



HANDBOOK

FOR THE

TENNISERIES



HANDBOOK for the TENDI SERIES

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NORTHWEST TERRITORIES

EDUCATIONAL RESOURCE CENTRE, YELLOWKNIFE

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ETRA & ANA

TENDI

JOE & (MARY)

JOHNNY & MARTHA

(Etra)
Johnny
(John)

(Ana)
Sarah

(Tendi)

Moses
(Moses Tsai)

Joe

Mary

Johnny

Martha

This is a family tree for the characters in the "Tendi" and "Johnny" Series. Since Tendi's wife is not mentioned in the series she has not been shown in the family tree.

FOR THE TEACHER

In October 1970, the Curriculum Division of the Department of Education for the Northwest Territories began work on a series of books based on the Dogrib people. The first series, known as the "Tendi Series" portrays the life of a Dogrib boy and his family prior to the arrival of the "White Man". The stories in this series are meant to depict the various aspects of Dogrib culture, many facets of which are now almost forgotten.

The "Johnny Series" follows, portraying the life of Tendi's grandson who lives in present day Rae. Johnny is a Dogrib boy, who lives and enjoys the daily life of a community. He could be any boy in any community. The emphasis is on the change that has taken place in the Dogrib culture over the passage of time. The "Johnny Series" is meant to illustrate this dramatic change that has occurred in the cultures of the north. A boy such as Johnny may never have seen a birch bark canoe, nor a rabbit fur blanket. However, being aware of the richness and resourcefulness of his culture, may help the native child to appreciate the wealth of his heritage.

For some time Virginia Football has been collecting on tape, stories and legends

in Rae, and translating them into English. These stories have been re-written for children by Jim MacDiarmid, of the Curriculum Division, and made into a series of Dogrib Storybooks. The legends in the series vary in content and style. One legend tells how the fox got his crossed legs and another how the Raven lost his beak. One story bears a very close resemblance to Cinderella. The story of "Peace Between the Tribes" tells of the peace treaty between the Dogribs and Chipewyans.

In re-writing the legends, no attempt has been made to fabricate the original stories. Changes in the wording have been made only where necessary. It has been our intention to retain as much of the legends in their natural form as possible.

We hope that stories such as these will help to enrich a child's reading programme. Also, they may help to cultivate the Indian child's pride in his heritage, and to make other children conscious of the richness of that heritage.

It is hoped that teachers will use the "Tendi", "Johnny", and Dogrib Stories in other areas of school programme as well. Books such as these may prove useful in Social Studies, Art, Science....and many other areas of the school curriculum.

STORIES ABOUT TENDI

All of the books have been included in the new Curriculum Guide for Social Studies, produced by the Curriculum Division of the Territorial Education Department. Since the illustrations in the books authentically portray life as it is and used to be in the Territories, teachers may find the illustrations useful in the other areas of programme development.

In this book we are introduced to the main characters of the series. Tira (Dogrîb for father) and Ana (Dogrîb for mother) are the parents of Tendi. Tendi (which in the Rae dialect means moose) is a baby in this book.* Ana is making a message for Tendi. The teacher will note that the continuous present tense is used wherever possible. The reason for this is that verbs can be written in this tense with a minimum of variation, as opposed to the present indicative, which has a slightly different connotation than is usually intended. For example, "He is smoking" in the continuous present suggests a different thought from "He smokes" in the present indicative.

Tson-tyee is mentioned in this story. This is the Dogrîb name for Lac La Martre. It may be wise to note at this point that a direct translation of this name is "Excrement Lake." Father Amorous in Lac La Martre provided the derivation of

*..Tendi is a term for moose seldom used today. Currently the most common name for moose is "gah-lohn".

STORIES ABOUT TENDI

TENDI'S MOSSBAG Book 1

In this book we are introduced to the main characters of the series. Etra (Dogrib for father) and Ana (Dogrib for mother) are the parents of Tendi. Tendi (which in the Rae dialect means moose) is a baby in this book.* Ana is making a mossbag for Tendi. The teacher will note that the continuous present tense is used wherever possible. The reason for this is that verbs can be written in this tense with a minimum of variation, as opposed to the present indicative, which has a slightly different connotation than is usually intended. For example, "He is smoking" in the continuous present suggests a different thought from "He smokes" in the present indicative.

