons, Executive Director, Sahtú Renewable Resources Board (SRRB)

Joseph Hanlon, Program Coordinator & Workshop Recorder, Sahtú Renewable Resources Board (SRRB)

Betty Harnum, Language Specialist, Yellowknife

Michelle Henderson and Claire Singer, Species at Risk Secretariat, ENR, Government of NWT, Yellowknife

Donna Bigelow, Species at Risk Biologist, Canadian Wildlife Service, Environment Canada (participated by Skype to explain processes under the *Species at Risk Act* (Canada) (SARA)

<sup>2</sup> <http://www.srrb.nt.ca/>.

<sup>3</sup> <http://slwb.com/>.

<sup>4</sup> <http://www.sahtulanduseplan.org>.

<sup>5</sup> The land claim agreement is available at <http://www.aadnc-aandc.gc.ca/eng/1100100031147/1100100031164>.



Back row: Claire, Wilfred, Edward, Michael, Joe, Deborah, Betty, Michelle  
 Front row: Julie, Alfred, Camilla, Lucy, Joseph Blondin (guest), Norman

## METHODS

This workshop was sponsored by the Sahtú Renewable Resources Board (SRRB) - *ʔehdzo Got'jne Gots'é Nákedí*. SRRB coordinated the workshop, selected the participants and produced the report, booklet and list of terminology, which was edited by language specialists after the workshop. The Species at Risk Secretariat of the Department of Environment and Natural Resources (ENR), GNWT, provided the funding and the information about the *Species at Risk (NWT) Act* and the processes involved. For more information about NWT Species At Risk, visit <http://nwtspeciesatrisk.ca>.

The staff from ENR explained the *Species at Risk (NWT) Act*, the *Species at Risk Act (Canada) (SARA)*, and helped participants understand the specialized terms. The Elders provided their knowledge and stories and explained the Dene way of thinking about the topic. The interpreters participated fully in the discussions, helping explain concepts and assisting others to find the right words to express all the ideas. The translations were done collectively, in all three dialects, only after the group reached a deeper understanding of the subject. The workshop was recorded and the proceedings were transcribed in English.



Claire Singer, SAR Secretariat, ENR, Deborah Simmons and Joe Hanlon, SRRB, helped to record the workshop proceedings

## RESULTS

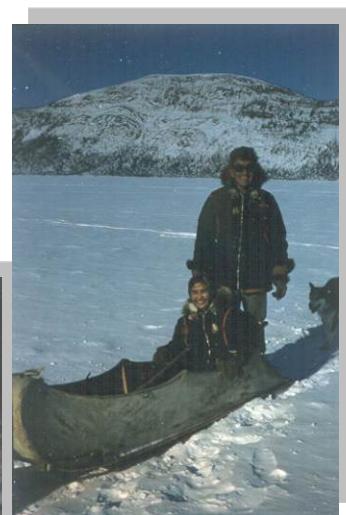
The group spent most of the first two days engaged in a guided discussion about the *Species at Risk (NWT) Act*. They also learned about the *Species at Risk Act (Canada)* and how the two Acts relate to each other.

Elders told stories and talked about their experiences on the land so that community and traditional knowledge were brought to light. This allowed the participants to come to a better understanding of each other's way of thinking about man's relationship with the land and environment – the plants, animals, fish, birds, insects, and other living things. This initial discussion was an important step because the group had a chance to become familiar with the subject before trying to find the right words to express how they think and interact, and how they describe all living things and their relationships with them.

At first, it appeared that there was a big difference in the way the two groups, Dene and non-Dene, felt about 'managing' living things. The Dene participants questioned the need for a law to protect plants and animals because, in the Sahtú, there have not been many reasons for concern about species being at risk of disappearing. They stated that their land claims agreement and self-government structures already provide significant measures for managing the land, environment and its occupants. They also explained that traditional Dene laws have existed for many generations and that the animals themselves have laws; these laws were made long ago when the animals could talk and they established their relationships with humans.

Another concern expressed by the Dene participants in this workshop was that the people in charge of making decisions about these species were not familiar with the Sahtú region. They felt that the whole idea of making laws to protect animals had come from outside their area, that it was being developed and managed by people from outside the region. The discussion revealed, however, that many people in the NWT and the Sahtú region have been involved in the process so far, participated in the development of the *Species at Risk (NWT) Act*, and are continuing to play a major role. Some participants felt, however, that people with a greater knowledge of wildlife and living on the land need to be involved.

*Right: George Pellissey and Vivian MacCauley-Pellissey at Drum Lake*  
*Photo by Norman Simmons, 1968*



*Travelling by Mooseskin Boat on the Gravel River, Sahtú*  
*Photo by Norman Simmons 1968*



As the discussion progressed, it became obvious that everyone had the same goals in mind – to ensure all living things have the right conditions to survive, and to take some responsibility to ensure a healthy future for them. Dene have not had to worry much in the past about the animals around them because the animals were always there to provide for them. The water was always fresh and natural resources were abundant. However, due to increased development in the north in recent years, including a considerable increase in resource development activity in the Sahtú, the need for some measures to be taken to protect plants and animals has become more obvious.

The group talked about how their own relationships with these species, although different from person to person, affect their survival. In Dene tradition, it is not wise to talk about the animals, except in stories, but in today's world, we are all being forced to talk about how to ensure the survival of living things, and how to protect the environment that all living things rely on. The Elders said that "The animals have always taken care of us; now it is our turn to take care of them, so we have to talk about them now." They agreed that, even though most plants and animals in the NWT are doing well, they need to talk about how these plants and animals are doing elsewhere, because the problems they are experiencing in other areas might sooner or later affect the species in the NWT.



