

explorers. How does their attitude towards the land differ from the way we relate to our surroundings? Are attitudes to the environment changing? In what ways?

Add new information to the list created during the introductory discussion.

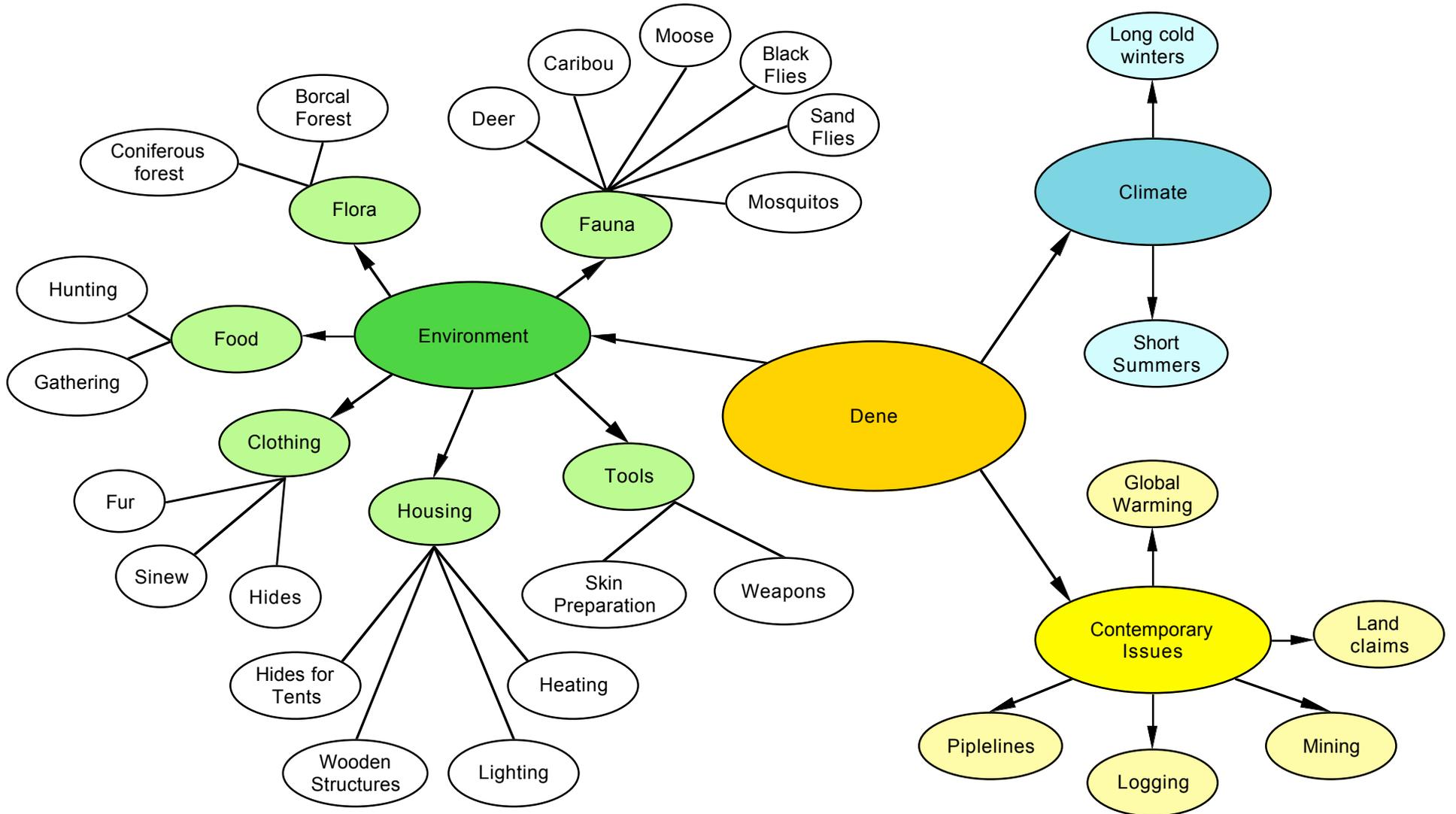
[Click here](#) for George Blondin's quote

[Click here](#) for Richard Nerysoo's quote

Apply: Together with the students, create a mind map to record ideas about the Dene relationship with their environment. Brainstorm to add specific examples, i.e. "living with the animals" provides food, materials for clothing, housing and tools. Refer to the list on the black/whiteboard to which you have been adding throughout the lesson. See Glossary for a definition of a mind map.

Research Project: Ask the students to research one aspect of the Dene relationship to the land from the mind map. You may wish to add contemporary options such as the Eldorado mine, the Mackenzie Valley Pipeline, and the Sahtú Dene and Métis Land Claim Settlement Act. The students can present their findings as a written report, a storyboard, or a chart, as they prefer.