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this name. Many years ago, the Dogribs in the Marian Lake area were camped around the lake. During this time the Chipewyans attacked the Dogribs, killing vast numbers and stealing their caribou skin tents. Many of the Dogribs jumped into the lake to escape the Chipewyans, and many were drowned in the process. From the number of putrid bodies floating in the water, the lake was thereafter known as "Excrement Lake", or Tson-tyee. to carry the bag. A tump line is a belt of skin attached to the bag, and carried on the head or shoulders.

The use of the future tense is often unavoidable, as in:

** a list "Then he will hunt caribou at Tson-tyee." ok of this handbook.

Aspects of the Dogrib culture mentioned are:

- mossbag
- caribou skin tent
- spruce bough floor (still used today)
- bone scraper (still used today)
- caribou sinew (still used today)
- bone needle

The term "kwa-fwoe" is also mentioned. This is a direct translation into Dogrib meaning - "Mossbag".

Ana would use the moss in the bag as modern mothers use diapers. Whenever necessary, the moss would be changed, and new moss put in its place. (moss being very absorbent, and very soft on the baby's skin.)

The pictures in the story effectively illustrate the style of mossbag used by the Dogrib people. A tump line was used to carry the bag. A tump line is a belt of skin attached to the bag, and carried on the head or shoulders.

** a list of verbs found in this story is at the back of this handbook.



STORIES ABOUT TENDITENDI'S SNOWSHOES Book 2

In this story the making of snowshoes is illustrated. This is one aspect of the Dcgrib culture which has not changed over the passage of time. Today, the men and women still make snowshoes in the same fashion as their ancestors did for centuries. It is interesting to note that the making of the frames is considered the man's task. However, the lacing of the babiche into the frames is the chore of the woman. It is amazing how quickly the women can lace the snowshoes.

As explained in the story, the babiche is made from a scraped caribou skin. When ready, babiche is very strong and certainly far superior to manufactured cord. The scraped caribou skin is cut in a fashion similar to the Eskimo method of cutting the bearded seal pelt for dog whips. In an Indian camp today, one can still see babiche hanging on tent poles to dry or stretched from tree to tree. Although spruce wood is used for the snowshoe frames in this story, it is possible to use birch wood. Sometimes larger trees are whittled down for frames, and occasionally smaller trees, the right size for the frames, are used.

Aspects of the Dogrib culture mentioned are:

snowshoes (still used today)

