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CULTURAL WEEK

Hets'edan Ku' - Learning House Pelly Crossing Campus

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Cultural week



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DEDICATION

This booklet has been produced by Hets’edan Ku’. It is the first, we hope, in the series documenting the events and activities of Cultural Week. The week, as well as this booklet, were funded by a grant from CYFN Education, donations from the local College Campus Committee, the Selkirk First Nation and the Selkirk Grocery store. We are indebted to them for their support, and certainly appreciate it.

Cultural Week, and this booklet, are dedicated to the memory of the late Harry Baum, whose sense of humor made people laugh, especially during stick gambling tournaments. His traditional wisdom is valued by us all and he is often remembered by us in grateful memory.



We hope that all of you who both care about your cultural heritage, and want to know and appreciate it more, will find this booklet useful, and fun to read as well.

Our purpose in writing this booklet is to record the lessons taught during cultural week. Hopefully, others may read it and find it useful. Any part of this book may be used and reprinted without special permission. Citation as to source is appreciated.

This week was a success because local Elders and facilitators were most sincere in trying to pass on to the younger generation what they have received from their ancestors. Dorothy Johnson, coordinator of Hets’edan ku’ (Learning House) Yukon College, planned the activities with care. The participants who attended the workshops received much to think about and were shown the way in which they could get active immediately, for instance, doing their family tree and moose hair tufting.

The Hets’edan students wrote the profiles of the six workshops held here in Pelly Crossing. Each workshop was taught by a Northern Tutchone Elder and/or facilitated by one.

Cultural Week at our Campus October 28 - November 1, 1996

Monday, October 28:

The first day involved the family tree. Ann Raingler came from Carmacks and showed us how to fill out a family tree. She talked about the Wolf and the Crow clans. You may not marry someone in the same clan, like wolf and wolf, that is wrong. It's the law from the elders way back that we do not intermarry in our own clan.

Tuesday, October 29:

Betty and Danny Joe taught the class how to make infant back packs and little baskets. They showed the class how to draw a pattern on the bark, how to cut the pattern out, and how to put the basket together. They also showed us how to make a baby basket. It was hard at first, but you could catch on fast!

Wednesday, October 30:

Rachel Tom Tom and Alyce Joe were the teachers. They played games in our native language and taught us how to speak the language. They also gave prizes to the winning persons of the vocabulary contests.

The students from Eliza Van Bibber School were there and they learned a lot of things. The College also provided lunch in the afternoon. Thanks to Ada Gill and her part-time helpers. They did a very good job providing lunch for all the participants. They had events like stick gambling, also entertainment night and jigging. The students enjoyed that very much. It was a very good week. Everyone had a great time. That was the way Cultural Week went.

- Amy Silas, Hets'edän Ky' - Student

Thursday, October 31:

Kathy Sam from Carmacks talked to the class about the traditional way the elders use different plants and berries for cuts, for healing and curing themselves. Her parents and Elders from other places taught her how to use the medicine. They showed her which plants are for cuts, upset stomach, colds, and other illnesses. Shirley Johnnie and Kathy Sam showed the class how to sew beads on the skin and how to put the skin on the stick. To put your craft on the stick, you soak the willow in the hot water to make it soft and then shape it round so the skin can go in the center and lace around the skin and the willow. After you finish you can hang it on your wall, give it as a gift or sell it in the craft store.

Friday, November 1:

