



Naxe Godí T'á Łéots'ede

Sharing Our Stories

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A collection of stories and photographs of objects from the Sahtu Region.

Sahtu Region Map

- Community
- ⊙ Capital City
- All Weather Road
- - - Winter Road
- ▭ Territorial Boundary
- · - · - Sahtu Settlement Area

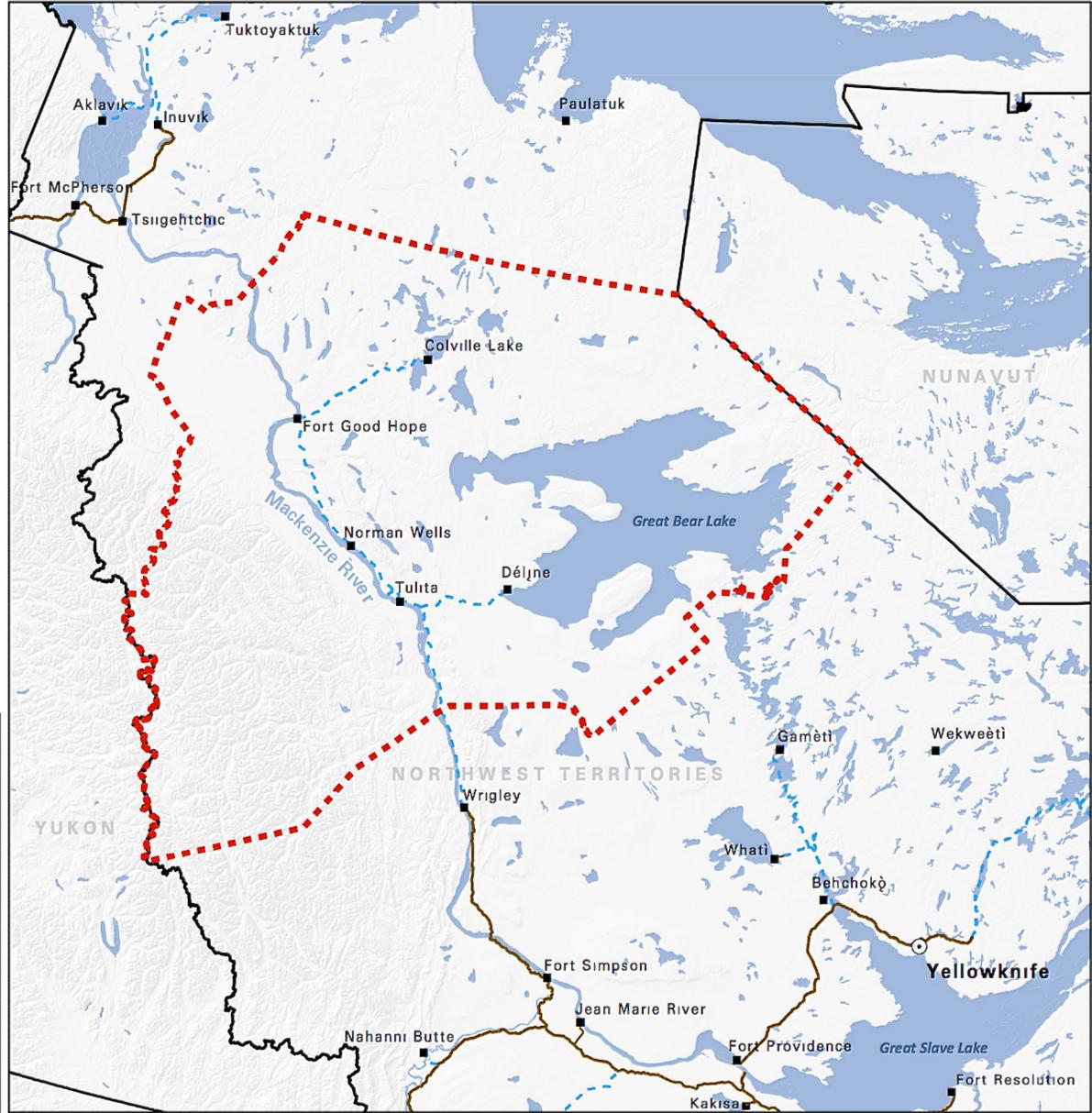
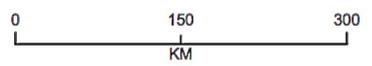


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Introduction

In November 2013, the Prince of Wales Northern Heritage Centre (PWNHC) hosted a two day workshop titled, "Sharing Our Stories". Taking part were students, teachers and elders from the Sahtu region of the NWT. Communities represented were Tulita, Fort Good Hope, Deline and Colville Lake.

The participants spent two days examining objects from the collections of the museum. These objects, selected from the Sahtu region, are being preserved and cared for at the PWNHC. During the workshop, students photographed the objects and recorded stories told by the elders. Stories were told mainly in the North Slavey language. The workshop provided the PWNHC with information about objects in our care and important documentation of Slavey language.

This book represents the collection of information gathered during the workshop. Stories recorded here are those told by Maurice Mendo, Camilla Tutcho, Vicki Orlias, Lucy Ann Yakeleya, Jessie Campbell and Richard Andrew. Stories appear in the manner in which they were recorded at the workshop. Very little re-wording has taken place.

It is our hope that people will share this book, the photos and stories with others and that many more stories will come alive as a result.

Elders: Maurice Mendo (M.M.), Camilla Tutcho (C.T.), Vicki Orlias (V.O.)

Interpreter: Lucy Ann Yakeleya (L.Y.)

Students: Dalton Takazo, Darren Horassi, Carmen McNeely, Chantelle Orlias

Chaperones: Jessie Campbell (J.C.), Richard Andrew (R.A.)

Three dialects spoken in the Sahtu region are used to identify the objects shown in this book: Good Hope (FGH), Deline (D), and Tulita (T).