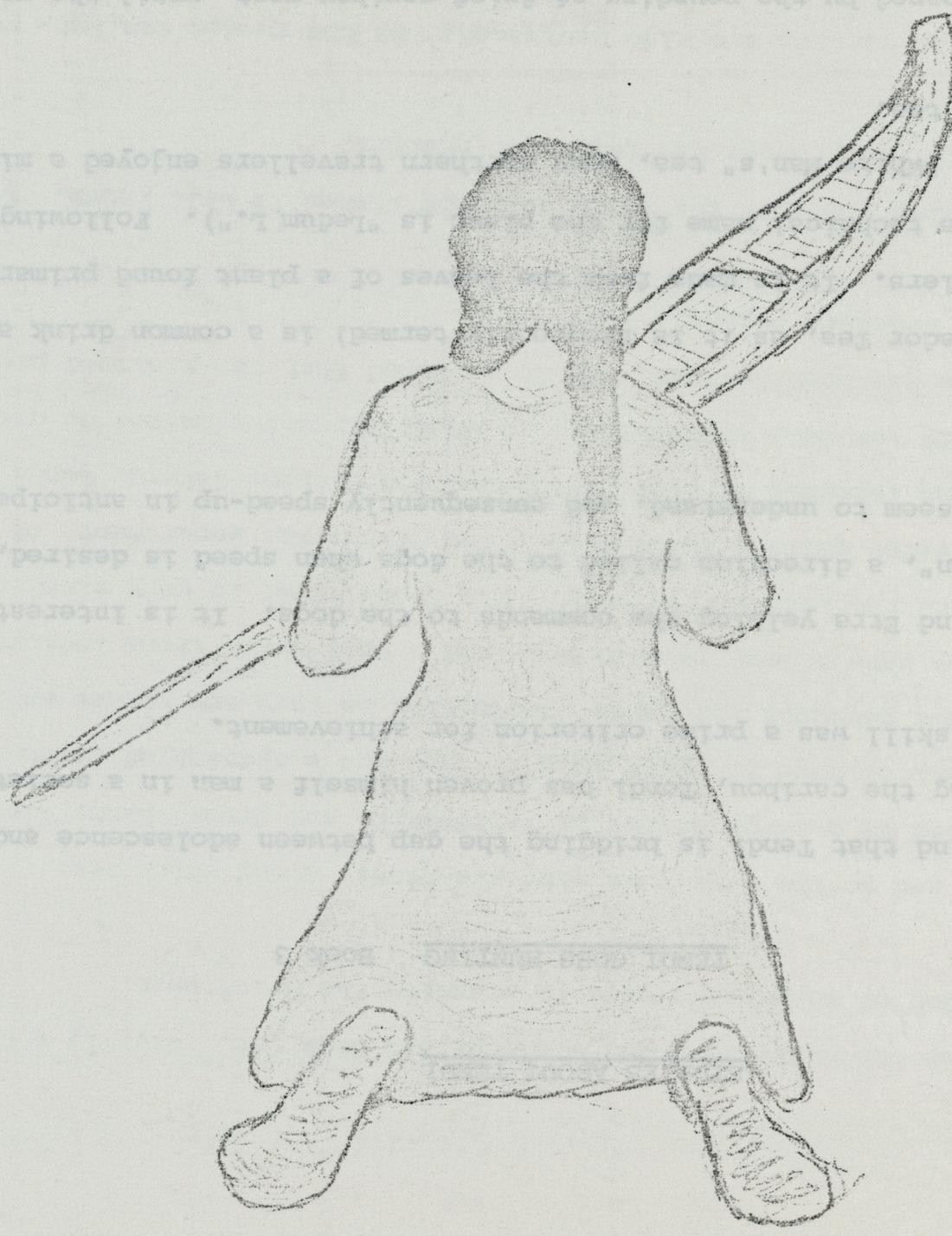
bone knife

babiche (still used today)

Different tribes have different styles of snowshoes. The Dogrib snowshoe is usually long and narrow, with a turned-up front. The tail at the back of the snowshoes helps to keep the snowshoes lined-up as they drag in the snow with each step.

** a list of verbs found in this story is at the back of this handbook.

It is interesting to note that the hunter's skill was a prime criterion for selection for the position of hunter. By killing the carbon, the hunter himself a man in a way. In this story we find that the gap between adolescence and adulthood is bridged by the hunt. It is interesting to note that the hunter's skill was a prime criterion for selection for the position of hunter. By killing the carbon, the hunter himself a man in a way. In this story we find that the gap between adolescence and adulthood is bridged by the hunt.



STORIES ABOUT TENDITENDI GOES HUNTING Book 3

In this story we find that Tendi is bridging the gap between adolescence and manhood. By killing the caribou, Tendi has proven himself a man in a society where the hunter's skill was a prime criterion for achievement.

In this story we find Etra yelling the commands to the dogs. It is interesting to note that "Erkwon", a direction called to the dogs when speed is desired, means caribou. The dogs seem to understand, and consequently speed-up in anticipation of the caribou ahead.

"Ghon Tea" (or Labrador Tea, as it is frequently termed) is a common drink among the woodland travellers. It is made from the leaves of a plant found primarily in marshy areas (the technical name for the plant is "Ledum L."). Following the introduction of the "White Man's" tea, many northern travellers enjoyed a mixture of the two types of tea.

Edzin is a food prepared by the pounding of dried caribou meat, until the meat

is pulverized. Often the edzin is eaten with caribou back fat. Usually a hard rock and the blunt end of an axe are used in pounding the dried meat.

The loche that Etra fed to the dogs have many nicknames, among which are: Maria (a nickname used to a large extent in Yellowknife and area), Ling, Ling Cod etc. Their technical name is "Lota lota". They are a species of fresh water cod, but are not favoured for human consumption as they are rather an unsightly fish. They have a long tapered body and a head which seems ludicrously out of proportion with the rest of its body. The loche liver is very rich in Vitamin "D", and provides quite a tasty dish. The "Fisheries Department" of the Territorial Government informed us that in the not too distant future, loche will be fished commercially (as well as suckers). A cheap effective method of cleaning and packing the loche has been devised, and it is hoped that the finished products will be sent to many southern outlets.

Etra's method of melting the snow for water with hot stones is well known. It compares somewhat with our present day immersion heaters.

The various uses of the caribou are also mentioned. As the reader can see, very little of the caribou is wasted. Skin, meat and bones are used in a number of

ingenious ways for many purposes.

The idea of a cache was quite common among the early hunters. Usually these caches were established as relay points, whereby a group of hunters could travel to the cache, eat, and then continue on their way. This eliminated the necessity of packing large amounts of food for the hunt. The caches had to be well built, as the wolverine was a well known "cache raider". We can assume that Etra and Tendi will return with an empty sled to retrieve the meat left behind in the cache.