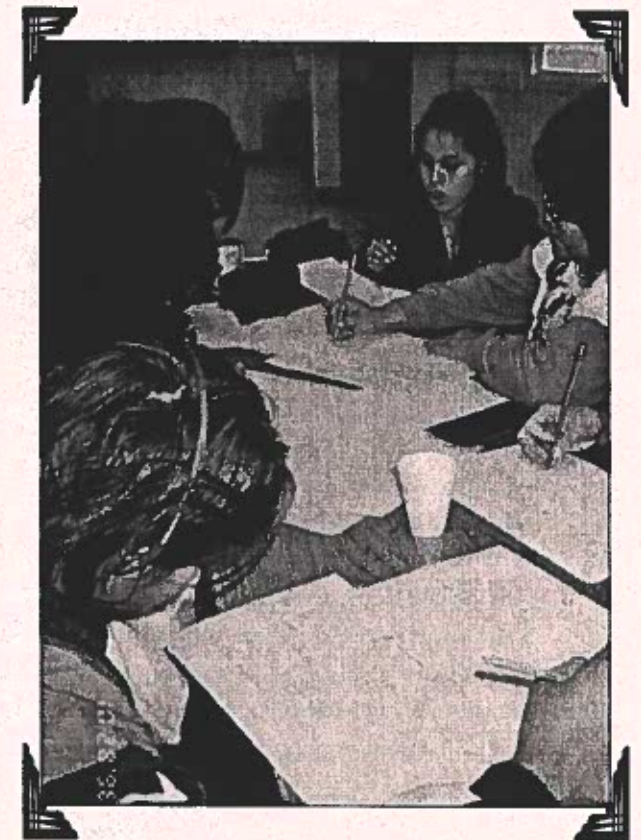
Nancy Hager from Mayo taught the class how to use hair from moose or caribou to make different patterns. You can dye the hair with one kind of color. It looked easy, but it was not easy to do.

OBJECTIVES

The purpose of this undertaking is to assist students and community members to learn and/or reinforce traditional skills in birch basket making, fish/meat cutting, moosehide tufting, sewing and crafts, acquiring some Native Language, stick gambling, family tree, story telling and plant use.

Benefit of this project to Selkirk First Nation:

1. To enhance the cultural learning skills of the students and interested community members.
2. To maintain the traditional life style.
3. To learn through the wisdom of local Elders.
4. To maintain the value of cultural skills in the area of traditional arts and crafts.
5. To ensure that these cultural skills are learned from the Elders and are passed to the younger generation for continuity.



A number of Selkirk First Nations and Community Members will benefit from this project.



ANNE RANIGLER (SHORTY)

I was born on September 9, 1944 at the old Whitehorse General Hospital to Emma and George Shorty, being one out of eight children. At that time, we lived on the Yukon River, at the place called the Tanana Reef, on the 30 Mile River. My father worked on the steamboats and during the winter he would cut wood for my uncle Ollie Wickstrom.

My education began at the Baptist Mission School and I stayed there until grade 4. While at the Mission, they discovered that I was baptized as an Anglican; therefore, I was transferred to Carcross, Choooutla School, where I stayed until I was in grade 8. After grade 8, I moved to St. Agnes Hostel to attend Whitehorse High to complete grade 9. At the end of that school year, I stayed to work in various restaurants along the highways.

In 1970, my husband and I purchased Midway Lodge on the Klondike Highway between Carmacks and Pelly Crossing. I raised two children from my husband's previous marriage. We owned this lodge until 1981. During 1982, after my husband passed away, I moved to Whitehorse and worked awhile in the restaurant business.



In 1983, I moved back to my hometown, Carmacks, where I was raised. For three years, I worked as a cook in various restaurants. From 1986 to 1991, I was employed as the C.H.R. for the Carmacks Band. October 1, 1991 to the present, I was hired as an Interpreter for the Aboriginal Language Services, YTG.

From 1983 to present I have accumulated many certificates and diplomas. In 1994, I attended the University of Arizona for one month. I received a diploma from Yukon College for NAID - Native Adult Instructor Diploma. In 1994, I also attended Literacy sessions with John Ritter. As you can see, my education came later in life and I also learned from life experiences as well. I guess I will continue with my education as I continue in life.

My greatest accomplishment is being able to pass on my traditional skills and language to others and to pass on what my grandmother Violet McGundy taught me as she was my mentor. It's only in recent years that I have begun to regain and keep up my cultural values that most of my generation lost for a while during the Choooutla school days.

FAMILY TREE WORKSHOP (Clan System)

A genealogy chart can give you a complete history of people. It can give you a family's origin and where, in cases, they may go.

Ann showed the group her own genealogy chart and her family tree to give the group ideas on how to start. She worked right along with the group. The idea was to have some fun, and maybe find out that we are even related. She knew that she did have some people here that she was related to through her grandmother, Violet McGundy. So she began with her grandparents.

Ann asked questions about this region - the Selkirk area - more or less the history of this area because this is our country and we do know more than she does about this area.