Comments

“Sharing Our Stories” is an important project for several reasons. Bringing together youth and elders from the Sahtu region to examine and share their stories about museum objects is a treasured opportunity for us to record and preserve information and Slavey language terms about the material culture of Sahtu peoples.

The sharing of memories and stories about traditional lifestyles, experiences and aboriginal skills creates an important opportunity for youth to learn about their past from the elders. Collecting and documenting information, aboriginal language terminology and elders’ stories is of immeasurable benefit to the Northern Heritage Centre. Once recorded, these stories about the rich cultural heritage of the Sahtu Dene can be shared with others through this publication and through new museum exhibits, websites and videos. The overall goal of this project is help to instil pride and build cultural knowledge, especially for the youth and future generations.

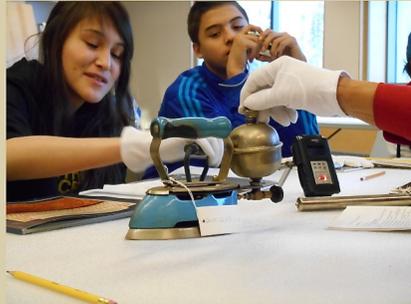
Barb Cameron

Director

Prince of Wales Northern Heritage Centre

January 2014





Reflections from the workshop

Students

"It was interesting that the rabbit fur blanket on the snow feels warmer the colder the weather gets! That kind of blanket is just like the 5 Star blankets we have nowadays!"

"People could make anything they needed in the past. That's how smart they were."

"I learned how to put a dog harness on and how to use a dog pack."

Chaperones

"I am so amazed at how brilliant the people were and what they came up with to survive, like the nets and knives and how they used every part of the animal they got. Things like bags from the feet of a swan, dog collar with moose hair. I learned a lot. Mahsi."

Reflections of the workshop

Elders

"I really enjoyed this because we all sat around and looked at objects from a long time ago and shared information. It was like we were teaching one another. The spirits of everyone were really good. It is good that the young people are here because they are hearing the names of these things in their own language. The young people have never seen some of these things before so we are teaching them. They can pass this knowledge on to others. It gives me a good spirit to think of that."

"By listening to each other we learn more about our neighbours and what different words they have for things. When we go looking at things like the snowshoe, it might be made a little differently. You can identify where it was made by looking at it. We learn from looking at different ways of making things. I've lived on the land for a long time and I've used a lot of the objects we looked at these two days and I am grateful to be a part of this."

"I am thankful for being here to see all the work our elders did in the past. The way they just used everything, they made it look like it was easy!! I am grateful that the young people could be here too. Maybe this will make their spirits strong to learn where their ancestors came from and how they lived."

enákəké (D/T)
ʔerákəké (FGH)

mukluks

These used to be commonly worn for special occasions. They were mostly decorated with silk as beads were hard to come by. In the 50's and 60's the stores had mostly wool and silk for sewing.

M.M. "At Christmas everyone had a pair of these and also gloves and mitts. There were no skidoo boots back then!"

PWNHC 983.2.1

Made by Catherine Kelly, Fort Good Hope, 1982



t'əre hé ts'éku gha
goníhkə

child's moccasins

V.O. "We call these 'crow boots'. These are trimmed with beaver fur. This is more like a girl or woman's style. Men and boys don't wear crow boots. Maybe they are called crow boots because the style came from the people in Old Crow?"



PWNHC 2002.7.1
Maker unknown,
Fort Good Hope, c.1955-58



ch'ohkə

moccasins

V.O. "The red and yellow is dyed horse tail hair. You twist it so many times and then you stitch it. This is one of the most traditional styles of slipper."

C.T. (re: cuff of slippers) "Nowadays people use pinking shears to make the design on the cuff, but in the old days people just used small sharp scissors to make the design. This is done all by hand."

PWNHC 979.20.1

Pointed toe style moccasins with horse hair piping around a black velvet vamp

Made by Alice Hardy, Tulita, 1979



R.A. "Those shoes are mine!! I was going to throw them away!"

V.O. and C.T. "You should cut your toe nails!"

kəbəkeshɪbééré góhɪɪ

moccasins

R.A. "My auntie said that while she was walking in the mountains she used to sew slippers for her husband. In the mountains you wear holes in slippers in just one day. So she sewed while she walked, that's how good of a sewer she was."

PWNHC 2012.11.3

Made by Lucy Doctor, Cecile Ayah, Ricky Andrew, Tulita, 2010



gahwé ts'a

hare skin hood

M.M. "People used to make blankets with rabbit fur."

V.O. "It was our traditional '5 Star' blanket! We're Hareskin people from the Good Hope area. Our families used rabbit skin for lots of clothing."

M.M. "Rabbit skin tears really easily so people cut it in a spiral. Then they twisted it and looped it like this. It's stronger that way."

M.M. "You don't need long underwear when you are wearing rabbit fur! Even though it has holes it's still really warm."

NWT Archives/N-1979-004-0088

Young girl (Tseku Tsele/Celestine Clement) wearing hare skin clothing.

PWNHC 983.14.2

Hare skin hood, maker unknown, Fort Providence, c.1983

epéwéh ts'a (T)
ekwéwéh ts'a (D)
ʔədəwéh ts'a (FGH)

child's hood made of young
caribou fur

*R.A. "The red thread is tied to the holes
where the ears were. It makes it look
fancy."*

*C.T. "A lot of hoods were made in the past
because they didn't have store bought hats
like toques to keep people (esp. kids)
warm."*

PWNHC 2010.12.41

Maker unknown, Colville Lake, 1970s.

This was worn by one of the Kochon boys
in Colville Lake





dzawé

leggings

M.M. "These are just like leggings or ski pants. My mother used to knit them with wool. They used to have patterns on them. These went over top of pants. People wore plain ones when they were working. You could tie them to your pants or a belt with the hide strips."