Aspects of the Dogrib culture mentioned in this story are:

bows and arrows

caribou sleeping bags

flints used to start the fire (two stones)

birch bark pot

"Ghon" tea

cache

** a list of verbs found in this story is at the back of this handbook.

STORIES ABOUT TENDI

TENDI GOES TRAPPING AND FISHING Book 4

In this book Spring has come to the land again. Tendi is preparing to go fishing and trapping. Through the story a number of implements are mentioned. It is worth noting the ingenuity used to make the fishing gear and traps. Once again this illustrates how well the Indian people used their resources to survive. Now Tendi is a young man, and as such, is a provider for the family. We can assume that Etra is too old to do much hunting and trapping now and that Tendi must keep his family supplied with food and skins.

We learn that Tendi's snares are made of babiche. There has been some disagreement over this point. Some say that the snares would have been made out of sinew, and that the type of snare shown in the book is not altogether authentic. The practice of setting snares has been passed down to the present day, except that nowadays coated copper wire is used almost exclusively. We find that Tendi is using his snowshoes, which were made by his parents.

** a list of verbs used in this story is at the back of this handbook.

When he reaches the lake, Tendi uses his "edeh" or ice chisel. Ice chisels are still used today. However, most are bought at the store or ordered through a catalogue. Tendi uses his "tigwa" to clear out the fish hole. The tigwa or ice scoop would have been made of spruce wood and babiche. Some of these "tigwas" are still used today. However, often an old pot or the like will suffice.

Tendi's fish line of sinew and his hook of otter rib bone have, of course, been replaced by commercial line and hooks. Commonly, today the Dogrib people prefer to fish using nets. From available sources we learn that there was also an old style fish net. However, jigging and spearing seem to have been the most popular methods of fishing.

Aspects of the Dogrib culture mentioned are:

babiche bag

tump line

edeh (ice chisel)

tigwa (ice scoop)

bone hook

sinew fish line

rabbit fur jacket or blanket

** a list of verbs used in this story is at the back of this handbook.

STORIES ABOUT TENDI

Winter rabbit pelts were favoured for blankets and clothes, as the winter pelts are thick at that time of year.

TENDI'S BLANKET Book 5

** a list of verbs used in this story is at the back of this handbook.

One aspect of the Dogrib culture which has not been passed down to the present generation is the making of blankets and clothes from rabbit skins. Netting the strips of rabbit fur into garments has long been replaced by the manufactured goods of the "South". Some netting is still done in a number of communities for commercial purposes (e. g. Ft. Providence and Snowdrift). Available sources suggested that there may be some women in Rae who still remember this art.

In some areas a frame is used for the rabbit fur netting. However, in our story the blanket is started with a braid, and strips of rabbit skin are looped in and out of the braid. This looping process is continued until the blanket is of the required size.

It should be pointed out that rabbit fur clothes would have been quite rare in northern Canada, where most garments would have been made of caribou or deer skins. However, the rabbit fur garments were often worn as a kind of underclothing,providing excellent insulation against the winter temperatures.

Winter rabbit pelts were favoured for blankets and clothes, as the winter pelts are thick at that time of year.

TENDI'S CANOE Book 5

** a list of verbs used in this story is at the back of this handbook.

In this story we learn the step by step art of making the birch bark canoe. This is one aspect of the Dogrib culture which is retained by only a few people. Some of the older people have seen, or perhaps helped to make a birch bark canoe. However, most of the younger generations have merely heard about this lost art.

One thing this book illustrates is the roles played by each member of the family. Etra and Tendi build the frame, and cut the birch bark for the canoe. Ana collects the spruce gum to be used as a sealer for the seams of the canoe. Ana and some of the other women sew the soft bark to the frame of the canoe. The role of each member of the family is clearly defined. With the move to the settlements, these roles may have altered slightly. However, when "out on the land", each member of the family is quite conscious of his role in the structure of the family unit.

The making of a birch bark canoe clearly illustrates how the people adapted very well to their environment, and used every resource possible to supply their needs.

STORIES ABOUT TENDITENDI'S CANOE Book 6

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The making of a birch bark canoe clearly illustrates how the people adapted very well to their environment, and used every resource possible to supply their needs.

Tendi is approaching manhood, and therefore is beginning to accept and develop the man's role. He is taking an interest in what his father is doing, as he visualizes his future role as a provider.

