

Nomination Form for Territorial Historic Sites

VIK'OORYENDIK (CHURCH HILL) Tsiigehtchic



Noel Andre on Vik'ooyendik, looking up the Mackenzie River,
October 12, 2006.

Photo credit: Kristi Benson, GSCI.



Gwich'in Social & Cultural Institute

March 2007

Nomination Form for Territorial Historic Sites

MANDATORY INFORMATION

What is the name of the site you are nominating?

Vik'ooyendik or Church Hill

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

Vik'ooyendik or Church Hill is located in the community of Tsiigehtchic in the Northwest Territories (Figure 16). The site holds the legend about Raven when he lost its beak, it has a view of surrounding place names that holds Gwich'in cultural and historical information, and it is a place to relax. It was recorded that the meaning of the Gwich'in place name, Vik'ooyendik, has been lost (Kritsch and Andre 1993:60) however older members of the steering committee stated recently that the meaning of the name implies "a look out on top of a hill".¹ Today when approaching Tsiigehtchic either by highway or river, the first glimpse of the community is that of Vik'ooyendik and the Roman Catholic Church perched on top of the hill.

This high hill stands at the mouth of the Arctic Red River. People in the community often sit here in the spring to enjoy the sunny warm weather and to keep an eye on the ice conditions on the Mackenzie River during break up. In the summer people sit here to admire the view up the Mackenzie, down the Mackenzie, up the Arctic Red River and to keep track of river traffic. Perched on top of this hill is the Roman Catholic Church which is one of the first buildings you see as you approach the community (Kritsch and Andre 1993:55).

Although Vik'ooyendik held great significance with Gwichya Gwich'in and other community members long before the Roman Catholic Church was built near this site in the 1890s, the hill area itself has not yet been given any cultural or historical designation. The importance of the Vik'ooyendik site was however included within the recent designation of Tsiigehtchic (the Arctic

¹ Vik'ooyendik Steering Committee Meeting #1, Thursday, October 12, 2006 in Tsiigehtchic attended by Gabe Andre, Noel Andre, Russell Andre, Ruby Lennie, John Norbert.

Red River) as a Canadian Heritage River (Incorp. Settlement of Arctic Red River 1992); Nagwicheonjik (the Mackenzie River) as a National Historic Site (Heine 1997); Tsiigehnjik: Arctic Red River Special Management Zone (GLUPB 2003); as well as the more recent nomination of the Mackenzie River as a Canadian Heritage River (Freeman 2005). A plaque, overlooking Tsiigehnjik, that commemorates the Arctic Red River as a Canadian Heritage River was installed on Vik'ooyendik in 1993.

In more recent times the Roman Catholic Church and Vik'ooyendik have been identified as culturally and historically significant to the Gwichya Gwich'in and people of Tsiigehnjik. In January 2004, Tsiigehnjik community members implemented the Tsiigehnjik Community Action Plan (TCAP) Project as a community based approach to addressing community concerns and issues. Through the TCAP Project, preservation and designation of the Roman Catholic Church and Vik'ooyendik were identified as having a high priority (Appendix I) and one of the community concerns that must be addressed in a fairly immediate manner (TCAP 2004). Since the fall of 2005, the Vik'ooyendik hill area has been eroding. The nomination of this site as a Territorial Historic Site will support implementation of a solution to deal with this important concern. The development of a Community Cultural Inventory and Heritage Plan is proposed for the future and a historical/cultural timeline will eventually be created for the site.

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

The Raven Story at Vik'ooyendik

The most famous Gwichya Gwich'in legend about Raven or Deetrin' takes place on Vik'ooyendik. Legends say that Deetrin' had its nest, called Deetrin' ehchij k'yit, in the dip beneath the hill along the Arctic Red River. It was to this nest where Deetrin' retreated to nurse itself and to scheme how to get its beak back after it was stolen (see the Raven stories told by Annie Norbert and Edward Nazon below). Legends and stories like the Raven Story bring recognition to the Gwichya Gwich'in cultural landscape.

The Raven story takes place on Vik'ooyendik. The three crow beds referred to in the story by Edward Nazon are the three dips located along the left bank of the Arctic Red River (Figure 18). There are many versions of the Raven Story. Two versions are presented here; the first story told by Annie Norbert and the second by Edward Nazon.

Extracted and edited from Annie and Nap Norbert's interview on July 8,
1992

(Andre and Kritsch 1993:67)

Raven Story

Deetrin' [Raven] was no good.

In the olden days, he liked to fool people and cheat them too.

Sometimes, he would scream and make all kinds of noise.

Well, I guess he made everybody tired.

They couldn't sleep because he made so much noise, especially at night.

So, the people grabbed him and they pulled off his beak so that he couldn't talk anymore.

He was really suffering.

He mouth was sore.

He made a plan to get his beak back.

He went up the Arctic Red River and made a raft.

He made people out of moss and placed them on top of it.

He picked berries and he made their eyes too.

*Then when he was on top of Vik'ooyendik,
he got a little boy to look in his hair for lice.*

He told that little boy to watch for a raft.

All of a sudden, that little boy said that a raft was coming.

Raven told him that the people on the raft were coming from the mountains.

But Raven fooled him, he lied.

Raven told the little boy to go down to the Flats and tell everybody that people were coming from up the Arctic Red River.

Everybody ran to the shore except for a blind old woman who was looking after Raven's beak.

She wanted to go down to the shore too, but didn't know where to put the beak.

That's when Deetrin' lifted up a corner of the tent.

He said that he would look after the beak so she could go down to the shore.

The old woman was blind so she couldn't see that Raven was speaking. She gave the beak to Raven.

Raven put his beak back on and flew away!

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

A more detailed version of the Raven Story was provided by Edward Nazon.

Extracted from the Elders' Stories, Gwichya Gwich'in Googwandak
(Heine et al 2001:338-340)

Deetrin'

This is a legend of the Raven, Deetrin'. There are many such legends in the memories of the Gwich'in. The Raven² holds a high place of respect for his great ability to do many things and get by. He is known for his magic powers, his ability to be a good judge, scientist, doctor, and for his keen sense of wit. He is also known as a great deceiver. With all this the Raven is also known to be a vain creature.

This legend takes place at a time when it was believed that everyone was the same – animals, birds, and humans. It was believed that a creature or human could change from animal to bird, human to animal, bird to human. It was also believed that with the change, animals and birds had the power to speak.