C.T. "Women used to wear long stockings knit out of thick wool because they always wore dresses."

PWNHC 979.20.3

Made by Alice Hardy, Tulita, 1979



básho

mittens

M.M. "The mitt strings were an essential part of the mitts because when you were hunting you just tied your mitts behind you. That way you didn't lose them. Also if a person happened to fall through the ice, they could throw the one mitt to another person to help pull them out of the water. People made that part of the mitt strong."

R.A. "Also if you fall into the water, the beaver fur on the mitts will freeze to the ice when it gets wet. You can throw your mitt onto the ice and use that to pull yourself out."

PWNHC 979.20.2

Made by Jane Gaudet, Tulita, 1979



ʔəw'ílé (FGH), ekw'ílé (D), ep'íné (T)

bone hide scraper

M.M. "It's good for scraping beaver because it doesn't break through the hide."

V.O. "You can use it on dry hides. It's used for taking all the fluff off the hide after it's dried."

PWNHC 982.70.19

ʔenógho (FGH), ʔenóka (T/D)

steel hide scraper

V.O. "To make this kind of tool, you heat it up and bend it. Women and men can make these kinds of tools. You can't have men around you all the time! Women need to know how to do these things too!"

PWNHC 2003.7.2

Used by Elise Liske, Yellowknife c. 1940-2003



ʔəw'ílé (FGH), ekw'ílé (D), ep'íné (T)

bone hide scraper

C.T. "This is used for scraping caribou hides or used on the stomach part of the moose hide where it is thinner. It is made from caribou leg bone cut in half. People keep it sharp with a knife or sandpaper."

M.M. "Once you crack the bone open, the marrow grease goes onto the bone and soaks into it to make it more durable and not so brittle."

PWNHC 982.70.92



bet'á tɛ garú káts'ələ

ice tongs

M.M. "People used to go down to the river to get ice for their drinking water. The Mackenzie river ice is good. In the summer they would keep the ice cold by putting sawdust over it in a cooler place."

PWNHC 981.33.1



deshıgot'áwé

pit saw

M.M. " I remember cutting lumber with a saw like this. I stayed down and someone was on top of a platform and we used this kind of saw to cut lumber. Lots of work! That's the kind of metal that people would look for to make scrapers from."

M.M. "Paul Wright's dad was really strong. He would tie a big rock on one end of the saw and get on the other end and cut lumber all by himself!"

Ice was cut at the hudson's Bay Company in Fort Good Hope with this saw. This kind of saw can also be used by two people as a "pit" saw to cut lumber.

PWNHC 2010.12.96

From Hudson's Bay Company store, Fort Good Hope

Inset: 1989, E. Hegg, Library of Washington, Wikimedia Commons

ebésele wé (D/T)
ʔebéyaghó wé (FGH)

moose stomach bag

M.M. "A moose has four stomachs. This is one of the small stomachs. It's good for storing bone grease. It's not inside out. That's the way it looks."

R.A. "You can use moss to stuff it and keep its shape when you're making it. Some people say that a long time ago, people learned how to lace snowshoes by looking at the design on the moose stomach."

PWNHC 2012.13.2

Made by Ricky Andrew, Tulita, 2012



degaihokéhwé

swan foot bag



R.A. "William Horassi said he saw his mom make this kind of bag."

M.M. "It's made from one whole swan foot. They took the bones and the flesh out and made one bag that way. Maybe people kept their medicines or whatever they used for their power in there."

V.O. "Or maybe they kept their fire starting things in there like flint since it was water proof."

PWNHC 996.8.73 c. 1912

k'át'úwé míné

sample of willow bark net

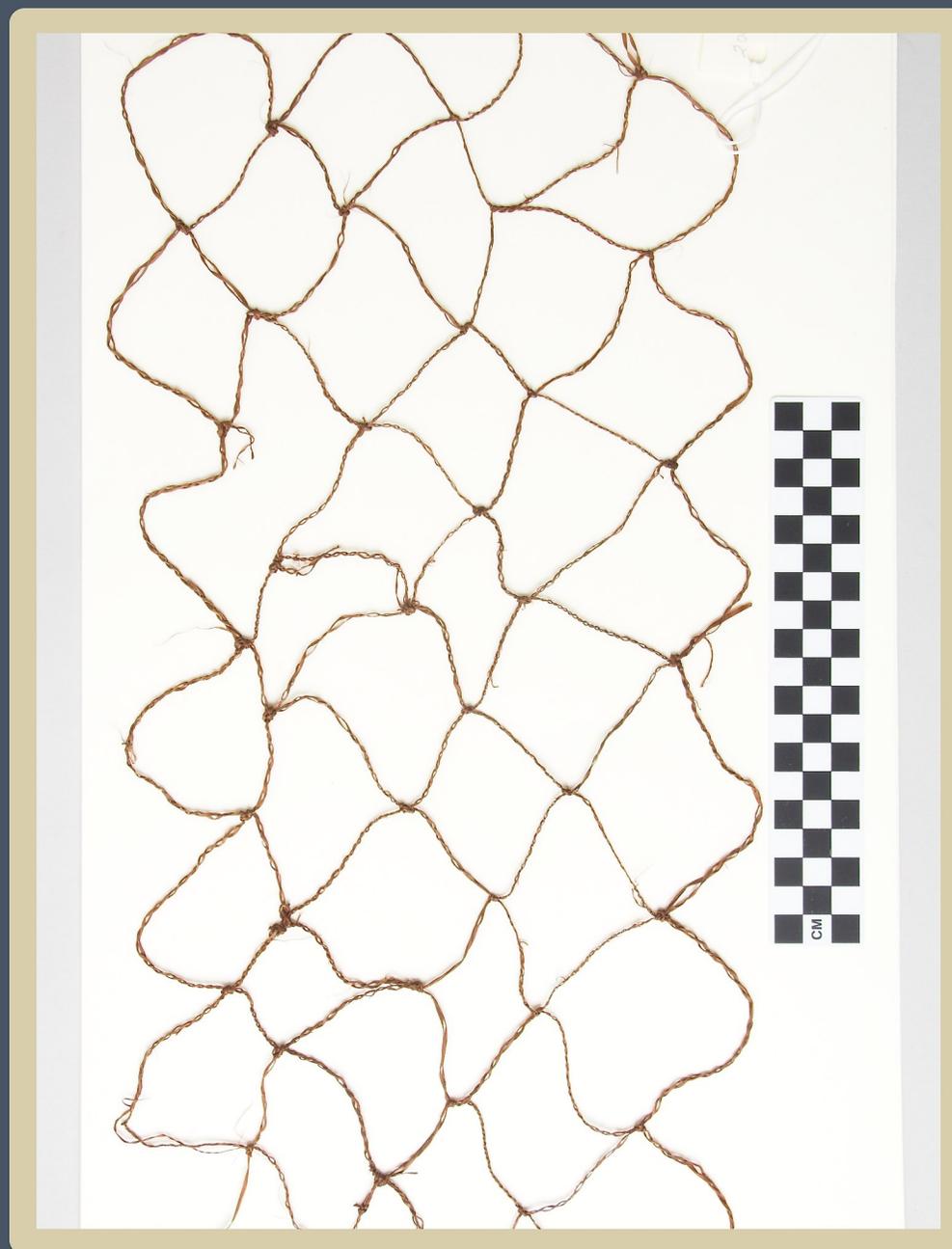
C.T. "The outer part of the willow is taken off and then the white part is taken off the willow in long strips. It is twisted the same way you make sinew. People were so creative to make things like this. Maybe this is how Europeans got the idea to make nets too!"

