

**Tłıchọ Ewò Kòñhmbàa**

**The Dogrib  
Caribou Skin Lodge**



*An Exhibit*

**Prince of Wales Northern Heritage Centre  
June - September 1998**



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## The Dogrib Caribou Skin Lodge

1893 Frank Russell, Iowa eniht'èkò-dè gha, Sahti gots'q kw'ahti-dè gho ewò kònhmbàa naehdi ɲè. 1997 Iowa Whaehdọ Goh't'ò K'èhodì-Kò gots'q kònhmbàa Tłichonè ts'q anagıla. Edzane k'è gots'q dene hazq ghà Whaehdò-kò whèhchì agıla.

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.

### Kònhmbàa Wegodı

#### Lodge Facts

Edawha gots'q ne:	105 xozò
Edajhdo:	3.5 rechı (11' 6")
Edajhko:	5.3 rechı (17' 6")
Edajhcho:	17.4 rechı (57' )
Whaà edatłq:	15 - 20 whaà
Dechıtè edajhcho:	22.3 rechı (240 gokè rechı)
Edatłq ehda:	30 ajhda
Ekwòwò edatłq:	30 ɲq
Amę kònhmbàa whetsı:	Emma Kowea
Amę gha hòlı:	Sahti kw'ahti-dè
Amę nayehdi:	Frank Russell
Edaht'e naedi:	Sòmba nàle-zà 18, 1893
Edatłq t'a naedi:	\$25 sòmba
Edı naedi:	Nıhshıh K'è - Old Fort Rae
Edawha Iowa jhchì:	104 xo gots'q
Edaht'e Edzanè nagıla:	Sadatłò-zà 1997



K'aàwidaà  
The Bear Lake Chief

1872 Tulita, Francis Yambi (b.1852) Emma Kowea (b.1854) xè hõnidza, elexè chekoa lõtq gehsq. Yambi, Tl̥chq̃ gha k'aaw̃i whel̥ t'à N̥hshih eyit's'q̃ Tulita dene gha tsáwo weghq̃ naed̥i jl̥è, dene hazq̃ Saht̥ Kw'ahdi'de giuhdi jl̥è. Hat'q̃ 1913 Yambi wiile, Lac Ste. Croix, Gamèt̥i gots'q̃ jda ndia k'è wekw'oq̃ n̥it'q̃ jl̥è.

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'aàwidaa Eyits'q Dakwe Kwet'ı K'eıdè Bear Lake Chief and Early Exploration

Dakwe mōlanè gots q kwet'j k'ejde, Sahtu kw'ahht-dè weyati ghà eghàlagida t'à k'egidè jìlè. Kwet'j Frank Russell (Iowa Eniht'èkq-dè Dene Godi Gha K'egedè, 1892-94), Edward Alexander Preble (Behchonè Ndè Gha T'asi Hazq Dehzhe Godi Hageta, 1903-04) eyits'q David E. Wheeler (Edzi nagezè gha k'ègde, 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 gqzq hot'e nò, wexè elets eadi.  
Coppermine eyts'q Sahti gots'q Edj deh nɪʔa, tidè tai elek'è nila sù,  
dene k'egohdi gha gots'adi ha hòhdza ha gohdi. Eyits'q hat'q nidè  
Sahti k'è tò at'j t'à ela t'à k'èts'et'ò gha dii gohdi. Eyits'q  
Coppermine gots'q hote lq gòl gohdi, haànikò hote edàtlq hadi-le.  
Wèhodi-le dehsj ha dehwhq-le haàniko hanaxèsj ha hot'e gohdi.  
E.A. Preble wenihl'è gots'q godi, Sòmbanàzè-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 Wìzì Łq

### A Man of Many Names

Tłchq hazq K'aàwidaà gihdi, dene weghq nàʒedi-dè k'è wita. Yahti t'à Francis Yambi eyits'q Eyambi gihdi jlè. Hudson Bay gha k'aàwi t'a Sahti 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'aàwia haani eyits'q yahti-kò enihtl'è eyits'q Tłchq godi hazq ładi gizi t'à Sahti Kw'ahti-dè gihdi amè jlè nezi wek'èhòdzq ha dii.