The Raven in his vanity went out to get rid of his rival, the grebe. The Raven was jealous of the beauty of the grebes with their fine long golden hair on their heads.

This legend began one day when a man paddled in from Point Separation to Arctic Red River. As he came nearer the settlement, he cried out that the finest family of grebes up river had perished in an epidemic. The grebes heard the news and were shocked and sad, and all went into mourning for

² Raven is sometimes referred to as Crow by the Gwich'in.

their very fine brothers. Wood was gathered to set the scene for the grebes to go into mourning. By jumping in and out of the flames, the grebes showed their sorrow. They believed that this practice would spare the spirits of the dead grebes.

The Raven watched as the family of grebes jumped in and out of the huge flames until their long golden hair had become singed and brown. This was just what the Raven wanted to happen for he was the man that paddled to the settlement to bring the news of the epidemic. The Raven jumped back into the canoe and cried out for all to hear, 'I don't really know if the news that I brought of the death of the finest grebe is true, for it may not be the truth.'

Now the brown and singed grebes knew they had been tricked and became angry. They became so angry that they chased the Raven until they caught him. They grabbed him by the wings, head and feet and swung him over the flames, holding him there until all his feathers had burned from his body. The Raven became so baked that his beak fell off. The grebes took the beak and allowed the Raven to fly off in disgrace.

A very old and wise woman was then given the responsibility of guarding the beak day and night. She was warned that she would have to be most careful as the Raven was crafty and never gave up. Time went on and the Raven who was a short way from the settlement thought and thought of ways that he could get his beak back. The Raven went to the top of the bluff (Vik'ooyendik) which is a landmark to this day at Arctic Red. The bluff is the place where the Roman Catholic Church now stands. To the south of the church, there are three deep round hollow places. These holes are known to this day to be the place where the Crow bedded down to recover from his wounds. The people knew that the Raven was suffering and this was taking all his energy. They did not think there would be much danger as long as the Raven was in this poor condition, so consequently, they did not keep too close an eye on the Raven's movements.

When the people were asleep, Raven took a short cut by land to the river's edge, just out of view from the settlement and there he began building a raft. Once he completed the raft, he gathered moss, with which he made forms of people, some standing, others in the sitting position. Once Raven finished his work it looked like a raft full of junk and lots of people. Raven

then went back to the bluff and could see the people of the settlement and the people in turn could see him.

A young boy happened to pass by and the Crow called out to him, 'Pst, pst, boy, boy, my head is so very sore. Please come and sit with me.' The boy did as he was asked and sat by the Raven. The boy watched and was told by the Raven that it was expected that some Red River people would come down the river any time. So the boy watched, and Raven finally said, 'Sssh, there is a raft.' The boy got up and ran down the hill to the village. When he got to the middle of the camp, he called out as loudly as he could, 'There is a raft with people coming down the river.' At this, great excitement spread over the camp. Everyone ran to the river. The people or grebes thought that this raft might be bringing a family who had left a full six months before and had not been heard from since.

It was thought that the family had died while on a hunting trip, so it was more happiness for all if this should prove to be the family they had given up hope of ever seeing. In all the activity, the Raven was completely forgotten and this was just what he wanted to happen. At last, he heard someone crying out, 'I must go to meet the family. I must find a place to put this beak. Where can I leave it?' The old lady was so anxious to join the others she had handed the beak to the Raven without thinking anything of it.

Once the Raven had his beak in his hand, he put it in its place and flew into the air and perched on a tree. He was making all sorts of noise getting the attention of the people, who by now knew that they had been fooled again. The Raven had won again. Raven was having a great time, crowing at the top of his voice from a tree that allowed him to be clearly heard but at a distance to be safe from the group of angry grebes.

Vik'ooyendik: A view of places and stories

The scenery from the top of Vik'ooyendik of the surrounding area brings in Gwich'in and English place names, attached with their own histories and

stories that go back to legendary times³. Along with the Vik'ooyendik site, there are 19 places that can be seen from this hill, many with Gwich'in names that are documented in the Gwichya Gwich'in Place Names reports (Andre and Kritsch 1992, Kritsch and Andre 1993, 1994) and Gwichya Gwich'in database (GSCI 2004).

There are six Gwich'in place names around Vik'ooyendik.

Gwich'in Place Name	Translation	Official Name	Local Name
Vik'ooyendik			Church Hill
Deetrin' ehchij k'yit	Crow/Raven's bed or nest		
Tsiighnjik		Arctic Red River	The Red
Van tsal or �eth kak van tsal			Ghost Lake
�eth t'urh kak			The Flats
Tsiigehtchic		Tsiigehtchic	

Vik'ooyendik

As well as telling stories and legends, the Gwichya Gwich'in sang love songs. These songs were often improvised by singers enraptured by a happening event. One such love song was sung from Vik'ooyendik. In this story, a young man who is standing on top of Vik'ooyendik is singing a love song to his girlfriend who is standing below on the Flats. Hyacinthe Andre was well known to sing this song sung by the young couple as they sang the love song back and forth to each other (CBC North, n.d.). The words in the love song sung by the boy says, "*Look up here at me*" and the girl replies "*Look down here at me.*" It is the melody of the love song that makes this song beautiful to listen to and conjures up an image of Vik'ooyendik and the Flats.

Deetrin' ehchij k'yit or Crow's bed

Raven's bed is a series of shallow indentations where Raven laid down to recover after he lost his beak. Deetrin' ehchij k'yit refers to three hollows or dips that are located along the high banks of the Arctic Red River (Figure 18). There is a crow bed below the church and below present day houses owned by Douglas Kendo and Archie Norbert. The "crow bed" below the

³ This refers to ts'ii de   days when animals and people were equals and animals had the power of speech and could assume any shape or form (Heine et al 2001:390).

church hill is referred to in the Raven story told by Annie Norbert and Edward Nazon above.

Julienne Andre (COPE Tapes, n.d.) talked about families traveling to Tsiigehtchic in the spring in moose skin boats and birch bark canoes and landing at Deetrin' ehchij k'yit. They would travel as far as Daazraji van k'adh and stop there. The people from that camp would then join them and everyone would travel down the Arctic Red River together.

Excerpt from Julienne Andre's stories from the COPE Tape Collections

They would land their moose skin boats at Deetrin' ehchij k'yit. In those days, the Tsiigehnjik Gwich'in people (the people from up the Arctic Red River) used to land at a good place at the end of the fence near the mission house and they used to set their tents. Some of them didn't have tents so they would live in their winter tents.

