

Tłı̨chǫ Ewò Kònı̨hmbàa

**The Dogrib  
Caribou Skin Lodge**



*An Exhibit*

Prince of Wales Northern Heritage Centre  
June - September 1998

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PRINCE OF WALES  
NORTHERN  
HERITAGE  
CENTRE



Northwest Territories Education, Culture and Employment



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## The Dogrib Caribou Skin Lodge

1893 Frank Russell, Iowa enı̨htł'èkǫ-dè gha, Sahti gots'q kw'ahti-dè ghǫ ewò kònı̨hmbàa naehdı̨ jlè. 1997 Iowa Whaehdǫ Goht'q K'èhodı̨-Kǫ gots'q kònı̨hmbàa Tłı̨chonè ts'q anagı̨la. Edzane k'è gots'q dene hazo gha Whaehdǫ-kǫ whèhchì agı̨la.

This caribou skin lodge was purchased from Bear Lake Chief in 1893 by Frank Russell, for the University of Iowa. In 1997, the Natural History Museum of the University of Iowa made a gift of the lodge to the Dogrib Nation, the Prince of Wales Northern Heritage Centre, and the people of the Northwest Territories.

### Kònı̨hmbàa Wegodı̨ Lodge Facts

Edawha gots'q ne:	105 xo?q
Edajhdo:	3.5 rechı̨ (11' 6")
Edajhko:	5.3 rechı̨ (17' 6")
Edajhcho:	17.4 rechı̨ (57' )
Whaà edatłq:	15 - 20 whaà
Dechjte edajhcho:	22.3 rechı̨ (240 gokę rechı̨)
Edatłq ehda:	30 ałhda
Ekwǫwō edatłq:	30 ?q
Amę kònı̨hmbàa whetsı̨:	Emma Kowea
Amę gha hòlı̨:	Sahti kw'ahti-dè
Amę nayehdı̨:	Frank Russell
Edaht'e naedi:	Sǫmba nàle-zà 18, 1893
Edatłq t'a naedi:	\$25 sǫmba
Edı̨ naedi:	Nı̨hshı̨h K'è - Old Fort Rae
Edawha Iowa jhchì:	104 xo gots'q
Edaht'e Edzanè nagı̨la:	Sadatło-zà 1997

## K'aàwidaà The Bear Lake Chief

1872 Tulita, Francis Yambi (b.1852) Emma Kowea (b.1854) xè honidza, elexè chekhoa lòtq gehsq. Yambi, Tl̄ch̄o gha k'aàwi whel̄ t'à Nj̄sh̄ih eyits'q Tulita dene gha tsàwo weghq naedi jl̄e, dene hazq Sahti Kw'ahd̄i-dè giuhd̄i jl̄e. Hat'q 1913 Yambi wìle, Lac Ste. Croix, Gamèti gots'q j̄da ndia k'è wekw'qò nìt'q jl̄e.

Francis Yambi (b.1852) married Emma Kowea (b. 1854) in 1872 in Fort Norman and together they raised nine children. Yambi rose to become a prominent trading chief for Dogrib groups trading at both Old Fort Rae and Fort Norman (Tulita), and was known to the traders as the Bear Lake Chief. Yambi died in the fall of 1913, and is buried on an island on Lac Ste. Croix, north of the community of Rae Lakes.

## K'aàwidaà Eyits'q Dakwe Kwet'ı K'eídè Bear Lake Chief and Early Exploration

Dakwe mòlanè gots'q kwet'ı k'eídè, Sahti kw'ahti-dè weyati ghà eghàlagida t'à k'egidè jl̄e. Kwet'ı Frank Russell (Iowa Enihtl'ékò-dè Dene Godì Gha K'egedè, 1892-94), Edward Alexander Preble (Behchonè Ndè Gha T'ası Hazq Dehzhe Godì Hageta, 1903-04) eyits'q David E. Wheeler (Edzì nagezè gha k'égide, 1910-1912-13).

Several southern adventurers, scientists and explorers used the advice or assistance of Bear Lake Chief. Among those he assisted are Frank Russell (University of Iowa Natural History Expedition, 1892-94), Edward Alexander Preble (United States Department of Agriculture Biological Survey, 1903-04), and David E. Wheeler (Muskox hunting expeditions, 1910, 1912-13).