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>Gochiata</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'ò Tsàwo Naedi

*K'aawidaa tsàwo weghe naedi ha Behchokò nòda là. Ekwòwò goht'q yìwheda xè mbeh-cho wedzehni daet'l'j là. Hudson Bay naedik'è niitla nìdè, nezì dek'enahtse t'l'ákò k'aawì goht'q yìdà là. Elizabeth Mackenzie, k'aawidaa 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.*

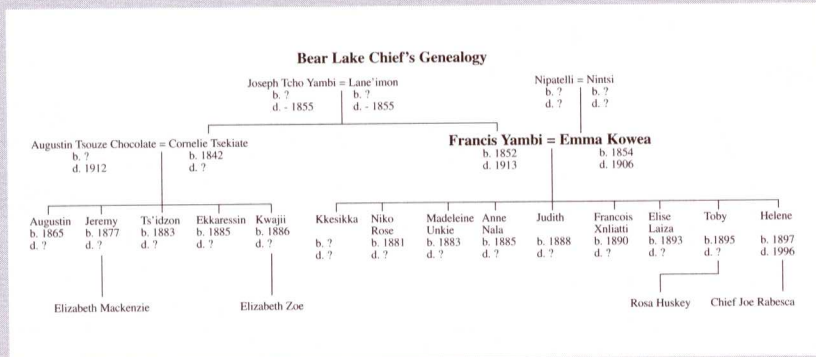
İlê xo tat'ê k'aâwî sîl t'asî dêtî kw'ahî-dê ghâgêrâ. Dzô Hislop eyîts'q  
 Nagle nihîf'ê k'ê naets'edî k'ê dî haânî dek'ehîf'ê, Tatî-zâ 28, 1898,  
 Behchokq, Sahtî Kw'ahî-dê asî 23 tsâwo dehtî woôt'q dek'ehîf'ê. 1893  
 12 sôm̐ba xêht'ê ilê, ekiye done nake dzeata eghalaeda dê hatî'q sôm̐ba  
 wets'aedî ilê.

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

Didze Sahtì Kw'ahtì-dè Tłıchò ts'one wet'ı ıq gohkı.

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





## Russell Edı K'e'eda The Russell Expedition

Frank Russell (b.1868), Iowa Whaehdɔ Godı K'èhodi-kò gha t'ası nahtsɔ gha k'e'eda. 1862 Russell Old Fort gots'ɔ Mackenzie Valley gots'ɔ k'e'eda. Ezɔdɛ-zà 1894 dekò gots'ɔ nàehtlà, edexè whaehdo goht'ɔ 600 naela eyits'ɔ ndè ts'ɔ t'ası 300 naela. Dı dɛɛ t'ası haanı weghà godı wek'èhodzɔ hɔt'e.

*Hot'a edzi gha nàts'eze ghɔ nòts'jle, segà edziewò sɔlaj whela. Segha edza eyits'ɔ mbo dè kò wegha nake xo eyits'ɔ nake sà gots'ɔ hot'ò eghàlehda. Nake sà gots'ɔ ndè k'e 800 ekw'ieno rechı k'eihdà. Frank Russell wenıht'è Tɔts'ı-zà 5, 1894  
(Russell Journal NAA MS 1274.p.140)*

Russell, Behchonè gots'ɔ anadza tɔ'akɔ dıhde gots'ɔ godı nıht'è 23 t'ası hazɔ kàza ghɔ jı't'è. Russell, Ezɔdɛ-zà 7, 1903, Arizona Behchonè k'e T.B. t'à wıle, 35 weghòò jìè. Edzanè k'e gots'ɔ 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.*



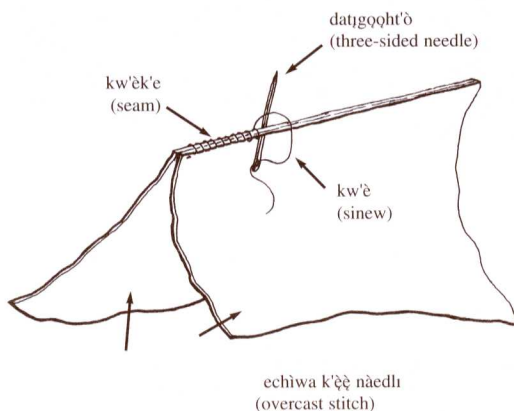
## Ekwòwò Kònhmbàa Hohle Making Caribou Skin Lodges