M.M. "Because people depended on this type of net, they took special care of it. I remember my grandfather used a net like this. It was lots of work to make one!"

PWNHC 2000.11.2

Collected by June Helm in Behchokò, 1962

Made by Phillip Huskey's mother-in-law





dahʔai

fish hook

V.O. "You always should have a hook with you just in case. This is made from a bone tied to a stick."

M.M. "People used to make fish hooks out of caribou leg bone."

V.O. "People have different ways of setting hooks in a river, lake and under the ice. There is a certain way of catching fish when you use a hook."

PWNHC 2010.12.120

Délı̄ne, 1970s



dalele

plastic and wooden fish net floats

C.T. "These are more recent floats. We used to make floats from dry wood and then we used rocks as weights."

M.M. "People used dry wood to make floats so that they floated better. Sometimes they even made the float in the shape of a fish. Then they tied the net line around the tail end so that it looked like a fish, especially when it moved in the water."

PWNHC 2013.12.3-5

Plastic floats

PWNHC 980.5.3-7

Wooden net floats from Dease Arm at Dease River (Fort Confidence)

tehgħo (D/T), t̥yíredígho (FGH)

stick for setting nets under ice

R.A. "First you tie the string onto the end of a pole and put it under the ice to take the net under the ice. This stick is used to push that pole under the ice. You can put another stick through the hole at the top of this stick and twist it to direct the pole that's under the ice."

M.M. "You can't set your net under the ice without a pole like this."

PWNHC 2010.12.48

From Colville Lake area, 1950s





mǐ hé tík'a (D/T)
mǐ hé shǐhxo (FGH)

fish net with net shuttle

M.M "In the past we were really strict about things like this net. The women and girls were never allowed to step over the net, even if it was set under the ice. That's how I was raised. I still continue to keep it like that. Because the land provides for you, if you live on it, you need to respect it."

C.T. "At Treaty time they used to give out nets."

PWNHC 2013.12.2

yagosasóné behshéné (FGH)
zhagosasóné behshéné (D/T)

snowmobile

M.M. "When two new skidoos came into Tulita for the first time I bought one of them for \$700. It was a good skidoo. Boy, it didn't break down like other ones. Must have been around 1969. I really liked it. It went fast for us at that time."

PWNHC 994.19.1 a-c

7 HP Bombardier snowmobile. Used by Father Fumoleau in Délı̄nę and to visit camps. Made in 1961





fíʔeréht'a (FGH), fíyéht'a (D/T)

model toboggan & wrapper

R.A. "Birch wood is really slippery. When people made a new toboggan they used to tell us to go slide down with it. It helped make it really slippery. People used to use this style of sled to pull things. They might have been a bit smaller than other sleds that have back boards."

PWNHC 2010.1.15

Maker unknown, Tulita or Fort Simpson, made c. 1914-1919



ʔedzawéhbe (FGH)

caribou leg skin toboggan

V.O. "I remember my mom made something like this using caribou leg skins. My mom used to make us a piece of it to slide down on, just for fun. Boy does it ever go fast!"

L.Y. "I had one when I was young. It wasn't that wide or long but it really slid well."

PWNHC 978.27.12

Made by a group of women in Behchokò for an "Operation Heritage" Project, 1977-78



ʔóhshú (FGH), təhmí (D/T)

backpacks

M.M. "In the past, when men were looking for a wife they would observe women's sewing. That was one of the ways they found a suitable wife."

V.O. "Because teapots are used on the fire they tend to be sooty and black so there is a separate bag for the teapot that is put in the backpack. People have sugar bags, tea bags and knife case. Everything goes in that bag. In the food pack they would have things like bannock, fat, dry meat etc."

PWNHC 2012.3.1 a-e

New canvas backpack with small bags, made by Julie Lennie, Tulita, 2011

ł̥ t̥'úlé (FGH), ł̥ t̥'úlé (D/T)

dog harness

M.M. "When I was a kid I really used to like that kind of harness. We used wolverine fur on it. My grandmother made really good dog harnesses. If a team was really well trained a leader would go right beside his harness and wait to be hooked up."

