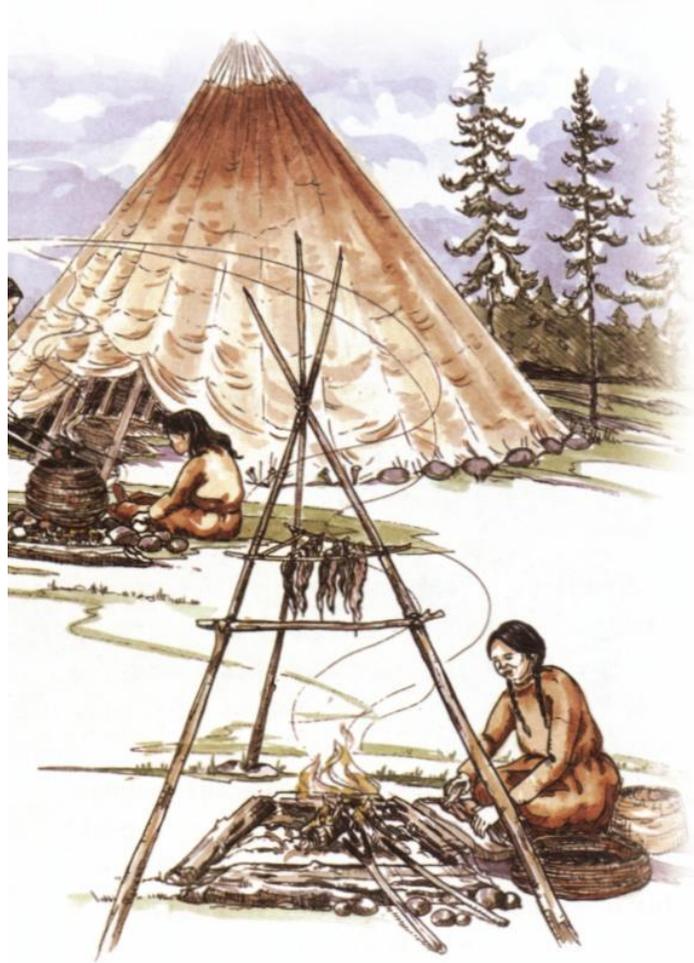


“A Dene Way of Life”



Teacher's Guide

Table of Contents

| | |
|---|-----------|
| Introduction /Key Message/Acknowledgements | 3 |
| Curricular Matches | 5 |
| Context for the Teacher | 8 |
| Contents of Kit | 9 |
| How to use this Kit | 10 |
| Class Warm-Up Activities | 11 |
| Vocabulary Activities | 13 |
| Additional On-Line Resources | 16 |
| Creating Your Own Kit | 17 |

INTRODUCTION

The kit you are being provided with is designed to be easy to use. We also encourage use of local resources, student interest and your own passion to enhance this unit.

The purpose of this kit is to give students a closer look at the traditional culture of the Dene people. We have included information and items under the following themes: **Who are the Dene? Plants and Animals, Tools/Technology and Transportation, Food/ Clothing/ Shelter and Entertainment.**

KEY MESSAGE

“To survive for so many of thousands of years, our Dene ancestors needed a deep and intimate knowledge of the land, of its creatures and seasons. But survive they did, and their lives had moments of great peace and happiness which cannot be compared to the experiences of today.

The core of the beliefs and values of many Dene today comes from the traditional way of thinking. Relationships among family and friends still remain more important than self-gain. Needy members of a group are cared for by the more able. More importantly, the elders are respected as those who provided for others in the past and who are wise with age and experience.” **The Sahtuotine Long Ago – Dene Resource Book Two**

Message to the teacher

“Parents and elders allow play at the same time as teaching. Fun is maintained throughout teaching. A child’s own play and curiosity lend themselves well to teaching opportunities. Elders believe that play is essential to learning.” **Teaching notes for Camp the Five Seasons**

Credit:

Many people have shared their time and talents during the development of the teaching resources which support the new Grade 4 Social Studies curriculum (2006). This development has involved northern Elders, educators, staff from the Department of Education, Culture and Employment, The Prince of Wales Northern Heritage Centre, artisans and interested individuals. We would like to express our thanks to all of these people, in particular the following:

Ray Lake, John Stewart, Gayla Meredith, Grade 4 Pilot Teachers (Brenda Johnson, John Cain, Gizelle Gaudon, Melissa Davis, Mayvis Arey, Steve Elms, Lori Robinson, Leanne Lawley, Julie Snow), Myrna Pokiak, Martin Dubeau, Paulette Ollerhead, Wendy Stephenson, Leon Andrew, Richard Andrew, Deborah Simmons, Alfred Taniton, Andy Norweigan, Jessie Campbell Alestine Andre, Billy Clarke, William Firth, Rosa Mantla, Sibet Biscaye, Margaret Erasmus, Gladys Norwegian.

Grade 4: The NWT: Our Places, Stories and Traditions

DESCRIPTION:

Grade 4 students will explore the places, stories and traditions of the people of the NWT. Students will situate their territory in the context of Canada and the world. They will learn some of the stories which explore the beginnings of people in the North. Students will also examine the historical, social and cultural characteristics of the NWT and will develop understanding of the diversity and shared experiences of people here. They will consider how life in Canada’s North has changed and also remained the same over time, especially since contact with European societies. Through this inquiry, students will be encouraged to develop a sense of belonging within their territory and within Canada.

CURRICULUM MATCHES

- 4-S-001 assume a variety of roles and responsibilities in groups
- 4-S-002 participate in making and carrying out group decisions
- 4-S-003 accept and offer constructive suggestions in order to build consensus and compromise
- 4-S-004 collaborate with others to devise strategies for dealing with problems and issues
- 4-S-005 negotiate with peers to help resolve conflicts peacefully and fairly
- 4-S-006 make decisions that reflect care, concern, and responsibility for the environment
- 4-S-019 draw conclusions based on information from a variety of sources
- 4-S-020 evaluate personal assumptions based on new information and ideas
- 4-S-021 reflect on how stories of other times and places connect to their personal experience
- 4-S-022 identify values that underlie lifestyles. Demonstrate an understanding that ways of living reflect values
- 4-S-024 create timelines or other visual organizers to sequence and represent historical figures, relationships or events – explain historical context of key events of a given time period

“A Dene Way of Life”

- 4-S-027 orient themselves by observing the landscape, by using traditional knowledge, or by using a compass or other technology, e.g. *sun, moon or stars, inuksuk, Global Positioning System*
- 4-K-L-008 Identify on a map the major lakes, rivers and communities of the NWT
- 4-K-L-009 Locate traditional areas of Aboriginal peoples and language groups on a map of the NWT
- 4-V-C-002 demonstrate fairness and respect in their interactions with others
- 4-V-C-002A demonstrate respect in their interactions with others and their world
- 4-V-I-003 value their cultural, social and Northern identities.
- 4-V-I-004 value the First Peoples of this land
- 4-V-I-004A value their Dene, Inuvialuit or Inuinait identities
- 4-K-I-010 Demonstrate understanding of the teachings of Elders about culture and identity.
- 4-K-I-010A demonstrate understanding of the teachings of Elders about their culture and identity.
- 4-V-L-005 demonstrate an appreciation of how stories both reflect and foster a connection to the land in which one lives
- 4-K-L-012 demonstrate awareness of Aboriginal peoples’ traditional relationships with the land and each other
- 4-K-L-012A demonstrate understanding of how the land traditionally shaped the roles, identities, values, beliefs, traditions, customs, art, transportation, technologies, shelters and clothing of First Peoples.
- 4-K-L-013 demonstrate understanding of the origins, meanings and stories connected to a variety of places in their territory.
- 4-V-T-006 respect oral tradition as a source of historical information.
- through Elders telling stories
 - through legends that are told or written
 - through cultural activities
- 4-K-T-015 demonstrate understanding of how shared stories of Aboriginal groups, families and Elders enrich personal and family histories.
- 4-K-T-016 demonstrate understanding of different periods of time using appropriate terms or languages. (eg., *Dene, Inuvialuit seasons, decade, generation, century, when the earth was new, in the time of our ancestors*)

“A Dene Way of Life”

- 4-K-T - 017 Demonstrate an understanding of traditional ways of life (including roles and approaches to learning)
- 4-V-E-008 Demonstrate respect for the land
- 4-V-E-008A Demonstrate respect for the land
- 4-K-E-019 Demonstrate understanding of how the land was used and where resources were found
- 4-K-CC-021 demonstrate an understanding of how the education of young people in the NWT changed after contact between Aboriginal and European societies, particularly the nature and impact of residential schools
- 4-K-L-022 explain the origins and meanings of a variety of place names in our territory using traditional knowledge
- 4-KL-023 explain the significance of the renaming of places in northern Canada
- 4-K-T-025 demonstrate understanding of how shared stories of Aboriginal groups, families and Elders enrich personal and family histories.
- 4-K-T-026 demonstrate awareness that accounts of the past may vary according to different perspectives
- 4-K-T-027 give examples of how technology has changed ways of life in the NWT
- 4-K-T-031 demonstrate awareness of the changing modes of transportation (e.g. skin boats, spruce canoe, birch canoe, skidoo, float plane, motor boat)
- 4-V-P-009 appreciate how different kinds of leadership are valuable in the NWT
- 4-K-I-041 demonstrate understanding that their identities are shaped by living in a Northern environment (e.g. housing, clothing, recreation, transportation, food, relationships with the land, treaties)
- 4-K-I-041A demonstrate understanding that their identities are connected to the history of their First Nation, Inuit, or Métis communities.
- 4-K-CC-043 describe how First Nations, Inuit, Métis and other peoples have helped shape our territory
- 4-K-CC-047 demonstrate an understanding of how education in the NWT has changed

Context for the Teacher

The grade 4 social studies curriculum explores the stories of the peoples and places of the NWT, both past and present. We live in a place that has experienced dramatic change in a very brief period of time, and we need to understand as educators what some of these changes are, and the impacts they have had. We also live in a place where some deeply rooted traditions and practices continue to inform and shape the communities around us. These themes of continuity and change are present in all aspects of the grade 4 course.

The present teaching resource ‘***A Dene Way of Life***’ helps establish a context for both of these themes. In order to see how life changed and is changing, we need to have a deep understanding of how Aboriginal people lived in this part of the world prior to contact with European and other societies. As we learn about the languages, ways of living, food, tools, transportation, values and understandings of the First Peoples of the North, we will be able to explore with our students how these things continue to shape life here today.

The perspectives, values and understandings found in *Dene Kede* are fundamental to helping educators explore these stories with their students. Many of the activities in this kit come from material in *Dene Kede*. In exploring the themes of this teaching resource, *how* the activities are undertaken is often at least as important as *what* the activity itself is addressing. In some cases, the *how* is, in fact, the purpose of the activity. As you prepare to explore the various activities in this teaching resource with your students, your awareness of this will be fundamental to the impact these activities will have in your classroom and community.

CONTENTS OF THE KIT

I DUOTANG (Teacher’s Guide)

5 BINDERS (Chapters 1-5)

3 BOOKS:

A Dogrib History

Yamoria the Lawmaker - George Blondin

Dene Games - A Culture and Resource Manual – GNWT
Dept. of Municipal and Community Affairs

4 FILMS/DVD’s:

The Last Mooseskin Boat (National Film Board)

Tłı̄chọ K’ielà – The Dogrib Birchbark Canoe (Dogrib
Divisional Board of Education)

Tłı̄chọ Ewò Kò̄n̄hmbàà – The Dogrib Caribou Skin
Lodge (Dogrib Divisional Board of Education)

Dene Games – A Culture and Resource Manual (2001, Sport
North and Municipal & Community Affairs, GNWT)

6 HANDMADE ITEMS:

- model dog with dog pack
- mini dog pack
- model ice scoop
- caribou Bone Hide Scraper
- moose Bone Hide Scraper
- hide ball

PHOTOGRAPHS:

- Dene Traditional Life Series (these can be used for “story starters” with any of the chapters).

How to Use the Kit

Teachers can divide the teaching of this Edukit into 5 sections (based on the 5 chapters – **Who are the Dene? Plants and Animals, Tools/Technology and Transportation, Food/Clothing/Shelter and Entertainment.**)

Each chapter will include background information for the teacher and students, hands-on items (which are located in the kit), as well as steps for teaching the learning material and activities for the students.

Activities with the icons  and  refer to use of the large NWT Wall Map and the NWT Timeline, respectively.

Pronunciation guides will be included with each chapter.

Getting Started

We suggest that before beginning this unit, the teacher explore the resources in his/her community.

- Are there local Dene people who would be willing to assist with this unit? Are there any furs, photographs, articles (Dene clothing, tools, drums or other items) that could be borrowed and displayed in the classroom?
- Start a vocabulary chart in your classroom of words used in this unit – these words should be in the Dene language of your community as well as English.
- Through the 5 chapters of this unit, we take a look at traditional Dene life. Comparisons with past and present lifestyles can be made throughout this unit.

Warm-up Activities

I. Setting the Scene:

Through the information and activities in this edukit, we will be looking at the traditional culture of the Dene, a culture that has existed for thousands of years. Ask the students to imagine themselves living in the area where they are presently located...400 years ago. They have only the animals, wood, water and plants around them. Discuss the following ideas as a class or in groups:

How will they gather food? How will they cook it, store it and keep it fresh?

How will they make their own clothing?

What kinds of shelters will they live in? What materials will they use to make their shelters?

What types of tools will they need to survive and how will they make those tools?

How will they travel in summer and winter?

How will they keep warm in the winter?

What will they do for fun?

***Note** – if these ideas are kept on chart paper, they can be brought out at the end of the unit and any new knowledge/information can be added at that time.

2. Mystery Item

Place one of the items from the kit (e.g. the ice scoop) on a table. Ask the students to guess what it is and what it would be used for. Accept all answers and do not give any answers at this point. As the unit progresses, students will become aware of what the item is and what it is used for.

3. Vocabulary

- Start accumulating a list of vocabulary words that will be used during this unit. Ask the students to suggest words they already know of and begin to add new words as the unit progresses.
- Place each word on a card posted on the wall. Beside this word card, place another card which has the corresponding definition of the word card on it. (e.g. scrapertool used to scrape animal hides)
- As the unit progresses, these cards can be used in matching activities (match the word with its definition). Images or photographs can also be added to the collection.

VOCABULARY LIST

Teachers may wish to post the following words on flashcards in order to familiarize the students with these terms. Please continue to add words to this list!

BABICHE

This is made from untanned caribou or moose hide. It was used for many things such as snowshoe laces or rope.

SPRUCE GUM

The sticky sap that comes from the spruce tree.

CANOE

An small watercraft powered by the use of a paddle.

SINEW

This is made from the back muscle on a caribou or moose.

HIDE

The layer of skin on an animal.

SNOWSHOES

Footwear used in the winter made of wood and babiche. Used for traveling on top of the snow.

SCOW

Scows are used as ‘work boats’. They are used for hunting and fishing.

SNARE

A trap used to catch animals – in the past this was made of sinew or babiche, later it was made from wire.

SCRAPER

A tool made of bone and used to scrape the meat, fat and hair off of animal hides.

ADZE

(A forerunner to the modern axe) for cutting down trees and shaping large pieces of wood.

ICE SCOOP

A tool used to scoop ice or snow out of the way when making a hole in the ice.

CHISEL

A tool used to chop a hole in the ice.

FLESHER

A tool for scraping hair, fat and residual meat off the hide of an animal in preparation for tanning

TANNING

The process of converting raw hide to clothing fabric, i.e, leather.

SPRUCE BOUGHS

The soft branches of the spruce tree.

TEA DANCE

A type of Dene dance where people stand in a circle and move clockwise. This is done to the music of people singing –no drumming.

DRUM DANCE

A type of Dene dance where people stand in a circle and move clockwise. This is done to the music of people drumming.

DRYMEAT

Meat that has been cut into long, thin slices and hung on racks to dry.

“A Dene Way of Life”

PEMMICAN

This is drymeat that has been pounded into very tiny pieces. Fat and berries are often added to it.

MARROW

Fatty substance in the inside part of a bone.

ADDITIONAL ON-LINE RESOURCES TO USE WITH THIS KIT

- Fort Good Hope community page on NWT Literacy Website
www.nwt.literacy.ca
- www.pwnhc.ca (Prince of Wales Northern Heritage Centre)
- www.gwichin.ca (for information on the Gwich'in language and animals)
- www.gov.nt.ca/RWED/kids/picturepuzzle.htm (for information on animals)
- www.deneculture.org (for information on Dene culture)
- http://www.artcanadacarvings.com/people_of_the_deh_cho.htm

Creating a Full Kit

The materials in this kit came from the following sources:

Handmade items

Ice scoop, dog, pack, and scrapers were made by Richard Andrew in Tulita. He can be reached at 867-588-3655.

(Cost for all items is approx. \$250.)

Hide Ball – Polar Parkas in Yellowknife (873-3343). Cost is approx. \$30)

Books

“A Dogrib History” can be obtained from the Prince of Wales Northern Heritage Centre (920-3255)

“Yamoria the Lawmaker” – YK Book Cellar (920-2220)

(Cost is approx. \$20)

“Dene Games – A Culture and Resource Manual” – GNWT Dept. of Municipal and Community Affairs (Cost is approx. \$50)

Films/DVD’s

The Last Mooseskin Boat (National Film Board) (Cost is approx. \$40)

Tłı̨chǫ K’ıelà – The Dogrib Birchbark Canoe (Dogrib Divisional Board of Education)

Tłı̨chǫ Ewò Kǫ̀nǫhmbàa – The Dogrib Caribou Skin Lodge (Dogrib Divisional Board of Education)

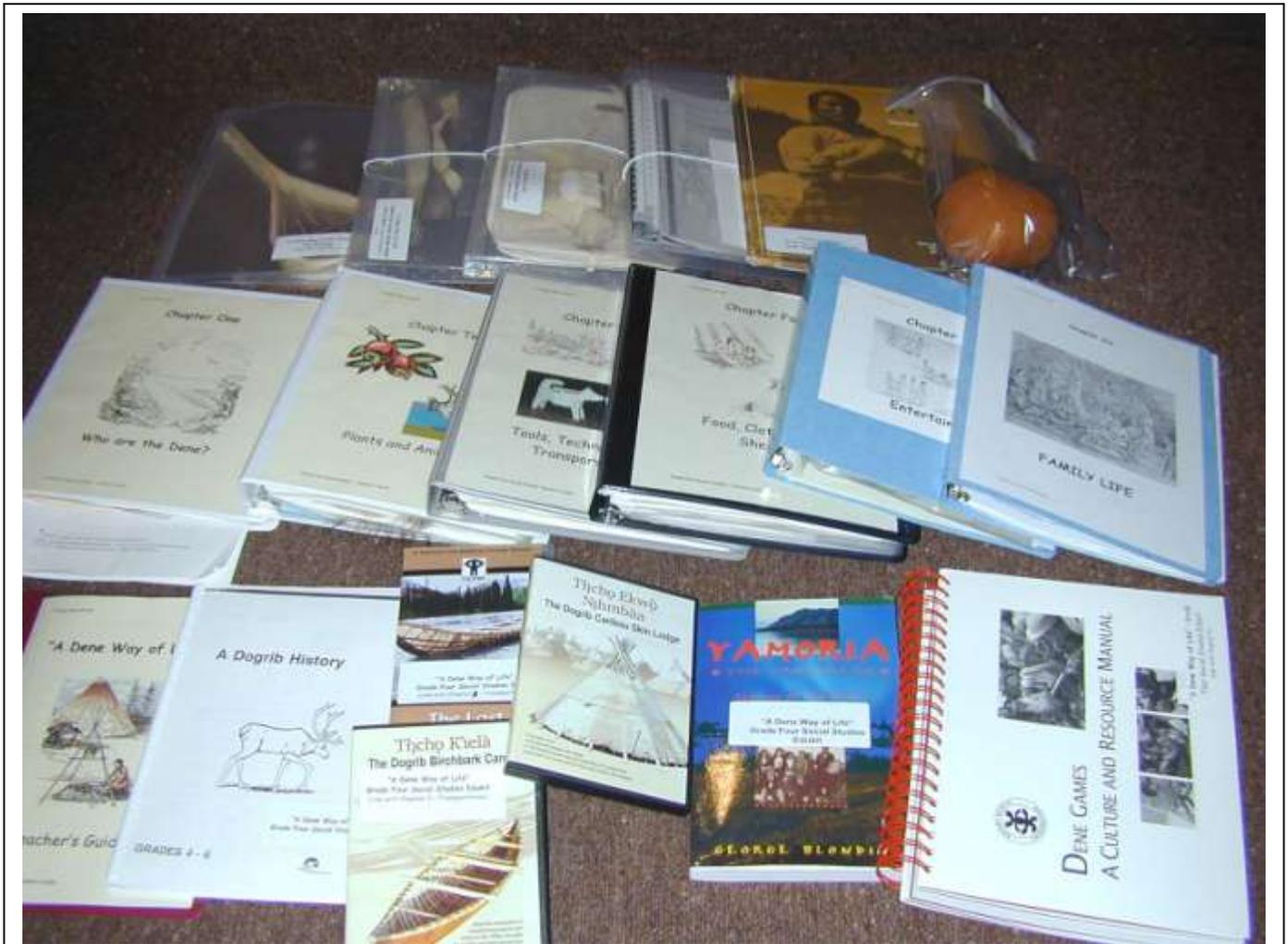
“Dene Games – A Culture and Resource Manual” – GNWT Dept. of Municipal and Community Affairs

Photographs

Dene Traditional Life Series – Prince of Wales Northern Heritage Centre (920-3255) (Cost is \$5.00)

“A Dene Way of Life” – Grade Four Social Studies Edukit

CONTENTS OF KIT



IDUOTANG (Teacher's Guide)

6 BINDERS (Chapters 1-6)

3 BOOKS:

A Dogrib History

Yamoria the Lawmaker - George Blondin

Dene Games - A Culture and Resource Manual

4 VHS/DVD's The Last Mooseskin Boat, Tłjchò K'ielà – The Dogrib Birchbark Canoe,
Tłjchò Ewò Kòñjmbàa – The Dogrib Caribou Skin Lodge, Dene Games

PHOTOGRAPHS: Dene Traditional Life Series

HANDMADE ITEMS:

Model dog with dog pack

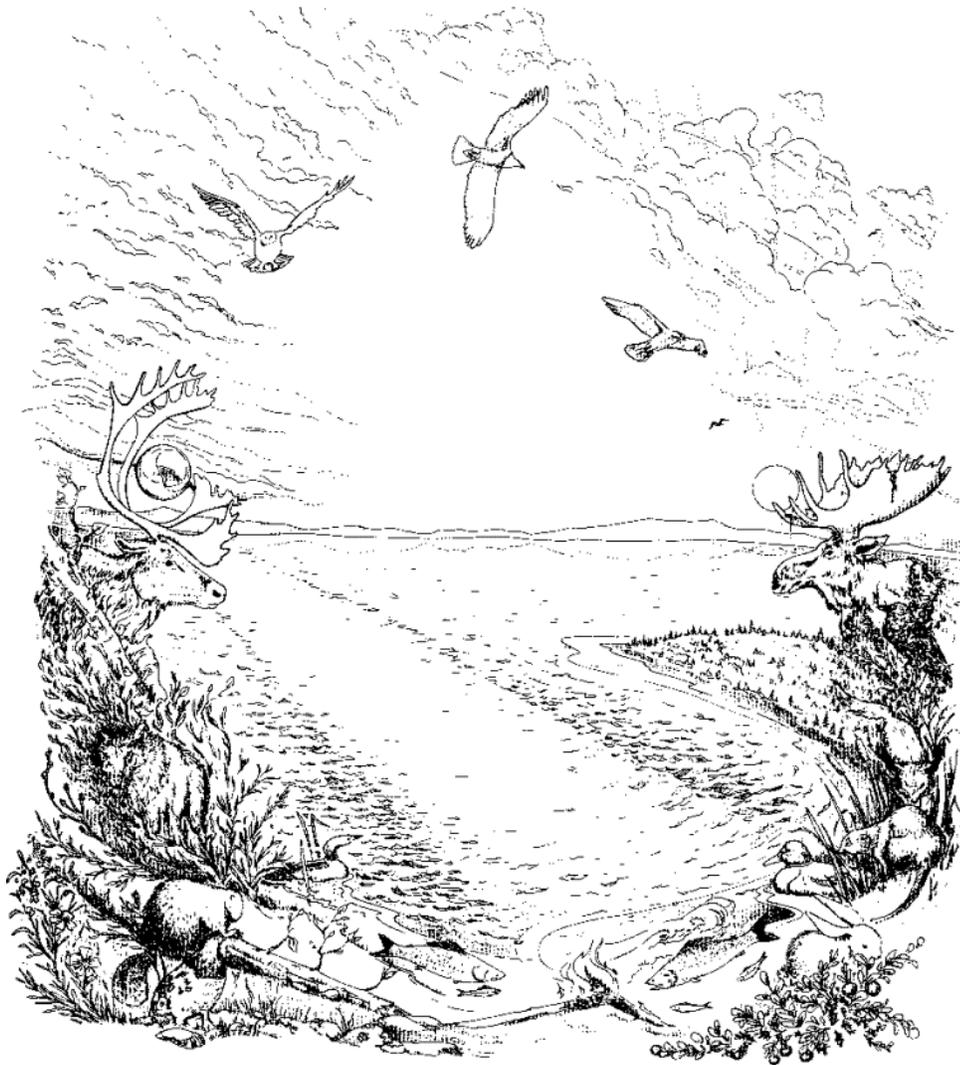
Model ice scoop

2 Bone Hide Scrapers

1 hide ball

1 SET OF ANIMAL STORIES

Chapter One



Who are the Dene?

CHAPTER ONE – WHO ARE THE DENE?

Included in this chapter:

- **Language Map** of the NWT
- Example of a Cree **“Word-a-day” calendar**.
- 4 Examples of **Dene calendars** (Dogrib, Central Mackenzie Mountain Dene, Chipewyan and Gwich’in)
- **Legends of Yamoria** from the Gwich’in, North Slavey and Weledeh Yellowknives people. *This well-known figure of many Dene legends and stories, is known to different language groups as **Yamoria** (yah-mo-ree-ah in North Slavey), **Yahmozha** (yah-mo-zha in Dogrib), **Yamodezhaa** (yah-mo-day-zha in South Slavey), **Yabatheya** (yah-ba-they-ah in Chipewyan) or **Ehtachohka’e** (a-ta-choo-kine in Gwich’in). For all Dene groups he was known as a traveller and a very powerful being.*
- **Legend** – **“Where our World Came From”**
Creation story told by Gwich’in elder, Sarah Peters
- **Legend** – **“How Dogribs Got Their Name”**
- **Community Photographs**

Background Information

- ***What does the word Dene mean?***

“The word "Dene", when translated, is broken down into two words, "De" meaning flow and "Ne" meaning Mother Earth. This encompasses an understanding that we as Dene people flow from Mother Earth and we are a people of the Creator and Creation. While there are many distinct regional groups, each with their own territory and dialect, all Dene share a common ancestry and come from the same language family.

In the Northwest Territories, there are 5 such groups. Their regions and languages are as follows:

| Region: | Dene Language Group: |
|-------------------------|-----------------------------|
| Mackenzie Delta Region | Gwich'in |
| Sahtu Region | North Slavey |
| Dehcho Region (See Map) | South Slavey |
| South Slave Region | Chipewyan |
| North Slave Region | Dogrib |

All of these regions make up what is known as "Denendeh" which means "the Creator's Spirit flows through this Land". The Dene have always lived in harmony with the land and their respect and knowledge for the land has allowed them to thrive in one of the most demanding environments on the planet. “ -The People of the Deh Cho

- **Where do most Dene people live?** (in communities within the Treeline area of the NWT)
- **How long have they lived here?** (NWT Archaeologist, Tom Andrews explains: “There are several lines of evidence to examine this question. Most archaeologists would argue that the first irrefutable evidence of Dene occupation occurs with a stone tool tradition which they have called the “Taltheilei Shale Tradition”, named after a site where it was first described, located at Taltheilei Narrows on Great Slave Lake. This tradition begins at 500 BC and continues into the historic, or post-contact, period. However, this conservative representation of Dene history ignores other lines of evidence, for example, Dene oral tradition which speaks of ancient giant animals reminiscent of creatures, which lived in the NWT at the end of the last glacial period 7,000 to 10,000 years ago. The many stories of Yamoria and the giant beavers are one example. This has led some to suggest that Dene occupation of the NWT took place soon after the melting of the last glacial ice, about 8000 or 9000 years ago. There are a few archaeological sites in the NWT which date from this period. This idea has received some support from a new theory of human occupation of the New World, which suggests, based on archaeological and linguistic evidence, as well as DNA and blood analysis, that the ancestors of the Dene came to North America nearly 15,000 years ago. At that time the NWT was still covered with glacial ice so local occupation would have had to wait for the ice to melt, leaving them to occupy adjacent ice-free areas of Alaska and the northern Yukon Territory. Occupation of the NWT would have happened over a long period of time – a gradual process- as vegetation and animal populations reclaimed the lands scoured by the glacial ice.
- **Do Dene people all speak the same language?** (See the Aboriginal Languages of the NWT map)
- **What were the seasonal movements of the Dene?** In the past, all groups of Dene were constantly moving throughout the year; driven by the availability of the plants and animals they depended on to feed and clothe their families. The following is an

example of the seasonal movement of the Sahtuotine (taken from “The Sahtuotine Long Ago – Book One”). Other Dene groups may have a different number of or names of seasons.

THE FIVE SEASONS

The yearly cycle of the Sahtuotine had five seasons – summer, fall, winter, early spring and spring proper.

Summer for the Sahtuotine ran from July to August. It was a time of warm weather and abundance; a time of gaiety and games, of tribal gatherings and celebrations. It was notable for the sound of the loon and early morning fishing, as well as for the harvesting of plants.

Fall came in late August and lasted until October. During this time, the Sahtuotine moved to their winter campgrounds and made preparations for winter. Caribou hunts were held to lay in stores for the long months ahead.

Winter for the Sahtuotine began in November and went on until February. It was experienced as a time of hardship, of great cold and scarcity of food. The life of the Sahtuotine during this period involved a constant struggle for survival. Although life was harsh, this was also when people stayed inside and shared food and stories.

The most prized time of the year was **early spring**, from March to April. People’s spirits were lifted, as the days grew longer and sunlight began to suffuse the land again. The Sahtuotine were filled with joy at being able to go outside; bleaching of hides was done during these months.

Spring itself arrived in May and lasted through until June. This was the time when the land underwent its rebirth, when the great life-cycle began again. There was much gaiety among the Sahtuotine, as the plants began to bloom and the wildlife to return.

*** For a more recent activities related to land use and seasonal use see the “Knowing The Land” lessons at the end of this chapter.**

Lesson #1: Dene Languages

The following 6 steps will serve as an introduction to this section on “Who are the Dene”.

Step 1: Review the Aboriginal Languages Map of the NWT with the students (hand out photo-copies of the map). Discuss the fact that there are different languages spoken by Dene people in the NWT (such as Gwich’in, North Slavey, South Slavey, Dogrib and Chipewyan).

Step 2: Use an example of one word (such as ‘caribou’). How is this word spoken in the various languages? Are there any similarities or differences?

Dogrib **ekwò** (*eh-kwoe*)

Chipewyan **ethen** (*eh-then*)

North Slavey **?ekwè** (*eh-kweh*)

South Slavey **medzih** (*meh-dzee*)

Gwich’in **vadzaih** (*vah-dzay*)

Step 3: Write the names of several NWT communities on the chalkboard.

Have the students use the Languages Map and write the name of the language spoken in that community beside the name on the board.

Step 4: Have students hear audio samples of each Aboriginal Language spoken in the NWT at

<http://www.gov.nt.ca/langcpm/audio.htm>

Step 5: Check out the games in the official languages of the NWT at <http://www.gov.nt.ca/langcom/game.htm>

“A Dene Way of Life”

Step 6: Create a “word-a-day” calendar using words from the Dene language of your community. (Take a look at the pages from the Cree Word-a-Day Calendar for ideas.)

Activity #1 Dene Language Map

Students: Using the map of the NWT, colour the areas where the various Dene languages are spoken. Remember to make a key for the map that tells which colour refers to which language. (Use the “Aboriginal Languages Map of the NWT” for reference.)

Activity #2 Communities and Languages

*MATCH THE COMMUNITY WITH THE DENE LANGUAGE
SPOKEN IN THAT COMMUNITY.*

Wekweti

South Slavey

Ft. Good Hope

Dogrib

Tulita

South Slavey

Rae Edzo

North Slavey

Trout Lake

Chipewyan

Kakisa

North Slavey

Ft. Resolution

Dogrib

Lutselk'e

Dogrib

Whati

North Slavey

Deline

Chipewyan

Activity #3 Fill in the Blanks Activity

Students: After you have listened to the story, “**When People and Animals were Equal**”, fill in the blanks on this page. (Use the words at the bottom of the page.) *What is the importance of this story?*

This story shows how Dene people believed that at one time _____ and _____ were equal.

In those days, long ago, it was believed that animals could change to _____ and humans could change to _____. It was also believed that birds and animals had the power to _____.

All this began to change when the first _____ explorers came to this land.

After that time, only medicine people with strong _____ power would still talk to the animals.

Gwich'in people call those days of long ago, _____ days.

*humans speak animals humans European
animals ts'ii deii dream*

STORY: “When People and Animals were Equal”

“There was a time when it was believed that everyone was the same – animals, birds and humans. It was believed that a creature or human could change from animal to bird, human to animal, bird to animal. It was also believed that with the change, animals and birds had the power to speak”. – Edward Nazon

When the Gwich'in elders describe the days when giant animals lived on the land, or when they talk about the time when animals and people were equals and could talk to each other, they talk about the earliest days of the land. Those days are long past and are called “ts'ii deii” (ts-ee day-ee) days, and the stories that are told about them are called “ts'ii deii” stories. Even that word itself, is so old that nobody clearly remembers how it can best be translated into English. The elders knows that the word describes the time that began with the earliest days of the land and that came to an end at about the time when the first European explorers arrived in the area. By then, most animals no longer had the power to speak or to change their appearance. Only medicine persons with strong dream power would still talk to the animals. (Taken from the book, “The Stories of Gwichya Gwich'in History”)

Activity #4 Language/Community Matching Game

Use the pieces of the matching game in the Ziploc bag for this activity. Match the community name with the Dene language spoken in that community.



(Note: Teachers should use the large wall map during this activity. Have students locate these communities on the map.)

Activity #5 Chipewyan Language Cards “Play Fish!”

Use the deck of cards in the plastic bag to play “Fish” in groups of 2 to 4 students. The object of the game is to get four of a kind! Try to say/learn the Chipewyan names for different words!

Activity #6 Research Project – Using the following outline, ask students (in pairs) to choose one community in the NWT and complete the following research. (Use the following websites for more information: www.pwnhc.ca and www.maca.gov.nt.ca/governments/index.asp)

Name of Community (Official Name and/or Traditional Name)

Location of Community (Longitude and Latitude)

Size of Community (population)

Language(s) spoken

Name of Community Leader

Aerial Photograph of Community (from MACA website)

Activity #7 – Fun with Words

Use this activity with students in groups of two to four.

- Have students choose 5 South Slavey words and put them onto one Story Card.
- Have the students read the story with the South Slavey words and try to guess the meaning of the words.
- Place the Word Chart on the board and have students place the words in the correct places according to their meaning. Read the stories once again!
- **Option #1** Play this game using the same stories but words from the language of your community.
- **Option #2** Play this game again having the students make up their OWN stories!