Mind Map - The Dene and their Environment



porcupine quills, seeds and feathers were used for decoration.

Divide the students into 6 groups. Each group will use the web exhibition to learn about a stage in the process of making traditional moccasins: skin preparation, tanning, smoking, decorating, sinew preparation and sewing. Each group will use *Group Assignments 1 - 6: From the Land came our Moccasins* to get instructions about where to go in the exhibition for information, and to summarize their findings. The group will present their findings to the class. Encourage them to read the quote(s) during their presentations.

Apply: Assign *Worksheet 1: From Moose to Moccasins* to confirm that the students have learned the sequence.

Preparing Skins

"First of all, you go out and kill your moose (the most important thing). Then you start skinning out the moose. In skinning, you have to be very careful not to cut holes in the hide as the fewer holes you have the better..."

- Poldine Carlo. Nulato: An Indian Life on the Yukon. 1978:50

GROUP TASK:

Go to the section *Clothing Materials from the Land* in the exhibition *Tradition and Innovation: Northern Athapaskan Footwear*.

List the land mammals used to make Athapaskan clothing. Men were the hunters of these animals. Women prepared the skins. Click on each tool used to clean, remove hair and soften the hide, and record their purpose. Study the photo "Women scraping a moose hide in Ndilo" in the *Preparing and Tanning the Hide* section. Also, go to the section *Stepping into Womanhood: Learning to Sew* and look at the photo of "Louise James scraping moose hide".

Read the quote above.

Summarize what you know about preparing skins. Prepare to present your findings to the class. If possible, print or project images to help your explanation.

Tanning Hides

“...that time, long ago, they never had such things as factory-made clothing. They had to tan everything in order to make clothing.

- Rachel Robert, Fort McPherson, Northwest Territories, 1993

The next thing you do is cut the head open, take out the brains, put them in a tight container, and set this aside in a warm place. Allow time for the brains to rot. They will turn green in about two weeks. The acid produced is an essential item for tanning... Bring the hide home and start cleaning it...

- Poldine Carlo. Nulato: An Indian Life on the Yukon. 1978:50

GROUP TASK:

Go to the Section *Materials from the Land* in the exhibition *Tradition and Innovation: Northern Athapaskan Footwear*.

List the land mammals used to make Athapaskan clothing. Men were the hunters of these animals. Women prepared the skins.

Tanning hide means putting a chemical on the skin to soften and preserve it (prevent it from decomposing). Read the text about tanning, and the quotes above.

Summarize what you have found out about tanning. Prepare to present your findings to the class. If possible, print or project images to help your explanation.

Smoking Hides

"My mother would ... tan caribou and moose hides and then smoke them, after which she would use it to sew.

- Louisa Bella Ross, Fort McPherson, Northwest Territories, 1991

GROUP TASK:

Go to the Section *Materials from the Land* in the exhibition *Tradition and Innovation: Northern Athapaskan Footwear*.

Read the text, and study the photograph series of smoking a hide. Smoking the hide helps make it more water resistant. It also colours the hide – the longer it is left over the smoky fire, the darker the hide gets.

Summarize what you have found out about smoking hides. Prepare to present your findings to the class. If possible, print or project images to help your explanation.

Decorating

When a young girl "...has become a young woman... she is removed from the main camp, and has her own tent about half a mile from everybody, where she goes into a crash training ... Then you are introduced to sewing -- crafts like ... sewing with porcupine quills ... a very talented woman is chosen to start the first stitching. It seems like how you did during that time was the formation of your life as an adult ... Nothing was written or read, everything was oral, but even today I still remember all that was told to me when I, too, had to go through that phase of life ..."

- Mary Wilson, Fort Good Hope

I started sewing porcupine quills when I was 13, after I became a woman..."

- Elizabeth Horesay, Fort Simpson

GROUP TASK:

Go to the section *Stepping into Womanhood* in the exhibition *Tradition and Innovation: Northern Athapaskan Footwear*.

Now go to the section *Quillwork*. Before European contact, what was traditional Athapaskan clothing decorated with? Read the text, and study the photos, including "work in progress". Read the quotes above.

Summarize what you have found out about quillwork on moccasins. Prepare to present your findings to the class. If possible, print or project images to help your explanation.

Making Thread

*“.....My mother made everything. When someone killed a moose, she would cut out the sinew and hang it to dry, when it dries she splits it into strands. She then makes sinew....
... Sinew is usually hard to the front and softer towards the back. The hard end of the sinew is twisted to a pointed end. So, when you make a hole in the hide with an awl you push this end through the hide to sew.”*

- Sarah Hardisty, Jean Marie River, Northwest Territories, 1994

GROUP TASK:

Go to the Section *Traditional Sewing and Decorative Materials* in the exhibition *Tradition and Innovation: Northern Athapaskan Footwear*.

