GWICHYA GWICH'IN PLACE NAMES
UP THE ARCTIC RED RIVER AND SOUTH OF THE
MACKENZIE RIVER, GWICH'IN SETTLEMENT AREA, N.W.T.

Ingrid Kritsch
Aleistine Andre

Elders:
Antoine Andre    Cecil Andre    Gabe Andre
Hyacinthe Andre  Noel Andre     John Paul Kendo
George Niditchie Annie Norbert  Nap Norbert

1993
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The following Gwichya Gwich'in Elders shared their information and traditional knowledge about the areas they used up the Arctic Red River and south of the Mackenzie River, in the Tree River area. Their willingness, patience, and interest in teaching and passing on this information will preserve this knowledge for future generations. Masi' choo!

Antoine (Tony) Andre
Cecil Andre
Gabe Andre
Hyacinthe Andre
Noël Andre
John Paul Kendo
George Niditchie
Annie Norbert
Nap Norbert

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Lisa Andre
Alma Cardinal
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Gordon Hamre, Yellowknife
Doug Hitch, Yellowknife
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Bart Kreps, Inuvik
Jim Lehman, Arctic Red River
Agnes Mitchell, Arctic Red River
Eleanor Mitchell, Fort McPherson
Margaret Mitchell, Arctic Red River
Murielle Nagy, Edmonton
Luc Nolin, Hull
Jean-Luc Pilon, Hull
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Liz Seale, Yellowknife
Ron Seale, Yellowknife
Bob Simpson, Inuvik
Raven played a trick on the people to get its stolen beak back. Raven built a raft a little ways up Tsiigehtshik. With moss and sticks, raven made people and placed them on a raft to make them look like people returning to Tsiigehtshik from the mountains. With this distraction Raven was able to get its beak back from the people who camped on the flats [see Appendix A].

1. INTRODUCTION

During the summer of 1992, the authors conducted a traditional knowledge study with Gwichya Gwich’in Elders from Arctic Red River on land use and occupancy in the Travaillant Lake and Trout Lake areas. Traditional trails, traditional campsites, resources and almost one hundred and twenty five place names were recorded to complement the archaeological work done in this area. Several place names along the south shore of the Mackenzie River were also recorded.

At this time it became clear that traditional Gwichya Gwich’in land use and occupancy had been quite extensive. It encompassed the following areas:

1. North of the Mackenzie River, from the present-day settlement of Arctic Red River and east to the Thunder River (Travaillant Lake and Trout Lake area).

2. South of the Mackenzie River, from the Arctic Red River into the Mackenzie Mountains and east to and south of the Thunder River (Tree River area).


One of the recommendations of the 1992 final report was that "in order to get a complete picture of the Gwichya Gwich’in homeland...a similar study researching trails and place names be conducted up the Arctic Red River and the area south of the Mackenzie River. This research would be timely in that the river [the Arctic Red River] was recently nominated as a heritage river" (Andre/Kritsch, 1992:30).

In the winter and spring of 1993, Kritsch and Andre wrote proposals for funding the place names project for up the Arctic Red River and south of the Mackenzie River. Most of the funding for this project was committed by the end of May 1993, so the project began in early
June. The Gwichya Gwich'in Elders in Arctic Red River recounted 88 Gwich'in and English place names, plus old time trails, traditional campsites, historic cabin sites, and resources. Their traditional land use area used to extend into the Yukon, so several places names were also recorded from the Yukon.

A third traditional knowledge study with Gwichya Gwich'in Elders is planned for the summer of 1994. This study will record Gwichya Gwich'in place names and other land use and occupancy information in the Mackenzie Delta. It is hoped that the information recorded during these three years will be compiled into a publication which will present Gwichya Gwich'in land use as seen through the eyes of the Gwich'in, using place names, trails, stories and other traditional knowledge and historical information recorded from the Elders.

**Study Area**

Tsiigehtshik\(^1\) (Arctic Red River) which means "the mouth of iron river", is the name of the present day home of the Gwichya Gwich'in.

Tsiigehnjik, the Gwich'in name for the Arctic Red River, winds its way out of the Mackenzie Mountains and flows into the Mackenzie River at Tsiigehtshik. The Gwichya Gwich'in have long used and travelled up the Arctic Red River to hunt and trap in the area at the foot of the mountains and to fish at the mouth of the river and at creeks and lakes up the Arctic Red River.

Long ago, people tracked up the river in the fall to go into the mountains to hunt moose, Dall's Sheep, and caribou from the Porcupine Caribou herd. In the spring people walked back to the river with their dogs along well travelled trails from the mountains, packing many bales of dried meat. People camped here for about a month during spring breakup, making large moose skin boats and waiting for the ice to move on the Arctic Red River. Once the river began to clear, people started their journey down to the Mackenzie River in their moose skin boats to fish for the summer.

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\(^1\) We would like to note, however, that the Gwich'in word which translates as "at the mouth" is currently spelled two ways. We have continued to spell this word as "tshik" in order to be consistent with last summer's place names research. The Gwichya Gwich'in Council in Arctic Red River on the other hand recently made a decision to spell it "tchic" (e.g. Tsiigehtshik, Tsiigehtchic). This will need to be clarified in the near future.
Today, the Arctic Red River continues to be used for hunting, trapping and fishing. The Arctic Red River watershed is well known for its caribou, Dall's sheep, moose, grizzly, wolverine, lynx, porcupine, eagle, and peregrine falcon.

The area east of the Arctic Red River is another important traditional land use area. This area is locally known as the Tree River area. The many lakes in this area were well known traditionally for fall fishing. Historically this area was used for trapping during the winter. At least three old time trails linked the Arctic Red River with the Mackenzie River.

**Siveezhoo**, a major fish lake in this area is where **Diniizhok**, an old time leader and his people lived (see Appendix A).

**Objectives**

The objective of the 1993 research project was to document and map Gwichya Gwich'in land use and occupancy in the area south of the Mackenzie River from the Arctic Red River and east to and south of the Thunder River (Tree River area). This objective was met by interviewing Gwichya Gwich'in Elders from the community of Arctic Red River about Gwich'in and English place names, stories, traditional campsites and historic cabins, and old time trails.

**Rationale**

There is an urgent need to document the traditional place names and related stories since there are very few Elders with this knowledge left in Arctic Red River. This type of information could be used for various purposes:

a. **Strengthening of traditional culture**

   The information could be used to develop more culturally relevant school curricula in the Gwich'in Settlement Area thereby enabling Gwich'in to better understand and appreciate their own past through the stories and knowledge associated with the place names.
b. Recognition of traditional Gwich' in place names

This information will also be of use to the Gwich' in Tribal Council for renaming requests concerning geographic names. The place names documented during the course of the project will be entered into the Geographic Information System (GIS). This is a computerized database that is being developed for the Gwich' in Settlement Area for land use planning, environmental assessment and review purposes.

c. Heritage management

The information documented will be of value to agencies, boards, or committees that will be established by government and the Gwich' in in the Gwich' in Settlement Area, to administer or protect Gwich' in heritage resources.

d. Resource management

The information will be a valuable addition to the base of traditional knowledge for use by the renewable resources board and the renewable resource councils. These bodies have been established as per the Gwich' in Comprehensive Land Claim Agreement.

e. Interpretation for visitors

The information gathered on the place names will be of value to federal and territorial agencies responsible for giving visitors a heightened understanding and appreciation of the Aboriginal peoples of the Northwest Territories. The information will be particularly useful for interpretive and orientation materials intended for use by recreational users of the Arctic Red River who are attracted by its recently acquired status as a Canadian Heritage River.

**Personnel**

Personnel for the research project included nine Gwichya Gwich' in Elders from Arctic Red River, two summer students, two river guides, and two researchers.
Antoine (Tony) Andre in Arctic Red River

Gabe Andre in Arctic Red River

Cecil Andre in Arctic Red River
Elders

Of the approximately 125 Arctic Red River residents, about 25% (approximately 31) of the community are Elders 50 years and over. Each Elder has a generalized knowledge of major traditional place names for the entire land use area of the Gwichya Gwich'in land use area and a specialized knowledge of areas that they spent the most time in. Approximately 20 Elders have knowledge of the stories and legends about the traditional place names. Approximately 10 younger members of the community know and use the traditional place names for the immediate area around the community.

The Elders that we interviewed ranged in age from fifty-four to eighty-three. Of the nine Elders interviewed this year, two are still actively living on the land. All of the Elders interviewed spent most of their lives on the land. The following are short biographies of the nine Elders.

Antoine (Tony) Andre, 71

Tony was born in the Yukon at Nihtavan Diniilee about December 24, 1924. Tony spent most of his life living on the land in the Delta around Nitsih Diniilee (Big Rock), Travaillant Lake, the Anderson River area, the Siveezhoo area, and up the Arctic Red River into the Mackenzie Mountains between Ddhazhit Gwitsal (Cranswick River) and Gyuq Dazhoo Njik (Snake River). Tony married Caroline Kendo in 1949. Tony is known as a great story teller. Tony and Caroline make snowshoes for men, women, and children as well as small souvenir models for sale. Tony makes the snowshoe frames while Caroline laces them. Tony and Caroline continue to make dryfish during the summer at a fish camp close to the community.

Cecil Andre, 54

Cecil was born in the Khaii luk (Travaillant Lake) area on February 28, 1939. Cecil spent most of his life living on the land around Tree River. He went to school in Aklavik for five years and returned to resume his schooling on the land. Cecil worked with oil companies in the 1960s cutting seismic lines through the bush. Cecil married Louisa Francis of Fort McPherson in 1969. Today, Cecil is employed on a seasonal basis as a fire fighter by forestry and as a laborer by the Arctic Red River Band. Cecil was the youngest Elder interviewed
and always proved to be very systematic and to the point when providing information about the land.

Gabe Andre, 63

Gabe was born at Nitsih Diniinlee (Big Rock) on March 25, 1930. Gabe spent most of his life living on the land in the Travaillant Lake and the Tree River areas. He was the youngest of the Andre family. He married Rosa McLeod of Aklavik at the age of thirty five. As a result he lived with his parents and later with his mother the longest of all of the children. This is why he is so knowledgeable about the history, the culture, and the stories of the Gwichya Gwich'in. Besides hunting, trapping, and fishing, Gabe worked at a variety of jobs. He worked as a deckhand on the Hudson's Bay boat, the Pelican Rapids, for three summers. He also cut cord wood for the Hudson's Bay and the Roman Catholic mission in his younger days. In 1952 he served as a Special Constable for six months. Gabe established a permanent camp at Trineht'ieete (across from Hyacinthe Andre's Tree River camp) in the 1960's. Today Gabe continues to actively live on the land and is seasonally employed by archaeologists, biologists, fisheries, and forestry because of his vast knowledge about the land. In his spare time, Gabe can be found making snowshoes or tanning hides.

Hyacinthe Andre, 83

Hyacinthe was born at Hehnjuu deeti'yah tshik (Bernard Creek) on May 14, 1910. Hyacinthe spent most of his life on the land in the Travaillant Lake area, the Tree River area, the Delta around Nitsih Diniilee (Big Rock), and up the Arctic Red River. In 1923, Hyacinthe travelled to Fort Simpson where he worked as a cook for two years. Hyacinthe married Eliza Sam on July 2, 1928 in Arctic Red River. He established a permanent camp at Tree River in the early 1940s. Hyacinthe bought the camp from Bill McNeely when he moved to Fort Good Hope. Hyacinthe was chief of Arctic Red River for about thirty-eight years (1942-1980). Hyacinthe, our oldest Elder on the place names project, provided a lot of information from his own experiences that date back to a time when moose skin boats and moss houses were still in use. He recalled journeys when people walked into the mountains with only their dogs, both being laden down with packs. Today, after a lifetime on the land, Hyacinthe is taking life easy.
Hyacinthe Andre at Nihtavan dinlinlee

Noel Andre in Arctic Red River

John Kendo in Arctic Red River
Noel Andre, 64

Noel was born in the Delta at Nitsih Diniinlee (Big Rock) on October 26, 1929. Noel, the eldest son of Hyacinthe Andre and Eliza (Sam) Andre, spent his early life on the land in the Tree River and Travaillant Lake areas. Noel married Alice Niditchie in 1954. Later, Noel worked with Fred Sorensen at sawmill sites up the Arctic Red River for seven years. For the past eighteen years, Noel has been employed as a GNWT municipal worker. He will retire in the fall of 1994 after nineteen years of service. Even though Noel had a full time job, he continued until recently to trap on weekends, running a long tralpine from the community into the Tree River area. It would take Noel two days to visit his tralpine by skidoo. Noel and his wife Alice continue to fish from their fish camp on the flats, below the community, every summer.

John Paul Kendo, 56

John Paul was born on May 8, 1937 in Arctic Red River. John Paul spent most of his life on the land up the Arctic Red River around Lêth jithakaii van (also known as Ernest Cabin) and in the Delta. Ernest Lakes, also known locally as Lêth jithakaii van or Ernest Cabin, is named after John Paul's father, Ernest Kendo. John Paul married Irene Koe of Fort McPherson in 1967. John and Irene spent three springs ratting in his father-in-law's area, Basook, located on the east side of the Delta. John and Irene continue to fish every summer from their fish camp located near the Fort McPherson ferry landing. Today, John is seasonally employed as a fire fighter for forestry.

