Notice of the Final Oral Examination
for the Degree of Master of Arts

of

FIBBIE TATTI

BEd (University of Saskatchewan, 1982)

“The Wind Waits For No One: Ṉı̨hts’ı Dene Ası́ Henáoréhɂı̨́le Qt’e”

Indigenous Education Program (Indigenous Language Revitalization)

Tuesday, March 31, 2015
9:30am
First Peoples House
Ceremonial Hall, Room 110

Supervisory Committee:
Dr. Leslie Saxon, Department of Linguistics, University of Victoria (Supervisor)
Dr. Peter Jacobs, Department of Linguistics, UVic (Member)

External Examiner:
Dr. Patrick Moore, Department of Anthropology, University of British Columbia

Chair of Oral Examination:
Dr. Valerie Napoleon, Faculty of Law, UVic

Dr. David Capson, Dean, Faculty of Graduate Studies
Abstract

The Sahtúgot'ı̨ nę have lived in the Sahtú Region around Great Bear Lake since time immemorial. Our Elders believe that spirituality is the foundation for our language, culture and worldview and that is essential for our language and culture to be taught in the context of spirituality. This thesis provides a description and a definition of spirituality from the perspective of the Sahtúgot'ı̨ nę, distinguishing spirituality from concepts such as worldview, culture and medicine power. In keeping with our traditional ways of preserving and transmitting knowledge to future generations, the paper relies heavily on stories passed on to us from our Elders. The paper elaborates on key concepts of Sahtúgot'ı̨ nę spirituality. First, like human beings, all animals on this earth have a living spirit or bets'ı̨ nę. Other entities on this earth - plants and trees, the water and the wind - are also living beings with their own Yǝdı́ı. Specific geographic sites with a special significance to the Sahtúgot'ı̨ nę are also said to be Yǝdı́ı. The other key concept is the existence of three dimensions of existence and their inter-relationship which is crucial to the understanding of Sahtúgot'ı̨ nę spirituality.