Ann was here just to show us some skills and how to do our charts. She asked us to do research and asked us to question each other. This was fun.

She asked the Elders to tell us stories of long ago. The Elders were valuable in giving us Indian names. When we do our own charts this is very important to document right away. We need to also identify in which community the Selkirk people are presently living. We will do as much research as possible.

Ann's role was just showing us skills on how to do our family tree. She explained that she was only our guide, and we had to be able to do our own self discoveries. She believed that in the long run, this will be very rewarding for our own self discoveries and will do wonders for our self esteem.



Some symbols we will use:

- - Circle - denotes females
- - Square - denotes males
- ⌞ - Double lines mean marriage (pairs)
↓ - a line down from a double line means children
- ☐ - a slash over a square means the person is deceased
- - long line indicates connecting family members
- - indicates that the person's family is shown somewhere else of the chart
- ⌞ - shows that this person is not of this family - it's crossing family
- = □ = ☐ - indicates husband # 1 and # 2
- ① = ② = □ - indicates wife # 1 and # 2
- = □ - means that there are children involved and are listed under their parents names
- Coordinates symbols are used like the ones on topographical maps.
- Accompanying sheet tells you more of the parents history.

Activities:

- ☞ draw out individual family chart
- ☞ do own genealogy chart
- ☞ interview Elders who know about your family
- ☞ interview your parents and other family members
- ☞ check church records, Indian affairs records
- ☞ do affidavits where necessary
- ☞ tape interviews, transcribe and then go back to double check with people you interviewed for accuracy on you part.

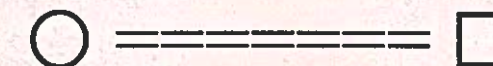
Clans	CROW	WOLF
	Hanjet	Egune
	Ts'eke	Egay

Additional Comments:

For Native people history has always been oral, so this is an excellent way to record some written work.

This can be as long or short as you like. You can do your own immediate family or you can do a whole nation of people like my friend Bess Cooley and her husband did in Teslin.

NAME	BIRTH PLACE	DEATH DATE	MOTHER	GRANDMOTHER



PROFILE - BETTY JOE

- By Ada Gill

Betty was born at Fort Selkirk, November 30, 1934, to Joe and Julia Roberts. She is one of nine children and was raised in Fort Selkirk and Minto. She had her schooling in Fort Selkirk. She stayed with Mrs. Coward off and on, where she learned her Bible studies. Today she is a lay reader and wants to become a minister. Betty and Danny got married in Minto, April 20, 1955. They have six children living out of ten plus eleven grandchildren.

Betty's father taught her how to hunt and trap. Betty watched her parents make birch baskets and baby baskets. They passed this art of birch basket making on to their daughter Vicky Joe.



PROFILE - DANNY JOE

- By Ada Gill

Danny was born at Moose Creek, in the Yukon, to Frances and Ben Joe. He was raised here at Fort Selkirk and Minto. As a young man, he had TB and spent some time in Edmonton at a Sanatorium. There he learned English and did some schooling.

On April 20, 1955, he married Betty in Minto. He was very involved in Land Claims. In fact, he could be considered a pioneer in this field and he is still very involved. He has a large amount of political experience, both by working in Land Claims and as an MLA. He was an MLA for 10 years. He is now retired.

He knows and appreciates the art of birch bark basket making and is happy to pass on this art to anyone who is interested.

USING BIRCH BARK FOR BASKET MAKING

Betty and Danny brought along some birch bark that they got from some trees that grow between here and Mayo. They had it cut to the right size and shape to make a small container. They cut many other pieces so that each student had a piece to work with. It was cut so that nothing else was needed to hold it together.

Danny showed us how to make a baby cradle or basket. It looked a lot like a bassinet does. There was not enough birch bark for everyone so we used cardboard just to get the idea of how to make one.