George Niditchie, 57

George was born on January 10, 1936 on the Kugaluk. George spent all of his life on the land up the Arctic Red River. George's grandfather, Paul Niditchie, was the first chief of Arctic Red River and signed Treaty 11 in 1921. The public school in Arctic Red River, Chief Paul Niditchie School, has been named after him. When local people talk about up the Arctic Red River, the Niditchie family immediately comes to mind. George's father, Amos Niditchie, was well known for always walking ahead of his dogteam and for his solo trapping life up the Arctic Red River. George married Bella Modeste of Fort McPherson in 1962. She died in 1978. Today George is employed seasonally by biologists, fisheries, and forestry because of
his extensive knowledge about the land. He still traps up the Arctic Red River during the winter.

**Annie (Niditchie) Norbert, 72**

Annie was born on December 30, 1921 in Arctic Red River. Annie spent her younger years with her parents in the Delta at Nitsih Dlininlee (Big Rock). Annie married Jim Moses in 1939 and she and her husband lived in the Travaillant Lake area. He died in 1942. She then married Nap Norbert in 1952. She and Nap lived around the Six Miles area and Rengleng River area and spent some time up the Arctic Red River. Along with raising her own children and step-children, Annie also raised her deceased brother's and sister's children. Annie is often called upon to act as the community's Gwich' in interpreter. In her lifetime, Annie helped deliver four children. Annie's father, Paul Niditchie, was Chief from 1921-1936. Today, their door often stands open in the summer to visitors and people from the community who drop by for tea and a visit.

**Nap Norbert, 76**

Nap was born at Deetree K'adh on January 29, 1917. Deetree K'adh is located a few miles upriver from the community of Arctic Red River. Nap worked as a deckhand on the steamboat, the S.S. Distributor, from 1936-47 and the Hudson's Bay boat, the Pelican Rapids, from 1947-58. Nap said that 1947 was the last year that the S.S. Distributor travelled the Mackenzie River. He also cut and stockpiled cord wood for the steam boats in the Pierre's Creek area, about twenty miles upriver from the community. Nap married Mary Madeline (Teniton) Norman in 1940. They lived around the Arctic Red River area. She died in 1948. Nap married Annie Niditchie Moses in 1952. They lived in the Six Miles and Rengleng River area and spent some time up the Arctic Red River. In the late 1960s, Nap was involved with the N.W.T. Indian Brotherhood who were beginning to discuss their land claim with the federal government. Nap was Chief of Arctic Red River from about 1980-1982, after Hyacinthe Andre stepped down.

**Summer Students**

Lisa Andre of Arctic Red River was one of the summer students for this project. Lisa has just completed grade eleven from Victoria High School in Victoria, B.C.. The other student, Alma Cardinal, also of
George Niditchie on top of Gurii Choo

Annie Norbert in Arctic Red River

Nap Norbert at Hehnjuu deeti'yah tshik
Arctic Red River is currently in the Teacher Education Program at Thebacha College in Fort Smith.

River Guides

Gabe Andre and George Niditchie were our guides for a two day trip up the Arctic Red River to locate and to photograph the place names collected during community interviews. They are well known and respected men who are knowledgeable about bush life (see above biographies). Gabe Andre was our key Elder for the area south of the Mackenzie River, in the Tree River Area. George Niditchie was our key Elder for up the Arctic Red River. James Blake was our river guide for a trip up the Mackenzie River as far as Jim Nagle Creek to photograph place names.

Researchers

Alestone Andre is from Arctic Red River and is currently studying at the University of Victoria for her undergraduate degree in Anthropology and Women's Studies. Alestone plans to continue to graduate school for her M.A. and Ph.D. degrees in Anthropology. Alestone worked as the Executive Director of the Gwich'in Tribal Council from 1987-1990. She enjoys fishing and tries to go to her fish camp at Dlighe'tr'aaajil (near Tree River), located about 40 miles upstream from the community of Arctic Red River, every summer. This is where the movie "Summer of the Loucheux" was filmed in 1979. This movie is about the Andre family's fish camp and explains what life is like at a fish camp on the Mackenzie River and why it is important to the family that comes here year after year.

Ingrid Kritsch has a joint undergraduate degree in Anthropology and Geography from McGill University and a Master's Degree in Anthropology from McMaster University. She plans to complete her Ph.D. program in Anthropology at the University of Alberta in the near future. Ingrid has spent the last eighteen years in archaeological, social/cultural anthropological and historical research. She has carried out archaeological research with the James Bay Cree in northern Quebec and the Vunta Kutchin (Old Crow people) in the northern Yukon, historical research with the Metis of the N.W.T. and oral history research with the Slavey and Gwich'in in the N.W.T. Ingrid is currently living in Yellowknife.
Lisa Andre sounding out place names during Elder’s meeting in Arctic Red River on July 10, 1993

Alma Cardinal at Hehnjuu deet'yah tshik

Aleistine Andre, Hyacinthe Andre and Ingrid Kritsch at Vidi chij (Trout Lake)
2. METHODOLOGY

The information presented in this report is based solely on the oral history information collected from Gwichya Gwich'in Elders in Arctic Red River in 1993. Although the authors are aware of the Dene land use, occupancy and place name studies done by such organizations and individuals as the Dene Nation (Dene Mapping Project), John Ritter, Tom Andrews and Chris Hanks, no attempt has been made to integrate their work into this report. This report focuses on the knowledge of Gwichya Gwich'in Elders and attempts to present their information and vision of the land through their eyes as much as is possible.

Work Schedule

This research project took approximately thirteen weeks to complete. One week before the project began, maps were assembled and software programs were installed on the Macintosh computer.

A total of twenty interviews were conducted in the community and on the land. Most of the interviews were carried out between June 11 and July 8, 1993. The first draft of the final report was written during the latter half of July and into the early part of August. The final week in Yellowknife was used to edit the draft report and produce a final report.

The following is a more detailed account of the work schedule for the project.

Maps of both 1:50,000 and 1:250,000 scales were assembled and laminated in Yellowknife before the project began. A MacLink Translator software program was purchased to facilitate communication between the Macintosh Classic and the Zenith Laptop computers. A Dene fonts program was installed to enable us to write the Gwich'in text which includes nasalizations, glottals, low tones, and barred "L"s (Ʉ).

During the course of the project it was necessary to use three computers, two Macintoshes and one IBM. Two computers were used for the transcriptions and one was used for writing the report. Lisa Andre installed the Vowel First Dene program which we received
from the GNWT Language Bureau. This program was easier to use than the Dene fonts program originally installed.

The MacLink translator program proved useful in translating different software programs on the Macintosh and between the Macintosh and the IBM computers.

In the first week of the project, we visited most of the homes in the community to inform people of this project. It was during these visits that community input was sought about which Elders to interview. As a result, nine Elders who people in the community considered the most knowledgeable, were interviewed. Frederick Blake, a younger Elder from Fort McPherson, who makes Arctic Red River his home and who continues to hunt and trap in the area up the Arctic Red River was not interviewed. We decided to concentrate on the older Elders in the community who have a more in-depth knowledge of the Gwich'in place names and stories up the Arctic Red River.

Interviewing

Of the 20 interviews, two were conducted on a half-day helicopter trip (June 29) and four were carried out during a two-day boat trip (July 7 and 8) up the Arctic Red River. The rest of the interviews were conducted in either the Elder's home or in the Band/Settlement boardroom.

Both sets of maps were used during the interviews. A long pointed willow stick was also on hand. Magnifying glasses were provided when needed. Most of the interviews were recorded using a Sony tape recorder of professional quality. Two lapel microphones were used, one clipped to the Elder's shirt and the other clipped to the interviewer's shirt.

The Elders were interviewed by Andre about place names, stories, cabin and campsites, and old time trails. Kritsch took notes during the interviews, recorded the place names, and kept a log of the initials (indicating the place names on the maps) on index cards. The index cards were an effective way to quickly access and cross reference place name information and to avoid duplication. Kritsch was also responsible for the recording equipment. She took photographs of the place names during the helicopter and river trips and photographed the Elders.
Place names interview (Ingrid Kritsch, Hyacinthe Andre, George Nlditchie, Alestine Andre)

Forest fires burning along Gyuuy dazhoo njik

Hehnjuu deet'yah tshik area (downriver from the creek). From L-R: Alestine Andre, Alma Cardinal, Annie Norbert, Nap Norbert
Helicopter trip

Our original plan was to take a one week river trip up the Arctic Red River with two Elders to locate and interpret traditional sites, place names and other significant features. However during consultation with the Elders we learned that most of the cabins and campsites were washed away in a flood in 1970. Consequently we re-evaluated our plans and scheduled a half day helicopter trip up the Arctic Red River and into the mountains for June 29. This trip enabled us to photograph place names both along the river and inland over into the Yukon. We travelled into the Yukon because during the course of interviewing we learned that the traditional land use of the Gwichya Gwich'in extended into the mountains by way of the Yukon.

Two Elders accompanied us on the helicopter trip. Hyacinthe Andre, who would not have otherwise been able to travel into this area due to arthritis and George Niditchie, who continues to use this area intensively. As a result of this helicopter trip the location of some hills, lakes, and old-time trails became clearer.

On the helicopter trip, we flew along the Arctic Red River as far as the Forks and then southwest to Nihtavan Diniinlee, Gurii Choo, and Naatsak.

We were unable to land the helicopter at some of the more well known places because of high water on the Arctic Red River. However we did land at two places. The first stop was to refuel at a fish lake called Nihtavan Diniinlee in the Yukon. After a brief lunch break, we headed towards Gurii Choo. On the way we sighted a forest fire on the Snake River which we flew over. This was the first forest fire of many which burned in the area this summer.

The next stop was on a high hill called Gurii Choo which had a panoramic view of the river valleys, mountains, and surrounding hills including Naatsak. Our final stop was back at Nihtavan Diniinlee to refuel again. It was on this stop that Hyacinthe Andre remembered and pointed out the location of the old-time trail which ran from Hehnjuu deet'yah tshik (Bernard Creek) through this lake and into the mountains. Although we would have liked to have travelled into the mountains, such a trip would have been too costly. Furthermore there were very few places inside these mountains valleys which were used and named by the Gwich'in.
On the return trip we flew along the west side of the Arctic Red River so that we could photograph the major lakes named during the course of our interviews.

Although the helicopter trip gave us an appreciation of the wide area used, we felt that the flight over this area went too quickly and that there was too much information to digest at one time. We decided a river trip was necessary to give us a closer and more in-depth look at the places along the Arctic Red River.

**Boat trip**

On July 7 and 8, 1993, four Elders, one summer student, and the two researchers travelled up the Arctic Red River in two boats, a 24 foot scow with a 30 h.p. Yamaha motor and an 18 foot Lund with a 25 h.p. Mercury motor. The four Elders included Annie Norbert and Nap Norbert, Gabe Andre, and George Niditchie. Gabe and George were the river guides. Alma Cardinal, the summer student, also accompanied us on this trip.

We travelled 80 miles up the Arctic Red River as far as Bernard Creek, stopping a few times for tea and to take photographs. Photographs were also taken while travelling. On the way up we spotted the beginning of forest fires in the Martin House area. We camped a few miles downstream from Bernard Creek, between Frederick Blake's trapping cabin and Harry Johnson's trading post but on the opposite shore.

While camped, Frederick Blake's son, Dale Blake, a young man from Arctic Red River stopped by for a visit on his way back to town. He had travelled up to this area to check the extent of the forest fires in his trapping area. Dale reported later that his return trip in the early morning took longer than usual. He had difficulty seeing because the smoke from the forest fires hung low over the water.

When we travelled the next day it was clear enough to travel but still very smoky in the Martin House area. Over the course of the summer, this forest fire would eventually spread across the country as far east as Little Chicago. The forest fire burned back and forth over a large area causing plane cancellations at Norman Wells due to poor visibility and respiratory problems in the Delta and in the neighboring communities of the Sahtu. George Niditchie told us that
this area could not be used for trapping for a couple of years because of these forest fires.

One of the unexpected consequences of this boat trip was seeing the Elders become rejuvenated before our eyes. Right from the start they took over the tasks of collecting wood, making fires, making tea, and cooking in a very efficient manner. They sprinted up hills and through bushes with remarkable ease. Annie Norbert commented a few times how much she was enjoying the trip. Another result of the boat trip was that a legendary site, Nehtruh tshl', was pointed out and then visited and photographed. This boat trip allowed us to see first hand the physical characteristics of the places named along the Arctic Red River and carry a mental picture of these places in our heads.

Elder's meeting

Once the majority of the interviews were completed, an Elders meeting was held on July 10th to answer any questions that we had and to ensure that all the place names were transcribed using the standardized Gwich'in writing system. This was accomplished with the aid of a Gwich'in linguist, Eleanor Mitchell, from the Fort McPherson Gwich'in Language Centre during a six hour meeting with six Elders.

During the meeting, Elders sounded out the place name for the linguist who wrote out the name phonetically using the standardized Gwich'in writing system as outlined in the Reports of the Dene Standardization Project, 1990 (Departments of Education, Culture, and Communications, G.N.W.T.). The Elders also sounded out the place name for Lisa Andre who recorded each place name on tape along with its assigned number. The first portion of the meeting was videotaped by personnel from the Canadian Museum of Civilization, who were documenting projects that they had sponsored in 1993.

