

CAMP SETUP

Dechı̄tah ats'et'ı̄ gha seenı̄ots'ı̄ ǰáh



NAHE NÁHODHE - OUR WAY OF LIFE



PROJECT OF DECHO FIRST NATIONS

welcome

máhsı edı megháhahnda

This project is dedicated to our ancestors. They show us the way through the stories they have told, the knowledge they have shared, and the children they have raised.

Edı tł'a nahecho gı́lé gonats'ęndı́h t'áh mek'eh eghálats'ı́ndá á ą́t'e. Gogęndıé gháádé goghánahonehtę, t'ahsı́ goghágonétę kegedı́hshọ nahets'ę́ kagedı, gots'ęh dáqndı́h t'áh dezọą genehsseh.

To promote Dene Zhatie in the Dehcho region, Dehcho First Nations, in collaboration with partners and local communities, undertook this video and book project to share Dehcho Dene language, culture and knowledge of the land.

Dehcho zhı́eh gozhatıé k'éndah met'áh ats'et'ı́ gha, Dehcho First Nations, Dene ndaa gohéh eghálagenda, gots'ęh kúé zhágóla ndaa gots'ágęndı t'áh Dehcho Dene zhatıé, gonáhodhe, gots'ęh dáqndı́h ndéh ts'ęh keots'edı́hshọ t'áh edı edıhtı'éh náedah gots'ęh edıhtı'éh mek'ezhats'ehtı k'eh eghálats'ı́dá.





From October 1 to October 7th 2019, twenty-four participants including elders, fluent language speakers, youth and staff members gathered at the Kat'odeeche Dene Wellness Center. Videographers documented the knowledge shared during the week and produced six short videos. The videos were then developed into six booklets in Dene Zhatie entitled Moose Hide, Spruce Tree, Dene Laws, Dene Laws and Stories, Camp Setup, and Plant Wisdom.

Įts'éndaa Zaa łé gots'eh łáhdıı, 2019 gots'ę ekúh Dene ęki honę ęóó-dıı léthede, ęndah, Dene amıı Dene zhatıé t'áh nezuh ęondeh, dezęa ohndah gots'eh gohéh eghálagedéh Kát'odeeche Dene Najéh K'é łéęehdeh. Dene dáęndıh t'ahsıı keęogedįhshę gots'ę kagedı t'áh Dene goedeht'éhıhchuh dek'ehnízhénıdhah gots'eh mets'eh edįht'éh náedah ehts'ętaı aek'áhe ts'ehtsı. Edı edįht'éh náedah ts'ets'ı ts'eh edįht'éh mek'ezhats'ehı aetséııa ts'ehts'ı.

We hope that this project inspires our youth. Enjoy.

**Edı mets'eh keots'edúęáh ts'enıdhę t'áh mek'eh eghálats'ındá.
Nezuh megháahnda.**



Robert and I scouted the area and found a good spot to set up this wall tent.
Robert chu godj limbáa náts'ehge gha gonezų gokagoaida.

We picked a spot that was quite flat and full of small willows.
Godj godet'ae gots'eh k'á aetséle tų éhsíi kegóhthířų.

We took all the willows away and made it nice and flat.
K'á húle aithídlá gots'eh séé nezų aothídlá gots'eh godet'ae aothídlá.

We brought the tent poles here that we had prepared earlier.
Limbáa gha thahí seethídlá ejų níníddhah.

He sharpened the ends so that we could stick the poles into the ground to anchor the tent.

Limbáa nezų náłpa gha thahı ndéh zhiıts'ehge gha xodéç'oi azhıłá.

We tied the two poles in the rear and we tied the third pole to it.

Zhundéé limbáa t'ah gogha thahı qı lehtızhá gots'eh léé medaah dehtızhá.

We stood it up as a tripod.

Gots'eh thahı ełénéht'ı náłpa ahtıdlá.

We did the same thing for the entrance.

Káodépa gogha chu kahıdlá.



We adjusted the tripods so the base of the tent is just touching the ground.
Limbáa ndéh daah thehchú gots'é thahı ténéthízhá zhudiéh ahthídlá.

For the walls, we fastened poles from the rear to the front tripods.
Membáah gogha, thahı naahtheᵛa k'eh thahı dendéthízhá.

We tied three poles together and balanced them like a tripod.
Thahı tai eténéthízhá gogháádé náígé.

We placed the centre ridge pole between the tripod in the rear and the front.
Limbáa dechı yudah nıᵛa yundééh gots'eh káodéᵛa ts'é dahıaithígé.





We tied the sides of the canvas to these poles.

Ezhi thahi ts'é limbáa déndéthízhá.

When we set up the wall tent like this in the bush, we lay spruce boughs to keep the dust down and keep it clean.

Dechítah kaqndíh limbáa náts'ehge énidé, ts'ét'éné ı́q ch'á gots'eh gonezu gha elu téhthela ats'ehı́.

When we gather spruce boughs, we look for trees that are young and small, so they are soft and smell good in the tent.

Elu káts'enetse énidé ts'u aetséle godlı kánıtse, meelu delı́ ı́le t'áh nı́ts'ı́le gha nezu gots'eh limbáa zhieh met'áh gohtekı́.