*Sahti gots'q Kw'ahti-dè, dene gòzq hòt'e nò, wexè elets'eadì.  
Coppermine eyits'q Sahti gots'q Edì deh nìra, tidè tai ekek'è nìla sùi, dene k'egohdi gha gots'ádi ha hòhdza ha gohdi. Eyits'q hat'q nìde Sahti k'è tò at'ı t'à ela t'à k'èts'et'ò gha diù gohdi. Eyits'q Coppermine gots'q hote lò gòl̄ gohdi, haànikò hote edàtl̄q hadì-le. Wéhodi-le dehsì ha dehwhq-le haàniko hanaxèsì ha hòt'e gohdi. E.A. Preble wenihtl'è gots'q godì, Sòmabanàzè-zà 27, 1903*

*Had a conference with the Bear Lake Chief a man of a good deal of intelligence. He promised to try to get men to go with me and showed on the map the approximate route to the Coppermine and also from the river to Bear Lake where he says a chain of three lakes are passed through. He spoke of the lateness of the season and the difficulty of*

navigating Great Bear Lake in the fall and of the possibility of being stopped by ice. He said also that there are many portages on the route to the Coppermine but could not say how many. At the close of his talk he seemed to apologize for talking of so many difficulties.  
E.A. Preble, Diary, July 27, 1903

July 27, 1903 Had a conference with the Bear Lake Chief a man of a good deal of intelligence. He promised to try to get men to go with me and showed on the map the approximate route to the Coppermine and also from the river to Bear Lake where he says a chain of three lakes are passed through. He spoke of the lateness of the season and the difficulty of navigating Great Bear Lake in the fall and the possibility of being stopped by ice. He also said that there are many portages on the route to the Coppermine but could not say how many. At the close of his talk he seemed to apologize for talking of so many difficulties.

## Dq Wızı Łq

### A Man of Many Names

Tłchq hazq K'aàwidaà gihdi, dene weghq nà'zedi-dè k'è wita. Yahti t'à Francis Yambi eyits'q Eyambi gihdi jlè. Hudson Bay gha k'aàwì t'a Sáhì Kw'ahti-dè gihdi jlè. Frank Russell wenihtl'è k'è "Naohmby" yehdi t'à yizi jlè. Godi getl'è dq łq eyits'q k'aàwìa haànì eyits'q yahti-kò enihtl'è eyits'q Tłchq godi hazq łađi gizi t'à Sahti Kw'ahti-dè gihdi amè jlè nez wek'ehòdzq ha diì.

To the Dogrib he was known as K'aàwidaà, or 'highest trader', reflecting his status as a trading chief. The church knew him as Francis Yambi, or Eyambi. The Hudson Bay traders called him Bear Lake Chief. Frank Russell referred to him in his published works as "Naohmby, The Bear Lake Chief." The variety of names in the historical literature, trade and church records, and in Dogrib oral tradition makes Bear Lake Chief a difficult person to trace.

<i>Toby Kochilea's Father</i>	Grave marker at Lac Ste. Croix
<i>Gochiatà</i>	Elders in Rae Lakes
<i>Francis Yambi</i>	Grave marker; Rae Church records
<i>Eyirape</i>	Fort Norman Church records
<i>Francis Eyambi</i>	Fort Norman Church records
<i>Bear Lake Chief</i>	HBC records; Hislop and Nagle Account Book
<i>K'aàwidaà</i>	Elders in Rae Lakes and Rae
<i>Naohmby, The Bear Lake Chief</i>	Frank Russell

# K'aàwidaà Eyits'q Tsàwo Naedì

## The Bear Lake Chief and the Fur Trade

*K'aàwidaà tsàwo wegho naedi ha Behchokò nòda jlè. Ekwòwò goht'q yìwheda xè mbeh-cho wedzehnì daet'lì jlè. Hudson Bay naedik' è nìtlà nìdè, nez̄ dek'enaehztse t'lákò k'aàwì goht'q yìdà jlè. Elizabeth Mackenzie, k'aàwidaà wesa-dè.*

*K'aàwidaà would come to Old Fort Rae to trade. He always dressed in caribou skin clothing with a knife sheath hanging on his chest. When he arrived at the Hudson Bay Company he would be given a good bath and then dressed in a new set of Hudson Bay trader's clothes. Elizabeth Mackenzie, Great Niece of K'aàwidaà.*

Jlè xo tat'è k'aàwì sìi t'asì dèti kw'ahti-dè ghàge?à. Dzò Hislop eyits'q Nagle niht'lè k'è naets'edi k'è di haàni dek'eht'lè, Tatì-zà 28, 1898, Behchokò, Sahti Kw'ahti-dè asì 23 tsàwo dehti woòt'q dek'eht'lè. 1893 12 sòmba xèh'te jlè, ekiye done nake dzéata eghalaeda dè hat'lò sòmba wets'aedi jlè.

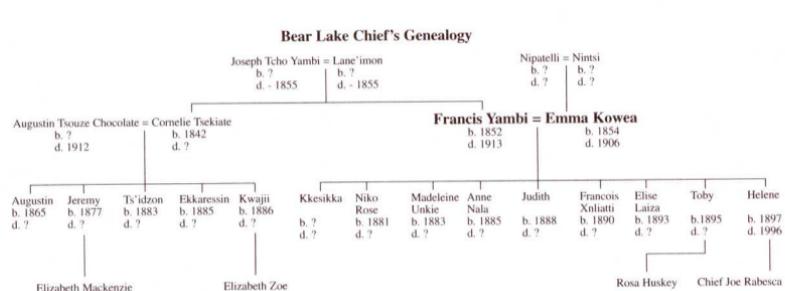
Fur trade custom required that the traders give expensive gifts to trading chiefs at least once a year. Here, on a page from the Hislop and Nagle Account Book from Fort Rae for December 28th, 1898, a margin note beside Bear Lake Chief's trade account indicates that he was given gifts valued at 23 Made Beaver. Worth approximately \$12 in 1893, this was the equivalent of over two weeks salary for a man working at the trading post.