Material needed for Basket Making:

Birch	Cottonwood
Sinew	Spruce Root
Red Willow	Pattern
Scissors	Knives

Steps:

1. Clean birch bark of outer layer of white tissue.
2. Place pattern on birch (with the grain).

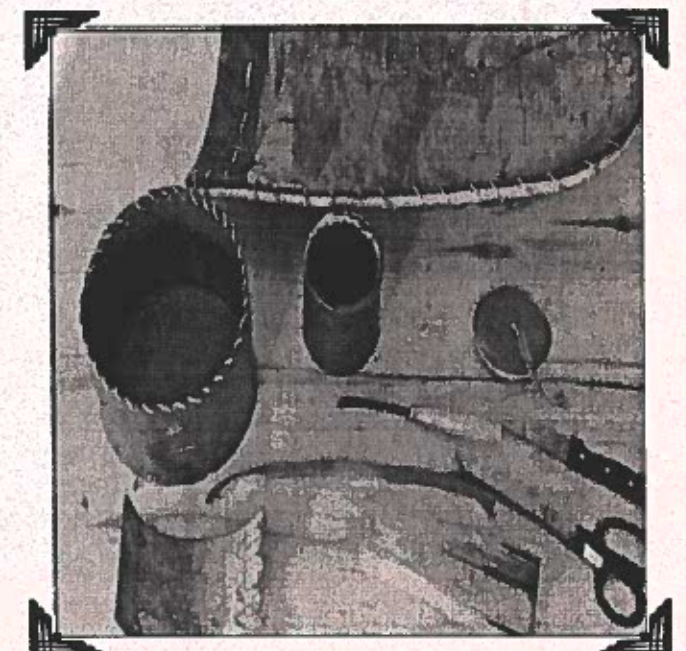


3. Draw the pattern on the birch and then cut out.
4. Bend to make a tube and join so that the two sides fit together.
5. Lace the top with sinew or spruce root to hold the two pieces of bark together.
6. Use a round piece of cottonwood as a lid.

Making a Baby Basket Carrier:

1. Cut out pattern.
2. Join the birch bark together. Fold at the bottom.
3. Make holes in the birch bark and sew to the red willow frame with the spruce root.

To make the baby carrier mosquito proof, place three red willow branches in rounded form over the tip of the carrier. Place mosquito netting over the willow branches.



PROFILE - RACHEL TOM TOM

By Alyce Joe

Rachel is a Northern Tutchone, who speaks her language frequently. She was born on September 10, 1934 at Tom Brown Lake, Pelly River. Her parents were Jimmy and Annie (Isaac) Silverfox. Both parents are deceased. Her mother passed on when Rachel was five years old. She was taught her traditional way of life by her father and relatives.

Rachel went to school at Fort Selkirk, and Carcross Chooutla Residential School. She was living at Mayo when she took correspondence courses, although she spent ten years at Residential School. Rachel did not lose her language and traditional skills for which she is very thankful,

because she can teach her grandchildren and others during Cultural Week.

Forty years ago, on October 29, 1956, Rachel and David were married. They have three children living out of six plus five grandchildren, and one great grandchild.

Rachel taught Northern Tutchone language at Eliza Van Bibber School for thirty years. She was a remedial tutor, kindergarten and disability teacher, before she started teaching her native language. She is now retired. Today, her greatest value is to teach and pass her skills to others, especially the younger generation, so that they have the opportunity to practice daily.



PROFILE - ALYCE JOE

By Amy Silas

Alyce is a Northern Tutchone, who frequently speaks her language. Alyce was born March 28, 1946 at Tatleman Lake. Her parents are Peter and Leta (Isaac) Johnson. Alyce's dad passed away when she was two years old. She was raised in Minto by her mother and stepfather Jackson Jonathan. She was taught to work at an early age. She learned the traditional skills necessary for preparing food. This included how to cut and dry meat and how to dry fish. Her parents also taught her to respect all Elders and how to help when necessary. Her parents taught her many traditional skills that she uses today. Both her parents are now deceased.

She went to the Carcross Chooutla school as well as the one in Whitehorse. Though she attended these schools for fifteen years, she did not forget her language.

She is very grateful for this. She can pass this language to her grandchildren and also teach other children at the Eliza Van Bibber School. Alyce attends workshops in Whitehorse for Native Language and takes Interpreter courses to upgrade her skills. She enjoys these very much - almost as much as teaching as a substitute Native Language instructor at Eliza Van Bibber School.

Alyce and Charlie Joe were living common-law since 1962. However, on December 25, 1975, they married. Alyce is now his wife forever. They have six children living out of eight plus ten grandchildren.