M.M. "Sometimes people used fox or wolf tail just to make it fancy. Mostly it was for the leader but sometimes it was for all the dogs."

PWNHC 2011.6.1

Made by Ricky Andrew, Tulita, c. 2005





Iḡghélé (FGH), ḡghélé (D/T)

dog pack

M.M. "We used dog packs in the summer and fall time. In the past, dogs could carry about 50 pounds each. They were very strong. Dogs that had a long neck were ideal for dog packs. Dogs with heads that were kind of low tended to have the packs slide off their head."

V.O. "Dogs used to be pretty big. They had to be to or else that pack would drag on the ground!! The dogs would never steal out of their packs. They were trained not to."

M.M. "We usually put something like a cloth between the dog's back and the pack. Otherwise the dog's hair would get rubbed off. As soon as the dogs got really strong we would tie pots and everything on top of the load. We would pack it evenly on both sides of the pack."

M.M. "If the dogs saw a moose sometimes they would go after it. We never packed things like shells in the dog pack in case we needed them. We carried those important things in our own pack."

PWNHC 2011.5.13

Used by Gabe Etchinelle, Tulita, c.1970-1980

Black and white photo credit: Jean Michea, 1957

bəhvé (T), bəhwé (D/FGH)

bush kit bag

R.A. "There should be a little square piece of hide at the end for a needle. Usually we have a knife, file and a spoon and a needle with some sinew wrapped around it in here. It's our hunting kit! The knife case is usually bigger than this."

PWNHC 2007.13.1

Made by Ricky Andrew, Tulita, 2011



tł'uh

dog pack line

M.M. "Dogs were very valuable. They carried a lot of our belongings for us. Certain people had very good, fast, well trained dogs. They would have the reputation of having good dogs."

M.M. "A long time ago they used this kind of rope. It is made of raw hide and it's braided. They used it for everything like dog packs and dog harnesses."

PWNHC 2010.12.45

Babiche line for tying a dog pack, made with a four strand braid, 18 feet long. Colville Lake, 1966





tł'uh néhtł'ǫ (D/T), tł'uh hehtł'o (FGH)

tow line

M.M. "People used caribou or moose hide to make this. They didn't have scissors back then so they used a small sharp knife to cut around and around the hide to make the long pieces of hide. This was used to hold everything in the sled. Sometimes when you're travelling the dogs will go really fast. You hang on to that rope so your dogs don't take off on you. The colour is just for appearance. Sometimes they left it plain."

C.T. "When you peel the bark of alder tree you boil it to get the colour in the water. Then you use that to dye the hide once it cools. Even if you handle the bark with your hands, you will get the colour off it."

PWNHC 2010.12.44

Wide line of braided (6 strands) babiche for toboggan or canoe, dyed red/brown

Made by Theresa Codzi, Colville Lake, 1962

Family on toboggan

Credit: NWT Archives/N-2001-002-5186

l̥ k'ohkále (FGH)

ł̥ k'ohkálé (D/T)

dog collar

M.M. "It used to be so good when people had dogs. You'd wake up in the morning and hear the dogs barking."

M.M. "To make a dog collar, first you have to wet the caribou hide and then stuff it with moose or caribou hair before sewing it shut. You pack it tight with hair to make it stiff. We put something stiff in there too, like metal to keep its shape."

C.T. "Even when people shaved their caribou hides they saved the hair because it had a purpose."

PWNHC 982.70.87

Found at Gollisee's Eddy on the Tieda River





dah fare (D)
ləhwé (FGH)
dehpa (T)

dog whip

M.M. "There are about six strands on this braid but people could use eight or twelve and they could have a diamond pattern in the braid. They put #2 buckshot in the braid. That would give the whip more weight. Whips are more recent. I don't think people had whips way back when. I never heard my grandfathers talk about dog whips."

R.A. "When they used the dog whip they never hit the dogs. They just whipped it behind the dogs. Sometimes it makes a sound like a gun so it makes them want to go faster."

PWNHC 2010.12.5

Colville Lake c.1950-1970

l̥ ts'ére (FGH)

ł̥ ts'ére (D/T)

dog blanket

M.M. "Around Christmas time, that's when you really heard a lot of bells. Just like a steady noise of bells!"

R.A. "Everything that was sewn on the dog blankets was made the same in terms of the number of pieces of wool on the tassels, the spaces, the order of colours. Even the harness, they made everything the same. Even the knots had to be the same."

V.O. "People used to measure things they were making by their hand. No ruler."

J.A. "Sometimes they put dog blankets on dogs for warmth too."

V.O. "Early in the morning you could hear dogs howling, ready to go for wood or hunting."

PWNHC 974.18.7-12

Made by Dora Gully, Délı̄nę ,1974

Credit: NWT Archives/ G-1979-023-2234



l̥ kó (FGH)

ł̥ ké (D/T)