## K'aàwidaà Wegohkèè

### Bear Lake Chief's Family

Dìdzé Sahù Kw'ahti-dè Tłchò ts'qne wet'ì kq gohkl.

Many Dogrib people today can trace their ancestry to Bear Lake Chief.



## Russell Edì K'eèda

### The Russell Expedition

Frank Russell (b.1868), Iowa Whaehdq Godi K'èhodi-kò gha t'ası nahtsì gha k'eèda. 1862 Russell Old Fort gots'q Mackenzie Valley gots'q k'eèda. Ezqdzè-zà 1894 dekò gots'q nàehtlà, edexè whaepdo goht'q 600 naela eyits'q ndè ts'q t'ası 300 naela. Dì dzè t'ası haàni weghà godi wek'èhodzq hqt'e.

*Hot'a edzì gha nàts'eze ghø nòts'le, segà edziewò sìlai whela.  
Segha edza eyits'q mbo dè kò wegha nake xo eyits'q nake sà  
gots'q hotl'o eghàlaehda. Nake sà gots'q ndè k'e 800 ekw'ieno  
rechì k'eihdà. Frank Russell weniht'è Tqts'i-zà 5, 1894*  
(Russell Journal NAA MS 1274.p.140)

Russell, Behchonè gots'q anadza t'lakò dìhde gots'q godi niht'è 23 t'ası hazq kàra ghø jt'lè. Russell, Ezqdzè-zà 7, 1903, Arizona Behchonè k'e T.B. t'à wìile, 35 weghòò jlè. Edzanè k'e gots'q tàda wexèhdi.

Frank Russell (b. 1868) was sponsored by the University of Iowa's Natural History Museum to collect natural history specimens. Russell travelled to the Mackenzie Valley in 1892, using Old Fort Rae as a base for his collecting trips. He returned home in November 1894, to a hero's welcome, bringing with him over 600 natural history specimens and 300 ethnographic artifacts. These collections have left a lasting legacy.

*The muskox hunt is over and five complete skins lie beside me. They have cost two years of my life, two months of labour, cold, hunger, thirst, and fatigue. I have travelled 800 miles in these two months.*

*Frank Russell's Journal, May 5th, 1894*

*[Russell Journal NAA MS 1274, p.140]*

Russell's remaining years were spent in the U.S. southwest where he wrote twenty-four scholarly monographs on a variety of anthropological topics. Barely 35 years old, Russell died of tuberculosis on November 7, 1903 in Arizona. He had caught the disease while in the north.

*May 5, 1894*

*The muskox hunt is over and five complete skins lie beside me.  
They have cost two years of my life, two months of labour, cold,  
hunger, thirst and fatigue.  
I have travelled 800 miles in these two months.*

## Ekwòwò Kònjhmbàa Hohlé Making Caribou Skin Lodges

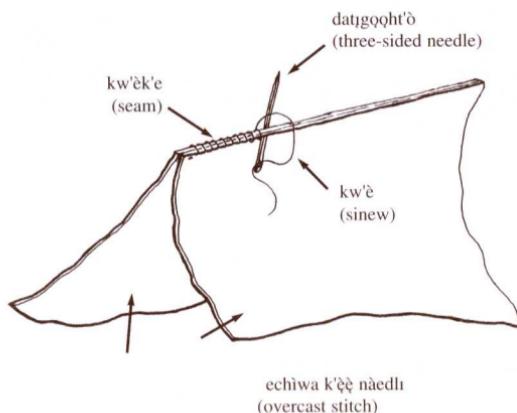
Ewò taino?ò t'à kònjhmbàa hohlé hot'e. Ehts'o-k'e-yati-zà eyits'ò Ezödzé-zà k'è nìdè ewò nezì t'a ekiye ewò gha nàgeze. Ts'èko hazo elexè kònjhmbàa k'e eghálageda. Ekwighò t'à ewo gehwhe eyitl'akò moht'a dawhechi ageh?ì. Ewò hazo nezì elexè nàgeli, sadzè lò wets'ò wek'ehowhì hot'e.

*Ts'èko kònjhmbàa ghò nogit'e dè, qhda jle wha ehtsì gha hagiuhdi. Dene jle kò gots'ò detla, nasi gha weghò shèts'eze naehdi. Kònjhmbàa goô hoôl eyits'ò ts'èko hotl'o eghálajda gha nasi hohlé. Elizabeth Mackenzie, Kaàwidaà wesa-dè.*

Over thirty caribou hides were needed for a large lodge. Caribou were hunted in October and November when their hides are in the best condition. The women of a camp worked together to make a caribou skin lodge. The hides were tanned in a solution made from caribou brains, and were hung to be bleached by the sun. Sewing, using a very fine stitch, took many hours.