*Michael Neyelle, Julie Lennie and Deborah Simmons Wilfred and Lucy Jackson*

*Michael and Lucy worked very hard interpreting all the concepts and ideas at the workshop*

After this discussion, the group started to work on translating the terms. The first word they considered was the scientific concept of 'species'. Because of the importance of animals to the Dene way of life, the first translation suggested for 'species' was the word *tjch'ádí* meaning 'animals' in general. Further discussion revealed that this word did not include all types of animals, nor did it include plants, so this word was not adequate. Since a species could be a four-legged animal, an animal that lives in water, a fish, a bird, an insect, a spider, a plant, a flower, a tree, a grass, or a fungus – any living thing, the group decided on the words meaning 'anything living' – *asíj godí* (S, D) OR *t'áhsj/ gódi* (KG) - to best capture the concept of 'species'.

The discussion of the term 'at risk' involved coming to an understanding about what things cause plants and animals to experience difficulties. These factors are called 'threats' - *asíj t'á gogha horíla* (S, D) OR *yeri gháré beghóq pagudədí* (KG) - 'things from which they experience hardship'. Environmental factors such as the amount of rain or snow, the temperature, the winds, forest fires, floods, and climate change all affect living things. Animals are affected by the number of predators in their area and by hunting and trapping. Plants are affected by the number of animals that eat them and by all types of disturbance. Disease – *eyáa* (S, D) OR *géya* (KG) - and starvation are also commonly known risks. Humans have become a major threat to the survival of some living things – they tear up land for homes and development, redirect rivers and streams, drain lakes, spread toxic substances, move animals and plants to areas where they have not been found before, and so on. All of these factors are considered to be 'risks' or 'threats' to the health and survival of living things.

The Dene participants had many stories about what they have seen on the land and the types of risk that plants and animals are experiencing in their region. The group decided that 'at risk' could be translated by a term that means 'they are having a hard time' or 'they are experiencing hardship' – *gogha horíla* (S, D) OR *gomezó begóhdíle* (KG). They described the factors that affect species as *begháré kagóht'e* (S, D, KG) - 'the reasons for how they are doing'.

The next step in the discussion was to consider how to describe how great these hardships or risks are for any given species. Some risks cause minimal hardship to a species, but some risks could be so great that a species might even become extinct – like the dinosaurs. It was difficult for the Dene participants to imagine a species disappearing completely; it is not something they have ever experienced. They know that many animals have natural cycles – their numbers go down, but they always come back again. The Elders talked about a sound that people hear when the animals are almost gone; it is a sound that signals their return – *názekw'e*.



Alfred Taniton, Dél̲ine Elder, telling one of his many fascinating stories

The workshop participants learned that when talking about species at risk, it is important to have some way of measuring the seriousness of the risks, because that will determine what actions need to be taken. The process of trying to determine how great these risks are is called an 'assessment'. The *Species at Risk Committee* (SARC) - *Asjj Godí Gogha Horíla Got'jnē* (S, D) OR *Táhsj Gódi Gómezó Begóhdíle Gha Godáke* (KG) – 'the living things having a hard time group' - is responsible for this process. SARC does not do community consultations. They conduct their assessment by considering existing scientific research about the species' biology, as well as traditional Dene knowledge and community knowledge that has already been gathered. This information is put together in a 'status report' - *Góhá Dágóht'e Gódi: Denewá Há Móla Há Náoweré* (S, D) OR *Gódi Hé Dágóht'e Kodúya Gha ?edjhtl'é Dátl'e* (KG).

All of this information is reviewed - *beghánats'eda* (S, D) OR *beghárats'eyúda* (KG) – 'looking it over again' - and then the group makes a decision about the species' status, - *daréhcho t'a gogha horíla* (S, D) OR *dádéhshó t'a gogha ts'ónét'e* (KG) - that is, they decide 'how great the risks are' for that species. The group chooses one of the following categories to describe the status of the species:

**Extinct** - "they are all gone/dead" OR "all of the species is gone"  
*areyqné húle*<sup>6</sup> (S, D) OR *t'áhsj gódi líe lahóte húle* (KG)

**Extirpated** - "they are all gone from Dene lands" OR "all of the species is gone from Dene lands"  
*Denewá néné k'a húle* (S, D) OR *júhdá hínéné t'áhsj gódi líe lahóte húle* (KG)

**Endangered** - "they might all be gone soon"  
*káfále wíle ade sóqñj* (S, D) OR *ká nýwále behúle rágudi* (KG)

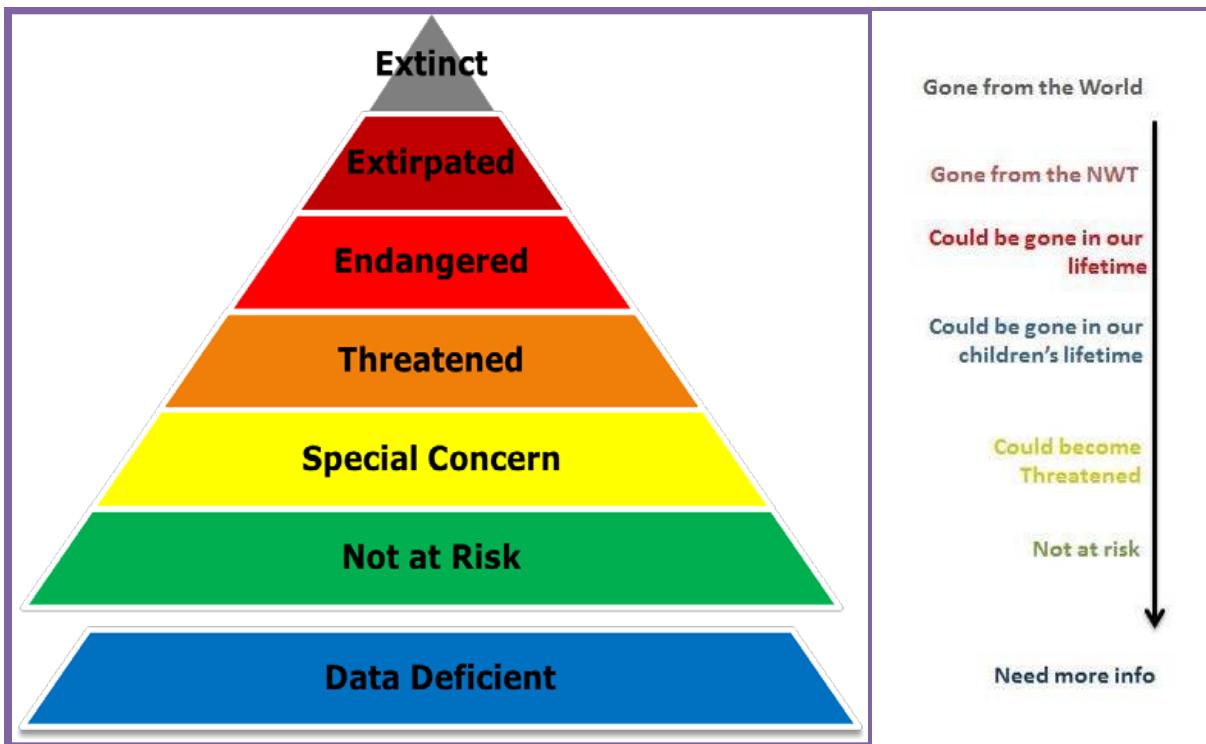
**Threatened** - "they might all be gone within 100 years"  
*tálak'ónq xae kúhyá wíle ade gha sóqñj* (S, D) OR *líla horéno xai egúhyá behúle rágudi* (KG)