dog booties

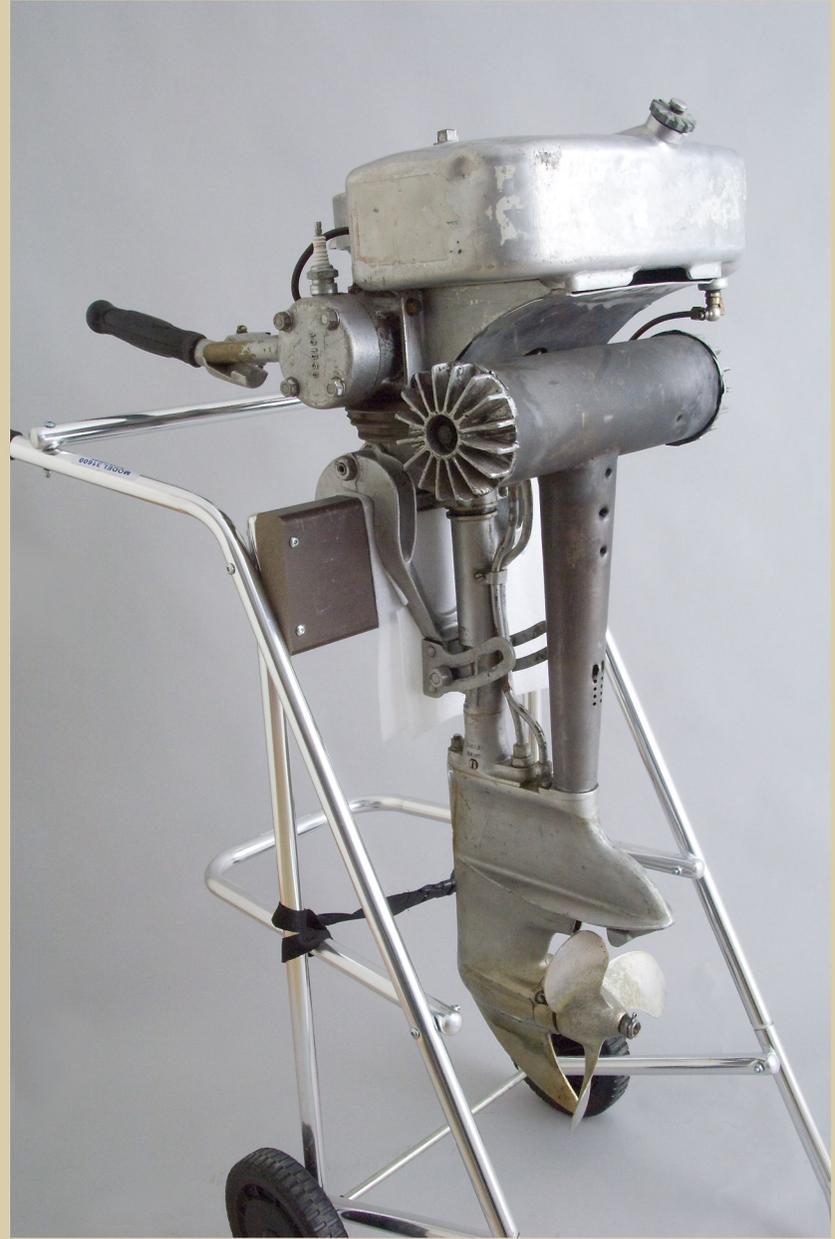
V.O. "These are just like mitts for dogs. Sometimes the dogs damage their feet from ice or from travelling too far. Sometimes the booties are made from better cloth or hide."

M.M. "When people were training little puppies they put their feet on coals to toughen their feet for spring. I remember my uncle doing that in front of me when I was a young person. All four feet."

R.A. "These boots are important especially in spring time when the ice is like candle ice."

C.T. "I come from Great Bear Lake where people travel on the ice all the time, and we use dog booties a lot. We would have to use thick hide to make dog booties so they would last a long time."





łeht'ó (D/T)

łesasóné (FGH)

kickers

C.T. "We used to have that kind of kicker in Déljñę. People used to go to Tulita with them. It would take about ten or twelve days to get there! Now it takes two hours!! They had to have lots of nails with them for this kind of kicker."

(left to right) PWNHC 2010.12.15 and PWNHC 2010.12.16



ʔah

snowshoes

M.M. "When kids get their first pair of snowshoes people tie ptarmigan feet to the middle of their snowshoes."

R.A. "You use short snowshoes in the early winter, when there is not much snow."

M.M. "Around March you use the bigger snowshoes for running after moose when there is lots of snow."

PWNHC 2010.12.4a,b

The birch frames were made by Bern Will Brown, webbing by Tatsi Wright, Tulita, 1949



behxá

knife

M.M. "This kind of knife is for finer work . It's used to make smaller holes. Gabe used to be really gifted at keeping his knife and axe really sharp. This knife was used for carving. He often used it to make wooden salt shakers!"

PWNHC 2011.5.5

Made by Gabe Etchinelle, Tulita

ʔədə goghóí (FGH)
epé goghóí (T)

caribou hide snare

R.A. "It took one whole caribou hide to make that snare. The piece of hide was fifty feet long after we first cut it. Then Gabe just twisted it. Once it twists it tightens and doesn't get loose. People used this kind of hide rope to snare caribou."

M.M. "We were told that when people made snares for moose they would use the hide of sheep or mountain goat because that hide was tough. Those kinds of hide didn't have warble holes in them the way caribou does."