It is important to note that the Dogrib style of canoe was quite distinct from that of other tribes. It did not resemble a canoe as we usually think of it. Mr. Abraham has shown a typical Dogrib canoe in his illustrations.

** a list of verbs used in this story is at the back of this handbook.

STORIES ABOUT TENDITENDI GOES BEAVER HUNTING Book 7

There has been some dispute over whether a person hunts or traps beavers. To compromise on this issue, one may say that Tendi first hunts for the beavers, and when he finds them, he traps them. The style of traps (or snares) used in this story are still used to a certain extent today....although commercial traps have replaced the traditional models in many places.

In this story, the teacher will note that the trading post is mentioned in connection with a number of Tendi's supplies. As the trading posts spread through the northland, many hunters and trappers bartered for a number of the "Whiteman's" goods. Even at this early date, one can see the gradual inclination to the use of supplies and gear from the trading post. We see that Tendi's caribou antler "Edeh" is replaced by an ice chisel from the trading post, and that his bone knife is replaced by a knife from the "Whitemen's store".

On page nine, the teacher will note that the snare frame is "in" the bottom of the lake. This is to suggest that Tendi actually pushes the bottom of the frame

into the soft muck on the bottom of the lake. The frame can thereby stand erect, without touching the sides of the hole.

TENDI Book 8

This story is indicative of a time when the beaver pelt was in high demand. From Tendi's traps, the skins would be taken to the trading post, and eventually they would wend their way to the fashion centers of the world, to be used primarily for men's top hats etc.

** a list of verbs found in this story is at the back of this handbook.

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STORIES ABOUT TENDITENDI Book 8

Tendi is now an elderly man. He likes to reminisce about his childhood. He fondly remembers his first caribou hunt, and his first canoe. Tendi, like so many true-to-life people in our changing Territories, is caught between two cultures. The "White Man's" culture is having a swift and dramatic effect on Tendi's surroundings. This is evidenced by the fact that Tendi's grandchildren now speak English, a language which Tendi has neither had to learn nor has had any reason to learn here-to-fore. Tendi sees all the old ways being replaced with the new ways of the "Whiteman". We find that Tendi is trying to hold on to the vestiges of bygone days. One such as Tendi is inevitably frustrated by a world that is changing daily around him. There are many "Tendis" living today....and their's is a reminder of a culture as old as time itself; their's is a culture that is being affected by the time.

** a list of verbs used in this story is at the back of this handbook.

A LIST OF VERBS AS THEY APPEAR IN THE "TENDI SERIES"

BOOK 1	BOOK 2	BOOK 3	BOOK 4	BOOK 5	BOOK 6	BOOK 7	BOOK 8
live							live
covered	working			working			working
hunts	tying			tying			
hunting	wetting			wetting			
brings	hunting			cutting			
	cutting						
makes	lacing						
making	likes		likes	likes	likes		
using	making	making	making	making	making	making	
	going	going	going				
sewing	using	packing	using	using		using	using
putting		howling				sewing	
carrying		putting	putting		putting		
		yelling	carrying				
go			go			go	
		pulling	pulling	pulling		pulling	
happy	happy	riding	happy	happy			
		happy					
ready		running	ready			ready	
		stopping	lying			lying	
		lying	fishing				
		hitting	trapping			hitting	
	finished		made		finished	made	made

BOOK 1	BOOK 2	BOOK 3	BOOK 4	BOOK 5	BOOK 6	BOOK 7	BOOK 8
		getting	getting	drying		drying	
		heating	setting	looking	frozen		
		drinking	chopping		canoeing	chopping	telling
		feeding	clearing		excited		like
		throwing	dropping		peeling		buying
		looking	coming		collecting		looking
		sleeping	cooking		keep		snaking
		dreaming	hanging		leave		understand
		following	catches		turning		building
		walking	checking		sealing	checking	learn
		watching	walking		explore		walking
		use	finds				forget
		moving	use				knows
		aiming	net	net		waiting	moving
		turning'	tired			tired	
		leaving	eating			skinning	
		travel				roasting	
			needs			scraping	
				make	make	take	
				holding		trade	
				twisting			
				winding			
				looping			
	finished				finished	finished	finished