Read the text, examine the sinew photos and study the photo “Woman shredding sinew to make thread”. Sinew is very strong. It also swells when it is wet, which made moccasins more waterproof by sealing the holes that were made in the skin during the sewing process. Read the quote above.

Summarize what you have found out about making sinew. Prepare to present your findings to the class. If possible, print or project images to help your explanation.

Sewing

"I remember Grandma always used to preach to me ... when she was teaching me how to sew, she always said: "Now when you sew, you just do the best job you can, even if it's in a place where it's not going to be visible from the outside. If you sew something for somebody and it goes to another village, the people there are going to turn it inside-out and look to see how well it's done."

- Eliza Jones, Koyukon from Nelson, Richard. The Athabaskans. 1983:21

"It's a young girl's place to sew moccasins and things. They should sit and sew and figure out in their head what has to be done, because some day they're going to need that. There's not going to be machinery around to tell you how to cut it. It took me one week to fix one pair of moccasins for myself when I learned..."

- from Cruikshank, Julie. Athapaskan women: Lives and Legends. 1979:11

GROUP TASK:

Go to the Section *Traditional Sewing and Decorative Materials* in the exhibition *Tradition and Innovation: Northern Athapaskan Footwear*.

Read the text and study the 'Carrier moccasins in production' photographs in this section. Read the quotes above.

Summarize what you have found out about sewing. Prepare to present your findings to the class. If possible, print or project images to help your explanation. Be sure to include some pictures of finished moccasins!

Activity 2, From the Land came our Moccasins – Group Assignments 1-6 – Answers

The main points the students should cover are:

Preparing Skins

- Animals used to make clothing are caribou, moose, snowshoe hare, muskrat, beaver, marten, otter, mountain sheep and goat, and musk-ox
- Hunt and kill moose – men
- Skin moose, taking care not to make holes in the skin with your tools – men
- Stretch, remove hair, wash, dry, scrape hide – women
- Tools – flesher, scraper, beamer

Tanning Hides

- Animals used to make clothing are caribou, moose, snowshoe hare, muskrat, beaver, marten, otter, mountain sheep and goat, and musk-ox
- Tanning hide means putting a chemical on the skin to soften and preserve it (prevent it from decomposing)
- Remove brain, allow to rot
- The acid produced is essential for tanning

Smoking Skins

- The hide is sewn into a bag and suspended over a fire of rotten wood and dry cones
- Smoking hide helps to make it more water resistant
- Smoking colours the hide – the longer it is smoked, the darker the hide

Decoration

- Traditional clothing was decorated with other products of the land – animal hair, bird and porcupine quills, seeds, and feathers
- Women saved, sorted and dyed the quills of the porcupine
- Quills were woven or stitched directly to the surface of the garment
- When a girl became a young woman she was taught sewing and decorating skills

Making Thread

- Sinew is the back tendon of a large animal
- It was cleaned, dried and split into fine strands used as thread for sewing
- To sew with it, the seamstress moistened and twisted it
- To sew, a hole was pierced through the skin of both pieces with an awl
- The hard end of the sinew was pushed through the holes

Sewing

- A large tanned moose hide can yield 28 moccasins
- Seamstresses cut components out free-hand or use an old pair of moccasins as a pattern
- Moccasin parts are sewn together on the inside, then the moccasin is turned inside out
- Girls were encouraged to be meticulous and produce quality work

From Moose to Moccasins

Here are photographs of each stage of the process of creating a moccasin from a live animal. Order the sequence by placing a number from 1 – 8 beside each photo. Use the vocabulary you have learned in class to describe each step.

Student Name: _____



3
Process: Tanning moosehide



5
Process: Shredding sinew for thread



1
Process: Hunting moose



4
Process: Smoking moosehide



8
Process: Moccasin complete



7
Process: Decorating moccasin (quillwork)



2
Process: Scraping a moosehide



6
Process: Making pattern for moccasin

Be sure to look at the objects in this section, and those in the section *Stepping into Womanhood: Embroidery*, and *Beading* to see how Northern Athapaskan women created new ways to decorate their moccasins using the new materials and techniques. With the arrival of Europeans and the establishment of the northern fur trade, most items of Northern Athapaskan clothing gradually came to be replaced by Euro-Canadian garments. But European footwear would not withstand the rigors of a northern climate, so Northern Athapaskans continued to wear the traditional moccasins.

