

# **Nomination Form for Territorial Historic Sites**



## **KNUT LANG'S PLACE**

**Peel Channel, Mackenzie Delta**

Photo: Aurora Research Institute 1964-171



**Gwich'in Social & Cultural Institute**  
Fort McPherson, NWT

# MANDATORY INFORMATION

**What is the name of the site are you nominating?**

Knut Lang's Place

**Why are you nominating this site? Why is it important to the Northwest Territories?**

Knut Lang's Place is of great heritage value because it is associated with an important economic phase in the development of the Northwest Territories, when some independent traders such as Knut Lang worked with different local groups in supplying the global fur economy. Two Gwich'in groups – the Teet'it Gwich'in from the Peel River and the Ehdiitat Gwich'in from the delta – as well as Métis and Inuvialuit traded with Knut Lang at his post. Knut Lang's Place also holds great value in commemorating a well-liked non-Native trader in the area, one who is remembered for his caring and generosity. It commemorates a relationship of respect between non-Natives and the local Aboriginal populations. As Knut Lang was of Scandinavian descent, the site also commemorates the globalization of the Mackenzie delta during the middle of the twentieth century, when people from numerous places lived in or around Aklavik and enjoyed its 'frontier hospitality.' Additionally, the site was re-used after Lang's death as a drug and alcohol facility and science camp. Numerous buildings are extant.

**Does the site have a story? If so, what is it?**

Knut Lang's Place is on the Peel Channel of the Mackenzie Delta. It is situated about 48 kilometers up the Peel Channel from Aklavik. It is located near the mouth of the Phillips or Neyuk (Neyook) Channel, where it empties into the Peel Channel. It is an important site for the people of Aklavik today, and when it was in operation, it served trappers from the surrounding area. The trading post opened about twenty years after Aklavik was established around 1910. Prior to this, many trappers traded in Fort McPherson or at other trading posts.

Knut H. Lang, who may have arrived to the area on the steamboat "The Distributor," came north cutting cordwood for the steamships. He was born in Denmark in 1896 and moved to Aklavik to trap, possibly in 1928.<sup>1</sup> Lang was travelling with Hans Hansen, who also stayed in Aklavik. He had a trading post at the site being nominated from 1936-1964. He originally built a cabin about three kilometers below the store, but abandoned it. After he moved to the current location, Lang set up a camp with a cabin, a store, and various outbuildings. He operated the trading post during a time when numerous independent traders arrived in the north seeking a livelihood from both their own trapping efforts and trading with local Aboriginal populations. After 1930, a number of independent traders still existed in the Mackenzie Delta and along the Mackenzie River.

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<sup>1</sup> From the description of the Knut Lang fonds at the Territorial Archives - [http://museum.learnnet.nt.ca/fond\\_database/ms-35.html](http://museum.learnnet.nt.ca/fond_database/ms-35.html) . The steering committee indicated that he arrived at a later date, in the early 1930s.

Most areas experienced a centralization and depression in fur trade activities during this time (Usher 1971). There were few 'free traders' prior to around 1920 in the Delta (Campbell 1987).

According to Campbell (1987), Knut Lang's post on the Peel River was his 'main post' until 1961, although he had an outpost in Aklavik from 1940 to his death in 1964. In 1961, the Aklavik post became his main post, and the Peel River camp was an outpost. Lang also had part ownership of the Aklavik coal mine north of town, which was mined and the coal flown to town. The mine was in operation from the early 1940s to the later 1950s.

According to John McDonald, an Aklavik Elder, locals would sometimes call the Peel Channel "Macaroni Channel" as Knut Lang always had macaroni and wieners cooking for visitors and trappers (Campbell 1981).

Excerpt of COPE story by Sarah Ann Gardlund.

### ***Aklavik as I Remember It***

... Well, these people used to live off the land. They were very good trappers. ... Not all stayed at their camps out in the bush. All summer they made dry fish. Then, in the fall, they fixed up their houses - they made it real warm for the winter. Then, in the fall, they set their traps for fine furs. Then some men would come down to Aklavik with their fur to get their food and some shells in trade. Then they might stay out until summer. Most times they lived right off the land ...

Life was good. We lived in our camps in the bush. The people came in after ratting and stayed in town for about one month. There was a dance every night (slept all day or part of the day). After the ratting was over, it was hard for the people to get used to going to bed at night because when the hunt was on we stayed up all night. We did all our work at night and then had about three or four hours sleep - then we got up again. As soon as the men came home, sometimes we would have to start working with the rats. The men would have something to eat, then they would go to bed for about four hours. They would have little rest before they went out again. After the ratting was over, on June 15th, people had a good sleep.

Then they moved into town and the same thing - sleep all day or part of the day. The daylight started in April until July. It never got dark at night. It seemed like the sun never set. ...

And Mr. Lang had a store. His trading post was on the Peel River - and later on, he had a store in Aklavik. Everybody liked Mr. Lang. ...

Mr. Lang used to stay up the Peel River. He had a store and put up lots of

buildings and trapped there. He used to be so kind to the people that they really missed him when he died. Old Ed always stayed around him and is still around here.