*When they were finished the women would ask an older man in the camp to cut poles for the lodge. It was considered an honour to cut the poles. One of the men would travel to the trader's fort to get supplies. When he returned they would hold a feast and dance to celebrate the new lodge and the women's hard work.*

*Elizabeth Mackenzie, Great Niece of Kaàwidaà*



# Edanı Kònìhmbàà Hohłe

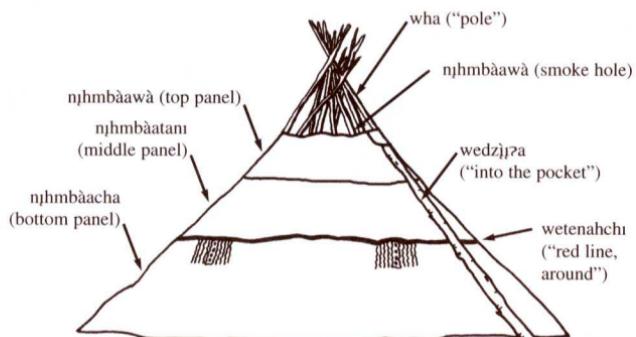
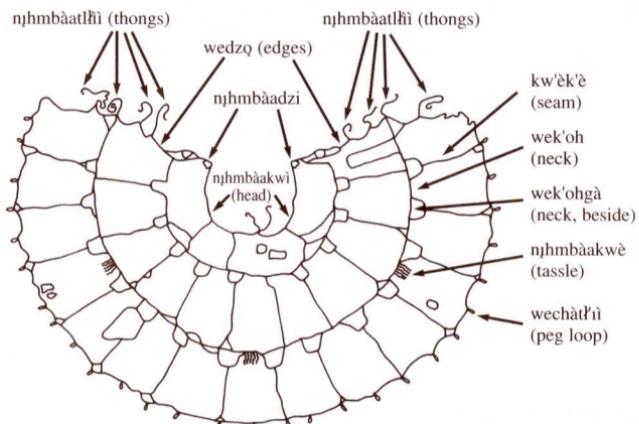
## Lodge Design

Tai ets'ahmø elexè nàgeli t'à kònìhmbàà hohłe hot'e. Ewò wek'è j hè nàjìza dè, eyi kàdì aghèh?ì. Kònìhmbàà yì kò dek'ø t'à ewò ejedo lat'ì. Kònìhmbàà 5 - 8 xo gots'ø wet'à aget'ì j lè.

Wek'ohgà t'à njhmbàà chè elexè naehdlì aghèh?ì. Tlìchò k'è wek'ohgà gedì dè, wek'oh gha gots'ø ewò agihdi.

The lodge was sewn in three semi-circular panels. Sections of the lodge were replaced when they became worn or damaged. Lodges would acquire their rich brown colours through use and would last an average of five to eight years before being replaced.

The scalloped-shaped inserts sewn at regular locations along the lower two panels compensate for the neck of the caribou. In Dogrib these are called wek'ohgaà, meaning "beside the neck."



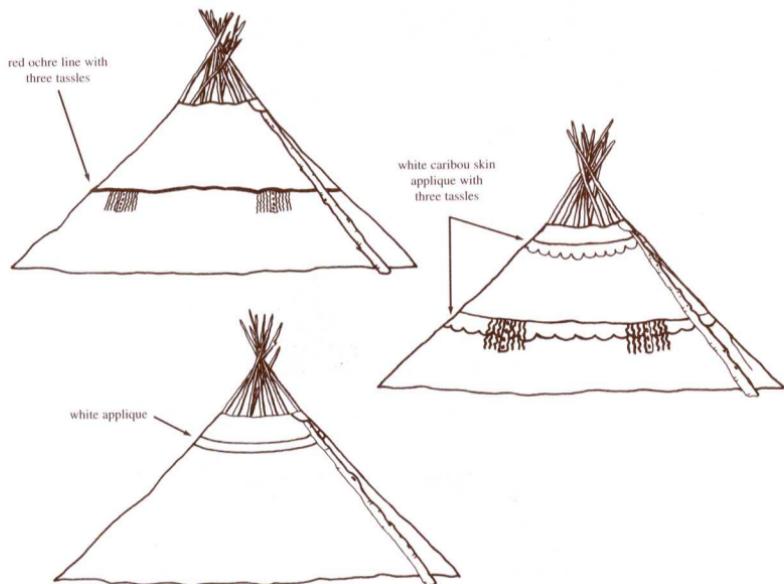
## Kònìhmbàa Wedat'ì Ats'eh?ì Decorating the Lodge

Sahù Kw'ahì-dè wenjìhmbàa k'e etl'èti dek'o wemooò dek'ehtì'e eyits'q lasì tai wexet'lì hot'e. Tłìchq qhda di hagedi, dene wet'a?à zq wenjìhmbàa k'e lasì wexet'lì ageh?ì gedì. Kwè, ochre wiyeh t'ì etl'èti dek'o gehtsì. Kwè nàgeède tl'akq tì eyits'q ek'a tlè weta ageh?ì. Delakw'q t'ì njìhmbàa getl'è jlè. Eyi kwè etl'èti t'ì t'asì lo getl'è jlè, ?ah, elà eyits'q mbehchì haàni k'e etl'èti ageh?ì jlè.