PWNHC 2012.11.2

Made by Gabe Horassi, Ricky Andrew & Wendy Stephenson, Tulita, 2012

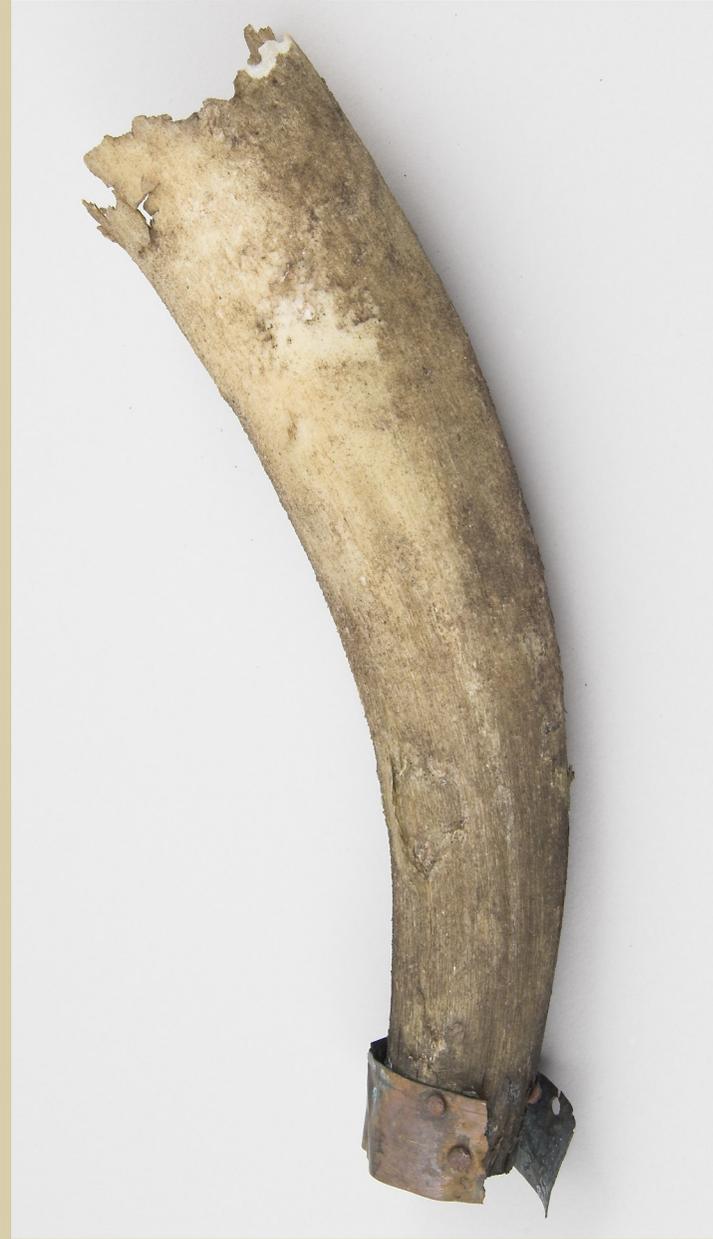


powder horn

M.M. "People used these to keep gun powder in them for their muskets. I saw the muskets but I never saw them being fired. These look like they were made from cow horn."

PWNHC 2010.12.46

From Soka village site, about 45 miles NW
of Colville Lake





łək'u got'á

musket

V.O. "People used to take their furs to the HBC post to trade for a musket. In those days, the Hudson's Bay Company would make them stack up their furs to the top of the musket before they could get the musket. They would even press the furs down so you needed even more furs before you could get the gun!"

M.M. "I always used to wonder about the muzzle loader gun so I measured with my arms today and it must have been about 5 feet, 9 inches. The Hudson's Bay Company really robbed people!"

PWNHC 971.14.1

Found in Meridian Lake (manufactured before 1820)



gúnéí (T), gúwere (D), xóítǫ́ (FGH)

hare snare set

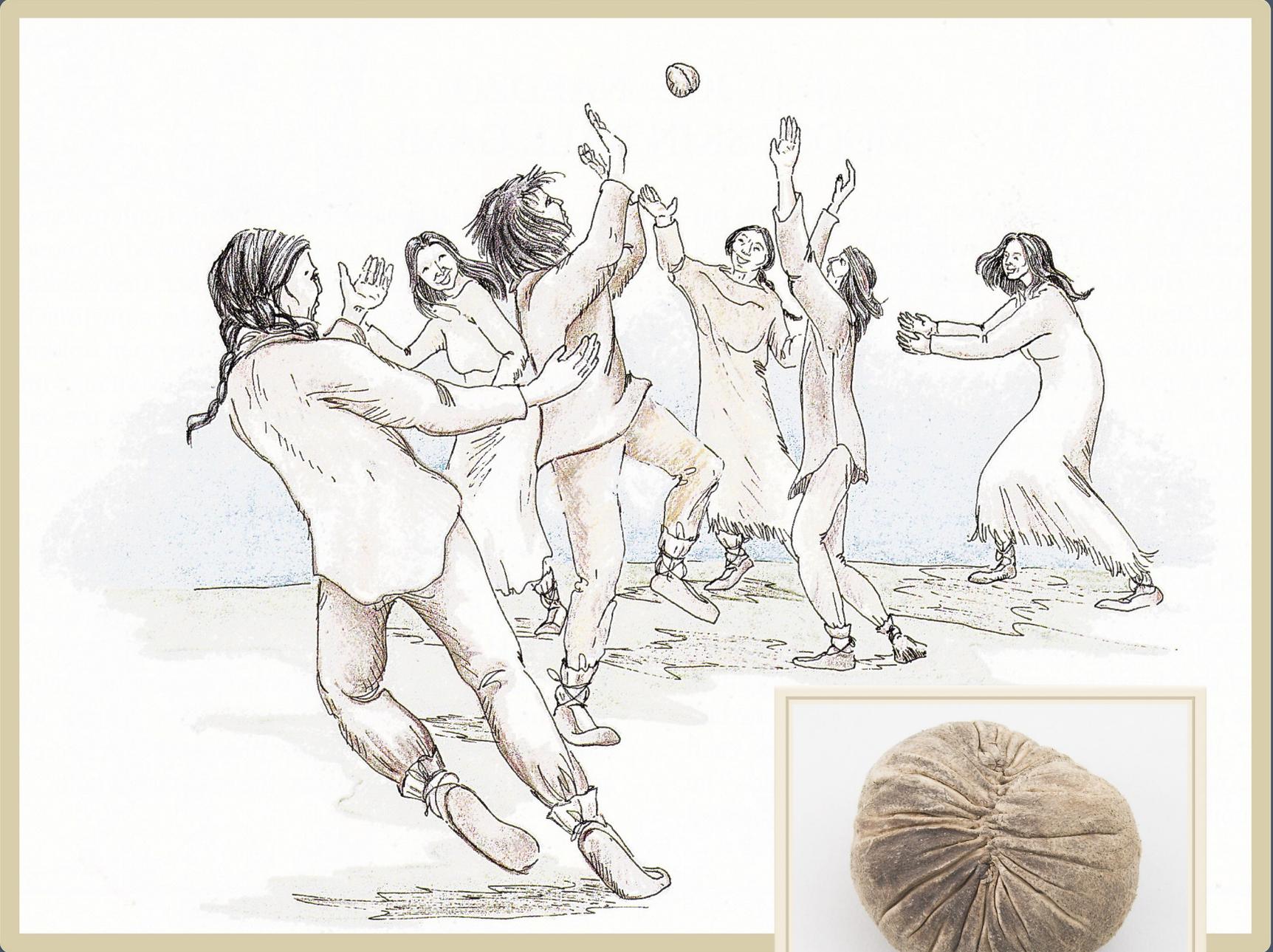
R.A. "Each one is one rabbit snare. The board underneath keeps them altogether. This is the kind of snare you use in the summer."