Today, her greatest value is to teach her language and pass on her traditional skills as well, to others especially her grandchildren.



NATIVE LANGUAGE WORKSHOP

The morning began with Rachel Tom telling a story about *The Big Snake*. In native language we say, "Goo cho". Then Rachel opened that workshop by saying a prayer in Northern Tutchone. Rachel and Alyce used flash cards with animals, food and weather. Rachel holds up the flash card and asks Alyce 3 times. Then she asks the student, if the students get stuck, she asks Alyce again. The first game they played was musical chairs. Whoever was last won a dictionary, a book, or Rachel's native language book.

At noon, lunch was served to the students from Eliza Van Bibber school, Yukon College, and community members.



Musical Chairs

In the afternoon, we started off by playing a game with flash cards. The name of the game was "Challenge". They gave out prizes to whoever won the game. The next game was "Shake Hands". In this game as well, prizes were given out. At around 3 o'clock Rachel and Alyce sang an Indian song



Handshake Game

called "Head and Shoulders". Then the students sang it. Rachel played the drum and the students danced an Indian dance. The best dancer won a prize of either a dictionary or Rachel's book and tape. They gave out 17 of Rachel's books and tapes and five orange dictionaries. After this, Rachel played the drum and Alyce led the students in a round dance. When we finished the dance, we got in a circle and Rachel said a closing prayer. Rachel, a respected elder, gave a whole day workshop on speaking Northern Tutchone. She introduced very simple words and phrases. She did this by using flashcards, pictures, and games. It was very interesting and fun, as well! Walter Majola won the Musical chairs game!

She began the lesson with an opening prayer.

K'émé sóóthän!

Good morning! Repeat three times. (Words and phrases to be repeated 3 times.)

Inye dóhúch'i? Ihye sóóthän.

How are you? I am fine

Tech'e dóhúch'i?

How's the weather?

It is sunny outside.

Tech'e se heninjin.

What's your name? - *Dúzhi?*

My name is Dorothy.

Dorothy úuzhi.

Using pictures, she taught:

This is: *Jän. zhi ch'o?*

soup *Jän Tedhaw ch'i*

bannock *Jän tyó chó ch'i*

tea *Jän ledyät ch'i*

lard *Jän ghe dettho ch'i*

sugar *Jän suga ch'i*

dry fish *Jän tyok gän ch'i*

water *Jän chu ch'i*

dry meat *Jän Etthän gän ch'i*

What is this? - *Jän zhi ch'o?*

This is dry fish. *Jän tyok gän ch'i*

She then went back to common phrases.

Are you Hungry? *Mät ndétlea?*

Yes, I am.

Ehe mät sedétle.

What do you like to eat? - *zhi détle?*

I like to eat dry meat.

Etthän gän yenithän

What do you like to drink? - *Zhi ide yenithän?*

I like to drink tea.

ledy ät ide yenindhän.

She introduced the sound of T'T -- a listening exercise.

She told a Northern Tutchone legend, and played the game "Shake Hands".

In the afternoon, at 1 o'clock:

Dzenú sóóthän.

Good day.

Dzenú tech'e do'hüch'i?

How's the weather this afternoon?

The weather is still cold this afternoon.

Dzenú tech'e lek'ē hūk'ó.

Using pictures again, she introduced the names of some common animals:

This is a: *Jän zhi ch'o?*

rabbit *Jän ge ch'i*

squirrel *Jän Dlāk ch'i*

bull moose *Jän Denyāk cho ch'i*

grizzly bear *Jän sra cho ch'i*

mouse *Jän dtua ch'i*

fox *Jän Nūhtthi ch'i*

What is this? - *Jän zhi ch'o?*

This is a squirrel. *Jän Dlāk ch'i*

What is it doing? - *zhi dé' in?*

It is walking, running, standing, etc.

Inná Ihtl'ya Nádhtë

Listening and repeating the k k' sound. Followed by the line relay.

Another story and a game.

PROFILE - SHIRLEY JOHNNIE

By Alyce Joe

Shirley is a Northern Tutchone. Shirley was born at Highbanks, on the Pelly River on March 10, 1953. Her mother was Mary Blanchard. Shirley was raised by Leta Johnson and Jackson Jonathan since she was three months old, so she considers them as her parents. Her traditional skills were taught to Shirley by her step-parents, and she also learned from others.