Ewò tainoꝛꝛ t'à kònhmbàa hohle hq't'e. Ehts'o-k'e-yatì-zà eyits'q Ezqdze-zà k'è nìdè ewò nezì t'a ekiye ewò gha nàgeze. Ts'èko hazq elexè kònhmbàa k'e eghàlageda. Ekwighò t'à ewo gehwhe eyitf'akq mqt'a dawhechì aghèꝛ. Ewò hazq nezì elexè nàgeli, sadzè lq wets'q wek'ehowhì hq't'e.

*Ts'èko kònhmbàa ghq nqgìt'e dè, qhda ìle wha ehtsì gha hagihi. Dene ìle kò gots'q detla, nasì gha weghq shèts'eze naehdi. Kònhmbàa goò hoòlì eyits'q ts'èko hòt'o eghàlajda gha nasì hohle. 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 Kòṇhmbàa Hohḷe

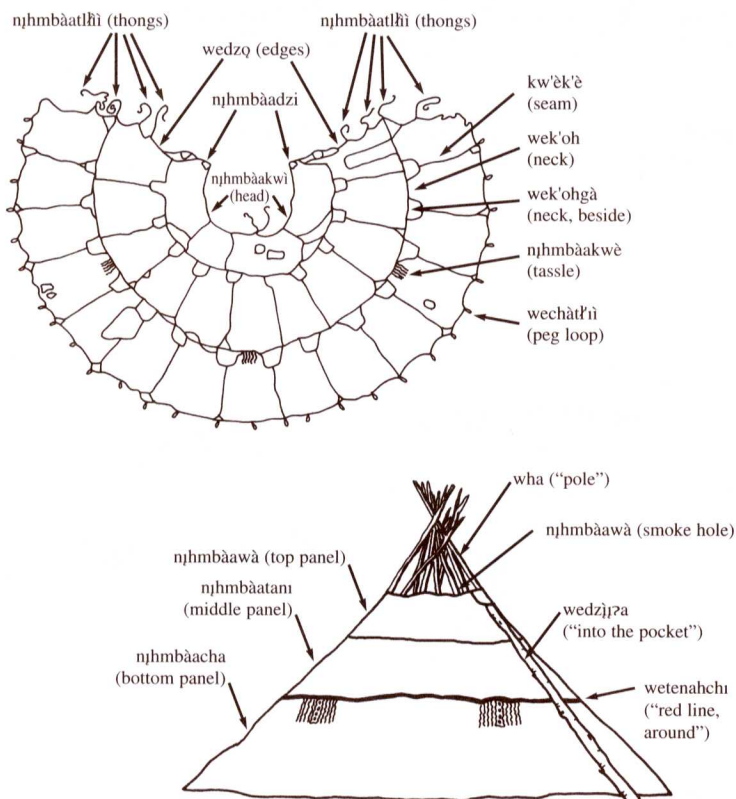
## Lodge Design

Tai ets'ahmq eḷexè nàgeli t'à kòṇhmbàa hohḷe hq̄t'e. Ewò wek'è ḷè nàza dè, eyi ḷadḷ agehḷ. Kòṇhmbàa yù kò dek'q t'à ewò ejiedo lat'ḷ. Kòṇhmbàa 5 - 8 xo gots'q̄ wet'à aget'ḷ ḷè.

Wek'ohgà t'à ṇhmbàa chè eḷexè naehdḷ agehḷ. Tḷchq̄ k'è wek'ohgà gedḷ dè, wek'oh gha gots'q̄ ewò agihdḷ.

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'ohgà, meaning "beside the neck."





