

**GWICHYA GWICH'IN PLACE NAMES
IN THE MACKENZIE DELTA, GWICH'IN SETTLEMENT AREA, N.W.T.**

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GWICH'IN SOCIAL AND CULTURAL INSTITUTE**

Elders

Antoine Andre

Caroline Andre

Gabe Andre

Hyacinthe Andre

Pierre Benoit

Joan Nazon

Annie Norbert

Nap Norbert

1994

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ISBN 1-896337-00-7

***Dedicated to the
Gwichya Gwich'in Elders
who worked with us on
the Gwichya Gwich'in Place Names Project
in 1992, 1993, and 1994***

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Acknowledgements

We gratefully acknowledge the financial support of the Beaufort-Delta Divisional Board of Education; the Gwich'in Tribal Council; and the Secretary of State, Canada and the Department of Education, Culture and Employment, Government of the Northwest Territories.

We would like to thank the following Gwichya Gwich'in Elders who shared their information and traditional knowledge about the areas they used in the Mackenzie Delta area. Their willingness, patience, and interest in teaching and passing on this information will preserve this knowledge for future generations. **Mahsi' chool!**

Antoine (Tony) Andre
Caroline Andre
Gabe Andre
Hyacinthe Andre
Pierre Benoit
Joan Nazon
Annie Norbert
Nap Norbert

We would also like to thank Tommy Wright of Inuvik for sharing his extensive knowledge about the history of the Delta and for clarifying the many questions that arose. We extend many thanks to Tommy for the use of his camp at Big Rock.

Although we did not formally interview Noel Andre about his knowledge about the Delta, he proved invaluable in clarifying and translating many of the more difficult Gwich'in names into English. Noel was also very helpful in providing logistical support for our river trip to the Delta.

George Niditchie was very helpful in clarifying and mapping out the old dogteam trail which ran between **Tsiigehthchic** and Fort McPherson.

We were fortunate to have Lisa Andre and Alma Cardinal of **Tsiigehthchic** return to work with us again this summer. We thank them both and would like to commend them on their transcriptions. We were particularly pleased to see them attempt to transcribe Gwich'in words and phrases into the transcripts.

We also extend many thanks to the following people for their support which ranged from providing linguistic support and clarification to reviewing the draft report.

Robert Alexie, Fort McPherson
Jenny Andre, Tsiigehtchic
Mary Andre Stewart, Tsiigehtchic
Noel Andre, Tsiigehtchic
Tom Andrews, Yellowknife
Ina Arey, Fort McPherson
Barbara Beck, Tsiigehtchic
Andrea Benoit, Tsiigehtchic
Greg Cayen, Fort McPherson
Ron Cruikshank, Inuvik
William George Firth, Fort McPherson
Elisa Hart, Yellowknife
Christine James, Tsiigehtchic
Darlene Koe, Fort McPherson
Bart Kreps, Inuvik
Agnes Mitchell, Tsiigehtchic
Margaret Mitchell, Tsiigehtchic
Effie Rogers, Oniak Channel
Bob Simpson, Inuvik
Sharon Snowshoe, Fort McPherson
Alice Weitzel, Teulon, Manitoba

We hope that we have done our job well and that future generations will continue to use and learn from this information and be proud of being Gwich'in.

1. INTRODUCTION

The Gwichya Gwich'in traditional land use area comprises three adjacent regions:

1. North of the Mackenzie River, from the present-day settlement of **Tsiigehtchic** and east to the Thunder River (Travaillant Lake and Trout Lake area).
2. South of the Mackenzie River as far east and south of the Thunder River and throughout the Arctic Red River, Cranswick River and Snake River drainages, incorporating much of the northern Mackenzie Mountains.
3. The Mackenzie Delta.

These areas were used extensively until about 30 years ago when people began to adopt a more sedentary life centered in **Tsiigehtchic** (Arctic Red River). Though the entire area is still considered traditional Gwichya Gwich'in land, the last 30 years have witnessed an ever decreasing amount of "on the land" use.

Since 1992, we have been working on a traditional knowledge study with Gwichya Gwich'in Elders from **Tsiigehtchic** on land use and occupancy in the Gwichya Gwich'in homeland. This project has documented over 200 place names, and the stories, legends, traditional trails, traditional campsites, sacred sites, historic cabins, and resource harvesting information associated with these place names (Kritsch et al. 1994).

Phase I of the project, undertaken in 1992, concentrated on the area north of the Mackenzie River (Andre and Kritsch 1992). In 1993, Phase II of the project was completed and covered the area south of the Mackenzie River, including the Arctic Red River drainage (Kritsch and Andre 1993). This report presents the results of Phase III of the project carried out in 1994 which documented place names and sites for the Mackenzie Delta land use region. This project documented an additional 89 Gwich'in and English place names along with their associated stories and legends, old time trails, traditional campsites, historic cabin sites, and renewable resources in the Mackenzie Delta.

Study Area - "The Delta"

For the purposes of this report, the Mackenzie Delta extends from Point Separation, west to Aklavik, north to the coast and east to Campbell Lake. It is locally known as "The Delta" or **Eedyee tat** in Gwich'in.

The Delta is a maze of shallow lakes and channels and was well known historically for its spring ratting (muskrat) and summer fishing. Families who had wintered up the Arctic Red River or up the Mackenzie River around the Travaillant Lake or the Tree River areas, would travel to the Delta with a brief stop in **Tsiigehtchic** in the spring. Their stop in **Tsiigehtchic** would be long enough to attend Easter mass, visit with friends and relatives, and buy supplies. They would then head to the Delta by dogteam for the spring ratting season. In early summer, after the ratting season closed, they sold their furs in **Tsiigehtchic** or Aklavik, replenished their supplies and then began fishing along the Mackenzie River or at **Nichitsii diniinlee** (Big Rock - see place name #48) in the East Branch where they dried fish for winter use.

Objective

The objective of the 1994 research project was to document and map Gwichya Gwich'in place names north of the present-day settlement of **Tsiigehtchic** into the Mackenzie Delta and west along the Dempster Highway between **Tsiigehtchic** and Fort McPherson. As in previous years, this objective was met by interviewing Gwichya Gwich'in Elders from the community about Gwich'in and English place names, stories, legends, traditional campsites, old time trails, resource harvesting locations, and historic cabin sites.

Rationale

There remains an urgent need to continue this research because of the age of some of the Elders and the fact that the Gwich'in place names and traditional knowledge associated with these names is not being passed on. It is critical that this information be recorded so that it may be used in the future to develop among other things, more culturally relevant school curricula in the Gwich'in Settlement Area.

This project seeks to serve as a vehicle for recording the place names and traditional knowledge pertinent to these places before it is lost for all time.

Personnel

Personnel for the research project included seven Gwichya Gwich'in Elders from **Tsiigehtchic** and one Gwichya Gwich'in Elder who currently resides in Inuvik, two summer students, two river guides, and two researchers.

Elders

The Elders that we interviewed ranged in age from fifty-nine to eighty-four. As in previous years, the Elders that we interviewed spent most of their lives on the land. The following are short biographies of the eight Elders.

Antoine (Tony) Andre, 70

Tony was born in the Yukon at **Nihtavan Diniinlee** near Christmas in 1924. Tony spent most of his life living on the land in the Delta around **Nichiitsii diniinlee** (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 **Gyųų 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.

Caroline (Kendo) Andre, 59

Caroline was born on January 24, 1935 “in the bush up the Red someplace.” Caroline spent her younger life with her parents, Ernest and Mary Kendo, around **łeth jithakaii van** (Ernest Cabin) up the Arctic Red River, and around Big Rock in the Delta. Caroline married Antoine (Tony) Andre in 1949. They spent time around Travaillant Lake and the **Siveezhoo** area. Caroline and Tony continue to make dryfish during the summer at a fish camp near the community. Caroline is known for her skill and ability to lace snowshoes.

Gabe Andre, 64

Gabe was born at **Nichiitsii 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. He lived with his parents and later with his mother the longest of all of the children, which 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 **Tr'ineht'ieet'iee** (across from Hyacinthe Andre's Tree River camp) in the 1960's. Today Gabe continues to 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, 84

Hyacinthe was born at **Hehnyuu deet'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 **Nichiitsii diniinlee** (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, the oldest Elder with 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.

Pierre Benoit, 73

Pierre was born on February 1, 1921 at Arctic Red River, on the south side of **lath kak van tsal** (Ghost Lake) below the community. Pierre spent most of his life living on the land in the Delta around the Big Rock area. In his early life, Pierre lived at Cabin Creek with his parents, Benoit Coyen and his mother, Delma. Pierre married Annie Koe of Fort McPherson in 1946, at the age of 35. After a lifetime on the land, Pierre now lives in Inuvik where he is a member of the Ehdiiat Elders Council. Because he is unable to go on the land anymore, Pierre is eager to share information and traditional knowledge about his life and experience on the land with organizations like the Gwich'in Social and Cultural Institute. Pierre says that, "I can't help with work but I sure can help with my mouth".

Joan (Husky/Ross) Nazon, 81

Joan was born on October 26, 1913 around Fort McPherson. Joan spent most of her life living on the land around Aklavik, up the Arctic Red River, and around the Odizen Lake area. Joan married Phillip Ross in 1936 and she and her husband lived in the Delta. He died in 1937. Joan later married Edward Nazon on August 3, 1940. She and Edward lived in the Delta and travelled around the Odizen Lake, Caribou Lake and Travaillant Lake area. In the late 1960s, they established a permanent camp at **Chii echeji**, on the Mackenzie River, across from the community of Tsiigehtchic. Joan is known for the eloquent style in which she tells her stories.

Annie (Niditchie) Norbert, 73

Annie was born on December 30, 1921 in Arctic Red River. Annie spent her younger years with her parents in the Delta at **Nichiitsii diniinlee** (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, 77

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 and Alma Cardinal, both of **Tsiigehtchic** returned as summer students for the 1994 project. Lisa is now enrolled at Samuel Hearne Secondary School in Inuvik for the 1994/95 school year where she is completing grade twelve. Alma has recently moved back to **Tsiigehtchic** from Fort Smith where she was a student in the Teacher Education Program offered through Arctic College. She now plans to complete her degree through courses offered in the Inuvik Region.

River Guides

Gabe Andre was our guide on a four day trip to the Mackenzie Delta to locate and to photograph the place names collected during community interviews. He is a well known and respected man who is knowledgeable about bush life. Jenny Andre, Gabe Andre's youngest daughter, also acted as a river guide. Both father and daughter spend much of their time on the land and make a great travelling team.

Researchers

Alestine Andre is a Gwichya Gwich'in from **Tsiigehtchic** and has an undergraduate degree in Anthropology from the University of Victoria. She plans to continue to graduate school for her M.A. degree in Anthropology in a few years. Alestine is currently the Assistant Director of the Gwich'in Social and Cultural Institute which was formed by the Gwich'in at their Annual Assembly held in Fort McPherson in August of 1992.

Ingrid Kritsch is currently the Director of the Gwich'in Social and Cultural Institute where she is responsible for research and management of the Institute's affairs. She has spent the last nineteen years in archaeological, social/cultural anthropological and historical research work, mostly in a northern setting. Ingrid is presently on leave from a Ph.D. program in Anthropology from the University of Alberta.

2. METHODOLOGY

The information presented in this report is based primarily on oral history provided by Gwichya Gwich'in Elders from **Tsiigehtchic** in 1994. As much as possible, this report focuses on the knowledge of the Elders and attempts to present the information and vision of the land through their eyes.

Work Schedule

This research project took approximately eleven weeks to complete. Audio-tapes and maps at 1:50,000, 1:250,000 and 1:1,000,000 scales were purchased in Yellowknife several days before the project began. The maps were not laminated this year as we were told that this process hastens their deterioration.

Gwichya Gwich'in Elders living in **Tsiigehtchic** and Inuvik were interviewed in the community and on the land. Most of the interviews were carried out between June 15 and July 6, 1994. The first draft of the final report was written at the end of July, into August and the first part of September. This year, the drafting of the report was divided between the two researchers. Andre worked at the Tsiigehtchic office while Kritsch worked in Yellowknife. Three weeks in Yellowknife were used to edit the draft report and produce a final report.

Documentation of traditional knowledge

Most of the information was documented during the course of formal interviews in **Tsiigehtchic**. Additional information was gathered during a four day river trip to the Delta from **Tsiigehtchic** to Reindeer Station, with three of the Elders. Clarification of the data was provided during two meetings and through visits and telephone calls to the Elders.