**Special Concern** - "we need to keep an eye on them"  
*bek'e k'énadets'ewa* (S, D) OR *bek'e k'naqadets'ewa gha got'ódépa* (KG)

**Not at Risk** - "we are not worried about them" OR "there is no risk"  
*beghó náadets'e wále* (D) OR *bewq nádets'í véle* (S) OR *beghó ?agudadíle* (KG)

**Data Deficient** - "we need more information"  
*begodí k'érúyá* (D) OR *begodi k'eruzha* (S) OR *wáí begodá hots'enihshq gha got'ódépa* (KG)

<sup>6</sup> According to Morris Modeste (Dél̲ine Got'jnē), another Dene term for this is *taot'e bedioltj*.



Edward Kelly, Wilfred and Lucy Jackson, Michael Neyelle, Norman Andrew, Camilla Tutcho, Julie Lennie discussing how to translate the many concepts and specialized terms.

Once SARC completes their assessment and they have decided on the species' status, their recommendation goes to the *Conference of Management Authorities (CMA)* – *Asj̄ Godí Gogha Horila K'áowə Kə (S, D) OR T'áhsj̄ Gódi Gonezj̄ Begóhdíle Gha K'áhoweke (KG)* – ‘bosses for living things having a hard time’. After CMA carries out consultation - *dalets'erekə (S, D) OR daluts'edeke (KG)* – ‘talking together’- they decide whether or not the species should be added to the NWT List of Species at Risk. This is called listing - *gogha horila njdé ɻerjht'é k'a gozi weɻq gha* – ‘if it is at risk, its name is written down’. The species’ status is listed as extirpated, endangered, threatened, or of special concern. This status could be different from the assessment that SARC recommends, because CMA also considers what people say about the species during their consultations. At this time, no species have been put

on the NWT List of Species at Risk, but several have been assessed and are being considered for listing. In 2012, SARC assessed its first four species: Boreal Caribou, Peary Caribou and Hairy Braya (a plant) have been assessed as 'Threatened', and Polar Bear has been assessed as 'Special Concern'. If SARC decides that the species is not at risk, or they need more information, the species is not listed by CMA.



Betty Harnum recorded the words the Elders and interpreters suggested as they used the example of Boreal Caribou to illustrate how a species is assessed and eventually listed as 'at risk'.

If a species is listed, the law requires that a plan be made to ensure that the species is managed or recovered appropriately. A "recovery strategy" – *tq anade gha begħalaída godí (S, D) OR hjtq parawoda għa bálats'eyúda hadədi (KG)* - 'a plan for working towards there being more again' - is created for a species that is listed as "Endangered", "Threatened", "Extirpated in the NWT", so that the number of that species increases. A 'management plan' - *tqle ade ch'á yek'a eghákeda godí (S, D) OR hjtqle gú parawoda goch'á dá kighálayúda għa gode dát' (KG)* – 'a plan to work on so there won't be fewer' - is developed for a species that is listed as "Special Concern in the NWT", to ensure the species stays healthy and its numbers do not decrease.

## DISCUSSION OF SPECIES

Some of the species that exist in the Sahtú are briefly described below. These have all been assessed and/or listed under the *Species at Risk Act* (Canada). In the Sahtú region, under the *Species at Risk (NWT) Act*, only Boreal Caribou have been assessed as 'Threatened'; no species has yet been listed. Assessments are ongoing.

### CARIBOU – TQDZI

There are several different species of caribou in the NWT. Both Boreal Caribou and Northern Mountain Caribou are Woodland Caribou. They are both called *tqdzí* in the Sahtú, but to distinguish between them, a descriptive word can be added to their names – Boreal Caribou can be called *gop’í gotqdzí* (S, D) OR *deshjwánéné tqdzí* (KG) – 'bushland caribou' - and Northern Mountain Caribou can be called *Shúhta gotqdzí* OR *Shíhta gotqdzí* (KG, D) – 'mountain caribou'.