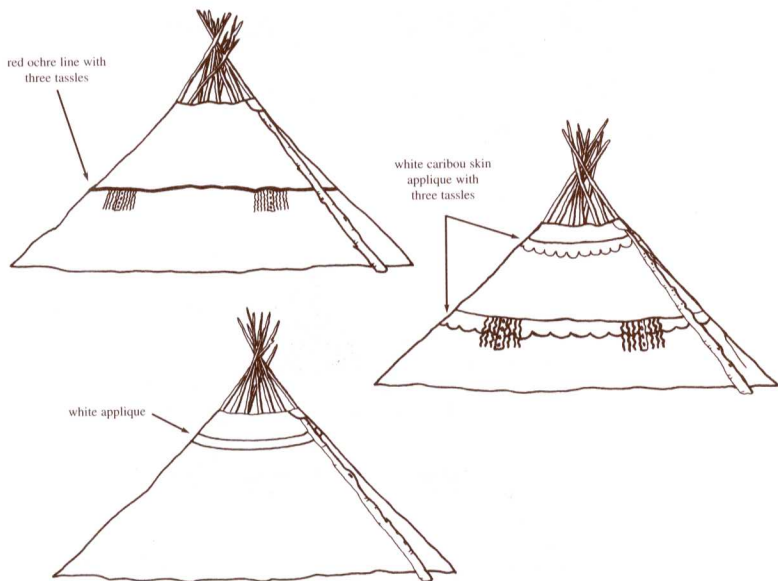
## Kònhmbàa Wedat'ı Ats'eh?ı Decorating the Lodge

Sahti Kw'ahti-dè wenhmbàa k'e etl'èti dek'o wemoò dek'ehl'e eyits'q lasi tai wexetl'ı hqt'e. Tlıchq qhda dı hagedı, dene wet'a'azà zq wenhmbàa k'è lasi wexetl'ı ageh?ı gedı. Kwè, ochre wıyeh t'á etl'èti dek'o gehtsı. Kwè nàgeède t'akò tı eyits'q ek'a tlè weta ageh?ı. Delakw'q t'á nhmbàa getl'è jlè. Eyı kwè etl'èti t'á t'ası lq getl'è jlè, ?ah, elà eyits'q mbehchı haanı k'è etl'èti ageh?ı jlè.

Dene wet'a'azà zq wenhmbàa k'è etl'èti ageh?ı jlè. Edaanı etl'èti t'á nhmbàa k'è getl'e, wek'achı ló kà'azà gohı jlè, eyı naáwo while agodza. Haanıko dıdzè Tlıchq edaanı etl'èti t'á agetl'è jlè tai k'á'azà zq wek'èhodzq hqte.

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.





## Kònhmbàa Goyù Inside the Lodge

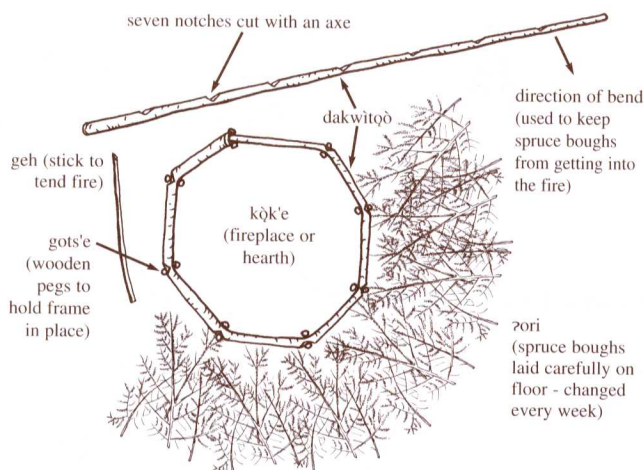
Tłchq kònhmbàa goyù gocha ɬè. Tanı kò dek'ò orı wemq orı nıɬa, eyıt'à goyù goòkq. Kò dek'ò ka ɬdoò whaa dexeht'ɬ. Whaa ts'q mbò nàèdlı t'à mbò hageht'e eyıts'q mbògq gehq eyıts'q wet'à sıı goht'q nagehdza ɬè. Amę anet'e, edat'q neghò eyıts'q ası dene wet'aɬà-dè anet'e ghà nıhmbàa yù edı whenetı ha sıı wek'èhodzq ɬè.