Learn: Distribute the *Trade Goods List* to the students. Identify items on the list that would be used in moccasin-making (beads, thread, duffels (cloth), lace, needles, awl blades, thimbles). Using the first two columns (AR), determine how many of these items could be obtained for one beaver pelt. Notice that beaver pelts form the basis of the system because the values of other animal skins are calculated in terms of their equivalent value to beaver pelts.

Set up a Trading Post in the classroom. Using the Trade Goods List, choose a number of items, and label them with how many beaver pelts would be needed to buy them. Make a number of 'beaver pelts' (pieces of fun fur, or paper if unavailable). (Alternatively, ask students to draw pictures of the items they will have to trade.)

Apply: Divide the class into pairs – one voyageur and one Northern Athapaskan per pair. Give the students time to prepare a role-playing trading vignette – see example below.

Emphasize that both sides must show respect for the knowledge of the other, and the goods to be traded. Respect is very important in Aboriginal cultures. It is vital that people, animals and the land be treated with respect.

Example of Fur Trade Role-play:

The Northern Athapaskan trader asks the Voyageur about one of the items, i.e. beads. "I have not seen these before. What are they for? How would I use them?"

The Voyageur answers, explaining how it is used. "These are beads. They can be sewn on anything in pleasing and colourful ways. It is possible to sew them on quite quickly."

The Northern Athapaskan trader then chooses the item(s) s(he) wants, clearly stating the reasons the item(s) are needed: "I would like three packages of beads, ¼ pound each, in blue, white and green. They will make colourful designs on my best moccasins."

The Voyageur could ask "I am curious. How would you decorate your moccasins without these?"

The Northern Athapaskan trader could explain that "We have used porcupine quills to decorate our clothing and moccasins. We use whatever is available to us from the land."

The voyageur must then demand the correct number of pelts needed to obtain the items. "For three bags of beads, ¼ pound each, you need to give me three beaver pelts."

The transaction is completed cordially, and the next pair of students commences their 'trade'.

Research Project: Ask students to present the results of an Internet search on a specific Hudson's Bay Company or North West Company trading post.

NAMES of GOODS.	AR		MR		YF		CR	
	Quantity valued.	Beaver.						
Beads, large Milk	$\frac{1}{2}$	1	$\frac{1}{2}$	1	-	-	-	-
of Colours	$\frac{1}{4}$	1	$\frac{1}{4}$	1	-	-	-	-
of all Sorts	-	-	-	-	1	2	1	2
Kettles, Brass, of all Sizes	1	1	1	1	1	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$
Black Lead	1	1	1	1	-	-	-	-
Powder	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$	1	1	1	1	1
Shot	5	1	5	1	4	1	4	1
Sugar, Brown	2	1	2	1	-	-	-	-
Tobacco, <i>Brazil</i>	1	1	1	1	$\frac{1}{4}$	1	$\frac{1}{4}$	1
Leaf	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$	1	1	1	1	1
Roll	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$	1	1	1	1	1
Thread	1	2	1	2	1	1	1	1
Vermilion	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$	1	1	1	1	1
Brandy, <i>English</i>	1	4	1	4	1	4	1	4
Waters, White or Red	1	4	1	4	1	4	1	4
Broad Cloth, Red, White, or Blue	1	2	1	2	1	3	1	3
Fine Blue	-	-	-	-	1	5	1	5
Bays, Red or Blue	1	1	1	1	1	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$
Blankets	1	6	1	6	1	7	1	7
Duffels, Red, White, or Blue	1	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$	1	2	1	2
Flannel	1	1	1	1	1	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$
Gartering	2	1	2	1	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$	1
Lace, broad Oris	2	1	2	1	1 $\frac{1}{2}$	1	-	-
Worsted Binding	2	1	2	1	-	-	-	-
Awl Blades	12	1	12	1	8	1	8	1
Buttons, Coat	12	1	12	1	4	1	4	1
Waistcoat	12	1	12	1	6	1	6	1
Cargo Breeches	1	3	1	3	-	-	-	-
Burning Glasses	-	-	2	1	1	1	2	1
Bayonets	2	1	2	1	1	1	1	1
Combs, Ivory	2	1	2	1	1	1	1	1
Egg Boxes	4	1	4	1	3	1	3	1
Barrel Boxes	-	-	-	-	3	1	-	-
Feathers, Red	2	1	2	1	2	1	2	1
Fish Hooks	20	1	20	1	14	1	10	1
Fire Steels	4	1	4	1	4	1	4	1
Files, large flat	1	1	1	1	1	1	1	1
Flints, Fre.	20	1	20	1	16	1	16	1
Guns, 4 Foot	1	12	1	12	1	14	1	14
3 $\frac{1}{2}$ Foot	1	11	1	11	1	14	1	14
3 Foot	1	10	1	10	1	14	1	14
Pistols	1	4	1	4	1	7	-	-
Gunworms	4	1	4	1	4	1	4	1
Gloves, Yarn	1	1	1	1	1	1	-	-
Goggles	2	1	2	1	-	-	-	-
Handkerchiefs	1	1 $\frac{1}{2}$						
Hats, laced	1	4	1	4	1	4	1	4
Hatchets	2	1	2	1	1	1	1	1
Hawk-bells	8	1	8	1	6	1	6	1
Ice Chiffels	2	1	2	1	1	1	1	1
Knives	8	1	8	1	4	1	4	1
Looking Glasses	2	1	2	1	1	1	1	1
Mocozugans	2	1	2	1	-	-	-	-
Needles	12	1	12	1	12	1	12	1
Net Lines	2	1	2	1	1	1	1	1
Powder Horns	2	1	2	1	1	1	1	1
Rings, plain	6	1	6	1	6	1	6	1
Rings, Seal or Stone	3	1	3	1	3	1	3	1
Runlets, 3 Gallon	1	2	1	2	-	-	-	-
2 Gallon	1	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$	1	1	1	1
1 Gallon	1	1	1	1	1	1	1	1
3 Quart	-	-	-	-	1	1	1	1
2 Quart	2	1	2	1	1	1	1	1
Sword Blades	2	1	2	1	1	1	1	1
Scrapers	2	1	2	1	2	1	2	1
Sciffars	2	1	2	1	2	1	2	1
Spoons	4	1	4	1	2	1	2	1
Shirts	1	1	1	1	1	2	1	2
Shoes	1	1	1	1	1	3	1	3
Stockens	1	1 $\frac{1}{4}$	1	1 $\frac{1}{4}$	1	2	1	2
Sashes, Worsted	2	1	2	1	1	1 $\frac{1}{2}$	1	1 $\frac{1}{2}$
Thimbles, Brass	6	1	6	1	6	1	6	1
Tobacco Boxes	2	1	2	1	1	1	1	1
Tobacco Tongs	2	1	2	1	2	1	2	1
Trunks, Red Leather	1	2	1	2	1	4	1	2 $\frac{1}{2}$
Twine	1	1	1	1	1	1	1	1
Cottons	-	-	1	1	-	-	1	1 $\frac{1}{2}$