*Boreal Caribou – Photo by John Nagy*  
*Gop’í gotqdzí (S, D) OR Deshjwánéné tqdzí (KG)*



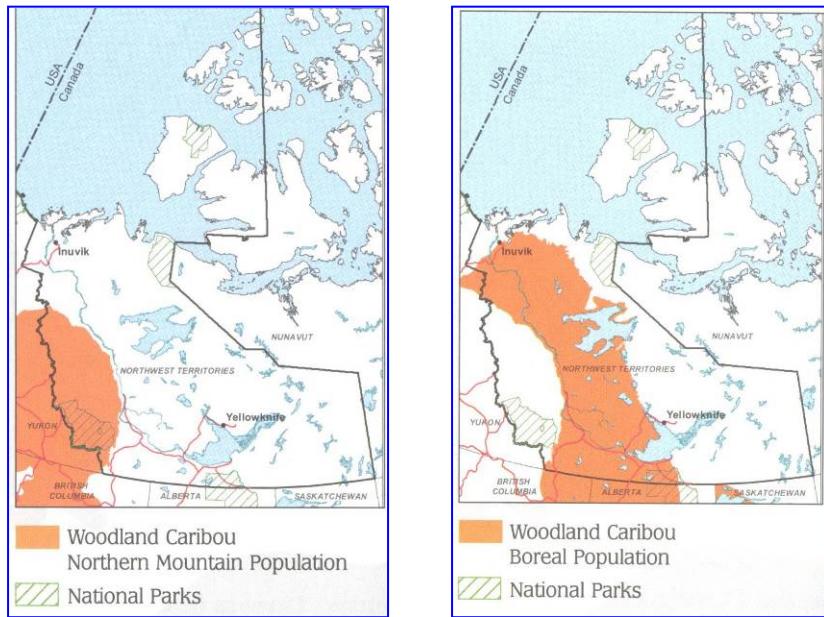
*Northern Mountain Caribou – Photo by John Nagy*  
*Shúhta gotqdzí (S) OR Shíhta gotqdzí (KG, D)*

These Woodland Caribou are very different from Barren-ground Caribou - *ʔepé* (S) *ʔekwé* (D) *ʔeda* (KG). Elders at the workshop also identified another type of caribou called *tənatl’əa* – 'long distance runners' - that travel between the mountains and the forest. Little is known about these *tənatl’əa*. Research is currently underway to shed light on the nature of these caribou. Jean Polfus, of the University of Manitoba, is gathering caribou scat to conduct DNA analysis of caribou in this region, and people have been asked to gather caribou scat to contribute to the project.



*Barren-ground Caribou: ʔepé (S) ʔekwé (D) ʔeda (KG)*  
*Photo by Environment & Natural Resources, GNWT*

Both Boreal and Northern Mountain Caribou live in the NWT, including in the Sahtú, but they also live in the Yukon and provinces south of the NWT. These maps show their different ranges in the NWT and nearby regions.



Maps from "Species at Risk in the Northwest Territories 2012",  
Department of Environment and Natural Resources, GNWT.

Because Boreal Caribou are considered to be 'Threatened' in Canada, and have been put on the federal List of Species at Risk, the Government of the NWT developed an Action Plan called "*Boreal Woodland Caribou Conservation in the Northwest Territories 2010-2015*". It outlines what actions those in charge of managing caribou can take to help preserve Boreal Caribou in the NWT, thereby, contributing to a healthier population of Boreal Caribou within Canada. Further, Boreal Caribou were assessed by the NWT Species at Risk Committee as 'Threatened in the NWT' in 2012. Northern Mountain Caribou have also been listed as 'Special Concern' under the *Species at Risk Act (Canada)* and they are scheduled to be assessed by SARC under the *Species at Risk (NWT) Act* in 2020.

## GRIZZLY BEAR - SAHCHO (S, D) SAHSO (KG)

Grizzly Bears have been assessed by COSEWIC as 'Special Concern' at a national level. The western population is being assessed by COSEWIC to see if it should be listed under the *Species at Risk Act* (Canada).

Grizzly Bears are scheduled to be assessed by SARC in 2016 under the *Species at Risk (NWT) Act*.

In this workshop, Elders talked about three types of Grizzly:

- ❖ the Grizzly that is usually found in their area called

*Sahcho (S, D) Sahsho (KG)*

- ❖ a larger Grizzly that has started to come into the Sahtú, called

*Gokw'j Sahcho Káyelə (D)*

*Gokw'j Sahcho Kárelə (S)*

*Gow'j Sahsho Káyelə (KG)*

- ❖ and an even larger Grizzly that sometimes has sand on its forearms because it drags cubs out of their den. This Grizzly is called

*Gokw'j Sahcho Káyelə Kála (D)*

*Gokw'j Shacho Kárelə Kála (S)*

*Gow'j Sahsho Káyelə Kála (KG)*.

The main threat to Grizzlies is disturbance from development. They need a very large area to survive; they roam all over the barren-grounds and the forests. They are being driven out of certain areas because there is too much human activity. Sometimes these bears are shot because they are considered to be a danger to people who are now occupying greater areas of the bears' homelands. The SRRB has to decide each year whether or not to allow outfitters to get a tag to hunt a Grizzly. This is something the Board and communities will have to consider carefully.



## WOLVERINE – NÓG GHA



Wolverine have been assessed by COSEWIC as 'Special Concern' at the national level under the *Species at Risk Act* (Canada). They are scheduled to be assessed by SARC under the *Species at Risk (NWT) Act* in 2015.

The primary threats in the NWT to wolverines are human development and activities, even if those activities are far away from the animals because they need such a huge area to survive. The other ones are disturbances to denning sites, and human caused mortalities and conflicts. Wolverines are not naturally abundant, so when something happens to one of them, it has a big effect on the population.

Elders said that wolverine are good at hiding. Nógha is a very powerful animal and very strong. Its muscles are like rock. Their fur is really good for clothing, mukluks, parkas, and trimming. There is a story about their fur being like the northern lights.

Alfred told a story about Yamoria, in the days when the wolverines were giants. These were prehistoric days when giant animals were feeding on human beings. Because of this, the people decided that the wolverine must give something useful to the people, so they took the mucus from a wolverine's nose to make spruce gum, which can be used as medicine and as a glue.