M.M. "Long ago people depended more on rabbits for food and dog food. My grandfather used to go set about 100 snares at a time. Sometimes I would walk around the bush with my grandfather. He would kill a rabbit and take it with the skin on and bury it in the coals of a fire. He would leave it there with the fire going on top. When he took the rabbit out, it was like it was steamed. We did that with chickens too."

M.M. "We were walking around with my grandfather and people were singing love songs in different directions. I really enjoyed it. I tried to sing too and my grandfather said 'Stay quiet you might chase all the rabbits away!'"

PWNHC 987.25.1

Great Bear Lake, 1980s



ᐱᑦᑦᑦᑦᑦ

caribou skin ball

M.M. "We used to play moose skin ball; the boys against the girls. Some of the girls were really strong! You could never take that ball out of their hands!"

R.A. "This ball is too big. The ball should be small enough that when you hold it, it goes right in your hand and it's hard to take it out."

V.O. "In the past boys and girls weren't really fighting for the ball. It was a time for them to hold hands!! That was one place you could get near to your girlfriend or boyfriend!"

PWNHC 2010.12.60

From Colville Lake

Sketch: GNWT/ECE

béróots'əyə

toys

M.M. "We watched cowboy movies and then we used to imitate them. They showed the movies in the first school in Tulita; reel to reel movies."

M.M. "In the past kids used to make themselves sleds like that and they would slide down on it. Sometimes they had rocks they would take on the sled and say 'this is my baby'! Especially the long shaped rock. They made their sleds out of spruce wood."

GUN

PWNHC 982.70.90 From Charlie Barnaby fish camp

TOY SKIDOO

PWNHC 982.70.17 From Gabe Kochon / Wilf Jackson camp

TOBOGGAN

PWNHC 982.70.18 From Gabe Kochon Camp



relásho

model of Mackenzie River Centennial Barge

L.Y. "It was 1967 and I was just young , about 7 years old. It was really exciting when this boat came by. It was the big attraction for everyone in the towns along the Mackenzie. My grandfather gave me money for it but the rides were free. There was a big line up because everybody wanted to go on it. As soon as you had your ride you went back to the end of the line to wait your turn again."

PWNHC X973.24.1

Made in 1967





sih

red willow ash dye

M.M. "This ash is good for medicinal uses too like putting on rashes. If you mix bone grease and ashes, you can put it on rashes. It was also used for paint or decorating. The dye comes from ashes of driftwood and you can collect that kind. I still have some in a bottle from over 20 years ago."

M.M. "When we saw people with painted faces you knew they were ready for war. Sometimes they used charcoal too on their faces."

PWNHC 2012.11.4



mastodon tooth

C.T. "I have heard stories about giant animals but I never really believed it. Now I see it with my own eyes. It must have been before I was born!!"

M.M. "These are giant animal teeth. I've heard stories about these kind of creatures. The stories are about these animals killing people. Then Yamoria came along and got rid of all these giant creatures. These animals must have been so big!"

PWNHC L2002.2

Found on Great Bear Lake between Délı̨ne and Russel Bay (about 47,000 years old)

date defo

Sunlight soap

C.T. "It's good soap. I used to wash diapers with that soap on a washboard until 1975. Sunlight soap takes the stain out and you can use that soap for tanning hides too. It makes the hide soft."

PWNHC 978.80.17 a, b
Yellowknife, 1960s





líhfarí hé súhga wé

flour and sugar bags

C.T. "We used to buy sugar for \$3.00 a bag. Once the sugar or flour was gone we used the bags for diaper liners to use with moss. Babies never got a rash with the moss diapers!"

M.M. "Mothers worked so hard for us back then. In the summer they would go around and collect a special kind of moss needed for diapers. They would put the moss up on spruce branches so it would dry. You would need a lot of moss for the whole winter!"

Which was more important, sugar or flour? *M.M. "FLOUR!"*

PWNHC 989.1.1 and 2010.12.80

The Hudson's Bay Company 25 pound flour bag
was purchased at Fort Norman (now Tulita) in 1973 for \$3.69



dəsh̀ beké ʔek'eráʔəsi

washtub

C.T. "It must have taken a long time to make that!"

M.M. "I only saw something like this in the mountains. Someone used it for tanning moose hide."

C.T. "They can use the rough part like a washboard for washing clothes."

WASHTUB OR TROUGH

PWNHC X973.77.1

From Calder River/Clut Lake area, east of Great Bear

LOG WASHTUB

PWNHC 2010.12.47 from Colville Lake, 1960s



bet'á tu tánats'əłə (D/T), bet'á tu tárats'əłə (FGH)

shoulder yoke

M.M. "People would carry water with a yoke like this. Two pails of water would hang from the yoke."

puberty drinking bone

M.M. "This was made from the bone of a loon. It was used by young girls when they went through puberty. They weren't allowed to put a cup of water to their mouths. They had to use this just like a straw."

PWNHC 987.57

Found at Old Fort Franklin



Thank You



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