Community interviews

Eight Elders were formally interviewed and recorded on audio cassette tapes at the Gwich'in Social and Cultural Institute office in **Tsiigehtchic**. Using primarily 1:50,000 scale maps which covered two walls of our office, we recorded the place names, cabins, traditional campsites and trails that people used directly on the maps in pencil. Notes and photographs were taken during the interviews.

Boat trip

From July 4 to July 8, 1994, we travelled by boat into the Delta with three of the Elders in order to photograph the places with names, traditional sites and cabin sites that were recorded during the community interviews. For the Elders, this trip gave them an opportunity to revisit places which in some cases they had not seen for 30 or more years and to recall memories and information not recorded during the community interviews. For the researchers, this trip

enabled them to better understand why these places were named, to clarify the location of the names and whether or not cabins recorded during the interviews were still visible.

The researchers, Ingrid Kritsch and Alestine Andre, were joined by three Gwichya Gwich'in Elders, Annie Norbert, Nap Norbert and Gabe Andre. Gabe Andre also acted as the main river guide. Jenny Andre, Gabe's youngest daughter, acted as the second guide. Ingrid Kritsch's daughter, Erika, and two youth from **Tsiigehtchic**, Margaret Mitchell and Andrea Benoit, also accompanied us on the trip.

We travelled in two boats, a 24 foot scow with a 9.9 h.p. Johnson motor and an 18 foot Lund with a 30 h.p. Yamaha motor. The following narrative gives some idea of the travelling conditions that we were faced with.

We travelled as far north as Reindeer Station, camping four times along the way. It rained off and on throughout the four days and the Delta mosquitoes lived up to their ferocious reputation. We camped at Big Rock the first night, across from Norris' Camp the second night, at Hugh Rogers camp the third night, and in Joe Bernard's cabin at Jackfish Creek the last night. Photographs were taken while travelling.

At **Nichitsii diniinlee** (Big Rock), we set up our tents early in the morning on the grassy flats below Fabien (**Laaluu**) Coyen's old cabin. This cabin is currently being repaired by Tommy Wright. On the second day, we travelled through the Campbell River to Campbell Lake to have a closer look at **Tithegeh chi'** (Seagull's Rock) or **Gwi'eeakajilchit** (Somebody chipped (steps)). This is an impressive looking cliff which has an interesting old story attached to it of men climbing up to eagle's nests midway up the cliff in order to get eagle feathers for their arrows. We were met enroute by Ron Cruikshank, Coordinator for the Gwich'in Interim Land Use Planning Board, Hyacinthe Andre, and Suzanne Denouden. Upon reaching **Tithegeh chi'** we passed under the cliff a number of times by boat, looking up at this towering cliff and wondering how people managed to climb up here to get the eagle feathers for their arrows. Hyacinthe, Annie and Nap all noted the absence of seagulls here now. They said that this cliff used to be "white" with large seagulls and really noisy, hence one of its two names! We saw two eagles and many swallows which appear to be nesting in the cliff.

We stopped for tea and a shore lunch, just south of **Tithegeh chi'**, not far from Roger Allen's camp. Annie mentioned this is close to where she and her parents and her brothers cached their large motor boat (using a wooden capstan) in the fall before they travelled to Sitidgi Lake for the winter. They returned here to pick it up the following spring on their way back to Big Rock. This is in the early 1930's. They camped here for about one month waiting for the ice to move so they could go down the Campbell River to Big Rock to fish for the summer.

When we finished lunch and said goodbye to Ron, Hyacinthe and Suzanne, we then returned to the East Channel through the Campbell River. We barely had our tents pitched across from Norris', not far from **Njoh njii'ee**, when heavy rains poured down on us.

The next day, we continued our trip and travelled as far as Reindeer Station. Along the way we passed many cabin sites of varying ages as we neared the town of Inuvik and then further downstream around the Oniak Channel. As we travelled further north the wind picked up and the weather became more unfavorable. We stopped and made a fire on the shore at Reindeer Station where we warmed up and spent some time looking over the site. It was wet and cold and the size and number of mosquitos forced us to huddle around the smoky fire to decide

whether or not we should go as far as **Dineedidraii khyidh**, the most northerly place name we documented this year; a place where the Gwichya Gwich'in used to hunt caribou in the summer. Our river guide, Gabe Andre, advised us that the size of the waves on the channel above **Dineedidraii khyidh** would make boat travel treacherous. We decided to turn around and camp at Hugh Rogers' camp at the Oniak Channel and return home from there the next day. Effie Rogers, Hugh's wife, welcomed us to stay the night. We were served hot tea and homemade buns. Also at the camp were two of her sons and a grandson. We left the next afternoon after a hot lunch.

We travelled as far as Jackfish Creek that night. We decided to stay in Joe Bernard's cabin here as it was getting late, and we did not want to chance running into more unpredictable weather and being forced to set up camp again in the rain. The cabin proved to be in good shape and we were well sheltered for the night. We left mid-morning the next day and arrived back in **Tsiigehtchic** in the early evening under sunny skies.

Elders' Meeting

Once the majority of the interviews were completed, Elders' meetings were held on July 21st and July 25th to answer any questions that we had and to ensure that all of the Gwich'in place names were transcribed using the standardized Gwich'in writing system. This was accomplished with the assistance of William George Firth, who is the Gwich'in interpreter with the GNWT Department of Education, Culture and Employment office in Fort McPherson. Seven Elders participated in the meetings.

At the end of the meeting the Elders suggested Gwich'in names for the lakes, trails, and a campground in the Gwich'in (Campbell Lake) Territorial Park. This was done upon request from Gwich'in Geographics which is developing a management plan for the Gwich'in Territorial Park.

During the meeting, the 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* (Department of Education, Culture, and Communications, G.N.W.T.). The Elders also sounded out the place names for Lisa Andre who recorded each place name on tape along with its assigned number.

Transcriptions

Throughout the project the summer students, Lisa Andre and Alma Cardinal, transcribed all of the taped interviews conducted with the Elders. Copies of the audio cassette tapes and the transcriptions will be deposited with the Territorial Archives.

Map Work

Alma Cardinal produced the map included in this report. She transferred all of the numbered place names from the 1:50,000 maps which we used during the interviews to a 1:250,000 scale map. All of the 1:50,000 map sheets will be deposited with the Territorial Archives.

Photographic Record

During the course of the project, about seven rolls of film were taken. Photographs were taken during interviews with Elders, during the river trip in the Mackenzie Delta and around the community. All of the photographs were catalogued and the prints will be kept on file at the Gwich'in Social and Cultural Institute office.

Review of Manuscript

A draft copy of this manuscript was reviewed by Tom Andrews, Subarctic Archaeologist, Prince of Wales Northern Heritage Centre, GNWT Department of Education, Culture and Employment.

3. PLACE NAMES

Introduction

A total of 89 place names were documented this summer with Gwichya Gwich'in Elders living in **Tsiigehtchic** (Arctic Red River) and Inuvik. 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 or 1:250,000 scale maps)
- c. **Reference:** (indicates whether the name refers to a lake, creek, river, hill or area, and whether it is in the Campbell Lake area, along the East Channel of the Mackenzie River or another area in the Delta)
- d. **Literal translation:** (breakdown of the Gwich'in word into English)
NOTE: Sometimes the meaning of the words have been "lost in time." The Elders refer to these words as **ts'ii dejj** meaning "stone-age" and indicated that these names are at least 500 years old.
- e. **English translation:** (what the word(s) mean in English. Sometimes the literal and English translations 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 example, "this is good moose country"), has been used as much as possible to keep the "flavour" of the descriptions that we recorded).

NOTE: Some information collected during the course of the Campbell Lake Oral History Project carried out with Gwichya Gwich'in and Inuvialuit Elders in 1993/1994 (see Kritsch 1994) has also been included here when appropriate.

GWICHYA GWICH'IN AND ENGLISH PLACE NAMES FOR THE MACKENZIE DELTA AREA

1. Vakak njuu

<u>Official name:</u>	Islands Lake
<u>Reference:</u>	This place name refers to a lake along the Dempster Highway between Tsiigehtchic and Fort McPherson.
<u>Literal translation:</u>	Vakak = on it; njuu = islands
<u>English translation:</u>	Islands on it (lake)
<u>Also known as:</u>	None

Description: This place name refers to a lake with several islands on it. An old dogteam trail from **Tsiigehtchic** to Fort McPherson used to run across this lake.

2. Baazil / Maazil viteetshik

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a creek along the Mackenzie River between Tsiigehtchic and Point Separation.
<u>Literal translation:</u>	Baazil / Maazil; viteetshik = his creek
<u>English translation:</u>	Baazil's Creek or Maazil's Creek
<u>Also known as:</u>	None

Description: This creek was named after a man by the name of **Baazil** who used to fish here every summer. **Baazil** is also known by some local Elders as **Maazil**.

3. Chii choo teek'adh

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a lake along the Dempster Highway between Tsiigehtchic and Fort McPherson.
<u>Literal translation:</u>	Chii = rock; choo = big; teek'adh = underwater fishtrap
<u>English translation:</u>	Underwater fishtrap (made with) big rocks
<u>Also known as:</u>	None

Description: The name refers to a big rock where the creek enters the lake. Big rocks may have been placed underwater at the end of the creek to make a fishtrap. An old dogteam trail from **Tsiigehtchic** to Fort McPherson used to run across this lake.

4. Van kaa

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a lake along the Dempster Highway between Tsiigehtchic and Fort McPherson.

Literal translation: Van = lake; kaa = round
English translation: Round lake
Also known as: None

Description: This name refers to a lake that is round in shape with no deep bays or points of land jutting out into the lake. An old dogteam trail from **Tsiigehtchic** to Fort McPherson used to run across this lake. Several lakes in the Gwichya Gwich'in area are known by this name.

5. Naghii zhoo niilajj

Official name: Frog Creek
Reference: This place name refers to a creek which runs into the Peel River across the Dempster Highway between **Tsiigehtchic** and Fort McPherson.
Literal translation: Naghii = frog; zhoo = hairy; niilajj = running creek
English translation: Hairy frog creek
Also known as: None

Description: This name refers to the creek itself. The mouth of this creek which flows into the Peel River, on the other hand, is known as **Naghii zhoo tshik** (see place name #86) or Nelson Creek/Fishery. An old dogteam trail from **Tsiigehtchic** to Fort McPherson used to run across this creek.

6. Tanahjidh

Official name: Deep Water Lake
Reference: This place name refers to a large lake on the south side of the Dempster Highway between **Tsiigehtchic** and Fort McPherson.
Literal translation: Tanahjidh = **ts'ii dejj** word
English translation: None
Also known as: Nigger Lake

Description: George Niditchie mentioned that this is the last lake to melt in the spring and that the translation of this name may refer to this. An old dogteam trail from **Tsiigehtchic** to Fort McPherson used to run across this lake. Wally Firth has a cabin here now.

7. Chihvyàh khatr'ahjil

Official name: Stolen Nets Lake

Reference: This place name refers to a long skinny lake on the south side of the Dempster Highway between **Tsiigehtchic** and Fort McPherson.
Literal translation: Chihvyàh = nets; khatr'ajil = pulled them out fast
English translation: Pulled nets out fast (lake)
Also known as: None

Description: This place name refers to someone taking out their nets very quickly because they were in a hurry.

8. Chųy didzin

Official name: Dark Water Lake
Reference: This place name refers to a large lake on the south side of the Dempster Highway between **Tsiigehtchic** and Fort McPherson.
Literal translation: Chųy = water; didzin = clear
English translation: Clearwater (lake)
Also known as: None

Description: This place name refers to a lake where the water is so clear that you can see the bottom.

9. Chii tsal van

Official name: None
Reference: This place name refers to a lake on the north side of the Dempster Highway between **Tsiigehtchic** and Fort McPherson, just behind the community of Fort McPherson.
Literal translation: Chii tsal = gravel; van = lake
English translation: Gravel lake
Also known as: None

Description: This lake takes its name from the gravel hill upon which the community of Fort McPherson now sits (see place name #14).

10. Naghail zhoo tsal

Official name: Small Frog Lake
Reference: This place name refers to a small lake on the south side of the Dempster Highway between **Tsiigehtchic** and Fort McPherson.
Literal translation: Naghail = frog; zhoo = hairy; tsal = small
English translation: Small hairy frog (lake)

Also known as: None

Description: This lake is usually mentioned in conjunction with **Naghaii zhoo choo** (see place name #11), but it is the smaller of the two as indicated by its name.