*Èdà nahk'è Tłchq genhmbàa lò k'è hagoɬa nechà, eyıt'à goyù lò while. Xo k'è nıdè kònhmbàa goyù nàts'ede nezı dı.*

*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.*



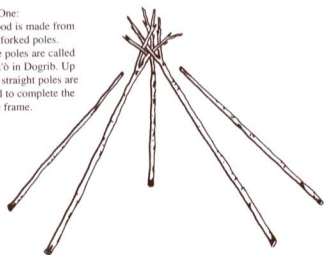


## Kònhmbàa Nats'ehgè Raising the Lodge

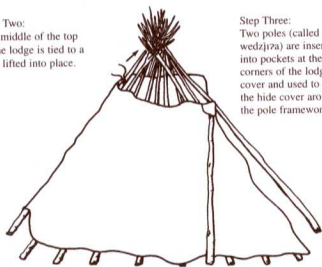
Whaà 14 - 22 t'à kònhmbàa najʔa hq̄t'e. Dakwèlq̄ whaà hazq̄ nagehge, eyit'akq̄ whaà nàke t'à n̄hmbàa weka agehʔ. N̄hts'ì nàtso dè whaà nedè nàke t'à hò k'è hagoʔa sigēhʔ.

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 *eyak'ò* in Dogrib. Up to 15 straight poles are added to complete the lodge frame.

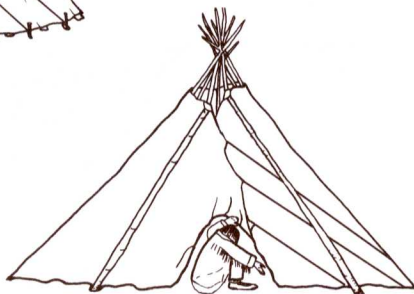
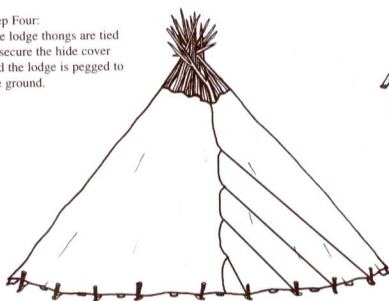


Step Two:  
The middle of the top of the lodge is tied to a pole lifted into place.



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

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





## Kòṇḡmbàa Yì Mbò Hats'ehť'è Cooking in the Lodge

Tanì kòk'è ts'ì wemqò naweʔa, kòkwì orì k'è awode ch'à. Kò ka mbo daedli t'à mbo hageht'è ɲè.

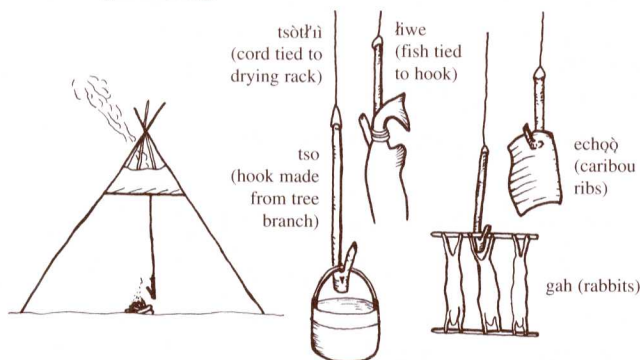
The central hearth was enclosed by a bent green spruce pole to prevent the spruce bough flooring from getting in the fire. Food was cooked by suspending it from a cord and hook over the fire.

## Wenaàwo K'è Nats'edeʔle Agodza The End of an Era

1900 ekiyè libala t'à kòṇḡmbàa hohle agodza. Ekiyè kò kòṇḡmbàa wehda tanì ts'ò ewò eyìts'q tanì ts'ò libala t'à hohle ɲè.

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 Kònhmbàa Gha Dzè-de Hòlì The Gift Ceremony in Iowa City

Sadatlo-zà 1996, ekiyè kò Tìchq nẹ gots'q – Elizabeth Mackenzie, Mary Siemens eyits'q John B. Zoe eyits'q Tom Andrew, Sòmباك'è Whaehdò Goht'q K'èhodì-kò gha eghàlaeda dọ, Iowa Behchonẹ nàgedè. Kònhmbàa, Edzanẹ k'è gots'q nàgẹza gha Iowa niht'èkò-dè wegħa dzè-dè hòlì. June Helm, Dene Naàwo haehta dọ eyits'q George Schrimper Whaehdò Godì K'èhodì-kò eghàlaeda dọ gots'agìdì.

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.