The people lived good. Rats were two dollars each. Fine fur was good. In the summer people made money with dry fish. They sold the dry fish to the store and used to get their food with it. Then, in the winter, they used to cut cord wood and there was something to do all the time. Spring-time everyone started trapping rats. Everyone worked hard. Just a few people stayed in town because their trap lines were near and they fished here in the summer.

Knut Lang's Place was known as a stop on the river when travelling to and from the mountains. Annie Benoit remembers her father stopping there on his way back from hunting in the mountains, "After that he come down and stop at Knut Lang place, he buy all what we, what he wants... There's a trail right to Knut Lang place, you follow all the trail and you get to Knut Lang. Oh, he's a really nice kind hearted guy, that trade for us up here... Well that his name is, "Kind Hearted Lang" we gave him nickname. And now, his second, the last name is Knut Lang and but the people call him "Kind Hearted Lang" he's kind to people, he never turn nobody down when he had the trading post up there. My dad just got all what he need, he said I want all this stuff..."<sup>2</sup>

Catherine Semple, who stayed at the camp when she was young, remembers the set-up of the camp, "He's got a living house right here, behind is the store and he's got big stage house on top that store another big house another store this side too..." Catherine Semple also remembers Knut as being a very kind man. She said he would allow his clients to take goods on credit, and they would pay him with rats (muskrat skins) or other goods.<sup>3</sup>

Seasonal supply boats would stop at Knut Lang's Place as well as other locations in the delta. For example, Annie Benoit remembers, "In September when the boat come in, of course big pile of stuff at Knut Lang place, the boat just land there and the people just got all his stuff to the shore and, ahh, lots of people work there, he pay them too."<sup>4</sup> Knut would also hire Annie and Jane Tyrell to skin rats for him as they were very quick.



Advertisement in the Aklavik Journal, February 1956.

There are several minor mentions of Knut Lang in *The Aklavik Journal: A Reprint of the Community Newspaper of Aklavik Northwest Territories 1955-1957*. Several advertisements for Knut Lang's camp can be found in the community newspaper,

<sup>2</sup> Annie Benoit, Ehdiitat Gwich'in Place Names 1999 interview Tape 15.

<sup>3</sup> Catherine Semple, Ehdiitat Gwich'in Place Names 1999 interview Tape 15.

<sup>4</sup> Annie Benoit, Ehdiitat Gwich'in Place Names 1999 interview Tape 15.

including two pictured here: one dated February 1956, and another in the final issue dated Summer 1957.



Advertisement in the Aklavik Journal, Summer 1957.

In apparent recognition of Knut Lang’s generosity with his customers, and playing on that, the humour section of the newspaper in March 1956 entitled “Don’t Take it Serious” has the following text:

THE DEBT SYSTEM:

Knut Lang to customer: “Have you forgotten you owe me twenty five dollars?”

Customer: “No. But give me time, I will.”

Knut Lang was elected to the Territorial Council of the Northwest Territories (1957 to his death in 1964). According to the research of Robertson (2000), in 1960, Lang formally suggested the name “Inuvik” for the new town on the eastern edge of the delta. He also presciently proposed that the NWT would be better able to self-govern if divided into two territories – the Inuit eastern Arctic, and the western Arctic comprised of Inuvialuit, Métis, and Dene. Robertson noted,

Lang read widely, ordering books by mail on the basis of reviews he read in magazines and newspapers. In his isolated trading post, he debated with the authors by notes he wrote on the page margins and in any spaces he could find in the books. His proposal [to divide the territory in two] rested on his own

thinking about how the western part of the Territories could make the most rapid progress to self-government. (Robertson 2000: 183)

In 1931/1932, Knut Lang was called to approach the cabin of Albert Johnson, the ‘Mad Trapper’ of Aklavik. This was immediately after an officer had been injured at the cabin and prior to the extensive, well-publicised search for him.

Alfred Semple’s recollections of Albert Johnson

So they went back to Aklavik and they got some more RCMP and Knut Lang, he’s a trader on the Rat River, Karl Gardlund and all this and old Lazarus Sittichinli and lots of guy went out to help the RCMP. They went back there, he’s [Johnson] still there. Day and night they work at him but you know, they even blew his roof off but he’s still in there. That’s how tough he is I guess. Well, they finally, getting dark so the RCMP and the crew they set tent down somewhere but it getting dark. By that time he escape from there. He got out of there.<sup>5</sup>

The Aklavik Historic Sites Nomination Community Steering Committee provided some further information and direction about Knut Lang. They insisted that the site must commemorate the person Knut Lang as much as the camp and the history. The current mayor of Aklavik, Hans Hansen’s son Knute Hansen, is named after Knut Lang. Tents were set up below his store near the river, and the Gwich’in staying there would give him dryfish, in exchange for canvas, moosehide, and other goods. Another man named Ed Ricestead<sup>6</sup> (described as a ‘hermit’) would watch the store when Lang went into Aklavik. After Lang’s death, all of his belongings were auctioned by the police. Apparently, Lang had no relatives nearby, although there was word of a brother in New Zealand. The camp was used in the 1980s and 1990s for school and other programs.

The committee remembered that Lang would ask Ed Ricestead to watch the store when he was away. Ricestead had a camp on Bug Hunter Lake, as well as possibly a cabin at Knut Lang’s Place. Apparently, Ricestead would indeed ‘watch’ the place – but he refused to open the store if anyone came around to buy or sell goods!