11. Naghii zhoo choo

Official name: Nerejo Lake

Reference: This place name refers to a large lake about 3 miles south of the Dempster Highway between **Tsiigehtchic** and Fort McPherson.

Literal translation: Naghii = frog; zhoo = hairy; choo = big

English translation: Big hairy frog (lake)

Also known as: None

Description: This lake is usually mentioned in conjunction with **Naghaii zhoo tsal** (see place name #10), but it is the larger of the two as indicated by its name.

12. Vakak njuu ehchëq jiltyin OR Ehchëq jiltyin

Official name: None

Reference: This place name refers to a lake on the north side of the Dempster Highway between **Tsiigehtchic** and Fort McPherson.

Literal translation (1): Vakak = on it; njuu = islands; Ehchëq = shelter; jiltyin = it sits

English translation (1): It sits (in the) shelter (of) islands on it (lake)

Literal translation (2): Ehchëq = shelter; jiltyin = it sits

English translation (2): It sits (in the) shelter

Also known as: None

Description: **Ehchëq jiltyin** is used in several other place names for the Gwichya Gwich'in area and usually refers to a lake that is sheltered by another lake, a hill or a ridge. In this case, the lake is near **Vakak njuu** (see place name #1) which refers to a large lake south of here.

13. Niyendoo van

Official name: Niendo Lake

Reference: This place name refers to a long skinny lake about 3 miles north of the Dempster Highway between **Tsiigehtchic** and Fort McPherson.

Literal translation: Niyendoo = Niyendoo; van = lake

English translation: Niyendoo's lake

Also known as: None

Description: This lake is named after a man called **Niyendoo**.

14. Chii tsal dik OR Teet'it zeh

Official name: Fort McPherson

Reference: This place name refers to the community of Fort McPherson.

Literal translation (1): Chii tsal = gravel; dik = on top

English translation (1): On top (of) gravel

Literal translation (2): Teet'it = head of the waters; zeh = house or town

English translation (2): Town (at the) head of the waters

Also known as: None

Description: This place was originally known as **Chii tsal dik** but became known as **Teet'it zeh** when the town was built here. The town was built on top of the gravel hill that originally gave this place its name.

15. Chiidj̄ēe naa'ej̄j̄

Official name: None

Reference: This place name refers to the end of a bluff on the Mackenzie River below the Fort McPherson ferry landing.

Literal translation: Chii = bluff; dj̄ēe = upstream end; naa'ej̄j̄ = (at the) end of

English translation: (At the) end (of the) upstream end (of the) bluff

Also known as: None

Description: This name refers to the upstream end of a bluff which runs several miles along the west side of the Mackenzie River below the community of **Tsiigehtchic**. This is the place where John and Irene Kendo used to have a fish camp for young people in the late 1980s. Today they still set a net here, but their fish camp is closer to the Fort McPherson ferry landing.

16. Chiidj̄ēe naa'ej̄j̄

Official name: None

Reference: This place name refers to the end of a bluff on the Mackenzie River between **Tsiigehtchic** and Point Separation.

Literal translation: Chii = bluff; dj̄ēe = upstream end; naa'ej̄j̄ = (at the) end of

English translation: (At the) end (of the) upstream end (of the) bluff

Also known as: Moonshine Bay

Description: This name refers to the upstream end of a bluff which runs several miles along the east side of the Mackenzie River, below the Inuvik ferry landing.

In the 1920's, several white trappers lived here in tents in the summer. They fished and made moonshine out of "brew," thereby giving this place it's more recent name "Moonshine Bay." Other people who used to live and fish at this spot in the summer are William and Clara Norman, Odella Coyen, and Hyacinthe Andre and his family. This is still known as a good place to fish. Dale Clark and Frederick Blake occasionally set a net here today during the summer.

17. Chii echejj van

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a lake on the east side of the Dempster Highway as you travel from Tsiigehtchic to Inuvik. It is located between Tsiigehtchic and Point Separation.
<u>Literal translation:</u>	Chii = cliff; echejj = shelter of; van = lake
<u>English translation:</u>	Lake (in the) shelter of (the) cliff
<u>Also known as:</u>	None

Description: This lake is sheltered by the cliff called **Chii echejj** (see place name #18). This is one of several lakes near the community that Dale Clark sets a net on during the winter. Local people set rabbit snares in this area in the winter. People who stay at **Chii ehchejj** use the water from this lake for drinking water in the summer.

18. Chii echejj

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to an area on the slope of a cliff on the Mackenzie River which is adjacent to the Inuvik ferry landing. It is located between Tsiigehtchic and Point Separation.
<u>Literal translation:</u>	Chii = cliff; echejj = shelter of
<u>English translation:</u>	(In the) shelter of (the) cliff
<u>Also known as:</u>	None

Description: Joan and Edward Nazon established a camp here in the late 1960s which they primarily used in the spring, summer and fall. Today their daughter, Margaret Donavan, continues to use it in the summer as a fish camp.

19. Chii gho' t'ajj

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a hillside along the Mackenzie River across from Tsiigehtchic .
<u>Literal translation:</u>	Chii = rock; gho' = teeth; t'ajj = between
<u>English translation:</u>	Between (the) rock teeth

Also known as: None

Description: This place refers to a hillside upstream from **Chii echejj** (see place name #18) where there are draws which come down to the Mackenzie River in the shape of teeth. When looking across at this area from the community, the hillside looks like a partial set of teeth.

20. K'inehdlajj

Official name: None

Reference: This place name refers to an eddy between **Tsiigehtchic** and Point Separation.

Literal translation: K'inehdlajj = an eddy

English translation: An eddy

Also known as: Moonshine Creek

Description: This place name refers to an eddy which is located downstream from a creek which flows into Moonshine Bay. This is one of the places that Frederick Blake sets his net in the summer.

21. Leon vavan

Official name: None

Reference: This place name refers to two lakes located between **Tsiigehtchic** and Point Separation.

Literal translation: Leon = Leon (a person's name); vavan = his lake

English translation: Leon's Lake

Also known as: None

Description: These two lakes are inland from the Mackenzie River on the west side of the river. These lakes were named after an old man named Leon who used to stay here to fish, trap and snare rabbits. Today, Dale Clark sets a net here in the winter for lake whitefish.

22. Teetshik goghaa OR Zeh gwishik

Official name: None

Reference: This place name refers to an area that is about 7 miles downriver from **Tsiigehtchic**. It is located between **Tsiigehtchic** and Point Separation.

Literal translation (1): Teetshik = creeks; goghaa = bundle of

English translation (1): Bundle of creeks

Literal translation (2): Zeh = town; gwishik = old

English translation (2): Old town

Also known as: Old Arctic Red site

Description: This place was where the "Old Arctic Red River" site was located. Annie Norbert recalls her mother saying that this place used to be "crowded with a bunch of tents". People used to come here and stay for about one month dancing, feasting, gambling and enjoying one another's company after a long winter. This place was also good for fishing because of a notable eddy in front of the site.

The Roman Catholic Church built a small mission here in order to compete with the Protestant mission in Fort McPherson. The people would stay in tents near the shore, on top of the hill near the Roman Catholic mission house and on the hills on either side of the mission. Unfortunately though, it was a windy spot so the priest [Father Seguin] moved the mission to its present location at **Tsiigehtchic**, another traditional gathering, trading and summer fish camp. This move occurred in the latter half of the 19th century.

The most noticeable feature on the site today, is the remains of the stone chimney which was part of the mission house. Several trails are also visible through the bush, even though the area has grown up considerably with willows and trees. Burials are also present on this site. A large wooden cross used to stand on the top of the hill in front of the mission house. Now there is only a small portion of the wooden cross still lying visible on the ground. Richard McNeish, an archaeologist, was shown this site by Gabe Andre in the 1950s.

23. Teetshik goghaa

Official name: None

Reference: This place name refers to a creek that flows into the Mackenzie River about 6 miles downriver from **Tsiigehtchic**. It is located between **Tsiigehtchic** and Point Separation.

Literal translation: Teetshik = creeks; goghaa = bundle of

English translation: Bundle of creeks

Also known as: Six Miles

Description: This place is known as a good fishing spot. Louis Cardinal used to have a camp here i.e. cabins and smoke house. According to his step-son, Nap Norbert, Louis Cardinal was a Metis/Cree from Lac La Biche who came North via Edmonton-Vancouver-Seattle- Dawson- Ft. McPherson-Arctic Red River. While he was on patrol from Dawson to Ft. McPherson as a Special Constable, he met and married Nap Norbert's mother, Caroline. They moved to **Teetshik goghaa** in the late 1920s, just before Nap came back from school in Fort Providence.

According to Overvold:

Louis joined the N.W.M.P. in Regina around 1897. He first went to the Yukon after he completed his training in 1898. Mr. Cardinal was regarded as one of the finest bushmen in the north country and was sought after by everyone as a guide. He lived in Fort McPherson for twenty years and then moved to about six miles from Arctic Red and lived off the land until 1962. Since that date he lived in Arctic Red River (1976: 42).

Nap Norbert nicknamed this place Bobbie Creek in 1932 after one of his dogs that had pups here. Today, Louis and Caroline Cardinal's granddaughter, Chief Grace Blake, has a tent frame, a drying stage, and a smoke house frame at this place.

24. Ramii tsal vakaiik'yit

<u>Official name:</u>	None
<u>Reference:</u>	This name refers to a place on the Mackenzie River between Tsiigehtchic and Point Separation.
<u>Literal translation:</u>	Ramii tsal = small Ramii; vakaiik'yit = his place
<u>English translation:</u>	Small Rami's place
<u>Also known as:</u>	None

Description: This place is where a man by the name of **Ramii tsal** used to stay. He had a fishcamp here in the summer.

25. Chii tsal

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a small cutbank along the Mackenzie River between Tsiigehtchic and Point Separation.
<u>Literal translation:</u>	Chii = rock; tsal = small
<u>English translation:</u>	Gravel
<u>Also known as:</u>	None

Description: We were told that this was where the ferry landing was originally going to be placed. Annie and Nap Norbert stayed here during the winter of 1969 during which time Nap trapped 18 lynx, 12 fox and 2 marten. They also snared 400 rabbits. This is known as a good berry picking place for blueberries, cranberries and **nakahl** (cloud berries).

26. Narvee vakaiik'yit

<u>Official name:</u>	None
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Reference: This name refers to a place along the west side of the Mackenzie River between **Tsiigehtchic** and Point Separation.

Literal translation: Narvee = Narvee; vakaii k'yit = his place

English translation: Narvee's place

Also known as: None

Description: This place was named after an old man called Narvee who used to fish here. Narvee was Marka Bullock's first husband's grandfather. Narvee was also Joe Norbert's grandfather.

27. Larson vizheh OR Larson vakaiik'yit

Official name: None

Reference: This place name refers to a place along the east side of the Mackenzie River between **Tsiigehtchic** and Point Separation.

Literal translation (1): Larson = Larson; vizheh = his house

English translation (1): Larson's house

Literal translation (2): Larson = Larson; vakaiik'it = his place

English translation (2): Larson's place

Also known as: Larson's cabin

Description: This place was named after a white trapper, Emil Larson, who used to live here. He lived most of his life in the north. Larson was remembered for never washing his dishes. His dog named "Dishwater," used to lick clean all of his dishes for him.

Larson first lived up the Arctic Red River and then moved to the Delta where he lived in a number of cabins. His main camp was at **Maazil vakaiik'yit** (see place name #30). Larson also had trapping cabins at **Troo zhah** (see place name #80) and **Chii tsal** (see place name #25). The cabin at **Troo zhah** was way back in the bush. His last cabin was at **Chii tsal**. When Larson got sick he did not want to stay in the hospital, so they took him down south. He died in Edmonton sometime in the mid-1930s.

Cliff Hagen built a cabin here in the fall in the early 1950s. He lived there only one winter and moved away to Thunder River the following spring. Today, this is where buoys are stored as markers for marking the channel by the Canadian Coast Guard.

28. Marzel viteetshik

Official name: None

Reference: This place name refers to a creek on the east side of the Mackenzie River between **Tsiigehtchic** and Point Separation.