Dene wet'a?à zq wenjìhmbàa k'e etl'èti ageh?ì jlè. Edaàni etl'èti t'ì njìhmbàa k'e getl'e, wek'achì lo kà?a go?ì jlè, eyi naàwo while agodza. Haàniko dìdzè Tłìchq edaàni etl'èti t'ì agetl'è jlè tai k'à?a zq wek'èhodzq hote.

On the Bear Lake Chief's lodge, three tassels were added to the painted red band around the middle of the lodge. According to Dogrib Elders, the tassels show the high status of the lodge owner. The red paint was made from ochre, a rock found in the region. The ochre was ground, mixed with water and melted fat, and painted on the tent with a person's finger. Ochre was traditionally used to decorate many objects, including snowshoes, canoes, and toboggans.

Only the lodges of the most important people were decorated. Many of these decorative patterns have been lost to time, but three Dogrib patterns have survived.



## Kònìhmbàa Goyìì Inside the Lodge

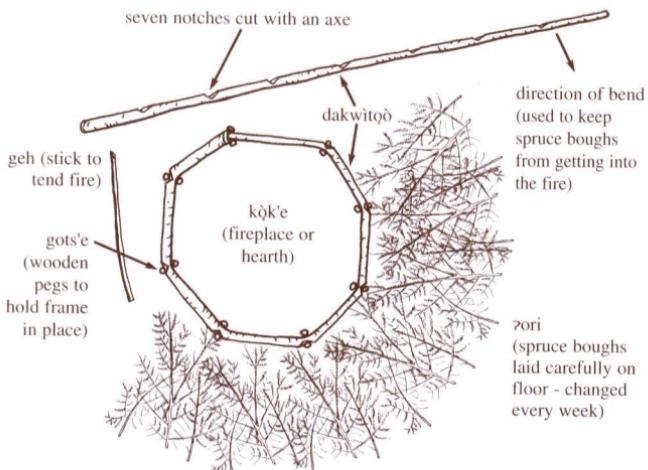
Tł̥chǫ kònìhmbàa goyìì g̥očha jl̥e. Taní kò dek'ò ori wemq ori n̥iža, eyit'à goyìì goòkq̥. Kò dek'ò ka ɬdoò whaà dexeht'ì. Whaà ts'q mbò nàèdl̥i t'à mbò hageht'è eyits'q̥ mbògq̥ gehgq̥ eyits'q̥ wet'à s̥iù goht'q̥ nagehdza jl̥e. Am̥ anet'e, edàt'q̥ neghó eyits'q̥ as̥i dene wet'ažà-dè anet'e ghà n̥ižmbàa yìì ed̥i whenet̥i ha s̥iù wek'ēhodzq̥ jl̥e.

*Edà nahk'è Tł̥chǫ gen̥ižmbàa kò k'è hagoza nechà, eyit'à goyìì kò while. Xo k'è n̥idé kònìhmbàa goyìì nàts'ede nez̥i diì.*

*David E. Wheeler, ca. 1912*

Dogrib lodges had large and airy interiors. A central hearth, surrounded by a flooring of spruce boughs, made a warm and dry shelter. A framework of poles, hanging over the hearth, was used to dry meat and clothing. Sleeping positions were determined by gender, age, and status.

*The [Dene] use in their lodges a much larger smoke hole than do the Plains Indians, or the Crees. Their dwellings were consequently airy, free from smell or smoke, and in winter the most comfortable habitations I know. David E. Wheeler, ca. 1912.*



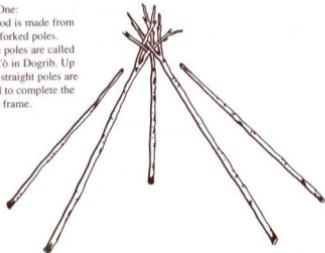
# Kon̄l̄hmb̄a Nats'ehḡe

## Raising the Lodge

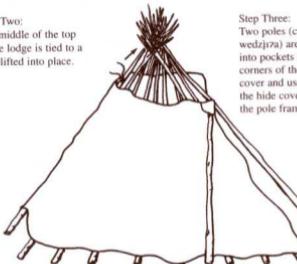
Whaà 14 - 22 t'à kōnl̄hmb̄a naj̄a hot̄e. Dakweł̄ whaà haz̄o nagehge, eyit̄'ak̄o whaà nàke t'à n̄lhmb̄a weka ageh?i. N̄hts'i nàtso dè whaà nedè nàke t'à l̄o k'è hago?a sìgeh?i.

The lodge was supported by fourteen to twenty spruce poles. The pole framework would be set up first, and the hide covering would be wrapped around them. Special poles were used to lift the covering into place. These poles were also used to adjust the smoke flaps on windy days.