## COLLARED PIKA – ?EHPAH (S) SHÚHTA GODLJÀ (D) SHÍHTA GODLIÝE (KG)



The Collared Pika has been assessed by COSEWIC as 'Special Concern' at the national level. It is scheduled to be assessed by SARC under the *Species at Risk (NWT) Act* in 2019.

Only the Elders from Tulít'a knew this animal and had a name for it - *?ehpah* (S). The Elders from Déljné and Fort Good Hope created the name *Shúhta Godljà* (D) *Shíhta Godliýe* (KG) meaning 'mountain mouse'. The main threat for this animal is climate change. When there is not much snow cover, they are more exposed and become easier prey.

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## PEREGRINE FALCON – TATSEÁ (D) FENISÉN (S) FESÉNE (KG)



There are two types of Peregrine Falcon. The ‘anatum subspecies’ that lives in the Sahtú has been assessed by COSEWIC and listed by Environment Canada as ‘Threatened’ on the federal List of Species at Risk. They are scheduled to be assessed by SARC under the *Species at Risk (NWT)* Act in 2017.

Elders at the workshop said they know that these birds live on the rocks but they do not know much about them except that they dive from the sky to catch small prey.



## SHORT-EARED OWL – BÉHDZI BEDZÍ NETSÍLIA (S, D, KG)

The Short-eared Owl has been assessed by COSEWIC as ‘Special Concern’ on the national level. They are scheduled to be assessed by SARC under the *Species at Risk (NWT)* Act in 2020.

Elders at this workshop didn’t distinguish between most owls so they created a descriptive term to describe the owl’s short ears.



## RUSTY BLACKBIRD – GÓHK’E (S, D, KG)

The Rusty Blackbird has been assessed by COSEWIC and listed by Environment Canada as ‘Special Concern’ on the federal List of Species at Risk. It is scheduled to be assessed under the Species at Risk (NWT) Act by SARC in 2018.

Elders at this workshop were not familiar with this bird, so they decided to use the name ‘small raven’.

## LITTLE BROWN MYOTIS AND NORTHERN MYOTIS (BAT) – *DLÉA DET’QNE (S, D, KG)*



These bat species have been assessed by COSEWIC as ‘Endangered’ at the national level but they have not yet been added to the federal List of Species at Risk. They are scheduled to be assessed by SARC under the Species at Risk (NWT) Act in 2016.

The group created a term to describe these animals that means ‘flying squirrel’. Elders from Fort Good Hope said that one bat was found in the insulation in someone’s house in Colville Lake, but all the Elders agreed that they are not very familiar with this animal, even though it is found in the Sahtú. One exploration company working in the Sahtú reportedly witnessed a colony of bats flying out of a cave, but the type of bat is not known.

## MOUNTAIN SHEEP – *SAHZHQNÉ (S) SAHYQNÉ (KG)* – MALE WITH HORNS;

## *DOGHE (S, D, KG)* = FEMALE OR A YOUNG ONE

This animal has not been assessed or listed but it is found in the Sahtú. The Elders provided names for the male, female and young one.

## MOUNTAIN GOAT - *?EHBAH (S)*

This animal has not been assessed or listed. It is scheduled to be assessed by SARC under the Species at Risk (NWT) Act in 2017. Only the Tulít'a Elders had a name for this animal as it occurs in the mountains across the Mackenzie River from Tulít'a, but not around Déljné or Fort Good Hope.

## OTHER ASSESSED OR LISTED SPECIES

Other species found in the Sahtú have been assessed by COSEWIC at the federal level and some have been listed under the *Species at Risk Act* (Canada). However, these species were not discussed at this workshop.

Eskimo Curlew – listed as Endangered

Olive-sided Flycatcher – listed as Threatened

Common Nighthawk – assessed as Threatened

Barn Swallow – assessed as Threatened

Horned Grebe – assessed as Special Concern

Shortjaw Cisco – assessed as Threatened

Dolly Varden – assessed as Special Concern

## OUTCOMES OF THE WORKSHOP

This workshop in Dél̨ine resulted in several outcomes:

1. a list of species at risk terminology in three dialects of the North Slavey language;
2. the production of this report and a booklet aimed at making the information from the workshop available to children, youth and other community members;
3. a better understanding of the importance of all living things in the environment and a better understanding of the need for everyone to be involved in protecting them;

Although they sometimes had quite different perspectives on their relationships with other living things, both Dene and non-Dene participants agreed on the importance of being good stewards. They gained a better mutual understanding of their specific ways of interacting with living things in their environment.

4. a better understanding of the *Species at Risk (NWT) Act*, how people in the Sahtú can be involved in the whole Species at Risk process, how they can find out what is going on, and how they can contribute their knowledge and bring their concerns forward.

They were encouraged to become involved at various stages. They can:

- ❖ contact the local Renewable Resources Council or the Sahtú Renewable Resources Board to make their concerns known and to share their knowledge;
- ❖ contact the Species at Risk Committee directly to request that a species be added to the SARC Assessment Schedule;
- ❖ participate in consultations about Species at Risk in their region whenever they occur;
- ❖ encourage local people with special knowledge and skills to become involved;
- ❖ review reports and provide feedback;
- ❖ learn as much as possible about the species that are being discussed to become more knowledgeable;
- ❖ learn what type of risks a species is facing, and report any possible risk situations to the local Renewable Resource Council, the SRRB or ENR;
- ❖ try not to contribute to any risk factors that affect living things by respecting the animals, the land and environment, that is, by practicing good “stewardship” – *dahsɬ godí hek’áts’edí (S, D) t’áhsɬ gódi, gódi gha bek’áts’ádi (KG)* – ‘taking care of living things (so they survive)’
- ❖ teach young people to respect the animals, land and environment by passing on traditional knowledge through stories and by providing guidance and advice;
- ❖ encourage young people to get education so they can fully participate in research, documentation and management of the land and environment;
- ❖ participate in research projects (such as the caribou scat-gathering project currently underway in the Sahtú); or
- ❖ apply to ENR for funding for a local project under the Species at Risk Stewardship Program.