The camp was built along the Peel Channel where there was a good eddy for fishing, and on high ground and therefore less likely to flood. Lang positioned his camp in a central location in the delta, accessible to people from Aklavik and the coast and up the river around Fort McPherson as well. Although now lost to the shifting delta, a creek at the camp provided loche for jigging in the winter months as well. The camp was en-route to good caribou hunting grounds at Black Mountain, and was also located near good berry-picking places.

There are numerous buildings at the site, many still standing. There is a warehouse with a still-useable ice cellar, cabin, and a cabin cache.

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<sup>5</sup> From McCartney 2005

<sup>6</sup> Spelling alternatively Rystead or Ristead

The camp is about 25-35 miles by skidoo or boat. A winter road can be created using a grader from Aklavik to the camp. The steamboats would dock at Lang's camp. Dolly McLeod and Catherine Semple, among others, stayed at his camp at one time.

#### **Continued use**

Knut Lang's Place continues to be used sporadically by the surrounding communities for a variety of purposes. It has acted as a drug and alcohol camp, school camp, and a science camp. Elder Neil Colin from Fort McPherson built an old-style spruce bark smoke house at the camp for tourists and the camps. In 1987, the camp was used as a "residential preventative and educational alcohol and drug abuse project" location (Beaufort Delta Social Impact Baseline Data Study 1987). This successful pilot project included teaching youth on-the-land skills while reinforcing elements of social responsibility.

In 1997, the Gwich'in Social & Cultural Institute held a Gwich'in Science Camp at this site. Gwich'in Science Camps, held from 1995 to 2001, offered senior high school students the opportunity to learn Gwich'in traditional knowledge and western scientific knowledge while living on the land. These ten-day camps allow students to earn school credits, working with Gwich'in Elders and professionals in the fields of biology, geography and anthropology, and learning about the area's natural and human history.

In 1999, the Natural Resources Technology Program at the Aurora College used the site for a winter field camp site. Topics studied included traditional knowledge, wildlife monitoring, and environmental monitoring. Technical skills such as hunting and trapping were also taught.

#### **Bibliography**

Beaufort Delta Social Impact Baseline Data Study

1987 *An Evaluation of Knute Lang Camp: A residential preventative and educational alcohol and drug abuse project for native youth piloted in Aklavik, NWT*. The Research Team. Department of Social Services, GNWT. Funded by NOGAP.

Brown, Bern Will

1996 *The Aklavik Journal: A Reprint of the Community Newspaper of Aklavik Northwest Territories 1955-1957*. Altona, Manitoba: Friesens.

Campbell, Myra

1987 *Aklavik: a community study*. Department of Education, Government of the Northwest Territories. Originally published 1981. Revised and edited by Pearl Benyk.

Greer, Sheila

1999 *Draft Ehdiitat Gwich'in Place Names Research (EGPN)* and associated transcripts. Manuscript on file, GSCI.

McCartney, Leslie Joan

2005 *You need to tell that true Albert Johnson story like we know it: Telling the Albert Johnson, The Mad Trapper of Rat River Narratives*. Unpublished masters thesis submitted to the Department of Anthropology, Trent University, Peterborough, ON.

Robertson, Gordon

2000 *Memoirs of a Very Civil Servant: Mackenzie King to Pierre Trudeau*. University of Toronto Press: Toronto.

Usher, Peter

1971 *Fur Trade Posts of the Northwest Territories 1870-1970*. Northern Science Research Group, Department of Indian Affairs and Northern Development, Ottawa, Canada.

## A Name of the Site

<i>Type of Name</i>	<i>Name</i>	<i>Information on use of name</i>
Present name(s)	<b>Knut Lang's Place</b>	
Traditional name(s)		
Original name		
Other historic names(s)		
Official name		
Other names	<b>Knut Lang; Knut Lang('s) Camp, Knud Lang, Knute Lang, Lang</b>	
<i>Please include any information about the name i.e. what language it is in, the period when it was used...</i>		

## B Geographical Location of the Site.

Knut Lang's Place is located on the Peel Channel of the Mackenzie Delta, on the west side of the mouth or outlet of Phillips Channel.



Google Earth image of Knut Lang's Place, with the Peel River to the north and the Phillips Channel (Neyuk Channel) to the east.

Other types of information will also help to locate the site. If you can identify it using any of the geographic description tools below, please do so.

Street address n/a	
Legal address	
Latitude / Longitude	68° 00'24" N 135° 04'01" W Datum: WGS84
Other method	

Add any other information that would help us to find the site

## C Description of the Site

**Please clearly describe what the site looks like.**

In 1987, there were at least 7 buildings still standing (Beaufort Delta Social Impact Baseline Data Study 1987). This includes the large main cabin, a staff cabin, a small cabin, a recreation cabin, a storage cabin on stilts, a storage cabin, and a generator building. Some buildings have sod roofs. These buildings have possibly changed in purpose over the life of the camp. Some other buildings include spruce bark structures.