Tsiigehnjik or Arctic Red River

Noted in the Gwichya Gwich'in Place Names report, "Tsiigehnjik, the Gwich'in name for the Arctic Red River, winds its way out of the Mackenzie Mountains and flows into the Mackenzie River at Tsiigehtshik (Kritsch and Andre 1993:6)." The river is also referred to as 'the Red' by local people.

Van tsal, Łeth kak van tsal or Ghost Lake

The name of a small lake located below the community of Tsiigehtchic (Figure 9) with a story of a battle that took place between the Gwich'in and Inuvialuit many centuries ago. The stories say, "The bodies of Eskimo killed during a battle between Gwichya Gwich'in and the Eskimo were thrown into the lake (Heine *et al* 2001:386)."

Łeth t'urh kak or the Flats

The Flats used to be a very important place. This is a large area below the community that used to be a summer fish camp (Figure 4). Cited in the Gwichya Gwich'in Place Names report, "There were many tents on the flats and an area just below the present day church. Every tent had its own smokehouse and stage. Nets were set at the mouth of the Arctic Red River for herring, coney, and whitefish. These were cut up, dried and smoked for

winter use. Women also tanned moose and caribou hides at this time with the men's assistance (Andre and Kritsch 1992:21)." Noel Andre and his family have their fish camp on the Flats every summer.

The Flats was also a gathering place. It was said that during one tea dance on the Flats many summers ago, a tea dance song was spontaneously created by Gwichya dancers as Fort Good Hope canoes were spotted rounding the bend up the Mackenzie River. The tea dance song, a welcome song, was about the Slavey people arriving and paddling down the river. The words of the song translate as, "*The people are coming, the people are coming.*" It was said that the Slavey travelers paddled in, disembarked from their canoes, and jumped ashore dancing to join the tea dancing. Hyacinthe Andre used to tell the story of this event before singing the song (CBC North, n.d.). The arrival of the Fort Good Hope people would mark many days and nights of stick gambling, tea dances, drum dances, football games, and feasting.

The Flats
(Andre and Kritsch 1992:21-22)

Soon after the Mackenzie ice moved in early spring, friends and families from Fort Good Hope arrived and stayed until late August. After their arrival there was stick gambling with drumming during the day and singing at night so as not to keep people awake. For stick gambling people used items like boxes of shells, cartons of matches and sticks. Items such as shoes, mitts and nets were gambled. There were sometimes as many as twelve men per team with teams from Arctic Red River playing against Fort Good Hope. While the men played the women cooked fish to the fire and made tea. The players broke long enough to eat and were served by the young people.

There were also tea dances and drum dances after the Fort Good Hope people arrived. People said that these dances often went on for many days and nights. Games such as Indian football using a moosehide ball stuffed with moose hair were also played.

The Flats was also a place for trading and friendly relations between the Gwich'in and the Inuvialuit. Elders who spoke with GSCI researchers noted,

“Eskimo from the Delta would come to Arctic Red to trade in the summer. The Gwichya Gwich’in traded wolverine skins, mooseskin gloves, and caribou hides for duck and geese eggs brought in by the Eskimo (Andre and Kritsch 1992:24).”

Tsiigehtchic

Tsiigehtchic is within walking distance of Vik’ooyendik. Tsiigehtchic is described in the community history book as “A Gwichya Gwich’in community located at the confluence of Nagwichoonyik and Tsiigehnjik; until 1994, its official name was ‘Arctic Red River’. An Oblate mission station was the first building to be constructed here; it was completed in 1896 (Heine *et al* 2001:390).”

Noted in the Gwichya Gwich’in Database, Noel Andre said the meaning of Tsiigehtchic could refer to the taste of iron in the water in the spring or the sulfur that is burning up the Arctic Red River (Noel Andre, GGP92, Tape #25, July 28, 1992).

The Early Days of Tsiigehtchic (Gwichya Gwich’in Database 2004)

Gabe Andre said this place used to be a fish camp before there was any thought about setting up a town or a settlement. The Fathers (Roman Catholic priests) used to trade too. They used to go to Herschel Island to bring supplies back to sell. After this time, the Hudson's Bay Company moved in. Gabe laughed and said, "...[They] even cut everybody out of church because [the people went] to Hudson's Bay...." Gabe said it was a long time before people started to build houses. There were a few houses in the area below Nap Norbert's house. The area beyond Nap's house was bush for a long time. Gabe said, "Most of the people were living in a tent, not in a house." He said the people started to build houses after the Hudson's Bay moved in (Gabe Andre, GGP92, Tape #13, July 15, 1992).

Joan Nazon said that when she first arrived to Arctic Red River in 1943 a lot of people were staying on the Flats. She said, "When we came for 15th of August you see nothing but [drying] stage all over...and dry fish hanging. And lots of smoke houses around there too." It was the same the next

year. However later on people went out to their fish camps along the river (Joan Nazon, GGP92, Tape #36, July 11, 1992).

From Vik'ooyendik, there are three places that can be seen up the Arctic Red River (Figure 10).

Gwich'in Place Name	Translation	Official Name	Local Name	Description
Ts'òh tshik		Tso Creek		
Chiinuu naa'èjì	Downstream end of bluff		George Town	A bluff located across the Arctic Red River above the place where George Niditchie Sr. lives
		Dempster Highway		

Ts'òh tshik

This creek, easily seen from Vik'ooyendik, is located on the left shore of the Arctic Red River, directly across from George Niditchie's place. This creek is named after the lake (Ts'òh van or Water Lake) that it flows out of (Andre and Kritsch 1993:31).

Chiinuu naa'èjì

This Gwich'in place name refers to the downstream end of a bluff on the west shore of the Arctic Red River across the community of Tsiigehtchic. A traditional trail to Fort McPherson, Theetoh nìn or 'the portage across', starts from here. A recent local name, George Town, was attached to this place after George Niditchie Sr. who has lived here for many years. The Dempster Highway runs by George's place.

Dempster Highway

A gravel highway that leads to Fort McPherson, Yukon, Alaska, and other points south runs parallel to George Niditchie Sr.'s place on the west shore of the Arctic Red River.