Shirley takes great interest and pride in her beadwork and she does an excellent job. Taking part in Cultural Week gave Shirley the opportunity to teach and show others her beading skills. Today her greatest joy is to teach her beading skills to others, especially to her children.

Peter and Shirley got married in a Baptist Church July 23, 1969; they have a four children living out of six and one grandson.

Shirley went to Carcross Residential School and Whitehorse Yukon Hall. Shirley has beading talent, but lost her native language at Residential School. Today she's happy to teach during Cultural Week to share her beading skills.

She likes stick-gambling, art/painting, beading, and especially listening to Elder's stories. But most of all she likes to learn her Native language. She loves to teach beading, and help others who want to learn.



ARTS AND CRAFTS WORKSHOP

Beading:

Materials needed:

Hide	Paper
Felt	Thread and Needle
Beads	Sinew
Red Willow	

Steps:

1. Cut 3 patterns. One each from hide, paper and felt. (The paper is used to strengthen the back of the hide when sewing the beads. The felt is used to cover the back of the hide when sewing the beads and to cover the back side of the completed bead work.)
2. Cut the strings that will be used to attach the hide to the willow frame.
3. Bend the willow into a round or oval frame and tie on top.
4. Draw the flower pattern that you want to bead on the hide.
5. Sew the beads on the flower pattern. Make sure that you have the paper underneath the hide.
6. When you have completed the bead work, glue the felt on the back side of the hide.
7. Attach the hide to the willow frame.

PROFILE - KATHY SAM

By Dorothy Johnson

On October 29, 1959, Kathy married Johnny Sam. Today their home is in Carmacks since they moved there in 1963. They raised two out of 4 children and have three grandchildren. Kathy was born on January 6, 1940 and was raised at Minto Landing. Her parents are Jessie and John Alfred. She is one of 12 children, six of whom are deceased.

Kathy was 8 or 9 years old when she attended the Baptist Mission school in Whitehorse between 1948 and 1956. It was at this school that she forgot a lot of the traditional ways. Her parents influenced her the most in regaining her Northern Tutchone culture, especially in using plants for medicine.

For 19 years she researched plants in spring, summer and fall by taking camping trips to study the different plants her parents had told her about. She would try it out on herself first before she gave any away. Today, people have asked her for help when they are ill, but she cautions them not to try plants unless they consult with her and other Elders first.

She was happy to teach when she was invited to Cultural Week, and she showed her samples of plants, as well as sharing some samples that she had prepared. Her biggest encouragement is to pass it on to her grandchildren, youth, and people who want her help.



Kathy explained to the group the uses of each plant as it was passed around the room. She also explained how it was prepared.

Preparation for using a plant:

Take 4 - 6 cups of water and bring to a boil. Put in a handful of the plant and boil for 5 - 7 minutes. Drain and put in a plastic bottle. Leave for 5 - 7 day in the fridge. Check for freshness. Take two/three times a day.

INDIAN MEDICINES WORKSHOP

1. Pine Needles & Spruce Bark:
For Asthma and bad colds.
2. Poplar Inner bark/White Poplar Inner Bark:
For flu; keep for ten day in refrigerator
3. Stone Berries:
are good for someone who has the diarrhea
4. Big Sage:
It has berries on the tree; grows like a willow by the river. It is good for your eyes. When you get blind.
5. Yarrow flowers:
1 tablespoon into the rosebuds - for sore throats & colds.
6. Junipers:
for face use; good for chest cold; chest pains; eczema and sores.
7. Red willow (Alders)
Good for dandruff. It's good for someone who can't walk; use for one month, use four times a day.
8. Spruce pitches:
for cuts and cold sores.
9. Caribou food:
for TB, cancer in the lungs, chest pain - take 2 times/day.
10. Spring Spruce buds:
real bad chest pain; use to get pregnant; good for heart attack.
11. Rose Petals:
eye infection, cataracts
12. Caribou Lichen:
for bad sunburn and cancer on the face.