**Add further information to describe parts of the site (if appropriate).**

**What parts of the site must be preserved for it to keep its heritage value? For example, particular features of a building, views and vistas, space configurations, how the site is used, materials the site is made of, stories that go with the site...**

For this information to be compiled, a summer-time site visit is required. However, it is key that the historic buildings on the site be maintained. The buildings themselves represent the different functions of a working trading post from the active muskrat-trapping era of the delta. Additionally, the buildings host the numerous community events and camps held at the site. Some of the sod roofs are decaying. The heritage value lays in both the architecture and continued use of the buildings. The site should also be cleared of willows, as it was in the past.

**Please estimate (roughly) the size of the site** 150 m east-west by 120 m north- south

**Please attach photos of the site if you can.**

**How many photos have you included? When were they taken? (rough date) Who took them?**

There are 28 black and white photographs in the Knut Lang fonds of the NWT Territorial Archives. Some may be included in the list below.

Photo # and description	Photographer	Date	Collection
1964-166 Knut Lang's Place from the air, looking southeast.	Dick Hill	1964	Aurora Research Institute
1964-168 Inside a cabin - Kitchen probably at Knut Lang's Place	Dick Hill	1964	Aurora Research Institute
1964-169 Inside a cabin – bedroom, probably at Knut	Dick Hill	1964	Aurora Research Institute

Lang's Place			
1964-170 Picture of camp buildings from shore, canoes in foreground	Dick Hill	1964	Aurora Research Institute
1964-171 Picture of camp buildings (Cabins/warehouses?)	Dick Hill	1964	Aurora Research Institute
1964-172 Picture of camp buildings, main building with flagpole	Dick Hill	1964	Aurora Research Institute
1964-173 Picture of camp buildings from shore	Dick Hill	1964	Aurora Research Institute
1964-175 Picture of camp buildings, with ladder to roof in foreground and raised warehouse in background	Dick Hill	1964	Aurora Research Institute
1964-176 abandoned cabin?	Dick Hill	1964	Aurora Research Institute
N-1979-007: 0002 [four men in the snow, Knut Lang at far right.]		1927	NWT Archives – Credit K. Lang
N-1979-007-0016 Knut Lang leaning against a wood pile		1920s/ 1930s?	NWT Archives – Credit K. Lang
N-1979-007-0021 Knut Lang in fur hat and sunglasses holding a trap.		1920s/ 1930s?	NWT Archives – Credit K. Lang
N-1979-007-0024 Four adults and four children standing in a garden, Knut Lang in hat.		1920s/ 1930s?	NWT Archives – Credit K. Lang
N-1992-192: 0038 Knut Lang, trapper and trader at his camp in the Delta. [Mr. Lang is carrying muskrat pelts]. No restrictions to access.		1954	NWT Archives - Copyright held by Curtis Merrill.
N-1992-192: 0039 Knut Lang, 1954, later served well as elected member to NWT Council (58-59).		1954	NWT Archives - Copyright held by Curtis Merrill.
N-1992-192: 0040 One of Lang's store houses - raised floor for security from pests, trade goods and food stored. [Knut Lang is visible beside a log building].		1954	NWT Archives - Copyright held by Curtis Merrill.
G-1979-014-0009 Sesion of the Council of the NWT held in Ottawa, from January 15 to 25, 1962. Standing- L to R: Elected members J.W. Goodall, K.H. Lang, Commissioner R,G. Robertson, elected members E.J. Gall and A.P. Carey		1962	NWT Archives – Credit NWT Legislative Assembly

Which of the following best describes the type of historic place you are nominating?  
*(Choose one or more)*

a	a ruin (archaeological remnant)	
b	a sacred site	
c	a burial or grave site	
d	a trail, river route, road route or pathway	
e	a site traditionally used for a specific purpose or activity	X
f	a cultural landscape	
g	a special place the natural landscape (intangible)	
h	a special feature in the natural landscape (tangible)	
i	a man-made feature in the natural landscape	
j	a landscape that is part natural, part man-made	
k	a building	
l	a building and its property	
m	a structure (that is not a building)	
n	a complex of buildings & structures (one property)	X
o	a streetscape	
p	a historic district (streets and properties with buildings or structures)	
q	a man-made landscape that includes many features	X
r	a place where early land occupation patterns can still be seen	
s	another type of place (describe)	

## D Use and Condition of the Site

**How is this site used today?**

The GSCI is unaware of any current site use, although it has been used recently for school activities. The ice road from Aklavik to Fort McPherson follows the channel by Knut Lang's Place, so it is accessible. Also, the Rangers may use the site for practise.

**Is this site currently under threat? If so, please describe the threat.**

According to an instructor from the NRT Program at Aurora College who used Knut Lang's Place 1999, some of the buildings are decaying and need upkeep and maintenance and minor structural repairs. Windows are smashed due to vandalism. Work should be conducted over the next few years. Most of the buildings are structurally sound, may need sod roofs, windows and doors replaced or repaired, chinking, and other repairs. Willow growth throughout the site threatens the visual appeal and access to the buildings.

**How would you describe the present condition of this place?**

Condition	Yes/No	Comments
healthy	Yes	–
whole	Yes	
good	Yes	
okay		
poor	Yes	
Overgrown	Yes	

falling apart
being destroyed

**Who currently owns the site?**

The site is owned by the Aklavik Indian Band (Beaufort Delta Social Impact Baseline Data Study 1987), or possibly owned or managed by the Gwich'in Tribal Council.