Literal translation: Marzel = Marzel; viteetshik = his creek

English translation: Marzel's creek

Also known as: Marzel's Creek

Description: According to Annie and Nap Norbert, this place was named after a white trapper, known as Marzel, who stayed here in the 1920's. His cabin which was on the south side of the creek, is no longer standing.

29. Srehtadhadlajj

Official name: Point Separation

Reference: This place name refers to where the Mackenzie River separates into three main channels which then flow through an area known as the "Mackenzie Delta."

Literal translation: Srehtadhadlajj = water separates

English translation: Water separates

Also known as: None

Description: This place is located about ten miles downstream from the community of **Tsiigehtchic**. This is where the Mackenzie River separates into different channels in the Mackenzie Delta such as the East Channel, Middle Channel and the main channel. The river opens up at this point for a distance of almost three miles. In the summer, this wide expanse of water is subject to winds causing large waves making travel by boat through this area treacherous.

According to Hyacinthe and Gabe Andre, the ocean used to extend as far south as Point Separation.

This Delta, come way up to Arctic Red. Right along the Point Separation. Right to here and go by the Mouth of the Peel and way up McPherson from the other side, all Delta. Everything Delta. Right down to Aklavik. They say that, one time, they say all this is just water [referring to the Delta]. Everything! All just water. No island, no channel, nothing. Just open. Just like it's, like ocean. But after that they said, the mud it just fill it up, that place.

This is all the dirt, all the mud come from the Mackenzie River, that's what made the Delta. (Hyacinthe Andre, Gabe Andre, Campbell Lake Oral History Project, Tape 2A and 2B, 1993)

Hunters travel to the islands below this point for ducks and geese in the spring and moose in the fall.

30. Baazil / Maazil vakaiik'yit

<u>Official name:</u>	None
<u>Reference:</u>	This name refers to a place on the east side of the Middle Channel between Point Separation and the East Channel.
<u>Literal translation:</u>	Baazil / Maazil = Baazil/Maazil; vakaiik'yit = his place
<u>English translation:</u>	Baazil's/Maazil's place
<u>Also known as:</u>	None

Description: Some Elders refer to this man as Old Baazil and others refer to him as Maazil. He and his wife, **Naatchuu**, built a cabin here about 1932. Moses who was related to Baazil looked after them and stayed with them sometimes. Baazil died in Arctic Red River. Larson later fixed up old Baazil's cabin and stayed there. Baazil's wife, **Naatchuu**, died in Aklavik at a very old age. Today the site is overgrown with willows.

31. Eetajjlajj

<u>Official name:</u>	East Channel
<u>Reference:</u>	This place name refers to the mouth of the East Channel of the Mackenzie River.
<u>Literal translation:</u>	Eetajjlajj = ts'ii dejj word
<u>English translation:</u>	None
<u>Also known as:</u>	East Branch

Description: The Elders had great difficulty in translating this name. The best translation that they could provide was "water flows away from the main water," because this is the first place that the water separates from the main channel and flows in an easterly direction.

Mr. Baradad, a white trapper and trader, had a trading post on the East Channel, downstream from **Tom viteetshik** (see place name #33). We were given a variety of similar sounding names for Baradad (ie Berdet, Barda, Berada, Berdath). During the course of doing genealogical work at the Roman Catholic Diocese Archives in Yellowknife, it was noted that a Mr. Baradad signed the register as a witness to Hyacinthe Andre and Eliza Sam's marriage in 1928 in Arctic Red River. Baradad, possibly a German, left the country in 1939 when WWII broke out and he sold his outfit which included a house to Father Cote. After Baradad left, Fred Cardinal bought his outfit

from Father Cote and he traded from here for a few years. Pierre Tazzie built a cabin here, too.

32. **Khajjilajj tshik OR K'adh gwitshik**

<u>Official name:</u>	Rengleng River
<u>Reference:</u>	This place name refers to a creek that flows into the East Channel.
<u>Literal translation (1):</u>	Khajjilajj = water flowing out; tshik = mouth of
<u>English translation (1):</u>	Mouth of water flowing out
<u>Literal translation (2):</u>	K'adh = fishtrap; gwitshik = belongs to the mouth of it
<u>English translation (2):</u>	Mouth of fishtrap
<u>Also known as:</u>	Rengleng Creek

Description: The older of the two names for this place is **K'adh gwitshik**. The headwaters of this creek are about ten miles from Travaillant Lake. Several Elders have stated that the water flows right out of the ground, which is why it is called **Khajjilajj**. This creek is well known for fishing in the early summer.

33. **Tom viteetshik**

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a creek that flows from the East Channel and then back into the East Channel further downstream.
<u>Literal translation:</u>	Tom = Tom; viteetshik = his creek
<u>English translation:</u>	Tom's creek
<u>Also known as:</u>	Rudolph's Channel, Malcolm's Cabin

Description: Several people had cabins along this creek which is why this creek has so many names. The older Elders referred to this channel as **Tom viteetshik** while the younger Elders referred to it as either Rudolph's Channel or Malcolm's Cabin.

Tom Tron appears to have been the first trapper to have built a cabin along this channel. He was a white trapper who lived along here in the 1930s. He had two cabins along the north end of this channel. Tom Tron gave the most southerly cabin to Rudolph Cardinal and that is why some people refer to it as Rudolph's Channel today.

We were told that Malcolm Firth also had a cabin at the southern end of Rudolph's Channel and that it may still be standing.

34. **Njeh niizhit gwichoo**

<u>Official name:</u>	None
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Reference: This place name refers to a long slow bend along the east side of the East Channel.
Literal translation: Njeh niizhit = long shore; gwichoo = (a) big
English translation: (A) big long shore
Also known as: None

Description: This place name refers to a long slow bend which stretches for about nine miles along the East Channel . Tom Tron had a cabin at the southern end of this stretch near the old time trail which goes to Caribou Lake. One of the Elders mentioned that this trail can still be seen where it crosses the Dempster Highway below the Rengleng River.

Michael Coyen used to stay in a tent at the southern end of this stretch.

35. Bennett's Creek

Official name: None
Reference: This place name refers to a creek which flows into the East Channel.
Literal translation: Bennett's Creek
English translation: Bennett's Creek
Also known as: None
Description: This place is named after a white trapper called Bennett who had a cabin here. No cabin was visible from the river when we passed by this creek during the river trip to the Delta. Gabe Andre mentioned that the bank on which this cabin stood, fell into the East Channel.

36. Łenaiidląjj

Official name: None
Reference: This place name refers to an area on the East Channel of the Mackenzie River.
Literal translation: Łenaiidląjj = water flows together again
English translation: Water flows together again
Also known as: Earl's Place

Description: This place name refers to an area where the waters of the Rudolph Channel and the East Channel flow together. This place was known as a good area for rabbits, fish, rats and trapping.

There used to be a small town here in the 1920s and 1930s with people staying year round. Lots of people built cabins here. Billy Phillips (Tommy Wright's grandfather) and his wife Jane Enoch Phillips, had a small trading post here from 1927 to 1939 (Usher 1971:93). Enoch Moses (Jane Phillips' father) and his wife and Peter Enoch (Jane Phillips' brother) and his family, also stayed here. Enoch Moses also known as Old Enoch

moved to the Delta from Old Crow as a young man. Peter Enoch and his wife Ruth had many sons and daughters including Alex Moses. When Alex's father died and his mother married Jim Greenland, he became known as Alex Greenland.

Other people who lived here at this time were Kenneth Stewart, Francis Bluecoat, Pierre Coyen and Aadzee (Blazes) and their families.

Billy Phillips died in 1935 (Usher 1971: 93) in the Aklavik hospital. According to Usher, "Mrs. Phillips remarried about 1937 and operated this post under the name of Mrs. M.N. Leland" until 1939 (1971:93). According to Annie Norbert and Joan Nazon, Mrs. Phillips moved back to Aklavik after her husband died. Pierre Coyen and Blazes also moved away and established a camp at Loche Creek. Francis Bluecoat moved back to Arctic Red River. When Peter Enoch died, all the Enoch family moved away from here too.

Billy Phillips' trading post was popular because it meant people did not have to travel to Aklavik or Arctic Red River for their supplies. Peter Mountain and Gabe Cotchilly (Slavey Indians from Fort Good Hope) lived here too for one winter when they were unexpectedly caught during freeze up.

Joan and Edward Nazon built a large house here in the 1940s. Their daughter Emily (McDonald) was born and baptised here in 1941. They lived here for about three years before moving to Arctic Red River. A trapper named Earl Marander and his wife Louisa later fixed up the house and lived here for several years. That is why Joan now refers to this place as "Earl's Place". On our river trip we saw this cabin near the edge of the river bank.

The only people still alive who lived here are Hyacinthe Andre, Joan Nazon, and three of Billy and Jane Phillips' daughters, Maureen Morfitt, Winnie Bourque and Anne Dixon.

A white trapper by the name of Tom Tron used to have a cabin across from here where Rudolph's Channel flows into the East Branch. Gabe Andre mentioned that a trail runs east from here to Caribou Lake.

37. Chehlùk jeł

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a creek that flows into the Kalinek Channel.
<u>Literal translation:</u>	Chehlùk = loche; jeł = jiggling
<u>English translation:</u>	Jiggling for loche
<u>Also known as:</u>	Loche Creek

Description: This creek is an excellent place for jigging loche in the fall, ratting in the spring and fishing in the summer.

Many people used to have cabins here. **Aadzee** ('ears' in Gwich'in) also known as Old Blazes, stayed here with his first wife. After she died he then lived here with his second wife, Ayna. He also stayed about a mile from where the East Channel separates into the Kalinek Channel during spring breakup. Pierre Coyen and his wife Delma also lived here raising their family, as did Abraham and Margaret Peterson with their boys Abraham, Albert, and Fred also known as Trapper. When Inuvik started, everyone left.

Joan and Edward Nazon lived at Loche Creek for a year. Joan told us a story about travelling to Aklavik one Christmas and then back to Loche Creek. In Aklavik, Edward's dog irons and dog blankets were much admired by several Inuvialuit men. Edward did not want to sell them because Joan had made them for him. From Aklavik they went to Albert Ross' camp and then to Loche Creek where they played cribbage all night long. While they were here, Joan's brother-in-law Georgie, took all of the dog irons and blankets with him while they were asleep. There was nothing that they could do about it because he was a brother-in-law. Edward's only reply when they found out the next morning was, "As long as he looks after them."

38. **Eltyin jeł k'yit**

Official name:	None
Reference:	This place name refers to a creek which flows into the East Channel.
Literal translation:	Eltyin = jackfish; jeł = jigging; k'yit = place
English translation:	Place (for) jigging jackfish
Also known as:	Jackfish Creek

Description: There are only jackfish in this creek. This place is also called **Eltyin teetshik** (jackfish; creek), or **Eltyin chihvyàh k'yit** (jackfish-net-place) by people from the Delta who are known as **Eedyee tat Gwich'in**.

Peter Enoch built a cabin in this area which was later used by Edward Nazon. Earl Marander, a white trapper, later fixed up the cabin.

Joe Bernard had a cabin near the mouth of this creek on the east side. Bernard asked Fred Norris to move his cabin by barge from the Middle Channel to here (see place name #44) about twenty years ago. The cabin is still standing and is in good shape. A newer building, a smoke house/warehouse is also standing here. This is where we stayed on the last night of our river trip down into the Delta. This cabin now belongs to his son, Albert Jerome.

This was also a good place to net herring. Indeed, people used to net herring by the tubfuls, from the East Channel. People used to visit each other and play cards here.

Vern Holly, a biologist, had a cabin about a mile up the creek at the first bend. Although we did not travel up this creek, Gabe Andre believes that the cabin is still likely standing because its location would protect it from the spring ice.

39. Tr'ih choo iintyin

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a place along the Mackenzie River about midway between Point Separation and the mouth of the Peel River.
<u>Literal translation:</u>	Tr'ih = boat; choo = big; iintyin = where it sat
<u>English translation:</u>	Where a big boat sat
<u>Also known as:</u>	None

Description: This name refers to a place where a boat carrying freight had to be pulled up onto shore because of freeze-up. This happened in the late 1800's when supply boats were tracked along the Mackenzie River between Fort Smith and the Delta.

40. Tatthał njj'ee

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to an area due west of Point Separation.
<u>Literal translation:</u>	Tatthał = a line of fence; njj'ee = it stood
<u>English translation:</u>	A line of fence stood
<u>Also known as:</u>	None

Description: This place is about a half mile south of the only large lake in this area. Annie and Nap Norbert mentioned that a caribou fence with snares made out of mooseskin was constructed around the southwest end of this lake. This fence was used to intercept woodland caribou travelling between the mountains and the Mackenzie River in the fall.