The Dempster Highway
(from www.yukoninfo.ca)

Canada's first all-weather road to cross the Arctic Circle—was officially opened on Aug. 18th, 1979, at Flat Creek, Yukon. It was touted as a two-lane, gravel-surfaced, all-weather highway that ran 671 kilometres (417 miles) from the Klondike Highway near Dawson City to Fort McPherson and Arctic Red River in the Northwest Territories.

From Vik'ooyendik, seven named places can be seen down the Mackenzie River.

Gwich'in Place Name	Translation	Official Name	Local Name	Description
Nagwichoonjik		Mackenzie River		
Chiidj̕̕ n̕̕'̕̕j̕̕	Upstream end of bluff		The Bay	A bluff located down stream from the Ft. McPherson ferry landing.
Chiidj̕̕ n̕̕'̕̕j̕̕	Upstream end of bluff		Moonshine Bay	A bluff located downstream from the Inuvik ferry landing.
			Ferry Camp	
Chii echej̕̕				A sloped hill near the Ferry Camp where Margaret Nazon's fish camp is located.
Teetshik goghaa			Six Miles	A creek where Grace Blake's fish camp is located.
Teetshik goghaa or Zeh gwishik			Old Arctic Red River	

Nagwichoonjik or Mackenzie River

The Gwich'in name for this river translates as 'big country river' (Andre and Kritsch 1992:53). The Mackenzie River flows in front of the community of Tsiigehtchic and down towards the Beaufort Sea further north.

Chiidj̄ēe naa'ej̄j̄

Looking across the Arctic Red River past the Fort McPherson ferry landing on the Mackenzie River is the first of two places with the same Gwich'in name. The first Chiidj̄ēe naa'ej̄j̄ refers to the end of a bluff on the Mackenzie River below the Fort McPherson ferry landing (Figure 8). Noted in one of the Gwichya Gwich'in Place Name reports, "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 (Kritsch and Andre 1994:16)." Today people still set their fish nets under the ice in the fall in this area known locally as 'the bay'.

Chiidj̄ēe naa'ej̄j̄ or Moonshine Bay

The second place named Chiidj̄ēe naa'ej̄j̄ refers to the end of a bluff on the Mackenzie River below the Inuvik ferry landing. "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 Coven, and Hyacinthe Andre and his family. This is still known as a good place to fish (Kritsch and Andre 1994:16-17)."

Ferry Camp

This place located on the north shore of the Mackenzie River, across from Tsiigehtchic, near the Inuvik ferry landing is referred to as the Ferry Camp. The crew who work on the ferry boat, *MV Louis Cardinal*, during the ferry season reside at the camp from late May to late October. There are several buildings that serve as living quarters for the ferry personnel and garages for equipment and vehicles.

Chii echej̄j̄

This place is located across from Tsiigehtchic. "This (Gwich'in) place name refers to an area on the slope of a cliff on the Mackenzie River which is

adjacent to the Inuvik ferry landing.... 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 (Nazon), continues to use it in the summer as a fish camp (Kritsch and Andre 1994:17).”

Teetshik goghaa or Six Miles

This is a creek that flows into the Mackenzie River about six miles downriver from Tsiigehtchic. The creek, known as Six Miles, took the name Teetshik goghaa after the old Arctic Red which is located about one mile down stream from it.

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-Fort 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 (Kritsch and Andre 1994:19).

Today Grace Blake continues to fish at Six Miles in the summer. The ferry boat, *MV Louis Cardinal*, which operates on the Mackenzie River was named after Mr. Cardinal.

Teetshik goghaa or Zheh gwishik or Old Arctic Red River Site

This place, about seven miles downriver from Tsiigehtchic, was the location of a gathering place where Gwichya Gwich’in came in from the land to spend time with friends and relatives.

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 (Kritsch and Andre 1994:18-19).

From Vik'ooyendik, four Gwich'in place names can be seen up the Mackenzie River.

Gwich'in Place Name	Description
Chii t'iet	A draw along the Mackenzie River that has a good eddy for summer fishing.
Chii gho' t'ajj	Cliff face along the Mackenzie River across from Tsiigehtchic. Elders say the cliffs along here 'Look like teeth.'
Thidyee choo	A big point on the Mackenzie River, upstream from Tsiigehtchic
Echoo dadhe'ejj	A timber patch along a sloped hillside on the Mackenzie River, upstream from Chii t'iet.

Chii t'iet

This Gwich'in place name refers to a draw along the Mackenzie River upstream from Chii gho' t'ajj and clearly visible from Tsiigehtchic. Because this is a good fishing spot many fish nets are set here in the summer.

Chii gho' t'ajj

This Gwich'in place name refers to the span of cliffs located across from Tsiigehtchic above Chii echejj. Elders interviewed described the physical features of the cliffs, "...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 (Kritsch and Andre 1994:17-18)."

Thidyee choo

This Gwich'in place name refers to the big point that can be seen on the south side of the Mackenzie River upstream from Tsiigehtchic. In Figure 9, the point can be seen beyond Ghost Lake.

Echoo dadhe'eji

A Gwich'in place name for a timber patch on a sloped hillside that is upstream from Chii t'iet. The sloped hillside is located on the north shore of the Mackenzie River.

The Roman Catholic Church on Church Hill

Long before the Roman Catholic Church was built on Vik'ooyendik, caribou skin tents were set on the hill. Annie Norbert's mother said some people used to pass the spring in town at Tsiigehtchic. She said at the time there used to be about 12 caribou skin houses set up on the hill where the big church is now located. Noted in the Gwichya Gwich'in Database Annie said, "...at night when it's calm, no wind, they could hear the ice moving at Coney Bay. Then they know that the ice was moving and coming down...the next thing, the ice would start to move (here) (Annie and Nap Norbert, GGP92, Tape #40, July 8, 1992)."

Sometime in the late 1800's, the Gwichya Gwich'in people moved from the old town site at Teetshik goghaa, seven miles down the Mackenzie River, to the present-day location.

According to some local people, a priest selected the present day Arctic Red River site. We were given various reasons were given for the relocation. It was moved because the old town site was not large enough to accommodate all the tents. The new location was larger in size, it offered a safer harbour to moor boats and the fishing was better. This area is now commonly referred to as the Flats (Andre and Kritsch 1992:21).

The photographs in Figures 7 show the first visiting priest, Father Jean Seguin, the first mission house, the more modern church chapel, the old church on the hill and the interior of the old church.