Transcriptions

Throughout the project the summer students, Lisa Andre and Alma Cardinal, transcribed all of the taped interviews conducted with the Elders. This was a long and arduous task but it was well worth the effort. This task proved extremely useful in putting together the descriptions for the place names in this report.
Map Work

Alma Cardinal worked on the maps making sure all the place names the Elders identified were numbered and placed on a 1:250,000 map. She then copied this information onto two other 1:250,000 maps. Alma then drew all the old time trails on a separate 1:250,000 map. She also labeled the 1:50,000 map with the Gwich'in place names.

Photographic record

During the course of the project about fifteen rolls of films were taken. Photographs were taken during interviews with Elders and during the helicopter and river trip up the Arctic Red River. A few photographs were also taken along the south side of the Mackenzie River. All the photographs taken on the helicopter and river trips were catalogued. Any photographs not directly related to the project were given to individuals in the community.

Draft copies of this report were reviewed by Ron Cruikshank and Debbie DeLancey.
3. PLACE NAMES

Introduction

The land remains an important part of Gwich'in life and culture. The place names documented in this report are an important part of Gwich'in oral tradition and thus offer an insight into Gwich'in culture and knowledge and the people's relationship to the land.

A total of eighty-eight place names were recorded this summer from Gwichya Gwich'in Elders in Arctic Red River (see accompanying maps in Appendix C). These place names can be divided into the following nine categories:

a. Names referring to a Gwich'in person

b. Places known locally by two names (Gwich'in name describing a place and English name referring to a Gwich'in person)

c. Places known locally by two names (Gwich'in name describing a place or a resource and English name referring to a white trapper and/or a trader)

d. Names referring to a white trapper and/or a trader

e. Names referring to a resource or an aspect of traditional economy related to a resource

f. Names referring to the description of a place

g. Ts'ii deli names where the meaning has been lost

h. Names referring to a legendary place

i. Names referring to a story

Place names can refer to either a specific place or be more inclusive and refer to an extensive area (e.g. Martin zheh or Siveezhoo). Martin zheh refers to a large area on both sides of the Arctic Red River which also extends to the inland lakes west of the river. Located within this area are the place names of lakes (Khēelee, Jah vehlel',
Vivee tagwítíee), creeks (Jah vehléj’ tshik, Tsée tshik gwitchoo, Tsée tshik gwitsal) and a legendary place (Nehtruh tshl’ or Chijuudíee).

The meaning of some place names became clearer upon seeing them. For example, Chii ghóh translates as "round rock". On the boat trip up the Arctic Red River we saw that this place name actually referred to a large distinctive looking round rocky hill rather than a single rock.

During the course of our place name study last summer, the word "tshik" was translated as either "mouth" or "creek." This summer we clarified the meaning of the word "tshik". The word "tshik" refers to just the mouth of a creek or river and not the entire length of a creek or river. For example, "Tsiigehtshik" translates as the "mouth of the iron river" and "Tsiigehnjik" refers to the Arctic Red River except for the place where it flows out of the Mackenzie Mountains. This section at the entrance of the valley is called Ddhahzhit gwitchoo which translates as, "a big (river) flowing out of the mountains". Thus, a geographic feature such as a river can have separate names for the mouth of the river, the upstream part of the river and even a third name which identifies a unique feature along the length of the river.

The place names documented in this chapter are presented in the order in which they were collected. The information about each place name is presented in the following order:

a. Place name: (in Gwich'in or English in bold type)

b. Official name: (officially recognized name on either 1:50,000 map or 1:250,000 map)

c. Reference: (gives an indication of whether the name refers to a lake, creek, hill, river, or an area, and whether it is located up the Arctic Red River or in the Tree River area. In terms of the Arctic Red River, some places are described as being up the river, but are in fact some distance from it. The reference, therefore, should only be read as giving a general indication of the place name being located in the Arctic Red River watershed versus the Tree River area. For example, Gyuuy dazhoo njik (55) (Snake River), is in an adjoining watershed west of the Arctic Red River).
d. **Literal Translation**: (a break down of the Gwich'in word into English)

e. **English Translation**: (what the word means in English. Sometimes the literal and English translation are identical and sometimes they differ. This largely depends on whether we could provide a translation that would not lose the meaning of the word)

f. **Also known as**: (other local names used)

g. **Description**: (describes the place names using the information collected during the interviews with the Elders. The local way of describing the places, (for e.g., "this is good moose country"), has been used as much as possible to keep the "flavour" of the descriptions that we recorded)

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**Gwichya Gwich'in Place Names up the Arctic Red River and in the Tree River Area**

1. **Hehnjuu deetł'yah tshik**

   **Official name**: Sainville River  
   **Reference**: This place name refers to the mouth of a creek up the Arctic Red River.  
   **Literal Translation**: Hehnjuu deetł'yah= Ts'ii deįį word, tshik= at the mouth  
   **English Translation**: none  
   **Also known as**: Bernard Creek

   **Description**: This was one of the most important places along the Arctic Red River. The first part of this place name, Hehnjuu deetł'yah, is considered a ts'ii deįį word, however, some people suggested that it may refer to, "a line of trees beside the creek" or "the creek is shaped like a piece of string that has been bunched up and then let go".

   This creek is known locally as Bernard Creek and is named after a Gwich'in trapper by the name of Joe Bernard. Hyacinthe Andre was born here on May 14, 1910.

   This place was described as a small town, in the early 1900s, with many cabins and tents on both sides of the creek. Moses
Coyen, Paul Niditchie, Amos Niditchie, Emil Choo, Nicola Norbert, Pierre Tazzie's dad (Tazzie), John Tsal, Rami Tsal and their families and many others stayed here in the fall and in the spring.

This is a good fishing spot. There are whitefish and jackfish runs up the Arctic Red River in the spring and down in the fall.

Old Rami, a Gwich'in trader for the Hudson's Bay Company, used to have a small trading post on the north side of the creek. Other traders in this area included William Clark and Harry Johnson. Johnson had a trading post about a mile down river from Bernard Creek on the west side of the Arctic Red River. He had one cabin which was used for a house and two warehouses. People would stop here for about a month in the fall on their way to the mountains and they would stop again on their return in the spring. People coming down from the mountains would trade and purchase their supplies here in the winter and then return to the mountains rather than go all the way down to Arctic Red River.

A major trail into the mountains began at Bernard Creek and climbed up to Gisheih jiikaa (77). Once on top people continued overland to Nihtavan Dinlinlee (70), Tsit davân (73), Naatsâk (74) and up to Ddhahzhit gwitsal (72) and then over to Ddhahzhit gwitcho (69).

At present, the only cabin standing in this area is a cabin belonging to Frederick Blake. It was built on the east side of the river about fifteen years ago. A collapsed cabin belonging to Frederick Blake is located about three hundred meters downstream from his present day cabin. It was built after the 1970 flood.

This is known as excellent moose country.

2. Tateih shell
Official name: None
Reference: This place name refers to an area along the river up the Arctic Red River.
Literal Translation: Tateih shell = there used to be a creek there and then mud flowed out of it, grass grew on it and then willows grew.
**English Translation:** a mud flat with willows  
**Also known as:** None

**Description:** This name refers to a low lying area on the river where willows and small patches of timber are growing. There are a few lakes inside this area. This name may also be used for any area on the river with these features. Both George Niditchie and Tony Andre had a cabin here about fifteen years ago.

3. **Siveezhoo**  
**Official name:** None  
**Reference:** This place name refers to a lake in the Tree River area.  
**Literal Translation:** Siveezhoo = Ts'ii deji word  
**English Translation:** none  
**Also known as:** Fish Lake

**Description:** This lake was one of the most important places in the Tree River area. When people talk about Siveezhoo they mean the whole area surrounding the lake. This place is locally known as Fish Lake because of the large numbers of crookedback fish in this lake. There is also jackfish in the lake.

There is one old time trail which runs from Benoit Creek to Siveezhoo. More recently (about 30 years ago), a trail was cut by Hyacinthe Andre from the mouth of Tree River south to the northwest end of Siveezhoo. Another more recent trail ran from Smith's Cabin to Siveezhoo. This was a dogteam trail which was cut by Hyacinthe Andre and Gabe Andre. They travelled on this trail on bare ground in September. Hyacinthe Andre described this as a hard trip.

There were two cabins on the east side of the lake, one cabin was made by Hyacinthe Andre more than 30 years ago and one cabin was made by Gabe Andre. Gabe Andre's mother (Julienne Andre) said that she found an old wooden basket and arrows at the narrows when she was young.

People refer to this as Diniizhok's country (see Appendix A).
4. **Chugwich'yaa tshik**
   
   **Official name:** none
   **Reference:** This place name refers to the mouth of a creek in the Tree River area.
   **Literal Translation:** Chugwich'yaa= ragged looking, tshik= at the mouth
   **English Translation:** ragged looking creek
   **Also known as:** Smith's Cabin
   **Description:** This place is named after the lake that the creek runs out of.

5. **Chugwich'yaa or Chugwich'yaa van**
   
   **Official name:** none
   **Reference:** This place name refers to a lake in the Tree River area.
   **Literal Translation:** Chugwich'yaa= ragged looking, van= lake
   **English Translation:** ragged looking lake
   **Also known as:** none
   **Description:** This ragged looking lake has lake whitefish in it.

6. **Chehluk goonlii**
   
   **Official name:** none
   **Reference:** This place name refers to a lake in the Tree River area.
   **Literal Translation:** Chehluk= loche, goonlii= lots of
   **English Translation:** Lots of loche.
   **Also known as:** Loche Lake
   **Description:** There are lots of loche in this lake.

7. **Vaghak dach'ejj or Vaghak adach'an**
   
   **Official name:** none
   **Reference:** This place name refers to a lake in the Tree River area.
   **Literal Translation:** Vaghak dach'ejj = Ts'ii dejj word
   **Literal Translation:** Vaghak adach'an = Ts'ii dejj word
   **English Translation:** none
   **Also known as:** none
Hehnjuu deetį’yah tshik

Tateih shell

Daarajį van k’adh (Swan Lake)

Jah vehlej’
(in background with island)
Description: Although this place name is a ts'ii deįį word, it was suggested that it means something like "fish on this lake are really poor [not edible], so that the fin on the back of the fish sticks straight back". There used to be a small cabin on the point built by Noel Andre and Gabe Andre. The cabin is no longer standing. This lake is known for both crooked back and jackfish.

8. **Nanaa'lh k'adh**

Official name: Bushman Lake
Reference: This place name refers to a lake up the Arctic Red River.

Literal Translation: Nanaa'lh= bushman, k'adh= fishtrap
English Translation: bushman fishtrap
Also known as: none

Description: There may have been a fish trap on the narrows on this lake. We were told that the place was called this because an old fishtrap was found here but because people did not know who it belonged to, they said it belonged to a bushman.

9. **Daraaji van k'adh**

Official name: Swan Lake
Reference: This place name refers to a lake up the Arctic Red River.

Literal Translation: Daraaji= swan, van= lake, k'adh= fishtrap
English Translation: swan lake fishtrap
Also known as: none

Description: There are both jackfish and bluefish (grayling) in the lake. This is good moose country. We were told that a natural gas spring is located on this lake.

10. **Daraaji van k'adh ts'at gwataatr'aatajj**

Official name: none
Reference: This place name refers to an old time portage trail up the Arctic Red River.

Literal Translation: Daraaji= swan, van= lake, k'adh= fishtrap, ts'at gwataatr'aatajj= trail going into the bushes

English Translation: swan lake fishtrap portage
Also known as: Swan Lake portage

Description: This name refers to an old time portage trail from the Arctic Red River to Swan Lake.

11. **Khêelee**
   
   **Official name:** none
   **Reference:** This place name refers to a lake up the Arctic Red River.
   **Literal Translation:** Khêelee = Ts'ii deix word.
   **English Translation:** none
   **Also known as:** none

   Description: People suggested this name may mean "fish come out early in the spring". The name of this lake has something to do with the creek at the east end of the lake. The ice in spring opens early, and you can fish here.

12. **Jah vehlêj'**
   
   **Official name:** none
   **Reference:** This place name refers to a lake up the Arctic Red River.
   **Literal Translation:** Jah = crane, vehlêj' = Ts'ii deix word
   **English Translation:** none
   **Also known as:** none

   Description: People suggested this may mean "crane got snared or caught". Cranes live around the lake. People used to set snares for cranes about 100 years ago. The cranes come in spring and then fly south in late summer or early fall. Only the breast meat of the crane is good to eat because there is not much meat on the rest of the bird. We were told that if you use the feather of a crane on the tip of an arrow it will be too noisy in flight. The feather from the owl, on the other hand, is very silent. This is also good beaver country.

13. **Martin zheh**
   
   **Official name:** Martin House
   **Reference:** This place name refers to an area up the Arctic Red River
   **Literal Translation:** Martin = Martin, zheh = house.
   **English Translation:** Martin's house
Martin zheh (remains of Ernest Kendo's cabin on bank across from George Niditchie and Freddy Jerome's cabin)

Martin zheh (George Niditchie and Freddy Jerome's cabin)

Vivee tagwitee (L), Tsée van (R)
Also known as: none

Description: This place is named after a white trapper called Martin who came into the area in the 1920s and who lived on the east side of the river in a cabin.

There used to be a lot of cabins here and people described it as a small town. People like Amos Niditchie, Joe Bernard, and Ernest Kendo were some of the people who lived here. The collapsed remains of Ernest Kendo's cabin can still be seen. We were told that this cabin was moved by the ice into the willows from its original location near the bank. Some people stayed year round while others would trap for marten in the upland area around Naatsák (74) and Guri Choo (71) area and along the foot of the mountains. The many lakes in this area make it good beaver country.