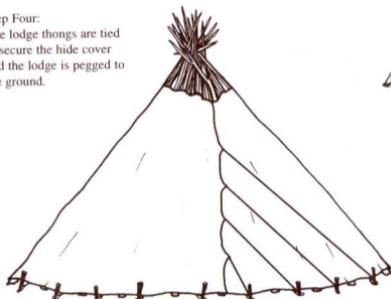
Step One:  
A tripod is made from  
three forked poles.  
These poles are called  
eyak̄o in Dogrib. Up  
to 15 straight poles are  
added to complete the  
lodge frame.



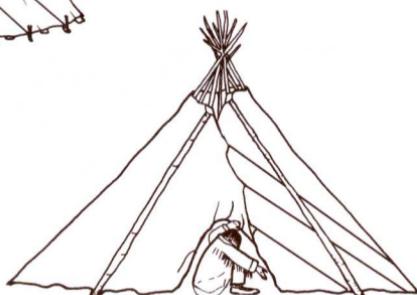
Step Two:  
The middle of the top  
of the lodge is tied to a  
pole lifted into place.



Step Four:  
The lodge thongs are tied  
to secure the hide cover  
and the lodge is pegged to  
the ground.



Step Three:  
Two poles (called  
wedžiz̄a) are inserted  
into pockets at the  
corners of the lodge  
cover and used to wrap  
the hide cover around  
the pole framework.



## Kònìhmbàà Yìì Mbò Hats'eht'è Cooking in the Lodge

Tanì kòk'è ts'ì wemqò nawe?a, kòkwi ori k'è awode ch'à. Kò ka mbo daedlı t'à mbo hageht'è jlè.

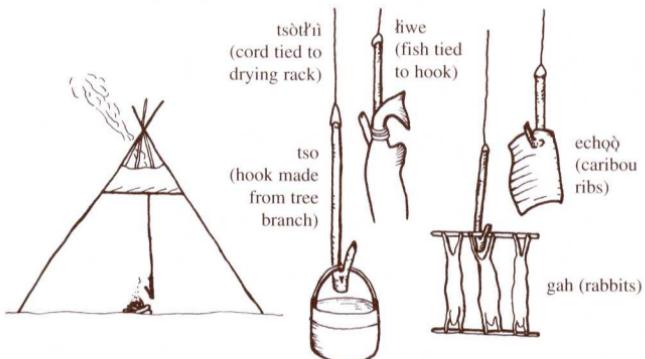
The central hearth was enclosed by a bent green spruce pole to prevent the spruce bough flooring from getting in the fire. Food was cooked by suspending it from a cord and hook over the fire.

## Wenaàwo K'è Nats'ede?le Agodza The End of an Era

1900 ekiyè libala t'à kònìhmbàà hohle agodza. Ekiyè kò kònìhmbàà wehda tanì ts'ò ewò eyits'ò tanì ts'ò libala t'à hohle jlè.

Sometime during the early 1900s canvas began to replace caribou hides in the making of lodges. During a period of transition, hybrid lodges—part hide lodge and part canvas tent—were sometimes made.

Cooking in the Lodge



## Iowa Kònìhmbàà Gha Dzè-de Hòlì

### The Gift Ceremony in Iowa City

Sadatlo-zà 1996, ekiyè kò Tł̄chqò nè gots'q – Elizabeth Mackenzie, Mary Siemens eyits'q John B. Zoe eyits'q Tom Andrew, Sòmbak'è Whaehdq Goht'q K'èhodi-kò gha eghàlaeda dò, Iowa Behchonè nàgedè. Kònìhmbàà, Edzanè k'è gots'q nageza gha Iowa nihtl'èkò-dè wegha dzè-dè hòlì. June Helm, Dene Naàwo haehta dò eyits'q George Schrimper Whaehdq Godì K'èhodi-kò eghàlaeda dò gots'agjìdi.

In April 1996, representatives of the Dogrib Nation—Elizabeth Mackenzie, Mary Siemens, and John B. Zoe—and Tom Andrews, for the Prince of Wales Northern Heritage Centre, travelled to Iowa City for the ceremony to officially accept the lodge on behalf of the Northwest Territories. The ceremony was held on the University of Iowa campus, assisted by anthropologist June Helm, and Natural History Museum director George Schrimper.

#### Enihtl'èchìù:

- Mary Siemens, Dene Naàwo Haehta Dò Beryl Gillespie, Elizabeth Mackenzie
- John B. Zoe dene ts'ò gode.
- George Schrimper, Whaehdq Goht'q K'èhodi-kò eghàlaeda dò, Dendiwò Elà woòt'q.
- Dene Naàwo Haehta Dò June Helm, John B. Zoe, Tom Andrews
- Whaehdo-kò Gha K'awoh George Schrimper, Mary Siemens, Elizabeth Mackenzie
- Iowa Nihtl'èkò-dè dzè-dè hòlì.
- George Schrimper, Whaehdo-kò Gha K'awoh dene ts'ò gode.