Beading and Stepping into Womanhood – Moose hair tufting. Ask them to fill in *Worksheet 2 – Long Ago, Yesterday and Today* together, using the Ideas List, and adding any other ideas they have independently. Some of the ideas may apply to more than one heading, hence the triple Venn diagram has been used as the graphic organizer.

Discuss the findings as a whole class. Which skills have been preserved? What has been adopted from European culture? What is completely new?

Apply: Assign *Worksheet 3 – ‘So Good a Worker’*. Ask students to design their own moccasins ‘upper’, using The Decorated Moccasin honorable mentions or winners as inspiration. Note that many of the designs are floral, reflecting the close relationship the Dene women still have with the land.

‘So Good a Worker’: The Story of Klin-ni-go-ne-dja-e

Klin-ni-go-ne-dja-e was a girl who had married a boy. One day, while sewing, she said “I don’t want to sew moccasins any longer.” She said this for fun because she always worked hard and could do everything. But the people, hearing her remark, thought it was bad for a girl who had just married to say that and they decided to take her clothes and leave her to freeze. Everyone agreed so they took her clothes and everything she had. When the people moved on, they put snow on the fires so she could get none. Klin-ni-go-ne-dja-e’s partner, another girl, was the last to leave. She told Klin-ni-go-ne-dja-e, “When I left my camp, I also left a little piece of sinew and some fire burning under the snow for you.”

Then Klin-ni-go-ne-dja-e went there and found the sinew and fire. She built a big blaze to warm herself and made a snare for ravens with her sinew. She caught a raven and skinned it. From the raven feet she took more sinew. She snared more ravens and made clothes out of their skins. Then she took the sinew and made rabbit snares and caught rabbits and made fur clothes. Thus she had food and dress. Sometimes she captured porcupines. With the sinew from the rabbit’s feet and the porcupine quills she made many fancy things. Then she went to another place where there was a good river and she lived along the bank. One day two boys came down in a canoe and found her but she ran away from the camp. The boys called her saying, “Come back,” so she returned. When the boys saw all the beautiful things she had made and had kept in sacks, they wanted to marry her, but she put them off saying, “I was married once before and I don’t want to marry again.” Then the boys, who were partners, said, “We will both marry you.” At last Klin-ni-go-ne-dja-e agreed.