At present, the only cabin standing in this area is a cabin belonging to George Niditchie and Freddy Jerome. It was built on the east side of the river about five years ago, in a tall stand of trees. On the west side of the river sits a water survey station (a tin structure) that is used year round to monitor the flow of the water.

14. Vivee tagwitlee

Official name: none
Reference: This place name refers to a lake up the Arctic Red River.

Literal Translation: Vivee= around it (referring to shore), tagwitlee= falling in on the side

English Translation: it is falling in on the side

Also known as: none

Description: There are no fish in this lake.

15. Tsée van

Official name: none
Reference: This place name refers to a lake up the Arctic Red River.

Literal Translation: Tsée= beaver, van= lake

English Translation: beaver lake

Also known as: none
**Description:** There is an old time trail from the Arctic Red River to this lake. People used to hunt for beaver here in the spring.

16. **Tsèe tshik gwitchoo**

**Official name:** Upper Beaver River
**Reference:** This place name refers to the mouth of a creek up the Arctic Red River.

**Literal Translation:** Tsèe= beaver, tshik= at the mouth, gwitchoo= big

**English Translation:** big beaver creek

**Also known as:** none

**Description:** The area up the creek is good moose country.

17. **Tsèe tshik gwitsal**

**Official name:** Lower Beaver River
**Reference:** This place name refers to the mouth of a creek up the Arctic Red River.

**Literal Translation:** Tsèe= beaver, tshik= at the mouth, gwitsal= small

**English Translation:** small beaver creek

**Also known as:** none

**Description:** People used to kill beaver coming down the creek in the spring.

18. **Eltin choo chihvyäh k’it**

**Official name:** Jackfish Creek
**Reference:** This place name refers to the mouth of a creek up the Arctic Red River.

**Literal Translation:** Eltin= jackfish, choo= big, chihvyäh= net, k’it= place

**English Translation:** big jackfish net place

**Also known as:** none

**Description:** There are jackfish and whitefish runs out of the creek in the spring. Annie Norbert's mother said that in ts’tii dëll days people coming down from the mountains in moose skin boats used to stop here to fish for jackfish. There used to be cabins here, but they kept getting washed out so people
Tsée tshik gwichchoo

Tsée tshik gwitsal

Eltin choo chihvyäh k’it
stopped building here. Gabe Bluecoat used to stay year round in his cabin on the island below Jackfish Creek.

19. **Deetrin' ehchįį k'it**

**Official name:** none

**Reference:** This place name refers to a site below the big church on the Arctic Red River side.

**Literal Translation:** Deetrin' = crow/raven, ehchįį k'it = bed

**English Translation:** crow's/raven's bed

**Also known as:** none

**Description:** This name refers to three hollows, "crow beds", below the church hill and along the high banks up the Arctic Red River. The "crow bed" below the church hill is referred to in the Raven story. (See Appendix A)

20. **Ts'ōh tshik**

**Official name:** Tso Creek

**Reference:** This place name refers to the mouth of a creek up the Arctic Red River.

**Literal Translation:** Ts'ōh = Ts'iį deįį word, tshik = at the mouth

**English Translation:** none

**Also known as:** none

**Description:** This place is named after the lake that it flows out of.

21. **Ts'ōh van**

**Official name:** Tso Lake

**Reference:** This place name refers to a lake that the community uses for its drinking water.

**Literal Translation:** Ts'ōh = Ts'iį deįį word, tshik = lake

**English Translation:** none

**Also known as:** none

**Description:** There is jackfish in this lake. Father Cote used to have a trap line from here to Chii choo juu'įį (26).
22. **Łuk guvān**

   **Official name:** none
   **Reference:** This place name refers to a lake up the Arctic Red River.
   **Literal Translation:** Łuk = fish, guvān = lake
   **English Translation:** lake belongs to fish
   **Also known as:** none

   **Description:** There are two lakes next to each other which have this name. There are lake whitefish in this lake. Many lakes have this place name. This name can be given to any lake located alongside a river that has fish in it.

23. **Łajj van**

   **Official name:** none
   **Reference:** This place name refers to a lake up the Arctic Red River.
   **Literal Translation:** Łajj = dog, van = lake
   **English Translation:** dog lake
   **Also known as:** none

   **Description:** This lake is shallow and like all shallow lakes, this lake is good for muskrats in the spring.

24. **Nahshii tājh**

   **Official name:** none
   **Reference:** This place name refers to a hill up the Arctic Red River.
   **Literal Translation:** Nahshii = crazy, tājh = hill
   **English Translation:** crazy hill
   **Also known as:** none

   **Description:** We were told that long ago this hill was a rendezvous (lover's hill) for young boys and girls. The girls would walk here on the pretense of berry picking with their birchbark pails while the boys paddled up the Arctic Red River in their birchbark canoes.

25. **Daaghal tyē' tshik**

   **Official name:** none
   **Reference:** This place name refers to the mouth of a creek up the Arctic Red River.
Tsilgehtshik with Vik'ooyendik and Deetrin' ehchjįį k'įt in view

Ts'oh van
(lake in background)

Łuk guvān

Nahshii tājh
Literal Translation: Daaghanal= name of a boy, tyê'= father, tshik= creek
English Translation: Daaghanal's father's creek
Also known as: Sawmill Site

Description: This big creek flows out of a willow flat. This place was named after Daaghanal's father. Daaghanal was the name of a little boy who used to live here in the spring with his father.

People used to set net and catch many lake whitefish in the creek. The mouth of the creek was a good tent place. Edward Nazon, Julius Norbert, Nicola Norbert and Andre Jerome were a few of the many people who stayed here in the spring to fish and hunt beaver and muskrats.

There was a sawmill here in 1968 for about eight months. They cut all the big trees in the area at this time so that none are left.

26. Chii choo juu'ejj

Official name: Rock Cove
Reference:

Literal Translation: Chii= rock, choo= big, juu'ejj= was sitting there
English Translation: a big rock was sitting there
Also known as: none

Description: A big rock about 8 to 10 feet long and 4 feet high used to sit on this rocky hill. It fell into the river in the 1960s.

27. Łèth jithakaii

Official name: none
Reference: This place name refers to a creek up the Arctic Red River.

Literal Translation: Łèth= mud, jithakaii= poked into mud slide (into creek)
English Translation: mud slide (into creek)
Also known as: none
**Description:** This is a good area for ducks and fish in the spring. One of Ernest Kendo's cabins was located across from here. A trapper's cabin presently stands here for community use.

28. **Łēth jithakaii van**

- **Official name:** Ernest Lakes
- **Reference:** This place name refers to a series of lakes up the Arctic Red River.
- **Literal Translation:** Łēth= mud, jithakaii= poked into, van= lake
- **English Translation:** mud slide (into) lake
- **Also known as:** Ernest Cabin

**Description:** This is where Ernest Kendo had a cabin. He used to trap from here and set nets in the nearby lakes and also set snares for rabbit and ptarmigan. There are whitefish in these lakes. There is an old time winter trail from the Arctic Red River to the lakes. People used to get timber from here for the sawmill across from the community of Arctic Red River.

29. **Chii ghōh**

- **Official name:** none
- **Reference:** This place name refers to a hill up the Arctic Red River.
- **Literal Translation:** Chii= rock, ghōh= round
- **English Translation:** round rock
- **Also known as:** none

**Description:** This name refers to the shape of a hill which is round.

30. **Theetōh aaghadh**

- **Official name:** none
- **Reference:** This place name refers to a portage through a series of lakes up the Arctic Red River.
- **Literal Translation:** Theetōh= a portage, aaghadh= staggered over
- **English Translation:** (someone) staggered over a portage
- **Also known as:** none
Chii choo juu'ell

Trapper's cabin at Łeth jìthakaili

Łeth jìthakaili van
Description: This place name may be based on a starvation story. The place name describes the physical condition of someone travelling over a portage. We were told that people were starving in the mountains and that one person left the group and headed down to the Mackenzie River. He was in such a hurry that he made a short cut through this area which was easier to walk through than the river. He staggered because he was weak from hunger.

This place name describes an area like a delta. It is flat and full of lakes. There are whitefish in these lakes. A sawmill which was located here in 1968 almost cleaned out the timber in the area.

31. **Daaraįį van k'adh tshik or Srijaa tshik**

**Official name:** Swan Creek

**Reference:** This place name refers to the mouth of a creek up the Arctic Red River.

**Literal Translation:** Daaraįį= swan, van= lake, k'adh= fishtrap, tshik= at the mouth

**Literal Translation:** Srijaa= bluefish, tshik= at the mouth

**English Translation:** swan fishtrap creek

**Also known as:** Bluefish Creek

Description: This is a creek that flows out of Swan Lake. There are many bluefish (grayling) in this creek. Gabe Andre heard from his mother that people used fishtraps for grayling at the mouth of the creek. Gabriel Bluecoat and his family used to stay in cabins here but the cabins kept getting washed out during spring breakup.

32. **Tr'īnjįį ezahh njų'**

**Official name:** none

**Reference:** This place name refers to an island on the Arctic Red River.

**Literal Translation:** Tr'īnjįį= woman, ezahh= Ts'ii deįį word, njų'= island

**English Translation:** none

**Also known as:** none

Description: There is a story about this place name. A woman was killed here thousands of years ago when a big wind came
up and blew over a tree which fell on her "tent". George
Niditchie who told us this story said, "That's why you never set
tent under an old leaning tree".

33. **Vinih k'yuq**

<table>
<thead>
<tr>
<th>Official name:</th>
<th>none</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reference:</td>
<td>This place name refers to a lake in the Tree River area.</td>
</tr>
<tr>
<td>Literal Translation:</td>
<td>Vinih k'yuq= from one spot one can see a long ways and in all directions</td>
</tr>
<tr>
<td>English Translation:</td>
<td>from one spot one can see a long ways and in all directions</td>
</tr>
<tr>
<td>Also known as:</td>
<td>none</td>
</tr>
</tbody>
</table>

**Description:** The area around this lake is very open so there is a very good view from here in all directions. We were told that a caribou fence may have gone out from the lake. An old time trail was used in summer and winter starting at the creek below Martin House and going to Vinih k'yuq.

34. **Teetshik gwitchoo**

<table>
<thead>
<tr>
<th>Official name:</th>
<th>Weldon Creek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reference:</td>
<td>This place name refers to a creek up the Arctic Red River.</td>
</tr>
<tr>
<td>Literal Translation:</td>
<td>Teetshik= creek, gwitchoo= big</td>
</tr>
<tr>
<td>English Translation:</td>
<td>big creek</td>
</tr>
<tr>
<td>Also known as:</td>
<td>none</td>
</tr>
</tbody>
</table>

**Description:** People often mentioned that it was difficult to travel up river from here because of the many rapids. After this point it is also difficult to climb up the river bank to the top because of the very steep hills on both sides of the river.

This creek is named after a white trapper called Weldon (pronounced locally as Walden). Rami had a small trading post here.

35. **Juuk'an**

<table>
<thead>
<tr>
<th>Official name:</th>
<th>none</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reference:</td>
<td>This place name refers to a spot on a hill up the Arctic Red River.</td>
</tr>
<tr>
<td>Literal Translation:</td>
<td>Juuk'an= burning</td>
</tr>
</tbody>
</table>

36
English Translation: burning
Also known as: none

Description: This place refers to a spot on the side of a high hill which is burning. This burning can only be seen at night. There is a strong sulfuric smell from the burning. It is located downstream from ḿiidiļajį (36) (the Forks).

It appears that people returning from the mountains early in the spring would stop at one of three places below the Forks. They would stop here at Juk'än, at Weldon Creek or at Bernard Creek. They would bring many loads of drymeat (in bales) and make their moose skin boats at these locations in order to travel back to the Mackenzie River for spring ratting and then fishing.

36. ḿiidiļajį
Official name: none
Reference: This place name refers to where the Cranswick River and the Arctic Red River meet.

Literal Translation: ḿiidiļajį= where two rivers come together
English Translation: where two rivers come together
Also known as: The Forks

Description: This is one of the most picturesque and colorful places on the river. There are gravel bar deposits where the two rivers meet. High eroding black shale cliffs with splashes of red, orange, green, purple, and yellow are formed by the Arctic Red River flowing down from the east and the Cranswick River from the west. There is a big difference in the flow of the two rivers with the Arctic Red River having a larger flow of water.

We were told that people climbed up into the mountains from here through an old time trail between the two rivers packing many loads ahead before making the actual journey. This trail was not marked on the trails map because its exact location was not known.
37. **Vinêhchoo juudlee**

**Official name:** None

**Reference:** This place name refers to a lake on the Ontaratue River in the Tree River area.

**Literal Translation:** Vinêhchoo = big timber, juudlee = around here and there

**English Translation:** Bunch of big timber here and there

**Also known as:** None

**Description:** This lake is a part of the Ontaratue River. It is near the headwaters.

38. **Dachan jôo’**

**Official name:** None

**Reference:** This place name refers to a hill in the Tree River area.

**Literal Translation:** Dachan = wood, jôo’ = Ts’ii deji word

**English Translation:** None

**Also known as:** None

**Description:** Although part of this place name is a Ts’ii deji word, some people suggested that it may mean, "a big high hill thick with timber." This name refers to a hill, about five miles wide and seven miles long, that used to be thick with old tall timber. This area burned a long time ago and brush grew back in its place. According to Cecil Andre, "You go inside there and you just look up in the sky...and that's all you see is the sky".