### Enìht'èchì:

- Mary Siemens, Dene Naàwo Haehta Dọ Beryl Gillespie, Elizabeth Mackenzie
- John B. Zoe dene ts'q gode.
- George Schrimper, Whaehdò Goht'q K'èhodì-kò eghàlaeda dọ, Dendiwò Elà woòt'q.
- Dene Naàwo Haehta Dọ June Helm, John B. Zoe, Tom Andrews
- Whaehdo-kò Gha K'awoh George Schrimper, Mary Siemens, Elizabeth Mackenzie
- Iowa Niht'èkò-dè dzè-dè hòlì.
- George Schrimper, Whaehdo-kò Gha K'awoh dene ts'q gode.

## Kònhmbàa Gha Dzè-de Hòlì The Lodge is Welcomed Home

Liwedats'ehtè-zà k'è Sòmباك'è Whaehdò Goht'q K'èhodì-kò kònhmbàa Edzanẹ noòchì t'à wegħa dzè-dè hòlì. Kònhmbàa ghàgeda gha Tìchqonẹ gots'q qħda eyits'q dene, Sòmباك'è nàgedè.

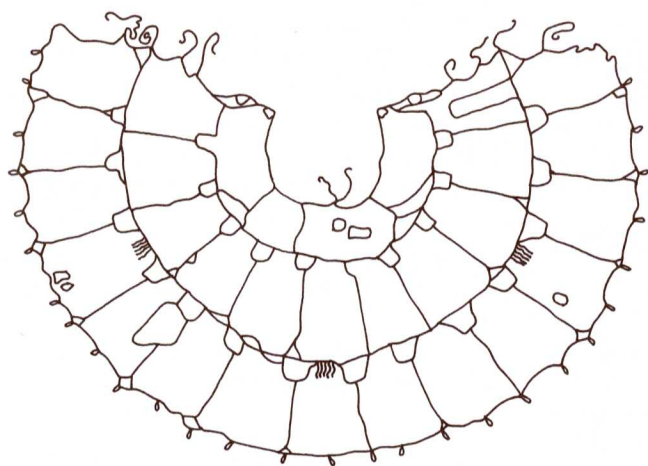
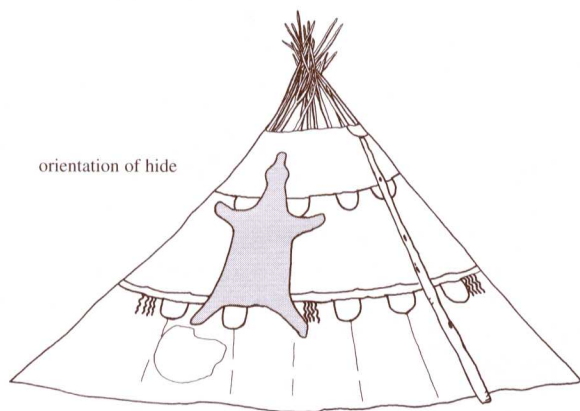
In September, 1997 a brief ceremony was held at the Prince of Wales Northern Heritage Centre to welcome the lodge back to the Northwest Territories. Attended by Elders and dignitaries from the Dogrib communities, the event provided an opportunity for many to have their first glimpse of the lodge.



## Ekwòwò Ts'ehwè Tanning Caribou Hides

Ewò ts'ehwè la necha xè la deshù hq't'e. Whaà gots'q edaàni dene k'è ewò ts'ehwhe sù hoghàlegehtq t'à wek'èhodzq hq't'e. Ewò nàts'ehdze t'akq edlatlo eht'à sù? t'akq ewò t'àhot'ì jìè.

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.



# Edani Ewò Ts'ehwhè

(as described by Elizabeth Mackenzie in 1998)