Extract from “That river, it’s like a highway for us.”
The Mackenzie River through Gwichya Gwich’in history and culture.
(Heine 1997:6-7)

In 1902, an outpost of Fort McPherson was established at the confluence of the Arctic Red and Mackenzie Rivers. This post was named Arctic Red River. This post was soon visited by Inuvialuit, Gwichya Gwich’in and Sahtu Dene on a regular basis

An Oblate mission station was built at the Flats some six years before the trading post. An even earlier mission station had been constructed seven miles downstream at Teeshik goghaa, in 1868. This site, however, proved to be too small for the number of people that began to assemble there each mid-June (Seguin 1860-1880). The construction of the new mission station at the confluence of Nagwichoonjik and Tsiigehnjik in 1896 marked the beginning of the development of Tsiigehnjik, then called Arctic Red River. The mission station, the fur trading post, and the RCMP post which opened in 1926 (RCMP 1925-1954) constituted the nucleus of the new community.

The involvement by Gwichya Gwich’in in the fur trade led to certain changes in the economy, although the values of the traditional way of life remained unchanged. Trapping began to gain greater importance, but the close connection with the land persisted. If anything, the arrival of fur traders and missionaries served to intensify the cycle of feasts, celebrations and trade gatherings, because the religious calendar introduced by the Oblate missionaries as well as the trade meets created new opportunities for gathering and celebrations. Christmas, Easter, and Ascension Day gatherings were gradually added to, and enriched, the traditional gatherings of mid-summer. The gatherings were brought about by new occasions, but they were held at an old site: Łeth t’urh kak (‘on the mud flats’) – the Flats below the community – had been one of two main summer meeting places of the old days, the other being at Teetshik goghaa (‘a bundle of creeks’).

Vik'ooyendik as a Continuing Tradition

Vik'ooyendik, which is most commonly referred to as Church Hill nowadays, remains a very important location for the Gwichya Gwich'in and residents of Tsiigehtchic and the surrounding communities in the Mackenzie Delta region.

Every spring at the end of May, the big event in the community of Tsiigehtchic is the ice breakup on the Arctic Red River (Figure 1). The 24-hour sun at this time of the year allows community residents to stroll daily to Church Hill to keep an eye on the river ice conditions. Every day the river ice deteriorates as water appears along the shore and the water level rises. Eventually large ice sheets crack and get ready to move out to the Mackenzie River. The news that the Arctic Red River ice is moving brings the whole community to the Church Hill area. People hurriedly phone friends and relatives around town and in no time, literally everyone from the community, of all ages, rush en masse and congregate on the hill to watch as the ice on the Arctic Red River starts to move out. The time of the day when the ice moves does not stop people as they hurry to the hill. Excited people exchange views and point at particular interesting ice moves and water currents as the crushing and grinding ice move out to the Mackenzie River. Camcorders, cameras, and digital cameras are used to record the event. A few days later, the same excitement happens again as the Mackenzie River ice shifts and starts to move. The strong water current of the Mackenzie River moves the ice back up the Arctic Red River and down the river at the same time. The magnificence of the annual spring break on the Arctic Red River was documented on a video titled *Seasons of the Arctic Red* (Genuine Pictures Inc., n.d.) in the early 1990s.

During the long sunlight hours of the northern spring and summer months, Vik'ooyendik continues to be used as a peaceful place to sit, either alone or companionably with friends. This outdoor retreat is a quiet place to sit, relax and enjoy the expansive view from this hill top. Later in the year, the hill provides good viewing of the skidoo and canoe races that take place on the Arctic Red River and Mackenzie River during the annual Mackenzie Jamboree carnival in the spring and Canoe Days in the summer.

The once recognizable red colored roof of the old church was recently changed to green colored shingles during renovations that took place in 2005. This older steeple church is still used in the warmer summer months

for weddings and at the request of Tsiigehtchic residents as a place for funeral mass for their loved ones. The more modern church with the combined chapel and living quarters is still used today by the visiting priest from Inuvik and the premises are taken care of by local church lay readers. The chapel is used on Sundays for prayers or mass service on religious and holy days of the year. The small chapel still fills up with community residents and visitors every Christmas. The people attending the midnight mass service are all dressed up in their finest clothes.

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1994 Gwich'in Gwich'in Place Names in the Mackenzie Delta, Gwich'in Settlement Area, N.W.T. Gwich'in Social and Cultural Institute, Tsiigehtchic, N.W.T.

Tsiigehtchic Community Action Plan (TCAP) Project

2004 'Working Together – Strengthening the Community' Strategy. TCAP Project Wellness Strategy. Tsiigehtchic Charter Community, Tsiigehtchic, N.W.T.