41. Nagwichoo tshik

<u>Official name:</u>	Peel River (Indian Village marked on map)
<u>Reference:</u>	This place name refers to a village site upstream from the mouth of the Peel River.
<u>Literal translation:</u>	Nagwichoo = big country; tshik = mouth of
<u>English translation:</u>	Mouth of big country
<u>Also known as:</u>	Mouth of the Peel

Description: This place name refers to a site which was a traditional summer fishing spot for the **Teet'it Gwich'in** (people from the Ft. McPherson area).

Some people who used to stay here include, Peter and Laura Thompson, Effie Emma Thompson, Christopher Colin, Jim Firth and family, George and Sarah Vittrekwa, Andrew Koe (Charles Koe's dad), Emily Linklater, Jim and Christy Thompson, Pierre Benoit's wife Annie Koe and her parents.

This used to be a town at one time and steamboats used to stop here. Some people used to stay for the summer and then return to the mountains for the winter. Some people stayed at this place year round. We were told that several cabins are still standing here and are in relatively good shape. People would fish for herring in July and whitefish in August. People from **Nagwichoo tshik** would come to **Tsiigehtchic** for the August 15th celebration and dance non-stop for two to four days.

Neil Colin, also affectionately known as the "mouth of the Peel" because he's never at a loss for words, is the only person who camps here today.

42. Igyuq yik thidye'

Official name: None

Reference: This place name refers to a point of land along the Middle Channel of the Mackenzie River.

Literal translation: Igyuq = fish scale; yik = dress or jacket; thidye' = point of land

English translation: Fish scale jacket point of land

Also known as: None

Description: This name refers to a long point of land along the Middle Channel. This place name may be a **ts'ii deji** word. There was a long discussion about whether the name referred to a jacket, a suit, or a dress. Much chuckling accompanied this name. There were a few cabins noted in this area. Jim Harris had a cabin on the Middle Channel in this area. Adolph Kosiak, a white trapper, had a cabin a few bends down on the channel that flows north out of this area.

We were told that Henry Cardinal has a cabin here now.

43. Nji'hii Aklavik

Official name: Aklavik Channel

Reference: This place name refers to a channel on the Middle Channel of the Mackenzie River.

Literal translation: Nji'hii = upper; Aklavik = Aklavik

English translation: Upper Aklavik

Also known as: Upper Aklavik River

Description: This name refers to a channel which is upstream from the channel called **Dye' hii Aklavik** (Lower Aklavik River).

44. Dye' hii Aklavik

Official name: Aklavik Channel
Reference: This place name refers to a channel on the Middle Channel of the Mackenzie River.
Literal translation: Dye' hii = lower; Aklavik = Aklavik
English translation: Lower Aklavik
Also known as: Lower Aklavik River

Description: The Lower Aklavik River is a few miles downstream from the Upper Aklavik River. Joe Bernard used to have a cabin in this area. Fred Norris moved this cabin for Joe Bernard from the Middle Channel to Jackfish Creek by barge one summer. Joe Bernard was well remembered for his loud voice.

According to Pierre Benoit, his father Benoit Coyen built a cabin here around 1959 as did John Joseph (J.J.) Stewart who was from Aklavik. After his father died, Pierre stayed here with his mother for quite a few years. This cabin washed away in high water one spring. Pierre built another cabin here which is now being used by his son JoJo Benoit.

Albert Ross used to stay across from **Dye' hii Aklavik**. He was Joan Nazon's first father-in-law.

Joan Nazon talked about the effects of spring flooding along the Middle Channel of the Mackenzie River in 1938. At this time she and her first husband, Phillip Ross and their son Peter were staying with Albert Ross and his family. They heard shooting from downriver and when they went to check they found the trader, Ernie Lacombe, sitting on top of the store roof with his dogs in a canoe floating nearby. He had been living on top of his roof for about a week and had lost everything in his store. Albert Ross' place was also flooded out and he and his family and Joan and Phillip had to stay in their boats with their belongings for a week until the water dropped. Joan said that even though everything was covered with mud, people were happy to see the ground again.

We were told that Richard Ross, Albert Ross' grandson, traps from here now.

45. Thidyee niinjuu

Official name: Horseshoe Bend
Reference: This place name refers to a large bend in the Middle Channel of the Mackenzie River.
Literal translation: Thidyee = point; niinjuu = long
English translation: Long point

Also known as: Horseshoe Bay

Description: This place name refers to a time when the channel flowed in a big bend here. In the early 1950's, the Roman Catholic brothers from the Aklavik Mission used to have a fish camp here. This occurred before Inuvik was built. They fished here for the residential school and the mission dogs in Aklavik. The mission boat called the *Immaculata* used to pick the brothers up from this camp and take them back to Aklavik. The Elders were not certain if any cabins are still standing here.

46. Njeh niizhit gwitsal

Official name: None

Reference: This place name refers to a small slow bend along the East Channel of the Mackenzie River.

Literal translation: Njeh niizhit = long shore; gwitsal = (a) small

English translation: (A) small long shore

Also known as: None

Description: This name refers to a small slow bend along the East Channel which is downstream from the larger bend called **Njeh niizhit gwichoo** (see place name #34). This stretch of the river is less than two miles in length.

47. Guhdichuudlajj

Official name: None

Reference: This place name refers to a 90° bend along the East Channel of the Mackenzie River.

Literal translation: Guhdichuudlajj = swift running water

English translation: Swift running water

Also known as: None

Description: This is the only place on the East Channel where you must travel with extreme caution. Strong, swift water flows around this bend at a ninety degree angle. The water is also very shallow. Long ago, when people tracked up the river, this area was difficult to navigate because of the fast water and the many sand bars. It is similar to Sans Sault Rapids near Fort Good Hope but on a smaller scale. Annie Norbert said that her parents would stop their kicker and float down through this part of the river.

48. Nichiitsii d̄iniinlee OR Chiitsii d̄iniinlee

Official name: None

Reference: This place name refers to three massive rocks in the East Channel of the Mackenzie River in the Campbell Lake area

<u>Literal translation (1):</u>	Ni = ts'ii dejj word; chii = rock, tsii = iron, diniinleii = lined up
<u>English translation (1)</u>	None
<u>Literal translation (2):</u>	chii = rock, tsii = iron, diniinleii = lined up
<u>English translation (2):</u>	Iron rock lined up
<u>Also known as:</u>	Big Rock

Description: The first of these place names, **Nichìitsii dìniinlee**, is the older of the two names. This place name refers to three massive rocks which are in the East Channel at this location. The rock that outcrops here is considered to be the same rock as the Campbell Hills and goes underground across the Delta, outcropping in a few other locations along the way to the Black Hills in the Richardson Mountains.

This place was one of the main summer gathering places and fish camps for the Gwichya Gwich'in, with about ten families living here. People came to Big Rock in early June right after the ratting (muskrat) season, and stayed there until August in order to fish. They set their nets here for whitefish, conny (inconnu) and crookedback. These were dried for winter use for people and their dogs. It was a good fishing place because of three large eddies which come together here.

In the early 1900's, several people also stayed here year round for several years because it was a good place for rats, rabbits and ducks in the spring, fish in the summer, and fur in the winter. There were at least three cabins here. Old Fabien Coyer had a cabin on the east side of the East Channel. Paul Niditchie and John Tsal (Hyacinthe, Tony and Gabe Andre's father) each had cabins on the west side. Pascal Baptiste, Pierre Tazzie and Fred Cardinal also stayed here with their families. Zieman, a white trapper, stayed at a creek across from Big Rock from 1930-31.

Annie Norbert spent her younger years with her parents, Paul and Camilla Niditchie, at Big Rock. They had a cabin, a warehouse to store meat and dryfish, a stage to dry fish and a smoke house to smoke the fish. Annie and her mother mainly stayed at Big Rock, while her father would travel out from there to hunt, trap, and set nets in the surrounding lakes. Once in a while, Annie and her mother would travel to a small trading post downriver from Big Rock near the mouth of Gull Creek, which was run by Old (Adolphus) Norris a Cree Indian and his wife, Christine.

In the summer, people would travel from Big Rock to Campbell Lake to hunt moose, ducks and geese.

In winter, according to Pierre Benoit, the main dogteam trail used for trapping, ran from Big Rock through a string of small lakes east of Big Rock and then north to the southern end of Campbell Lake. Once on Campbell Lake, the trail would follow the eastern shore of the lake and head into Campbell Creek at the north end. The trail followed Campbell Creek for about one mile and then headed northeast through a

series of lakes and then into Sitidgi Lake. Once on Sitidgi Lake, Pierre Benoit said that he and his dad used to travel along the eastern shore to the big bay on the east side and then head east towards the Miner River where they would trap marten. Pierre said that this trip would take them about 9 days return. Sometimes it would take a few days longer if his father decided to hunt for moose.

Fabien Coyen's cabin which is still standing on the east side of the river, is currently being repaired by Tommy Wright of Inuvik. Tommy bought the cabin from Fabien Coyen's grandson, John Coyen, who is also known as John Jerome or Johnnie.

49. Tithegeh chì' niilajj

<u>Official name:</u>	Campbell River
<u>Reference:</u>	This place name refers to a river flowing out of Campbell Lake into the East Channel of the Mackenzie River.
<u>Literal translation:</u>	Tithegeh = seagull; chì' = their rock; niilajj = creek
<u>English translation:</u>	Seagull's rock creek
<u>Also known as:</u>	Gull River

Description: This place name refers to the river which flows from Campbell Lake to the East Channel. The Gwich'in used this river which was also called Gull River to travel between the East Channel and Campbell Lake.

Several people had cabins in this area. Jack Billups had a cabin on the south side of the Campbell River where it flows into the East Channel. The Dillon boys have a cabin where the Campbell River and Gull Creek meet. Bobby Hearst had a second cabin less than a mile downriver from the mouth of this creek on the East Channel. The main cabin has collapsed and the logs are piled up at the very edge of the bank, ready to fall into the East Channel. A smaller cabin, a warehouse, is still clearly visible a few metres back from the edge of the bank.

50. Gwi'eekajilchit van

<u>Official name:</u>	Campbell Lake (northern end of the lake)
<u>Reference:</u>	This place name refers to a large long lake between the East Channel of the Mackenzie River and Sitidgi Lake.
<u>Literal translation:</u>	Gwi'eekajilchit = somebody chipped (steps); van = lake
<u>English translation:</u>	Somebody chipped (steps) lake
<u>Also known as:</u>	Gull Lake

Description: This place name refers to the northern end of Campbell Lake. The Elders described Campbell Lake as being two lakes because of a large willow and mud

delta that is growing and dividing the lake in two in the vicinity of the mouth of the Campbell River. This is particularly evident with low water levels.

The Elders refer to these lakes (Campbell Lake) by two different names. The first name **Tithegeh van** or **Tithegeh chì' van** (see place name #70) refers to the southern end of the lake whereas the second name **Gwi'eekajilchit van** refers to the northern end.

This end of the lake takes it's name from the cliff on the east shore of the lake (see place name #51). There was a long discussion about the meaning of this place name and there was considerable difficulty in translating the name into English.

The place name refers to steps that were chipped into the cliff that led to an eagle's nest (see place name #51 for the story). The Elders did not know how these steps were made but indicated that it would require a sledge hammer today to build such steps. These steps are no longer visible as they have been worn away over the centuries.

The name that Tony Andre gave for this lake, **Gwi'eetatjilchit**, translates as "you're pounding around it" as in pounding drymeat or dryfish.

On the river trip into Campbell Lake, we saw many swans in the southwest bay ("arm") of this part of the lake.

51. Tithegeh chì' or Gwi'eekajilchit

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a cliff on Campbell Lake.
<u>Literal translation (1):</u>	Tithegeh = seagull; chì' = their rock
<u>English translation (1):</u>	Seagull's rock
<u>Literal translation (2):</u>	Gwi'eekajilchit = somebody chipped (steps)
<u>English translation (2):</u>	Somebody chipped (steps)
<u>Also known as:</u>	Gull Rock

Description: These place names refer to a very prominent and steep limestone cliff located on the eastern shore of Campbell Lake. This steep sided cliff with its many fissures and steps appears to rise out of the water and can be seen from the Dempster Highway and from the Campbell River. There is an exceptionally beautiful view of the Delta from the top of this cliff. Across from the cliff is the mouth of Campbell River where a large willow and mud delta is growing and dividing the lake in two.