Have Fun!

STORY #1 (Fun with Words)

I woke up this morning and asked my

_____ where my socks

were. He said they were under my

_____. I was

hungry and I wanted to eat some

_____ before I went to school.

As I was leaving the house I grabbed my

_____ and ran out the door.

When I got to school, I showed everyone

my new toy _____.

They all asked to play with it at recess.

STORY #2 (Fun with Words)

When I was a young

_____, my parents read

me an exciting story about a huge

_____. It was

living on a _____. One day

after that, I put on my _____

and decided to go and see the caribou.

I walked and walked and finally came to a

spot where I could see the caribou. After

I watched the caribou, I walked all the

way back to my _____. My parents

were so happy to see me!

STORY #3 (Fun with Words)

One morning I woke up and washed my
_____ with soap and water.

After a good breakfast, my
_____ and I decided to go and
pick _____. It was a beautiful
day and the _____ was shining.

After the day was over we came back to the
_____ and made lots of
delicious jam.

STORY #4 (Fun with Words)

My _____ loves to go hunting. In the fall he goes hunting in his boat. At that time of year he is looking for a _____. He takes his _____, his camping gear and some _____ to eat. If I am really lucky, sometimes he will take me with him in his _____.

STORY #5 (Fun with Words)

When my _____

was born I was so happy. I wanted to show

her our _____ called

Spotty. I tried to feed her

_____ but my mom told me

she only drank _____.

When she got older I wanted to carry her

on my _____ and be just like my

_____. Its fun having

a younger sister!

South Slavey WORD CHART For “FUN WITH WORDS” Activity

| | | |
|----------------|-----------|------------------------|
| Grandfather | - ehtsíe | (<i>eh-tsee-eh</i>) |
| Bed | -daéhtee | (<i>dah-eh-teh</i>) |
| Bannock | -łét'éhé | (<i>kleh-t-eh</i>) |
| Hat | - ts'ah | (<i>tsah</i>) |
| Boat | - elá | (<i>el-la</i>) |
| Caribou | - medzih | (<i>meh-dzee</i>) |
| Mountain | - shih | (<i>shee</i>) |
| House | -kúé | (<i>koe-en</i>) |
| Girl | -ts'élja | (<i>ts-el-ee-ah</i>) |
| Jacket | -gok'eh?e | (<i>goe-kay-eh</i>) |
| Sun | -sa | (<i>sah</i>) |
| Face | -goní | (<i>go-nee</i>) |
| Older Sister | -sembade | (<i>sem-baa-deh</i>) |
| Cranberries | -netł'é | (<i>neh-tleh</i>) |
| Father | -abá | (<i>ah-bah</i>) |
| Moose | -golq | (<i>go-loe</i>) |
| Gun | -tthik'ih | (<i>thee-kee</i>) |
| Drymeat | -etthégo | (<i>eh-teh-go</i>) |
| Younger Sister | -sedée | (<i>seh-day</i>) |
| Mother | -semq | (<i>say-mo</i>) |
| Dog | -tłj | (<i>klee</i>) |
| Back | -gochjé | (<i>go-chi-en</i>) |
| Soup | -tudhee | (<i>twoo-day</i>) |
| Milk | -ejjet'ó | (<i>eh-jee-to</i>) |

Story #1 Words

ehtsíe daéhtee ʔét'éhé ts'ah

elá

Story #2 Words

medzih shih kúé ts'élɔa

gok'eh?e

Story #3 Words

sa goní sembade

net'é kúé

“A Dene Way of Life”

Story #4 Words

abá

golǫ

tthík'ih

etthégǫ

elá

Story #5 Words

semǫ

tłı

gochjé

tudhee

ejiet'ó

Community Photographs

There are 6 community photographs from the NWT Archives in the plastic sleeve on the next page. Student activities could include:

- Identify the languages spoken in each community



- Locate each community on the large wall map of the NWT
- Compare/contrast the communities
- Answer such questions as: What materials are used to build the houses in the photographs? What else do you see in the photographs besides homes? What can you tell about the lifestyle of the people in these communities by looking at the photographs? In what season was each photograph taken?
- Write a story using one of the photographs.

Lesson #2 : Dene Calendar

Context for the Teacher –

Use the examples of Dene calendars from the kit to examine how different Dene groups name the months of the year. The different meanings of the months are a reflection of the lifestyle and values of the people who created them.

Activity #1

In groups, have students illustrate one of the calendars.

Activity #2

As a group activity, ask students to make a chart comparing one of the Dene calendars with their own calendar.

Activity #3

Ask students to design a calendar that reflects their own culture. Each month would have a name and meaning significant to their own values and way of life.

Calendar Year in the Gwichya Gwich’in Dialect*

* Kritsch, Ingrid, Alestine Andre and Leslie McCartney
2001 **Gwich’ in Elders 2001 Calendar**. Gwich’ in Social and Cultural Institute.
11” X 17”. Black and white glossy format. ISBN 1-896337-06-6

“A Dene Way of Life”

VITOH GWICHUUDHAT

“A hard month to get over.”

SREE VANANH DAK NA'EEDA'AA

“The month when the sun rises.”

January

“A Dene Way of Life”

VIDEETOH GOOJIIDHAT
**“Everything made it over the hard
times”.**

February

“A Dene Way of Life”

TADHAA SREE
“Golden Eagle’s month”
March

“A Dene Way of Life”

SREEBABH DZHIRH THOH TATR'AAZHIK

**“The month when mitts are tucked
under the belt.”**

April

SREE VANANH LAII YICHII

“The month when dogs bark.”

GWILUU ZREE

**“The month when the snow
crusts.”**

May

“A Dene Way of Life”

SREENANH DAGHOO

“The month when birds lay eggs.”
June

“A Dene Way of Life”

SREENANH NIN DICHADH

“The month when birds moult.”

SREE VANANH LANATR’AADAL

“The month when people gather.”

July

“A Dene Way of Life”

SREENANH GWIJIDITSIK

**“The month when (leaves) turn
red.”**

August

“A Dene Way of Life”

SREENANH NE'TANDIJYAA

“The month when birds fly away.”

VANANH NA'DEHGWIJYEE

**“The month when(leaves/needles)
fall off.”**

September

“A Dene Way of Life”

SREENANH TADIDITSHII
“The month when water freezes.”
October

“A Dene Way of Life”

DACHAN KHYAH NITR’IINLII ZREE
**“The month when people set
deadfall traps.”**
November

“A Dene Way of Life”

KHAH ZHAK SREE
“Dark month.”
December

Central Mackenzie Mountain Dene Calendar

CALENDAR SAH (ʔERIHTLIE)

(The Central Mackenzie Mountain Dene have had their own way of telling what time of the year and season it is by watching the moon. Each month is named after a full moon cycle. The name of each month describes certain weather conditions and the behaviour of different animals.

The word “SAH” means “moon”.)

GAH SOH NAREGEH SAH
“Rabbit Packing Frost Moon”
JANUARY

This is the month where the full moon triggers the rabbits to move again, after the first cold spell of the winter. The rabbits make new trails. When they do this, they knock off all the frost on the willows and carry it on their backs.

GOHDLUNIAGOLEH SAH
“Cold Weather Giving Month”
FEBRUARY

This is the month where the cold moon is born. In the Central Mackenzie Mountain Range, Dene have found that there are pockets of very cold air in the deep valleys, especially during this full moon. Hunters carry extra moccasins and mittens in their packs when they go hunting at this time of year.

“A Dene Way of Life”

DET'ONECHO SAH
“Eagle Moon”
MARCH

The full moon of this month is when the eagles return. The word for eagle is “deh'tonecho” or “nodili”.

NAFI SAH
“Snow Blind Moon”
APRIL

It is during this full moon period that the Dene may experience snowblindness. These people find that early spring thaws and longer days with lots of sunlight are reasons for this. The Dene also believe there is a strong connection between mountain ptarmigan and snow blindness.

GOKANARETI SAH
“Snow Surface Freeze Up”
May

Central Mackenzie Mountain Dene believe that during this full moon the snow cover freezes hard. This enables the hunters to run fast and run moose down quickly.

The Sharp Tail Grouse is known to dance when the snow surface freezes as well!

?EGHE SAH
“Egg Moon”
June

The Central Mackenzie Mountain Dene refer to this full moon as a moon when there will be many eggs laid by birds of all types. During this time people go searching for the wild eggs.

DET'ONE ?EHCUE SAH
“Moulting Feather Moon”
JULY

During this full moon there are all kinds of waterfowl who are shedding their old wing feathers and growing new ones.

DIORIDIH SAH
“The Moon When the Colours Change”
AUGUST

This is the time of year when it is time for nature to do its work. At this time of year the summer colours are changing to fall colours. This is one way of knowing that summer is over.

?IKAREH?AH SAH
“Big Game Rutting Season”
SEPTEMBER

Towards the end of this full moon, the big game animals (such as moose and caribou) are starting to go into the rutting season. This is an important time for Dene hunters as they do not hunt when the animals are in rut.

DOIDAA SAH
“Sheep Eye Moon”
OCTOBER

The Mountain Dene believe that only the Dall Sheep go into rut during this moon. Their vision becomes very sharp and their senses are alert. The Dene believe that the Dall Sheep can see from mountain peak to mountain peak in their search for a mate.

GAHDEHPI SAH
“Rabbit Sitting Moon”
NOVEMBER

During this full moon, the temperatures change quickly and the weather becomes very cold. This is the time when rabbits will huddle, sit and hide away. Hunting and snaring rabbits at this time of year is very slow.

SAHNIGOLE SAH
“Hibernating Bears Give Birth Moon”
DECEMBER

This is the time of year when the bears give birth to cubs in their dens. The Dene people know that they should not interfere with bears in their dens at this time of year.

Dogrìb Calendar

Edàidzècho Zaà

January is the first month of the New Year, that is why it is named for the first important day of the year. It is a happy and exciting time of the year for both young and old people.

Everybody exchanges thankful handshakes to see each other again in the New Year. Wishing the best of good health to one another, people cheer in the traditional way by shooting three times in the air with shouts of laughter and happiness.

Sanek'òq Zaà

February is the shortest month of the year because it has fewer days than other months. That is why they named it 'short month' in Dogrib. It gets very cold in February and the days get longer.

Det-ǫcho Zaà

March is the eagle month, because the eagles return to the area during that month. It is mostly windy during March so some people call it 'wind tanning' month, because people get windburn. If the Resurrection of Jesus falls in that month, they call it Easter or the day He Rose from his Death.

Sadtło Zaa

April - we call it the Sun Dancing month because the old saying is in the morning at sunrise, Easter morning, we can see the Sun dancing.

May is the candle ice month. During the month of May, the ice breaks up and starts rising, floating on the water and the ice breaks into narrow pieces of ice. We call it *Tq̄ts'ì Zaà* because the Dogrib word *ts'ì* reminds us of shredding, when the ice at that time of year looks like it is in shreds.

Ezèzaà

June is the month of eggs. It is named the egg month because ducks and different types of birds lay their eggs during the month of June. Some other animals have their young babies too. Elders and some people have different names for the month of June. Some call it 'around the lake' month because the ice around the lake and by the shore melts. Some people call it 'twilight month' because it doesn't stay dark too long. In the past the people have their own way of naming things because they lived off the land and they see things in their own natural way.

Sq̓ombanàzèezaa

July is the month when the people were first given treaty money in 1921. That is why it is called 'Treaty month'.

Degaimaàdzèzàà

August is the month of the Blessed Mary. People go to the cemetery to celebrate this holy day by having a community feast there. People have been following this custom on that holy day every year.

Łiwedahtèeazaà

September is the month of storing fish or fish stick month. In that month people gathered fish for the whole winter. They used to make fishsticks and store them on top of stages or some people stored them in wooden caches on the ground. This is why they call it 'putting up fish' month.

Ehts'ok'eyats'ehtizaà

October is the month we remember the three children who the Blessed Virgin Mary appeared to, long ago. So every year during that month people say their rosaries together every evening and that is why they call it the month of praying on the rosary.

Ezòdzèèzaà

November is the month of the returning spirits. Our ancestors have said that the spirits that have passed on, return to visit their relatives on that evening. On that day they remember all of their lost ones in their prayers. Traditionally they invited them to join them in their meal the night before, by setting out plates for them.

Toyatı Zaà

In **December** the Son of God Jesus was born one night. That is why the people call December the 'month of midnight mass'. On that night people celebrate His birthday by having midnight mass and also a service on the next day. All the people are happy and thankful at the birth of our Saviour for us on earth.

Lesson #3: Legends

Context for the Teacher

There are 4 legends in this section that tell stories about the “great traveller and powerful being” called Yamozha (Dogrib). He was also known as *Yamoria* (“*ya-mor-ee-aa*” -North Slavey), *Yamodezhaa* (“*ya-mo-day-zhah*” -South Slavey,) *Yabatheya* (“*ya-ba-they-ya*” -Chipewyan) or *Ehtachohka’e* (“*eh-ta-cho-ka-eh*”- Gwich’in). He was/is a very important figure to all of the Dene people.

Activity #1

Divide the class into 4 groups. Have each group read one of the legends, illustrate the legend and explain it to the rest of the class.

Activity #2

Read and discuss the legend, “**How Dogribs Got Their Name**”. If possible, research the background behind the names of the other Language Groups (Slavey, Gwich’in, Chipewyan).

Activity #3

Read and discuss the Gwich'in creation legend, “**Where our World Came From**” by Sarah Peters. Students could illustrate this legend or write a similar creation legend of their own.

Activity #4

Mini-Dictionary – create a mini-dictionary using the Dene language words used in the legends. (E.g. ‘**Tsi-wah cho**’ means ‘**big spruce tree**’ in the Weledeh story)

Where our World Came From

Story told by Sarah Peters

A long time ago, when animals could speak like we do, the earth was all covered with water. There were no hills, no riverbanks, no forests, no fields, only water and sky. All the animals lived on a large raft, including Raven.

It wasn't long before Raven was feeling a little crowded on the raft. He longed to stretch out his legs on dry ground. Now Raven liked to be comfortable and well fed at all times. Raven, you know, was a very wise bird and if he didn't like something he would think of a way to make things better for himself. "If I had any earth, even a little bit, I would make it grow large enough for all the animals to live on," Raven told everyone.

Of course, all the animals were excited because they missed their old homes in the woods, in holes, or river banks or in trees. They missed running and playing and stretching their limbs. But who would be brave enough to find some earth for Raven? They all know that deep in the water they could find it – far beneath their safe raft.

Some animals peered over the edge of the raft but no earth could be seen. Finally Muskrat volunteered to search for a piece of earth. Muskrat remembered his cozy home in the river and thought to himself, "It is true that this is not a river and that I have never seen so much water before but it is water all the same."

Down he dove, and the water closed over him. After a very long time, Muskrat's good friend Otter said, "I think something's happened. I can dive very well. Let me try." And down he dove into the dark water. But like muskrat, Otter never returned.

“Let me try,” offered Loon. “I can stay under water a very long time and travel quickly over a long distance under water. I should be able to find some earth.” But like Muskrat and Otter, Loon never returned either.

You would think that the other animals would be afraid to follow Muskrat, Otter and Loon, but they were concerned about what had happened to their friends. And so all the good divers and swimmers – the Loon, the Oldsquaw Duck, the Harlequin Duck, the White Wing Scoter, the Goldeye Duck, the Grebe and the Mink went down under and tried to bring back some earth but none of them returned. The other friends feared their brave friends had drowned.

“It’s no use,” they all agreed, hanging their heads.

But Beaver made the last try. Beaver not only was a good swimmer, but he was a hard worker and a clever builder. Now he made sure that he tied a line around his body first so that he could be pulled up out of the water.

He dove so deep into the water, he almost drowned when he reached the bottom. As he struggled in the water, he clutched some mud in his paws. Beaver knew that when his friends pulled him up, they would find the mud. Sure enough, the mud was still on his paws when his friends pulled poor Beaver out of the water. He had used his last strength to reach the bottom and get the earth and the water had been too much for him. Beaver had given his life to help the other animals. All of them were sad but thankful when they laid eyes on their good friend.

Now Raven started to work. Carefully, he gathered the mud from Beaver’s paws and formed it into a ball. Then he took his walking stick and ran it through the bit of earth. He planted the stick on the surface of the water. No sooner did the earth touch the water than it began to grow, just as the Raven said it would. They laughed and sang with happiness.

And they never forgot their friends the Otter, Muskrat, Beaver and the others who had been so brave for their sakes. They had offered their great skills in swimming to find a home for everyone else.

The small clump of earth that Beaver found soon grew into our beautiful land with its hills and forest and lakes. And even today, Raven’s walking stick still holds up the land. Somewhere, where the Old Crow and the Porcupine Rivers meet, you can see it. And if you do, remember this story of how Raven made the earth. And when you play on the land in the summer, remember Beaver and his friends who were so brave and kind.

Yah’mo’zah

Told by the Central Mackenzie Mountain Dene

Written by Leon Andrew

Introduction:

The following story is one of many stories about “Yah’mo’zah” told by the Central Mackenzie Mountain Dene elders.

“Yah’mo’zah” helped shaped the world and culture of the Dene from the days of the Ice Age. His name means ‘the one who walks the world continent.’

Mountain Dene Elders tell us that he and his brother set out to explore the world long ago. “Yah’mo’zah” set out to explore the upper part of the world and his brother (“No Name”) set out to explore the lower part of the world. We do not hear many stories about the younger brother or his travels to that part of the world.

“Yah’mo’zah” stories have guided the Central Mackenzie Mountain Dene through generations of hardships in both winter and summer. Without the stories of “Yah’mo’zah”, people would not feel connected to the land or have the knowledge to live safely on the land.

“Yah’mo’zah” stories were the key to Mountain Dene’s relationship with the land. Through stories about special places on the land, people learned about nature and animals in these locations.

For example, the following story is about “Yah’mo’zah”, the giant (Beh’zih’ri’te’le) and the giant beavers. This story gives valuable information about beavers and how they live.

Tulit'a Elders' version of Yah'mo'zah vs Beh'zih'ri'te'le, the Giant (story takes place near Tulit'a River junction)

After leaving the vicinity of Bracket Lake, Yah'mo'zah changed into a normal beaver, swimming and following the Bracket River into the Great Bear River.

Then he followed the Bear River to the junction of the Bear and Mackenzie Rivers.

There he encountered Beh'zih'ri'te'le, the Giant, who was busy cleaning out the giant beavers that lived there at the river junction.

Yah'mo'zah observed him and realized that this giant was a friendly one. He decided not to harm him, but thought the friendly giant must leave this country some how!

“I think I will frustrate him and let him leave this world on his own,” Yah'mo'zah thought.

Yah'mo'zah looked at the country around him. It was beautiful. On the face of the Mountain (Bear Rock), Yah'mo'zah could see that the giant, Beh'zih'ri'te'le, had pegged out three giant Beaver pelts that he had hunted down. He was drying the hides.

Nearby, Yah'mo'zah could see Beh'zih'ri'te'le's camp. This is where he had been cooking the giant beavers on an open fire. The hot dripping fat from the giant Beavers left its eternal fire on Four Mile Creek along the Mackenzie River bank. It is still burning there today.

Yah'mo'zah planned to get Beh'zih'ri'te'le's attention. Since Yah'mo'zah had turned himself into a beaver, he started to

slap the water with his tail making all kinds of noises. It caught the attention of the giant.

Beh'zih'ri'te'le quickly turned towards the noise and saw Yah'mo'zah swimming around as a beaver.

“Oh oh” said Beh'zih'ri'te'le, the Giant. He reached for his arrows and started shooting at Yah'mo'zah from the riverbank. He missed badly and all his arrows went into the river. (They are still left on display in the water at this junction.)

Now that he was out of arrows, the Giant decided to go after Yah'mo'zah with his boat, which was a giant beaver pelt. He threw that on top of the water and jumped onto it with only his stone axe as a weapon.

The chase continued on down the Mackenzie River.

Yah'mo'zah's plan had worked. He had lured the giant away from this area successfully. With the giant right behind him, they kept down the Mackenzie River towards Norman Wells and beyond.

Yah'mo'zah's stories continue but all that is left of Beh'zih'ri'te'le, the Giant, are his arrows and the beaver pelt. You can still see them if you travel to the country near Tuli't'a.

Today, all over the Mountain Dene country, beavers are doing exactly the same thing. Each spring when the first leaf shows up on the willows, the male beavers take off down the river for a 'summer holiday'. Each fall the beavers come back up the river and go to their respectful partners.

The male 2-year-old beavers do not do this. They check each creek drainage for female beaver markings. If they find such markings, they will follow the drainage until they hit a lake.

There, they will find a partner and the pair of them will make

their home. Beavers are very intelligent animals because of the great sense of knowledge that Yah'mo'zha has left with them.

Signs and signatures left by Yah'mo'zha and the giant (Beh'zih'ri'te'le):

Bear Rock (Peh'tay'nih'ah) bears the elders' story signature. The Beaver Pelt is signified by the red circle print marking on the face of the Mountain. This is a very historic site to the Elders.

Coal Burning 4 mile.

Beh'zih'ri'te'le cooked on the open fire, left the fat dripping and burned an eternal fire into the ground. Today it is still smoldering. Our Elders forever made offerings to this sacred place.

Junction of the Mackenzie and Bear Rivers.

This is where you can see **Beh'zih'ri'te'le's** arrows. These are the arrows that the giant shot into the water at the junction of the Mackenzie and Bear Rivers while trying to get rid of Yah'mo'zha. Every year, Mackenzie River waterlogged logs drift into the eddy at this junction. They upright themselves and stand on end in the water and are referred to as **Beh'zih'ri'te'le** Arrows by Tuli'ta Elders.

Story of Yamozha, Told by the Weledeh Yellowknives Dene Elders, 2003

The banks of the Weledeh (Yellowknife River) from the mouth to the rapids had always been preferred sites for fish camp settlements. For generations, the people have told their youth a story about the Weledeh.

This story occurred in the time of Yamozha, the very powerful medicine man of the Dene. Yamozha was pursuing a giant beaver that lived at the mouth of the Weledeh, in order to help the people for two reasons. The giant animal dragged people underwater when they were canoeing and the beaver also blocked off the flow of the Weledeh into Tinde’e (Great Slave Lake) by building a huge dam across the mouth.

Yamozha had a giant snow shovel, much like the smaller ones used by Weledeh Yellowknives Dene for ice fishing. Yamozha struck his huge snow shovel into the giant beaver’s lodge. The giant beaver pushed the huge lodge to one side of the Weledeh, swimming into Tinde’e to escape from Yamozha. The river flowed freely as it does today.

The giant beaver’s dam became stone and to this day it exists on the point of land at the mouth of the Weledeh. This place is known by Weledeh Yellowknives as “**Kweh kah tswa**”.

Yamozha’s huge snow shovel grows to this day as a large spruce tree. This tree is known as “**Tsi-wah cho**”. The tree and the land around it is a very sacred site to Weledeh Yellowknives Dene. Many of the peoples, past and present, have paid their respects at the site of Kweh kah tswa and Tsi-wah cho. The tree site and the hill to the north of it were strategic lookout points for Akeh-Cho; he would stand next to the tree or on top of the hill watching the bay for tribal enemies or strangers.

Pronunciation Guide for some of the words in Chapter One

Yamoria (ya-moe-ree-ya)

Yahmozha (ya-moe-za) **Yamodezhaa** (ya-moe-day-za)

Yabatheya (ya-ba-they-ya) **Ehtachohka’e** (eh-ta-choe-ka-eh)

ts’ii deii (ts-ee day-ee)

Story #1 Words

ehts’ie (eh-tsee) **daéhtee** (da-eh-tee)

łét’éhé (kleh-tay-ay) **ts’ah** (ts-ah)

elá (el-la)

Story #2 Words

medzih (meh-dze) **shih** (shi) **kúé** (koo-eh)

ts’élja (ts-el-ee-ah) **gok’eh?e** (go-k-eh)

Story #3 Words

sa (sah) **goní** (go-nee) **sembade** (sem-ba-deh)

net’é (neh-tl-eh) **kúé** (koo-eh)

Story #4 Words

abá (ah-ba) **golɔ** (go-lon)

tthik'ih (thi-k-ih) **etthégo** (et-they-go)

Story #5 Words

semɔ (say-moe) **tłı** (kli) **gochíé** (go-chi-eh)

tudhee (too-day) **ejiet'ó** (eh-gee-eh-toe)

CHAPTER ONE

The following ideas are strategies for evaluation. These can be used for individual and/or group evaluation.

Note: Many of the Social Studies Curriculum outcomes include **Values** and **Attitudes**. These can be assessed through anecdotal observations of students, interviews with students etc.

Additional Project Ideas:

- Design a poster
- Do a demonstration (of skills such as)
- “Buddy” activity. Teach another class or group what has been learned.
- Venn Diagram for comparisons
- See Project Wild for indoor/outdoor activities
- Create a diorama
- Make a mural
- Dramatization
- Design a game (Trivia, Board Game)
- Give an oral Presentation
- Complete a research project
- Write a book
- At the end of the unit, create and complete an interview with a community member (ENR personnel, elders, Culture & Language specialists etc.)
- Make a photo album
- Write a letter
- Journal reflection

Knowing the Land

Outcomes

Students will become familiar with the seasonal land activities, different land values and the Gwich'in Settlement Area.

Opener: Land Uses

To get your students thinking about the different values the land has for people complete the following;

1. Form a circle on the floor with your students.
2. In the middle of the circle place chart paper and some different coloured markers.
3. On the chart paper write, ‘What do you get from the land that is important to you?’ They should each have one marker to write at least one thing on the chart paper. Prompt them to get out topics such as; food (they can list many different types of food), shelter, water, materials for construction, minerals, oil and gas etc.
4. Try to get them to think about abstract things such as a place to be alone or space to go camping.
5. Post the list as you will need it to refer to when you discuss land use values.

Connector: The Seasonal Round

The Gwich'in have maintained a harmonious relationship with the land for thousands of years, making a living by using the resources that the land provides. These were not available everywhere or at all times of the year; to survive, the families moved to the different places where the resources could be gathered.¹ To facilitate a discussion with your students do the following;

1. Hand out copies of ‘The Seasonal Round’ found at the end of the unit. Each student needs one copy.
2. Tell your students that you are going to read about life on the land in the 1950’s as told by Noel Andre.
3. Read the excerpts from Noel Andre: *Life on the Land in the 1950’s* to share with your students how people used the land throughout the seasons.² It can be found at the end of the unit.

Materials

- Seasonal Round hand-out
- Story of Life on the land in the 1950’s by Noel Andre
- Map of the world
- Map of the GSA (Poster to put at front of class)
- Map of the GSA photocopied
- Puzzle pieces
- Pencil
- crayons (green, red, purple, blue and brown)
- Envelope per student

Vocabulary

- Seasonal
- Land use
- Value

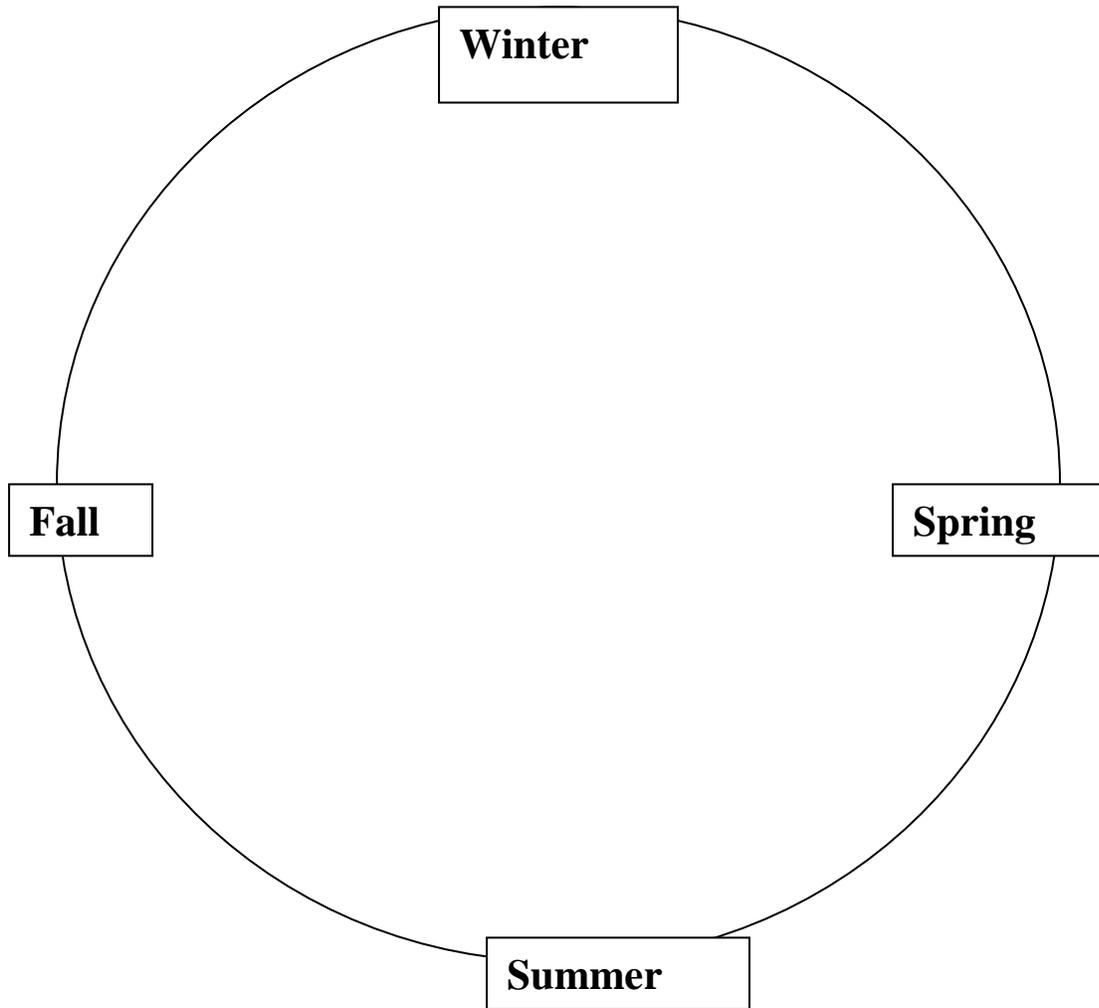
¹ Life on the Land in the 1950’s: Noel Andre. Taken from *Gwichya Gwich'in Googwandak*. The History and Stories of the Gwichya Gwich'in As Told by the Elders of Tsiigehtchic, pg. 54, Copyright 2001 Gwich'in Social and Cultural Institute. . .Michael Heine, Alestine Andre, Ingrid Kritsch, Alma Cardinal and the Elders of Tsiigehtchik from.

² Pg. 288 from the same book as above.

“A Dene Way of Life”

4. While you are reading the students should either write out words or draw pictures to represent what Noel said happened in each season. Have them use only one colour.
5. After you have finished reading ask your students what things they wrote or drew in each of the seasons. You may need to read the story more than once. Provide time for them to finish the seasonal activities of the 1950's.
6. Using a different colour, next ask your students to write or draw what they do in each of the seasons.
7. Discuss what is the same and what is different about how the land was used then and how they use the land now.
8. Noel Andre is from Tsiigehtchic. If possible find a seasonal description from one of the Elders from your community and repeat the activity.

The Seasonal Round



Life on the Land in the 1950’s

by Noel Andre

Well, the story begins right after spring hunt. That’s right after June 15. Everybody went to the settlement, wherever their settlement was, everybody did that. All over the communities in the north. At that time, they didn’t go back to houses; they just used tents on the beach. Even though they got a house in the settlement, they still set a tent, because they had dogs too, and they had to look after their dogs. So they tied their dogs close by to look after them, and they had to set nets to feed the dogs. After that they went and sold whatever fur they got – spring hunt, beaver or muskrat, bought whatever they needed. And that’s about all that was done, as far as I remember, but before me they used to dance, dance and everything. They had hand games too – hand-stick gamble, they called it.

Summer

Then they stayed around until about first of July. Everybody all over the settlements had sports. Lots of fun! After July, well, everybody started thinking of going fishing. This fish was not for sale, that was for their dogs. And they fished all summer long. Any kind of fish they got, they made dryfish from, and put it aside. When they piled it up, they made bales of dryfish. Just imagine, you get hundred thirty bales of herring. That’s about three thousand fish there. All that, they saved for their dogs for the winter.

Fall – getting ready for winter

And then in the fall, they started thinking of trapping, so they had to get ready for that too. By September, they all started to go back to where they were going to trap. Some people might be way down in the Delta, or at Big Rock. Big Rock is the best place down in the Delta.

By September they were thinking of winter. Where they were going to trap, well they took off to there. Some of them went up the Red; some of them went up Mackenzie. Once they got to where they were going to trap, well, they started getting ready. No such thing as a ski-doo. They took out their harness and they checked it, repaired it and their toboggan. They checked all the ropes on the toboggan.

Trapping in the Winter

And by the first of November, they took off for their traplines. And there are many different ways of trapping. Some of them made one long line. They used dogs, and they brought tents and stoves, extra clothes, axe, gun, snowshoes. They’d have a little bag with their sewing. Even if your snowshoes broke on the trapline, they had special stuff for that. And if your axe handle broke, well, you just went out and cut a birch, and made your own axe handle.

And they set traps; they set traps for marten, mink, fox, and lynx. Some, of them, the ones that went up the Red, used to go into the Yukon. They trapped all day, everyday until they started thinking of Christmas. By that time they had enough fur to go to the

“A Dene Way of Life”

settlement. Didn't take them long, about two or three days, and they were back from checking all their traps. And they dried their fur.

Moose Hunting in Winter

Anytime in winter, they hunt moose. They'd take off in the morning. Just pick up your lunch, bannock, maybe drymeat, maybe dryfish and your rifle and snowshoes. Sometimes you would be gone 7 or 8 nights.

When they killed a moose out there, they didn't just kill it and leave it there. They skinned it, skinned it and butchered it, buried it in the snow. They covered it with skin and then covered the skin with snow, so that the next day somebody could go there and pick it up with dog team, and bring it back home.

Christmas

And by the twentieth of December, you headed for town. And some of them, in those days you saw lots of people – everyone on them dressed up: fancy mitts, wool string, fancy stroud shoes, wolverine skin around the stroud shoes, and brand new parky. Even some of their dogs were dressed up.

Ratting and Trapping

Right after New Year, they started taking off again, going home, no matter how cold it was. They just went back to their trapline camp, back to wherever they lived and got their own house. Now they had to think of beaver and muskrats, but that's not as hard as trapping in the winter. They had to travel through the bush and find a place they knew was good for rats. They moved there, kids and all.

Spring

They stopped where they thought it was a good place to pass spring. And that's what they did. They brought all the spring supply. You had to have a canoe, a little canoe, a .22, and enough shells. After spring hunt was over, some of them stayed on the river. They got fish too, not whitefish but sucker.