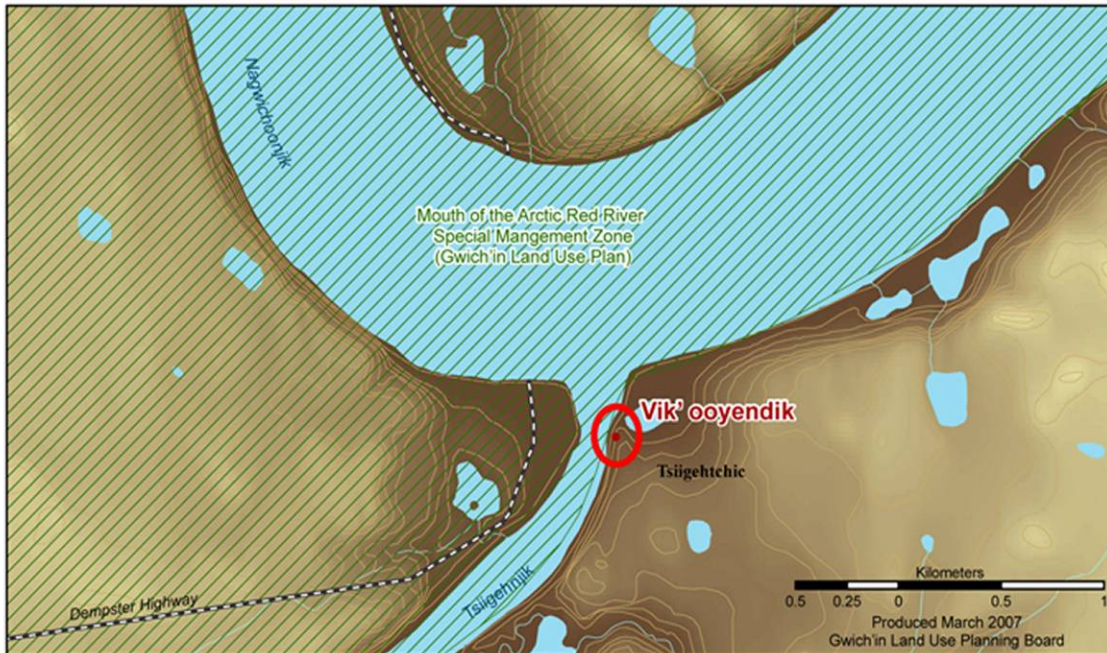
A Name of the Site

<i>Type of Name</i>	<i>Name</i>	<i>Information on use of name</i>
Present name(s)	Church Hill	Today this is the most common name used to refer to the hill.
Traditional name(s)	Vik'ooyendik	This name refers to the high hill that is located at the confluence of the Arctic Red River and Mackenzie River.
Original name	Vik'ooyendik	This is the original Gwich'in name for this site.
Other historic name(s)		
Official name		
Other name(s)		
<i>Please include any information about the name i.e. what language it is in, the period it was used.</i>		

B Geographical Location of the Site.

Where is the site? Please describe its location in as clearly as you can.

(Draw a map, use words, or attach a map)



Map showing Vik'ooyendik at Tsiigehtchic: Mouth of the Arctic Red River Special Management Zone (Source: Gwich'in Land Use Planning Board).

The Vik'ooyendik site is located on a hill where the Arctic Red River flows into the Mackenzie River in the community of Tsiigehtchic, Northwest Territories (Figures 3 and 15).

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

Street address N/A	
Legal address N/A	
Latitude / Longitude	Latitude is 67°27'N Longitude is 133°44'W Datum is NAD83
Other method N/A	

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

N/A

C Description of the Site

Please clearly describe what the site looks like.

Vik'ooyendik is a prominent hill that overlooks the meeting of the Arctic Red River and the Mackenzie River that provides a dynamic view of the surrounding area that takes in the places up the Arctic Red River as well as up and down the Mackenzie River (Figure 19). Located on the hill is the Roman Catholic Church and nearby is one of the Crow beds.

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

A few meters away from the hill are the church buildings, the grave yard, and the Crow beds (Figure 20). Natural dips in the ground near the site, visible along the Arctic Red River, are the Crow beds that are associated with one of the Raven stories.

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

The vista that takes in the surrounding place names viewed from Vik'ooyendik is key to its value. Traditional Gwich'in stories and love songs are attached to almost every place seen from Vik'ooyendik. Public access to the site is therefore important. The Roman Catholic Church that sits on this hill is a landmark that travelers see first when approaching Tsiigehtchic from the river or the highway.

Please estimate (roughly) the size of the site

The area is 250 meters north-south, and 75 meters east-west, at the larger portion. The area is around 1.4 hectares.

Please attach photos of the site if you can.

How many photos have you included?	27 and 3 maps
When were they taken? (rough date)	Between 1922 and 2007
Who took them?	See chart below.

Photo # and description	Photographer	Date	Collection
Figure 1. ARR, 22 May 1957. Looking west at break-up of the Red River.		1957	NWT Archives – Credit R. Knights
Figure 2. ARR, 11 Aug. 1957. RC		1957	NWT Archives –

Church is on top centre and HBC is on bottom.			Credit R. Knights
Figure 3. ARR, 11 Aug. 1957. Looking south with Mackenzie R. on the left and the ARR on the right.		1957	NWT Archives – Credit R. Knights
Figure 4. (The Flats) Arctic Red River 1922.		1922	NWT Archives - Jackson
Figure 5. Aerial photo of Tsiigehtchic, June 26, 2001		2001	MACA Website
Figure 6. ARR, 10 May 1957. RC Mission on hill.		1957	NWT Archives – Credit R. Knights
Figure 7. Holy Name of Mary Mission (includes 9 photos)		n.d.	Canadian Archaeology Website
Figure 8. View of Chiidjē nā'ējī, the first of two places with this Gwich'in place name, refers to the end of a bluff below the Fort McPherson ferry landing.	Kristi Benson, GSCI.	2006	
Figure 9. View of Van tsal (Ghost Lake) and up the Mackenzie River.	Kristi Benson, GSCI.	2006	
Figure 10. The view up the Arctic Red River takes in Ts'oh tshik, Chiinuu nā'ējī, and the Dempster Highway.	Kristi Benson, GSCI	2006	
Figure 11. The view down the Mackenzie River from Vik'ooyendik.	Kristi Benson, GSCI	2006	
Figure 12. View of the the Flats area, the Mackenzie River, and Chii gho' t'l'aii, and Chii t'iet across the Mackenzie River.	Kristi Benson, GSCI	2006	
Figure 13. Erosion around the plaque commemorating the Arctic Red River as a Canadian Heritage River.	Kristi Benson, GSCI	2006	
Figure 14. Erosion below the plaque stand commemorating the Arctic Red River as a Canadian Heritage River.	Kristi Benson, GSCI	2006	
Figure 15: View of Tsiigehtchic.	Maureen Clark	2006	
Figure 16: View of Tsiigehtchic with Vik'ooyendik (Church Hill) and Deetrin' ehchii k'yit.	Ingrid Kritsch, GSCI	1993	
Figure 18: View of Vik'ooyendik (Church Hill) and three Deetrin'	Itai Katz	2007	

ehchii k'yit (Raven's bed) marked with orange arrows.			
Figure 19. Map showing Gwichya Gwich'in and English Place Names visible from Vik'ooyendik.	Map: Kristi Benson, GSCI	2007	
Figure 20. Map showing boundary of Vik'ooyendik.	Map: Kristi Benson, GSCI	2007	

Which of the following best describes the type of historic place you are nominating?

(Choose one or more)

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

D Use and Condition of the Site

How is this site used today?

Church Hill is still used by community members and visitors as a place to rest, relax, or enjoy the surrounding scenery (Figure 11). This is a high use area during the spring and summer months. A bench is always located on the hill for people to sit on. A plaque, overlooking the Arctic Red River, was installed in the early 1990s that commemorates this river as a Canadian Heritage River. Wedding and other photographs have been taken on Vik'ooyendik over the years.

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

Over the past few summers, community people started to report that the high bank near the Church Hill was eroding. In the late summer of 2006, the ground area around the plaque installed to designate the Arctic Red River as a Canadian Heritage River began to crack open (Figures 13 and 14). Measures were taken immediately in late October 2006 by a community resident who removed the plaque off the stand and access was blocked to the hill area. With respect to the three dips that represent the Crow beds, members of the steering committee would like the three areas cleaned of garbage and debris and people asked to remove their dogs and buildings from there.