## Kònìhmbàà Gha Dzè-de Hòlì

### The Lodge is Welcomed Home

Lìwedats'ehtè-zà k'è Sòmbak'è Whaehdq Goht'q K'èhodi-kò kònìhmbàà Edzanè noòchì t'à wegha dzè-dè hòlì. Kònìhmbàà ghàgeda gha Tł̄chonè gots'q qhda eyits'q dene, Sòmbak'è nàgedè.

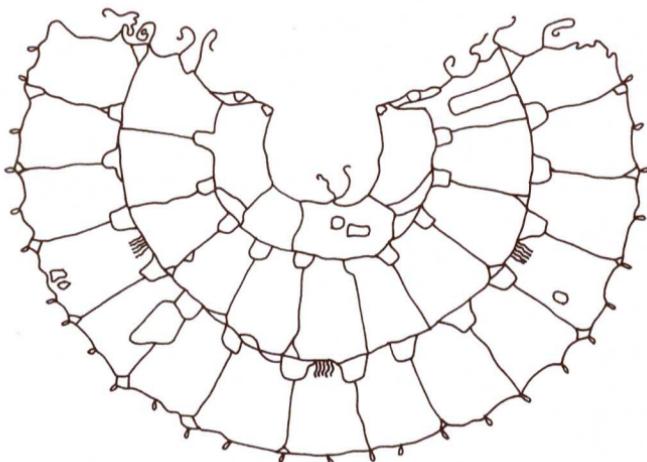
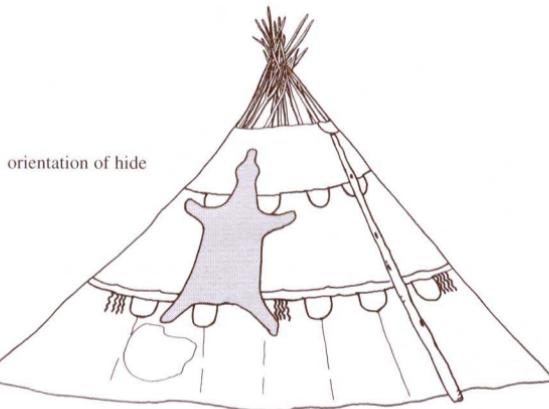
In September, 1997 a brief ceremony was held at the Prince of Wales Northern Heritage Centre to welcome the lodge back to the Northwest Territories. Attended by Elders and dignitaries from the Dogrib communities, the event provided an opportunity for many to have their first glimpse of the lodge.

## Ekwòwò Ts'ehwè

### Tanning Caribou Hides

Ewò ts'ehwè la necha xè la deshùi hòt'e. Whaà gots'q edaàni dene k'è ewò ts'ehwhe sìi hoghàlegehtò t'à wek'èhodzq hòt'e. Ewò nàts'ehdze tl'akò edlatò eht'à sìi?ì tl'akò ewò t'ahot'ì llè.

Tanning hides was a difficult job involving many hours of work. Using special tools and knowledge passed down through many generations, the hides are scraped and processed several times before they are ready to use.



# Edanı Ewò Ts'ehwhè

(as described by Elizabeth Mackenzie in 1998)

- 1) Mbeh dènì t'à eghà hats'et'à. Godza k'è ts'eda t'à ekwòwò goila t'à nàts'itò hot'e.
- 2) Mbò, ekwòlì hazò nàts'ehdze. K'eje t'à nàts'ehdze. K'ì t'à k'edzechìjì hòlì k'è ewò nàts'ehdze.
- 3) Wek'eè weghatsìjì hazò hats'ehdze.
- 4) Edoo while ade gha jìlè tò gots'ò tu t'à whehchì ats'eh?ì. Eyi sìi etqoòdò gha laàts'eège wiyeò hot'e.
- 5) Gogèhtsìjì t'à ewò laàts'eègè.
- 6) Yazea tu whekò t'à ekwighò eyits'ò enòzhìù ats'eh?ì. Ewò etqozhati t'ats'e?a. Eyi sìi etqozhati wiyeò hot'e.
- 7) K'achì ewò laàts'eègè.
- 8) Jìhk'è edlatlò eht'ì etqozhati tanats'e?a eyits'ò laàts'eègè t'ì akò nìdè ewò nezì at'ì hot'e.
- 9) Ewò hadza mòt'a whaà k'è dawhehchì ats'eh?ì. Mòt'a nìjhts'ì t'à degoo at'ì.
- 10) Eyits'ò k'achì jìlè tò gots'ò etqozhati t'à whehchì anats'eh?ì.
- 11) Jìlaà etqozhati tà whehchì ekiyè kwetè t'à ewò tenats'ewo. Kwetè t'à ewò tenats'ewo dè etqozhati ewò yìì at'ì eyits'ò wet'ì ewò deshì-le at'ì. Eyi sìi tenats'ewo wiyeò hot'e.
- 12) K'achì ewò laàts'eègè.
- 13) K'achì ewò mòt'a dawhechì ats'eh?ì.
- 14) Ewo nezì whego nìdè, wetòò ts'one yazea lo wek'e ats'eh?ì. Lo t'à yazea dekwo lat'ì. Eyi sìi wek'e lo ats'eh?ì wiyeò hot'e.
- 15) Nòdeè gots'ò k'achì ewo etqozhati tâts'e?a, wet'ì kw'ì k'enaetse datlè jìlè libò eyits'ò wet'ì mbò hats'ehte t'lè weta ats'eh?ì. Jìlè tò gots'ò ewò tèwhehchì ats'eh?ì.
- 16) Ewo weghagojìra hazò nats'eli.
- 17) Ewò whaà k'è dawhechì ats'eh?ì eyits'ò kwetè t'à tenats'ewo. Ewo nezì ts'eèt'ì at'ì nìdè hot'a nezì adade hot'e. Ewo jìla nezì ts'eèt'ì ha diù nìdè, k'achì jìlè tò gots'ò etqozhati t'a whehchì ats'eh?ì.
- 18) K'achì ewò laàts'eègè.
- 19) Ewò deshì-le ade ts'ò kwetè t'à ewo tenats'ewo, ewo egò gots'ò hats'eh?ì.
- 20) Ewò nezì wegò t'ìkò dè, weyiù hots'ehkw'e ha asanile. Eyi sìi weyiù hots'ehkw'e wiyeò hot'e. (kònjìhmbàa gha ewo hohlé dè weyiù hogehkw'e-le.)