THE TENDI SERIES

BOOK 1 BOOK 2 BOOK 3 BOOK 4 BOOK 5 BOOK 6 BOOK 7 BOOK 8

SUGGESTED ACTIVITIES

drying

drying

frozen

looking

canoeing

telling

excited

like

peeling

buying

collecting

seeing

keep

sneaking

leave

understand
building

turning

learn

sealing

forget

explore

knows

hopes

waiting

sees

put

skinning

roasting

scraping

take

trade

I. TENDI'S MOSSEAG

- a. The children could make a model of a caribou skin tent. Small spruce boughs could be used for the floor. The children could be taught the method of weaving the boughs on the floor to make a rug-like mat. Potato sackings, needles and thread, sticks could be used in the making of the tent itself.
- b. The children could make a map of the "Tson-tyes" (St. Lawrence) and Rae areas. Old Fort Rae could also be shown. Perhaps the Dogrib names for the various landmarks could be noted on the map. A variety of media, from dry tempera to collage could be used in the making of the map.
- c. Perhaps the children could make a model of a dog bag. To do this, available materials could be used. If at all possible, small pieces of scraped caribou skin would be ideal.

THE TENDI SERIES

SUGGESTED ACTIVITIES

1. TENDI'S MOSSBAG

a. The children could make a model of a caribou skin tent. Small spruce boughs could be used for the floor. The children could be taught the method of weaving the boughs on the floor to make a soft rug-like mat. Potato sacking, needle and thread, sticks etc. could be used in the making of the tent itself.

b. The children could make a map showing the "Tson-tyee" (Lac La Martre) and Rae areas. Old Fort Rae could also be shown. Perhaps the Dogrib names for the various landmarks could be noted on the map. A variety of media, from dry tempera to collage could be used in the making of the map.

c. Perhaps the children could make a model of a mossbag. To do this, available materials could be used. If at all possible, small pieces of scraped caribou skin would be ideal.

d. Also in connection with art, the children could do a number of pictures illustrating various aspects of the story. Once again, a variety of media could be used to make the project more interesting and demanding upon the ingenuity of the teacher and children. Some suggested topics for art would be....

Etra hunting caribou at Tson-tyee

Ana sewing the mossbag

Ana carrying Tendi in the mossbag....etc.

The teacher should be careful not to let the children copy the illustrations that are already in the book.

e. In connection with Social Studies and Science, this story could possibly be used in a number of ways. In terms of Science, a project could be taught on the caribou....its habits

its uses to the people....etc.

(For a detailed report on the caribou, refer to the "Dogrib Stories Handbook", "How a Fox Saved the People".)

f. Perhaps the teacher could use this, and other stories in her oral English programme. E. G.: WHO IS THIS?

THE THIS IS ETRA.

WHO IS THAT?

SUGGEST THAT IS ANA.

WHERE IS ANA PUTTING THE BAG?

ANA IS PUTTING THE BAG ON HER BACK. etc.

2. TERET'S SNOWSHOES

- a. The children could make models of snowshoes using a number of
- g. Also in connection with Science, the teacher could discuss the topic of moss with her children. The different types of moss could be mentioned, and a project taught thereon.
- b. In connection with Social Studies, a comparative study could be
- h. As a side story, the teacher may like to tell the children how Lac La Martre got its name in Dogrib (Tson-tyee). For this story, refer to the handbook on the "Tendi Series",.....Story no. 1. models of certain styles, etc.
- i. In connection with Social Studies, an interesting comparison could be pointed out regarding the different modes used to carry babies in other countries. As the children will see, mothers of many lands carry their babies on their backs. Charts, pictures, stories etc.....could be made with this topic as a theme. boys could work together to make the snowshoe frames and eventually a lady from the community could be

THE TENDI SERIES

SUGGESTED ACTIVITIES

2. TENDI'S SNOWSHOES

- a. The children could make models of snowshoes using a number of media. String (or wool), flexible sticks etc, could be used to make very effective models of the snowshoes.

- b. In connection with Social Studies, a comparative study could be made of the different styles of snowshoes from the different tribes of North America. This study could involve a number of interesting follow-up activities....e. g. illustrations of the various styles, models of certain styles, etc.

- c. If possible, the school might purchase a caribou skin and the children could learn how to make babiche from the hide. I.E.
-the cleaning and scraping of the skin and the cutting of the wet hide into babiche. Perhaps the boys could work together to make the snowshoe frames and eventually a lady from the community could be

brought in to demonstrate the lacing of the babiche onto the frames.

d. Basic arithmetic could be used in the making of the snowshoes.

The children would measure the length of the snowshoes, the babiche etc.