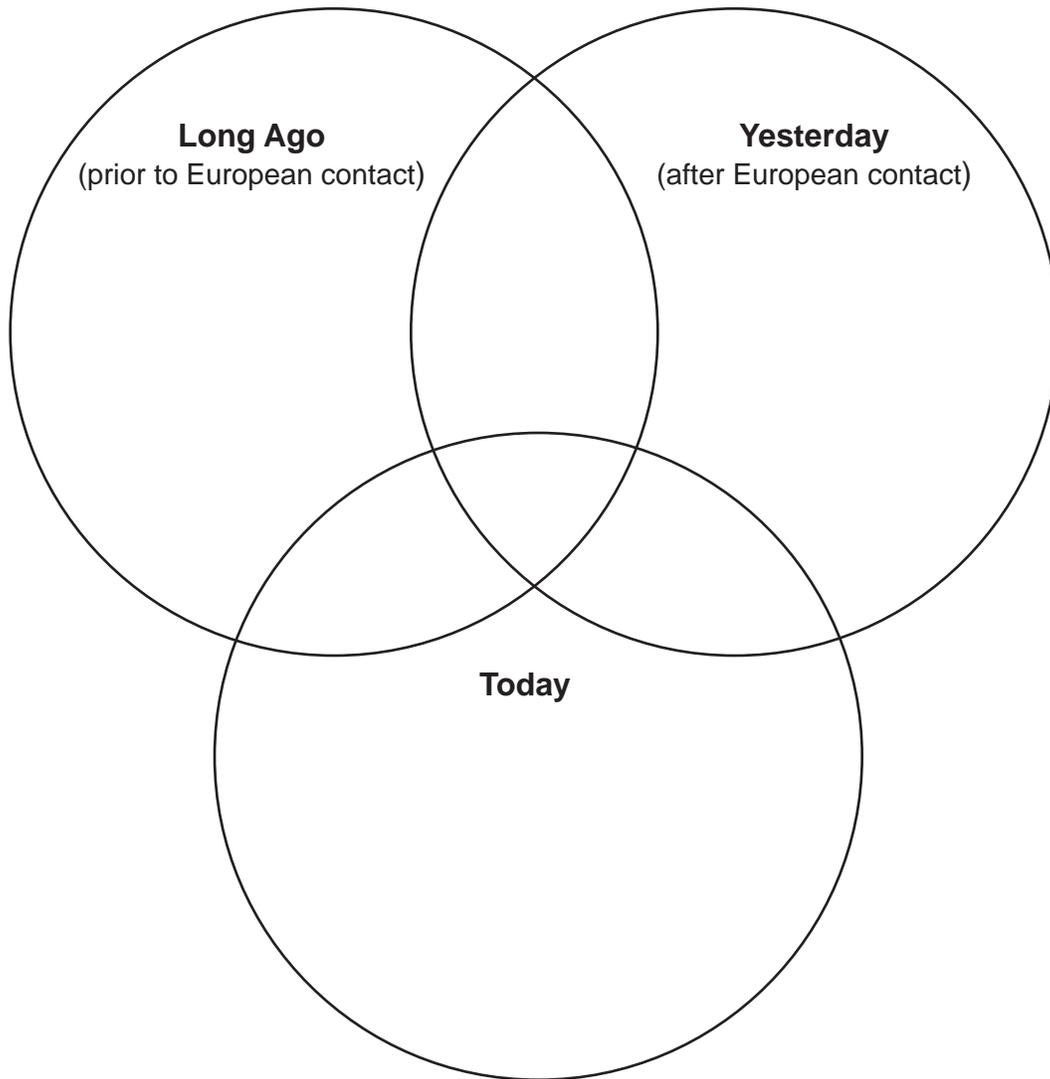
Klin-ni-go-ne-dja-e went with her two husbands into the mountains. There the two boys hunted together and killed caribou. Klin-ni-go-ne-dja-e packed all the game and prepared skins for a house. Also she dried all the meat and when August came, and the fur was good on the caribou, she tanned skins for clothing. In the fall, Klin-ni-go-ne-dja-e and her husbands returned to the river to stay. They had plenty of clothes and food, so good a worker was Klin-ni-go-ne-dja-e.

As told by Richard Marten, a Gwich’in man from the Peel River area, to the anthropologist Cornelius Osgood.