## Steps to Tan a Caribou Hide

(as described by Elizabeth Mackenzie in 1998)

- 1) Cut off the hair with a sharp knife, called beh in Dogrib. The caribou hide is held by hand, and supported by a woman's legs while sitting.
- 2) Scrape off any flesh adhering to the hide. This is called nàhts'ehdze – "to scrape the meat off." A scraping tool, called k'eye is used. The hide is supported on a short birch pole called a K'edzechjì.
- 3) The hair stubble and outer layer of skin is removed next, using the same tools. This process is called woghatsjì hats'ehdze – "we scrape off the hair."
- 4) The hide is then soaked overnight in warm water to rinse out blood. This process is called etqđoò gha ɬààts'eègè.
- 5) The hide is wrung out (ɬààts'eègè), using a special stick called a gogèhtsji.
- 6) The hide is then soaked in tanning solution made with warm water, caribou brains (ekwìghq), and spinal cord (enqzhì). The tanning solution is called etqzhati.
- 7) The hide is wrung out again.
- 8) Depending on the quality of the hide repeat steps 6 and 7 as necessary.
- 9) The hide is then hung on a pole outside to dry and is bleached by the sun and wind.
- 10) Next it is put in the tanning solution again overnight.
- 11) While it is still in the tanning solution, the hide is scraped and stretched using a stone scraper (kwetè). This helps to work the tanning solution into the pores, and to soften the hide. This process is called tenats'ewo.
- 12) The hide is wrung out again...
- 13) ...and is hung to dry again.
- 14) When it is completely dry it is put over a smoking fire and lightly tanned on the flesh side (wetqì) of the hide. The hide acquires a very light yellow colour. This process is called wek'e lo ats'eh?jì.
- 15) The hide is placed for a final soak in the tanning solution to which is added one cup of dishwashing liquid and one cup of cooking oil. The hide is soaked overnight.
- 16) Any small holes in the hide are carefully sewn closed.
- 17) The hide is hung on a pole and scraped with a stone scraper (kwetè). If it stretches easily then the process is nearly done. If not then go back to step #10 and repeat.
- 18) Wring the hide out again.
- 19) Scrape the hide all over with a kwetè, softening the hide, until it is dry.
- 20) When it is completely dry it may be smoked for colour. This process is called weyì hots'ehkw'e. (Hides used for making lodges were not smoked.)

## Ewò Nàts'elì

### Sewing Caribou Hides

Ewò ts'ehwhe tl'ákq wet'à t'asì hohle gha nageèt'à. Ch'oh, ets'oh eyits'q lasù haàni t'à t'asì wèdat'ì lq káza hohle plè.

Once the hides had been tanned the task of cutting and sewing them into a variety of useful objects began. Many objects were elaborately decorated with quills, beads or embroidery silk.

lats'eè?qq	steel thimble
datì gqoht'ò	three-sided needle
datìlia or datìliù	cloth needle
echì	awl
kw'è dèhtl'ì	braid of caribou sinew
datìwò	needle case
ehtl'ì kw'eè	thread
lasù	embroidery silk or cotton
nahzha	wool
ewò emò	hide strip for braiding into rope
tl'ihgqo	babiche
tl'ihdeètl'ì	braided rope
belexaà	scissors
beh	knife
belazèa	pocket knife
bea	little knife (for cutting hide)
ts'oh	porcupine quills
ehts'o	beads

## Wek'èhodzq Ghà Photo Credits

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