39. **Gwit’il van choo**

**Official name:** None

**Reference:** This place name refers to a lake in the Tree River area.

**Literal Translation:** Gwit’il van choo = lake against the hill

**English Translation:** Lake against the hill

**Also known as:** None

**Description:** This place name may refer to any lake at the foot of a hill. Several lakes have this name.

40. **Nan zhit van or Tàjh zhit van**

**Official name:** None
Reference: This place name refers to a lake in the Tree River area.

Literal Translation: Nan= ground, zhit= in the, van= lake
Literal Translation: Tājì= hill, zhit= in the, van= lake
English Translation: lake in the ground or lake surrounded by hills
Also known as: none

Description: This is an excellent fish lake with "the richest biggest crookedback" you will ever find. It is a small lake but it is deep. There are many lakes called by this name.

41. **Siveezhoo tsał**
Official name: none
Reference: This place name refers to a lake in the Tree River area.

Literal Translation: Siveezhoo= Ts'iï dejj word, tsał= small
English Translation: small Siveezhoo
Also known as: none

Description: This place is a good lake for crookedback fish. Noel Andre had a cabin on this lake which was built by William Norman and his brother Suzie Teniton. When Noel last saw it in the early 1970s it was still standing.

42. **Chugwich'yaa ehchejjįįltin**
Official name: none
Reference: This place name refers to a lake in the Tree River area.

Literal Translation: Chugwich'yaa= ragged lake, ehchejjįįltin= it's a lake before
English Translation: it's a lake before Chugwich'yaa (ragged lake)
Also known as: none

Description: The name of this lake means that it is the last lake before **Chugwich'yaa** (5).

43. **Siveezhoo ehchejjįįltin**
Official name: none
Reference: This place name refers to a lake in the Tree River area.
44. **Tachithatroo**  
**Official name:** Birch Lake  
**Reference:** This place name refers to a lake in the Tree River area.  
**Literal Translation:** Tachitha= Ts'ií dějj word, troo= wood  
**English Translation:** none  
**Also known as:** none  
**Description:** The name of this place refers to the birch that grows all around the lake. There are no fish in this lake but it is good moose country.

45. **Tachithatroo**  
**Official name:** none  
**Reference:** This place name refers to a creek in the Tree River area.  
**Literal Translation:** Tachitha= Ts'ií dějj word, troo= wood  
**English Translation:** none  
**Also known as:** none  
**Description:** This place is located two creeks down stream from Tree River and it is a good area for muskrats in the spring.

46. **Van tsal**  
**Official name:** none  
**Reference:** This place name refers to a lake in the Tree River area.  
**Literal Translation:** Van= lake, tsal= small  
**English Translation:** small lake  
**Also known as:** none  
**Description:** This is a good area for blueberries in the summer and cranberries in the fall. This place is accessible by boat.
from the present day Tree River camp on the south side of the Mackenzie River.

47. **Ehdyee**
   
   **Official name:** none
   
   **Reference:** This place name refers to an area in the Tree River area.
   
   **Literal Translation:** Ehdyee = among the wood
   
   **English Translation:** among the wood
   
   **Also known as:** none

   **Description:** This place name refers to a flat and bushy area with patches of timber along a river. Many areas on a river have this name.

48. **Liidlají**
   
   **Official name:** none
   
   **Reference:** This place name refers to a forks in the Tree River area.
   
   **Literal Translation:** Liidlají = where two rivers come together
   
   **English Translation:** where two rivers come together
   
   **Also known as:** none

   **Description:** This place name refers to the fork in the river which is located about 10 miles (as the crow flies) or 30 river miles up the Tree River. Gabe Andre heard from his mother that there was a fishtrap for bluefish (grayling) near the forks. There was a portage trail used in August or September from Tree River to the fishtrap. People would stay until freeze up and make a cache right here.

49. **Nant'ee van**

   **Official name:** none

   **Reference:** This place name refers to a lake in the Tree River area.

   **Literal Translation:** Nan= big ridge, t'ee= at the foot of, van= lake

   **English Translation:** lake at the foot of a big ridge

   **Also known as:** none
Description: This lake is located right under a ridge. It is a good lake for ducks.

50. Vinèhchoo juudlee niilajj
Official name: Ontaratue River
Reference: This place name refers to a stream in the Tree River area.
Literal Translation: Vinèhchoo= big timber, juudlee= placed around here and there, niilajj= stream
English Translation: a stream that flows out of an area with big timber placed around here and there
Also known as: none

Description: This place name refers to the Ontaratue River which flows into the Mackenzie River.

51. Siveezhoo niilajj
Official name: none
Reference: This place name refers to a stream in the Tree River area.
Literal Translation: Siveezhoo= Ts'ii dejj word, niilajj= stream
English Translation: a stream that flows out of Siveezhoo
Also known as: none

Description: This place name refers to a stream which flows south out of Siveezhoo (3) and into the Ontaratue River.

52. Kheegin'
Official name: none
Reference: This place name refers to a lake in the Tree River area.
Literal Translation: Kheegin'= a boy's name
English Translation: a boy's name
Also known as: none

Description: According to some people this is a recent place name. The lake was named after a boy who was born on the lake. The boy's family (Caesar) came from Fort Good Hope. This boy is no longer alive.
53. Tatthał nii'ee choo
   Official name: none
   Reference: This place name refers to a lake in the Tree River area.
   Literal Translation: Tatthał nii'ee= a line of fence running (from lake to lake), choo= big (refers to the size of the lake)
   English Translation: a line of fence running from (this big) lake (to a smaller lake nearby)
   Also known as: none

Description: The name of the lake refers to a possible caribou fence which may have been built between this large lake and a smaller lake to the south (see #54). The place name refers to both the fence and the size of the two lakes.

54. Tatthał nii'ee tsal
   Official name: none
   Reference: This place name refers to a lake in the Tree River area.
   Literal Translation: Tatthał nii'ee= a line of fence running (from lake to lake), tsal= small (refers to the size of the lake).
   English Translation: a line of fence running from (this small) lake (to a bigger lake nearby)
   Also known as: none

Description: The name of the lake refers to a possible caribou fence which may have been built between this small lake and a larger lake to the north (see #53). The place name refers to both the fence and the size of the two lakes.

55. Gyuų dazhoo njik
   Official name: Snake River
   Reference: This place name refers to a river up the Arctic Red River in the Yukon.
   Literal Translation: Gyuų= worm (snake), dazhoo= hairy, njik= river
   English Translation: hairy worm or snake river
   Also known as: none
Description: There is a story associated with this place name. We were told this is a story that happened before ts'ii deii days. A giant hairy worm (snake) came out of the ocean and travelled up the Mackenzie River and into the Peel River. It wanted to go up into the mountains so it swallowed big boulders as it went along thus creating the Snake River. There are two versions to the ending of this story. One version describes the snake going inside a lake beside the river while the other version describes it as going into the mountain near the headwaters, where it remains to this day.

This river was described by Tony Andre as being very treacherous to cross in the winter because the ice varies a great deal in thickness. To cross safely, one should only cross where there are moose trails!

56. Deetree k'adh

Official name: none
Reference: This place name refers to a lake on the Mackenzie River upstream from the community.

Literal Translation: Deetree= Ts'ii deii word, k'adh= fishtrap
English Translation: none

Also known as: none

Description: Nap Norbert was born on this lake in 1917. The lake is good for muskrats and sometimes beaver.

57. Thidyee choo

Official name: none
Reference: This place name refers to a big point on the Mackenzie River upstream from the community.

Literal Translation: Thidyee= point, choo= big
English Translation: big point

Also known as: none

Description: This is a big point located on the Mackenzie River just above the community.
58. **Nichih sree tthōo’**
   
   **Official name:** none
   
   **Reference:** This place name refers to an area along the side of a hill up the Arctic Red River.
   
   **Literal Translation:** Nichih= rosehips, sree tthōo’= ripened by the sun
   
   **English Translation:** rosehips ripened by the sun
   
   **Also known as:** none
   
   **Description:** This is a good place for rosehips.

59. **Sryuh chihvyah nan’**
   
   **Official name:** none
   
   **Reference:** This place name refers to a high hill which is located between the Mackenzie River and the Arctic Red River.
   
   **Literal Translation:** Sryuh= cony, chihvyah= net, nan’= hill
   
   **English Translation:** cony net hill
   
   **Also known as:** none
   
   **Description:** A telecommunications (CN) tower is located on a nearby hill above Sruh chihvyaa k’it (see #61).

60. **Daaghal tyē’ van**
   
   **Official Name:** Taraltie Lake
   
   **Reference:** This place name refers to a lake up the Arctic Red River.
   
   **Literal Translation:** Daaghal= boy’s name, tyē’= father, van= lake
   
   **English Translation:** Daaghal’s father’s lake
   
   **Also known as:** none
   
   **Description:** This lake is located near the Arctic Red River.

61. **Sryuh chihvyah k’it**
   
   **Official name:** Cony Bay
   
   **Reference:** This place name refers to a bay along the Mackenzie River.
   
   **Literal Translation:** Sryuh= cony, chihvyah= net, k’it= place
   
   **English Translation:** cony net place
   
   **Also known as:** none
Description: This bay is known for its cony (inconnu). This used to be a traditional fishing spot.

62. **Jim Nagle Viteetshik**

**Official name:** Nagle Creek  
**Reference:** This place name refers to a creek along the Mackenzie River.  
**Literal Translation:** Jim Nagle, Viteetshik= his creek  
**English Translation:** Jim Nagle creek  
**Also known as:** Jim Nagle

Description: We were told that people set nets in this creek in the spring for whitefish. This creek is named after a well known white trapper, Jim Nagle, who came into the area from the south in the 1930s. He was also a trader for N.T. (Northern Traders) and he used to get his freight by steamboat. He sold basic items like tea, flour, plug and twisted tobacco (also called niggerhead). He had one cabin here which is now collapsed. He married Maria Norbert and when she died he later remarried Nap Etue's mother, Marguerite, who was from Colville Lake. They later separated and he was sent south for medical reasons. He died in the south shortly thereafter.

63. **Yahtii tròo chaa or Yahtii vizheh**

**Official name:** none  
**Reference:** This place name refers to an area up the Arctic Red River.  
**Literal Translation:** Yahtii= father (priest), tròo chaa= cutting wood  
**Literal Translation:** Yahtii= father (priest), vizheh= his house  
**English Translation:** father's cutting wood or father's house  
**Also known as:** Father Wood Camp

Description: In the 1940s, two Roman Catholic priests, Father Levesque and later Father Colas, used this area to cut firewood for the mission house and the big church on the hill. This place is known locally as Father Wood Camp. The Roman Catholic priests had a small lumber house here. Mission Lake is nearby.
64. **Guk'an hidh chuudlajî**

**Official name:** none

**Reference:** This place name refers to an area up the Arctic Red River.

**Literal Translation:** Guk'an= dry burned wood, hidh= curved hill, chuudlajî= current runs against current runs against a curved hill with dry burned wood on it

**English Translation:** none

**Also known as:** none

**Description:** This is a long wooded stretch on the river which runs for two miles.

65. **Campbell's Creek**

**Official name:** none

**Reference:** This place name refers to a creek up the Arctic Red River.

**Literal Translation:** Campbell's Creek

**English Translation:** Campbell's Creek

**Also known as:** none

**Description:** This name is just one name in an area referred to as Łeth jithakai (27). We were told that people set nets here in the spring for fish. This place is named after a white trapper and trader for N.T. (Northern Traders) called Campbell. No first name was given. He had one cabin here which is now collapsed. There is an old time winter trail from here over to Gwaat'rii (76) (Adam Cabin Creek) on the Mackenzie River.

66. **Daats'it k'adh chii hidh chuudlajî**

**Official name:** none

**Reference:** This place name refers to a steep hill up the Arctic Red River.

**Literal Translation:** Daats'it= sucker, k'adh= fishtrap, chii= rock, hidh= rocky hill, chuudlajî= current runs against it.

**English Translation:** sucker fishtrap

**Also known as:** none

**Description:** This steep hill curves for about five miles along a bend in the Arctic Red River.
67. **Gwaatr'ii tshik**

**Official Name:** none

**Reference:** This place name refers to a creek up the Arctic Red River.

**Literal Translation:** Gwaatr'ii= steep hills on both sides, tshik= at the mouth

**English Translation:** creek with steep hills on both sides

**Also Known As:** none

**Description:** This name refers to the steep hills which run along both sides of the creek. The creek is also very narrow. There are two creeks with this name, one up the Arctic Red River and one on the Mackenzie River (see #76).

68. **Jimmy's Cabin**

**Official Name:** none

**Reference:** This place name refers to a creek up the Arctic Red River.

**Literal Translation:** Jimmy's Cabin

**English Translation:** Jimmy's Cabin

**Also Known As:** none

**Description:** This place was named after a white trapper who came into the area in the late 1920s or early 1930s. No last name was given. He had a big cabin along the Arctic Red River which is now collapsed. Later he went down to Tuktoyaktuk. We were told that he drowned while working on the mission boat, the *Saint Anna*, which sank around Herschel Island.