Source: Thompson, Judy. From the Land: Two Hundred Years of Dene Clothing. Hull, Québec: Canadian Museum of Civilization, 1994

Activity 4 – Long Ago, Yesterday and Today – Worksheet 2

Student Names: _____



Ideas List

Use caribou hide
Use moose hide
Use sinew for sewing
Tan hide with brains
Make moccasin

Use porcupine quills
Use moose hair tufting
Use beads
Make ankle-wrap moccasin

Make boots (mukluk)
Use silk embroidery thread
Make moccasin-trouser
Use wool cloth

‘So Good a Worker’

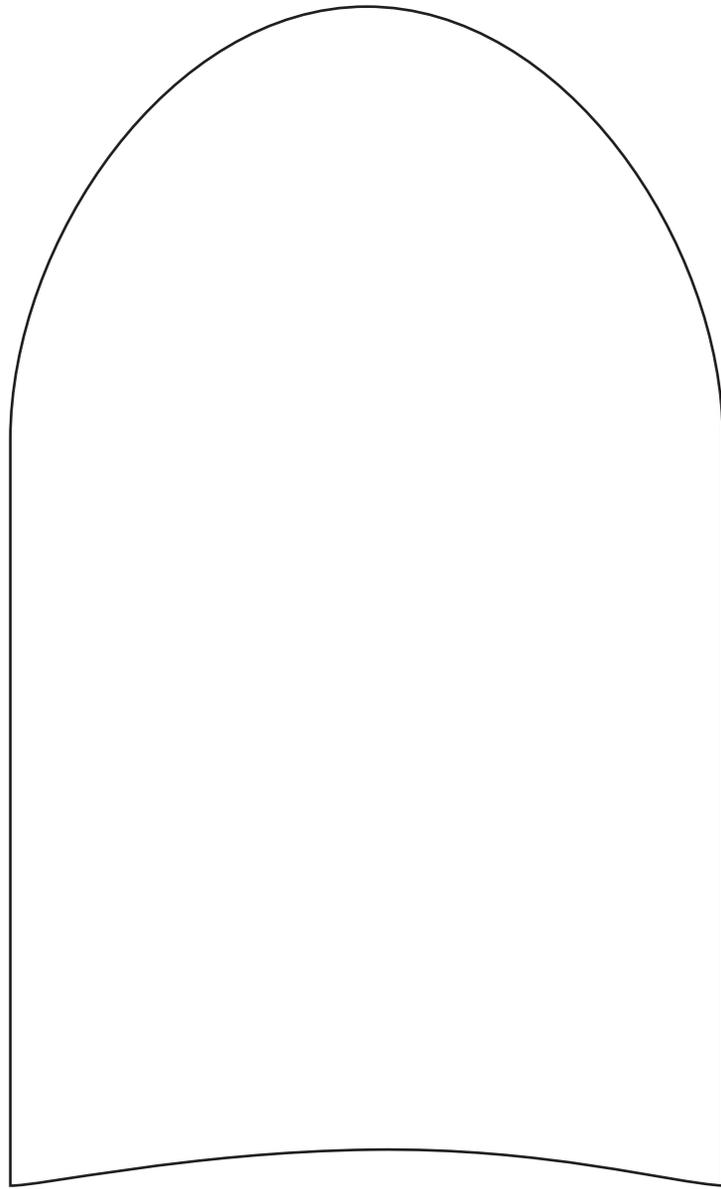
I get my [ideas for] decoration from the bush, just by looking at all the wild flowers, on my nature walks in the summer, just going berry picking and walking with my parents on our summer travels. If one really looks, there are a lot of pretty flowers.

- Rose Cli Tsetso, Fort Simpson, Northwest Territories, 1993.

The moccasins below were winners or honorable mentions in a competition sponsored by the Bata Shoe Museum in 1987 called The Decorated Moccasin. Using these works by Dene women as inspiration, create a beautiful design for the top, or ‘upper’ of a special pair of moccasins. Draw the design of your choice, and fill it in with coloured pencils or markers. Write a brief statement about why you have chosen this design.



Student Name: _____



I chose this design because:

Glossary

Athapaskan – A term for many groups who occupy a vast area of the western Subarctic regions of North America, covering parts of Alaska, Yukon and the Northwest Territories, as well as northern British Columbia and Alberta. (Other Athapaskan-speaking peoples, the Navajo and Apache, live in the American Southwest.)

Awl – A pointed tool for making holes in wood or leather.

Beading – Manufactured in Europe, glass beads were valued by Aboriginal peoples of North America, and traded for furs, pelts, and other objects. Beads quickly began to replace porcupine quills as the predominant mode of decorating clothing and footwear.

Beamer – A long bone tool used to remove hair roots from hide, usually after most of the hair has been removed with a knife.

Boreal forest – A continuous band of coniferous trees almost 10,000 kilometres wide across North America and Eurasia. In Canada, its northern border is the tree line and the Arctic tundra beyond; to its south, it is bordered by the sub-alpine and mountain forests of British Columbia, the grasslands of the Prairie Provinces, and the forests of Ontario and Quebec.

Brain-tanned – Refers to the process of repeatedly soaking a clean hide with a solution of animal brain.