3. TEDDI GOES HUNTING

The shape of the snowshoes could be used in illustrating various geometric shapes and designs.

a. Comparisons could be made between the hunting of Inuit dogs, and the modern methods of hunting caribou. This could include the "Supplies" taken on the hunt by Teddi in contrast to the gear of a modern hunter.

b. Models of dogteases could be made using clay or plasticine. String or wool (or sinew, if available) could be used for the harnesses and traces. Perhaps the dogtease models could be part of a diorama depicting the hunting or travelling scenes from "Teddi Goes Hunting".

c. The directions given to the dogs could be incorporated into the oral English programme. The children would enjoy using the calls in a variety of ways. Games could be devised using the directional calls ...similar to "Here, There, Everywhere". If games are devised, they could be used in the physical education programme as well.

THE TENDI SERIES

SUGGESTED ACTIVITIES

3. TENDI GOES HUNTING

- a. Comparisons could be made between the hunting of bygone days, and the modern methods of hunting caribou. This could include the "Supplies" taken on the hunt by Tendi in contrast to the gear of a modern hunter.
- b. Models of dogteams could be made using clay or plasteceine. String or wool (or sinew, if available) could be used for the harnesses and traces. Perhaps the dogteam models could be part of a diorama depicting the hunting or travelling scenes from "Tendi Goes Hunting".
- c. The directions given to the dogs could be incorporated into the oral English programme. The children would enjoy using the calls in a variety of ways. Games could be devised using the directional callssimilar to "Here, There, Everywhere". If games are devised, they could be used in the physical education programme as well.

d. Models of birch bark pots could be made using scraps of birch bark, or flexible cardboard. If birch bark pots are made, it would be an interesting project to actually try to heat water using the "immersion technique"....i. e. heating rocks in a fire, and immersing them in a pot full of water.

e. In connection with Science, the children could go on a nature hike, to find some "Ledum L." leaves (Labrador Tea). These are usually found in swampy, moist areas. The children could then make some tea using these leaves.

f. If the teacher could acquire some "Boo-gohn" (dried caribou meat), it would be an interesting project for the children to make some "Edzin"....Edzin is a pemmican-like food, made from the pounding and pulverizing of dried meat.

g. In connection with art, the children could make stuffed models of loche. The loche, not being a particularly attractive fish, would make an interesting subject for models. Perhaps mobiles could be made using either cut-out loche or small stuffed models.

h. There are many possibilities for using the subject of caribou in a number of different, interesting ways. They can be illustrated in any number of media, from chalk effects to dry tempera and collage etc. Also, effective caribou can be made using rolled newspaper and papier-mâché strips (which can be painted when dry).

i. In connection with Social Studies, it would be an interesting project to list and in some media illustrate, the various utensils etc. used in Etra and Ana's time. This could be incorporated into a Social Studies project on the Dogrib culture as it used to be.

Interesting comparisons could be made between the implements used "Yesterday" and those used "Today".

d. This would be an THE TENDI SERIES to dramatize. Using very simple sets and costumes (which would be optional) the children would be able to act-out SUGGESTED ACTIVITIES story quite effectively.

4. TENDI GOES TRAPPING AND FISHING
- a. A model of Tendi's babiche bag could be made using wool. The wool could be knitted to form the bag. A piece of cloth or the like would serve as a tump line.
 - b. Models of rabbit snares could be made using sticks and wool. Perhaps the children would already know the "old" method of setting the rabbit snares, and if not, then one of the older hunters could come into the classroom to demonstrate this art. Spruce branches could be used to form the tree, and clay or plasteceine could be used as a base.
 - c. Models of an "Edeh", could be made using whatever media are available. Sticks, plasteceine, clay etc. might be useful media in making an "Edeh". Similarly, a model of a "Tigwa" could be made with wool or string as the babiche-part of the scoop.

d. This would be an interesting story to dramatize. Using very simple sets and costumes (which would be optional) the children would be able to act-out all, or part of the story quite effectively.

5. TENDI'S

e. In connection with Science, the teacher might like to go into more detail on the trout; its appearance, habits etc. Also, the rabbit could be discussed and taught in some detail. the school might like to purchase a rabbit skin, and have a lady from the community come to the school to demonstrate this art.

b. From a discussion of this "weaving technique" the children could suggest other things that might be made with the rabbit skins. Follow-up activity might include illustrations of the possible articles (done in a variety of media). E. G., wool applique would be very affective.

c. In connection with Science the teacher might like to teach the children more about the rabbit fur. This would include a study of the guard hairs, undercoat, the seasonal changes in the colour of the rabbit's fur etc.

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There are a number of stories which could be read to the children which have rabbits as the main character.