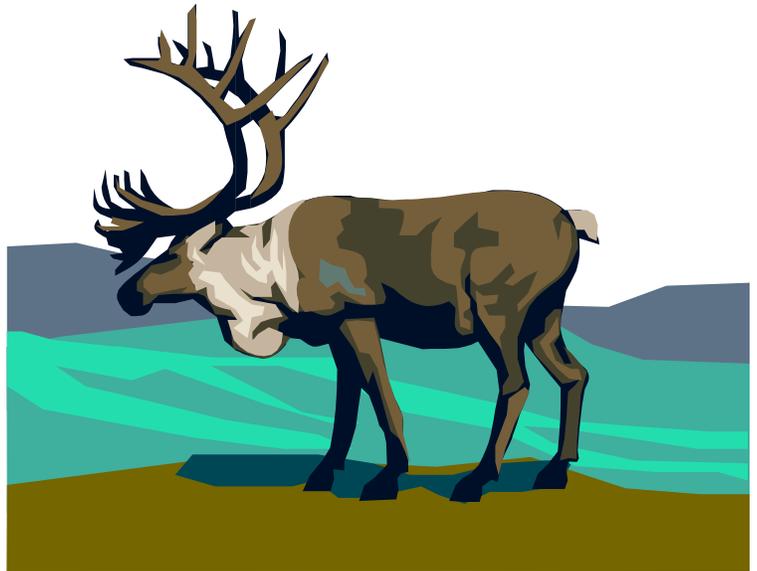
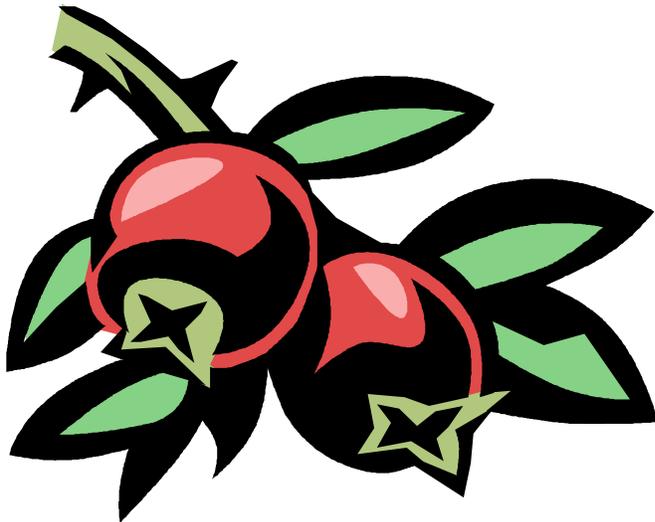
Hunting Ducks in the Summer

Then in the summer, some of them would go out in the bush just to hunt ducks. They packed a canoe too. They went from one lake to the next, to the next, I used to do that lots of times, get a big sack of ducks. And you had to pack your canoe, and your guns, your shotgun and your .22. Whatever ducks you killed, you had to pack all that.

So that is what they used to live in the bush long ago, up until skidoo and T.V. came out. Thank you very much if you're listening.

Thank you very much.

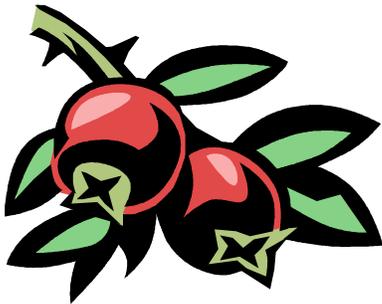
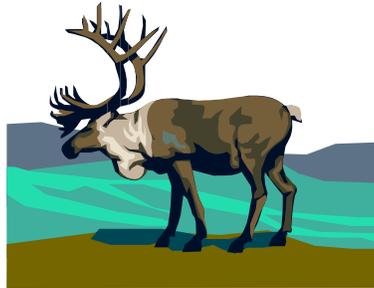
Chapter Two



Plants and Animals

CHAPTER TWO

Plants and Animals



INCLUDED IN THIS CHAPTER:

- **Fur samples**
- **Animal Cards**
- **Plant Cards**

Background Information

Key Message:

“... There persists, as well, the traditional way of viewing the land. The land is something to respect, something that provides sustenance and comfort. It is viewed as belonging as much to the seasons and the creatures as it does to man. It cannot belong to any one man. It must not be abused. It is an extension of the Dene self...”

The Sahtoutine Long Ago – Dene Resource Book Two

- **What animals are important to the Dene?**

All animals have some importance in the lives of the Dene. Of these, the most important is the caribou. Other animals include moose, bear, wolf, muskrat, beaver, hare, lynx, fox, wolverine, geese, ducks, ravens, grouse, ptarmigan and many types of fish. They have been used for food, tools, medicine and clothing.

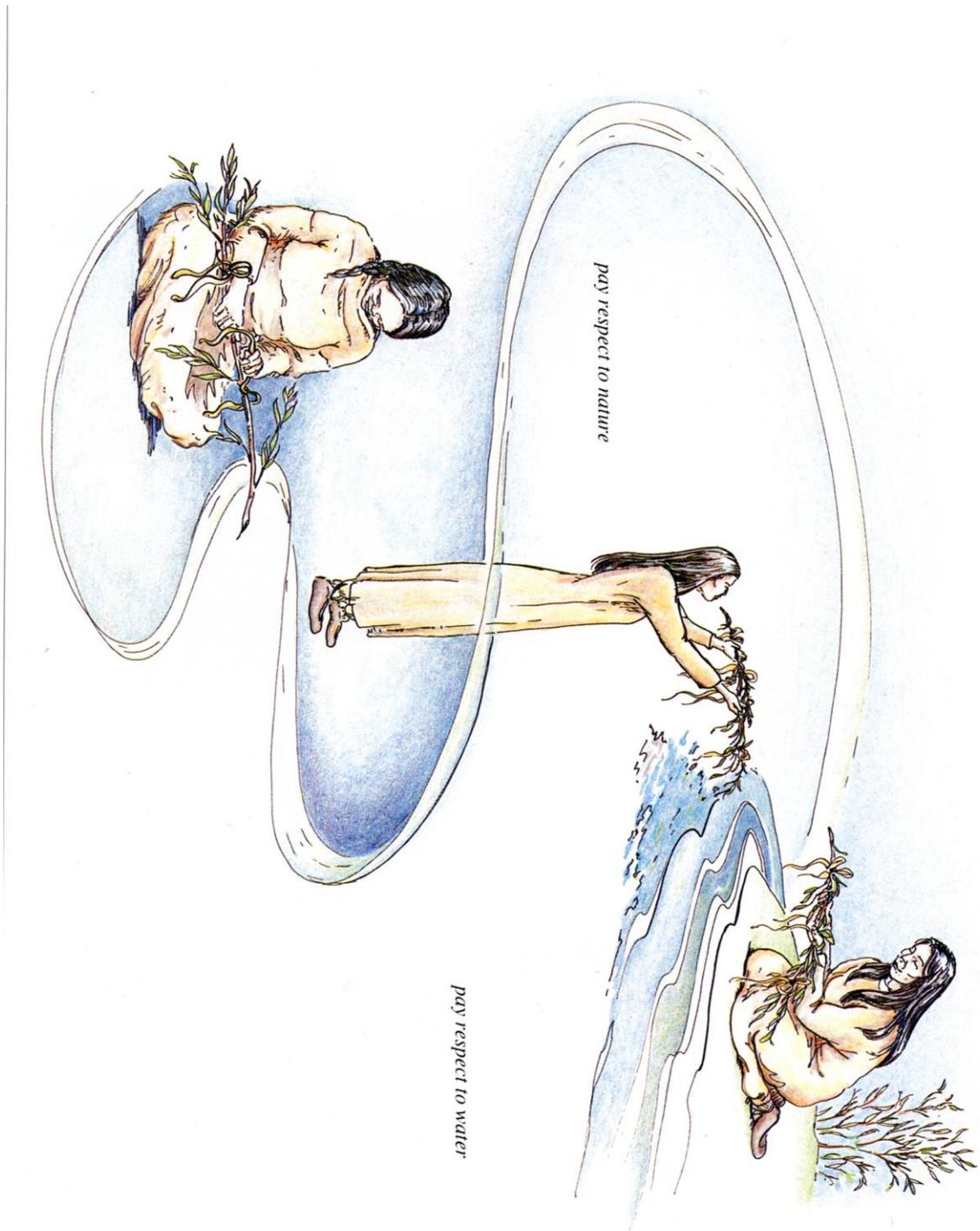
- **What plants are important to the Dene?**

Many plants are and have been used by the Dene – for food, medicine, firewood, construction materials and tools. Some of these include berries, Labrador tea, moss, roots, birch/ spruce/ poplar (wood and bark).

- **Respect for the land.**

When people use any parts of the land; the plants, animals or water, they must pay respect to the land. This can be done by talking to the animals, ‘paying’ the land (by placing some tobacco, matches, a twist of willow etc. on the ground or in the water). Nothing was taken from the land without giving something back to it.

“A Dene Way of Life”



Lesson #1: Plants

The following 5 steps will serve as an introduction to this section on Plants.

Step 1: Brainstorm with students and make a list of all the types of wild plants they are familiar with in and around their community. Talk about ways those plants are used.

Step 2: Invite local people to discuss local plants and how they are used.

Step 3: Become familiar with the names of important common plants in the area around your school. (Use the plant cards).

Step 4: Become familiar with the ways these plants have been used by Dene. (Use the coloured plant cards)

Step 5: Talk about the importance of wood as a source of heat in the past and present

Uses of Plants for Medicine

Dene sweat for colds

Blackberry leaves: used as mouthwash for canker sores.

Willow: boiled and used for body ache.

Conk: boiled and used for cold sores.

Labrador tea: used as beverage/boiled 4 hrs and used for body ache.

Spruce cone: boiled and used for cold sores.

Spruce needle: boiled and used as mouthwash for infected gums/drink for body ache.

Tamarack: boiled and used for chest problems or spongy layer used to stop bleeding.

Willowbuds: boiled and used for cold sores.

Lichen: boiled and used as ointment to bring down swelling.

The urine of a female pregnant dog is used for an earache.

Sap: used to stop infections on open wound.

Gum: chewed to reduce coughing.

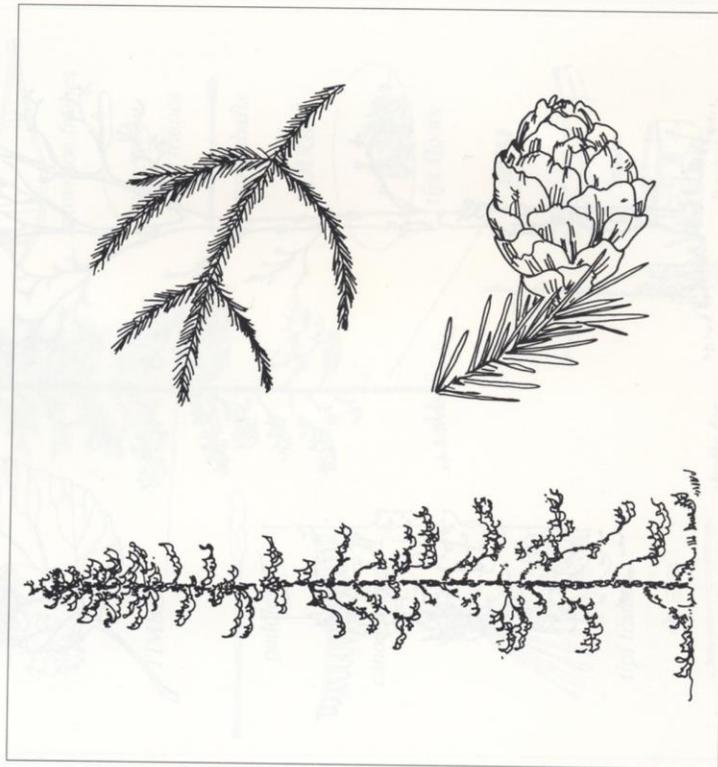
Medicine makers had many cures and ointments.

Uses of Plants and Trees

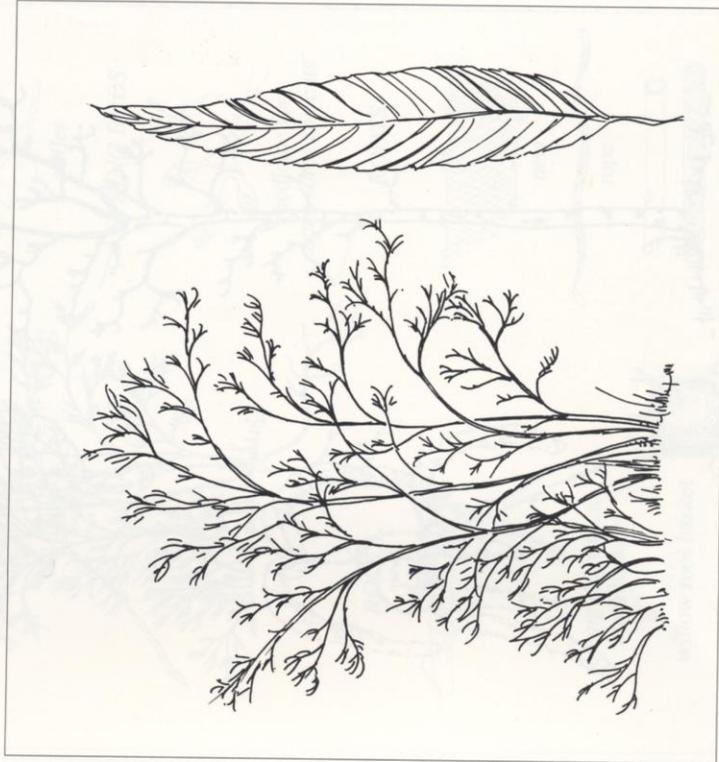
Many parts of plants were used for medicine to cure ailments. Within each band, there was usually one woman who knew what buds or roots or leaves to gather and when.

In the summer, berries were picked to be eaten and kept in birch bark baskets. Sweet roots were also collected to eat.

Most important, however, was wood for fire. A major activity for young people was collecting firewood each day. From a very young age, children were taught to differentiate among the different materials and their use in making fires. When travelling into the barren grounds to hunt caribou, the Sahtuotine were known to carry wood with them.

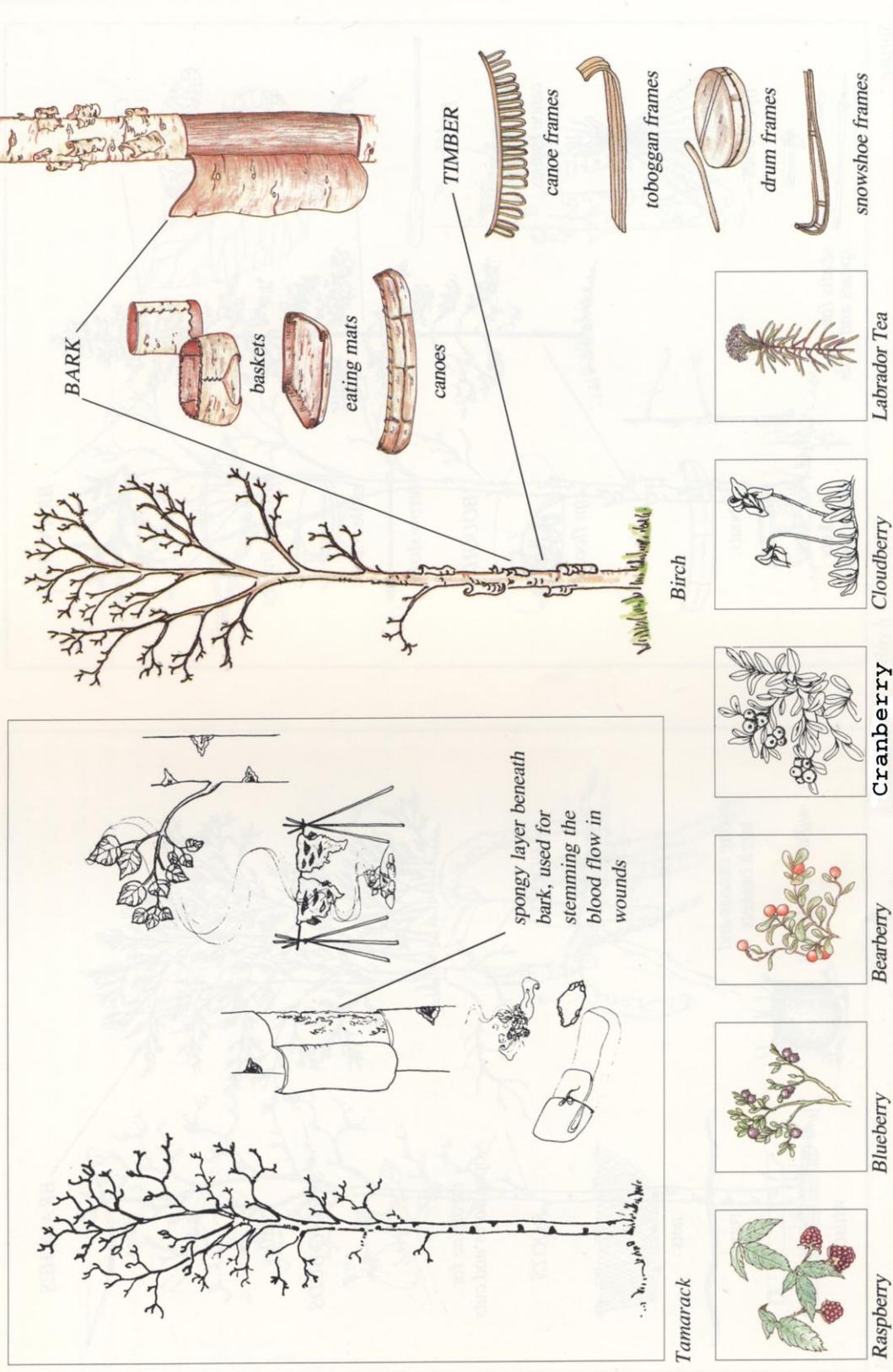


Spruce



Willow

Types of Berries and uses of Trees



BIRCH TREE



Dene Kede

- Birch has many uses and should be respected
- Birch is used for snowshoe frames, baskets, drums, syrup and firewood
- Burning birch fungus can keep bears away
- Berries were kept in baskets made of birch bark
- Canoes were made with birch bark



SPRUCE TREE



Dene Kede

- Spruce trees have memories and should not be cut down unless needed
- Spruce boughs are used for the floor in a tent
- Spruce gum is used on canoes, baskets, for medicine
- Spruce wood is used for making snowshoes
- Spruce buds can be boiled and used for medicine



CRANBERRY



Dene Kede:

- **Berries were picked in the summer and kept in birch bark baskets**
- **Berries were kept in a cold place for use in the winters**
- **Cranberry juice is full of vitamins**

WILLOW



Dene Kede

- The inner bark of willow is used for medicine
- Willow roots were used to sew seams of canoes and baskets
- Baskets were made from willow roots
- Fish nets were made from the inner bark of willow
- Willow was boiled and used for aches and pains
- Willow buds were boiled and used for cold sores

Activity #1

Match the plants with the names

Cranberry



Willow Tree



Birch Bark



Labrador Tea



Spruce Bark



Activity #2

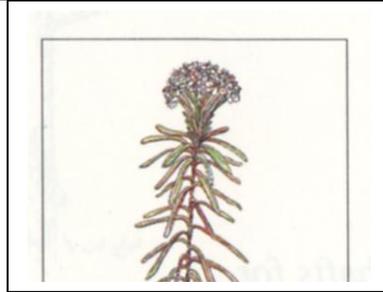
Draw 2 lines from the Dogrib name and the English name to the matching picture. (use the following page for reference)

Cranberry



ts'ı

willow tree



k'ı

birch tree



gots'agoò

labrador tea



k'àa

spruce tree



ıt'ò

Reference guide for plant names in Dogrib:

ts’ı (tsee) spruce

dechızedzèh (day-chee-ze-dzay) spruce gum

k’ı (kee) birch

k’àa (kah) willow

ıt’ò (ee-tloe) cranberry

gots’agoò (go-ts-ah-go) Labrador tea

Activity #3

Fill in the blanks with the correct Dogrib word. (Use the word clues below)

1. _____ were picked in the summer and kept in birch bark baskets over the winter.
2. Fish nets were made with the inner bark of the _____.
3. People used _____ to make their bark canoes waterproof.
4. The bark from the _____ was used to make canoes.
5. Leaves from _____ are used to make tea.
6. The branches from the _____ are used for floors in tents.

Spruce - ts'ı

Spruce gum - dechızedzèh

Birch - k'ı

Willow - k'àa

Cranberry - ıt'ò

Labrador Tea - gots'agoò

Activity #4

Dene Kede – Question and Answer Activity

Using the information from the Dene Kede cards and the coloured information sheets in this chapter, students will be able to answer these questions.

1. What types of things did the Dene use plants for? (List two)
2. In the more traditional times, how were berries stored during the summer and winter?
3. Trees had many uses. Name 3 of the ways trees could be used.
4. Which type of tree has gum that can be used to seal the seams of baskets and canoes?
5. What type of wood is used to make the frame of a drum?
6. Which type of berry has a lot of Vitamin C?

Activity #5

Research projects.

Ask the students to do one short research project on a plant of their choice. They can work in pairs and their project could be designing a poster, a brochure, an ad in the paper, or a news item for TV or radio. The purpose of the project is to research and discuss the properties and uses of one plant found in their community. Dene uses of the plant must be included.

Ideas for Discussion

- **What do you do when you have an illness such as a cold or sore throat?**
- **Are there any medicines that you use that have natural ingredients?**
- **What are the ingredients of medicines such as aspirin?**

Lesson #2: Animals

The following 5 steps will serve as an introduction to this section on Animals.

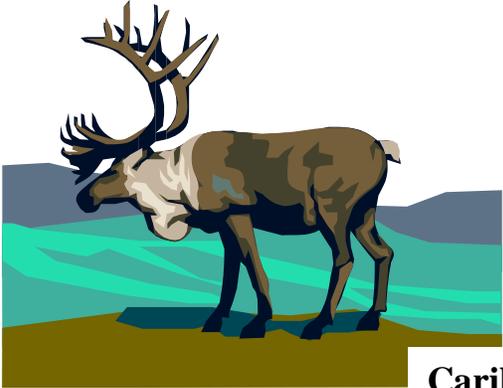
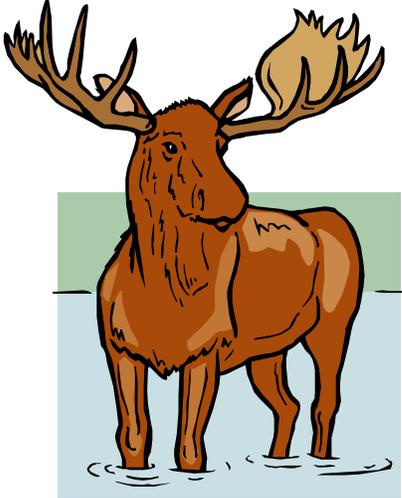
Step 1: Brainstorm with the students and make a list of all the types of animals living in and around their community. Begin to introduce animals they may not be familiar with by using pictures and information.

Step 2: Invite elders or local Wildlife Officers to come to the classroom to talk about northern animals and their use by the Dene.

Step 3: Become familiar with the names of important animals in the Dene language of your community. Make a list in the classroom (for reference use the information in this chapter).

Step 4: Using the Animal Cards (with fur samples), have students become familiar with some of the northern animals and their importance according to Dene Kede.

Step 5: Read the Dene animal legends with the class.

| | |
|--|---|
|  <p>Caribou</p> | <p>Dene Kede</p> <ul style="list-style-type: none">• Caribou must be respected.• Caribou take care of their feet because they are ‘walking people’• Caribou eat moss, lichen and leaves• Caribou meat must be shared• Never waste caribou meat• Some people share dreams with caribou |
|  <p>Moose</p> | <p>Dene Kede</p> <ul style="list-style-type: none">• Moose meat and hides are prized by Dene• The moose have excellent hearing and are able to hear people talk• The meat of a moose should always be shared• Moose eat different kinds of vegetation in the summer and winter |
|  <p>Ptarmigan</p> <p><small>Willow Ptarmigan © R.T. Wallen</small></p> | <p>Dene Kede</p> <ul style="list-style-type: none">• Many parts of the ptarmigan are good to eat• Ptarmigan give us food during the winter when larger animals are not around• Ptarmigan change colour in summer and winter |

| | |
|---|---|
|  <p>Wolverine</p> | <p>Dene Kede</p> <ul style="list-style-type: none">• The Dene respect the wolverine as a smart, fierce and strong animal• Wolverine’s fur is valued by the Dene• It is often known ‘brother-in-law’• Never laugh at wolverine, always talk to it• Wolverine is also known as “the stealer” |
|  <p>Muskrat</p> | <p>Dene Kede</p> <ul style="list-style-type: none">• Muskrat is a respected animal. It is persistent and determined• Muskrats restored the land after a flood• Muskrats are very clean, always washing themselves• They have powerful teeth• They live on shoreline banks throughout the winter• Muskrat tail is a special treat to eat |
|  <p>Trout</p> | <p>Dene Kede</p> <ul style="list-style-type: none">• Fish have been one of the main sources of food for the Dene• They are like the Dene and migrate with the seasons• All parts of the fish are good to eat• There are many ways to catch fish |



Snowshoe Hare

Dene Kede

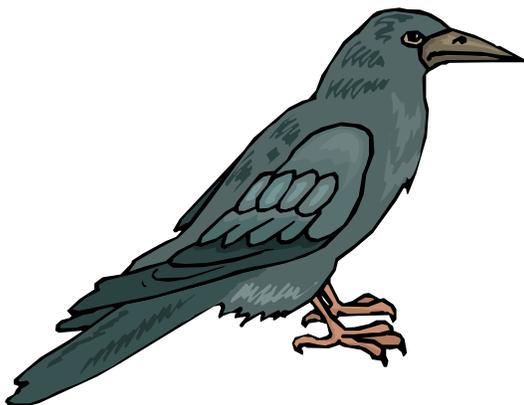
- The rabbit is a gift from the Creator and must be respected
- Never allow a rabbit to suffer
- The rabbit gave the gift of dance to the Dene
- It is an important source of food when larger animals cannot be found (being able to snare a rabbit is an important survival skill)



Wolf

Dene Kede

- Wolves live in packs
- Have strong eyesight
- Can be found where there are lots of caribou
- Wolves are afraid of fire
- We must respect the blood of a wolf
- The wolf can understand people



Raven

Dene Kede

- The presence of ravens means caribou (or food) is near
- Ravens eat the eggs of other birds
- The raven deserves respect as it is our connection with the past...it is the only animal which can change into human form



Beaver

Dene Kede

- “It is the beaver who taught the Dene how to store and ration food”
- The beaver is valued by the Dene because it has the gift of intelligence
- It is a very concise builder
- The beaver is a very clean animal

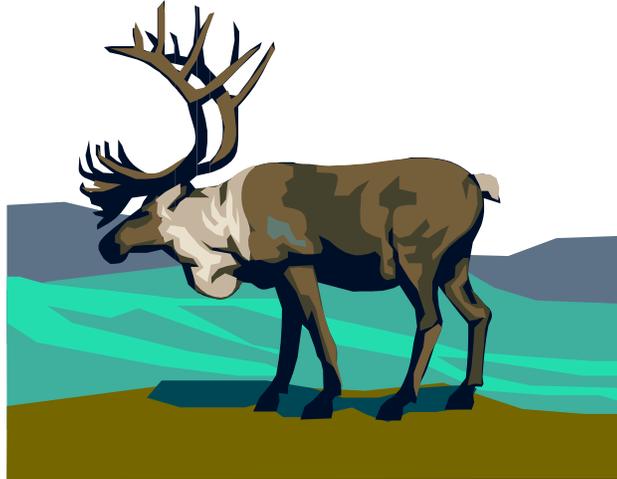
BEAVER



Dene Kede

- “It is the beaver who taught the Dene how to store and ration food”
- The beaver is valued by the Dene because it has the gift of intelligence. It is the most intelligent of all the animals
- It is a very concise builder
- The beaver is a very clean animal
- The winter season is best for hunting beaver
- The beaver never has more than 8 kits
- The beaver builds their dams facing the sun

CARIBOU



Dene Kede

- Caribou must be respected.
- Caribou take care of their feet because they are 'walking people'
- Caribou never forget the trails they have made in the past...they follow the same trails every year
- Caribou eat moss, lichen and leaves
- Caribou meat must be shared
- Never waste caribou meat
- Some people share dreams with caribou

WOLVERINE



Dene Kede

- The Dene respect the wolverine as a smart, fierce and strong animal
- Wolverine's fur is valued by the Dene
- The fur is used for trim on parkas, mitts and slippers as well as the collar of leader dogs
- The fur is never used on children's clothes
- It is often known 'brother-in-law'
- Never laugh at wolverine, always talk to it
- Wolverine is also known as "the stealer"
- It is a difficult animal to trap

MUSKRAT



Dene Kede

- Muskrat is a respected animal. It is persistent and determined
- Muskrats restored the land after a flood
- Muskrats are very clean, always washing themselves
- They have powerful teeth
- They live on shoreline banks throughout the winter
- Muskrat tail is a special treat to eat
- Muskrat fur is used for clothing and trim

WOLF



Dene Kede

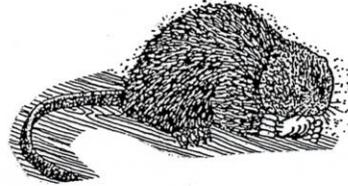
- Wolves live in packs
- They have strong eyesight
- Wolves can be found where there are lots of caribou
- Wolves are afraid of fire
- We must respect the blood of a wolf
- The wolf can understand people
- Wolves are always abrador
- Wolves are respected because they mate for life and care for their families

Activity #1

Learning Activity

Draw a line from the picture of the animal to its correct name.

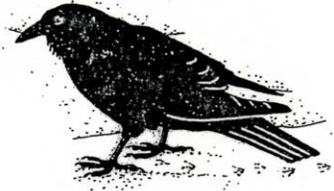
Wolverine



Raven



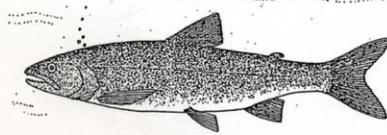
Trout



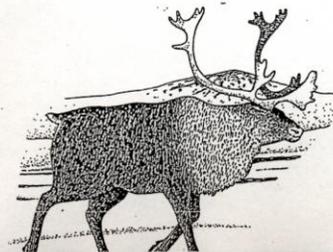
Muskrat



Caribou



Ptarmigan



Activity #2

Draw a line from the animal name (in one of the Dene languages) to the English word for that animal. (Use the “animal pages” for clues.)

| | |
|-----------|--------|
| Wolverine | dzen |
| Wolf | k'áhba |
| Ptarmigan | Nógha |
| Rabbit | Samba |
| Muskrat | Zhòh |
| Moose | Deníye |
| Caribou | Gah |
| Trout | ʔekwé |

Activity #3

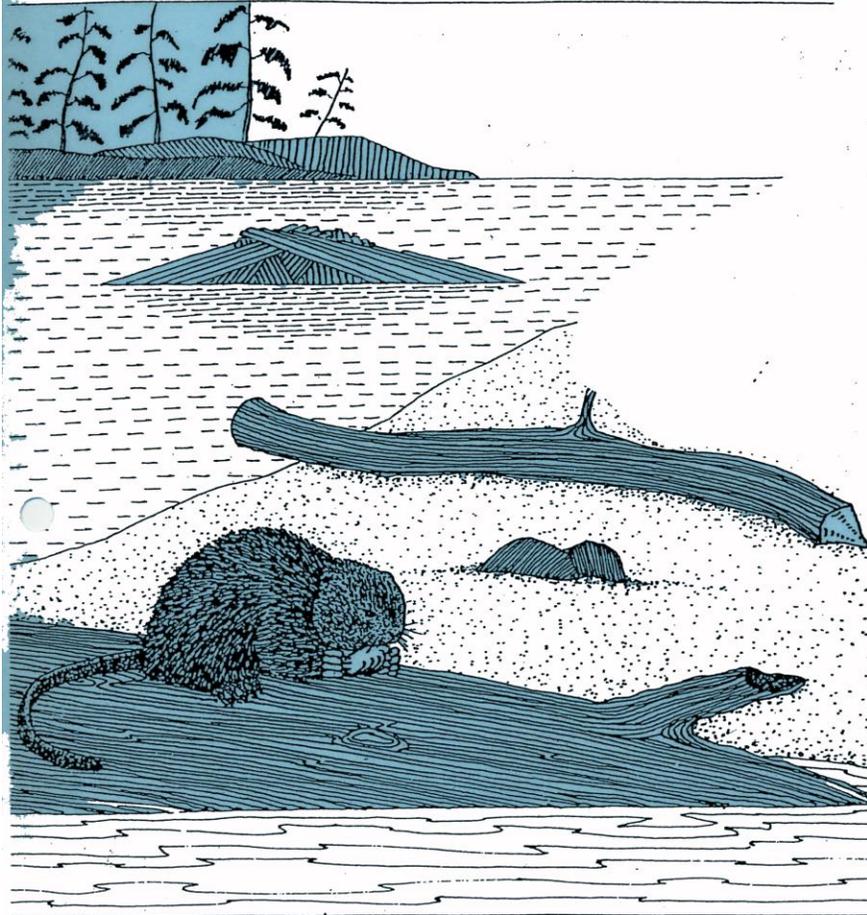
Use the following **animal pages**. Have the students read the pages and answer the following questions:

1. The Gwich'in people know that the muskrat is a very _____ animal.
2. What is the South Slavey word for 'trout'?
3. What 3 language groups uses the same word for raven?
4. Ptarmigan change colour in the summer and winter. What colour do they change in the summer?
5. What 3 languages use the word 'gah' for rabbit?
6. Name 2 of the favourite foods that moose like to eat.
7. Does a wolverine spend most of its time living in a group or living alone?
8. What is the Dogrib word for wolf?
9. What do caribou eat in the mountains?

Gwich'in Information:

“The muskrat is a very clean animal.”

“Dzan gwiya'a'n nin sruudinu'u nilii.”)



English

muskrat

North Slavey

dze / tehk'a

South Slavey

tehk'áa

Dogrib

Dzo

Chipewyan

dzën

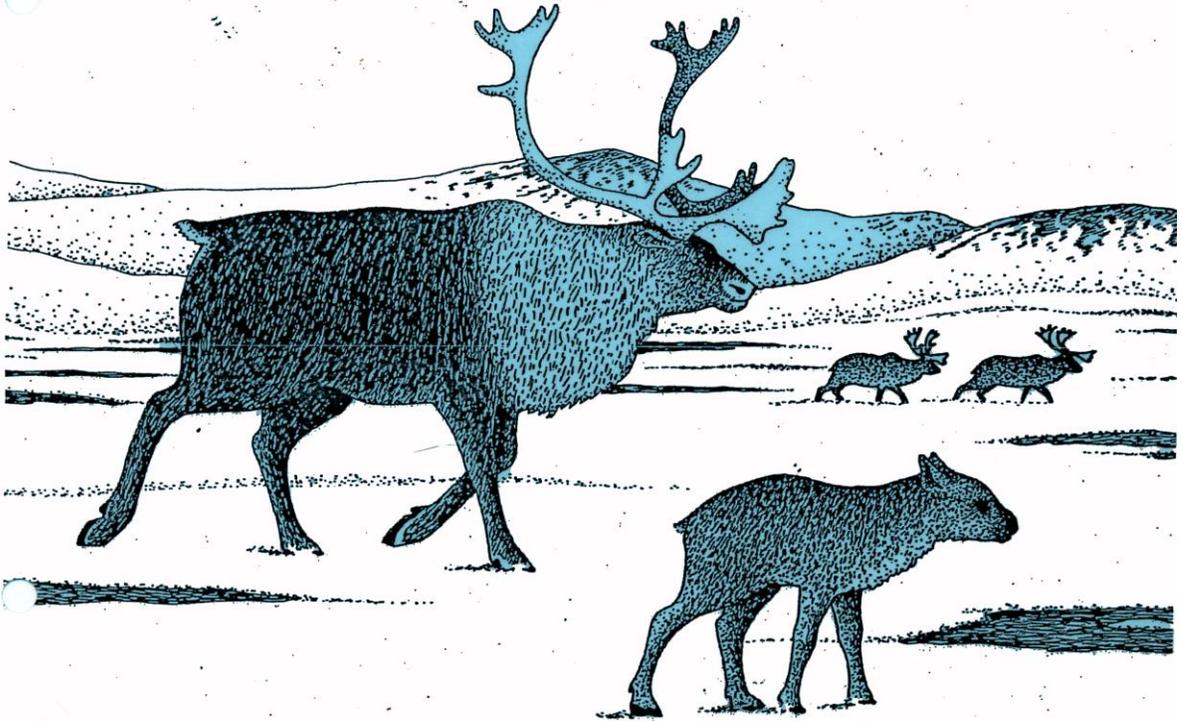
Gwich'in

Dzan

Gwich'in Information:

“Caribou live off lichen in the mountains.”