**Are they aware and supportive of this nomination?**

Letters from the Ehdiitat Gwich'in Council and Gwich'in Tribal Council to follow.

**Thank you for completing this nomination form.**

Please tell us who you are, and where we can reach you

name	
organization (if any)	Gwich'in Social & Cultural Institute
mailing address	Box 30, Fort McPherson, NT X0E 0J0
telephone	867-952-2524
fax	867-952-2238
e-mail	<a href="mailto:gsciexecutivedirector@learnnet.nt.ca">gsciexecutivedirector@learnnet.nt.ca</a>
other	

This nomination form can be submitted

*by mail* Cultural Places Officer

Prince of Wales Northern Heritage Centre  
 Box 1320  
 Yellowknife, NT  
 XIA 2L9

*by fax* Cultural Places Officer

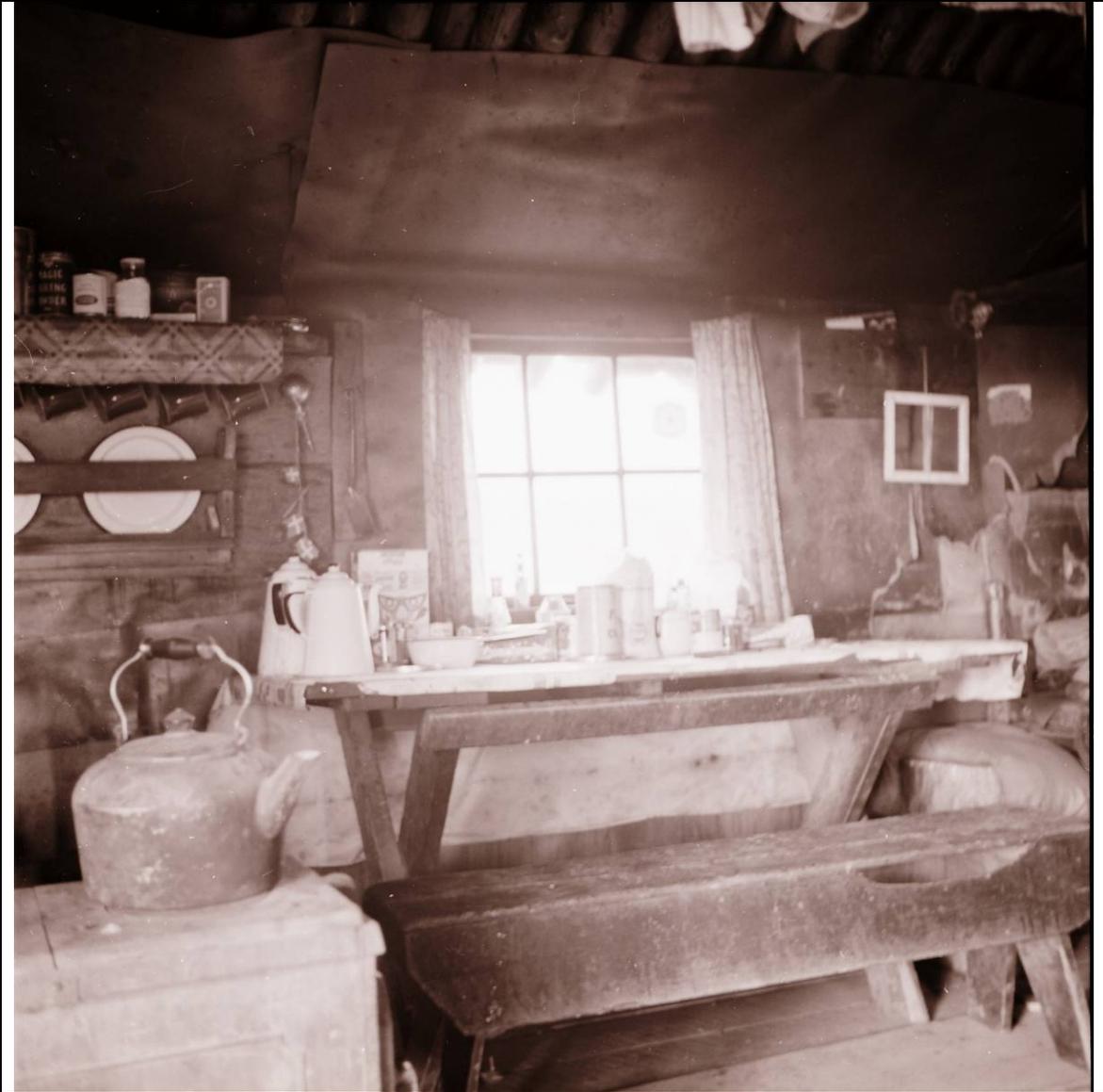
Prince of Wales Northern Heritage Centre  
 867-873-0205

*by e-mail* [culturalplaces@gov.nt.ca](mailto:culturalplaces@gov.nt.ca)

*on-line* It is also available to be downloaded on-line at [www.pwnhc.ca/programs/nwthpp.html](http://www.pwnhc.ca/programs/nwthpp.html)  
 Prince of Wales Northern Heritage Centre staff will be in touch with you to confirm they have received it.  
 A file number for further correspondence about the historic place will be attached to the reply.