- 1) Mbeh dèni t'à eghà hats'et'à. Godza k'è ts'eda t'à ekwòwò goila t'à nàts'itò hq't'e.
- 2) Mbò, ekwòhì hazq nàts'ehdze. K'eje t'à nàts'ehdze. K'ì t'à k'edzechì hòlì k'è ewò nàts'ehdze.
- 3) Wek'eè weghatsì hazq hats'ehdze.
- 4) Edoò while ade gha lè tò gots'ò tì t'à whehchì ats'eh?ì. Eyì sù etqdoò gha làats'eège wiyeh hq't'e.
- 5) Gogèhtsì t'à ewò làats'eègè.
- 6) Yazea tì whekq t'à ekwìghq eyits'q enqzhì ats'eh?ì. Ewò etqzhatì t'ats'e?a. Eyì sù etqzhatì wiyeh hq't'e.
- 7) K'achì ewò làats'eègè.
- 8) Jhk'è edlatìq eht'à etqzhatì tanats'e?a eyits'q làats'eègè t'akò nìdè ewo nezì at'ì hq't'e.
- 9) Ewò hadza mqt'a whaà k'è dawhehchì ats'eh?ì. Mqt'a nhìts'ì t'à degoò at'ì.
- 10) Eyits'q k'achì lè tò gots'ò etqzhatì t'à whehchì anats'eh?ì.
- 11) Jlaà etqzhatì tà whehchì ekiyè kwetè t'à ewò tenats'ewo. Kwetè t'à ewò tenats'ewo dè etqzhatì ewò yì at'ì eyits'q wet'à ewò deshì-le at'ì. Eyì sù tenats'ewo wiyeh hq't'e.
- 12) K'achì ewò làats'eègè.
- 13) K'achì ewò mqt'a dawhechì ats'eh?ì.
- 14) Ewo nezì whego nìdè, wetqò ts'qne yazea lo wek'e ats'eh?ì. Lo t'à yazea dekwo lat'ì. Eyì sù wek'e lo ats'eh?ì wiyeh hq't'e.
- 15) Nqdeè gots'ò k'achì ewo etqzhatì tàts'e?a, wet'à kw'à k'enaetse datlè lè libò eyits'q wet'à mbò hats'eh?e tlè weta ats'eh?ì. Jle tò gots'ò ewò tèwhehchì ats'eh?ì.
- 16) Ewo weghago?a hazq nats'elì.
- 17) Ewò whaà k'è dawhechì ats'e?ì eyits'q kwetè t'à tenats'ewo. Ewo nezì ts'eèt'ì at'ì nìdè hot'a nezì adade hq't'e. Ewo jla nezì ts'eèt'ì ha dùi nìdè, k'achì lè tò gots'ò etqzhatì t'a whehchì ats'eh?ì.
- 18) K'achì ewò làats'eègè.
- 19) Ewò deshì-le ade ts'ò kwetè t'à ewò tenats'ewo, ewo egq gots'ò hats'eh?ì.
- 20) Ewò nezì wegq t'akò dè, weyì hots'ehkw'e ha asanile. Eyì sù weyì hots'ehkw'e wiyeh hq't'e. (kònhmbàa gha ewo hohle dè weyì 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'eje* is used. The hide is supported on a short birch pole called a *K'edzechj*.
- 3) The hair stubble and outer layer of skin is removed next, using the same tools. This process is called *woghatsj 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 *etqdoò gha làts'eègè*.
- 5) The hide is wrung out (*làts'eègè*), using a special stick called a *gogèhtsj*.
- 6) The hide is then soaked in tanning solution made with warm water, caribou brains (*ekwìghq*), and spinal cord (*enqzhìr*). The tanning solution is called *etqzhatì*.
- 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 (*wetqò*) of the hide. The hide acquires a very light yellow colour. This process is called *wek'e lo ats'ehʔl*.
- 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 *weyìr hots'ehkw'e*. (Hides used for making lodges were not smoked.)



## Ewò Nàts'elì

### Sewing Caribou Hides

Ewò ts'ehwhe t'ákq wet'à t'asì hohle gha nageèt'à. Ch'oh, ets'oh eyits'q lasù haànì t'à t'asì wèdat'ì lq kàza hohle jlè.

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'eèzqq	steel thimble
datì gqqt'ò	three-sided needle
datìlia or datìli	cloth needle
echì	awl
kw'è dèht'ì	braid of caribou sinew
datìwò	needle case
eht'ì kw'eè	thread
lasù	embroidery silk or cotton
nahzha	wool
ewò emq	hide strip for braiding into rope
t'ìhgqo	babiche
t'ìhdeèt'ì	braided rope
belaxaà	scissors
beh	knife
belazèa	pocket knife
bea	little knife (for cutting hide)
ts'oh	porcupine quills
ehts'o	beads



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