69. **Ddhahzhit gwitchoo**

**Official Name:** Arctic Red River

**Reference:** This place name refers to the Arctic Red River where it flows out of the mountains.

**Literal Translation:** Ddhahzhit= inside a mountain, gwitchoo= big

**English Translation:** a big (river) flowing out of the mountains

**Also Known As:** none

**Description:** Although the literal translation of this place name is "inside a mountain" and "big", the name actually refers to
the size of the river which flows out of the mountains and not the size of the mountains.

The mountains in this area are about 2,000 feet high in some places. The width of the valley here is about twice the size of the Cranswick River valley. People used these two valleys and the Snake River valley to travel into the draws in the mountains to hunt caribou and Dall's Sheep.

Kelly Hogan who owns and operates Arctic Red River Outfitters, a fly-in camp for big game hunting, is based at Sven Lake. Sven Lake is a small lake located on the west side of the Arctic Red River at the entrance into the mountains. This camp is locally known as Arctic Mountain House.

70. **Nihtavan diniiinlee**

*Official name:* none  
*Reference:* This place name refers to a lake up the Arctic Red River in the Yukon.  
*Literal Translation:* Nihtavan diniiinlee = a line of lakes  
*English Translation:* a line of lakes  
*Also known as:* Fish Lake

*Description:* This name refers to three lakes that are strung together by a creek at the foot of a hill in the Yukon. This string of lakes appears to join the Snake River in the west and the Cranswick River in the east by way of creeks. Tony Andre was born on this lake about December 25, 1917. There is an old time trail that runs through this lake from **Hehnjuu deet'yah tshik** (1) (Bernard Creek) into the mountains. There is a fish run on the lake for a few days after New Year's Day.

71. **Gurii choo**

*Official name:* Bald Hill  
*Reference:* This place name refers to a hill up the Arctic Red River in the Yukon.  
*Literal Translation:* Gurii = bald hill, choo = big  
*English Translation:* big bald hill  
*Also known as:* none

*Description:* This name refers to a prominent hill near the mountains. It is flat, treeless and stands out from its
surroundings. We were told that people travelled to the top of the hill in the summer because of the cool refreshing breeze. In the winter this area is considerably warmer than the lower lying areas because it is so high and open. For example, we were told that when it is \(-65^\circ F\) in Arctic Red River, it is \(-25^\circ F\) at Gurlit Choo (71). It also has a panoramic view of the surrounding country which includes a good view of Naatsâk (74), to the southeast, and Gyqq dazhoo njâk (55) (Snake River), to the west. This is good marten country. We were told that there is a surveyor's benchmark at the top.

72. \textbf{Ddhażhziit gwitsal}

\textbf{Official name:} Cranswick River

\textbf{Reference:} This place name refers to the Cranswick River where it flows out of the mountains.

\textbf{Literal Translation:} Ddhażhziit= inside a mountain, gwitsal= small

\textbf{English Translation:} a small (river) flowing out of the mountains

\textbf{Also known as:} Big Cranswick River

\textbf{Description:} Although the literal translation of this place name is "inside a mountain" and "small", the name actually refers to the size of the river which flows out of the mountains and not the size of the mountains.

The mountains in this area are about 5,000 feet high in some places. The width of the valley here is about half the size of the Arctic Red River valley. People used these two valleys and the Snake River valley to travel into the draws in the mountains to hunt Dall's Sheep and the occasional caribou. The area at the foot of the mountains was described as good caribou country. As Antoine Andre stated, "that's what [where] they used to kill all the good meat. That's where you get all big bales of drymeat...maybe twenty, thirty, forty...". (There are about eight or nine caribou in one bale of drymeat).

We were told that there are hot springs near the opening of this river valley on the east side which are surrounded by moss and white rock.
The Small Cranswick River flows into the (Big) Cranswick River.

73. **Tsit daván**

| Official name: | none |
| Reference: | This place name refers to a lake up the Arctic Red River. |
| Literal Translation: | Tsit = man's name, daván = his lake |
| English Translation: | Tsit's lake |
| Also known as: | none |

**Description:** This small narrow lake is named after a man called Tsit. It is located midway between Gurii choo (71) and Nihtavan Diniinlee (70). There are a lot of porcupine in this area. It is an important lake because it was the last lake with fish in it before going into the mountains. Trails radiated from this lake. One trail went southeast from Tsit daván to Ddahzhít gwitsal (72). Another trail went southwest over to Gyuq dazhoo njik (55) (Snake River). A trail also headed north to Nihtavan Diniinlee (70).

74. **Naatsák**

| Official name: | none |
| Reference: | This place name refers to a hill up the Arctic Red River in the Yukon. |
| Literal Translation: | Naatsák = Ts'ii dejj word. |
| English Translation: | none |
| Also known as: | none |

**Description:** This name refers to a distinctive looking bald hill near the mountains, south east of Gurii choo (71). Although the name of the hill is considered a ts'ii dejj word, people suggested that it may have been named after a man with this name. This is good marten country. We were told that there are caribou trails on this hill.

In the winter this area is considerably warmer than the lower lying areas because it is so high and open. For example, we were told that when it is -65°F in Arctic Red River, it is -25°F at Naatsák.

75. **Nant'ee van**

| Official name: | none |

51
Reference: This place name refers to a lake in the Tree River area.

Literal Translation: Nan= big ridge, t’ee= at the foot of, van= lake

English Translation: lake at the foot of the big ridge

Also known as: none

Description: This name refers to a lake located at the foot of a big ridge.

76. **Gwaatr’ii**

Official name: Adam Cabin Creek

Reference: This place name refers to a creek on the Mackenzie River.

Literal Translation: Gwaatr’ii= steep hills on both sides

English Translation: steep hills on both sides

Also known as: Adam’s Cabin

Description: This name refers to the steep hills which run along both sides of the creek. The creek is also very narrow. This creek was named after a white trapper by the name of Adam who was married to a Cree woman. They lived at the mouth of the creek. His sons Jimmy, Joe, and Bobby were well known as trappers. There are two creeks with this name, one on the Mackenzie River locally known as Adam’s Cabin and one up the Arctic Red River (see #67).

77. **Gisheh jiikai**

Official name: none.

Reference: This place name refers to a hill up the Arctic Red River.

Literal Translation: Gisheh= gravel, jiikai= sliding

English Translation: a gravel slide

Also known as: none

Description: This place name describes a hill which "looks like a bulldozer pushed it down".

78. **Deezhâh choo**

Official name: none.

Reference: This place name refers to a hill up the Arctic Red River.
Literal Translation: Deezhâh = high hill, choo = big
English Translation: big high hill
Also known as: none

Description: This hill covers a large area on the Yukon/N.W.T. border.

79. Nehtru tshl' or Chijuudiee
Official name: none.
Reference: This place name refers to an area up the Arctic Red River.
Literal Translation: Nehtru = wolverine, tshl’ = inside a rock
Literal Translation: Chijuudiee = monster that lives in the water
English Translation: wolverine inside a rock
Also known as: none

Description: This area downstream from Martin House is very distinct from its surroundings. It is so unique in its formation that it is difficult to describe. The land in this area looks like it has been literally ripped apart. It looks like a miniature badlands.

The Elders that visited the site told of a giant wolverine that came out of a nearby lake. It burrowed underneath the ground breaking up the hill in this area as it went into the Arctic Red River. Elders who know of this place are still cautious around here because this giant creature is considered wicked and will kill any person it encounters. Therefore, if people hear a noise coming from this place while travelling on the river, they avoid stopping here. On the other hand, if the area is quiet they may stop.

Although the Elders knew of this area, it has not been visited in many years. Indeed, the three Elders (Gabe Andre, George Niditchie, Nap Norbert) who showed us this site said that this was their first visit. George Niditchie’s father had cautioned him not to travel through this area in the winter because of the dangerous terrain (deep crevasses).

80. Łajj van tshik
Official name: none.
Reference: This place name refers to the mouth of a creek up the Arctic Red River.

Literal Translation: Łajj= dog, van= lake, tshik= at the mouth

English Translation: dog lake creek

Also known as: none

Description: This creek is named after the lake that it runs out of on the east side of the Arctic Red River. There is also a lake with the official name, Dog Lake, which is located on the west side of the river.

81. Jah vehlej' tshik

Official name: none.

Reference: This place name refers to the mouth of a creek up the Arctic Red River.

Literal Translation: Jah= crane, vehlej'= Ts'ilii dejj word, tshik= at the mouth

English Translation: none

Also known as: Martin House Creek

Description: This creek is located on the west side of the river above Martin House. This creek is named after the lake that it flows out of.

82. Sawmill Site

Official name: none

Reference: This place name refers to an island on the Arctic Red River.

Literal Translation: Sawmill site

English Translation: Sawmill site

Also known as: none

Description: This willow flat on the north end of an island on the Arctic Red River is the site of a sawmill which operated in the late 1960s.

83. Theetoh aaghadh tshik

Official name: none.

Reference: This place name refers to the mouth of the creek up the Arctic Red River.

Literal Translation: Theetoh= a portage, aaghadh= staggered over, tshik= at the mouth


Nehruh tshi' (From top to bottom: Gabe Andre, George Niditchie)

Jah vehřej' tshik

Theetōh aaghadh tshik
English Translation: (someone) staggered over a portage
Also known as: none

Description: This creek is located at the north end of Theetõh aaghadh (30), just before the portage.

84. Vik'ooyendik

Official name: none
Reference: This place name refers to a hill in the community of Arctic Red River.

Literal Translation: Vik'ooyendik = Ts'iit deji word.
English Translation: none
Also known as: Church Hill

Description: This high hill stands at the mouth of the Arctic Red River. People in the community often sit here in the spring to enjoy the sunny warm weather and to keep an eye on the ice conditions on the Mackenzie River during break up. In the summer people sit here to admire the view up the Mackenzie, down the Mackenzie, up the Arctic Red River and to keep track of river traffic. Perched on top of this hill is the Roman Catholic Church which is one of the first buildings you see as you approach the community.

85. Van tsal

Official Name: none
Reference: This place name refers to a lake below the community of Arctic Red River.

Literal Translation: Van= lake, tsal= small
English Translation: small lake
Also known as: Ghost Lake

Description: Many lakes have this name. This lake is known locally as Ghost Lake because when the Gwich'in killed the "Eskimos" on the flats during one of the many battles between the two groups a long time ago, the Gwich'in threw the bodies of the "Eskimos" into the lake.

86. Many Beaver Lake

Official Name: Many Beaver Lake
Reference: This place name refers to a lake up the Arctic Red River.
Literal Translation: none
English Translation: none
Also known as: none

Description: This lake is located east of N ihtavan diniinle e (70) in the area near the big bend on the Cranswick River. The name of the lake is only about twenty year old and was named because of the many beaver houses on the lake. We were told that it was named by a game officer who needed a name when he called in on his bush radio. The older Elders were not certain about the location of this place name because it was so recent.

87. **Ddhahzhit gwitsal niilajj**

Official Name: none
Reference: This place name refers to a stream up the Cranswick River.

Literal Translation: Ddhahzhit= inside a mountain, gwitsal= small, niilajj= stream

English Translation: a stream that flows into a small (river) flowing out of the mountains

Also known as: Small Cranswick River

Description: This is a small stream that flows into the Cranswick River near its headwaters.

88. **Vanadhadlaajj**

Official Name: Lichen Ridge
Reference: This place name refers to a ridge up the Arctic Red River.

Literal Translation: Vanadhadlaajj= the current goes around it

English Translation: the current goes around it

Also known as: none

Description: This place name refers to a large ridge, about 28 miles across and 15 miles wide, sandwiched between the Cranswick River and the Arctic Red River. The Arctic Red River flows around this ridge for about 30 miles. This high hill is good marten country.
Deetrin' ehchij k'it and Vik'oooyendik

Van tsal
4. DISCUSSION

The eighty-eight place names that we documented this year can be divided into the following nine categories.

a. Names referring to a Gwich'in person (4)

**Daaghal tyè' van** (#60),  
**Kheegin'** (#52),  
**Daaghal tyè' tshik** (#25),  
**Tsit davân** (#73).

Four places have been named after the following Gwich'in people: **Daaghal, Kheegin',** and **Tsit.** Of these three names, **Tsit,** appears to be the oldest name. Originally we were told that this name may translate as "porcupine lake". Further discussion indicated that this word is more likely an old **(Ts'il deii)** name of a person because of the possessive ending of the name (**davân** meaning, "his lake"). Such a possessive ending can only be attached to a person's name. We were told that the places named after **Daaghal** and **Kheegin'** are fairly recent names, given within the last one hundred years. We have included **Kheegin'** as a Gwich'in name because he was born in the Gwich'in land use area even though his family originated from the Fort Good Hope area. These names refer to two lakes up the Arctic Red River and in the Tree River Area and a creek up the Arctic Red River.

b. Places known locally by two names (Gwich'in name describing a place and English name referring to a Gwich'in person) (2)

**Łeth jithakali van** (Ernest's Cabin) (#28)  
**Hehnjuu deetľ'yah tshik** (Bernard Creek) (#1)

Some places are locally known and referred to by two names, one in Gwich'in and one in English. The Gwich'in names in this category describe the physical characteristics of a particular area (e.g. mud sliding into a lake). The English names refer to two well known Gwich'in trappers from the Arctic Red River area. It appears that these English names are becoming more commonly used than the Gwich'in names.