In addition, people can be involved in other activities in their communities that will help protect plants and animals and their habitat. Some ways people can contribute include:

- ❖ participate in the process when applications for development are being considered;
- ❖ participate in discussions about Protected Areas, Cumulative Impact Assessments and land use planning; or
- ❖ apply to Environment Canada for funding for a local project regarding Species at Risk. (Information on these funding programs can be found on their website at <http://www.sararegistry.gc.ca> ).

## FINAL THOUGHTS

The most important thing the Elders wanted to stress after the workshop was to make sure that this information gets to the youth. They would like youth to be involved in similar workshops in the future. They agreed that:

*"Some of our youth are at risk, just like these animals."*

*Tjch'ádii k'é láaní, dene ts'ódane kə ɂéhdáa gohá horíla. (S, D)*

*Tjch'ádii k'é, ɂek'óneka gonezq kugóhdíle. (KG)*

They also said that Elders have predicted that the animals might disappear:

*Ɂohda kə kagerjdí behúle ade gha. (S, D)*

*Dene híshaike radq dubonálı gha kədəyídi. (KG)*

Elders stressed that youth must be taught to understand how important it is to take care of the plants, animals, water, air and land. However, it is difficult for Elders to communicate this type of information to youth, because many of the Elders do not speak English well, and the youth do not speak the Dene language, or they speak and understand very little. Elders feel that this type of workshop would be one way of getting youth interested in learning more about their language and culture, and would give Elders an opportunity to teach youth about the importance of being good stewards.

Everyone expressed thanks for having a chance to learn more about species at risk and having the opportunity to share their knowledge, stories and concerns. They look forward to further discussions and involvement.

## SPECIES AT RISK TERMINOLOGY LIST

**KG = K'ásho Got'jne S or Mtn = Shúhta Got'jne D = Déljnë Got'jne**

Term	English Definition	Translation	Reverse Translation
1. <b>Species</b>	Each different type of plant, tree, grass, fungus, animal, fish, bird, insect, etc. is a species.  <i>'Species' means all the plants and animals (including four-legged animals, fish, birds, insects, flowers, trees, fungus, etc) of that type, not just one individual. Example: A pine tree is one species of tree and a birch tree is another species. A black bear is one species of bear and a polar bear is another.</i>	asjj godí (S, D)  t'áhsj gódi (KG)  -----  (tjch'ádí, jt'q/jt'q, dechj/deshj, t'ó, tatsa, tso, tue/luge, det'qne/det'qne, t'ehjt'á/ t'ehjté)	anything alive / living things  -----  (animal, plant, tree, grass, bug, fly, fish, bird, fungus)
2. <b>At risk</b>	The species is under stress of some kind; It could disappear from the NWT or the world or numbers could decline significantly; risk factors include predation, habitat loss or destruction, disease, new animals or plants moving into their area, etc.; (if the decline is part of a natural cycle, animals & plants usually increase in numbers again, so this does not indicate they are "at risk")	asjj godí gogha horíla (S, D)  t'áhsj gódi gonezq begóhdíle (KG)	anything alive that is having a hard time
3. <b>Species at Risk (NWT) Act</b>	A law from the Government of the Northwest Territories to protect species that are in danger of disappearing from the NWT.	Asjj Godí Gogha Horíla ?epá (S, D)  T'áhsj Gódi Gonezq Begóhdíle ?epá (KG)	law for anything living that is having a hard time
4. <b>Conference of Management Authorities (CMA)</b>	The group of wildlife co-management boards and governments that share responsibility for managing species at risk in the NWT.  They make the final decision about whether or not the species will be listed and what will be done if it is.  • <i>Members of the group are: Wildlife Management Advisory Council (NWT), Gwich'in Renewable</i>	Asjj Godí Gogha Horíla K'áowé Ké (S, D)  T'áhsj Gódi Gonezq Begóhdíle Gha K'áhoweke (KG)	the species at risk bosses

Term	English Definition	Translation	Reverse Translation
	<i>Resources Board, Sahtu Renewable Resources Board, Wek'èezhii Renewable Resources Board, Tłı̨chǫ Government, Government of Canada, and Government of the NWT.</i>		
5. <b>Management Authority</b>	An organization that has the power and responsibility to manage species at risk	K'áowə (S, D) K'áhoweke (KG)	bosses
6. <b>Factors that affect the species</b>	The things that are affecting how well or how poorly a species is doing; SARC uses these to decide how to assess the health of a species.	begháré kagóht'e (S, D, KG)	the reason for how they are doing
7. <b>Assessment / Assess</b>	SARC reads information on a species and decides how well the species is doing. How much risk/trouble/difficulty is the animal/plant having?	daréhcho t'á gogha horíla (S, D) dádéhshó t'á gogha ts'ónét'e (KG)	how great is the difficulty they are experiencing; how much hardship they are experiencing
8. <b>Consultation</b>	Talking with people about species at risk; hearing what people think about species at risk.	dalets'erekə (S, D) daluts'edeke (KG)	talking and asking questions both ways; listening to information from the people to make a decision (an exchange)
9. <b>Status</b>	What state the species is in because of the risks it is experiencing.	dáréhcho t'á gogha horíla OR horíla t'á gohá dágúq (S, D)  béhé dágóht'e (KG) OR gódi kádeɂá yeri t'á begha ts'ónét'e góq ts'íqóné béhé dágóht'e (KG)	how great the risks/hardships are / how they are doing because of the risks  how they are doing / how much the living thing is suffering from hardship
10. <b>Species at Risk Committee (SARC)</b>	Independent group that decides how well a species is doing in the NWT (i.e. how healthy a species is in the NWT) <i>SARC is made up of expert - people who know about the plants and animals in the NWT. It is their job to assess the status of species in the NWT.</i>	Asjíj Godí Gogha Horíla Got'ínę (S, D)  T'áhsj Gódi Gonezq Begóhdíle Gha Godəke (KG)	Species at Risk group; the people (organization) that work on the species at risk