(“Vàdzaih uudeezhu' ddhah tat gwa'an ah.”)



English
Caribou

North Slavey
zəðə / zəkwe

South Slavey
medzeh

Dogrib

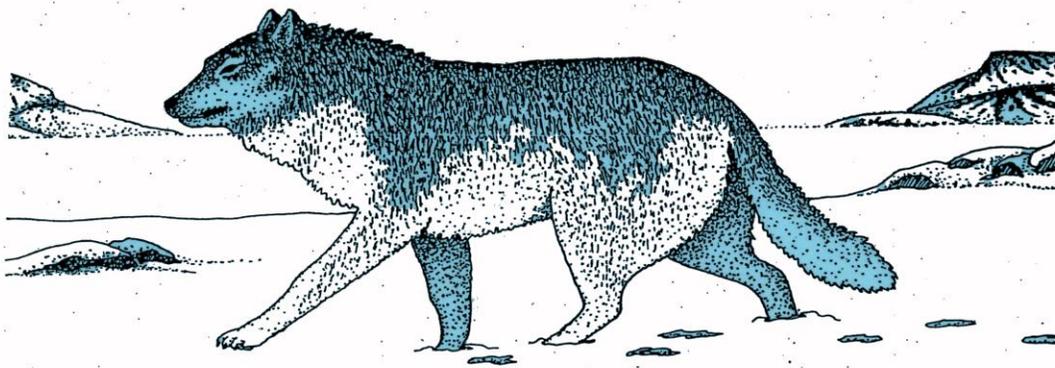
Ekwo

Chipewyan

zetthēn

Gwich'in

Vàdzaih



English
Wolf

North Slavey
bele / diga

South Slavey
dígahı

Dogrib
Diga

Chipewyan
nunıye

Gwich'in
Zhòh

Gwich'in Information:

“Wolves take care of each other.”

‘Zhòh nihk’ainahıı ’)

Gwich'in Information:

“Wolverine spend most of their time alone.”

(“Nèhtryùh khaii tthak adanh zraih nihk'yūu nahaa'oo.”)



English

Wolverine

North Slavey

nógha

South Slavey

nógha

Dogrib

Nògha

Chipewyan

nághay

Gwich'in

Nèhtrvùh



Gwich'in Information:

Moose eat small willows and grass."

"Dinjik k'au zhuu ts'at t'oo ah.")

English

Moose

North Slavey

ʔits'é

South Slavey

golq

Dogrib

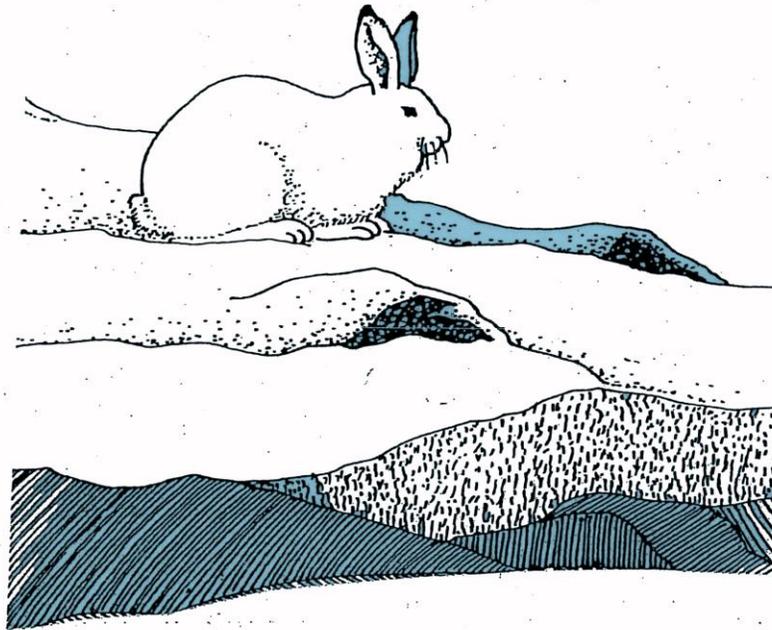
Dedi

Chipewyan

deniye

Gwich'in

Dinik



English
Rabbit

North Slavey

gah

South Slavey

Dogrib

gah

Chipewyan

gah

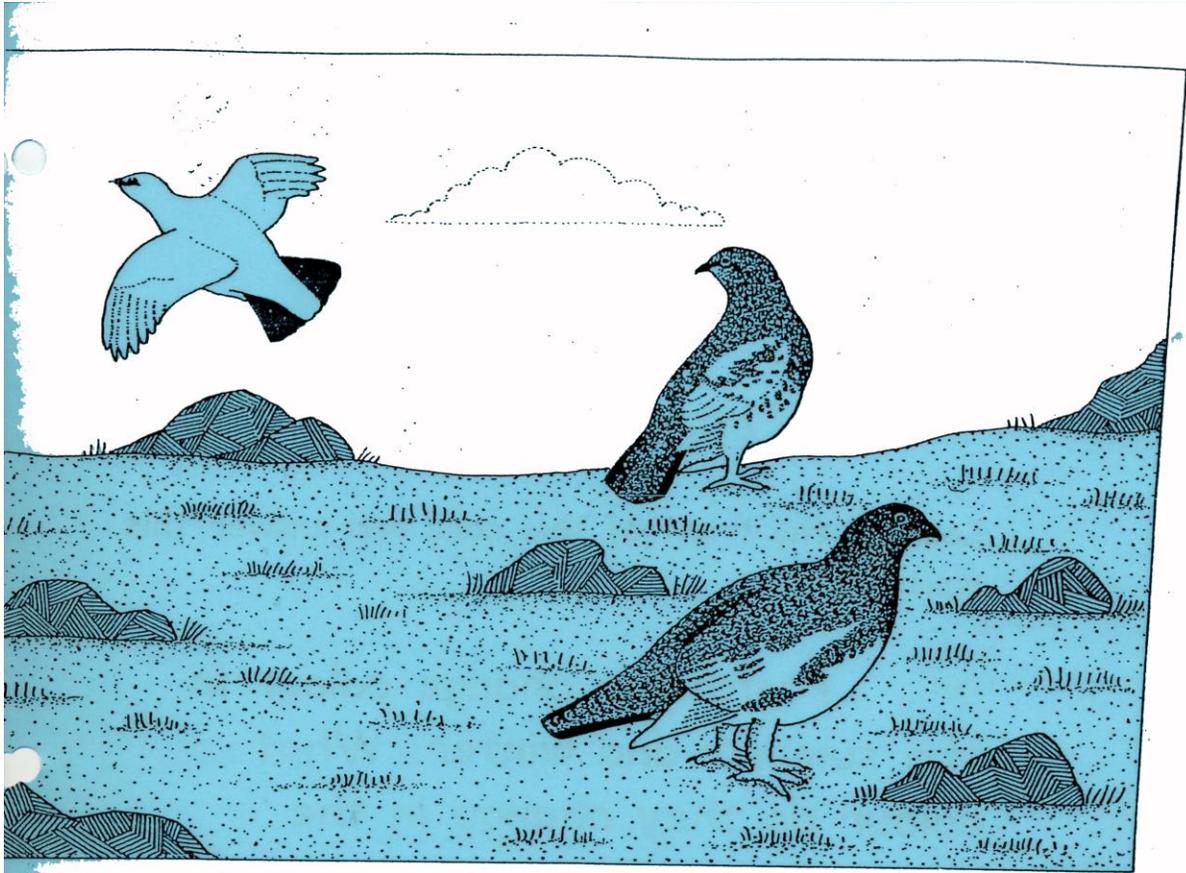
Gwich'in

Geh

Gwich'in Information:

"Rabbits migrate together everywhere."

("Geh nihkhàh nihk'yùu nàtaa'oo.")



English
Ptarmigan

North Slavey

k'áhba

Dogrib

K'àba

Chipewyan

k'ásba

Gwich'in

Daagoo

Gwich'in Information:

“Ptarmigan change colour in winter and summer.”

(Daagoo khaii ts'at shin dai' ejuk t'injik.)



Gwich'in Information:

Ravens are respected by Gwich'in people."

("Deetrin dinjii zhuh k'iighe' yunjit gugwichitee.")

English

Raven

North Slavey

tasq

South Slavey

tatsq

Dogrib

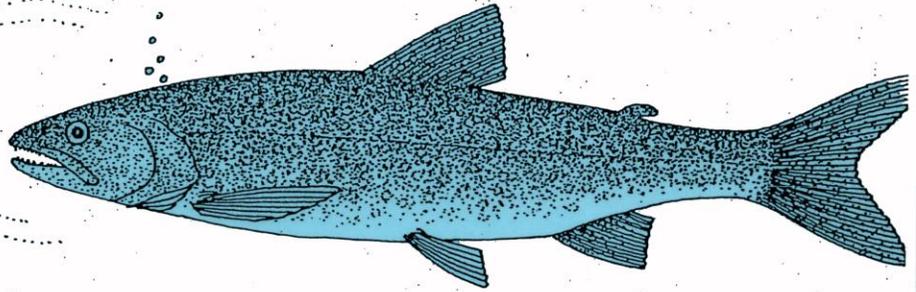
Tatsò

Chipewyan

datsá

Gwich'in

Deetrin'



English
Trout

North Slavey

h̄ar̄é / sahba

South Slavey

sambaa

Dogrib

Liwezoo

Chipewyan

luwezané

Gwich'in

Vit

Gwich'in Information:

Trout live in lakes.”

“Vit van zhit t'anaiinch'uu.”)

Activity #4

Using the Dene Kede information on the yellow animal cards, answer the following questions:

1. What types of food do caribou eat?

2. What parts of the moose are prized by Dene people?

3. What colour are ptarmigan in the summer?

4. What name is the wolverine often known as?

5. List 2 qualities of a muskrat.

6. How are trout like the Dene people?

7. What gift did the hare give the Dene people?

8. Where can wolves often be found?

9. What do ravens often eat?

10. What did the beaver teach the Dene people?

Activity #5

Read the **legend**, “How the Lake Trout Got the Bones in its Head” with the class. Have the students illustrate the tools that are discussed in the legend.

HOW THE LAKE TROUT GOT THE BONES IN ITS HEAD

A long time ago, all the animals were once people. All the ones who lived on the land and on the water, like ducks for example, were people.

Many of the animals were related. The Swan and the Teal were brother. The Wolverine and the Marten were brothers-in-law. The Wolf and the Raven were brothers-in-law.

The Lake Trout was a person too. He could change into his fish body when he needed to catch fish for the people.

When the world changed and the animals became the way they are today, some of them kept their human tools. The Lake Trout was one of these. Now all the bones in his head are his tools or his food. This is from the time when he was once a human.

There are many bones in the head of the Lake Trout. Some of these bones are his tools. Among these tools are his bone knife, a stone scraper, a hide flesher and a wooden spear for spearing caribou in the water.

Some of the bones in the Lake Trout's head are his food. He has moose leg bone for marrow, a moose head and a moose nose which is very good to eat! He even has tools to go with his food. There is a wooden plate and a cup. All these are in the Lake Trout head. The next time you eat a trout head, ask an elder to tell you the story about all the bones in the Lake Trout head.

*Lake Trout Story told by Harry Simpson of Rae Lakes
(Gameti)*

Activity #6

Legends:

- **Divide the class into 4 groups and give each group a legend to read. Ask each group to illustrate the legend and explain it to the rest of the class (through drama, re-telling, designing a poster, interview, etc.)**
- **What animals are used in these legends?**
- **What are the characteristics of each animal?**
- **Are there any messages or lessons to be learned from these stories?**

RAVEN STEALS THE SUN FROM BEAR

“The History and Stories of the Gwichya Gwich’in”

As told by the elders of Tsiigehtchic, 2001

Among the weapons owned by the Bear, he kept the sun. No one dared do anything about it for the Bear was considered very dangerous. The baby was crying one day. He continued to cry and cry until the Bear came to ask why it was that he carried on so. After a long talk, the baby asked the Bear if he might play with the bright ball. The Bear did not want the child to play with the sun as he feared he would not be able to guard it properly. As it was, the child cried until the Bear consented to let him play with the sun, only if the sun was kept inside the tent. The baby rolled the sun back and forth across the floor, with his grandfather watching closely. Finally, the Bear felt the baby had understood the need for caution so he relaxed his watch over the sun. When the baby found this out, he quickly rolled the ball out of the house and it immediately shot into the air and back into its place. When the Bear woke up, he saw that he had been tricked but by this time he had gotten over his anger, was glad to see the sun back in its place. Now it is said that the baby was really the Raven and had once again tricked the Bear to get what he wanted. The Raven could not fly in the dark and needed the sun light. Of course, once the anger of the people had died down, they also realized that the sun should be where it was most useful to everyone. Raven was indeed wise.

WHY RAVEN IS BLACK

From “When the World was New”

George Blondin, 1990

In the beginning of the new world, a council of all the animals and birds took place. Several strong medicine people changed themselves into animals to attend this meeting.

Raven was president of the conference. Raven said to the birds and animals, “You should all be painted beautiful colours so we will be nice-looking in this world”.

The animals agreed. Because Raven was so clever, they asked him to paint them.

Raven said, “I’ll do it, as long as you promise to paint me last, so I will be more beautiful than everybody else.”

The agreement was made, and Raven started working on the birds and animals, painting them so that their fur and plumage was as colourful we see it today. After many days of painting, Raven said, “I am finished. Now paint me, the best you can”.

One of the birds said, “We will blindfold you, and later you will see that you are the most beautiful bird in the world”.

The bird blindfolded Raven, then took coal from the fire and rubbed it all over Raven until he was completely black. When this was done, the birds and animals made signs to each other to go back to their homes across the world, leaving Raven sitting alone and blindfolded. As all the birds took off they made a loud, thunder-like noise. Hearing this, Raven tore his blindfold off and was enraged to see that he had not been painted in brilliant colours, as he had expected. Instead, he was black like the night, when no colours at all can be seen.

Rubbing coal dust from his eyes, Raven glared furiously around, looking for someone he could punish for the trick that had been played on him. Everybody was gone except the Arctic

loon, who was swimming in a stream nearby and calling “quaaha quaaha”. Splashing into the water, Raven scooped up grey clay from the river bottom and used it to cover the bird’s beautiful head. That is why the loon has a grey head today.

In his anger, Raven wanted even more revenge. He could see a moose standing warily in the distance. Raven yelled at the moose, “All your life you’ll hide in very thick bush, in fear!” And that’s why the moose sticks to the thick bush, even today.

Raven searched for long while, but he couldn’t find any more game or birds. The animals and birds had gotten away with their trick, and that’s why Raven is still the colour of coal.

HOW THE BEAR STOLE THE FOX’S LEG

One day long ago, the bear and the fox had an argument. The bear got very angry and tore the fox’s front leg off. Then he fled with it across a big lake.

In the village there was sorrow over this. The Dene tried to help the fox but they couldn’t, since its foreleg was missing.

One day the people heard somebody singing, from across the clear lake. As the canoe came nearer, they saw it was Raven singing because he had just had his meal.

The Elders invited Raven to the village. They asked him to help them do something about the fox’s missing leg, and Raven agreed.

Next day, Raven paddled his canoe across the lake to the place where the bear had disappeared with the fox’s foreleg. It was evening when Raven came ashore and saw the bear’s tent.

The bear greeted Raven with an open heart. As he went into the tent, Raven saw that the bear had the missing fox leg tied to a post behind his pillow. The bear’s daughter cooked a good meal for Raven, and afterward, the bear begged Raven to tell him a story. “Wise Raven, you are a good storyteller. I want to hear you out,” said the bear.

So Raven started telling a story that went on and on. He told the story for so long that the bear kept dozing off. Early the next morning, as the spring sun warmed the tent, Raven was still telling his story. The bear got so drowsy he fell completely asleep. As the bear snored, Raven crept quietly to his pillow and untied the fox leg.

As Raven ran out the tent, the bear’s daughter woke up. She woke the bear and tried to tell him Raven had stolen the fox’s leg, but in her excitement she stuttered. She lost a good deal of time, so Raven was able to jump into his canoe and paddle off.

When the bear got to the lakeshore, it was too late. All he could do was throw useless stones at Raven as he paddled away.

After he had paddled for some time, Raven drew near the village. He started to sing, then called out, “Put the fox on the shore, with the part of his body where the leg is missing toward me. Then leave the fox alone”.

The people did as Raven asked. Raven kept singing as he paddled closer. When he was beside the fox, Raven threw the leg so that it fell at the right place on the fox’s body. It landed just a bit crookedly, though, and when the fox got up and ran away he limped a little. And that is why the fox doesn’t really walk straight today.

Raven went back to where he had come from, singing all the way.

THE RAVEN AND THE CARIBOU

It is believed that in the old days people had strong powers or medicine. Each person had the medicine to change themselves into almost any kind of animal. Life was so difficult in those days that they needed these powers in order to survive. In the following legend, the animals are really all people.

This story takes place a long time ago with a group of people living together in a small gathering of branch shelters. The people were starving. They had not seen any caribou for a long time.

During these days in which the people were starving, a certain raven kept flying overhead quite happily. The people knew that the raven lived away from them in a shelter of his own but they did not know exactly where. The little snowbirds were living with him.

Each day the people would watch the raven and wonder why he looked so healthy and happy while they themselves were starving. They decided that he must know the whereabouts of some caribou so they asked the raven about this. “No,” said the raven, “even though I am flying around all day I do not see any caribou tracks.”

The people listened to the raven but they decided to follow his tracks. Once they did this, they came upon a tree. The raven had put some caribou eyeballs on a stick and left the stick in the tree. The people took the eyeballs on the stick back to a house to have a meeting about it. They wanted to make plans because they knew the raven was lying to them.

Using all their medicine the people tried to decide who among them would be the most powerful person to go after the raven. The one with the most medicine would be the one to follow the raven’s trail. Perhaps he could find out if the raven was hiding caribou!

Inside the shelter the people sat around the fire, singing and chanting to the powerful medicine man. “Go and see where the raven lives! Go and see where the raven lives!” In a deep trance, the man changed into a hawk in order to fly around in search of the raven. It was foggy, however, and he could not see. “Put some ashes from the fire over my eyes,” he said, “then I will be able to see more clearly.”

The people took some ashes and put a black line over his eyes. Soon the man could see more clearly. His medicine grew very strong and he could see the direction in which the raven lived.

“A Dene Way of Life”

In the meantime, the raven had strong medicine of his own. He was able to hide many caribou using his medicine to make a type of wall around the caribou.

Back at the house, another man decided to use his medicine and travel as a fox to try and get to the raven. He found the raven’s tracks and followed them to the raven’s shelter.

The raven had built a fire by his doorway so that as soon as the fox rushed inside, his tail caught fire. At the same time, the wind rushed in the door and caused the smoke from the fire to billow and fill the room. This scared the caribou, who were also gathered in the room, and they all ran out of the shelter crushing the raven as they went. All that was left of the raven was his black feathers, spread all over the ground.

This raven was special to the people. He possessed strong medicine and could see into the future. The people did not want to be without him in spite of how he had tricked them. They gathered up all his feathers and used their medicine to put him back together as a raven again.

The fox had not been lucky. He had scared all the caribou away. Even to this very day, some men will not wear any fox fur on their clothing when they go hunting. They believe that if they did, the caribou would run away from them, just as they ran away from the fox.



Told by Pierre Judas
Translated by Madelaine Judas
Collected by Wendy Stephenson
Wekweti, 1983

As soon as the fox rushed inside, his tail caught fire.

Activity #7

Play Fish!! Use the plants and animal cards for this game.

- **Play with 2-4 players**
- **Each player is dealt 4 cards. The remainder of the cards will go in a pile on the centre of the table.**
- **The object of the game is to try and get as many pairs as possible until there are no cards left in a player’s hand.**
- **First, everyone looks at his/her hand. If they have any matching pairs (picture **AND** description makes a pair), they can put the pair down beside them.**
- **Next, the first player picks up a card from the deck and then asks another player, “Do you have a _____?” or “Do you have the description of a _____?”**
- **Yes or no, that player’s turn is over. The game continues until someone is out of cards.**

Activity #8

Research project. Ask students to work in groups of four. Each group should pick one animal. The research projects should include information about the animal (its habits, food, habitat etc) as well as how this animal was respected and used by the Dene.

Activity #9

“Animal Stories” (in the envelope)

This envelope contains 7 animal story booklets in different languages (Dogrib and Gwich'in). The following ideas are ways in which students can learn from these booklets;

- Read the stories, individually or in groups
- Photocopy the books (or pages from them) and have students colour the pages
- Ask students to pick one animal/book and do a research project on that animal (using traditional or scientific knowledge)
- Divide the class into groups or individually to do summaries or “book reports” on one of the books.
- Ask the student to produce a glossary or vocabulary list for the important words in the story. This list could be in any Dene language.
- Ask students to make their own small booklet on another animal of their choice.

Pronunciation Guide for Chapter 2

Dzen (dzen)

k'áhba (kah-bah)

nógha (no-ga)

samba (saw-mba)

zhòh (zhoe)

deníye (den-ee-yeh)

gah (gah)

?ekwé (ek-way)

Gwich'in animal words – **raven or Deetrin (dee-trin)**
- **ptarmigan or Daagoo (dah-goo)**
- **caribou or Vadzaih (vah-dzeye)**

SUGGESTIONS FOR EVALUATION

The following ideas are strategies for evaluation. These can be used for individual and/or group evaluation.

Note: Many of the Social Studies Curriculum outcomes include **Values** and **Attitudes**. These can be assessed through anecdotal observations of students, interviews with students etc.

Evaluation Ideas:

- Design a poster
- Do a demonstration (of skills such as)
- “Buddy” activity. Teach another class or group what has been learned.
- Venn Diagram for comparisons
- See Project Wild for indoor/outdoor activities
- Create a diorama
- Make a mural
- Dramatization
- Design a game (Trivia, Board Game)
- Give an oral Presentation
- Complete a research project
- Write a book
- At the end of the unit, create and complete an interview with a community member (ENR personnel, elders, Culture & Language specialists etc.)
- Make a photo album
- Write a letter
- Journal reflection

Suggested Student Evaluation/Checklist. At the end of this chapter on “Plants and Animals”, students will be able to:

1. Recognize and name 4 types of plants and 4 animals using images from the kit.
2. Name 3 types of plants and describe how they were/are used by the Dene.
3. Name 3 animals and describe how they were/are used by the Dene
4. Describe how and why plants and animals need to be respected.
5. Tell one legend or story about an animal.
6. Give the name for 2 plants or animals in one of the Dene languages

Additional Resources for Teachers and Students:

<http://www.nwtwildlife.rwed.gov.nt.ca/NWTwildlife/nwtwildlife.htm>

http://www.cws-scf.ec.gc.ca/index_e.cfm

<http://www.gov.nt.ca/langcom/game.htm>

http://www.ece.gov.nt.ca/02%20k_12/index.html?02_15%20legends/INDEX.HTML~mainFrame

http://www.gov.nt.ca/RWED/plc/wildtimes/spring1994/wild_times_wintspring_1994_page_2.htm

<http://www.gov.nt.ca/RWED/plc/wildtimes/spring96/p14spring96.htm>

Part I

Chapter Objective (Students will learn):

- About Animals within the Inuvialuit Settlement Region (ISR)
 - o Names of animals in Inuvialuktun
 - o Some characteristics of each animal
 - o Brief look at the importance of this resource to Inuvialuit
- About Plants and berries within the Inuvialuit Settlement Region (ISR)
 - o Names of plants in Inuvialuktun
 - o Some characteristics of each plant
 - o Brief look at the importance of this resource to Inuvialuit

Included in this Chapter:

- Description of Animals in the Inuvialuit Settlement Region
- **Fur Samples**

Part II: Wild Animals (Niryun) in the Inuvialuit Settlement Region

Polar Bear (*Nanuk*)

- The fur appears white but the hair is hollow covering its black skin, (which helps to absorb the sunlight).
- It has partially webbed feet for swimming and its fur is water-repellent.
- Its favorite food is the ringed seal but sometimes it eats off of the carcasses of whales or walruses
- Only the pregnant females hibernate, from about November to early Spring.

Beluga Whales (*Qilalugaq*)

- It has no dorsal fin and has a small blunt shaped head
- It is creamy white in color but when it is born it is blue to brownish red.
- It can live up to 30 years.
- It travels in pods of up to 30 that migrate to the Beaufort Sea every summer to nurse its young.
- It eats plankton, small fish, squid and other things that it can swallow whole.

Caribou (*Tuktut*)

- They have hollow hair, which help to keep in the warmth during winter.
- Every year they migrate in herds to the same calving grounds, some females giving birth along the way.
- Their hair is brownish grey to white, they have large eyes and both males and females grow antlers.
- They have broad and concave hooves that spread helping them to walk on soft ground and dig in the snow.
- They eat mosses and lichen, which grow abundantly on the tundra.

Seal (*Natchiq*)

- Ringed seal is the most common seal in the Inuvialuit Settlement Region.
- The fur is short with stiff guard hairs and is dark gray with oval greyish white rings.
- It is a great swimmer but is very slow on land and ice.
- It lays its young in dens beneath the snow in mid-March to early April and the pups are born white.
- It eats plankton and small fish.

Musk oxen (*Omingmak*)

- They live mainly on the larger northern islands within the Inuvialuit Settlement Region.
- They travel in herds and when a predator is near, the adults form a circle around the young to protect them.
- They eat grasses, willow leaves and some arctic flowers.
- They have long, dark brown, coarse fur with a softer layer of fur, called *Qivuit*, beneath the coarse fur.
- Both males and females have horns and hooved feet.

Geese (*Tingmiaq*)

- Snow geese, White Fronted geese, Brants, and Canada Geese migrate north in the spring to lay their eggs.
- They are covered in a layer of feathers and beneath that layer is a layer of down (soft warm feathers).
- Geese eat grass and berries that are uncovered as the snow melts.
- They fly in 'V-shaped' flocks, migrating north in spring and south in the fall.

Fish (*Iqaluq*)

- There are many different species within the Inuvialuit Settlement Region waters, such as Trout, White Fish, Herring, Char, and Inconnu.
- They swim in schools within the ocean, lakes, rivers, and creek beds.

“An Inuvialuit Way of Life”

- They are vertebrate animals, cold-blooded and most breathe using gills.
- They eat plankton and in sometimes other fish, particularly minnows.

Wolf (*Amaruq*)

- They are fast running meat eaters that live alone or in packs.
- They howl to send signals to other wolves.
- They have strong jaws with sharp teeth, very good eyesight, acute hearing, and a keen sense of smell, which help them hunt.
- They often prey upon animals that are much larger than they are, mostly caribou.
- When they return from the hunt, wolves regurgitate some of the food for the hungry pups.
- Wolves range in color from white, greyish white with silvery black tips or brown.

Wolverine (*Qavvik*)

- Like humans, it has a plantigrade posture.
- Wolverine fur is a thick, glossy dark brown color with a pale stripe running from the shoulders along the animal's side and crossing the rump just above a long, bushy tail.
- Wolverines drive other animals away from their food by showing their teeth, raising the hair on their back, sticking up their bushy tail, and making a low growl.
- The wolverine's jaws are strong enough to crush bones and they are strong enough to drag an animal carcass three times their own weight.

Arctic Fox (*Tiriganniaq*)

- The fur is white during the winter and greyish-brown in the summer, a good camouflage.
- A male fox is called a reynard, the female is called a vixen, and the baby is called a kit. A group of foxes is called a skulk or a leash.
- The long, bushy tail, sometimes called a sweep, helps the fox change direction quickly and keeps the fox's feet and nose warm when it curls up to sleep.
- Foxes eat lemmings and voles, eggs, birds, insects, fish and carrion and the remains of polar bear kills.

Arctic Hare (*Ukaliq*)

- Its fur is grayish brown in the summer and in winter it has white fur, except for the black tips on its ears.
- It eats woody plants like willow twigs and roots, and sometimes sedges, mosses, and berries.
- Females may produce litter sizes from four to eight babies. The gray-brown babies (called leverets) are born in a small dent in moss or grass.
- Hares will form groups of up to 300 animals.
- Hopping up on their hind legs like a kangaroo, they can reach speeds of 64 km/hour.

Arctic Ground Squirrel (*Sik sik*)

- Its Inuvialuktun name “Sik Sik” comes from the noise it makes.
- It has reddish fur on its face and sides and grayish brown fur on its back.
- It has a short, bushy tail and its front paws are strong for digging and burrowing.
- It eats a wide variety of plants including seeds, berries, willow leaves, mushrooms, grasses and flowers.
- It stores a lot of its food in its burrow so that when it wakes up from winter hibernation it has food to eat while it waits for the snow to melt.

Muskrat (*Kivgaluk*)

- It is a rodent that lives in freshwater and saltwater marshes, lakes, ponds, and streams.
- It builds dome-shape houses made of plants and soil.
- Muskrats are covered with thick, insulating brown fur, with partly webbed hind feet and a scaly tail.
- Muskrats eat water plants and shellfish.
- Some muskrats live in burrows on the water banks.
- Muskrats are excellent swimmers but are slow on land.

Animal Vocabulary (<http://www.enchantedlearning.com>)

Hibernate: Some animals hibernate during winter; they go into a very deep sleep-like state during freezing weather. They awaken only when the weather warms.

Plankton: Plankton are tiny organisms that float in the seas and other bodies of water. Plankton is the base of the oceanic food web.

Migrate: To pass periodically from one region or climate to another for feeding or breeding.

Predator: Any animal that lives by hunting another animal.

Dorsal: On the outer surface, underside, or back of an organ.

Regurgitate: To eject the contents of the stomach through the mouth.

Plantigrade: Walking with the entire sole of the foot on the ground, like humans and bears.

Camouflage: Disguise from predators or prey with a protective coloring.

Carrion: Carcasses of animals.

Part III: Plants (Nautchiaq) in the Inuvialuit Settlement Region

Cranberry (Kimmingnaq)

- This is a red berry that grows low to the ground in areas like the Mackenzie Delta within the Inuvialuit Settlement Region.
- It has a very bitter sweet taste.
- It is ripe in the late fall (end of August, early September).

Blackberry (Paunagaq)

- This berry is black with a tiny orange yellowish part that attaches the berry to the stem or leaves.
- It has a small pit in the grape colored juice of the berry.
- The stem and leaves are like miniature trees that crawl along the ground.
- It has a very sweet taste and is ripe around mid-August.

Blueberry (Uquuq)

- This berry is bluish grey.
- It grows on small willows in large patches on the tundra and below the treeline.
- It has a sweet bitter taste and is ripe around the beginning of August.

Cloudberry (Akpik)

- This is a bright orange-red berry that has a similar shape to a raspberry.
- It grows very close to the ground and is a small white flower before it turns into the berry over the summer.
- It is ripe enough to eat at the beginning of August, the same time as the blue berries.
- It has a very sweet and juicy taste.

Potato Root (Masu)

- This is a root that looks like a long skinny potato.
- It has a taste similar to a turnip or a carrot.
- It is picked in the spring when riverbanks are eroding which makes the roots easier to get at.
- The flower or stem of this root is long and skinny with large purple reddish leaves.

Cotton Grass (Autihivitaq)

- This is a grass-like plant that grows in fields on the tundra.
- It has a soft white ball of fluff at the tip of the grass.
- The cotton (ball of fluff) is at its peak in late July to early August.
- It grows in dry marshes and in large fields all over the tundra.

Driftwood (Tipiyat)

- It is found on coastal areas within the Inuvialuit Settlement Region, near the mouth of rivers (like the Mackenzie), which is where the driftwood is from.
- It is piled in huge numbers in bays and beaches, mostly near the community of Tuktoyaktuk and along the coast to Herschel Island.
- In other Inuvialuit communities, like Holman (Ulukhaktok), Sachs Harbour and Paulatuk driftwood is extremely hard to come by.



Driftwood found along the coast of the Beaufort Sea near Tuktoyaktuk. (Elisa Hart/NWTA/G-2004-004-0021)

Part IV - INTRODUCTORY LESSONS AND LEARNING ACTIVITIES

Animal and Plants in the Inuvialuit Settlement Region

Lesson #1: “What Plants and Animals do I know?”

Step 1: As a class, list all the animals and plants that you can think of in the Inuvialuit Settlement Region.

Step 2: Discuss the list of animals and/or plants and ask students how they think each plant or animal has adapted to live in the Arctic. (Explain “adaptation” to the class. Use humans as an example!)

[Some of the animals and plants listed should be: polar bear, beluga whale, caribou, ringed seal, musk ox, arctic hare, fish, cloudberry, cranberries, cotton grass, driftwood etc.]

Lesson #2: “Furry Animals”

Step #1: With the class, use the fur samples with the pictures of the animals. Discuss each animal and its fur.

Step #2: Make a short list for each fur-bearing animal, writing down information about each animal and its fur.

Lesson #3: “Plants of the ISR”

Step #1: Ask the students to choose one or two plants using the English and the Inuvialuktun words for the plants. Integrate science curriculum and study the parts of the plants!

LEARNING ACTIVITIES

Research Activity

Step 1: Choose one animal or plant that lives or grows in the Inuvialuit Settlement Region.

Step 2: Write a brief paragraph or two about the animal or plant you choose, answering the questions that follow the list.

Step 3: When you are finished writing, draw a picture of the animal you chose.

Choose from:

Animals: Polar bear, Beluga whale, Caribou, Ringed seal, Musk-ox, Geese, Fish, Wolf, Wolverine, Arctic fox, Arctic hare, Arctic ground squirrel, or Muskrat.

Plants: Cranberry, Blackberry, Blueberry, Cloudberry, Potato Root, Cotton Grass, or Driftwood.

Questions for a plant:

1. What does the plant look like?
2. Does it have a berry? If so what does it taste like?
3. How do Inuvialuit use this plant?
4. Does it grow close to the ground?
5. What do the stem and leaves look like?
6. What is its name in Inuvialuktun?

Questions for an animal:

1. What does this animal look like?
2. Is it camouflaged? What color is it during the winter/summer?
3. Name and describe three physical characteristics of this animal (large ears for hearing its predators or prey)
4. What does it eat?
5. Does it live mainly on land or in the water?
6. What is its name in Inuvialuktun?

Required:

1. Use the PLANT and ANIMAL PAGES and any other sources to research the plant or animal you choose. (Make photocopies of the information on the plants that students choose).

“An Inuvialuit Way of Life”

“The Boy Who Found the Lost Tribe of Caribou” Activity

Step 1: Read the story “The Boy Who Found the Lost Tribe of Caribou” told by Donald Kaglik of Inuvik.

Step 2: Have students illustrate a part of the story that they liked.

Step 3: Below the illustration have students write a short sentence or paragraph about their drawing and share it with the class.