I asked my Grandmother: Why is there spruce boughs matting?
Setsy káhdehsi: Dáqndíh ghoḥ elu téhthela?

She told me: “it is a source of medicine”
“Ezhi t’a náidí á q̄t’e”, ndi.

If you have a cold, breathing in the scent cleans up your sinuses and gets rid of the mucus.

Dehkoḥ agúhthé énidé azho met’áh ts’éjih t’áh goghó t’áh dehko azho húle at’i.

It makes you healthy and you feel good.

Met’áh nezū gots’éndih gots’eh met’áh chu nezū edéts’ededih.

When you get up in the morning you feel pain throughout your body; but with this it’s not like that.

Eht’oh nits’ítla énidé gothé t’ah zháelie kí kaqndih íle.

When we're out on the land, that's the only way it is.

Dechɪtah ahthít'ɪ énídé, káa kaqndíh zqh.

You feel good with it, you sleep well with it, and you don't get sick.

Met'áh nezɪ edéts'ededíh, met'áh chu gonezɪ ts'etɪ, gots'eh kí ezha agoleh íle.

For me it is a source of medicine. We as children lived well in the bush.

Segha t'á náídí á q't'e. Dezqá ídlɪ gonezɪ dechɪtah aít'í.

Even when it's just my husband and I, we carry a tent this size on the land.

Sedené chú, nahɪ zqh kóó káa dɪ kaecho kaqndíh dechɪtah k'it'ah.

On the overall, you feel good, healthy, and you sleep well (with spruce boughs).

Azhq t'áh, met'áh gogha gonezɪ, nezɪ edéts'ededíh, gots'eh met'áh gonezɪ ts'ete.



VOCABULARY

PAGE 4

limbáa – tent

k'á – willow

godet'ae – (it is) flat

aothídlá – we made it

thahı – (tent) poles

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náts'ehge – one sets up

gokagoaida – we looked for

aets'éle – small

łq - lots, many

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náłʔa – all set up (straight)

zhíhts'ehge – stick into (ground)

xqdéch'oi – pointed

t'ąh – behind

łéhthízhá – we tied them together

dehthízhá – we tied onto it

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ełénéht'ų - tied together

káodéʔá – entrance

náígé – we placed it standing up

yudah – on top, over on top

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thehchú – it is situated there
(flexible object)

zhudiéh – upward

membáah – along the edge

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ezhı – that

dechıtah – on the land, in the
bush

kaqndíh – like that

ts'ét'ené – dust

elu – spruce bough

delq - hard

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dehkoh – cold, phlegm, mucus

met'áh – with it

edéts'ededíh – (one's) feeling

ehtł'qh – morning

gotthé – (ones) body

ts'etł - (one) sleeps

ezha – sickness

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náídí – medicine

sedené – my husband

k'ıit'ah – we carry with us

THANK YOU FOR YOUR SUPPORT

Amíı Gots'ágındı

This project is grateful, first and foremost to our elders and fluent language speakers who shared their wealth of knowledge and experience; without your support this project would not be possible.

Mek'eh eghálats'ındá t'áh amıı gots'ágındıh t'á, ala nahe ɔhndah gots'eh Dene amıı dezhatıé k'ıı zháogındeh edegɔndıé gots'eh azhıı egogedıhshɔ nahendáh agedı; azhɔ nahets'ágendi t'áh nezuh agújá.

A heartfelt thank you to Kat'odeeche First Nation for hosting this project in their home community.

Kat'odeeche chu máhsı nahendéh k'eh nahetah edı mek'eh eghálats'ındá.





This project has been made possible in part by the Government of Canada.

Government of Canada chu edı mek'eh eghálats'ındá t'áh nahets'ágındı.

Financial and inkind support was also provided by: Dechinta Center for Research and Learning, Dehcho First Nations and Dehcho K'ehodi.

Dechinta Center for Research and Learning, Dehcho First Nations gots'eh Dehcho K'ehodı chu saamba t'áh gots'eh nahets'ágındı gha chu.

Mahsi to Reel Youth and Carrie Breneman for their work on the project.

Reel Youth gots'eh Carrie Breneman chu edı t'áh nahets'ágındı gha máhsı.

WE RECOGNIZE THE FOLLOWING PEOPLE FOR THEIR

Amí edı k'eh eghálats'ęnda t'áh gots'ágin

Aline Gargan
Alisha Moses
Anandi Brownstein
Betty Hardisty
Douglas Norwegian
Elaine Lamalice
Georgina Fabian
Helen Kotchea
James Cayen
John McLeod
Jonathan Antoine
Joyce Mcleod
Justina Black
Margaret Ireland
Margaret Leishman
Mike Low/ Dehcho AAROM
Nadine Menicoche
Nicole Sanguez
Ramona Pearson
Robert Lamalice
Rose Moses
Violet Fabian
Yvonne Norwegian

Project leads:
Kristen Tanche, Violet Jumbo
and special thanks to
Andy Norwegian.



FOR HELP AND CONTRIBUTION TO THIS PROJECT:

dí gots'eh gotah ageat'j t'a:



MADE POSSIBLE BY:



DECHINTA
Centre for Research and Learning

Canada 

This project has been made possible in part by the Government of Canada.
Ce projet a été rendu possible en partie grâce au gouvernement du Canada.