Term	English Definition	Translation	Reverse Translation
11. <b>Status Report</b>	Written summary of knowledge on a species that SARC uses to decide how healthy a species is.	Góhá Dágóht'e Gódlı: Denewá Hé Móla Hé Náoweré (S, D)  Gódlı Hé Dágóht'e Kodúya Gha ?edjhtl'é Dát'l'e (KG)	words/stories about how they are doing: that includes traditional and scientific knowledge  written paper to inform how a species is doing
12. <b>Review</b>	A chance for people to look at the report and decide if it's right.	beghánats'eda (S, D)  beghárats'ey'úda (KG)	looking at it again
13. <b>Extinct</b>	Status of a species that is gone from the world.  <i>The species no longer exists anywhere in the world.</i>	areyoné húle (S, D)  t'áhsı gódlı líe lahöt'e húle (KG)	all dead or all gone  species of one kind completely gone
14. <b>Extirpated</b>	Status of a species that is gone from the NWT.  <i>The species no longer exists in the wild in the NWT but it does exist in the wild outside the NWT.</i>	Denewá néné k'ə húle (S, D)  júhdá hynéné t'áhsı gódlı líe lahöt'e húle (KG)	on Dene lands, they are all gone  in north land species of one kind completely gone
15. <b>Endangered</b>	Status of a species that may soon be gone from the NWT or the world (in our lifetime).	káfále wíle ade sóqñı (S, D)  ká njwále behúle rágudı (KG)	they might disappear soon
16. <b>Threatened</b>	Status of a species that might soon become Endangered (in our children's lifetime).	télak'óonq xae kúhyə wíle ade gha sóqñı (S, D)  líla horéno xai egúhyá behúle rágudı (KG)	might disappear within 100 years
17. <b>Special Concern</b>	Status of a species that might become Endangered or Threatened if nothing is done to help it. Species needs to be monitored.	bek'e k'énadets'ewə (S, D)  bek'e k'jna?ədits'ewe gha got'ódé?a (KG)	we need to keep an eye on it
18. <b>Data Deficient</b>	SARC can't decide how healthy it is because there is not enough information.	begodí k'éerúyá (D) begodı k'eruzha (S) wái begodá hots'enihshq gha got'ódé?a (KG)	we need more information; more information is needed
19. <b>Not at Risk</b>	Status of a species that is healthy or has a large number in NWT.	beghø náadets'e wále (D) bewqónadets'í véle (S)  beghø ?agudədile (KG)	we are not worried about it  there is no risk

Term	English Definition	Translation	Reverse Translation
20. <b>Threats (Risk factors)</b>	<p>Things that could decrease the numbers of a species.</p> <p><i>Example: Pesticide use in the 1960's caused problems with the eggs of Peregrine Falcons. It was a threat to Peregrine Falcons.</i></p>	<p>asjjí t'á gogha horíla (S, D) yerí gháré begħo ɿagħadəd (KG)</p>	<p>what's giving them a hard time; what is putting them at risk</p>
21. <b>NWT List of Species at Risk</b>	<p>The legal list, written under the law, of species that are at risk in the NWT.</p>	<p>asjjí godí gogha horíla gozí (S, D) t'áhsu gódı begħo ɿagħodəd għoħżi (KG)</p>	<p>the names on paper of plants and animals having a hard time; list of species at risk</p>
22. <b>Listing / Listed</b>	<p>Adding a species to the legal list of species at risk - the law says it is at risk.</p>	<p>gogha horíla njidé ɿerjħt' ċe k'ę gozí weqo għa (S, D) gódı begħo ɿagħodəd ɿedit' ċe k'ę goħiżi dát' ċe (KG)</p>	<p>if it's at risk its name gets put (written) down names of species at risk written on paper</p>
23. <b>Increase</b>	<p>When something goes up in numbers.</p>	<p>ħo ade għa (S, D) ħjtq ɿparadad (KG)</p>	<p>the numbers increase</p>
24. <b>Recovery / Recover</b>	<p>The numbers are going back up again.</p>	<p>ħo anade (S, D) ħjtq ɿparadad (KG)</p>	<p>the numbers are going up again</p>
25. <b>Recovery strategy</b>	<p>A written plan of what people will do to help a species get healthy again</p> <p><i>If a species is listed as Endangered or Threatened, it needs a Recovery Strategy.</i></p>	<p>ħo anade għa begħala idha godí (S, D) ħjtq ɿparawodə għa bálats'eyúda hadəd (KG)</p>	<p>so the numbers will increase - going to work on it - report Want the numbers to increase so going to work on a report</p>
26. <b>Decline / Decrease</b>	<p>When something goes down in numbers.</p>	<p>ħo le ade għa (S, D) ħjtq le għu ɿparadad/k'ęts' ħnej ħaréht' ċe ɿparadad (KG)</p>	<p>to become less; the numbers are going down</p>
27. <b>Management / Manage</b>	<p>To take care of a species and help it stay healthy: help them not go down in numbers.</p>	<p>ħo le ade ch'á yek' ċe eghálakeda (S, D) ħjtq le għu ɿparawodə goch'á żegħiġikeyeda (KG)</p>	<p>to work against it becoming less</p>
28. <b>Management Plan</b>	<p>A written plan of what people will do to manage a species and help it stay healthy.</p> <p><i>If a species is listed as Special Concern, it needs a Management Plan.</i></p>	<p>ħo le ade ch'á yek' ċe eghálakeda godí (S, D) ħjtq le għu ɿparawodə goch'á dà kigħalayúda għa godə dát' ċe (KG)</p>	<p>a report to work against there being less; a written paper on how to work against there being less</p>