The Boy Who Found the Lost Tribe of Caribou

(Told by Donald Kaglik of Inuvik in *People and Caribou in the Northwest Territories*)

A group of Eskimos lived along the seashore. Now, there lived a poor boy whose parents had died, and he was living with his grandparents, who were very old. The ruler, knowing this, called the boy over to his place and asked him if he would do odd chores for him. He would always make sure the boy and his grandparents had something to eat. The boy was very glad and he ran home and told his grandfather and grandmother.

The years went by and he became a boy whom no one could beat in sports. One winter he was allowed to go out hunting, but he had to listen to all that was said in the meeting before the hunt. The hunt was very good. They had almost enough meat to last through the long winter.

The ruler then decided to teach the boy how to get a caribou with a knife, without the use of a bow and arrow. The boy was now very excited, for he was always anxious to learn of new ways to catch game.

They had to use a skin to cover themselves with and sneak up to the herd until they were close, and then use a knife to kill. It had to be placed in just the right spot.

When it was time for him to try this new way of hunting, he crept very close to some caribou. But just as he was ready to spring, the caribou spoke to him. "You must be using my brother's skin to cover yourself with. Why don't you put it on the right way and I will tell you what to do?" Was he going mad, or was the caribou really speaking to him?

The caribou continued, "Those of us who are to be leaders in the future have this gift of being able to lift the face-mask, and so we are able to speak on behalf of our people. Now close your eyes and slip the coat on, and I'll tell you more as we travel. Hurry, for we do not have much time." He did as he was told, and to his surprise, he was now a caribou.

"Follow me," the caribou said, and now they were all travelling at a great speed.

After a bit he saw that he was getting left behind, and now he stumbled. He didn't know how far they had gone when he heard a voice saying, "We are safe now, and you can have a rest. We have been going for a good half-a-day, and now I will tell you how we travel. When we are running at high speed, we never look back at the ground. This slows you down. Hold your head high and just look where the ground meets the sky, and run. This way you can see your direction and also anything that may be on the ground to trip you. I will give you a test run after you have had a little more rest."

They ran and soon the ground below him seemed to be a blur. Soon they turned and they were on their way back to the herd.

Once back he realized that he was hungry. As they fed on the sweet lichen, his friend told him, "You must never stray far from us until we have told you more of the dangers we face in life."

To his surprise, there was a lot he had to learn. First of all he was told never to go near anything if he was not sure what it was. He was told of wolves, and always to stay with the herd when in danger. Also, there would be times when they would be hunted by humans.

Now, the air was cool and there was snow on the ground. The next day they had a long journey to make, and the only time they would stop was in the evening to feed and bed down. To his surprise, there were a few browsing around and feeding. He looked around, but he could find no lichens.

His friend came over to him and said, "I will have to show you how to search for food in the winter. However, you must not waste any food when you eat. You must always eat all you find, for those who waste food don't always find food when the chips are down."

He took him aside and told him to dig in the snow and turn up the ground. To his surprise, there were berries and fresh plants. They were very delicious and he ate all he had found. Now his friend told

“An Inuvialuit Way of Life”

him, “Never dig for food till you are hungry. That is our way of life.”

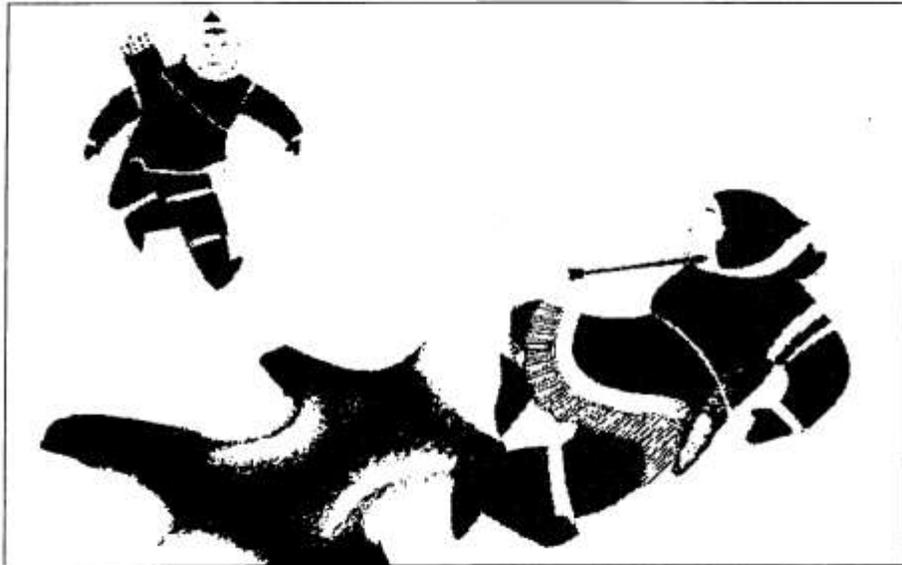
The winter was long and the days grew short, and there were times when he bedded down without anything to eat, for he would be too tired to eat. And then he would be up very early for another long day.

Soon the days were long and the sun shone very warm. Spring was here and now they were to watch even more carefully than before, for they were now passing a very dangerous country where a different tribe of Inuit lived. Water was beginning to show in some places.

One day they were attacked, and he was wounded in the neck by what he knew to be an arrow. To his own surprise, he was able to slip out of his coat. He was now back in human form. To his surprise, there was his hunting knife still in his belt.

Now as he lay where he had fallen, one of the hunters came running to his aid. He looked in awe and wonder as he saw he was from a different tribe. At last he spoke, and asked, “Where did you come from? For I know your tribe of people. From a long way back I have heard many stories and tales of them.”

He told him what had happened, and as he spoke, he saw others come and they were listening as well. After applying some kind of spruce tree gum to his wound, they built a fire and had some roasted meat like he had never tasted before. At first he was a little slow in eating, for he remembered the friends he had made. Soon he was over it and he enjoyed his meal. He helped in preparing the meat to pack, for he was told that he was now one of the tribe.



“An Inuvialuit Way of Life”

“The Man Who Became a Caribou” Activity

Step 1: Read the story “The Man Who Became a Caribou” from www.gov.nt.ca/kids/legend/inuitleg.htm.

Step 2: Break class up in to two groups and divide the story in half and have each group dramatize one part of the story. Students can mime the story, use sounds, or add dialogue.

Step 3: Have each group present their skit to the class.

Step 4: As a follow-up discussion, ask the students to think about what the story taught them about caribou behavior. Talk about the relationship between the Inuvialuit and caribou (respect, reliance, etc).

The Man Who Became a Caribou

(From www.gov.nl.ca/kids/legend/inuitleg.htm)

An Inuit man was unhappy because he was a poor hunter.

One day he decided to leave home. He left all his weapons and began to walk inland. All the time, as he was walking, he thought, “I wish I were an animal, not a man. No one can be as unhappy as I am.”

He saw some ptarmigan eating the leaves and berries and making little noises. He followed the ptarmigan all day hoping they would feel sorry for him and, perhaps by their magic, change him into ptarmigan. At last he came to a village where, he knew, the ptarmigan lived when they changed themselves into people.

“I’m sorry,” said the chief of the village, “You cannot stay with us. You will not like being chased by the big birds of the air and men with their bows and arrows.”

So the hunter left the village and, seeing some arctic hares playing among the rocks, he thought, “That’s the life I want. They seem very happy.” He followed the two hares all day and at last, saw them enter a little house at the bottom of a hill. When he got inside the house there were two old people already there, but no hares.

“Why have you followed us?” asked the man.

“I want to be a hare,” answered the hunter.

“I’m sorry,” said the hare. “You cannot stay with us. You will not like being hunted by the big birds of the air and the men with their bows and arrows.”

So the hunter left the little house and walked further inland until he saw a herd of caribou. All day he followed them until, in the evening, he came to a large village. Knowing that all the men were in the meeting house, the hunter went there, hoping that he could talk to the chief.

“Why were you following us all day?” asked the chief.

“I was not hunting you,” said the man. “See, I have no weapons.” Then the man told everyone of his wish to become a caribou and how he had talked to both the ptarmigan and the hares. They felt sorry for him so the chief allowed the hunter to join them.

When the hunter ran with the caribou herd he found it difficult. He could not run quickly. He found the food unpleasant to eat and he did not grow big like the other caribou. Also, he was always afraid because the men came with their bows and arrows, and he never knew whether they were near. Sometimes, there were traps set for caribou, sometimes holes in the ground for them to fall into, but the old hunter who had become a caribou was never caught. Because he was old, however, he decided he would like to see his family again, so he went to see the chief.

“It will be very hard,” said the chief. “You are a clever caribou now. It will be hard for you to learn to be a man again.”

“I know,” said the hunter, “but I must see my family before I die.”

For many days the hunter who had become a caribou walked. When he was getting near his village he was so excited he forgot about the traps, and his legs were caught so that he could not move.

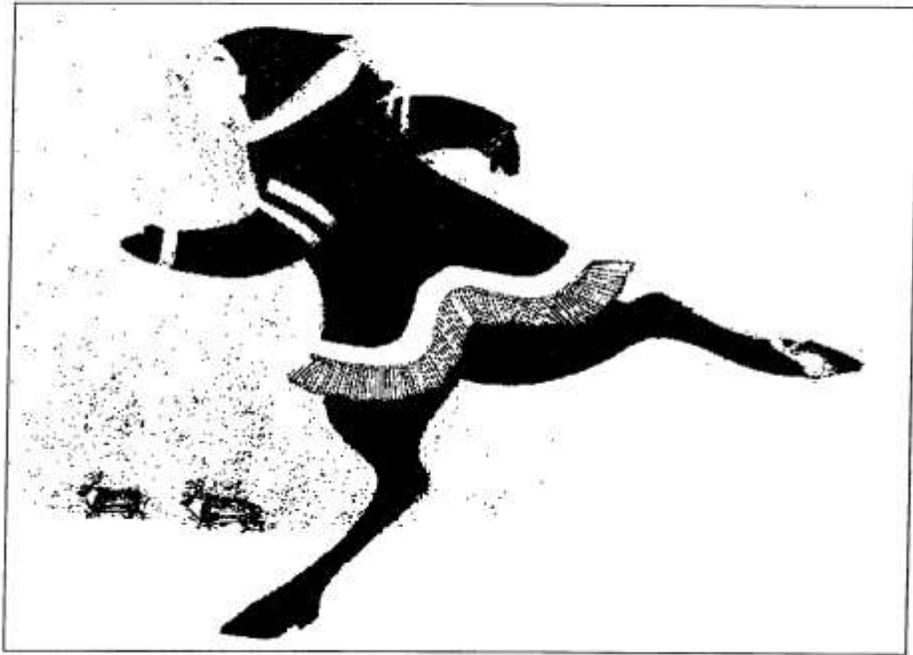
In the evening two boys came and they were very happy to find a caribou in their trap. Before they could shoot him the hunter spoke. The two boys were afraid.

“Don’t shoot me,” said the hunter, “Just take your knife and take off my skin.”

The two boys did what they were told and were surprised to find a man inside the skin. They recognized him as their father who had left home many years before.

“An Inuvialuit Way of Life”

An Educator's Guide to the Wild Caribou of North America



Build a Caribou Activity

Step 1:

Gather pipe cleaners, pop cans, empty toilet paper rolls or pieces of cylindrical wood, brown or beige felt, fake fur, willows or twigs and other things that you can use to create a symbolic caribou body.

Step 2:

Break the class into small groups. Have each group brainstorm ways to build their own caribou, using materials that symbolize caribou body parts (Such as willow twigs for antlers or straw for the hollow fur).

Step 3:

Using the materials available, have students build their own model caribou. Have students display their model caribou to the class and explain it in writing and then aloud to the class.

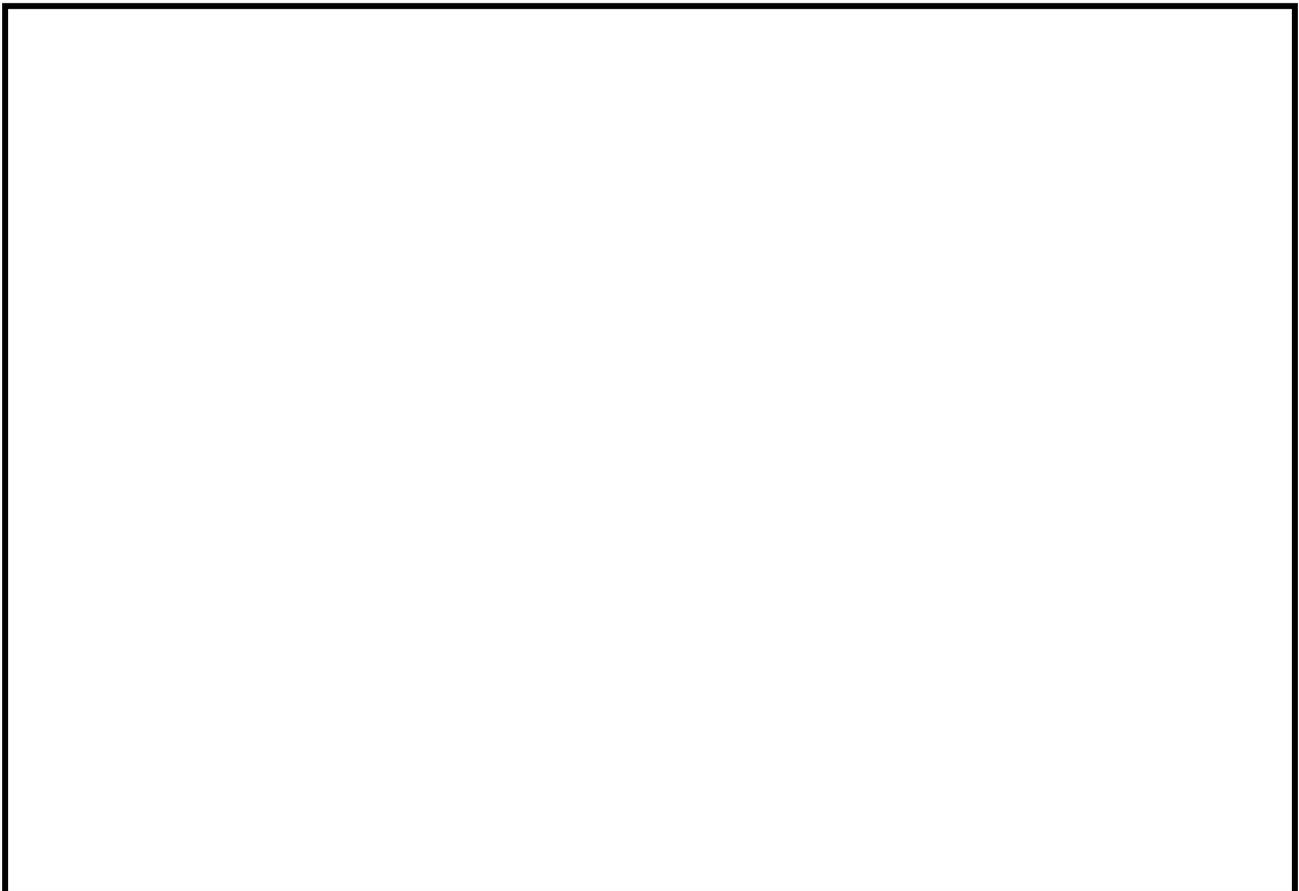
All About My Fishing Experience

1. The first fish I caught on this day (month, day, year)
_____ __, 20__ was _____ cm long. It was a
_____. It swims in (circle one or more) a
pond, creek, river, lake, or ocean.

2. Draw an imaginary fish that you would like to catch one day.
I would call it a _____ because _____

_____.

My imaginary wish fish looks like this:



Arctic Animals/Plants Flashcard Activity

After learning about Arctic Animals/Plants, use the flashcards to get students thinking about what they learned.

1. As you pick a flashcard, read the first question about the animal on the front. The answer is on the back but wait to hear what the students have to say.
2. Go on to the next question.
3. Continue until all questions are answered. This activity can also be used with small groups or pairs of students.

“An Inuvialuit Way of Life”

Find the Animal and Plant Names in Inuvialuktun

| | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| E | Q | L | M | A | N | A | S | R | P | N | V | W | U | T | I | N | G | M | I | A | Q | Y |
| O | W | Z | B | V | I | K | O | P | Q | J | K | M | B | O | A | S | T | D | I | E | C | Z |
| O | U | N | S | L | A | P | Q | K | Y | I | A | C | A | P | X | W | N | J | G | E | A | L |
| M | M | U | O | D | V | I | I | O | M | K | E | M | U | Y | H | Q | N | I | Q | S | L | A |
| X | C | I | K | L | P | K | E | U | A | U | A | H | C | R | U | T | K | A | C | D | J | S |
| J | R | T | N | I | B | W | Q | N | S | R | R | L | I | Q | U | V | I | K | D | B | I | N |
| T | L | P | I | G | O | S | W | T | U | U | C | M | U | K | D | N | H | G | I | K | W | Q |
| A | A | M | O | I | M | T | R | Q | S | L | N | U | V | X | N | O | I | W | S | Q | A | S |
| T | N | V | P | W | G | A | H | N | M | B | Q | L | C | A | O | U | V | I | S | E | B | L |
| B | U | V | K | H | A | S | K | L | M | Z | W | O | G | U | P | N | K | Q | D | F | Y | I |
| K | O | P | C | M | N | U | W | Q | P | G | I | I | L | T | C | D | A | U | H | I | B | L |
| Y | P | A | N | Q | H | I | G | B | X | O | R | Y | V | O | I | S | Q | N | W | U | O | K |
| Q | L | U | O | H | G | N | X | Z | K | I | U | A | Q | C | H | V | P | Q | U | E | I | N |
| A | X | N | C | M | E | P | R | W | T | L | O | Q | I | A | K | T | S | I | M | K | Z | O |
| T | I | A | L | P | A | K | I | M | S | W | I | N | B | X | O | I | C | A | D | L | S | Q |
| I | B | G | N | X | U | Y | L | D | K | Q | A | E | M | V | H | P | V | A | C | P | O | I |
| V | C | A | S | L | B | U | H | W | A | B | C | O | N | D | M | I | K | G | L | S | T | V |
| I | Q | A | A | P | D | H | A | N | S | N | I | Y | A | O | F | Y | J | O | A | D | W | U |
| H | N | Q | Q | I | K | A | G | F | J | E | V | C | T | L | T | A | W | M | E | L | F | U |
| I | I | F | J | A | U | N | W | O | P | C | M | A | C | Y | X | T | U | N | S | Z | U | T |
| T | V | O | B | C | I | K | Q | P | F | U | E | L | H | Q | R | I | C | R | P | A | K | K |
| U | T | P | U | M | I | L | I | Q | I | G | A | P | I | C | H | W | O | I | V | V | A | U |
| A | V | I | M | U | Q | I | L | A | L | U | G | A | Q | Q | U | K | A | P | I | W | R | T |
| M | A | I | G | K | K | U | A | C | T | U | K | G | A | Q | H | P | A | I | K | U | U | Q |
| K | K | L | A | S | V | I | K | I | V | C | H | I | P | T | A | Y | S | Y | L | B | G | A |
| L | U | K | G | A | Q | U | U | M | C | D | I | R | O | N | Y | K | I | V | V | A | Q | U |

Arctic Animals

Amaruq (Wolf)
Iqaluk (Fish)
Kivgaluk (Muskrat)
Nanuk (Polar Bear)
Natchiq (Ringed Seal)
Omingmak (Musk-ox)
Qavvik (Wolverine)
Qilalugaq (Beluga Whale)
Siksik (Ground Squirrel)

Arctic Plants

Tingmiaq (Geese)
Tiriganniaq (Arctic Fox)
Tuktu (Caribou)
Ukaliq (Arctic Hare)
Akpik (Cloudberry)
Autihivitaq (Cotton grass)
Kimmingnaq (Cranberry)
Masu (Potato Root)
Paunagaaq (Black berry)
Tipiyat (Driftwood)
Uquuq (Blueberry)

Animal and Plant Riddle

Step 1: Have each student think of an animal or a plant.

Step 2: Individually, have students describe the animal or plant they choose to the rest of the class. While one student does this, have the rest of the class try to guess what animal or plant is being described.

Example: I am thinking of an animal
I am thinking of an animal that eats meat
I am thinking of an animal with feet like bears
I am thinking of an animal that is aggressive
I am thinking of an animal that growls to keep other animals away from its food.
I am thinking of an animal that is called “Qavviq” in Inuvialuktun.
I am thinking of a _____ (Wolverine)

Step 3: After a student guesses the animal or plant, ask another student to do the same thing.



Cranberries
(Kimmingnaq)



Blackberries
(Paunagaaq)



Blueberries
(Uquuq)

“An Inuvialuit Way of Life”



Potato Root
(Masu)



Arctic Cotton Grass
(Autihivitaq)



Driftwood
(Tipiyat)

Answers for Teachers

| | | | | | | | | | | | | | | | | | | | | | | |
|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| E | Q | L | M | A | N | A | S | R | P | N | V | W | U | T | I | N | G | M | I | A | Q | Y |
| O | W | Z | B | V | I | K | O | P | Q | J | K | M | B | O | A | S | T | D | I | E | C | Z |
| O | U | N | S | L | A | P | Q | K | Y | I | A | C | A | P | X | W | N | J | G | E | A | L |
| M | M | U | O | D | V | I | I | O | M | K | E | M | U | Y | H | Q | N | I | Q | S | L | A |
| X | C | I | K | L | P | K | E | U | A | U | A | H | C | R | U | T | K | A | C | D | J | S |
| J | R | T | N | I | B | W | Q | N | S | R | R | L | I | Q | U | V | I | K | D | B | I | N |
| T | L | P | I | G | O | S | W | T | U | U | C | M | U | K | D | N | H | G | I | K | W | Q |
| A | A | M | O | I | M | T | R | Q | S | L | N | U | V | X | N | O | I | W | S | Q | A | S |
| T | N | V | P | W | G | A | H | N | M | B | Q | L | C | A | O | U | V | I | S | E | B | L |
| B | U | V | K | H | A | S | K | L | M | Z | W | O | G | U | P | N | K | Q | D | F | Y | I |
| K | O | P | C | M | N | U | W | Q | P | G | I | I | L | T | C | D | A | U | H | I | B | L |
| Y | P | A | N | Q | H | I | G | B | X | O | R | Y | V | O | I | S | Q | N | W | U | O | K |
| Q | L | U | O | H | G | N | X | Z | K | I | U | A | Q | C | H | V | P | Q | U | E | I | N |
| A | X | N | C | M | E | P | R | W | T | L | O | Q | I | A | K | T | S | I | M | K | Z | O |
| T | I | A | L | P | A | K | I | M | S | W | I | N | B | X | O | I | C | A | D | L | S | Q |
| I | B | G | N | X | U | Y | L | D | K | Q | A | E | M | V | H | P | V | A | C | P | O | I |
| V | C | A | S | L | B | U | H | W | A | B | C | O | N | D | M | I | K | G | L | S | T | V |
| I | Q | A | A | P | D | H | A | N | S | N | I | Y | A | O | F | Y | J | O | A | D | W | U |
| H | N | Q | Q | I | K | A | G | F | J | E | V | C | T | L | T | A | W | M | E | L | F | U |
| I | I | F | J | A | U | N | W | O | P | C | M | A | C | Y | X | T | U | N | S | Z | U | T |
| T | V | O | B | C | I | K | Q | P | F | U | E | L | H | Q | R | I | C | R | P | A | K | K |
| U | T | P | U | M | I | L | I | Q | I | G | A | P | I | C | H | W | O | I | V | V | A | U |
| A | V | I | M | U | Q | I | L | A | L | U | G | A | Q | Q | U | K | A | P | I | W | R | T |
| M | A | I | G | K | K | U | A | C | T | U | K | G | A | Q | H | P | A | I | K | U | U | Q |
| K | K | L | A | S | V | I | K | I | V | C | H | I | P | T | A | Y | S | Y | L | B | G | A |
| L | U | K | G | A | Q | U | U | M | C | D | I | R | O | N | Y | K | I | V | V | A | Q | U |

Find the Animal and Plant Names in Inuvialuktun

Arctic Animals

Amaruq (Wolf)
Iqaluk (Fish)
Kivgaluk (Muskrat)
(Cranberry)
Nanuk (Polar Bear)
Natchiq (Ringed Seal)
berry)
Omingmak (Musk-ox)
(Driftwood)
Qavvik (Wolverine)
Qilalugaq (Beluga Whale)
Siksik (Ground Squirrel)

Tingmiaq (Geese)
Tiriganniaq (Arctic Fox)
Tuktu (Caribou)
Ukaliq (Arctic Hare)

Arctic Plants

Akpik (Cloudberry)
Autihivitaq (Cotton
grass)
Kimmingnaq
Masu (Potato Root)
Paunagaaq (Black
berry)
Tipiyat
Uquuq (Blueberry)

“An Inuvialuit Way of Life”

Chapter Three

(Suggestions for Teacher and Student Checklist)

At the end of this unit on “Animals and Plants in the ISR” students will be able to:

- Name 3 animals that are camouflaged in the winter.

1. _____ 2. _____
3. _____

- Name and explain one adaptation for five Arctic animals of your choice, using the Inuvialuktun name.

Example: An Arctic Squirrel (Siksik) has strong front paws for digging and burrowing.

1. _____
2. _____
3. _____
4. _____
5. _____

- Name three animals that eat from the sea, three animals that eat vegetation (grass, willows, etc) and three animals that eat meat:

Animals that eat from the Sea:

1. _____
2. _____
3. _____

Animals that eat vegetation:

1. _____
2. _____
3. _____

Animals that eat meat:

1. _____
2. _____
3. _____

- Name three berries that grow in the ISR:

1. _____ 2. _____ 3. _____

- Choose one of these three plants and describe two things about this plant: Potato Root (Masu), Cotton Grass (Autihivitaq) or Driftwood (Tipiyat)

1. _____ a. _____
b. _____

Chapter Four



N-1993-002-0604, DeSalis Bay, 13 February 1959. Pulvik in a tent holding a harpoon. NWT Archives

Inuvialuit Tools and Transportation

Part I

Chapter Objectives (Students will learn about):

- Some of the different tools used by the Inuvialuit
 - o Hunting tools
 - o Fishing tools
 - How were these tools used?
- Transportation
 - o Summer transportation
 - o Winter transportation
 - How did and do Inuvialuit travel?

Included in this Chapter:

- o Miniature harpoon
 - o Information and pictures of hunting (geese, whales, caribou)
 - o Sample of baleen from bowhead whale (not available in all kits)
 - o Information and photos of different fishing techniques
 - Ice fishing with hooks
 - Gill netting in summer
 - Gill netting under the ice
 - Seining
 - o photos of kayak, dog pack
 - o photos of aluminum boat and barges
 - o photo of dog team pulling a load
 - o photo of Ski-doo and sled today (family traveling)
 - o Snow goggles
-
- **Tariurmiutuakun Qanuq Atutiviksaitlu Ilitchuriyaqput Inglilraan Inuvialuit Qulianginnin: Learning About Marine Resources and Their Use Through Inuvialuit Oral History** by. Elisa J. Hart and Beverly Amos (Book)
 - **Arctic Whales and Whaling** by Bobby Kalman (Book)
 - **The Sea** by Fisheries and Oceans Canada (DVD)
 - **Journey to Kitigaaryuk** by the Prince of Wales Northern Heritage Centre (CD/DVD)
 - Teacher and Student Checklist

Part II (Background information for teacher)

Inuvialuit hunting

Inuvialuit hunt the migratory geese every spring, the beluga whale in the summer and the caribou in the fall.

Inuvialuit used to use stones and bolas to hunt geese. A bola is a rope with weights attached that wrap around and entangle a goose. A shotgun is used today to hunt geese.

The beluga whale has always been hunted with a harpoon, but today a rifle is used as well as a harpoon. The harpoon technology has existed for hundreds of year; developed to tire the whale without it sinking to the bottom because of the skin float attached. More can be learned from the book titled “Arctic Whales and Whaling” by Bobby Kalman on page 24-41.

Inuvialuit used to hunt caribou with bow and arrows. There is evidence of the use of arrowheads found by archaeologists at traditional gathering sites in the Inuvialuit Settlement Region. Today, caribou are hunted with a rifle all year round, particularly in the fall.

Inuvialuit fishing

Inuvialuit enjoy fishing in the spring with a hook and lure. This is a favorite time to ice fish because of the warm sun and the increased daylight. Husky Lakes is a popular trout fishing lake southeast of Tuktoyaktuk used during the months of April and May by many families.

In the summer families use gill nets to fish for whitefish to make smoked dried fish.

In the fall, small gill nets are used to fish for Cisco herring. As well, families who own a dog team use huge nets, called seining nets in the fall to fish for large amounts of herring, used for dog feed throughout the winter.

In the fall freeze up, when there is a thin layer of ice on the lakes, rivers and harbors, Inuvialuit set gill nets under the ice to continue fishing for their dog teams.

Transportation - summer

Inuvialuit used to use kayaks and umiaqs (large skin boats) for summer traveling. They also used to walk when traveling on land, packing their equipment and food. Dogs with dog packs were also used in the summer for travel on land. Schooners were brought to the area with European whalers and these replaced kayaks. Nowadays Inuvialuit use aluminum boats with motors during the summer

months. Four wheelers or quads are used for traveling on land during the summer months as well. In the fall some hunters still walk inland to hunt caribou. After hunting they pack the caribou back to their boat or camp.

Transportation - winter

Dog teams used to be the only mode of winter transportation. Families relied on their dogs to check their traplines, to travel to winter or summer camping spots, and for daily hunts. Snow machines replaced dog teams in the later twentieth century. Some families continue to use dog teams for work, such as sport hunting and tourism.

The sleds pulled behind a dog team used to be basket sleds made out of driftwood with ice and mud runners to help the sled glide over the snow. Nowadays plywood “mudsleds” are used. These are made from store bought material (plywood, rope, nails and plastic runners). Fiberglass toboggans are used as well to haul gear from place to place. These mudsleds and toboggans are pulled by a snowmobile.

PART III: Classroom Lessons and Learning Activities

LESSON 1- Inuvialuit Tools:

Step 1: As a class, observe the miniature harpoon, snow goggles, baleen and pictures of tools. (Arrow straightener, knives, adze, harpoon head and line, fishhook, arrowhead, plug for skin float, harpoon head, bow drill set, kayak, miniature shovel, kamotik and toboggan).

Step 2: Talk about the material used to make the tools (wood, bone, antler, metal, slate etc).

Step 3: Brainstorm what animals or things Inuvialuit hunted with the tools and how the tools were used.

ACTIVITIES

Inuvialuit Tools and Transportation Activity:

You will need: Harpoon model, snow goggles, pictures of: arrow straightener, knives, adze, harpoon head and line, fishhook, arrowhead, plug for skin float, harpoon head, bow drill set, kayak, miniature shovel, kamotik (sled), and toboggan.

Step 1: As a class, observe the models and pictures (harpoon, snow goggles, arrow straightener, knives, etc).

Step 2: Categorize the pictures and models into categories of your choice (winter, summer, tools, transportation, fishing and hunting).

Step 3: Discuss as a class, the parts, materials, or techniques used to make and use the tools and transportation equipment. Write the information down for each model/picture on the sheet provided, following this example:

ANSWER GUIDE FOR TEACHER

| <u>Name of object/ picture</u> | <u>Category</u> | <u>Description and Use of Tool or Mode of Transportation</u> |
|------------------------------------|-----------------------------------|--|
| Harpoon Head | <i>Tools or hunting</i> | <i>Tool made of antler with a metal tip that fits on the end of a harpoon. It is used when hunting a Beluga whale.</i> |
| <i>Harpoon Head and Line</i> | <i>Tools or hunting</i> | <i>Attached to a pole used for harpooning a whale. A float is to be attached at the end of the rope to prevent whale or seal from sinking. The harpoon head is made out of ivory and metal, the line is seal skin, and sinew is used to secure pieces together</i> |
| <i>Fish hook</i> | <i>Tool or fishing</i> | <i>Used for jigging under the ice. Inuvialuit spend the warm spring months ice fishing. This is made out of antler and sinew.</i> |
| <i>Knife</i> | <i>Tools or hunting</i> | <i>This knife is made out of bone or antler with a metal tip. A hole was probably drilled through the mid-section with a bow drill.</i> |
| <i>Arrow Straightener</i> | <i>Tools or hunting</i> | <i>This is used to straighten arrows. Inuvialuit used bow and arrows to hunt caribou in the past. This tool is made with antler.</i> |
| <i>Knife</i> | <i>Tools or hunting</i> | <i>This knife is made with bone and slate. The holes were probably drilled with a bow drill.</i> |
| <i>Adze</i> | <i>Tools</i> | <i>This tool is made with antler, sinew, slate, and caribou hide. It is used to chop food or other soft material.</i> |
| <i>Spear</i> | <i>Tools or hunting</i> | <i>This is used to spear caribou or other smaller animals. It is made of metal and antler or bone.</i> |
| <i>Float plug</i> | <i>Tools, fishing, or hunting</i> | <i>This is used with the sealskin float attached to the harpoon. It is a plug that keeps the air in the float. It is made of antler and wood.</i> |
| <i>Harpoon Head</i> | <i>Hunting or tools</i> | <i>This is made of bone or antler and metal. It is placed at the tip of a harpoon used to harpoon whales or seals.</i> |
| <i>Bow Drill Kit</i> | <i>Tools</i> | <i>This kit is used to drill holes in equipment and other tools. The bow is made from a caribou rib, the drill is made of antler and metal and the mouthpieces is bone.</i> |
| <i>Qayaq</i> | <i>Transportation</i> | <i>Inuvialuit used the qayaq in the past. It is made from sealskin. It is sewn in a special way so that it is waterproof.</i> |
| <i>Model Snow shovel</i> | <i>Tools or equipment</i> | <i>This is made from bone. It is a model of a snow scoop.</i> |

“An Inuvialuit Way of Life”

| | | |
|--------------------------------|--|--|
| <i>Ice house</i> | <i>Food or Storage</i> | <i>This is an underground freezer. Inuvialuit used freezers like this one in the past and today to store large amounts of food.</i> |
| <i>Trapping</i> | <i>Trapping</i> | <i>These white fox pelts were trapped in the late 1800s to mid 1900s. Inuvialuit traded pelts for European goods.</i> |
| <i>Jigging</i> | <i>Fishing</i> | <i>Inuvialuit jiggle for fish in the spring months when the sun comes out and daylight is abundant.</i> |
| <i>Dog mushing</i> | <i>Transportation</i> | <i>Inuvialuit in the past and some today use Dog teams to travel from place to place. Particularly for hunting.</i> |
| <i>Kamotik or sled</i> | <i>Transportation</i> | <i>This sled is made of driftwood. It is a style that Inuvialuit in the past have come to know. The runners and sides are bound together with sealskin or thick sinew braided into rope.</i> |
| <i>Harpoon</i> | <i>Hunting</i> | <i>An Inuvialuk here prepares for a hunt. This is a smaller harpoon so he is probably hunting seal.</i> |
| <i>Winter fishing</i> | <i>Fishing</i> | <i>Inuvialuit fish under the ice for whitefish and other species. Nets used to be made with sinew, they are now store bought. Floats were once made with driftwood.</i> |
| <i>Summer fishing</i> | <i>Fishing</i> | <i>Nets are used throughout the summer and early fall. People who own dog teams fish until they have enough fish stored away for use throughout the winter.</i> |
| <i>Dog packs</i> | <i>Transportation</i> | <i>Dogs as well as people used to haul gear from place to place in the summer months. Dogs worked all year round.</i> |
| <i>Snow machines and sleds</i> | <i>Transportation</i> | <i>Today, Inuvialuit use modern ways of transportation. This has aloud Inuvialuit to travel place to place for hunting and fishing in a shorter period of time.</i> |
| <i>Seining</i> | <i>Fishing</i> | <i>Inuvialuit sweep for fish in late fall. This enables them to get more fish before winter sets in to feed dogs throughout the winter.</i> |
| <i>Dogs</i> | <i>Transportation</i> | <i>Dogs used to be used year round. Dogs pull loaded sleds until the ice melts to get families from place to place.</i> |
| <i>Barges</i> | <i>Transportation or Summer</i> | <i>Large companies travel to isolated communities during the summer months to haul construction supplies, vehicles, groceries and other goods.</i> |
| <i>Summer fishing</i> | <i>Fishing</i> | <i>Inuvialuit check fishnets daily during the summer months. White fish, herring, and other species are fished during the summer months.</i> |
| <i>Scow</i> | <i>Fishing, whaling, hunting or transportation</i> | <i>Inuvialuit have used wooden scows in the past to travel and hunt. They were once locally made. They have been replaced with aluminum boats bought from the south.</i> |
| <i>Jigging</i> | <i>Fishing</i> | <i>Spring fishing is a relaxing time of year. Inuvialuit love to spend time out on the land when the weather warms up in April, May, and June.</i> |

LESSON 2- Fishing

Step 1: Using the pictures of gill fishing in summer, gill fishing under the ice in fall, seining, and jigging have students review each fishing style.