The first name, **Tithegeh chì'**, refers to the many seagulls that used to nest along this cliff. Indeed, the Elders described this cliff as being "white" with large seagulls. Annie Norbert mentioned that when her father used to hunt ducks here, it was difficult to talk

to one another because of the noise that the seagulls made. On our river trip, the Elders remarked that today there is "not even one seagull here" although there were two eagles and many swallows flying near the cliff.

The second name, **Gwi'eekajilchit**, refers to an old story which Hyacinthe Andre and Gabe Andre recalled about this place. A long time ago, **ts'ii dejj** people chipped footholds or "steps" out of this cliff in order to reach an eagle's nest that was about midway up the cliff face. They would climb up this cliff to the nest and take some of the eagle's wing feathers. These feathers were used on the ends of arrows in order to guide the arrow. They would use eagle feathers because an arrow with this type of feather is silent in flight. Feathers from other diving birds (for eg. owls) could also be used but eagle feathers were considered the best.

Gabe Andre mentioned that he saw an old camp site just south of the base of this cliff on a flat stretch of ground. He thought that this may have been where his parents once passed spring.

Annie Norbert recalls her family caching their large motor boat, using a wooden capstan, at **Tithegeh chi'** in the early 1930s. They cached the boat in the fall and returned to this place to pick it up the following spring on their way back to Big Rock.

*Well, we use...toboggan, and sleigh, and dogs...just along the shore, and there's **ts'ii dejj tqij** [an oldtime trail] around there, good one...Really good one! But with...a kicker canoe, my mother and my dad, they paddle [along] the shore, and us, we walk...on the shore...I got two brothers, Amos Niditchie and John Niditchie. They...handle the dogs, and me and my sister, we just walk [with a]...little packsack... [with] my sewing.*

...September is good...it's not as hot as now [June]...the leaves fell down already, and is good travelling...so once we hit that creek [Campbell Creek], well, it's okay. It's a big kicker canoe...the dogs...walk on the shore. We got about ten dogs...and us, we're in the canoe with our stuff [Annie is referring to travelling between Campbell Lake and Sitidgi Lake along an old time trail] (Annie Norbert)

They returned the following spring to **Tithegeh chi'** and camped here for about a month waiting for the ice to move so they could go down the Campbell River to Big Rock to fish for the summer. While they were waiting, her father hunted ducks, geese and swans around the lake, while she and her mother dried them and tanned moosehides.

Today, Roger Allen has a camp just south of the cliff, near the shoreline.

52. Elik ahtsii jet

<u>Official name:</u>	None
<u>Reference:</u>	This name refers to a creek along the Kalinek Channel of the Mackenzie River.
<u>Literal translation:</u>	Elik ahtsii = Songmaker; jeł = (is) jiggling
<u>English translation:</u>	Songmaker (is) jiggling
<u>Also known as:</u>	Pascal's Place

Description: This creek was named after a man called **Elik ahtsii**. A trader by the name of Magnusson used to have a store here (tent frame) in the early 1930s (see Usher 1971:93). When he left he gave the place to Pascal Baptiste who built a cabin here. We do not know if the cabin is still standing. Annie Norbert said that when she and her parents stayed at Big Rock, they could hear Pascal Baptiste's dogs barking when he was going to feed them. Pascal Baptiste quit trading after three of his children died.

Fabien Coyen also stayed here with Pascal Baptiste for a few years before moving to Big Rock. Fabien whose last name was actually **Adorien** was also nicknamed "Bad Man" and **Laaluu** because he was born on the Kugaluk River.

According to Pierre Benoit, George Adams bought the place and built a cabin, so there are two cabins there now.

53. Chii zhìt van

<u>Official name:</u>	Dolomite Lake
<u>Reference:</u>	This place name refers to a lake that is midway between Campbell Lake and Inuvik and just south of the airport.
<u>Literal translation:</u>	Chii = rock; zhìt = inside; van = lake
<u>English translation:</u>	Lake inside (the) rock
<u>Also known as:</u>	Airport Lake

Description: There are two lakes with this name in the Delta (see place name #83) The Gwich'in place name for this lake describes this lake as sitting inside rock. The English place name was given after the airport was built in Inuvik. Gabe Andre mentioned that a cliff along the lake was a source of gravel for the airport when it was being built.

54. Chii zhìt van tshik

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a creek which flows out of Dolomite Lake into the East Channel.
<u>Literal translation:</u>	Chii = rock; zhìt = inside; van = lake; tshik = mouth of
<u>English translation:</u>	Lake inside (the) rock creek
<u>Also known as:</u>	Airport Creek

Description: This place name, also known locally as Airport Creek, flows out of Dolomite Lake and into the East Channel. It is a good place for moose in the fall.

55. Vadzaih degaii zheh

Official name: Reindeer Station or Reindeer Depot
Reference: This place name refers to an area along the Caribou Hills which is downriver from Inuvik on the East Channel of the Mackenzie River.
Literal translation: Vadzaih degaii = reindeer; zheh = house
English translation: Reindeer house
Also known as: None

Description: Reindeer Station was established by the Canadian Government in the early 1930's to manage the reindeer which had survived a five-year trek from Alaska to the east bank of the Mackenzie River Delta (Seguin 1991:10). The reindeer were kept in a 6,600 sq. mile grazing reserve east of the Delta. There used to be a Hudson's Bay Company trading post at Reindeer Station, and the *Pelican Rapids*, a HBC freighter, used to stop here. Nap Norbert, who was a deckhand on this boat, said that they used to dread stopping here because of the large number of mosquitoes and the steep ramp up which they had to haul equipment and supplies such as 45 gallon barrels.

On our river trip, we noted several buildings still standing here, including a large white house which is somewhat separated from the other buildings. This house belonged to Andrew McInnis' father, who was a manager of the reindeer herd.

56. Nehdoh njaa nilajj

Official name: Norris Creek (part of this creek)
Reference: This place name refers to the largest creek which flows into Sitidgi Lake at it's southern end
Literal translation: Nehdoh njaa = **ts'ii dejj** word; nilajj = running water
English translation: None
Also known as: None

Description: This place name was difficult to translate. The best translation that the Elders could provide is that it referred to an "owl-like bird" (**Nehdoh**) and possibly "a camp" (**njaa**). This creek is part of the old winter and summer trail that the Gwich'in travelled on between Campbell Lake and Sitidgi Lake. Annie Norbert and her parents had a camp just west of this creek at the southern end of Sitidgi Lake.

57. Ehjuu njik

Official name: None

Reference: This place name refers to a creek which flows into Campbell Lake at the northeast end of the lake.
Literal translation: Ehjuu = tall trees; njik = creek
English translation: (Line of) tall trees (along the) creek
Also known as: Cabin Creek, Three Cabin Creek

Description: The Gwich'in place name refers to a distinctive long line of tall trees growing along both sides of a creek which flows into the northeast end of Campbell Lake. This dark stand of trees can be seen as you drive along the Dempster Highway.

The English place names, Three Cabin Creek or Cabin Creek, refer to three cabins that were built here. Pierre Benoit mentioned that his father (Benoit Coyen) and John Stewart built one cabin here about 1928. An Inuvialuit by the name of Udlun also built a cabin here in 1928 which he used for one winter. Adolph Kosiak, a white trapper, built a cabin here just before Inuvik was built. All of these cabins were winter homes from which people trapped and hunted.

Benoit Coyen used this cabin as a base for three years to go out trapping further north and east by dogteam towards Sitidgi Lake and the Miner River. He set a net at the mouth of the Campbell River to help feed his dogs.

Adolph Kosiak, a white trapper, also used his cabin as a base from which to trap in the area. But, when Inuvik was being built, he took a job in town so he only used his cabin for a short time. It has since washed away. Kosiak apparently lived in the north for many years but "left the country" (went south) according to Pierre Benoit, after working in Inuvik.

There was good moose hunting around the small lakes at this end of Campbell Lake. Today, there is a campground off the highway alongside this creek.

58. Vadzaih van tshik

Official name: Caribou Creek
Reference: This place name refers to a creek which flows into the south end of Campbell Lake.
Literal translation: Vadzaih = caribou; van = lake; tshik = mouth of
English translation: Caribou lake creek
Also known as: None

Description: This place name refers to the creek that runs from Caribou Lake into the southern end of Campbell Lake. According to Gabe Andre, there were two trails that the Gwich'in used between the East Channel and the Caribou Lake area. One of the trails hits Caribou Creek where it flows out from the lake, and the other trail hits the east side of Caribou Lake. This trail could also be used by those people who wanted to

winter around Travaillant Lake. They would travel east from Big Rock by way of Campbell Lake, Caribou Lake, Sunny Lake, Sandy Lake, Tregnantchiez Lake and then to Travaillant Lake. From there they could travel down trails leading to the Mackenzie River.

Today there is a Territorial campground here.

59. Tachithatroo

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a lake which is south of Campbell Lake and just east of "Big Rock."
<u>Literal translation:</u>	Tachithatroo = drained out/dry lake
<u>English translation:</u>	Drained out/dry lake
<u>Also known as:</u>	None

Description: This place name refers to a shallow lake with willows, grass and islands all over it. It's difficult to get into this lake in the fall. Once you're on the lake, you can paddle on it but it's too shallow to run a kicker.

This is a good lake for moose and for fur bearing animals. A winter dogteam trail for trapping used to travel east from "Big Rock" across this and other lakes in the area. Annie Norbert said that her father used to hunt ducks and swans on this lake.

60. Sitr'ijyeh van

<u>Official name:</u>	Sitidgi Lake
<u>Reference:</u>	This place name refers to a large lake northeast of Campbell Lake.
<u>Literal translation:</u>	Sitr'ijyeh = skin rash; van = lake
<u>English translation:</u>	Skin rash lake
<u>Also known as:</u>	None

Description: This place name refers to a skin rash that people would get if they ate the loche livers from this lake. The livers are extremely rich and would make your skin peel. The loche in this lake are large and black in color.

There is an old trail which runs between the north end of Campbell Lake and Sitidgi Lake. This trail goes up Campbell Creek and through a series of lakes with one portage at the height of land and again through another series of lakes and creeks which flow into Norris Creek, **Nehdoh njaa nilaji** and then into Sitidgi Lake. The portage part of the trail was described as being a foot deep by a foot wide with poles laid on top of the ground.

Yeah, that's in the fall, they go in from this way I guess [from East Branch] and then spread out up in [there] for trapping and hunting. ...Paddle to there and then they'd pack across it, I don't know what kind of boats they had but, I've heard of them dragging canoes in there too the last parts, you know dragged big canoes into Sitidgi Lake. Cause they use to go in whole tribes you know sometimes. Ten families or so. And I've heard of them dragging big twenty four foot canoes in there [laughs] I guess to fish on the lakes, I guess, to fish on the Sitidgi Lakes part. So I think that's what they did that for. But they've had great big...well that was even years after, when they'd been going through there, and the moss would be chewed right to the rock, right to the ground you know, it would be just...and a lot of places you'd see where...in bad spots, you'd see poles laying across like for dragging boats...through. But then Pascal and them use to tell me, they use to do that for years, you know this. (Harry Harrison, Campbell Lake Oral History Project, Tape #6 , 1994)

In 1930, Annie recounted how she and her family stayed in a tent at the north end of Campbell Lake for about one week before they travelled to Sitidgi Lake using a small boat. It took about eight days to travel between Campbell Lake and Sitidgi Lake because they were packing things back and forth. They stayed at the south end of Sitidgi Lake for the winter, while her father trapped and hunted caribou in the area. They also set nets under the ice. Annie described this area as being "nice country down that way...beautiful."

During the course of the Campbell Lake Oral History Project, Lucy Adams recounted a number of her memories about Sitidgi Lake which included fishing for trout with her husband for the hostel in Inuvik, seeing old campsites and the remains of an old plane crash and of her husband Jimmy Adams bringing Father Grossellier from Aklavik to Sitidgi Lake to give Amos Niditchie's wife her last sacraments.

...That's at the end of Sitidgi, that's just where Andrew McInnes got his camp now. We seen where old houses and stages, where old Amos Niditchie was staying, because Jimmy told me that was old Amos Niditchie, he said he used to go visiting with dogteam. He even brought the Father from Aklavik right to Amos', yeah, because his wife was really sick, and she wanted to get her last sacraments given to her, and he said he was just young. That's before we were married.