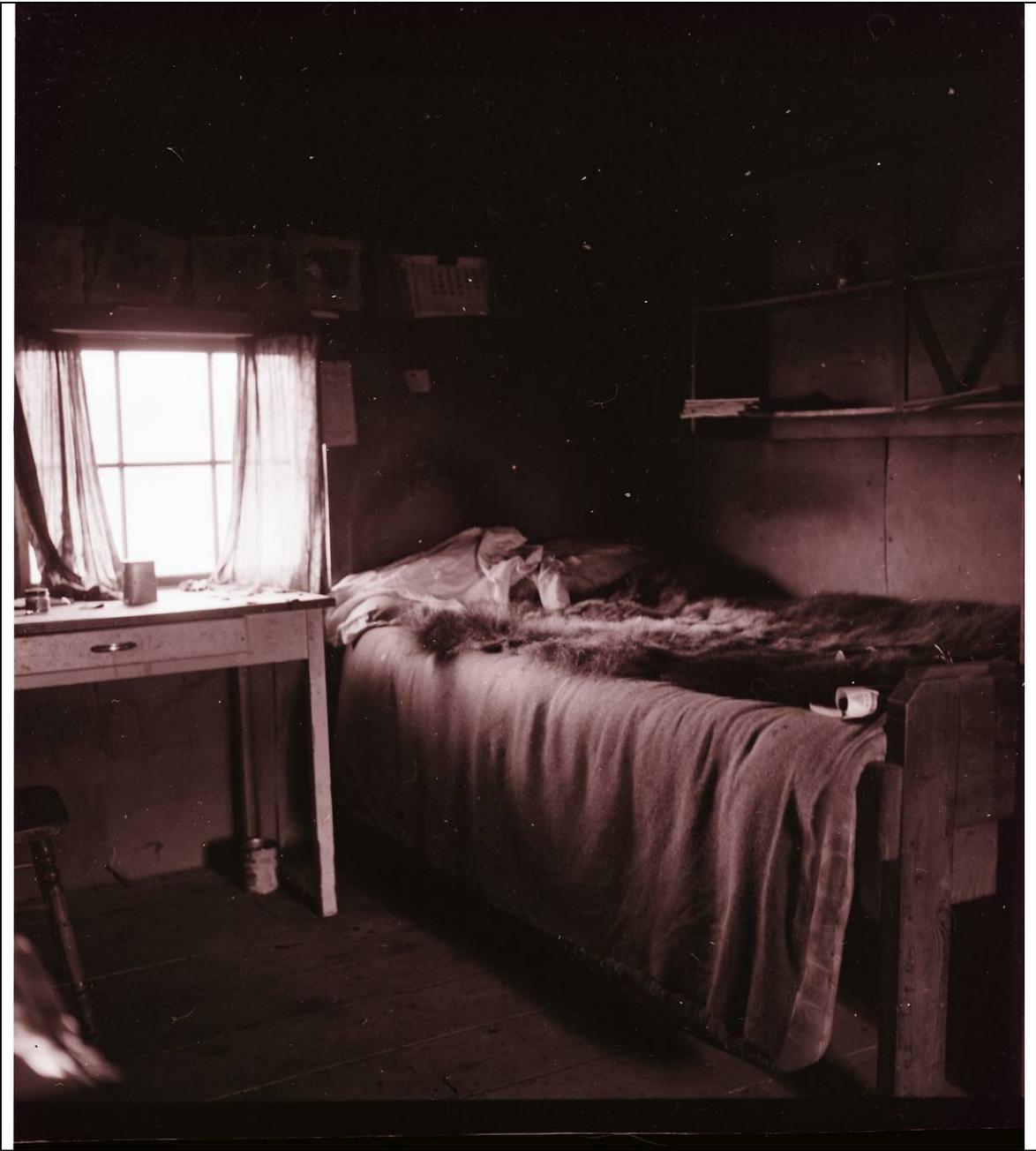


1964-166, and close-up of the camp.



1964-168

The steering committee indicated that this is the middle room in the large building, with the window looking down towards the water.