Step 2: Discuss each style with the class and ask for their input, experience and knowledge about fishing.

Fishing Activity:

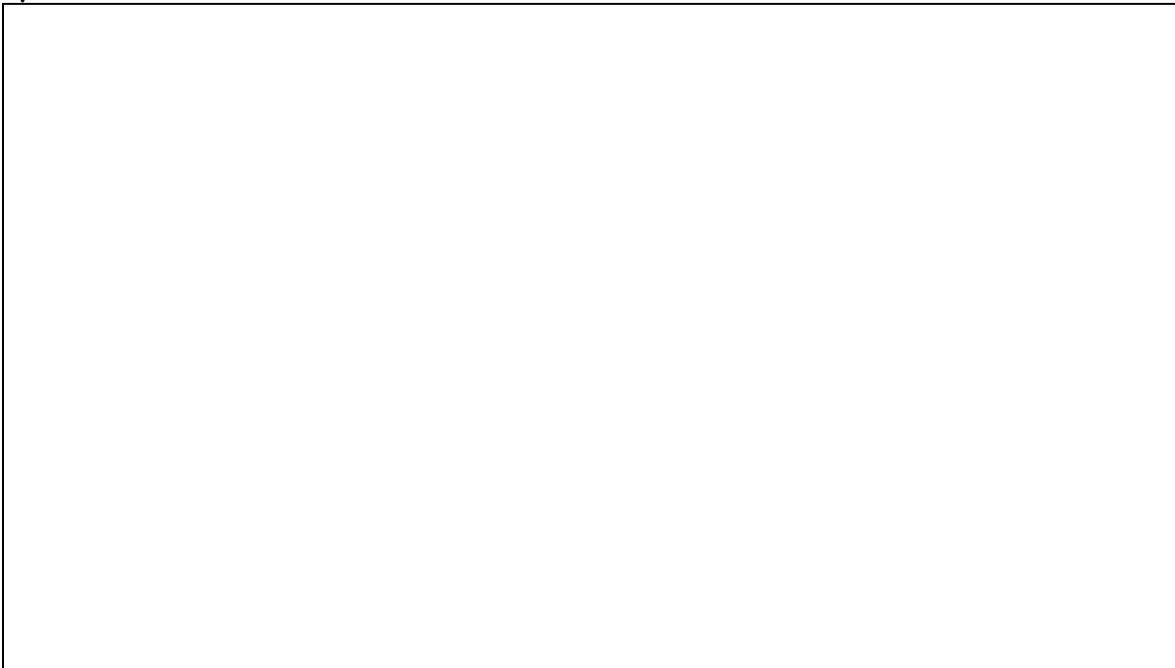
Step 1: Choose one of the fishing techniques (summer gill netting, winter gill netting under the ice, seining, or jigging)

1. What time of year do Inuvialuit fish this way? _____

2. What equipment is needed to fish at this time of year?

3. Why do Inuvialuit fish at this time of year? _____

Step 3: Draw a picture of the environment and the equipment used (snow machine, net, ice chisel, etc) when fishing with the technique you choose.



LESSON 3 - Inuvialuit Whaling

Step 1: Using the “Journey to Kitigaaryuk” Story (Included in kit with a CD) print off the “Learn About the Whale Hunt” section by clicking on the icon with those words. Once you open up the CD you can find this icon on the bottom left corner of the picture when you click on number 2 of the “Journey to...” at the top left of the story and then “On the way to Kitigaaryuk”.

Step 2: There is one copy laminated here that you can display. Hang the story on the wall for the class to read and see.

Inuvialuit Whaling Activity:

Step 1: Discuss as a class, the hunting tools and equipment you see in the drawings when you go to the icon “Learn about the Whale Hunt.” This is found by clicking on the button “Journey to...” number “2” and then on the picture “On the way to Kitigaaryuk.” (Laminated drawings are included in this chapter)

Step 2: Using the following list of Inuvialuktun words, find the objects in the drawings. (Use the Inuvialuktun dictionary or the Flashcards included in this chapter for reference)

Step 3: Draw the objects next to the Inuvialuktun words.

Qayaq

Mamaguaq

“An Inuvialuit Way of Life”

Simik

Pana

Itdjaq

Avataqpak

Pautik

Tukkaq

Inuvialuit Whaling Activity

Answers for Teacher

| | |
|------------------|--|
| <u>Qayaq</u> | <u>Kayak (boat in drawing)</u> |
| <u>Mamaquaq</u> | <u>Harpoon Head (head at the tip of the harpoon)</u> |
| <u>Simik</u> | <u>Float Plug (plug on the sealskin float)</u> |
| <u>Pana</u> | <u>Spear (tied to the top of the kayak)</u> |
| <u>Itdjaq</u> | <u>Harpoon Line (line attached to float and harpoon)</u> |
| <u>Avataqpak</u> | <u>Sealskin Float (float attached to harpoon line)</u> |
| <u>Pautik</u> | <u>Paddle (held in Inuvialuk's hand)</u> |
| <u>Tukkaq</u> | <u>Harpoon (Tool used to capture a whale)</u> |

LESSON 4 - The Sea

Step 1: Using the video “The Sea” have students watch Part I, titled: “Provides the People with Gifts.”

Step 2: Let students know that there will be an activity related to the video once they are finished watching Part I.

Step 3: Ask students to keep in mind the types of tools and ways of transportation they notice in part one. Ask students to share with the class the different things they saw in the video (Types of transportation and tools).

The Sea Provides the People with Gifts Activity:

Step 1: As a class, discuss the different tools and ways of transportation shown in the video.

Step 2: Answer the following questions.

1. Name three resources used by the Inuvialuit. What are some of the tools and means of transportation used by Inuvialuit to get these resources?

For example: Inuvialuit trap foxes. They used to check their traps with a dog team but now they have ski-doos. They used the fox pelts like we use money today, to buy or trade for supplies like flour, sugar, tea, and guns.

a. _____

_____.

“An Inuvialuit Way of Life”

b. _____

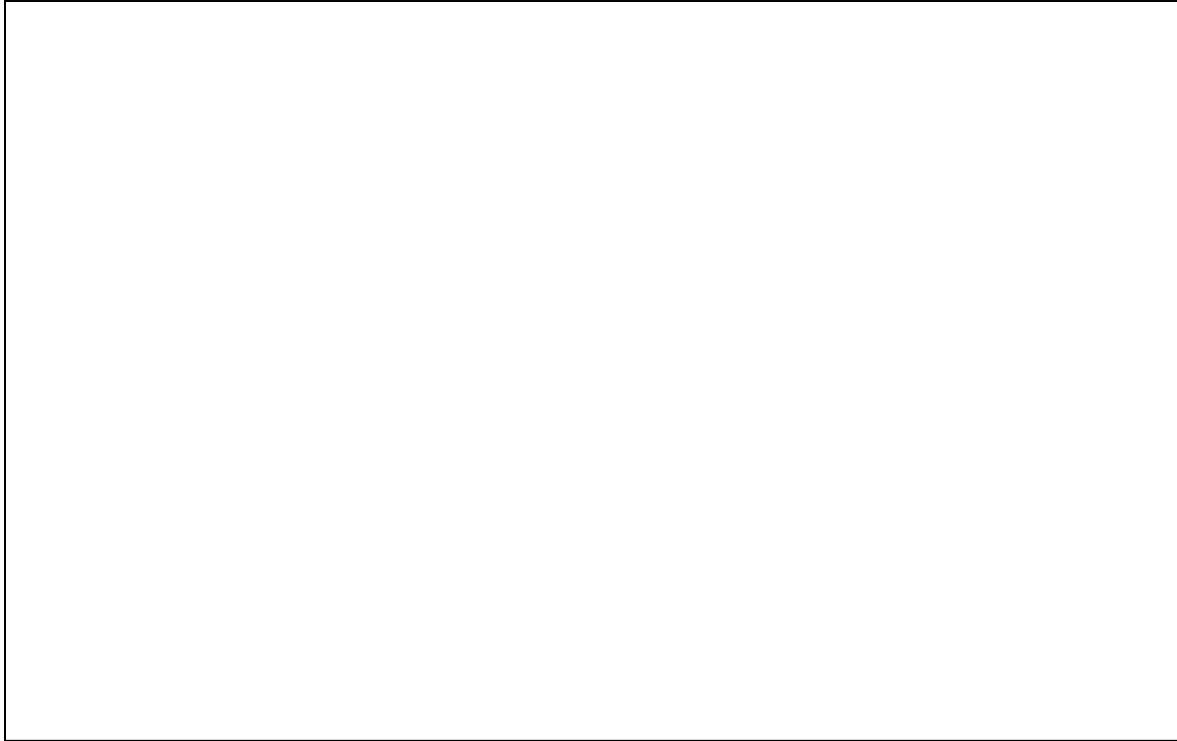
c. _____

2. How did Inuvialuit travel during the winter in the past? How do they travel now? _____

3. Name one traditional activity Inuvialuit continue to do in the spring. Why is it still important to them? _____

“An Inuvialuit Way of Life”

4. Draw a picture of something you saw Inuvialuit doing in the video that you enjoyed watching.

A large, empty rectangular box with a thin black border, intended for a student to draw a picture of something they saw Inuvialuit doing in a video.

LESSON 5 - A Whale Hunt in Tuktoyaktuk

Step 1: Using the book by Bobbie Kalman called “Arctic Whales & Whaling” read the article “A Whale Hunt in Tuktoyaktuk” to the students.

Ensure students see the pictures in the book, which is included in the kit on pages 26 to 41. There is a photocopy of the article in this chapter as well, which you can copy and use among a few groups in the class.

Step 2: Ask students to pay attention to the equipment and tools used in this hunt. Once you are finished reading the article discuss as a class the modern tools and equipment used. Have students complete the activity.

A Whale Hunt in Tuktoyaktuk Activity:

Step 1: After reading about the modern hunt from Bobbie Kalman’s book think about the similarities and differences it has with “Journey to Kitigaaryuk’s” whale hunt story.

Step 2: Compare these two versions of the whale hunt on the following chart. The Journey to Kitigaaryuk whale hunt version is included in this chapter (laminated drawings).

“An Inuvialuit Way of Life”

1. Name three things that are different between the article written by Bobbie Kalman and the whale hunt in the “Journey to Kitigaaryuk” story.

| <u>Bobbie Kalman</u> | Journey to Kitigaaryuk |
|---|--|
| <i>Example: Hunters are wearing clothing made with store bought material.</i> | <i>Example: Hunters are wearing caribou skin clothing made by women.</i> |
| a. | a. |
| b. | b. |
| c. | c. |

2. Name three things that are similar between the article written by Bobbie Kalman and the whale hunt in the “Journey to Kitigaaryuk” story.

| |
|--|
| <i>Example: In both stories the Inuvialuit still have fur around the hood of their parkas. They are still traveling in summer with warm clothes.</i> |
| a. |
| b. |
| c. |

3. What did you find interesting in the article “A Whale Hunt in Tuktoyaktuk?”

Chapter Four

(Teacher and Student Checklist)

At the end of this unit on “Tools and Transportation” students will be able to:

- Name two ways of fishing and the time of year it is done.

1. _____
2. _____

- Name two parts to the harpoon, which is used to hunt a whale.

1. _____
2. _____

- Name two tools or pieces of equipment used by Inuvialuit. What are the Inuvialuktun names? What are they used for?

- Example: Float plug, *Simik*, Used to plug a sealskin float, which is attached to the harpoon for tracking whales.

1. _____

2. _____

- Name one hunt that has stayed the same for generations. How have the tools or equipment used in the hunt changed?

_____ Hunt. _____

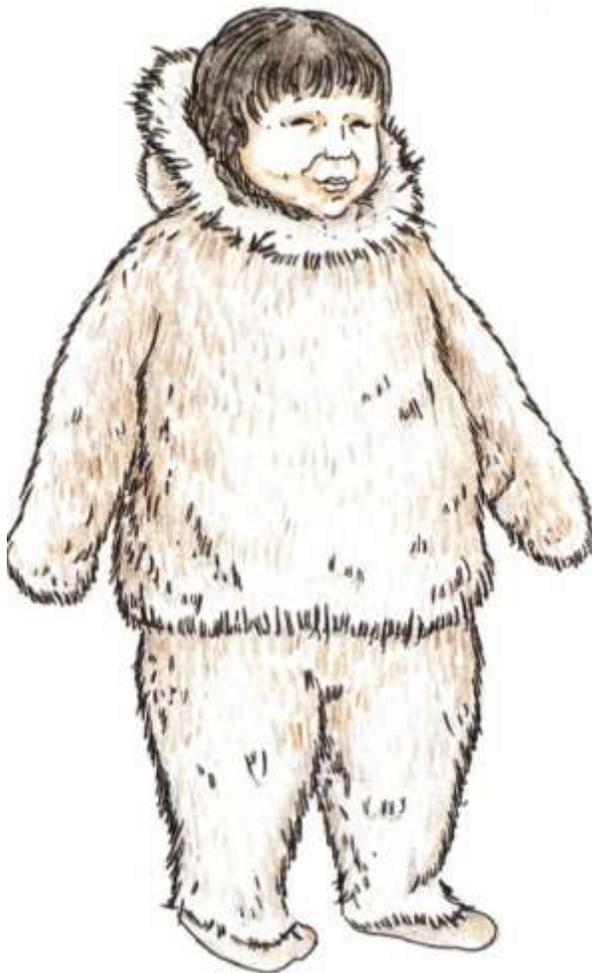
- Name one piece of equipment used for traveling during the winter in the past and today. Write the Inuvialuktun name if there is one.

Past _____ Today _____

- Name one piece of equipment used for traveling in the summer in the past and today. Write the Inuvialuktun name if there is one.

Past _____ Today _____

CLOTHING



Traditional Gwich'in
Summer clothing – 1875



Gwich'in woman's
winter moccasin-
trousers.

“They would remove the caribou skins and use the hides, with the fur still intact, for clothing such as fur lined dresses, fur lined pants, fur lined stockings, fur lined footwear and fur lined hats. This was done after the hides were dried and tanned. The hides for these clothes were intentionally taken during the summer, when the fur was thinner and less coarse and would not shed.”

The Sahtuotine Long Ago – Book One

The following steps will serve as an introduction to this section on Clothing.

1. At the beginning of this section on Clothing, invite students to bring to class, any items of clothing made from fur or hide. Bring in samples of types of hide or fur used for making clothing.
2. Brainstorm a list of the types of clothing that students wear during the winter and summer months. Where does their clothing come from? How is it made and what types of materials are used to make the clothing?
3. Ask students to describe the types of clothing that the Dene would have worn in the past. Where would they get their clothing? What materials were used to make their clothing?
4. Look at the Background Information on the following pages before beginning any of the learning activities.

Background Information



Moose Hide and Caribou Hide

“Most important, moose and caribou skins were used for clothing. In the past, everybody had two suits of winter clothes. The heavier and warmer one was worn outside, when the families travelled on the trail. This coat was too warm for inside, so a lighter one was worn inside. What is more, because the outside coat was made from caribou skins with the hair left on, it could not be put into a warm place. The hair would have fallen out and so the outer clothing was left outside.

Most of the clothing was made from smoked skins, because they last longer in wet or moist conditions, but there were occasions when unsmoked skins were preferred, in particular for women’s dresses. Unsmoked skins were white, and the women would wear white caribou skin dresses only on special occasions. (See **SAMPLES OF CARIBOU HIDE** in this section)

These dresses were made more beautiful by decorating them.

Porcupine quills dyed red were often used for decoration.

It was only after the fur trade and the missionaries came, that beads and embroidery thread were traded and used for decoration.”

The History and Stories of the Gwichya Gwich'in



Rabbit skin clothing

In the past, rabbitskin was of great importance for children’s clothing. Rabbitskin pants were one of the warmest pieces of clothing that could be made.

“The whole thing was made in one piece. I remember wearing a rabbit skin snowsuit when my family travelled. I never got cold.”
(N. Norbert)

Rabbitskins were/are used inside mukluks and mitts. They were made with rabbitskin strips. The strips were carefully twisted a little and then the strips were woven together. Rabbitskins were also woven into blankets.

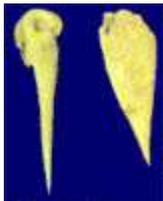
The History and Stories of the Gwichya Gwich’in

Tools for making clothing

Needle – In the past, needles were made from bone. This is a photograph of a bone needle holder, bone needle and sinew for sewing.



Awl – This important tool is needed for making holes in hides. In the past these tools were made from sharpened pieces of bone.



Sinew – Sinew was/is used as thread for sewing. It is made with the muscle from caribou or moose.



Hide – Animal hides were extremely important to the Dene. They were used for all types of clothing. This woman is scraping a hide.

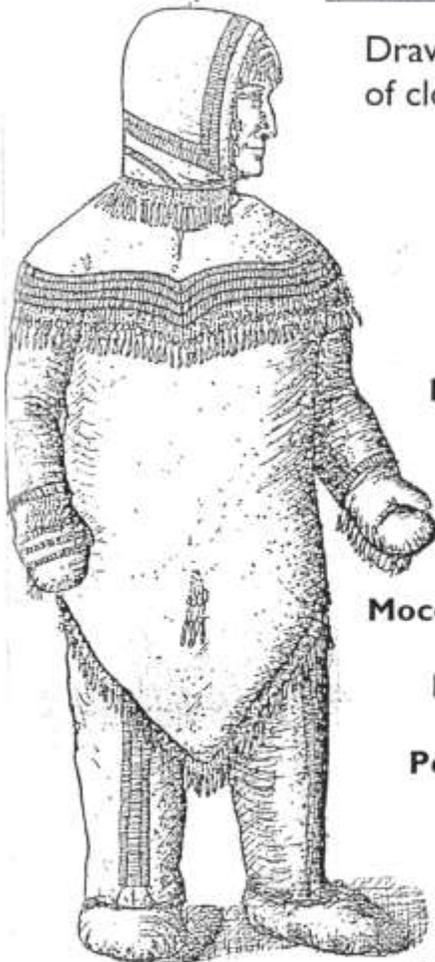


Knife – Before metal was used by the Dene, all knives were made from stone or bone. The knife was also an important tool used in making clothes.



Activity #1

Draw a line from each word to the article of clothing it describes.



Summer clothing

Winter clothing

Mitts and neck strap

Fur-lined mitts

Fringe

Moccasins attached to pants

Fur-lined moccasins

Pointed attached hood

Separate hood

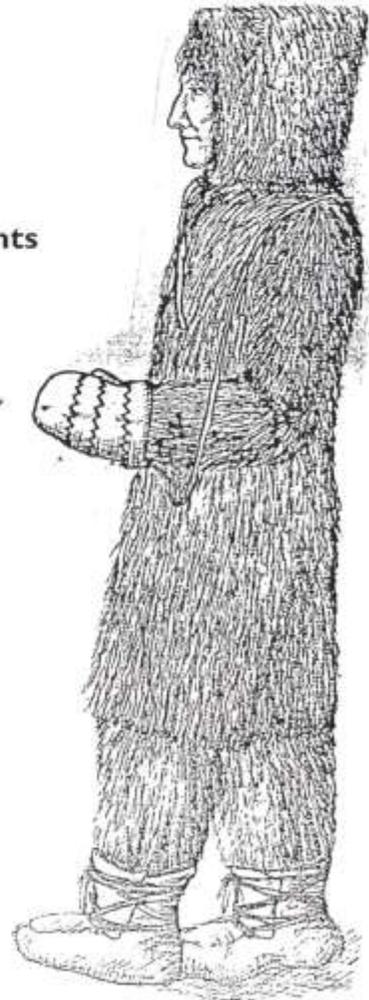
Beads

Dehaired caribou skin

Sinew

Babiche

Smoked caribou skin



Activity #2

Let’s think about it!

Using the information you have read and the images on the Activity #1 sheet, answer the following questions;

1. Look at the summer and winter clothing. How are they different and why?

2. The mitts in the winter set of clothing are attached by a string. Why would that be so important?

3. In the past, there were no ‘socks’ or woolen mitts as we know them today. How did people keep their feet warm and what did they use instead of socks?

4. There are fringes on the summer set of clothing. What do you think the purpose of the fringes might have been?

Activity #3

Photographs and Images

Look at the photographs and images in the plastic envelope (in this chapter) and the images in the “Dene Traditional Life Series” (these can be found through the Prince of Wales Northern Heritage Centre at 920-3255).

1. Choose your favourite photograph and write a short paragraph about that photo or image.
2.  Some of the clothing in the photographs is decorated. What was used to decorate the clothing? What period in NWT history would people have been able to use those types of decorating items? (Mark this on the NWT Timeline.)
3. List the types of clothing (in the images/photographs) that would have been used in the summer and winter.
4.  Each photograph from the NWT Archives was taken in a community in the NWT. Locate those communities on the large wall map of the NWT. What languages are spoken in those communities?

Activity #4

Language Activity

Look at the way the word “moccasin” is said in 3 different Dene Languages.

| | |
|--------------|------------------------|
| Chipewyan | “tselke” (tsell-kay) |
| Dogrib | “ke” (kay) |
| South Slavey | “edhéhke” (ed-hay-kay) |

- Are there any similarities?
- Learn these 3 ways of saying this word.

Activity #5

Think About It

Using the images and information on **tools used for making clothing**, discuss the following;

- Compare and contrast tools used for making clothing today with those used by the Dene in the past.
- What materials were needed to make the tools AND clothing in the past?
- What are the advantages and disadvantages of wearing clothes made of animal hide?

FOOD



KEY MESSAGE

Above all else, the Sahtuotine world was defined by their relationship to food. The need for food was the source and the starting point for their other beliefs and values. Starvation was always so imminent in their lives, that food was also the source of their wealth.

Food was the dictator of their daily lives. It was food that brought different groups together. Due to the harshness of the land, no person, tribe or culture could deny others access to food. The worst crime for the Sahtuotine was to deny food to others. - The Sahtuotine Long Ago, Book Two

The following steps will serve as an introduction to this section on Food.

1. Brainstorm a list of all the foods that students eat these days. Where does this food come from? How is it stored and kept fresh?
2. Ask students for a list of foods that Dene would have eaten traditionally. Where would they get their food? How would they store their food in summer? Winter?
3. Look at the Background Information on the following pages before beginning any of the learning activities.

***Note to teachers:**

A lot of the material in this section on **Food** can be integrated with the **Health Curriculum**.

Background Information

In order to survive, the Dene developed a year round cycle of gathering, preparing and storing of food.

“The traditional Dene diet was healthy. One day we would eat wild meat – ducks, ptarmigan, beaver, muskrat, moose or caribou. The next day we ate fish. In summer people ate berries and roots. When it got cold, we ate fat meat to keep warm. We chewed muscle from moose and caribou to make our teeth strong. We ate boiled lean meat and drank the broth.”

George Blondin

Spring – As the days lengthened, Dene families began to hunt birds and animals such as muskrats, beavers, ducks and geese. With the warmer weather meat would be cooked over the fire or cut up to dry. Plants and roots could be harvested for food and medicine.

Summer – Ducks, fish, caribou, moose were common foods of the summer months. Meat would be cooked but most of it was made into drymeat so that it would not spoil in the warm weather. Plant gathering continued.

Fall – Berries were gathered, fish were caught and hung and dried for the coming winter months. Large animals such as caribou, moose and mountain sheep were harvested as well.

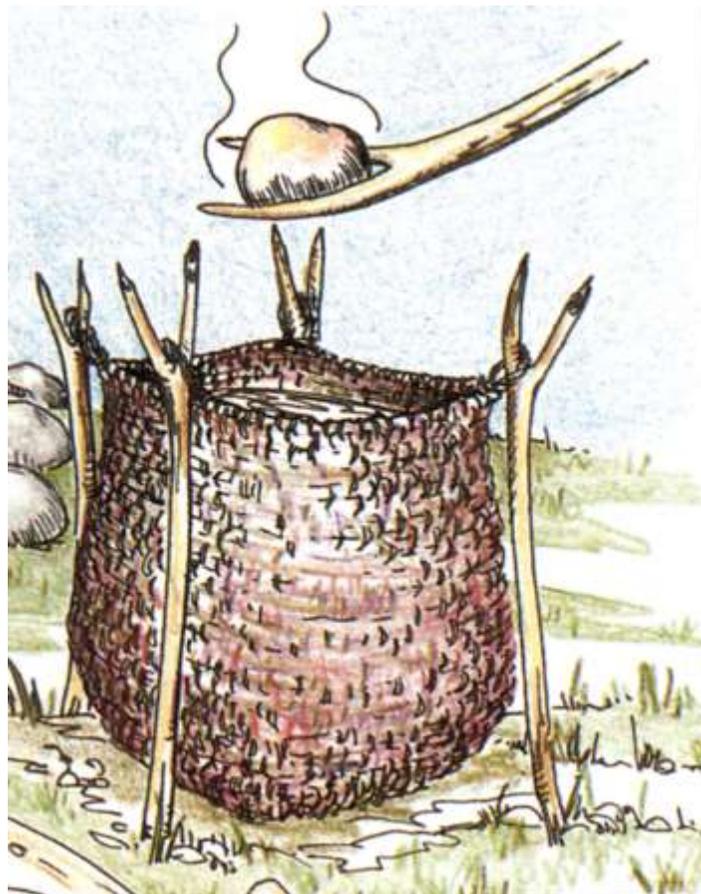
Winter – Hunting for large animals continued. Smaller animals, such as rabbits, were snared by women and children when the men were away hunting larger animals. Fishing through the ice often provided a steady source of food.

While the men were away hunting, the women were in charge of the camp. They prepared meals for the families, gathered firewood and water, and kept the fire. At the same time they set snares, tended the fishnets, and, during the summer and fall gathered berries. They cut up the fish, made drymeat and dryfish. Then they made all of the families' clothing. All the while, there were the children to look after.

The History and Stories of the Gwichya Gwich'in

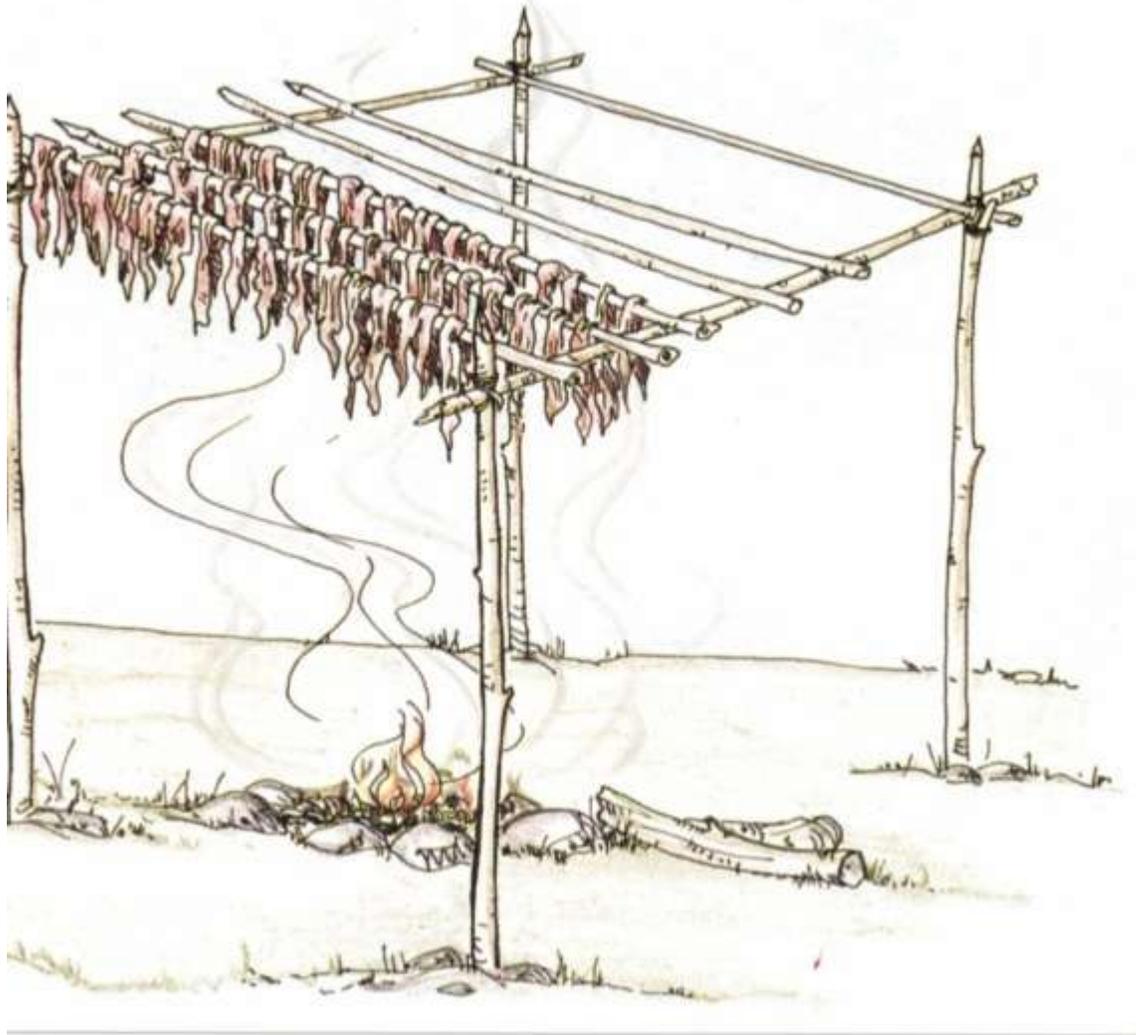
COOKING AND STORING FOOD

“The most common way of cooking was to roast meat on sticks beside a fire or to boil meat using hot rocks. To boil meat, special baskets were made of tightly woven spruce roots.” (The Sahtuotine Long Ago, Book Two)



Drymeat

Without refrigerators or freezers to store food, meat such as moose meat or caribou meat was made into drymeat. This is meat that has been cut into long, thin slices and hung on racks to dry, either in the sun or in small smoking tipis (smoke will keep the insects away). Drymeat was the best way to keep any fresh meat from spoiling. It was easy to store, carry and eat and could be used over a period of 3 or 4 months.



Drying racks for making drymeat.

“A Dene Way of Life”

Caribou and moose bones were cooked and the meat and marrow were eaten. Then they were boiled and the remaining fat would rise to the top of the water and could be eaten. Then the broth was drunk.

“There were treats for babies as well. Some babies had special soothers tied to their mouths. These were made of caribou fat wrapped around sticks. (The Sahtuotine Long Ago, Book Two)



Caribou hooves were kept as emergency food for times of hunger. They were gathered and hung in bundles up in trees when families moved from a campsite.

“Most everything that the land provided – every part of a moose or caribou – was used in some way or other. Much of the work involved in using these resources was the women’s responsibility.” The Sahtuotine Long Ago, Book Two

“The biggest storage area for drymeat and dryfish in the old days were the big pits dug into the ground. Before any dried food could be placed in storage pits it had to be put into one of several different kinds of containers.” (The History and Stories of the Gwichya Gwich’in)

*See the section on **Containers** in Chapter 3 for more information.

Caribou Skin Legs were used for storing dry meat, pounded dry meat and bannock.

Caribou Stomach was turned inside out and used for bone grease.

Willow baskets were used to store dryfish.

Birch bark baskets were used to store pounded dry fish.

Moose stomach was used to store moose blood in the winter.

“They put all the blood in there, tied it up and took it home. Then they cut off pieces from that bag, however much they needed.”

(The History and Stories of the Gwichya Gwich’in)

Sometimes families did not have enough time to dig a pit – in this case they would hang the dry meat high up in a willow tree.

“To store the fish, they cleared the snow off the ice and piled it up, all around the fish. They covered the fish up with snow. Then they threw water on and made it wet on all sides (so that the fish was protected with a layer of ice on all sides). You could leave it for 3 or 4 months and nothing would touch it.” (The History and Stories of the Gwichya Gwich’in)

Pounded drymeat -“etsj̄”(eh-tsee) in the Dogrib language, “itsuh” (it-sue) in the Gwichin language, “?ets̄j̄s” (eh-tsees) in the Chipewyan language). This is also known as “pemmican”.

Once the meat was dried, it was pounded between rocks to make the meat fibrous. The drymeat could be kept indefinitely in bags made of untanned and dehaired caribou skins. Drymeat would also be made into pemmican. The meat would be pounded, and then fat and berries were added.

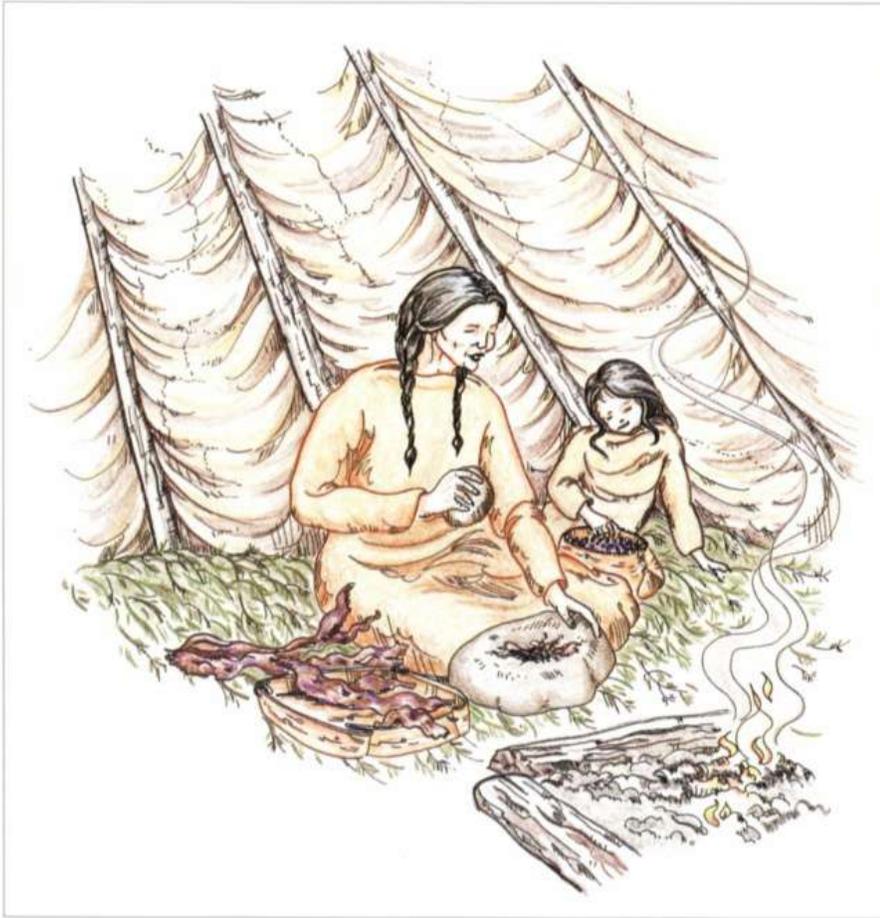


Fig. 27: Making pemmican: meat, fat and berries.