How would you describe the present condition of this place?

Condition	Yes/No	Comments
Healthy	Yes	
Whole	Yes	Overall, the whole hill area described above is in tact and frequently used by community members in the spring and summer months.
Good	Yes	
Okay	Yes	
Poor	No	
Overgrown	No	
Falling apart	Yes	The high bank of the hill near Vik'ooyendik began to erode over the last

		few summers. Recently in the summer of 2006, the ground area near the Canadian Heritage River plaque broke open. There is high potential for further erosion.
Being destroyed	No	

Who currently owns the site?

The site is currently owned by the Roman Catholic Episcopal Corporation of the Mackenzie – Fort Smith (Lot 2, Plan 34 Tsiigehtchic).

Are they aware and supportive of this nomination?

An initial meeting was held with Bishop Denis Croteau in January 2005 (Shona Barber and Agnes Mitchell with TCAP, Alestine Andre with GSCI) when the Bishop gave his verbal support for the nomination of Church Hill as a Territorial Historic Site. Recently Bishop Croteau provided his support in a letter dated March 20, 2007 (see attached letter).

If available, please attach a letter from the owner(s) indicating their support of this nomination. If not currently available, please submit one separately, using the file number Prince of Wales Northern Heritage Centre provides when it responds to the nomination.

Thank you for completing this nomination form.

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

Name	Sharon Snowshoe, Executive Director
Organization (if any)	Gwich'in Social and Cultural Institute
Mailing address	Box 30, Fort McPherson, NT XOE OJO
Telephone	(867) 952-2524
Fax	(867) 952-2238
E-mail	gsciexecutivedirector@learnnet.nt.ca
Other	The GSCI is applying for this designation on behalf of the Tsiigehtchic Community Steering Committee.

This nomination form can be submitted:

by mail Cultural Places Officer
Prince of Wales Northern Heritage Centre
Box 1320
Yellowknife, NT XIA 2L9

by fax Cultural Places Officer
Prince of Wales Northern Heritage Centre
867-873-0205

by e-mail culturalplaces@gov.nt.ca

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

ADDITIONAL INFORMATION

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

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

The Gwichya Gwich'in and residents of Tsiigehtchic have a personal attachment to this site. The mere mention of the Crow story on Vik'ooyendik would always bring chuckles, laughs and wide smiles to Gwichya Gwich'in elders. It would take them a few moments to compose themselves from their laughing. The Raven's bed, by the site, is where Raven retreated to nurse its beak in the Raven Story mentioned above. The site is a good place to sit, relax and enjoy the surrounding scenery in the warmer months of the year. There is always a bench to sit on. The high hill provides front row viewing of the annual spring ice break up events on the Arctic Red River and Mackenzie River for the residents. Groups of spectators gather on the site annually to view the skidoo and canoe races that take place on the rivers during the annual Mackenzie Jamboree carnival and summer Canoe Days festivals. Community residents expressed concerned when the high banks by the site started to erode and when the ground area by the Canadian Heritage River plaque started to crack open.

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

A line has been drawn on a map that identifies the boundary of Vik'ooyendik (Figure 20).

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

No, however the site has been included within recent national and regional designations and nominations as follows:

- Designation of Tsiigehtchic (Arctic Red River) as a Canadian Heritage River in 1993.
- Designation of Nagwichoonjik (Mackenzie River) National Historic Site in 1998.

- Designation of Tsiigehnjik: Arctic Red River Special Management Zone in 2003.
- Nomination of Mackenzie River as a Canadian Heritage River, underway in 2006.

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

The site is not occupied by anyone at the moment.

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

N/A

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

Community members, Olive Blake and Noel Andre, are community lay readers with the church who report minor repairs to the appropriate offices in town. In 2005, the Gwichya Gwich'in Band completed repairs and major renovations to the old church that is sitting on the hill. The foundation was reinforced, new skirting installed, and the red tiles on the church roof were replaced with green shingles. The person to contact is Chief Peter Ross at (867) 953-3201.

Does this caretaker know the site has been nominated as a Territorial Historic Site?

___Yes___ (yes / no / uncertain)

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

- Rose Clark and Annie Norbert of Tsiigehtchic may have photographs of the site.
- The Roman Catholic Diocesan Archives in Yellowknife and Oblates Archives in Edmonton may have additional photographs, documents and stories recorded by Oblate priests stationed at the Roman Catholic mission in Tsiigehtchic.

- According to steering committee members, Father Jean Colas was known to have stacks of photo albums when he was stationed in Tsiigehtchic. Father Colas is at the Oblates Retiring Centre in St. Albert, Alberta.
- The GSCI in Tsiigehtchic and NWT Archives in Yellowknife have documents and historic photographs.
- The Canadian Museum of Civilization in Ottawa, Hudson's Bay Company Archives, and RCMP Archives may also have historic photographs related to the site.

7) Do you know where we can obtain additional information about the site?

(Please list the names of any books, articles, tapes, videos, or similar materials.)

- *Seasons of the Arctic Red* Video
Donna Leon, President, Genuine Pictures Inc.
RR#4, 11 Links Drive South
Ashton, Ontario KOA 1B0
www: genuinepictures.com
- Gwichya Gwich'in Place Names (1992, 1993, 1994) reports and database
GSCI Historic Sites and Monuments Board of Canada Agenda Paper (Heine 1997)
Gwichya Gwich'in Googwandak (Heine 2001 *et al*)
Gwich'in Social and Cultural Institute, Tsiigehtchic, NT
- Father Jean Colas, OMI (16 mm film and photographs)
NWT Archives, Yellowknife, NT
- An RCMP officer made a movie in 1950s with Archie Lennie Sr. re RCMP patrol.⁴

8) Have parts of this historic place been removed and relocated elsewhere. If so, what parts are they and how can we find them? Skeletal remains exposed along the eroding slope of the grave yard were found a few summers ago. The remains were placed in a box

⁴ From Peter Ross and John Norbert at Meeting #2 held March 21, 2007 in Tsiigehtchic.

and steering committee members said the box is still in the church building, in the room behind the altar area of the church chapel. Fallen and decaying crosses from the grave yard were removed and piled in one area of the grave yard. Newly painted crosses were since erected however there is concern that the exact locations of the grave where the markers were placed are in question. As stated earlier, in late October 2006 the plaque that commemorates Tsiagehnjik (Arctic Red River) as a Canadian Heritage River was removed from the top of the wooden stand and moved to lean against the wall of the old church. Only the four wooden posts remain standing in the ground.