...Father Grossellier, he was the Father there in Aklavik, and Bishop, after he turned Bishop, there, too. And he said them days, silver fox were a thousand dollars.

...Yeah, and the old man, old Amos gave him a real nice silver fox for bringing the Father there. The old man said he's too old, he didn't want to make the trip, so he sent his oldest boy to Aklavik, from Aklavik to bring

the priest all the way to the end of Sitidgi Lake there. And those days the silver fox were a thousand, he said he didn't want to take it, but he just thought them days it was hard times, and he think of his mom and dad, he was still supporting them. He was staying with them. So he took it. Amos didn't want to...told him, "You've got to take it, you got to." And he said he never thought that he'd get a thousand dollars for a really nice silver fox. [laughter] Now I think, gee why don't it be nowadays [laughter]. Now they're not worth that much. (Lucy Adams, Campbell Lake Oral History Project, Tape #7, 1994)

61. Tajilgq̄q̄

<u>Official name:</u>	Three Forks Lake
<u>Reference:</u>	This place name refers to a lake south of the Dempster Highway between Tsiigehtchic and Fort McPherson.
<u>Literal translation:</u>	Tajilgq̄q̄ = islands facing each other
<u>English translation:</u>	Islands facing each other
<u>Also known as:</u>	None

Description: When people talk about this name, they often make the shape of a "v" using their index and middle fingers, and make the two "v's" face each other. This lake is on the old dogteam trail which ran between **Tsiigehtchic** and Fort McPherson.

62. Teetl'it gwinjik

<u>Official name:</u>	Peel River
<u>Reference:</u>	This place name refers to the Peel River.
<u>Literal translation:</u>	Teetl'it = head of the waters; gwinjik = along (the river)
<u>English translation:</u>	Along (the) head of the waters
<u>Also known as:</u>	The Peel

Description: The community of Fort McPherson is located on the Peel River. The people from the Fort McPherson area are known as **Teetl'it Gwich'in**.

63. Andre Choo vakaii k'it

<u>Official name:</u>	None
<u>Reference:</u>	This name refers to a place along the west side of the Mackenzie River between Tsiigehtchic and Point Separation.
<u>Literal translation:</u>	Andre Choo = Big Andre; vakaii k'it = his place
<u>English translation:</u>	Big Andre's place
<u>Also known as:</u>	None

Description: This place was where Hyacinthe Andre's paternal grandfather **Andre Choo** used to stay.

64. Teet'it zheh gwits'at gwitr'aatajj

Official name: None

Reference: This place name refers to the start of the old trail through the bush between **Tsiiegtchic** and Fort McPherson.

Literal translation: Teet'it = head of the waters; zheh = house; gwits'at = to there; gwitr'aatajj = there is a trail

English translation: There is a trail (to the) head of the waters house

Also known as: None

Description: This place name refers to the winter dogteam trail between **Tsiiegtchic** and Fort McPherson. This trail begins behind Irene and John Kendo's fishcamp. Today, the Dempster Highway follows along most of this dogteam trail.

65. Ehcheq jiltyin

Official name: None

Reference: This place name refers to a lake on the south side of the Dempster Highway between **Tsiiegtchic** and Fort McPherson.

Literal translation: Ehcheq = shelter; jiltyin = it sits

English translation: It sits (in the) shelter

Also known as: None

Description: This lake sits in the shelter of **Tanahjidh** (see place name #6). An old dogteam trail from **Tsiiegtchic** to Fort McPherson used to run across this lake.

66. Tatthaf njj'ee

Official name: None

Reference: This place name refers to a creek along the west side of the Mackenzie River downstream from Point Separation.

Literal translation: Tatthaf = a line of fence; njj'ee = it stood

English translation: (Caribou) fence

Also known as: None

Description: There are two places with the same name in this area which refer to caribou fences (see place name #40). This name refers to a creek which runs out of the lake close to place name #40. The Elders believed that there used to be a caribou fence in this area but were uncertain as to where it was located.

67. Teenjir nan

Official name: None
Reference: This place name refers to a high hill along the west side of the East Channel of the Mackenzie River.
Literal translation: Teenjir = half (of this); nan = ground
English translation: Half (of this) ground
Also known as: None

Description: This place name refers to a hill along the East Channel which is upriver from Big Rock. The area surrounding this high and rocky hill, is low Delta. The rock in this hill is the same rock that outcrops at Big Rock and again at other places across the Delta towards the mountains.

Joan Nazon recalled when she and her husband Phillip Ross camped here long ago, she heard a stranger approaching the camp by dogteam playing the song, "Little Darling, Pal of Mine" on a gramophone which he had in his sled.

68. Eneekajj chihvyàh

Official name: None
Reference: This place name refers to a creek which flows into the East Channel in the Mackenzie Delta.
Literal translation: Eneekajj = Inuvialuit; chihvyàh = net
English translation: Inuvialuit net
Also known as: None

Description: This place name refers to a creek on the west side of the East Channel between Big Rock and Norris' Camp. It was named this because Inuvialuit families used to stay here in the summer fishing for whitefish, jackfish and suckers. Annie Norbert said that her parents spent many springs here. They used to hunt rats in the lakes behind this creek.

69. Elik ahtsii han

Official name: None
Reference: This place name refers to a channel which flows into the East Channel of the Mackenzie River
Literal translation: Elik ahtsii = Songmaker; han = river
English translation: Songmaker's river
Also known as: None

Description: This is the same creek that runs by Pascal Baptiste's camp at **Elik ahtsii jet** (see place name #52). It is the next creek below **Eneekajj chihvyàh** (see place name #68). Danny Norris has a cabin a mile up the creek which is about a mile downriver from here.

70. Tithegeh chì' van OR Tithegeh van

<u>Official name:</u>	Campbell Lake
<u>Reference:</u>	This place name refers to the southern end of Campbell Lake.
<u>Literal translation (1):</u>	Tithegeh = seagull; chì' = their rock; van = lake
<u>English translation (1):</u>	Seagull's rock lake
<u>Literal translation (2):</u>	Tithegeh = seagull; van = lake
<u>English translation (2):</u>	Seagull's lake
<u>Also known as:</u>	None

Description: This place name refers to the southern end of Campbell Lake. The Elders described Campbell Lake as being two lakes because of a large willow and mud delta that is growing and dividing the lake in two in the vicinity of the mouth of the Campbell River. This is particularly evident with low water levels.

The Elders refer to these lakes (Campbell Lake) by two different names. The first name **Tithegeh van** or **Tithegeh chì' van** refers to the southern end of the lake whereas the second name **Gwi'eekajilchit van** (see place name #3) refers to the northern end.

The first name **Tithegeh van** or **Tithegeh chì' van** refers to "seagull". This name was given because of the many seagulls that nest along the cliff on the east shore opposite the willow and mud delta that separates the lake in half.

Tony Andre mentioned that seagulls are "bad to nest," along this cliff. Gulls come here the first part of June, lay their eggs the first week of July and by September, the young gulls are flying south with the rest of the flock.

71. Oo'in

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a high hill near North Caribou Lake.
<u>Literal translation:</u>	Oo'in = look-out site
<u>English translation:</u>	Look-out site
<u>Also known as:</u>	None

Description: Long ago people used to look out from this place towards Caribou Lake for caribou. When you saw caribou on this lake, they looked "like ducks swimming on the lake." This ridge runs along the east side of Sitidgi Lake and south to North Caribou Lake. This hill is visible in the distance, to the southeast, when travelling from Inuvik on the Dempster Highway.

72. Nihtak

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a large valley between Campbell Lake and Sitidgi Lake
<u>Literal translation:</u>	Nihtak = a divide
<u>English translation:</u>	A divide
<u>Also known as:</u>	None

Description: This name refers to a valley that may at one time have been a channel of the Mackenzie River and which now divides the watershed of the Campbell Lake basin from the Sitidgi Lake basin.

It is through this area, that a major summer and winter trail ran between Campbell Lake and Sitidgi Lake, and then through the Eskimo Lakes and into the Beaufort Sea. The summer trail had only one portage. People paddled canoes up Campbell Creek, travelled through a chain of small lakes at the north end of Campbell Lake, portaging once, and then followed the creek which flows into Sitidgi Lake. The winter trail had two portages but was a more direct route. The little lakes in this area are good for beaver and muskrat.

73. Dineedidraii khyidh

<u>Official name:</u>	Caribou Hills (noted on 1:250,000 map)
<u>Reference:</u>	This place name refers to the Caribou Hills.
<u>Literal translation:</u>	Dineedidraii = scratched down; khyidh= hills
<u>English translation:</u>	Scratched down hills
<u>Also known as:</u>	None

Description: This name refers to an area at the northern end of the Caribou Hills. The hills in this area look like they have been scratched down to the river by giant fingers.

Gwichya Gwich'in hunted caribou here in the summer because the hair was short in length and would not shed. It was much valued for winter clothing because the hair could be left on the skin and worn with the hair on the outside. Caribou skin tents on the other hand were made with the hair on the inside.

74. Aklavik gwits'at han

<u>Official name:</u>	Aklavik Channel
<u>Reference:</u>	This place name refers to the mouth of the Aklavik Channel of the Mackenzie River.
<u>Literal translation:</u>	Aklavik = Aklavik; gwits'at = to there; han = river
<u>English translation:</u>	Aklavik River

Also known as: Aklavik River

Description: This river is across from Albert Ross' place on the Middle Channel. The community of Aklavik which is located on the Peel Channel can be reached by boat by way of this channel.

75. **Dajj dhakhajj chi'**

Official name: None

Reference: This place name refers to a steep hill along Gull Creek.

Literal translation: Dajj dhakhajj = Bluefly Killer; chi' = his hill

English translation: Bluefly Killer's hill

Also known as: None

Description: This place name refers to a hill along Gull Creek. It was named after a man called **Dajj dhakhajj** (Bluefly Killer). Hyacinthe Andre and Gabe Andre recounted the following story that happened here even before **ts'ii dejj** days, perhaps thousands of years ago.

*That guy's name is **Dajj dhakhajj** is ... he wanted to go that place where he dreamed about, huh, but then he wanted to take one person so he went to the foot of that hill and he told that guy to sit away from the hill, turn that way, and the hill is behind, and he, he told him, "Don't look at me." And he got half, just about to that door and the guy must have looked so he slide down right away. He just scream at him, "Don't look!" So he kept on going. He come to that door, he opened that door and he went in, there was a cow, was tied up there. It's what they call, them days they call it, **Dachan gwaa'aak'ii**. **Aak'ii** they call it. Must be buffalo I guess, or, couldn't be musk-ox, so he went and passed that and then there was a person standing there too, after he pass that cow, huh, and then he ask him what he wanted. He said, "I come to see somebody, come visit one guy, " so let him go by and he went in and them people they tell him to...after you leave here, you're going to go out the other door, and he doesn't want to. But they give him some things, huh. Like he, he got a plate and he got something else too, I forgot what it was told, but anyway, he spent quite a time with them too. He said he looked all over, all their rooms and they had lots to eat too. I don't know where, they had everything and if you get out by this other door they said, "This land is going to be like this all the time, but if you go back the other door, someday this land will change." They didn't tell him change in...by what, but they just told him it's going change. But him, he don't want to go back, go out by the other door. He wouldn't know where he come out. So he wanted to go back the same, same way he come in. That's where he...he should have gone out the other door, huh! [laughter] Because,*

*me I always think of that. Why he should have. He know the country and he, I don't think he would have got lost. If he get out a hundred miles away from that same door, that might be different but, it's only, maybe 20 miles something like that. Should have gone out... Yeah, and uh, that's when uh, they told him to get out the other door and he didn't know what to do himself so, don't know which way to go out, then he went out the same door, and he took those stuff, just to prove that he seen somebody. That's when he came out with the same door and he went back to his partner and they went home. And he's...that's why it's story about him is **Dqjj dhakhqjj**...That's what they mean, they said. "Fly killer went down to"...just like he went to town to get supplies, it pronounce that way anyway in Loucheux, huh. That's where he came back out, the same way and he went home. He should have told the story about where they were living that time. Maybe they left that stuff there [laughter] And that's the end of it I guess. (Hyacinthe Andre & Gabe Andre, Campbell Lake Oral History, Tape #3a, 3b, 1993)*

76. Nihts'at tr'eedlajj OR Nihts'at tr'eedidlaa

<u>Official name:</u>	None
<u>Reference:</u>	These place names refer to two creeks that flow out towards each other into the East Channel
<u>Literal translation (1):</u>	Nihts'at = to each other; tr'eedlajj = they flow
<u>English translation (1):</u>	They flow to each other
<u>Literal translation (2):</u>	Nihts'at = to each other; tr'eedidlaa= they laugh
<u>English translation (2):</u>	They laugh to each other
<u>Also known as:</u>	None

Description: These two creeks located between **Njeh niizhit gwitsal** (see place name #46) and **Nichiitsii diniinlee** (see place name #48), were described as running out to each other. According to Hyacinthe Andre, "One comes out of a bank. It collapsed so that it is no longer there. The other creek, comes out of the sand". There was a great deal of chuckling when the second name was said because it is a play on words of the first name. This a good spot for jiggling loche in the fall.