“Feeding of the elders is perceived as an honour bestowed upon you. That service is believed to prolong life and it’s the sharing of food that is essential for survival...Elders are always served first. It shows respect.”

Camp the Five Seasons



Elise Simpson makes pounded drymeat (“etsi”) or “pemmican” in Gameti – 1983.

Activity #1

Going Shopping!

Read the Dene Food List.

Pretend you are going shopping in the bush. Using the food list and pictures, choose a traditional Dene meal. Describe how you will get the food and how you prepare it.

I am going shopping “in the bush”. This is what I will eat today:

This is how I will get my food and, also, how I will prepare it.

Dene Food List

| Dene Language | English Language |
|----------------------------|-------------------------|
| Medzih-tthé (South Slavey) | Caribou meat |
| Ek'j̄j̄ (Dogrib) | Fish eggs |
| ʔegené (Dogrib) | Dried caribou meat |
| K'àba bò (Dogrib) | Ptarmigan meat |
| Behk'ò eyè (Dogrib) | Gull eggs |
| Ek'ezi (South Slavey) | blueberries |
| N̄jt̄ér (Chipewyan) | cranberries |
| Łiekwò (Dogrib) | Fish head soup |
| Tsá-tthé (South Slavey) | Cooked beaver |
| Gúh (South Slavey) | Fireweed leaves |
| Ekwò ek'a (Dogrib) | Caribou fat |
| Embò (Dogrib) | Caribou stomach |
| | Caribou head |
| ʔechá (Chipewyan) | Caribou ribs |
| Ehddháa (South Slavey) | Dried whitefish |
| Ewarì (Dogrib) | Caribou tongue |
| Łiwezq̄ (Dogrib) | trout |

Activity #2

Listed below are some types of food used by the Dene. Explain (illustrate or describe) how each type of food could be stored in the summer or winter.

Berries (winter)

Caribou Meat (summer)

Fish (winter)

Bone Fat (winter)

Fish (summer)

Activity #3

Fill in the blanks in the following table using the information on the “Caribou Parts” chart.

| Animal Part | Nutritional value | Food Group |
|-------------------------|--------------------------|---------------------------|
| blood | | |
| brain | <i>Vitamin C</i> | |
| eyes | | |
| stomach contents | | |
| bone marrow | | <i>Breads and Cereals</i> |
| kidneys | | |
| meat | | |
| intestines | | |
| heart | | |

| CARIBOU PARTS CLASSIFIED BY FOOD GROUPS | |
|--|--|
| MILK AND MILK PRODUCTS soft ends of bones stomach contents intestines | MEAT AND ALTERNATES meat, heart, liver, kidneys, brain, blood |
| BREAD AND CEREALS heart, liver, kidneys bone marrow intestines and web covering stomach | FRUITS AND VEGETABLES stomach contents eyes, liver |

| KEY NUTRIENT SOURCES IN CARIBOU | |
|--|--|
| ANIMAL PART | NUTRIENTS |
| meat | protein, fat, iron, vitamin A, riboflavin, niacin |
| organ meats (heart, liver, kidney) | protein, iron, vitamins A and C, riboflavin, niacin, thiamin (liver also contains calcium) |
| blood | iron, protein |
| bone marrow | fat and small amounts of iron, thiamin, riboflavin, niacin, and vitamin A |
| intestines and web covering stomach | fat, iron, riboflavin, niacin, calcium |
| stomach contents | calcium, vitamins A and C, fibre, riboflavin, niacin, and carbohydrates |
| back fat (tallow) | fat, vitamins A, E, K |
| soft ends of bones | calcium, phosphorus |
| brain | fat, protein, vitamin C |
| eyes | vitamin A |

Activity #4

Matching Game

Using the **food cards** and the **word cards**, play the “Matching Game” with 2 players.

- Turn all the blue cards **WITH WORDS** upside down. Leave the cards **WITH PICTURES** facing up.
- Have the players choose two cards (one blue card and one of the picture cards). The object is to find the **matching food picture card AND word card**.

Activity #5

What if?...cards

Use the **What If? cards** as a game for the students. This could be played in pairs, small groups or as a class activity at the end of this section on food.

The object of the activity is to read a card and describe or dramatize an answer to the **What If.... Card**.

*NOTE - Teachers will have to cut up the following page to make their own “What If...” cards.

| | | |
|--|---|--|
| <p>What if.... It is the middle of summer. You and your mother just finished checking the fishnet. You caught about 30 fish! There are lots of bugs around. How will you keep the fish from going rotten?</p> | <p>What if... It is the end of January. Your older brother just checked the fish net under the ice and brought back a sled load of fish. He told you to take care of them. What will you do?</p> | <p>What if.... Your aunt is very sick with a cold. You know that some type of food with Vitamin C will be good for her. What type of food will you give her to eat?</p> |
| <p>What if... It is September. You and your mother have been picking berries for many days. They are delicious but you want to save some for the winter months. How will you keep the berries until then?</p> | <p>What if... Your father has just come back from hunting and he has 2 caribou for the families to share. He asks you to boil some water in the bark basket and cook some of the meat. How will you cook the meat?</p> | <p>What if... Your grandfather is very old. His teeth are not as strong as they used to be and he would like to eat some caribou meat. He asks you to make some “itsuh” for him. What will you do?</p> |
| <p>What if... You and your family have been traveling by snowshoe all day long. Your baby sister is crying because she is hungry. Your mother asks you to make a special soother for your sister. What will you do?</p> | <p>What if.... Your grandmother hands you a caribou stomach. She tells you to fill it up. What will you fill it with?</p> | <p>What if.... It is February. You and your family have almost no food left except a few moose bones. What will you do with the moose bones to help your family?</p> |

Activity #6

Using the picture on the following page, describe all the types of food and food preparation activities that are happening in this image.

“A Dene Way of Life”



Activity #7

Using the NWT Traditional Food Cards, answer the following questions: (These Food Cards can be found at <http://yhssa.org/resources/healthPromotion> at the GNWT Dept. of Health and Social Services)

- Name 4 types of traditional foods and describe why each type of food is good for us to eat.
- In the past, people dried or smoked their food in order to keep it from spoiling. What types of traditional foods can be dried or smoked?
- Name 4 parts of the beaver that can be eaten.
- What does smoking or drying do to meat?
- Is it better to eat wild greens raw or cooked? Why?
- Pass a food card to a friend. Make up 2 questions to go with that card.

Ideas for Discussion

- **Many things have changed in the way that we get food these days compared to how food was attained in the past. Compare and contrast similarities and differences.**
- **How would you keep your food if you did not have a refrigerator or freezer?**
- **In the past people depended on the land and water for all of their food. Without it they would not have survived. How would they have treated the land, water and animals under those circumstances?**

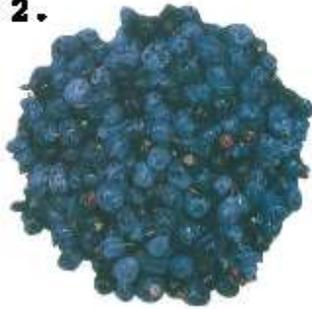
Food items (can be used with Activity #4 and #7)

1. Cooked beaver meat
2. Blueberries
3. Caribou fat
4. Cooked caribou head
5. Caribou ribs
6. Caribou stomach
7. Cooked caribou tongue
8. Cranberries
9. Dried meat
10. Dried whitefish
11. Fireweed leaves
12. Fish eggs
13. Fish head soup
14. Gull eggs
15. Cooked Ptarmigan meat
16. Trout
17. Bannock

1.



2.



4.









10.



11.



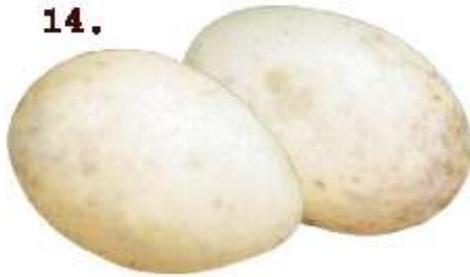
12.



13.



14.



15.





16.

“A Dene Way of Life”

SHELTER



(Making Camp)

Like the caribou they hunted, the Sahtuotine were creatures of habit. As a result, they generally pitched their camps on long familiar sites. These were areas noted for their successful caribou or moose hunting, or for their fishing. Not only did the Sahtuotine return to the same camps, but they followed the same trails through their lands. Maps of these trails were stories in memory. They were shared resources, passed on from generation to generation.

-The Sahtuotine Long Ago

Winter Shelters

“During the winter, shelters had to be highly portable. Secondly, they had to be light enough to be transported by pack dogs, by dog team, or by women pulling a sled. At the same time, it had to be sturdy enough to provide protection from the cold temperatures of mid-winter. The caribou skin winter tent (dizhoo nìivaa – Gwich’in language) met all of these requirements.” **(The History and Stories of the Gwichya Gwich’in)**



Western Gwich'in camp in the 1850's

The women who were travelling behind the men would reach the site where the men had left a marker, such as an axe. The marker indicated that camp was to be set up here. If the women were traveling with pack dogs, these would be tied up first. Then the caribou skin tents were set up.

(The History and Stories of the Gwichya Gwich'in)

Caribou Skin Lodges

These types of shelters were commonly used by the Dene during the winter. They were made using caribou hides with the fur left on one side and also made using caribou hides with the fur removed. (*Read the booklet called “Living in a Tipi” for more information.)



Spruce boughs were knit carefully together on the floor of the tipi. A fire was made in the centre with logs feeding into it from both entryways. Green logs were placed around the fire. A drying rack was made over the fire.

The tipis were often cold and drafty. Once fires were started, the tipis quickly filled with smoke, which brought tears to the eyes. Camp life in the winter had many discomforts but they were balanced by the joy of living on the land and of sharing in the life of a closely-knit community. **(The Sahtuotine Long Ago)**

Spruce and Willow Huts

Camps were usually set up under the cover of trees, for protection from the wind.

Some Dene groups used huts made of spruce and willow during the winter months. Others used the tipi shape but covered the tipi poles with spruce branches, spruce trees and then a layer of snow for further insulation.

Lean-to Shelters



In the past, when hunting for a few nights, people would build a lean-to shelter covered in spruce boughs. This illustration shows a grandfather teaching his grandson how to build a lean-to.

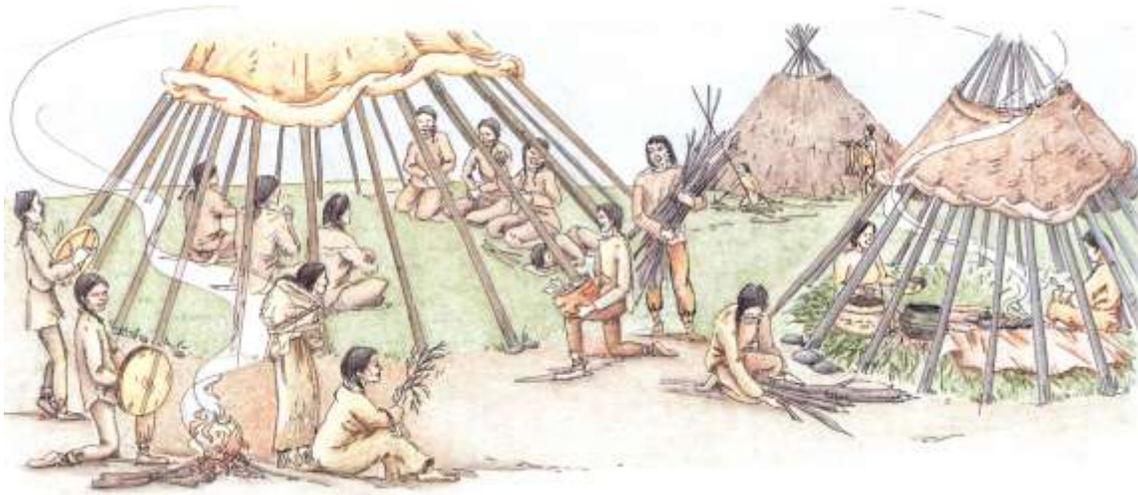
Moss Houses

There were other types of shelters used by various groups of Dene.

The Gwich'in used “**moss houses**” during the winter months when they did not have to move camp. “The *nin kanh* (moss house) was a rectangular structure, made from moss and earth. When the moss was cut out of the ground in the fall, the top half was frozen, while the inner half was soft. The walls were about 1.5 feet thick. These houses provided good protection from cold temperatures of winter.” These were large structures and a single house might have sheltered many families.

Summer Shelters

Summer camps had many more structures than the winter camp. Sometimes 30 tipis were found at a good fish camp. The summer camps were usually located in the open, so that the wind would drive away the insects. There were many more tipis in the camp because the many small groups of people would combine for large hunts and fish runs.



Aadzii nìvaa (summer tent – *Gwich'in*)

Ewò Kòṅḡmbàa (caribou skin tipi – *Dogrib*)

Nimbáa ch'oi (tipi – *South Slavey*)

?edewé ekj (caribou skin tipi – *North Slavey*)

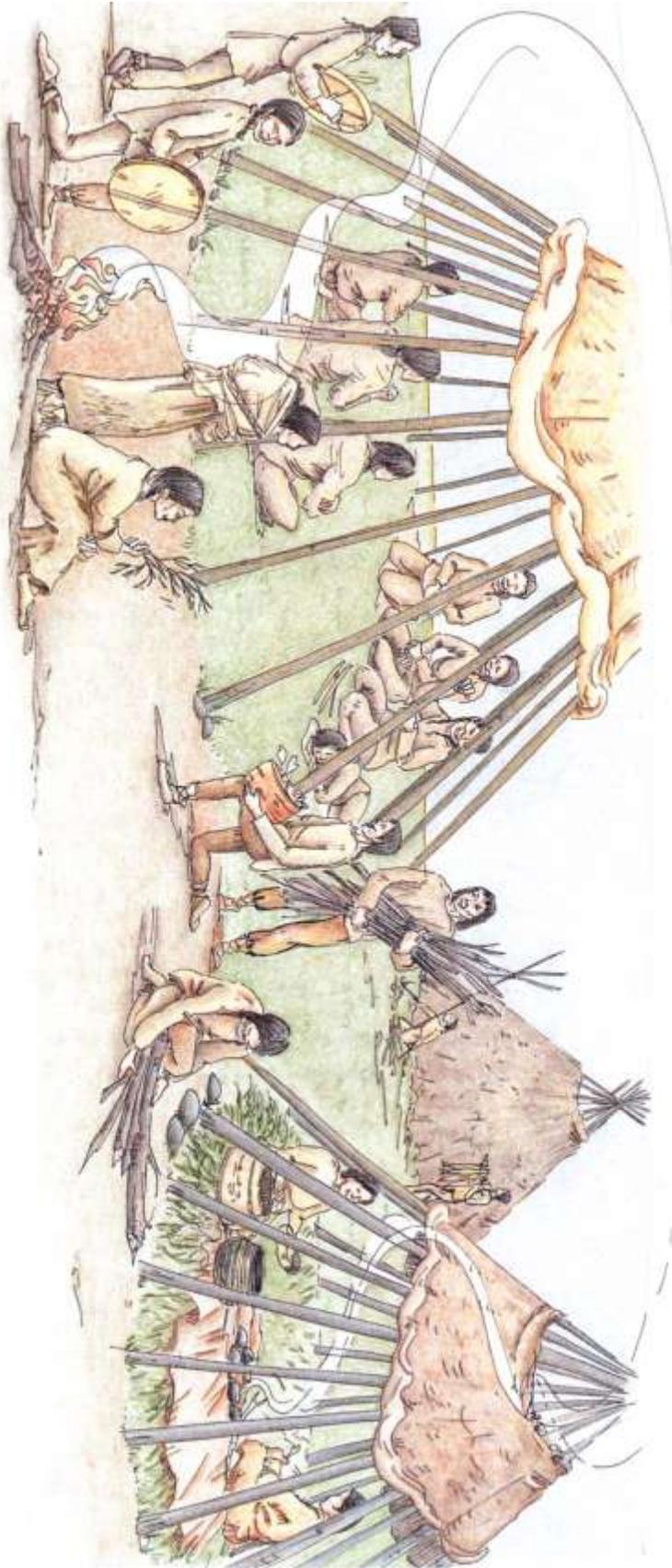
Activity #1

Look at the images on the following 2 pages. Describe (or write a story about) the activities that are taking place in these images.

“A Dene Way of Life”



“A Dene Way of Life”



Activity #2

Choose one type of shelter used by a Dene group. Illustrate this shelter in one of the following ways;

- Diorama
- Model
- Drawing
- Oral description
- Your own design/idea!

Activity #3

Watch the movie about the Caribou Skin Lodge. Discuss aspects of this movie:

- Why was it made?
- Who was involved in the project?
- What language is spoken in this movie?
- Where did this project take place? (Use the large wall map)
- What roles did the various people (men, women, young people) have in this project?



Where can you see a Caribou Skin Lodge now?

Activity #4

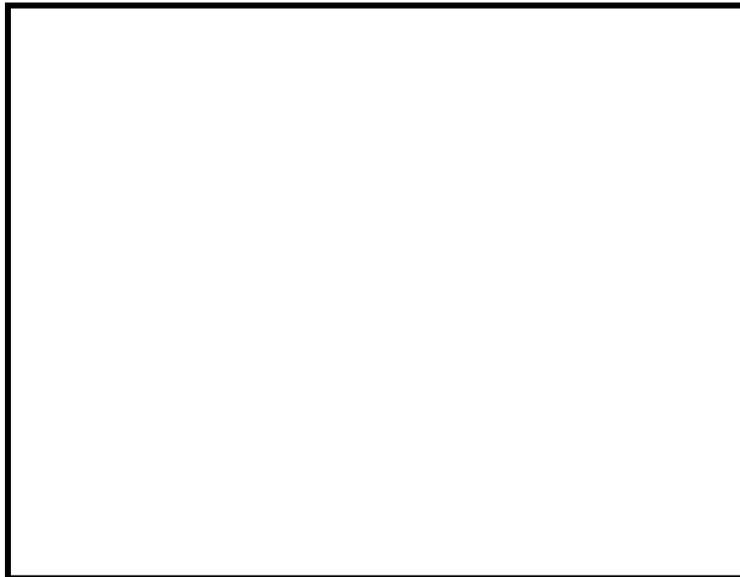
“Living in a Tipi” Booklet

After reading this booklet, fill in the following blanks.

Tipis were made using _____ hides with the fur on (winter) or tanned hides (summer).

_____ to _____ caribou hides were need to make a large family tipi.

Draw a caribou skin tipi in the summer:



In the middle of the tipi you could see the f_____ and a d_____ r_____ above the fire.

In the winter, the floor of the tipi was covered with woven s_____ b_____.

When the tipis were no longer being used, they would be taken apart and used to make _____ or _____.

Clue Words

Caribou clothing fire spruce boughs babiche 30 40 drying rack

“A Dene Way of Life”

Activity #5

Shelter activity (see sheet on following page).

Activity #6

Illustrate OR describe the following words:

| | |
|---------------------------|--|
| ?edewé ekj | |
| Spruce boughs | |
| Drying rack | |
| Lean-to shelter | |
| caribou | |
| Decoration on tipi | |

Ideas for Discussion:

- What are the advantages/disadvantages for living in a caribou skin lodge?
- Compare these types of dwellings with the ones we use today.
- Do we have different dwellings for summer/winter?
- Discuss the aspect of heat and light in the various types of shelters.
- Would you like to live in a caribou skin tipi? Why? Why not?

Pronunciation Guide

dizhoo nìivaa (dee-zhow nee-vah) Gwich'in language (CARIBOU SKIN WINTER TENT)

neekanh (nee-kun) Gwich'in language (MOSS HOUSE)

Aadzii nìivaa (ah-dzee nee-vah) Gwich'in language (SUMMER TENT)

Ewò Kònjhmbàa (eh-woe cone-eem-bah) Dogrib language (CARIBOU SKIN TIPI)

Nimbáa ch'oi (neem-bah ch'o) South Slavey language (TIPI)

?edewé ekj (eh-day-way eh-kay) North Slavey language (CARIBOU SKIN TIPI)

STUDENT EVALUATION

The following project ideas are strategies for evaluation. These can be used for individual and/or group evaluation.

Note: Many of the Social Studies Curriculum outcomes include **Values** and **Attitudes**. These can be assessed through anecdotal observations of students, interviews with students etc.

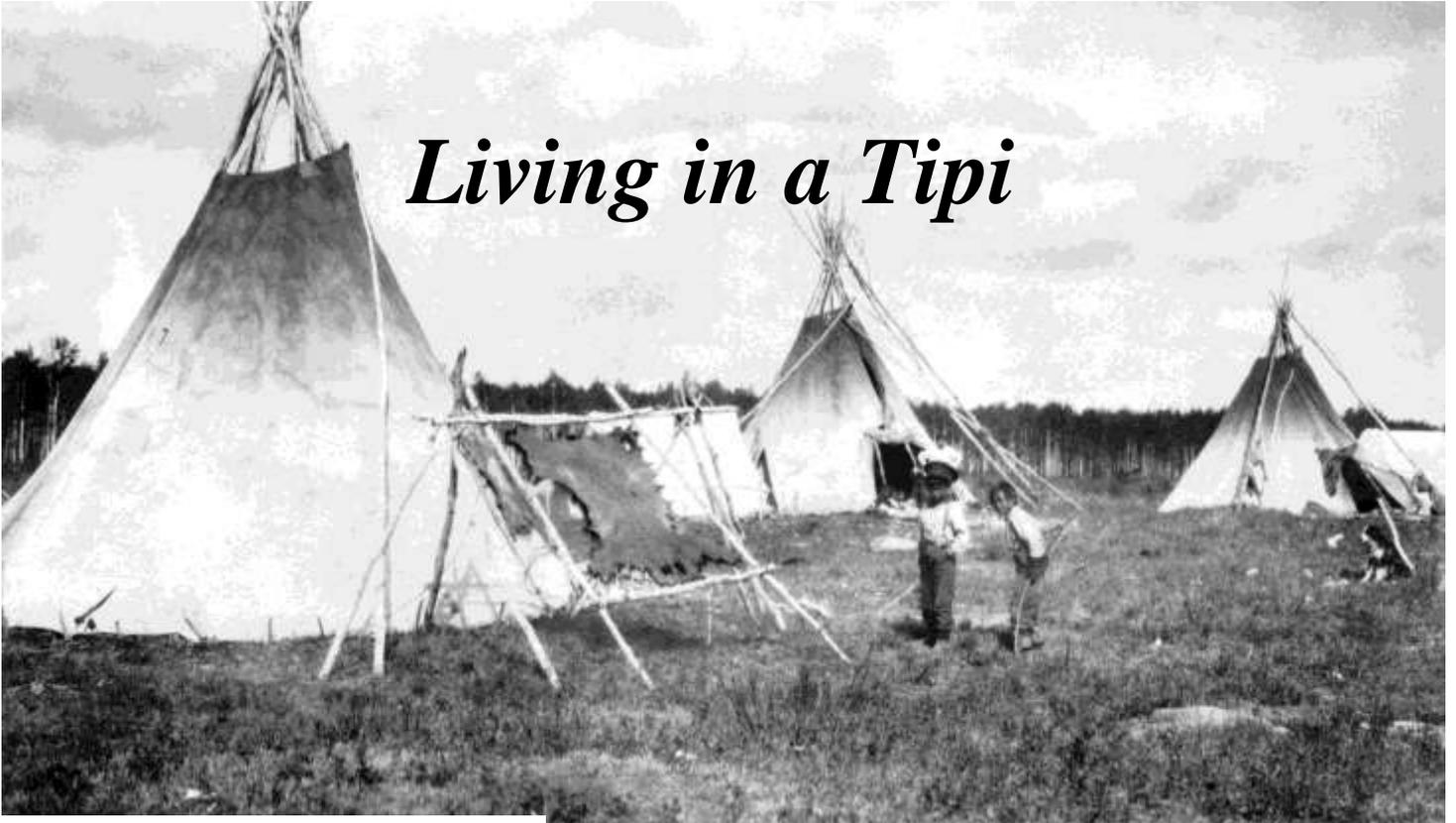
Additional Project Ideas:

- Design a poster
- Do a demonstration (of skills such as
- “Buddy” activity. Teach another class or group what has been learned.
- Venn Diagram for comparisons
- See Project Wild for indoor/outdoor activities
- Create a diorama
- Make a mural
- Dramatization
- Design a game (Trivia, Board Game)
- Give an oral Presentation
- Complete a research project
- Write a book
- At the end of the unit, create and complete an interview with a community member (ENR personnel, elders, Culture & Language specialists etc.)
- Make a photo album
- Write a letter
- Journal reflection

Shelter Activity

Using the pictures and descriptions of the different Dene shelters, fill in the following chart:

| Type of Shelter: | Caribou skin tipi | Spruce/willow shelter | Lean-to | Moss houses | Homes today |
|--|-------------------|-----------------------|---------|-------------|-------------|
| Resources needed to make the shelter: | | | | | |
| Season(s) it was used: | | | | | |
| Is it still used today? | | | | | |
| Was it a permanent home? Why?Why Not? not? | | | | | |



*"Slave Indian teepees". 1925
Credit: J. Russell/NWT Archives*

"M̄hbàa yì nàts'edè"

Prince of Wales Northern Heritage Centre and Weledeh Yellowknives Dene, 2005

In the Past

Long ago, Dene lived in tipis made from caribou skins. Tipis have been used for thousands of years. They were used in both summer and winter.

Most of the time, tipis were made using scraped and tanned caribou hides. Most of the time, it was the women's job to sew the hides together.



T. Andrews, GNWT



T. Andrews, GNWT

Sometimes the tipis were made with caribou hides that still had the fur on the outside of the hide. These were used in the winter months.

In the past, people were always moving from place to place for fishing or hunting. Smaller tipis were used for hunting and travelling. These tipis could sleep about four or five people. They were lighter and easier to carry. When people took their tipis down to move on to another location, they would lean the tipi poles up against a tree for future use.

In the fall, people travelled to the Barrenlands to hunt caribou. They would take a smaller caribou skin tipi and at least seven or eight poles for the tipi. These were tied to the back of the sled. Everyone in the group carried some firewood along, as there is not much wood in the Barrenlands. The fires were not kept burning all the time, only to cook meat or boil water. Sometimes the bottom parts of caribou or musk ox legs were placed on the fire as they would burn slowly and provide heat for the tipi.

Larger tipis were used as family tents. Thirty to forty caribou hides were needed to make these tipis and up to ten people could sleep in them.



D. Wheeler ca 1910



Fort Resolution

"Skin lodges of the Dogrib Indians in front of H.B. Co. Fort Great Slave Lake". Fort Resolution 1901

Credit: C.W. Mathers/NWT Archives

When a caribou skin tipi was no longer being used, people would take it apart, soak and tan the hides and make clothing or babiche.

Structure of the tipi

On some tipis, the bottom 30 cm of the tipi was left untanned. This portion of scraped hide was more waterproof that way.

The upper part of the tipi was made with tanned hides.

Loops were sewn along the bottom of the tipi. These were used for “staking” out the tipi with sticks or rocks that could hold the tipi to the ground.

The door “flap” of the tipi had a pocket at the top corner. The tip of a long pole was placed in the pocket so that the door could be opened and closed using the pole.



Most tipis had another piece of hide that was used around the top of the tipi to keep rain or snow out of the tipi. It could also be adjusted for smoke coming from the fire in the tipi. This piece could be removed if necessary.



The rich, dark colour around the tops of the tipis came from many months of smoky fires inside the tipi.

Inside the tipi a hanging rack was built high above the fire. It was used for many things; drying fish or meat or damp clothing. A hook was also hung from the rack and was used to cook meat.



*N-1995-002-1736
NWT Archives*

Decoration – Often a tipi was decorated using natural dyes made from ochre or different types of berries. The decorations were often stripes painted around the tipi. These could indicate different groups of people. Some people believed that the stripe would keep the people safe inside the tipi.

Living in the tipi

WINTER

Every tipi had a fire in the center of it. In the winter, people would feed the fire using long logs that went outside and under the edge of the tipi. This way they could be “fed” into the fire as needed during the cold nights.

Spruce boughs or brush were leaned up against the outside edge of the tipi and snow was banked up (over the boughs) against the sides of the tipi. (The spruce boughs were used so that the snow would not melt and then freeze to the side of the tipi).

Sometimes caribou hides were placed over the tipi for additional warmth.

Spruce boughs lined the inside living area of the tipi. They were woven by the women and formed a thick, soft, warm floor. Caribou skins for sleeping were placed on top of the spruce boughs.



*N-1995-002-
7848
NWT
Archives*



*Fort Simpson 1922
N-1979-004-0153 (1830052)
NWT Archives photograph*

SUMMER

In the summer, smaller pieces of wood were used for the cooking fire inside the tipi.

The bottom edge of the tipi could be propped up to let cool air into the tipi. People also placed small brush around the edge of the tipi. This would keep dogs away from the tipi.

Present day use of Tipis

These days, people still use tipis. They are used mostly for working (smoking caribou or moose hides, and for drying fish or meat). People make tipis using tarps or canvas.



G-1995-001-0615
NWT Archives

Acknowledgements

The Prince of Wales Northern Heritage Centre would like to thank these people for their knowledge and stories about tipis.

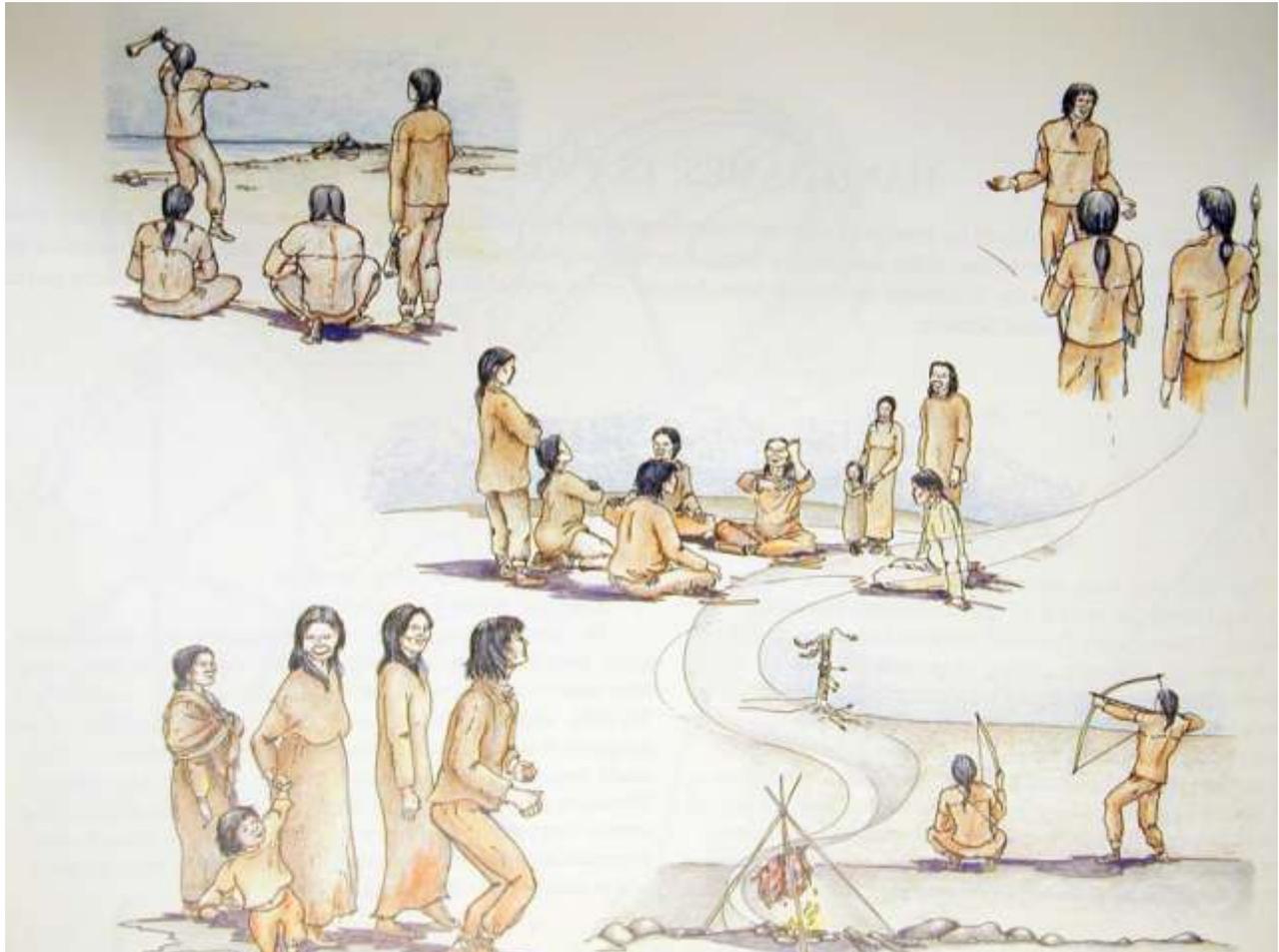
Fred Sangris

Fred is a member of the Weledeh Yellowknives Dene First Nation. He was born in the Yellowknife Bay area and has lived here all his life.

Benny Noel

Benny was born in the area around Brown Lake in 1928 and grew up in “Tso Ta” (between the Blackduck family camp and Old Fort Rae). Benny lived in a tipi for the first 12 years of his life.

ENTERTAINMENT



“Days of anxiety were spent following game. Days were spent with gnawing hunger. Months were spent isolated from family and friends. Storms would confine people to their territories, but finally when the weather cleared or game was found or visitors arrived, spirits were greatly lifted and the Sahtuotine would play. So happy, so exciting, so much fun were those good times, the Sahtuotine elders still have vivid and wonderful memories of them. (The Sahtuotine Long Ago)

“A Dene Way of Life”

Note to teachers:

Warm-up activity - during the time spent on this chapter, choose one game from the Dene Games Manual to play with the students each day.

Drumming



The Drum had a very special meaning for the Dene. Along with dancing, drums were believed to open the way to the spirit world. The heartbeats of the earth and of our people were joined in the sound of the drums.