1964-169



1964-170



1964-171



1964-172



1964-173



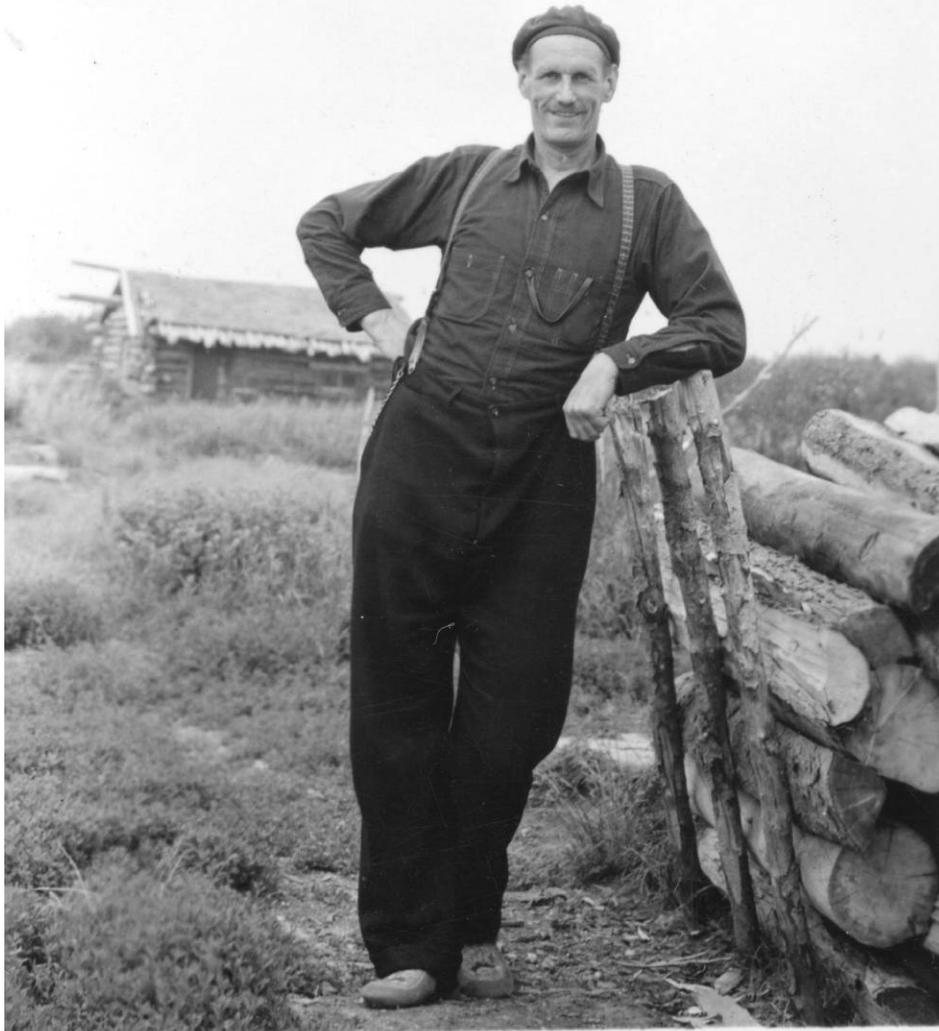
1964-175



1964-176



N-1979-007: 0002 four men in the snow, Knut Lang at far right.  
Note date of 1927 at the top of the picture. This early date may indicate that this picture, and the size/shape of the trees, may indicate that this photo was taken up the Mackenzie somewhere, and not in the delta.



N-1979-007-0016 Knut Lang leaning against a wood pile



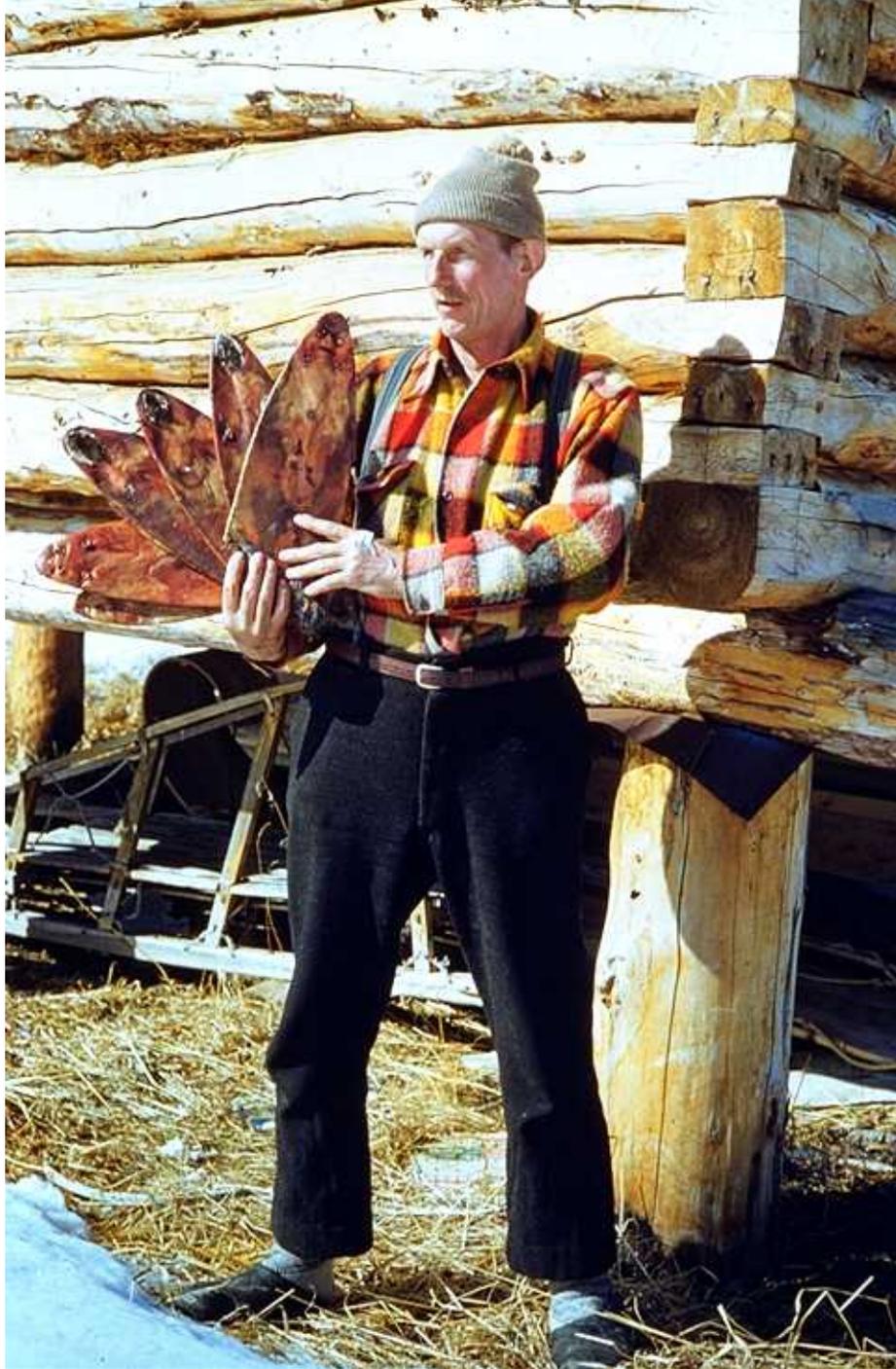
N-1979-007-0021 Knut Lang in fur hat and sunglasses holding a trap.