c. Places known locally by two names (Gwich'in name describing a place or a resource and English name referring to a white trapper and/or a trader) (4)
Chugwich'ya tshik (Smith's Cabin) (#4)
Teetshik gwitchoo (Weldon's Creek) (#34)
Gwaatr'ii (Adam's Cabin) (#76)
Jah vehlej' tshik (Martin's Creek) (#81)

All of the above place names refer to creeks. The first two creeks are located on the south side of the Mackenzie River. The last two creeks are located up the Arctic Red River. Three of these place names (Chugwich'ya tshik, Gwaatr'ii, and Teetshik gwitchoo) describe the physical characteristics of these places. One place name refers to a resource, cranes in this case (Jah vehlej' tshik). The English names of these places refer to either white trappers or traders who had cabins in the area. Little information was given about these people. It is interesting to note that there are no place names inland in either the Tree River area or up the Arctic Red River that refer to white trappers and/or traders. We assume from this that they only lived near the major waterways.

d. Names referring to a white trapper and/or a trader (4)

Martin zheh (#13)
Jim Nagle Viteetshik (Jim Nagle) (#62)
Campbell's Creek (#65)
Jimmy's Cabin (#68)

These place names refer exclusively to white trappers and/or traders who had cabins in the area. Of the four trappers, we had the most information about Jim Nagle and Jimmy (no last name was given). This may be so because Jim Nagle was married to a local woman and later remarried another local woman when his first wife died. Jimmy on the other hand was likely remembered because he died on a well known mission boat called the Saint Anna. We have very little information about Martin and Campbell except that Martin came into the area in the 1920s.

e. Names referring to a resource (23)

Chehluk goonlii (#6)              Nanaa'ih k'adh (#8)
Darajji van k'adh (#9)            Jah vehlej' (#12)
Tsèe van (#15)                   Tsèe tshik gwitchoo (#16)
Tsèe tshik gwitsal (#17)         Eltin choo chihvyah k'it (#18)
Łuk guván (22) Łajja van (23)
Tatthał nii'ee choo (53) Tatthał nii'ee tsal (54)
Nichih sree tthò' (58) Sryuh chihvyah nan' (59)
Sryuh chihvyah k'it (61) Łajja van tshik (80)
Jah vēhlej' tshik (81) Sawmill Site (82)
Many Beaver Lake (86)
Daraajj van k'adh ts'āt gwatatr'aatajj (10)
Daraajj van k'adh tshik or Srilja tshik (31)
Yåhtii trōo chaa or Yåhtii vizheh (63)
Daats'it k'adh chii hidh chuulalajj (66)

Three of the above place names imply that certain resources were being captured using traditional methods and technology. For example, with Nanaa'ih k'adh the second word means fishtrap. We were told that whenever a place name has "k'adh" in it, it means that a fishtrap used to be located here. Daraajj van k'adh tshik is an interesting place name in that it refers to both a swan and a fishtrap. The connection between the two resources, however, is not clear. Also, Tatthał nii'ee choo and Tatthał nii'ee tsal imply that a caribou fence ran between these two lakes a long time ago.

Other place names were called after specific resources like fish, birds, mammals, and plants. The places named after fish refer to cony, loche, sucker, grayling, and jackfish. The places named after birds refer to swans and cranes. The places named after mammals refer to beaver, caribou, and dog. The places named after plants refer to rosehips and trees (firewood).

Daraajj van k'adh ts'āt gwatatr'aatajj refers to a portage trail between the Arctic Red River and Daraajj van k'adh (Swan Lake).

f. **Names referring to a description of a place** (37)

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<td>Gwit'il van choo</td>
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</table>
Nan zhit van or Tàjh zhit van (#40) Chugwich'ya ehchejjiiltin (#42)
Siveezhoo ehchejjiiltin (#43) Van tsal (#46 & #85)
Ehdyee (#47) Nant'ee van (#49)
Vinëhchoo juudlee niilați (#50) Siveezhoo niilați (#51)
Thidyee choo (#57) Guk'an hidh chuudlați (#64)
Gwaatr'ii tshik (#67) Ddhahzhit gwitchoo (#69)
Nihtavan dininlee (#70) Gurii choo (#71)
Ddhahzhit gwitsal (#72) Nant'ee van (#75)
Gwaatr'ii (#76) Gisheh jiikaii (#77)
Deezhâh choo (#78) Ddhahzhit gwitsal niilați (#87)
Vanadhadlați (#88)

The above names describe the physical characteristics of a particular place. For example, Tateih sheii, translates as "there used to be a creek there and then mud flowed out of it, grass grew on it and then willows grew" or Van tsal translates as a "small lake".

g. Ts'ii dejj names where the meaning has been lost (13)

Hehnjuu deetł'yah tshik (#1) Siveezhoo (#3)
Khëelée (#11) Ts'ôh tshik (#20)
Ts'ôh van (#21) Dachan jôo' (#38)
Siveezhoo tsal (#41) Tachithatroo (#44 & #45)
Deetree k'adh (#56) Naatsâk (#74)
Vik'ooyendik (#84)
Vaghak dach'ëjì or Vaghak adach'an (#7)

Some names are so old that they have lost their entire meaning or part of their meaning over time. We note that the two major places (Hehnjuu deetł'yah tshik and Siveezhoo) up the Arctic Red River and in the Tree River area fit this category.

h. Names referring to a legendary place (2)

Gyûq dazhoo njîk (#55)
Nehtruh tshi' or Chijuudiee (#79).

Only two of the place names we collected have legends attached to them. We have called them legends rather than stories because we were told that they happened many millennia ago, involved giant
creatures and they each describe how a specific place was formed. The legend about Gyụų dazhoo njik describes how the Snake River was formed. The legend about Nehtruh tshi’ or Chijuudiee describes how this area up the Arctic Red River, in the Martin House area, was formed.

i. Names referring to a story (5)

Deetrin’ ehchįį k’it (#19) Nahshii tǝįh (#24)
Theetoh aaghadh (#30) Tr’lijjoo ezhaŋ njū’ (#32)
Theetoh aaghadh tshik (#83)

The above places names have stories attached to them. These stories are about raven, starvation, a death, and young love.

These Gwich’in and English place names weave a rich tale about the history, the stories, the trails, the traditional knowledge and use of resources and life on the Gwichya Gwich’in land.
6. RECOMMENDATIONS FOR GWICH'YA GWICH'IN AREA

1. That the place names for the remainder of the Gwichya Gwich'in land use area not already collected to date be documented (i.e. the Delta and the Dempster Highway).

2. That a final report be published of all the place names collected for the Gwichya Gwich'in homeland so that it can be used in the schools and be available to the public.

3. That the process of adding Gwich'in place names and replacing existing official English names or misspelled Gwich'in names be initiated.

4. That one or more local Gwichya Gwich'in be trained in writing the local Gwich'in orthography so that the community of Arctic Red River would have local people available to write in their language.

5. That overnight or short journeys by boat and air be organized for Elders during the summer to such places as Hehnjuu deeti'yah tshik (Bernard Creek), Nitavan diniinlee, Khaii luk tshik (Travaillant Creek), Khaii luk (Travaillant Lake), Siveezhoo (Fish Lake) and Nitsih diniinlee (Big Rock). These trips could serve as a means of spiritual, mental and physical rejuvenation as well as a way of collecting and passing on further oral history information on a number of different subjects.

7. That an overland year-long journey following an old time trail be carried out to the Khaii luk (Travaillant Lake) area through the Sucker Lake Portage beginning in the fall of 1994. This journey would be open to all those who are interested. It is envisioned that all children who participate in this journey would have access to traditional teaching on the land but would also be able to continue with their regular schoolwork.

8. That the Community Education Council, submit the 1993 final report A study of Gwichya Gwich'in place names in the Gwich'in Settlement Area, with the maps to the Beaufort-Delta Divisional Board of Education for use in the school curriculum for the Chief Paul Niditchie School.

9. That a copy of the publication containing the complete collection of place names for the Gwichya Gwich'in land use area also
be submitted to the Beaufort-Delta Divisional Board of Education upon its completion in about 1995.
5. SUMMARY

This project collected place names, land use and historical information for the areas up the Arctic Red River and south of the Mackenzie River in the Tree River area.

We interviewed nine Elders from the community of Arctic Red River over the course of more than twenty interviews. A total of eighty-eight place names were documented during interviews both in the community of Arctic Red River, and during two trips up the Arctic Red River. The first trip was a half-day helicopter trip with two Elders up the Arctic Red River to the Forks and then over into the Yukon. The second trip was a two-day boat trip up the Arctic Red River as far as Hehnjuu deet'yah tshik (Bernard Creek), with four Elders.

The trips on the land were a great success in many ways. For three of the five Elders who travelled with us, this was the first time in over 30 years that they had travelled in the area. They became rejuvenated almost before our eyes. Being "on location" jogged their memories so that we learned of places, trails and details not previously recorded in the community. Being on the land, also enabled us (the researchers) to see places firsthand and to better understand how places are named. The helicopter and boat trips also gave us an opportunity to photograph many of the place names so that we would have both a verbal and pictorial account of these names.

Once again, we found that people were very interested in the project and always willing to share their knowledge and information about their life on the land.
Nap and Annie Norbert returning home from their trip up the Arctic Red River.
APPENDIX A       Raven story\(^1\)

Deetrin' [Raven] was no good.
In the olden days, he liked to fool people and cheat them too.
Sometimes, he would scream and make all kinds of noise.
Well, I guess he made everybody tired.
They couldn't sleep because he made so much noise, especially at night.
So, the people grabbed him and they pulled off his beak so that he couldn't
talk anymore.
He was really suffering.
His mouth was sore.
He made a plan to get his beak back.

He went up the Arctic Red River and made a raft.
He made people out of moss and placed them on top of it.
He picked berries and he made their eyes too.

Then when he was on top of Vik'ooyendik [Church hill], he got a little boy
to look in his hair for lice.
He told that little boy to watch for a raft.

All of a sudden, that little boy said that a raft was coming.
Raven told him that the people on the raft were coming from the
mountains.
But Raven fooled him, he lied.
Raven told the little boy to go down to the Flats and tell everybody that
people were coming from up the Arctic Red River.

Everybody ran to the shore except for a blind old woman who was looking
after Raven's beak.
She wanted to go down to the shore too, but didn't know where to put the
beak.
That's when Deetrin' lifted up a corner of the tent.
He said that he would look after the beak so she could go down to the
shore.
The old woman was blind so she couldn't see that Raven was speaking.
She gave the beak to Raven.
Raven put his beak back on and flew away!

That's how Raven fooled the people so that he could get his beak back.

\(^1\) Extracted and edited from Annie Norbert's interview on July 8, 1993.
[In other accounts that we have heard, this story ends with Raven putting on his beak so quickly that he puts it on crooked. That's why Raven has a crooked beak today.]
Jii'āa
this is
I will now

ts'ii dąįį ts'ii dąįį ts'ii dąįį vetr'ahnūu
stone-age stone-age stone-age they called him
tell a story about the ones they called

gwindak juk egwiteldak.
story now I will talk about them
stone-age people.

Yeenōo dąį',
a long time ago
This is

ah yeenōo niizhit.
really a long time back far
a long time ago, a long time back.

Eįį (pause)

Dinlizhōk vetr'ahnūu ḥyąą dinjįį duulēe
(name) they called him really man smart
The one they called Dinįįzhok is a really

detránhnuu.
they mean.
smart man.

---

1 This story was told by Hyacinthe Andre, January 3, 1993 in Arctic Red River. Transcription and translation by Alestine Andre with the assistance of Agnes Mitchell. Originally done for a Directed Reading course in Linguistics at the University of Victoria. Proofed by Hannah Archer from the Fort McPherson Gwich'in Language and Cultural Centre.
Eji zrit, jii gwânân', gwânân' t'innch'ûh, jii gwânân'
here around around he lived here around
He lived some place around here, in (this part) of

nânkak, ihtat t'îch'ûh,
country some place he lived
the country.

gûuzhîk' tadh tadh dhîhtshîl t'ee (pause)
while night night he sleeps
While he sleeps at night (pause), they say his younger

yi'aa'an (pause) Dawson ants'it, nljln gwânân', N'Iilee Tlêt
over that way (name) way over where around (name)
brothers will be killed, at a place called N'Iilee Tlêt,

gwinuu, ahshîk', vîchâa kat tr'âaghân
they say it is there his younger brothers will be killed
way over past (pause) Dawson, (and) he found this out in

gwinuu', tadh dhîhtshîl t'ee gîkânjîk.
they say night he sleeps he found out
his sleep.

Dhîhtshîl gwîzhet gîkânjîk.
he sleeps inside he found out
He found out in his sleep.

Ah t'ee nîhkâa vanh dâî' khach'dânâîi.
and then tomorrow morning early he wakes suddenly
He wakes suddenly, early the next morning.

Khach'dânâîi, t'ee vîshanâghan łyaach'a zhuu
he wakes suddenly, and his wife really
He wakes suddenly, and his wife is
dadi'jį tthak  zhųų,  
all what he does  
really busy along side him

zhųų  yâhzhųų  nit'atthak.  (pause)  
with him busy along side him  
in all what he does.  (pause)

Eįį yuu  khach'dánali  ti'eq,  "Ahzhik'  gwânan  
he wakes suddenly after there around

After he wakes up, he said, "Give me that

edrech'ik,  edrech'ik  shintl'iilii",  jūuanuh.  
dried moose (forearm) sinew give them to me he said

dried moose (forearm) sinew that is around there.