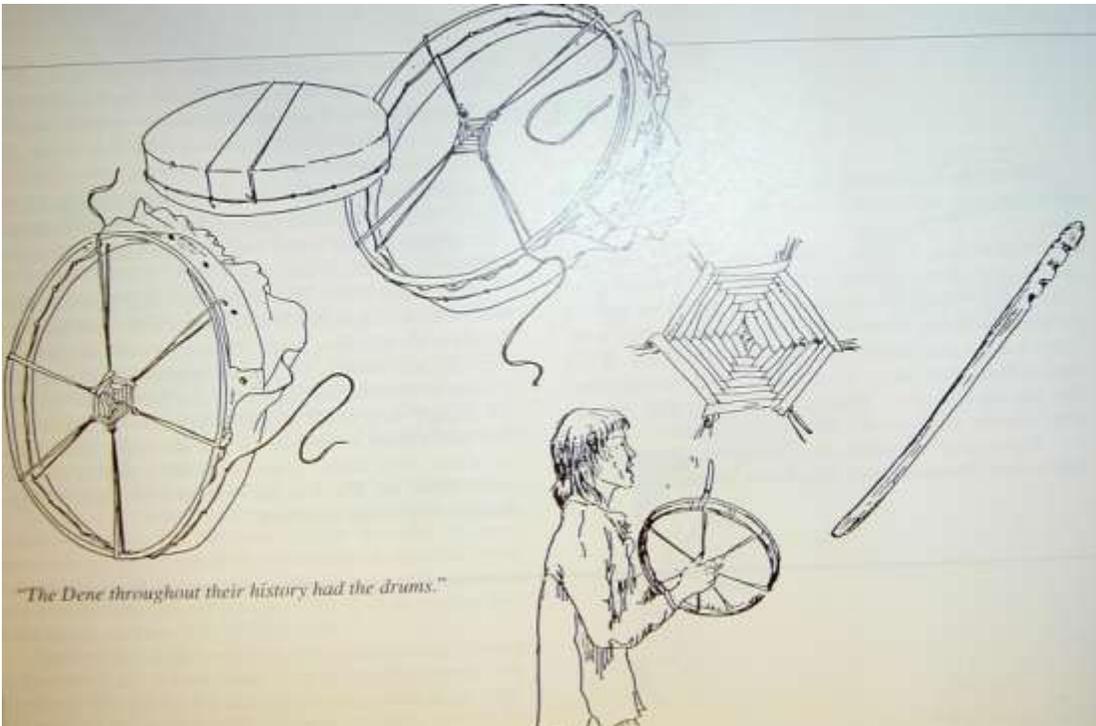
The drum was thought to be one of the purest gifts of the Creator to the Dene.
(The Sahtuotine Long Ago)

drum

?exele (ex-ell-eh)– **North Slavey**

Eyelı (eh-yeh-lee)– **South Slavey**

Eye (eh-yeh)- **Dogrib**



Tea Dance



tea dance

dene k'ě́é dahgodhe – South Slavey

íłwá t'á k'ola Dagoawe – North Slavey

tadᓄwheʔaa k'ě̀è dagowo -Dogrib

łıts'eıtr'dınaadzoh – Gwich'in

“In the summer they would dance the original tea dance called **íłwá**. The dance was held outside alongside the tipis. In the wintertime, they would clear the snow with their feet making a large circle. You could actually see the ground when it was completed. This was done in preparation for the dance. In this area, the people would all hold hands and all you could hear were the cries and cheers of the people as they danced. I can remember, as a child, rising in the morning with others to the sound of traditional dance songs and the cheering and yelling of the people as they continued their all-night dances.” **The Sahtuotine Long Ago**



Drum dance

drum dance

Eyeli t’á dahgodhe –
South Slavey

Denek’ís dasedíl -
Chipewyan

Dancing was believed to be one of the purest forms of activity. There was no better way to celebrate, to mourn, to pray, to compete or to play. The Sahtuotine always danced in the same direction, as the movement of the universe for it was a bad omen to dance backwards. During dancing and drumming, the Sahtuotine came closest to themselves and to each other. They became one people.
The Sahtuotine Long Ago

“Every summer, the people gathered together. They would have a big drum dance and the medicine people would sing prayer songs. They would ask the Creator for help during the coming year, and give thanks for all that had passed. They would walk slowly around in a big circle, singing and beating on the drum. As soon as they ended one song, they would start another. After the prayer songs, the social part of the dance would begin and everyone would have a good time.”
George Blondin

Hand Games

Hand games were frequently played by groups of men, with sometimes up to more than twelve to a team. AS they played, drums were beaten. It was believed that the rhythm of the drums gave Sahtuotine men the power to remove themselves, and to thereby outwit their opponents. Players most attuned to the drumbeats were victorious. **The Sahtuotine Long Ago**



Hand Games

Tsá wela – North Slavey

Náots'ezheh – South Slavey

?udzi – Chipewyan

Ets'idzi – Dogrib

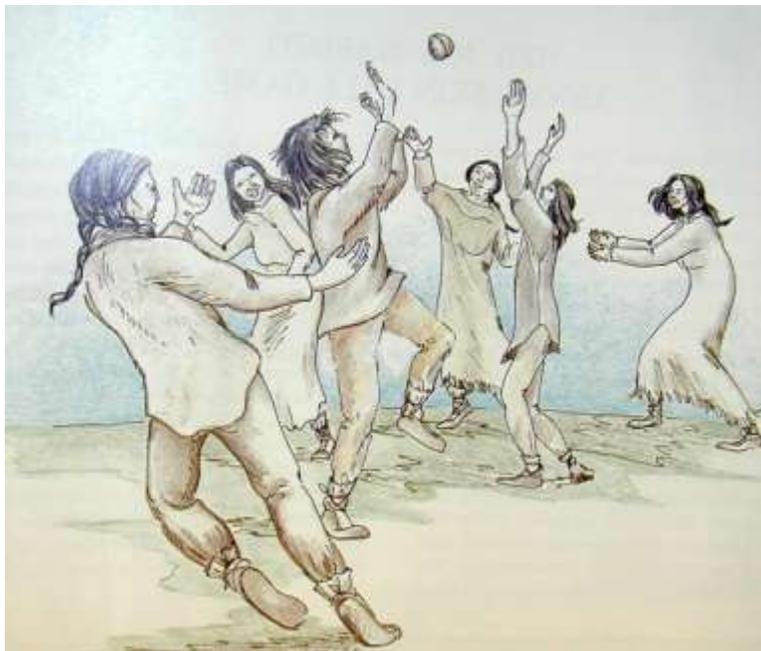
Udzi – Gwich'in



Other Games:

Strength and endurance for traveling on the trail; speed, endurance and accuracy for the hunt – those were some of the important survival skills people needed in the past. Many of these skills were practiced through playing traditional games.

Mooseskin Ball Game



“They cut out the pattern from moose skins and filled it with freshly gathered, water-soaked moss. The ball was made in a size so that it could easily be held in the hand. Two men stood some distance facing each other. They patted the ball back and forth using the palms of their hands. As soon as the ball fell to the ground, the women would rush to it. When a woman got the ball, the men had to take it from her clasped hand.

The Sahtuotine Long Ago

(Whichever side could keep the ball the longest was the winner.)

“A Dene Way of Life”

Club Throwing Game (throwing a short club at a target)

“In the old days, this type of game helped improve skills that were necessary for survival such as accuracy and expert handling of a spear.” **Dene Games – A Culture and Resource Manual**

Target Shooting (with bows and arrows)

Games of swiftness and strength (running races and wrestling) “Stories from the different Dene groups mention the fact that hunters wearing snowshoes were able to run down a moose or caribou on the crusted snow of late winter. Such pursuits could last up to a day or more...In the old days these types of games helped improve the physical skills required in the pursuit of moose and caribou.” **Dene Games – A Culture and Resource Manual**

Stick Pull (game of strength and endurance)

*For descriptions of many other games, please use the [Dene Games – A Culture and Resource Manual](#)

Spruce Gum Ball Game



“This game was most often played in the early spring. They would remove spruce gum from trees and chew it until it could be rolled like shotgun pellets between the palms of their hands. It was rolled till it was completely circular in shape (about the size of 1 inch). This game was played when there were many people living in one place. Each person played with only one spruce ball.

They would make a small track. They would use their fingers to make this small trail the width of their fingers. It was a long trail but not very deep (about ½ inch). There was a hole at the end of the trail.

They placed the ball on the trail and touched it lightly, making it roll along the trail. Sometimes the balls would fall off the track. The one that reached the hole at the very end of the trail was the winner.”

The Sahtuotine Long Ago

Activity #1

**Label these activities and games.
Use two languages!**



Activity #2

What are we doing for fun?

Match the description of an activity with the name of the activity. Use the words in the box.

“They patted the ball back and forth using the palms of their hands”.

“They placed the ball on the trail and touched it lightly, making it roll along the trail.”

“In the wintertime, they would clear the snow with their feet making a large circle.”

“...throwing a short club at a target”

Club throwing game

Tea dance

Spruce gum ball game

Moose skin ball game

Activity #3

Match the Name with the Game

Draw a line to match the game with the word in the correct Dene language.

Tsá wela - North Slavey

Drum Dance

Eyeli t'á dahgodhe– South Slavey

Hand Games

lits'eitr'dinaadzoh – Gwich'in

Drum

Eye- Dogrib

Tea Dance

Pronunciation Guide

Tsá wela - (Tseh-weh-la)

Eyeli t'á dahgodhe – (eh-ye-lee ta da-go-deh)

lits'eitr'dinaadzoh - (it-say-eh-eetr-de-ah-dzoe)

Eye - (eh-yeh)

Activity #4

Traditional Dene Games

Using the **Dene Games – A Culture and Resource Manual**, included in this kit, select a number of games to play with your students. Group your students into 4 or 5 groups. Each group could be responsible for teaching one game to the rest of the class.

Reflection – at the end of the game, ask students to reflect on how they played as individuals. “Was I fair? Was I trying my best? (Can I apply that skill to anything else I do in life?) What did I do well? What could I do in a better way?”

Activity #5

In order to survive, people needed skills such as strength, flexibility, speed, endurance, power, accuracy, coordination.

Name the Dene games that would be played in order to develop these important survival skills. (Use the information in the Dene Games – A Culture and Resource Manual)

Strength –

Flexibility –

Speed –

Endurance –

Power –

Coordination -

Activity #6

Name the Game!

Use the images in the “Recreation Booklet” for this activity.

- **Choose one image and describe what is happening**
- **Choose one image and write a story**
- **Choose one image and write a story from the perspective of one person in the image**
- **Name the activities that are taking place in the images**

Ideas For Discussion

- **Why are games important?** Why would games be so important for Dene in the past?
- **What do you do for relaxation and fun?**
Compare and contrast these activities with the more traditional Dene games and activities.
- **Think about all the Dene games and activities you are now familiar with.** Which one is your favourite and why?
- List the materials and items needed to have a Tea Dance, play Hand Games and play the Spruce Gum Ball game.

TIME TO CELEBRATE! (end of unit celebration)

This is a perfect time to celebrate the “A Dene Way of Life” unit. Plan a feast with the students and invite parents, family members and members of the community to join in the celebration. Ideas for the celebration could include:

- Traditional foods
- Use of aboriginal languages (labels, menu, spoken words)
- Displays
- Traditional games or drumming activities

“A Dene Way of Life”

Additional Resources:

<http://www.sportnorth.com>

<http://www.gov.nt.ca/MACA>

STUDENT EVALUATION

The following project ideas are strategies for evaluation. These can be used for individual and/or group evaluation.

Note: Many of the Social Studies Curriculum outcomes include **Values** and **Attitudes**. These can be assessed through anecdotal observations of students, interviews with students etc.

Additional Project Ideas:

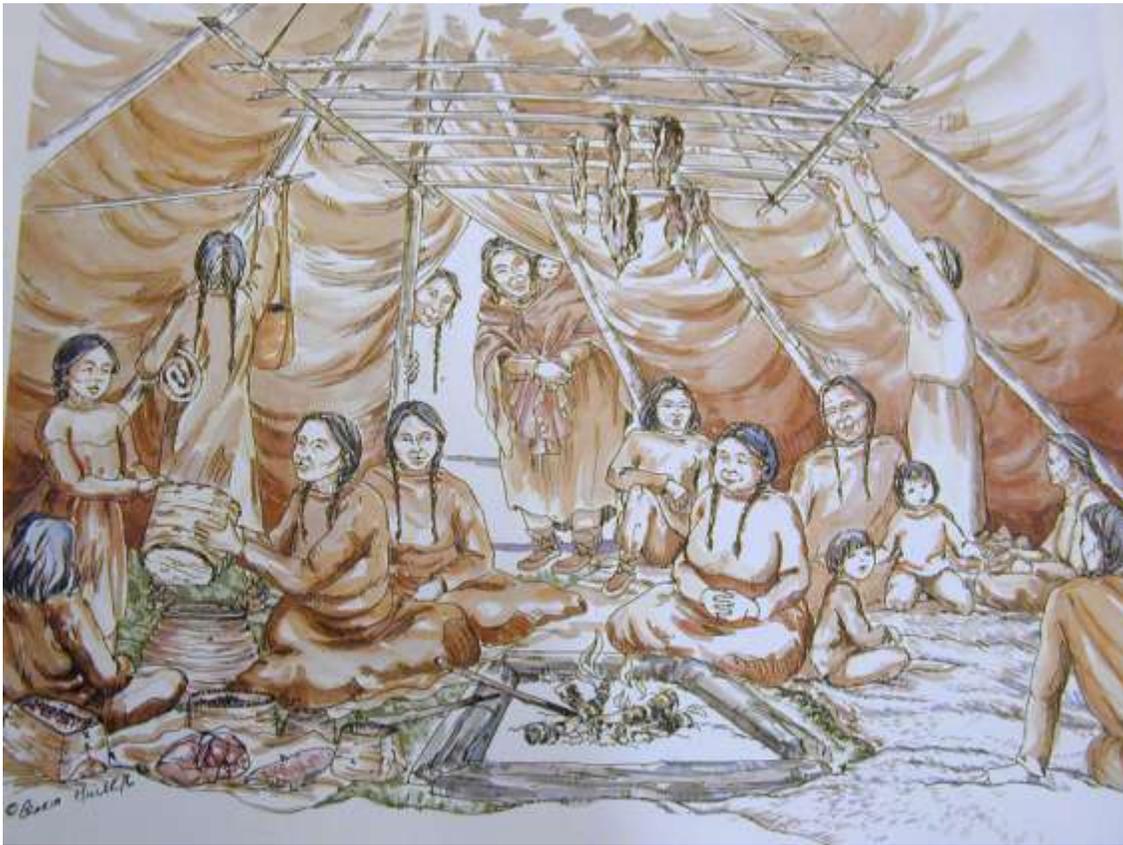
- Design a poster
- Do a demonstration (of skills such as)
- “Buddy” activity. Teach another class or group what has been learned.
- Venn Diagram for comparisons
- See Project Wild for indoor/outdoor activities
- Create a diorama
- Make a mural
- Dramatization
- Design a game (Trivia, Board Game)
- Give an oral Presentation
- Complete a research project
- Write a book
- At the end of the unit, create and complete an interview with a community member (ENR personnel, elders, Culture & Language specialists etc.)
- Make a photo album
- Write a letter
- Journal reflection

Suggested Teacher/Student Checklist
CHAPTER FIVE

At the end of this chapter, students will be able to:

1. Describe why the drum is important to the Dene.
2. Describe the difference between a drum dance and a tea dance.
3. Why were tea dances and drum dances so important to the Dene?
4. Describe 4 other types of games played by the Dene in the past.
5. Name 4 games and the skills that were developed through these games.

FAMILY LIFE



**“We listened to our parents, our grandparents and to the elders. We listened to our family, in the old days.”
– Marie Cadieux**

**Traditionally, the extended family was the basic unit of survival in Dene culture. The extended family is still important to the Dene today. Students will develop a clearer understanding of the role the family plays in shaping the identity of individuals. This will also help them understand their own role as family members.
– Dene Kede**

Note to the Teacher:

This chapter on **Family Life** contains many important principles for the students to understand. Each principle (as outlined in Dene Kede) will be highlighted. The way the students become aware of and understand each principle is largely the responsibility of the teacher. We will assist with illustrations and student activities where possible.

Suggestion:

- At the beginning of each ‘lesson’, copy the principle onto a large piece of paper and place in a prominent part of the classroom. This ‘principle’ will form the basis of each lesson.
- Since this chapter is all about Family Life, we encourage teachers to include the students’ families in as many activities as possible. Examples could be “Sister Day” (or brother, grandparent, etc.), “Adopt-a-Grandparent Day” (visit elders in your community to read with them, help them in some way) or ask family members to come to the class to assist with specific activities.

Principle

“Each one of us belongs to our own family as well as to bigger families made by the Creator: community, tribe, Dene Nation, world.”

ACTIVITY

Divide the class into small groups. Each group will have a large sheet of paper with one of the following headings on it:

My family

My community

My tribe or cultural group

The Dene Nation

The World

Ask students to describe or illustrate how they are part of these “bigger families”. How do these groups inter-relate with one another?

Message: Students will understand that for the Dene people, it was very important for them to think of themselves as part of the community, not as individuals. This was a matter of survival. Has this changed or remained the same in today’s world? Why? Why not?

“Sharing was just as important as trust among the Sahtuotine. Within the group, nearly everything was shared. Of course, individuals had their own possessions like tools, clothing, weapons and snowshoes. But there were also many common possessions – languages, stories, traveling canoes, skins of tipis and most importantly, food. Sharing ensured that no one went without...Sharing kept the group intact and ensured its survival.”

- The Sahtuotine Long Ago

ACTIVITY

Look at the illustration “Getting Wood” with the class.

- How are the people in this illustration connected to the land?
- How are they helping each other?

As a group, discuss how the Dene were connected to their community and their environment in the past. (For food, shelter, clothing and warmth.)

- Why was this so important for the survival of Dene families?
- How are people connected to their community and their environment today? This comparison could be done orally or with the use of a Venn diagram.

ACTIVITY

Ask each student to make a family tree (at school or at home) to illustrate how they are connected to a larger family.

Principle

“Members of families have special talents that are given to them by the Creator... It must be remembered that the gifts come in many forms. For some it may be the gift of a special skill and for another it may be the gift of laughter.”

ACTIVITY

1. Begin this activity by asking students to illustrate, demonstrate, write or describe what they see as their ‘gift’ or ‘special skill’.
 - What are their special talents?
 - What interests them?
 - What do they feel good about doing the most?
2. Have the students mime what it is they feel good at doing and have the other students guess what that is.
3. Ask the other students in the class to describe ways in which they could encourage that student to share or do more of that type of thing in their life. (Perhaps the talent is walking. What could be done to encourage him/her to walk more?)

For the Dene, it was believed that each person was born with a talent of some kind.

“Each child is unique in talents and abilities. The task of those around the growing child is to provide experiences which will enable the child to become what he or she is meant to be....”

ACTIVITY

Make a list of 15 activities and place this list on a large sheet of paper on the board. Have students sign their names beside an activity that they would feel comfortable doing (e.g. sewing, talking to a friend, singing, reading, cooking, shopping, playing soccer, etc). After everyone has chosen an activity, look at the list and ask why everyone did not sign their names beside the same activity? **We are all different. We all have different talents and gifts.**

Principle

“... the Dene people were able to survive on the land by working together as a family. Family members helped each other. Family members trusted each other and put the family needs ahead of their own needs.”

ACTIVITY

Use the illustrations “In the Tipi”, “Getting Wood”, “Picking Berries”.

- Ask the students to describe as many activities as possible where the family members are helping each other.
- Why was it so important for Dene family members to help each other?

ACTIVITY

Divide the class into groups. Each group will choose one traditional activity to dramatize from the following list:

Getting firewood as a family

Going berry picking as a family

Checking the fish net as a family

Setting up camp as a family

Making drymeat

Travelling to a new camp site (in summer or winter)

Other ideas?

Remind the students that their group should represent a family unit and everyone must be working together in some way.

Principle

“Too often in those days, young children were taken by disease or starvation. It was no wonder that those who survived were much loved and seldom scolded. The Sahtuotine usually relied upon laughter for discipline. From the time they would work, they were encouraged to imitate adults in their roles as hunters or homemakers. “

-The Sahtuotine Long Ago

ACTIVITY

“Dene education consists of providing the skills, knowledge and perspectives that will enable survival. Learning for survival happened during all the waking hours, each and every day, and all life long. Learning occurred through life experience... The whole community participated in the education of the child.”

Use all the illustrations in this chapter.

- How are the children learning various skills in these illustrations?
- Who is teaching the children?
- What skills are the children learning and where are they being taught these skills?
- Compare/contrast these skills with the types of skills children learn in school these days.
- What types of similar skills are children taught today? How do they learn these skills? Where are these kind of skills taught today?

ACTIVITY

Bring an adult or elder from the community into the class to teach the students a different type of skill (bannock making, tracking animals outside, sewing, story telling, singing, drumming, predicting weather, making a trail in the bush etc.)

After the activity, discuss the experience with the students.

- How was this experience similar/different from the way they usually learn things in school?
- What did they like/dislike about the experience?

Principle

In order for families and groups to survive, everyone had to accept responsibility for their role within the family.

ACTIVITY

Use the photos “**Kakisa**” and “**Rae- Edzo**”. Ask the students to describe the roles and responsibilities of the young people in these photos.

Brainstorm with students for the various roles and responsibilities students have within their own families. This can be done in small groups or as a class.

ACTIVITY

In order for the students to realize how important it was for every member of Dene families to value their role in the family, students could choose a “What if?” card and describe (written or orally) the consequences involved.

- What if ... it was winter. Your mother had to go and get firewood to keep the tipi warm. She left you with your younger brother. You decide to go out and play with your friends.
- What if... it was winter. You are hunting with your grandfather. It is your job to make a fire in the tipi each morning. You decide you want to sleep in.
- What if... it was summer. You can see that the family bucket of water is empty. You are alone with your younger sister. What will you do?
- What if...it was spring time. Your friends ask you to go and play with them. Your parents are very busy making a new canoe for the family. You have 2 younger brothers that need looking after. What will you do?
- What if....you and your friends are walking with your mother. She sees a large patch of cranberries and asks you to help her. What will you do?
- Other ideas?

GRANDPARENTS

“As Gwich’in, we have a long history of sharing our knowledge about the land and animals. My **jiju** (grandmother) and **jiji** (grandfather) spent many evenings at camp around the fire telling us stories about life on the land. Many of the stories were about animals, how the animals lived their life, how they lived with each other, and their relationship with us. By telling the stories, the Elders and our parents were able to pass on their knowledge and the knowledge of our ancestors.

As I grew older and had my own family I had to teach my children about the land and animals. I became the storyteller, the teacher. As a parent, and later a **jiju**, I had the responsibility to make sure our knowledge about the land was passed on to the next generation.”
(“Gwich’in Words about the Land”)

Principle

Grandparents played an important role in Dene families. They transmitted the knowledge, skills and attitudes of their ancestors. It was their responsibility to teach children, to give them a Dene identity.

ACTIVITY

“Elders built character by telling stories and legends, and by demonstrating traditional ways of doing things. In this way, elders helped children discover what they were best suited for, and to accept it.”

- Invite grandparents into school for tea, story telling or performances by the students. For students whose parents live in other communities, have them write a letter or postcard to those people.

ACTIVITY

“The elders tended to the snares and nets set close to camp, and cared for children when their parents were busy. Grandparents would often receive their first-born grandchildren to raise, in the hope that the child would acquire their power and wisdom. By sleeping with their grandparents, it was thought that young children might gain such gifts in their sleep.”

- Look at the illustration of the boy and his bow and arrow. Tell the beginning of the story behind this picture to the students. Ask them to finish the story and give it a title.

BEGINNING OF STORY

“Grandfather showed Natuchile how the bow and arrow is used. He placed a bundle of moss up in a tree as a target. Natuchile shot and shot and shot...”

ACTIVITY

Look at all the pictures in this chapter. Which pictures show grandparents helping children? Describe what is being taught and how it is being taught.

Principle

“The most important task of the elders was to tell stories. They told of the past and of the future. The stories entertained ...while at the same time taught them their culture, language and history.”

-The Sahtuotine Long Ago

ACTIVITY

- Ask a grandparent to come to the class to tell a story. After the story is told, discuss the following with the students:
 - what was the story about?
 - what was important about that story?
 - Did they like listening to that story? Why/why not?
 - what kinds of stories would they like to hear?

Principle

“Grandparents spent much of their lives on the land. They know the ‘language’ of the land. Grandparents are the best Dene teachers.” – Dene Kede

ACTIVITY

- Invite an elder or some grandparents into the classroom. Using a map of the local area around the community, ask the elders to identify different traveling routes used in the winter and summer, traditional places and stories about the land.
- Prepare “Elder of the Week” biographies for use in local radio broadcasts or as poster displays at school.
- At the end of the unit, gather the biographies and produce a book.
- Send radio messages (or postcards) to grandparents.
- Display photos of grandparents and list their children and grandchildren under their photos.
- Interview a grandparent.
- Discuss the idea, “a grandparent make the best teacher” with the students.

Principle

Grandparents should be cared for and respected. Young people should be willing to cook, clean and help grandparents in any way they can. Grandparents should always be fed first at any meal.

“Whenever elders came to visit, I gave them food.”

**“?ḡhndah nahets'átł̄a néh káa ł̄ání mbé
goghaedəhndih”. – Liza Loutit, “Nahachoke – Our Elders”**

“I used to chop wood, haul snow in pails for water, change the spruce boughs on the floor of our tent every two days, and keep the home neat and clean. Whenever elders came to visit I gave them food. They were so happy and used to tell me I would live long after they were gone as a reward for what I did.” –Liza Loutit, “Nahachoke – Our Elders”

3 stories from “Nahecho Keh – Our Elders”

In the story by Monique Sabourin, list the skills that Monique learned how to do as a young girl. How did she learn these skills?

The story by Adeline Constant has many beautiful images in it. Illustrate this story. Describe the types of activities that families did together in this story.

Illustrate this story by Margaret Sabourin Sr. What skills did Margaret learn as a young person? What important lesson did she learn from her parents?

Adeline Constant
Story from “Nahecho Keh – Our Elders”
South Slavey Research Project

Adeline Constant was born May 22nd, 1913 near Burnt Island.

“I remember we used to go to the mountains in the spring. Water ran around us like so many creeks and we had to move on. We walked, even my mother who was with child, walked to the mountains.

“In the foothills the water was already half-way up the trees. When it froze in the evening time we could travel again. We had to wade, even in the bush. The dogs packed supplies on their backs and they could swim across. The women, carrying babies on their backs, had to go in the water.

“Even though it was the wrong time of year, there were blueberries on the slopes. They were so good to eat! Bella and I would eat berries until it was time to go to sleep. Our mouths would be blue. My mother would be angry and tell us we’d get stomachache. As we came closer to the lake we could hear the cry of all the geese.

“Once we lived in a place where my father had built a house. We had nothing to eat but fish day after day. My father went out in the scow to try and hunt migrating birds. When he came back we saw he had almost every kind of meat under his canvas. There was a moose and a calf and there was fat all over the meat. That was the happiest day of my life. We shared all the meat with the people who lived among us. Did we ever have a lot of meat hanging over our fireplace!

“We used to go to town just before Christmas. My uncle would walk ahead under a full moon to make a trail in the snow for us. After three or four days travel we’d reach Frogberry Island. We’d always stay with my grandfather in town. He worked for whitemen.

“There would be moose hide tents with canvas along the bottom in the fields there. I used to love those tents. They never let mosquitoes or the rain in and I loved the smell of tanned hide. The tents were made by hand but a woman never had to make one alone. Everyone helped everyone else. People can’t make tents like that anymore.”

Margaret Sabourin Sr.
Story from “Nahecho Keh – Our Elders”
South Slavey Research Project

Margaret Sabourin Sr. was born on August 18th, 1927 at Big Island.

“When I was a child I lived in a house on the shore of Big Island. Once when we were out hunting in the bush, our house burnt down and we lost all our possessions. When my father went trapping that autumn he had to use dead falls, as all his traps were lost in the fire. We rebuilt our home using the same logs again, only with the outside peeled off. The roof was flat and covered with moss and mud. We used old flour bags for windows.

“In spring we caught and dried fish and stacked it in our house for the winter. In summer we went hunting. No one ever complained about the mosquitoes. We had nothing to protect us from them...we didn’t even have a decent blanket. When it rained we sheltered under the branches. We seldom used a tent in the bush.

‘We used to go to town for treaty days. Two tents would be put up by the priest’s house and the officials sat inside. We went in and were counted. I asked my mother why and she said it was because some people weren’t honest about how many children they had. Afterwards we had a feast and a dance.

“My parents never had to remind me to do my work. I began to sew with quills even when I was quite small. When my mother was busy I was the one who cooked, visited the nets and made dryfish. In wintertime I repaired the nets and hauled wood. By the time I was thirteen years old I really was a big help to my father. I worked harder than a boy.

“My parents always said to me, if you have something, don’t keep any back from someone who might need it. Share what you have. If you have something and are always thinking about it being in your possession and you selfishly hold onto it, your negative thoughts will take hold of you like a disease.”

Monique Sabourin
Story from “Nahecho Keh – Our Elders”
South Slavey Research Project

Monique Sabourin

“I was born on the 18th of September, the month for fishing, 1926 at Horn River, and was baptized the night after.

“I was raised in the bush and loved that way of life. I never lived anywhere else or with any other family. I never even went to the mission for schooling.

“My mother taught me everything a woman should know; how to sew and tan hides, how to make dryfish and how to dress fish. I did everything exactly as I saw her do it. She would never tell me how to work, she just showed me.

“I had a good life with my parents. We used to live in tents all year round, or stick teepees. I remember watching my father make them many times. The walls were covered with mud to keep out the cold and then covered with moss and then mud again.

“In the evenings my father would talk to us and tell us stories.

“I have been very lucky for I have never gone hungry. My parents were good providers. I can’t remember a time when we were completely out of food. We lived a long way out of town so we used to run out of the basics but we never starved. My father was always hunting for food for us. We lived on what the land provided.”

STUDENT EVALUATION

The following ideas are strategies for evaluation. These can be used for individual and/or group evaluation.

Note: Many of the Social Studies Curriculum outcomes include **Values** and **Attitudes**. These can be assessed through anecdotal observations of students, interviews with students etc.

Evaluation Ideas:

- Design a poster
- Do a demonstration
- “Buddy” activity. Teach another class or group what has been learned.
- Venn Diagram for comparisons
- See Project Wild for indoor/outdoor activities
- Create a diorama
- Make a mural
- Dramatization
- Design a game (Trivia, Board Game)
- Give an oral Presentation
- Complete a research project
- Write a book
- At the end of the unit, create and complete an interview with a community member (ENR personnel, elders, Culture & Language specialists etc.)
- Make a photo album
- Write a letter
- Journal reflection

The Changing Fur Trade in the NWT

By the late 1800's the fur trade had changed in a lot of ways. Traders were using steamboats and railways instead of large canoes. Trappers were using boats and motors instead of small canoes. Soon they would be using skidoos instead of dog teams! The HBC sold all of its land and many smaller trading companies moved into the NWT.

Exciting times!

Throughout the 1920's and 1930's fur prices soared. By 1920, a muskrat pelt that was worth 6 cents in 1885 was selling for \$15.00 at Fort Simpson. A silver fox sold for \$104.65 ! At the same time, a person working in a factory in Canada would usually get paid less than \$1000 a year.



With prices like this, some trappers and fur traders made a lot of money. For example, trapping and trading white fox was so profitable that some trappers were able to buy large boats and become traders themselves. It was an exciting time for the fur trade in the North.



**Holman Island. Trading white fox at the HBC.
(Knights/NWT Archives/N-1993-002-0214)**



Other Changes in the NWT Fur Trade

By the 1930's, the world was in the middle of the *Great Depression*. Fur prices, which had been very high in the 1920's, crashed back to earth. All of the smaller fur trading companies in the NWT went bankrupt. Only the HBC survived.

For the first time since the arrival of European and Canadian traders in the North, fur wasn't the most important product being bought and sold in the NWT. With the discovery of oil at Norman Wells, uranium at *Great Bear Lake*, and gold around *Yellowknife*, minerals became the most important export from the NWT.



Another Kind of Trade- *Whaling in the Arctic*

On the Arctic coast of the NWT, a different kind of trade was changing the lives of the Inuvialuit.

Traditionally, whales had always been hunted for food and other materials used for survival.

In 1848 whale hunting changed when an American whale ship strayed north of the Bering Strait and discovered a large number of bowhead whales. They killed the whales for their oil and the baleen plates in their mouths. The oil (which was boiled out of the whale's blubber) was used in lamps and to lubricate machinery. The baleen was used in women's corsets, fishing rods and

other products that needed a light, springy material (plastic had not been invented yet).



Inuvialuit hunters standing beside pieces of whale baleen.

A sort of 'liquid gold rush' began, and for the next 50 years hundreds of ships hunted those whales in the Arctic - almost to extinction. In Canadian waters, Herschel and Baillie Islands became the main centers for Arctic whaling.

Many Inuvialuit were involved in the whaling industry, either providing meat, guiding whaling boats, or by trading furs, clothing and baleen with the whalers.

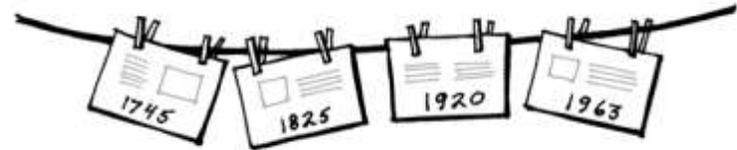


The last of the old time whalers – NWT Archives
N-1979-050-1082

The whalers didn't just take things from the Arctic. They also brought things with them - good and bad. They traded a variety of valuable goods (from America) with the Inuvialuit. They also brought diseases that eventually killed a large percentage of the Aboriginal population of the Mackenzie Delta region.

Liquor also contributed to many social problems. Overhunting of animals in order to feed the whaling crews caused a huge problem for those Aboriginal people who did survive. When fashion changed in the early 1900s, and baleen and whale oil were replaced with other materials, the Arctic whaling industry collapsed.

Timeline Clothesline



Develop a timeline card which explains the beginning of the Hudson's Bay Company. Decide, together, what information to include.

Each member of your group can pick one other event, person, place or thing related to the development of the H.B.C. to put onto separate timeline cards.

Ideas for Class Presentation

1. You will need 3 people from your group for this activity. Make up a conversation **between Radisson and Grosseilliers** with **Charles II of England** as they explain their new ideas for how to make a ton of money by getting furs from Canada.

Ideas for Class Presentation



2a) As a group, make a large map of Canada to use with the rest of the class. The map should have the major rivers and lakes of Canada on it. Your group should also prepare a set of 'name tags' for the large map with the names of the rivers and the forts on them.

2b) Hand out a small map of Canada to your classmates that has the major rivers on it. The class might be organized in small working groups of 2 or 3 students per group. Have each group use atlases to name the major rivers that flow into Hudson's Bay (in pencil for now). They should find and label at least these rivers:

- Churchill
- Nelson
- Rupert
- Severn
- Albany
- Abitibi

Ideas for Class Presentation



2c) Give out a list of the major Hudson's Bay Company forts to each group. Here is the list:

- Fort Prince of Wales (at the mouth of the Churchill R.)
- York Factory (at the mouth of the Nelson R.)
- Severn House (at the mouth of the Severn R.)
- Albany Factory (Guess which river!)
- Moose Factory (at the mouth of the Moose R.)
- Rupert House (at the mouth of the Rupert R.)

2d) Have the groups indicate on their own maps (in pencil for now) where these forts might have been.

2e) Have your classmates come up to the big map and place the names of the rivers and the Hudson's Bay Co. forts in the right places. Your group can help make sure that they've placed them correctly. Once that is all done, they could finish their own small maps by writing the names of the forts on them.

Ideas for Class Presentation

Other Ideas:

3) Lead a discussion about the idea of 'trading'. Some questions you might have people consider are:

- When you go shopping, what do you use to buy things ?
- Where do you get the money you need to buy the things you want?
- What if there was no money in the world ?
- What could you trade that other people would want ?
- How would you get more of that thing to trade with?

4) Following this discussion, you could organize a 'trading day' where everyone brings in a few things to trade and they then try to exchange some of their items for other things they would like instead. See how people do. You could discuss afterwards what kinds of items seemed to be the most valued by the members of the class, and why they were. This may give your class an idea of how the fur trade worked.



The Nonsuch as it looked in 1668.



Radisson and Groseilliers as portrayed by an artist.