SUGGESTED ACTIVITIES

5. TENDI'S BLANKET

a. The children could make "mock blankets" using wool, or string, whichever is readily available. If possible, the school might like to purchase a rabbit skin, and have a lady from the community come to the school to demonstrate this art.

b. From a discussion of this "weaving technique" the children could suggest other things that might be made with the rabbit skins. Follow-up activity might include illustrations of the possible articles (done in a variety of media). E. G., wool appliqué would be very effective.

c. In connection with Science the teacher might like to teach the children more about the rabbit fur. This would include a study of the guard hairs, undercoat, the seasonal changes in the colour of the rabbit's fur etc.

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- d. There are a number of stories that could be read to the children which have rabbits as the main character.

SUGGESTED ACTIVITIES

6. TENDI'S CANOE

- a. In connection with Science, the teacher might discuss the signs of Spring that Tendi would notice in the beginning of the story. For example, the melting of the snow, the softening of the ice, the long hours of daylight etc.
- b. Also in connection with Science, the teacher might like to teach a project on the birch tree, and/or the spruce tree. This could include the size, shape, and uses of the tree.
- c. Simple math is introduced in that the canoe ribs are two fingers wide and one foot apart. It would be an interesting project for the children to try and figure out the approximate width of the ribs in terms of inches. Perhaps the teacher could point out the use of the parts of the body for measurement as a very old and at one time, a very common method of measuring. For example, the "foot", "span" and

"hand",

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SUGGESTED ACTIVITIES

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d. Perhaps the children could make models of birch bark canoes, using scraps of birch bark, if available, or flexible cardboard etc.

Actual spruce gum could be used to "seal" the seams of the models. As the story suggests, this project could best be done in the spring, when the sap is flowing. Perhaps the canoe models could be used as part of a diorama. Stuffed models of Tendi could be made to put in the canoes.

e. The teacher could discuss with the children the various types of water craft. Through such a discussion, the children will learn how their ancestors, like other people in other areas, adapted well to their environment.

c. Mobiles could be made using small stuffed models of beaver.

Also, the children might like to make models of the beaver traps.

These could be made using sticks and small pieces of wire or string.

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SUGGESTED ACTIVITIES

7. TENDI GOES BEAVER HUNTING

- a. Models of toboggans could be made using softened tongue depressors (softened in hot or warm water). These models of toboggans could be complete with canvas-type sides. Dogs could be formed out of papier mache, plasteceine or clay, and string or wool used for the harnesses and traces. Once again, the children might like to make a diorama depicting scenes from this story, and their dogteam models could be used in the diorama.
- b. Models of beaver houses could be made using sticks and twigs. These models could be set in a base made of clay or plasteceine. Papier mache models of beavers could be made for the display.
- c. Mobiles could be made using small stuffed models of beaver. Also, the children might like to make models of the beaver traps. These could be made using sticks and small pieces of wire or string.

d. In connection with Science, the children could do a project on the beaver. Once again, this would involve all aspects of the beaver. Interesting follow-ups could take the form of artwork done in a variety of media. The teacher might like to point out to the children the importance of beavers in bygone days for fur hats etc., and the important role the beaver played in the opening of the Canadian North-land.

e. The teacher could discuss with the children what other supplies would be on hand at the trading post. If the teacher thinks it appropriate, he may like to go into some detail on early trading posts in the Northwest Territories. The colourful and exciting history of the fur trade in the early days make interesting stories for all ears.

c. Models of the school in Fort Rae could be made using popsicle sticks. Perhaps the roof of the models could be made separately, and the inside of the model could be made-up as a real classroom. Similarly, models of houses could be made.

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SUGGESTED ACTIVITIES

8. TENDI

- a. Since the idea of reflection is mentioned in Tendi's looking into the lake, the teacher could perhaps have the children do self-portraits using a mirror. Any media could be used for the portraits. Silhouettes would be quite effective.

- b. The children might like to do a mural which illustrated the gradual transition from the traditional way of life, to the stationary and somewhat controlled way of life of the settlement. The mural could be divided in two....one half for the traditional ways, and the other half to depict life in the settlement of Fort Rae.

- c. Models of the school in Fort Rae could be made using popsicle sticks. Perhaps the roof of the models could be made separately, and the inside of the model could be made-up as a real classroom. Similarly, models of houses could be made.

d. The teacher could list a number of English words, and have her children tell her how to say the various words in Dogrib (or whatever the dialect of the settlement happens to be).