Term	English Definition	Translation	Reverse Translation
29. <b>Stewardship</b>	<p>Things that people do to help a species stay healthy or help it recover, without getting paid for it.</p> <p><i>Examples: Teaching people good hunting practices to reduce unnecessary wounding loss. Posting signs asking people to avoid trampling a Whooping Crane nesting area.</i></p>	<p>dahsii godí hek'áts'edí (S, D)</p> <p>t'áhsı gódi, gúdi gha bek'áts'ádi (KG)</p>	<p>taking care of living things; acting as stewards</p> <p>taking care of living things to keep them living</p>
30. <b>Traditional Knowledge</b>	<p>Knowledge held by Aboriginal people that has been passed down through the generations.</p>	<p>denewá há (S, D)</p> <p>neh k'e dene ts'ılı gháré yeri</p> <p>hots'enihshq (KG)</p>	<p>Dene knowledge</p> <p>Dene knowledge from living on the land</p>
31. <b>Community knowledge</b>	<p>Knowledge held by any members of a NWT community.</p>	<p>denewá há (S, D)</p> <p>kóta dene ts'ılı gháré yeri</p> <p>hots'enihshq (KG)</p>	<p>community knowledge</p> <p>knowledge from living in community</p>
32. <b>Scientific knowledge</b>	<p>Knowledge that comes from scientific study.</p>	<p>móla há (S, D)</p> <p>t'áhsı godá kíhshu ts'ę yeri</p> <p>hots'enihshq (KG)</p>	<p>science</p> <p>knowledge from information collected</p>
33. <b>Collared Pika</b>	<p>Small mouse-like rodent that lives in the Mackenzie Mountains.</p>	<p>ɂehpah (S)</p> <p>shúhta godlq (D)</p> <p>shíhta godlýye (KG)</p>	<p>collared pika</p> <p>mouse that comes from the mountains (KG and D are newly created names as they don't know this animal)</p>
34. <b>Grizzly Bear</b>		<p>sahcho</p> <p>sahsho (KG)</p> <p>-----</p> <p>gokw'ı sahcho káyelə (D)</p> <p>gokw'ı sahcho kárelə (S)</p> <p>gow'ı sahsho káyelə (KG)</p> <p>-----</p> <p>gokw'ı sahcho káyelə kálə (D)</p> <p>gokw'ı sahcho kárelə kálə (S)</p> <p>gow'ı sahsho káyelə kálə (KG)</p>	<p>grizzly bear</p> <p>-----</p> <p>big grizzly that's coming into Sahtú area</p> <p>-----</p> <p>the biggest grizzly that drags cubs from their den (often has sand on its forearms because of this)</p>

	Term	English Definition	Translation	Reverse Translation
35.	<b>Wolverine</b>		nógha (S, D, KG)	wolverine
36.	<b>Woodland Caribou (Boreal population)</b>		gop'í gotłdzi (S, D) deshłwánéné tǫdzí (KG)	*boreal forest woodland caribou
37.	<b>Woodland Caribou (Northern Mountain population)</b>		shúhta gotłdzi (S) shíhta gotłdzí (KG, D)	*mountain woodland caribou <i>*In North Slavey, the same name (tǫdzí) is used for both the Boreal population and the Mountain population, but for the purposes of describing them Shúhta/Shíhta (Mountain) and Deshłwánéné/Gop'í (Boreal forest, bush) could be added.</i>
38.	<b>Caribou that travel between the mountains and the forest (not much is known about them)</b>	A different herd altogether from tǫdzí or Ɂepé/Ɂekwé/Ɂedə.	tənatl'ea (S, D, KG)	the caribou that migrate between the mountains and the forest; the only one that goes and then returns; the others stay there all the time; (means “long distance runner”?)
39.	<b>Peregrine Falcon</b>		tatsa (D) fenisən (S) fəsəne (KG)	hawk/falcon lives on the rocks
40.	<b>Short-eared Owl</b>		béhdzi bedzí netsília (S, D, KG)	owl, his ears are short
41.	<b>Barren-ground Caribou</b>		Ɂekwé (D) Ɂepé (S) Ɂedə (KG)	barren-ground caribou

	Term	English Definition	Translation	Reverse Translation
42.	<b>Bats</b>		dléa det'qne (S, D, KG)	flying squirrel (new name); these animals have just recently appeared in Sahtú
43.	<b>Rusty Blackbird</b>		góhk'e (S, D, KG)	small raven
44.	<b>Mountain goat</b>		ɂehbah (S)	mountain goat (Tulít'a only; others don't have a name for this) "mountain sheep" is different
45.	<b>Mountain Sheep</b>		sahyqné (KG) sahzhqné (S) ----- doghe (S, D, KG)	male sheep with horns ----- female or young male
46.	<b>Flowering plant</b>		ɂjt'q (S, D) ɂjt'q (KG)	any flowering plant
47.	<b>Tree(s)</b>		dechɁ (S, D) deshɁ (KG)	any tree
48.	<b>Grass</b>		t'Ɂo (S, D, KG)	any type of grass* *plants are thought of as 'food for tɁch'ádī.
49.	<b>Fungus</b>		t'Ɂeht'á (S, D) t'Ɂehtá (KG)	fungus
50.	<b>Fish</b>		łue (S, D) luge (KG)	any fish
51.	<b>Bird(s)</b>		det'qne (S, D) det'qne (KG)	any bird
52.	<b>Disease</b>	Something that is making the animals/plants sick.	eyáa (S, D) ɂéya (KG)	Sickness
53.	<b>"It has been predicted by the Elders that it will disappear"</b>		ɂohda kə kagerdí behúle ade gha (S, D) Dene Híshaíke radá "dubonálj gha", kədəyéjdi. (KG)	"it has been predicted by the elders that it is going to disappear"