Dene – The preferred name for Athapaskan peoples. It simply means “people” and refers to Aboriginal people whose homeland is the western part of Canada’s Northwest Territories. The Dene speak a number of different Northern Athapaskan languages: Gwich’in, North Slavey, South Slavey, Dogrib and Chipewyan.

Duffe – A coarse, thick woolen cloth first manufactured in Duffel, Belgium.

Elders – In Aboriginal communities, knowledge and wisdom were passed down through the words of Elders. They are greatly respected for their life experience and wisdom, and they provide guidance and counsel to members of the community

Embroidery – Decorative needlework working needle and threads of silk, cotton, gold, silver, or other material, upon any woven fabric, leather, paper, etc., with a needle.

First Nations – “First Nations” is a term first coined in the 1970s to replace the terms “band” or “Indian.” Many indigenous people today prefer to be called “First Nations” or “First Nations people” instead of “Indians”. “First Nations” is not used to refer to Inuit or Métis people.

Flesher, Fleshing tool – Fashioned from the tibia (shin bone) of a large animal such as caribou, it is used to remove soft flesh from the inside of a hide.

Hide – The raw or dressed skins of large animals such as cow, moose, caribou or buffalo intended for human use.

Klin-ni-go-ne-dja-e – (Kl_n-n_-g_-nay-dj_-ay) Banished from the community, Klin-ni-go-ne-dja-e uses her considerable skills to survive. From the Gwich'in story "So Good a Worker"

Mind Map – A mind map is a diagram that begins with a central idea, with new and related ideas radiating out from the centre. By focusing on key ideas and then looking for branches out and connections between the ideas, this tool 'maps' knowledge in a way that helps one to understand and remember new information

Moccasin – A form of footwear in which the soft sole and the upper, or part of the upper, are continuous, not including any functional or ornamental parts. Within the type of footwear defined as moccasins, there are a wide variety of sub-types with different heel and toe seams.

Moccasin-trouser – Hide leggings with attached moccasins.

Moose hair tufting – A decorative technique invented by Métis Mrs. Boniface Lafferty in the early 1900's which involves dyeing white moose hairs, bunching them under a loop stitch, fanning out the hairs, then trimming them with scissors to create a smooth sculptural effect.

Muskeg – A wetland bog made up of decaying sphagnum, sedge peat, leaves and other decayed plant material.

Pelt – The skin of a mammal with the fur still on it.

Porcupine quills – The defensive spines of the porcupine are called 'quills'. Many indigenous peoples of North America used them for decorating clothes and footwear and other items made of animal hide prior to contact with Europeans. See Quillwork.

Quillwork – See Porcupine quills. The white shaft of the quill was dyed, fattened between the teeth, and then stitched down on to hide in a variety of complex ways.

Scraper – Tool for removing hair and softening hide.

Sinew – The leg or back tendon of a large animal such as a moose or a caribou that, when shredded into strands, makes a strong thread. It expands when wet thus 'filling' the sewing holes punched by an awl, and therefore helping to make a garment more waterproof.

Stroud – medium-weight woolen cloth manufactured in Stroud, Gloucestershire, England during the eighteenth and nineteenth centuries, and a popular trade item with Indigenous peoples of North America.

Taiga – In Canada, refers to the northern part of the boreal forest.

Tanning – The process of preparing animal hides for use: tanning prevents decay and permanently softens it. The process involves stretching, scraping, soaking and sometimes smoking a hide.

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Websites:

Fur Trade:

www.ainc-inac.gc.ca – click on Education, the Kid's Stop under 'Information'

www.civilization.ca - search 'fur trade'

<http://www.hbc.com/hbcheritage/learning/explorers/>

www.pc.gc.ca/yorkfactory

www.pc.gc.ca/rockymountainhouse

www.pc.gc.ca/fortgarry

www.pc.gc.ca/stjames

www.pc.gc.ca/fur

Dene:

<http://www.civilization.ca/aborig/threads/thred01e.html>

http://epe.lac-bac.gc.ca/100/205/301/ic/cdc/old_crow/index.html

http://www.ece.gov.nt.ca/Divisions/kindergarten_g12/Legends/Legends_Index.htm

Contemporary issues:

http://www.frstnationsdrum.com/history/fall98_hist1.htm

<http://www.deline.ca/claims/index.html>

http://www.dominionpaper.ca/canadian_news/2006/05/08/dene_tha_t.html

Animals of the Boreal Forest:

http://www.cdli.ca/CITE/boreal_forest_animals.htm

It is highly recommended that teachers access the Dene Kede teacher's manual for further information and a Dene perspective:

Dene Kede — Education: A Dene Perspective, Dene Kede Curriculum Guide. Yellowknife: Northwest Territories Education Development Branch, 2003

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

Excellent information for cross-curricular connections, as well as topics related to this unit can be found at:

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