Bobby Hearst has a cabin on the east bank in this area. He used to trap from here in the 1980s. He has since moved to town (Inuvik).

77. Norris' Camp

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a camp/trading post on the west side of the East Channel of the Mackenzie River.
<u>Literal translation:</u>	Norris' Camp
<u>English translation:</u>	Norris' Camp

Also known as: Mrs. Norris', Norris'

Description: This camp and trading post was about nine miles downstream from **Nichiitsii diniinlee** (Big Rock - see place name #48) near Gull Creek. Christine and Adolphus Norris established this camp around 1927 and brought up their family here. Adolphus Norris was described as being "a Cree Indian from down south."

Some people from Big Rock used to go to Norris' for supplies.

Once in a while we go see Old Norris, their camp,...if me and my mom we want something to buy. They got little store all the time. Mrs. Norris always got little store in there. If we want to buy something we start from Big Rock with dogteam and we'd have tea with them and buy everything we want and then we come back to our camp...but we don't go further than that...fifteen miles [nine miles] I think. Yeah, from Big Rock we could hear their dogs at night, when they feed their dogs. [It would take about two or three hours from Big Rock to Norris' Camp by dogteam] [Norris would have]...just ordinary stuff that you would need in the bush like flour, sugar, tea like that. Lard and baking powder. [It was a little store]...like like a canteen, something like that. Not very much things. Them too, they have to carry their stuff from Aklavik you know, to their store, so they don't have very much things. But we try with fox skin and grub. My mom...take them fox skin and them they give us grub. Something like that. We trade. [Annie Norbert, Campbell Lake Oral History, Tape #9, 1994]

Tommy Wright mentioned that Larry MacNeil, Mrs. Norris' grandson, lives here during the summer. Willie Simon presently has a camp between Norris' Camp and Joe Adam's old cabin.

78. Njoh njii'ee

Official name: None

Reference: This place name refers to a hill in the Campbell Hills near the outlet of Gull Creek on the East Channel.

Literal translation: Njoh = lobstick; njii'ee = it stands

English translation: A lobstick stands

Also known as: none

Description: This name refers to a lobstick tree which once stood on a hill near the outlet of Gull Creek. According to Hyacinthe Andre people would select a tall tree standing off on its own. They would climb up the tree and cut all the branches off near the bottom of the tree, leave two branches, climb further up the tree and cut some more branches just leaving the top branches. This was a marker which indicated a good

fishing place. Many years ago Hyacinthe saw such a marker at Loche Creek where there are thousands of loche in the fall. He also saw a lobster tree below Pierre's Creek that had fallen over and that an Inuvialuit used as a lookout to see the Gwich'in staying at Pierre's Creek. He saw the tree when it was dry and saw that the top branches had been cut off so that the Inuvialuit could see the people camped at Pierre's Creek better.

Pierre Benoit mentioned that he met an old woman in her 90's (**Naatchuu**) Old Baazil's wife (see place name #31), in 1937 at Aklavik. She spoke about the last battle that had occurred between the Inuvialuit and the Gwich'in at Pierre's Creek when she was a very young girl. The Inuvialuit had used a **njoh** near Pierre's Creek as a lookout to see how many Gwich'in were camped at Pierre's Creek during the month of September, when it was getting dark. Pierre remembers seeing a **njoh** lying on the ground at Pierre's Creek in 1937.

According to Tony Andre, this was the boundary between the Gwich'in and the Inuvialuit about 200-300 years ago. This is a good spot for blueberries and cranberries and many people in the Delta come here to pick them. Old George Adams had a cabin across from here. We are not certain if it is still standing.

79. Naghail zhoo niilajj sheih deek'yit

Official name: None

Reference: This place name refers to a gravel pit along the Dempster Highway between **Tsiigehtchic** and Fort McPherson.

Literal translation: Naghail = frog; zhoo = hairy; niilajj = running water; sheih = gravel; deek'yit = bed

English translation: Frog Creek gravel bed

Also known as: Frog Creek gravel pit

Description: This is a major source of gravel for the **Tsiigehtchic** and Fort McPherson area. Mike Krutko used to have a camp here at one time.

80. Troo zhah

Official name: None

Reference: This place name refers to an area a few miles downstream from Point Separation.

Literal translation: Troo = wood; zhah = lots of

English translation: Lots of wood

Also known as: None

Description: This name refers to an area that once had many trees. On the river trip, Annie Norbert commented that there were no trees here now.

81. Teenjir nan van

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a lake which is south of Teenjir nan (see place name #67) in the East Channel of the Mackenzie Delta.
<u>Literal translation:</u>	Teenjir = halfway; nan = ground; van = lake
<u>English translation:</u>	Halfway ground lake
<u>Also known as:</u>	None

Description: This excellent rat lake is located south of **Teenjir nan**. During the Elders Meeting, they commented that Fabien Coyen who used to trap around here did not want anyone else to "step" around there.

82. Tachithatroo

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a lake at the southern end of Campbell Lake.
<u>Literal translation:</u>	Tachithatroo = drained out/dry lake
<u>English translation:</u>	Drained out/dry lake
<u>Also known as:</u>	None

Description: The winter dogteam trail between Big Rock and Campbell Lake used to pass through this lake. Tony Andre and Pierre Benoit noted that this was a good moose lake. It was also good for swans, ducks and rats.

83. Chii zhit van

<u>Official name:</u>	None
<u>Reference:</u>	This place name refers to a lake at the southern end of Campbell Lake.
<u>Literal translation:</u>	Chii = rock; zhit = inside; van = lake
<u>English translation:</u>	Lake inside (the) rock
<u>Also known as:</u>	None

Description: There are two lakes with this name in the Delta (see place name #53) This lake was noted as a good fish lake.

84. Chehluk jet k'yit gwahan

<u>Official name:</u>	Kalinec Channel
<u>Reference:</u>	This place name refers to a creek that flows out of the East Channel and into the Middle Channel below Horseshoe Bend.

Literal translation: Chehluk = loche; jet = jiggling; k'it = place; gwahan = it's river
English translation: Loche Creek's river
Also known as: None

Description: This creek flows by Loche Creek where thousands of loche run in the fall. The creek flows between the East Channel and the Middle Channel.

85. Blueberry Hill

Official name: None
Reference: This place name refers to a hill in the Delta along the East Channel.
Literal translation: Blueberry Hill
English translation: Blueberry Hill
Also known as: None

Description: This is a recent place name. According to Pierre Benoit, this hill is a good blueberry spot. Albert Adams had a trailer downstream from here which is a good place for a fish camp.

86. Naghail zhoo tshik

Official name: None
Reference: This place name refers to a creek that flows into the Peel River.
Literal translation: Naghail = frog; zhoo = hairy; tshik = mouth of
English translation: Hairy Frog Creek
Also known as: Nelson Creek or Nelson Fishery

Description: The headwaters of this creek is in the Fishing Lakes near the Arctic Red River. From here it flows through Niendo Lake and into the Peel River.

87. Tajh zhith taji'ee

Official name: None
Reference: This place name refers to a lake that flows into Eight Mile Creek and then into the Peel River.
Literal translation: Tajh = hill; zhith = into; taji'ee = (a) bay
English translation: (A) bay into (a) hill
Also known as: Long Lake

Description: This is a Fort McPherson place name that was added at the Elders Meeting when we were discussing the place names along the old dogteam trail between

Fort McPherson and **Tsiigehtchic**. The lake is located about eight miles south of the dogteam trail.

88. Chii zhit van khyidh

Official name: None

Reference: This place name refers to a group of lakes below Big Rock.

Literal translation: Chii = rock; zhit = inside; van = lake; khyidh = against

English translation: Against (the) lake inside (the) rock

Also known as: None

Description: According to Annie Norbert, there are many peregrine falcons here. She noted that her parents used to come here to pick blueberries and that it was "noisy with peregrine falcons."

89. Uudyit njik

Official name: Miner River

Reference: This place name refers to a river east of Sitidgi Lake.

Literal translation: Uudyit = **ts'ii dejj** word; njik = river

English translation: None

Also known as: None

Description: Pierre Benoit mentioned that he and his father used to trap for marten towards the Miner River from their cabin at **Ehjuu njik** (see place name #57). We were told that Alphonse Voudrach who lives in Tuktoyaktuk might be able to translate the meaning of this name.

4. SUMMARY

This report presented the results of Phase III of the Gwichya Gwich'in Place Names Project carried out in 1994 which documented place names and heritage sites for the Mackenzie Delta land use region. This project recorded an additional 89 Gwich'in and English place names along with their associated stories and legends, old trails, traditional campsites, historic cabin sites, and renewable resources used by the Gwichya Gwich'in in the Mackenzie Delta.

During the course of the past three summers, we have documented close to 300 place names for the Gwichya Gwich'in traditional homeland along with a wealth of historical and cultural information. Our next step is to assemble all of the place names and associated information collected over the past three years, into a publication which will take the form of an atlas, a Gwichya Gwich'in Atlas. Alongside this atlas, would be a computerized multi-media database which could be used for educational, museum and tourism purposes. This computerized database would be both audio and visual. It would enable people to hear how the Gwich'in names are pronounced as well as see how they are written. Stories told in Gwich'in about these places might also be included. Maps and photographs of many of the places named would also be an integral part of the database so that people can visualize these places and be motivated to learn more about Gwich'in history and culture.

5. RECOMMENDATIONS

The following recommendations outline some ideas for further place name work in the Gwich'in Settlement Area:

- a. That the traditional knowledge information documented with Gwichya Gwich'in Elders over the past three years be used to publish a Gwichya Gwich'in Atlas which will outline place names, trails, cabin sites, traditional sites, burial and grave sites, and harvest resources. A computerized multi-media database with this information should accompany the atlas and be made available for use in the local school as well as museum and tourist displays in the Gwich'in Settlement Area.
- b. That the communities of Fort McPherson and Aklavik be encouraged to conduct place names projects in their communities.
- c. That the process of adding Gwich'in place names and replacing existing official English names or misspelled Gwich'in names be continued.

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Appendix A Master Tape List

TAPE 1A&B	Annie & Nap Norbert	June 15, 1994	ARR
TAPE 2A&B	Annie & Nap Norbert	June 15, 1994	ARR
TAPE 3A&B	Annie & Nap Norbert	June 16, 1994	ARR
TAPE 4A&B	Annie & Nap Norbert	June 16, 1994	ARR
TAPE 5A&B	Hyacinthe Andre	June 16, 1994	ARR
TAPE 6A&B	Hyacinthe Andre	June 16 & 17, 1994	ARR
TAPE 7A	Hyacinthe Andre	June 17, 1994	ARR
TAPE 8A&B	Gabe Andre	June 17, 1994	ARR
TAPE 9A&B	Gabe Andre	June 17, 1994	ARR
TAPE 10A	Gabe Andre	June 17, 1994	ARR
TAPE 11A&B	Joan Nazon	June 23, 1994	ARR
TAPE 12A&B	Joan Nazon	June 23, 1994	ARR
TAPE 13A&B	Tony & Caroline Andre	June 24, 1994	ARR
TAPE 14A&B	Tony & Caroline Andre	June 24, 1994	ARR
TAPE 15A&B	Pierre Benoit	June 24, 1994	ARR
TAPE 16A&B	Pierre Benoit	June 24, 1994	ARR
TAPE 17A	Tony Andre	July 2, 1994	ARR
TAPE 18A&B	Annie & Nap Norbert	July 6, 1994	River
TAPE 19A	Annie & Nap Norbert	July 6, 1994	River