13. Fish weed:
skin cancer; use for facewash;
good for rash. Boil the fishweed.
14. Black poplar buds:
good for real bad ulcers, when
bleeding real bad; sore throat;
chest colds.
15. Plants for ulcers:
Bear roots; use the middle bark.
16. Pansy:
good for real bad rash that never
goes away.
17. California tea:
good for real bad colds
18. Jackfish Gall Bladder:
use for earache
19. Puffballs:
rash that you can't get rid of.
20. Dandelion flower:
sometimes use the root for real
bad sores.

21. White Asplar Powder: (poplar)
keep your face smooth from rash
and warts.
22. Alders:
good for STD diseases. You bath
your private parts or drink the tea
23. Rat roots:
sore mouth or headaches
24. Horsetail:
kidney infections.
25. Small sages and spruce bark:
pneumonia & chest pains, bad
colds and asthma
26. Wild Onion:
diabetes (dry it and put in food)
27. Rose Hips:
bad colds & sore throats

**Kathy advised us never to prepare
any medicine for ourselves.
There is much to know when one
prepares the medicine!**

PROFILE - NANCY HAGER

By Dorothy Johnson

Nancy Hager was born in Mayo, Yukon on December 1, 1952. She was brought up by her grandmother and grandfather, Mary and Edwin Hager. Her mother and father are Lizzy and Julius Hager. She went to school in Mayo until she was in grade 10, then she went on to Victoria, BC to graduate from St. Anne's Academy.

She had two boys - Kent (married Esther) and Kevin (married Nancy). Today Nancy is involved in education. She currently works as Education and Training for the NNDFN Coordinator. She is the Chair of the First Nations Education Commission, Chair of Training Policy Committee, Chair of Northern Tutchone Education

Working Group, and the tentative President of the Northern Tutchone Training Institute.

Nancy got interested in Arts and Crafts, such as beadwork, when she was first married. She loved moose tufting very much and learned to do it herself. Though this art was self-taught, she did a video with NEDAA, which is available. Nancy taught at the May Culture Week in Pelly and will do it again for the school students. She did this craft at the Mayo Campus as well.

Nancy still does tufting now and then. She loves the work and is willing to share and pass it on.



TUFTING WORKSHOP

(Dyeing of Moose or Caribou Hair)

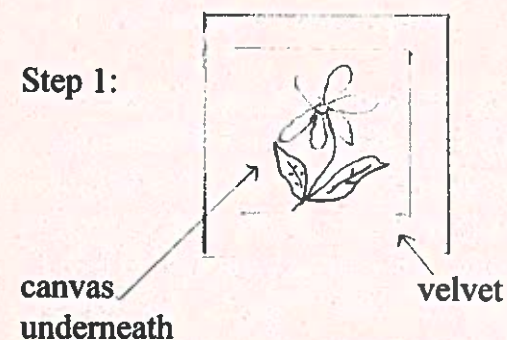
- Boil half a pot of water in a stock pot
- Put one box of Rit Dye in and mix
- Put the moose hair in the pot (white hair is best)
- Push down with lifter to fold over to do the dye job evenly (Never stir as this bends the moose hair)
- Leave about ten minutes
- Rinse in sink and lift out
- Put the hair on a paper towel on cookie rack so that the water dripping can be caught
- Leave for 1 or 2 weeks and turn now and then to dry
- Ready to use

Equipment needed:

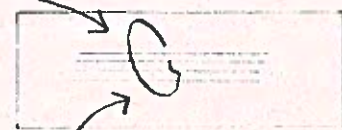
- 1 pair scissors
- 1 needle
- 1 bunch of sinew thread or white nylon thread
- 1 5 x 5 canvas (or any size)
- 1 5 x 5 velvet (or any size)



Step 1:

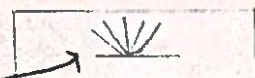


- needle loops through and goes through knot behind



- 1 inch long moosehair

- needle threaded with sinew loops through and goes through canvas/velvet; come down closely and knot; then cut loose



- pull down and tie; cut loose
- hair springs out and cut to size
- each petal is one tuft, so it has to be measured where it should go

Stem is 5 or 6 hairs slipped stitched down.



When done - frame it carefully.



Stick Gambling



Indian Bingo



Potluck



Local Entertainment



Basket Making



Moose Tufting Projects

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