Steering committee members remembered fondly that Lang would 'wear that hat all over the place'.



N-1979-007-0024 Four adults and four children standing in a garden, Knut Lang in hat.

This picture was probably not taken in Aklavik.



N-1992-192: 0038 Knut Lang, trapper and trader at his camp in the Delta. [Mr. Lang is carrying muskrat pelts].



N-1992-192: 0039 Knut Lang, 1954



N-1992-192: 0040 One of Lang's store houses - raised floor for security from pests, trade goods and food stored. [Knut Lang is visible beside a log building].

## ADDITIONAL INFORMATION

Answers to the following questions are **not** required to nominate a Territorial historic site. However, it will help us to process your nomination more quickly if you can provide **any** of the following information.

1) Do you have a personal attachment to this site? If so, please tell us about it.

Many Aklavik residents, in particular the Ehdiitat Gwich'in, have a strong attachment to Knut Lang's Place. Many feel a strong connection and fondness for the original owner, Knut Lang, and remember using the trading post when they were younger. It was seen as a stopping point en-route to the mountains for hunting fall and winter caribou. Some Ehdiitat Gwich'in Elders remember staying there and helping Mr. Lang clean the numerous muskrat furs that passed through the post. The site commemorates the generous nature of Knut Lang, the peak of the muskrat trade, and the friendly interactions between the different Delta groups.

2) Can you provide information to precisely identify the boundaries of the site?

The site is bounded by the cleared area in the historic photographs (1964-166).

3) Has this site already been recognized as a historic place by another government or agency? If so, by whom and as what type of site?

Not to the knowledge of the GSCI.

4) Is this site presently occupied by someone who is not the owner? Please name (if known).

Not to the knowledge of the GSCI.

Does the present occupant know the site has been nominated as a Territorial historic site?  
\_\_\_\_\_ (yes / no / uncertain)

5) Has this site been maintained over the years by someone (who is not the owner or occupant)? Please name person and contact information (if known).

Various groups have contributed to the maintenance of the camp, in particular the Ehdiitat Gwich'in band office, and including other school groups, and the NRT program at Aurora College.

Does this caretaker know the site has been nominated as a Territorial historic site?  
\_\_\_\_\_ (yes / no / uncertain)

6) Do you know of a person, group or organization that has stories, papers or historic photographs of the site? If so, please tell us who they are, and how we can contact them.

The Aurora Research Institute has photographs, as indicated in the table above.  
The Territorial Archives have photographs, as indicated in the table above.  
The steering committee indicated that the Roman Catholic and Anglican archives may contain material. Other individuals with material or photographs include Caroline Kay,

Clara Neyendo, and Annie Benoit. Fort McPherson Elders have information about the place as well. The Gwich'in Social & Cultural Institute, and possibly the NRT Program at Aurora College, have recent photos of the site being used for various activities.

7) Do you know where we can obtain additional information about the site?  
*(Please list the names of any books, articles, tapes, videos, or similar materials.)*

Please see bibliography above. Elders in Aklavik and Fort McPherson are considered to be the best source of information, currently.

8) Have parts of this historic place been removed and relocated elsewhere. If so, what parts are they and how can we find them?

Not to the knowledge of the GSCI.

9) Is this historic place a building or structure that has been moved to its present location from an earlier site? If so, please tell us what you know about when it was moved and where it came from.

Mr. Lang had a previous, short-lived camp as described above.<sup>7</sup> It is not known if any buildings were moved from that camp, although it seems likely that most if not all buildings were constructed in their current locations.

10) Does your community support designation of this site?  
\_\_\_\_\_ (yes / no / uncertain)

Letters to come.

If available, please attach letters of community support to this nomination. If such letters are not currently available, please submit them separately, using the file number Prince of Wales Northern Heritage Centre provides when it responds to the nomination.

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<sup>7</sup> The steering committee indicated that Lang's first camp only had a very small 'shack' – just big enough for him to stay in.