Eįį yuu,  yuukatjuuila,  ch'at juu  dahjuu  yihsiktqütth'jil.  
she felt around sinew this long she threw them to him

She felt around (some things) and threw him sinew this long.

Yintl'iį'ali.  
she gave it to him.  
She gave it to him.

Eįį zhuu  yendo  kwan',  gwijuuk'an'  yuu  
in front of fire fireplace against

He threw it into the open fireplace

chili'y'anali  zhuu.  
he threw it into  
in front of them.

juudizhik  [two hands motions shrinking].  
It went like this.  
It went like this  [two hands motions shrinking].

Eįį  ts'ee  t'ee  chuuzzeh.  
and then  he left  
And then he left.
Ejį zhuu yaadhet Six Miles juula' dahthee
down river (name) maybe that far
He made that land shrink so it was as close as between

ts'it t'gwiteshik.
he made it
here and Six Miles (downstream from Arctic Red River).

Ejį nilnzhit nānkak.
that far away country
That country, is far away.

Ejį maybe about two, three, four hundred miles davăat.
maybe about two, three, four hundred miles maybe
It is, maybe, two, three, four hundred miles (away).

Kudhathee zhuu nān tthak juudínlek [hands coming together].
that far land all he did this
He did this [hands coming together] to all that land far away.

Ejį ts'ee zhuu āhzhit zhee, āhzhit zhee, k'edik.
and then right there right there he arrived
And then, he arrived right there.

K'edik gwits'ah guuzhik' zhuu, yahkat', yaa'at'
he arrived towards as right here over there
As he was arriving, many people are living over there,

dinjii lejį gwich'in', yahkhat' zheh gwitsal,
people many are living right there house small
and right here is a small house,

zheh gwighoo gwitsal guuajį gwizhulu, (pause)
house round small from that inside that
from inside a small round house, (pause)

"Shit'r'inin kat, shit'r'inin kat gugūqdaįį!"
my children my children may live
someone is saying while they are crying,
gwinuu gwi'eh tr'it'eh.
someone is saying while someone is crying
"May my children live".

Ahzhit gwits'ah (slight pause) chūzheh zhuu vāhanh'.
there towards he went his mother
As he went towards there (slight pause), there is his mother.

Nihglhi'dii'ah dak ninetr'āt.
doorslap up he throws
He throws the doorslap up.

Yahkat', ditr'įnin chit' chu'y', yahkat'.
right here her child eldest used to be right here
Right here is, the one who used to be her eldest child.

Ahzhit eįi ch'i' t'et, (pause) ditr'įnin ahgwandak.
right away her child she talked with
She spoke with (pause) her child right away.

"Zhit
here
"They say

nichaa kat gutr'iteghan gwinuu', yaa'at' juk,
your yng bros they will be killed they say over there now
your younger brothers will be killed,

gwanįit a'kaii, a'kaii detr'ilchuh eįi ts'edrediih'.
for them blanket toss has been hung that they played
a blanket toss has just now been hung for them,

eįi ndoo gwinįį ts'it gutr'iteghan", renįų.
at the end of they will be killed she said
and at the end of their game, they will be killed", she said.

"Eįi guțzhik t'indi'eį", nuų.
while this you are here she said
"You are here while this is (happening)", she said.
Ahzhoo dâhanh zhuu chüü aňuň, 

his mother water he asked her

*He asked his mother for water, she hurriedly handed him*

k‘lîch’ilk zhit chüü yîntl’atdintr’et.
birchbark plate inside water she hurriedly handed him

*water inside a birchbark plate.*

Êîî zhuu, ahts’ik, ts’ee et’ara.

that he drinks quickly and now.

*He drinks that quickly, and now.*

Da’âh gugâa tr’iniiyuk kwaa tsh’aa’ (pause)
his snowshoe even take off no

*He went over there (pause) without even taking off*

yahân’ chûuzhêh.

over there he went.

*his snowshoes.*

Ye’åa, yëe’aq’n’åa ahâh, gwit’ts’itq’ yaa’aq’n’doó

from way over there walking from there from over there

*As he came walking from way over there, without stopping*

a’kâlî kâk’ zhooh daltłâi.

blanket toss on top he jumped

*he jumped over there, on top of the blanket toss.*

Êîî aîh, vekek zhudínchoh’ts’åa.

that snowshoe on him just like that

*Just like that, with his snowshoes still on.*

Êîî ts’ee, jûd’îlí chüü [motion of elbows jabbing sideways],
and then this he did

*And then, he did this [motion of elbows jabbing sideways].*

zhit chüü.’

and then.

*and then.*
Yedee yoh dinjii chan, ñits'eedintoh, (pause) ts'it joh.
way up man also twirling like this
A man was twirling way up like this. (Pause)

Eįl gohzhit t'ra', "Diniizhök k'ëdik, Diniizhök k'ëdik",
meanwhile (name) arrived (name) arrived
Meanwhile they were saying, "Diniizhök arrived. Diniizhök

juhah ginuh.
they were saying
arrived".

Liyah vegwindak guleů zhoo aļļ dinjii.
really his stories many that man
There are many stories about that man.

Eįl t'it giyąkdiańh k'ëdik.
the one they knew he arrived
The one they knew arrived.

Ahzhit gwitlee zhut'
After a while
After a while,

eįl, vi'āih nįl' ts'it chan zhoh tth'än
his snowshoe back of also bone
a sharp bone is also sticking out from the

tsł'ok' gudinuua'.
sharp sticking out
back (end) of his snowshoes.

Eįl zuyu srii k'it dînch'uuaii.
knife just like a
And that is (sharp) just like a knife.

Ahzhit gwanan jilch'eii kak' juu dit'eii
there around those seated on top he does this
He does this on top [motions of snowshoes slashing faces].
[motions of snowshoes slashing faces] yùu, geytak gunin' sometimes their faces

of those seated around there,

kak' juu gwitdùu nit'angwaht'lt. (pause)
on top this downwards he slashes
sometimes slashing downwards on their faces. (pause)

Ei t'ëe zhuu, ninit'zheh ts'ee eii, t'ah tthak
after that he gets down and rope all
After that, he gets down and he quickly rips apart

zhuu geshinėhgeth.
he quickly rips them apart
all the rope.

Ei zhuu jidii dinjik dhōh Judaa chāa, nitth'itdhe
what is moose skin this wide it is coiled
What they mean is moose skin that is this wide and it is

ei t'ah nilji t'ilgankanih.
that rope it is what they mean
coiled that is a rope.

Duyeh truck jīt gugąa duyeh ylk'anahch'ah.
o no way truck a even no way can tear it
There is no way even a truck can tear it.

Ei zhuu (pause) tthak yuũ gehr'yinalch'ah.
this all he tore it all up
He tore (pause) all this up.

Ei guzhīt' gwannan tr'inan kat nitseneedah
meanwhile around here children were passing by
Meanwhile, he said to some children that were

chan, "Nehlahvudih", juunuh, juu tr'inan kat t'lee,
also let's wrestle he said this children he did this
passing by, "Let's wrestle", he did this to the children
tr'ìnán kat júŋ nehlahgüvaadi'.
children wrestled with them
and the children wrestled with them.

Ejį (pause) gohch'ą'doo chaa nichéh chan lyaili,
eventually boy big also went through
(Pause) Eventually, he went through the big boys and finally,

a'ts'índoo chan dinjii kat chán.
finally also men also
also the men.

Ahzhok chaa ihlee, ah, dinjii doh dejį tsh'ųh
boy one really person proud one that is
One boy that is a really proud person stood up

zhúŋ yéndóh niniizhek.
forward he stepped
and stepped forward.

Tľah yit'dits'ít chůuzheh.
really towards him he went
He went towards him.

"Sillak', sillak' ", rehyaknuh, "Sillak',
my relative my relative he told him my relative
He said to him, "My relative, my relative,

nizhet gwits'ít zhit k'ídlk, řaah
from far away here I arrived very
I have arrived here from far away and

chilshindak, gaą (pause) t'tsh'eilį",
I am tired even that I am here
I am very tired, even that (pause) I am here,

juu yahnuh.
he told him that
he told him that.
Meanwhile there around he is walking with him

*Meanwhile, he is walking around there with him.*

*Eǐj guzhet zhii gwanan yahniktadik.*

*Eǐj zhūq okzhik, nan k'ak zhuu nan ghōq,*

down on ground on top earth round

*He is doing this [feeling with one foot] on top of the ground.*

*jii khaji'a jik eǐj ajit t'iteįj [feeling with one foot]*

this sticking out for for that he is doing this

*for any round earth that is sticking out of the ground.*

*Eǐj zhuu ch'ee guhch'it nan ghōq khaji'a.*

*Finally, there is a round earth like this sticking out.*

*Eǐi, ʻahch'aa.*

*Now really*

*Now, really.*

*Indoh ts'it ʻahch'uu [motion of person being thrown to the ground]*

*onto it now really* (He is thrown) on (the round earth) [motion of person being thrown to the ground].

*(Pause)*

*Eǐi nan ghōq khaji'a*

*that earth round sticking out*

*Like this . . . [back of right hand smacking left palm]*

*k'ak jūula [back of right hand smacking left palm]*.

*on top like this.*

*on top of the round earth sticking out.*

*Łahch'a eǐj dinjii ahzhит, ahzhit t'ee vekwah.*

*really that man right there right there he is gone*

*That man died right there.*

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Yidhiłkâli.
he killed him
_He killed him._

Ah zhʉʉ̀ yehaɁ̀ zhʉʉ̀ , shinaghàn, shinaghàn choo
from way over here old woman old woman big
_An old woman was coming from way over here._

zhoòh, hahts'it yahan zhʉʉ̀ tr'edizheh.
with whom over there he walked away with
_a big old woman with whom he walked away, over there._

"Ts'shit'ďiinch'ii srʉ̀n' shir'jinin litthilkhâl' srʉ̀n' " , nuh
what kind is this my child who killed she said,
_As she walked, she said, "What kind (of person) is this_)

ts'an tr'edizhek, yet'ts'itchu'eth ts'at yerinan
that way she walked he went straight to her beside her
_that killed my child", he went straight beside her and [jabbed her].

[motion of jabbing person's side with elbow]

Ts'innit' [motions to elbow] chan zhoh tth'an
back this way also bone
_A sharp bone is also sticking out_ [motions to elbow]

tsho'ok' guhdinuah.
sharp it is sticking out
(from) _back this way._

ÉiɁ ii zhʉʉ̀ diỳinlik [elbowed a sharp jab].
he did this to her
_He did this [elbowed a sharp jab] to her._

Yehzhêt nadhât.
right there she fell
_She fell right there._
"Ah Diniizhok lee t'aniu' ", reyahnuh.
(name) (question mark) do you mean he said to her
He said to her, "Do you mean Diniizhok?"

Ts'eetera.
That was that.
That was that.

Eji shinaghan chan dhiilkhaji ts'it.
old woman also he killed her and also
He had killed an old woman and

yitrinan chan dhiilkhaji.
hers child also he killed him
he had also killed her child.

Ts'eet'ah yeh kwanteqe tadi gwanan ah
there he walks among the camp around
As he walks among and around the camp, there is a lot

shih gali gunlejii.
meat dried a lot
of dried meat.

Eji gahzhu' jtdii shih nizii tthak zhuyu quunjiih.
that even what is meat good all he takes
Even that, he takes all the meat that is good.

A' ginahjat.
really they are afraid of him
They are really afraid of him.

Yehkat gaogunuh ts'it t'itinejii.
right here a very dangerous he is acting
He is right here acting in a very dangerous way.

T'ah srit chan k'aninikh'ah, t'yan chan, dinjii neekaji
rope even also he tore it after that man two
He even tore up rope,
chân nèekân kat chân dhilkaji.  
also two of them also he killed them  

after that he killed two men.

Éjë ts’it’it (pause) ah shih lejë ṣunjjh.  
and then really meat a lot he took  
And then (pause), he took a lot of meat.

Zhuu geytak chân adhôh chân.  
and sometimes also leather also  
And, sometimes leather, too.

Adhôh, jittlî vadzâl dhôh, khâjî gwitdâl telêe  
leather what is caribou skin winter clothing will be  
If he sees caribou skin, all ready tanned leather which

t’sts’èèe tr’îlqij ëjìzhèè, ëjë, nâhî jît ëjë chân ṣunjjjì.  
all ready tanned he sees if that also he takes  
will be winter clothing, he also takes that.

Duyëh ihôh t’iî yehii. (pause)  
no way they do anything to him  
They cannot do anything to him. (pause)

Tlhâh ginahjat.  
really they are afraid of him  
They are really afraid of him.

Éjë ts’it’, et’it (pause) yahan chuzheh, at’âjìh  
and then over that way he went already  
And then (pause), he went (back) over that way,

(pause) vichâa nèekân kat, at’âjìh dik’ahanh  
his brothers two of them already their mother  
already his two younger brothers had already pulled

anavalgil’alch’it.  
they pulled her back  
their mother back (in a sleigh).
Eii guk'il eii, shìh ṭuŋjik hâh guk'il
after them meat he took with after them
He went after them with

nic'h'etthezheh. (pause)
he went
the meat he took. (Pause)

Eii gwa'aq nânkâk' gwa'hk'indik.
around here country he arrived back with them
He arrived back to the country around here with them.
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Appendix C

Place Names Map

Trail Map