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

N/A

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

The interest of nominating Vik'ooyendik or Church Hill as a Territorial Historic Site was presented to and approved by the Tsiagehtchic community council in the fall of 2004. The process was initially started by the Tsiagehtchic Community Action Plan (TCAP).

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

Appendix I Preservation and designation of the Roman Catholic Church and Vik'ooyendik (Church Hill) – TCAP Project

In January 2004, Tsiigehtchic community members implemented the Tsiigehtchic Community Action Plan (TCAP) Project as a community based approach to address community concerns and issues. Through the TCAP Project, preservation and designation of the Roman Catholic Church and Vik'ooyendik were identified as having a high priority (see attached listing of community concerns related to the Tsiigehtchic Roman Catholic Church at Vik'ooyendik (Church Hill)). Stage 1 of the project will document the history of the Church and develop a community heritage plan for the site. During the course of this research, a time line will be created which will place the establishment of the Church in the boarder context of the use of Vik'ooyendik from the early days of Gwichya Gwich'in history to the present day. An inventory of other places that are significant to the community will also be developed so that we can create community heritage plans for these sites in the future.

1. Development of a Community Cultural Inventory and Heritage Plan
Develop an inventory of places that are culturally significant to the community and an overall community heritage plan, and use of the church and hill as a pilot project before proceeding with other sites in the community.
2. Nomination of Roman Catholic Church and Vik'ooyendik. Research and nominate the RC Church and Vik'ooyendik as a community heritage site and an NWT Historic Place.
3. Historical/Cultural Timeline for Vik'ooyendik. Create a historical/cultural timeline for the use of Vik'ooyendik including the establishment of the Roman Catholic Church.



Figure 1. Arctic Red River, 22 May 1957. Looking west at the break-up of the Red River. Photo credit: R. Knights/NWT Archives.



Figure 2. Arctic Red River, 11 August 1957. Roman Catholic Church is on top centre and Hudson's Bay Company is on bottom. Photo credit: R. Knights / NWT Archives.



Figure 3. Arctic Red River, 11 August 1957. Looking south with the Mackenzie River on the left and the Red River on the right. Photo credit: R. Knights/NWT Archives.



Figure 4. (The Flats) Arctic Red River 1922. Photo credit: Jackson/NWT Archives.



Figure 5. Aerial photograph of Tsiigehtchic, June 26, 2001. Source: MACA website.



Figure 6. Arctic Red River, 10 May 1957. Roman Catholic Mission on hill.
Photo credit: R. Knights/NWT Archives.

The Holy Name of Mary Mission at Tsiigehtchic



Indiens et Esquimaux.
Duchaussois 1921)

Father Jean SŽguin (1833-1902) (*left and below right in traditional Gwich'in clothing*) visited the Gwich'in at Tsiigehtchic every summer for nearly 30 years beginning in 1862. A small house was constructed for his use, but a chapel-house was not built until 1896. The landmark white church on the hill overlooking the mouth of the Arctic Red River was built in the late 1920s. (Photos taken from *Aux Glaces Polaires*,



The first mission chapel-house is long gone (Photo: F.H. Kitto/Public Archives of Canada), replaced by a more modern building which combines a residence and a chapel where mass is said on Sundays by an Oblate priest who travels to Tsiigehtchic from Inuvik.

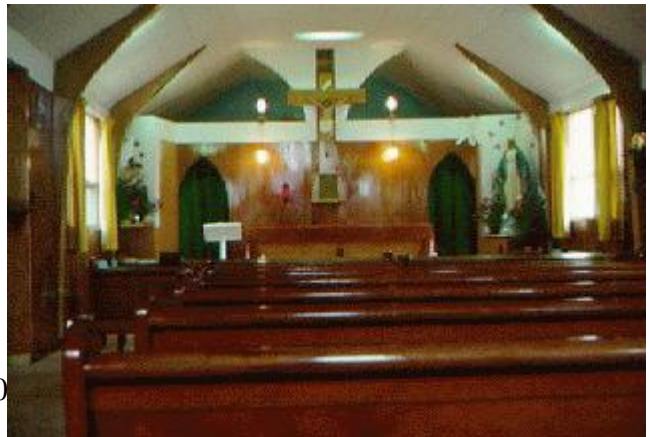




Figure 7. Holy Name of Mary Mission. Source: <http://www.canadianarchaeology.com>



Figure 8. View of Chiidięę naa'ęį, the first of two places with this Gwich'in place name, refers to the end of a bluff below the Fort McPherson Ferry Landing, October 12, 2006. Photo credit: Kristi Benson, GSCI.



Figure 9. View of Van tsal (Ghost Lake) and up the Mackenzie River, October 12, 2006. Photo credit: Kristi Benson, GSCI.



Figure 10. The view up the Arctic Red River takes in Ts'oh tshik, Chiinuu naa'ęji, and the Dempster Highway, October 12, 2006. Photo credit: Kristi Benson, GSCI.



Figure 11. The view down the Mackenzie River from Vik'ooyendik, October 12, 2006. Photo credit: Kristi Benson, GSCI.



Figure 12. View of the the Flats area, the Mackenzie River, and Chii ghó' t'l'áii, and Chii t'iet across the Mackenzie River, October 12, 2006. Photo credit: Kristi Benson, GSCI.



Figure 13. Erosion around the plaque commemorating the Arctic Red River as a Canadian Heritage River, October 12, 2006. Photo credit: Kristi Benson, GSCI.



Figure 14. Erosion below the plaque stand commemorating the Arctic Red River as a Canadian Heritage River, October 12, 2006. Photo credit: Kristi Benson, GSCI.



Figure 15: View of Tsiigehtchic, July 2006. Photo credit: Maureen Clark.



Figure 16: View of Tsiigehtchic with Vik'ooyendik (Church Hill) and Deetrin' ehchii k'yit, June 1993. Photo credit: Ingrid Kritsch, GSCI.



Figure 18: View of Vik'ooyendik (Church Hill) and three Deetrin' ehchii k'yit (Raven's bed) marked with orange arrows, March 2007. Photo credit: Itai Katz.

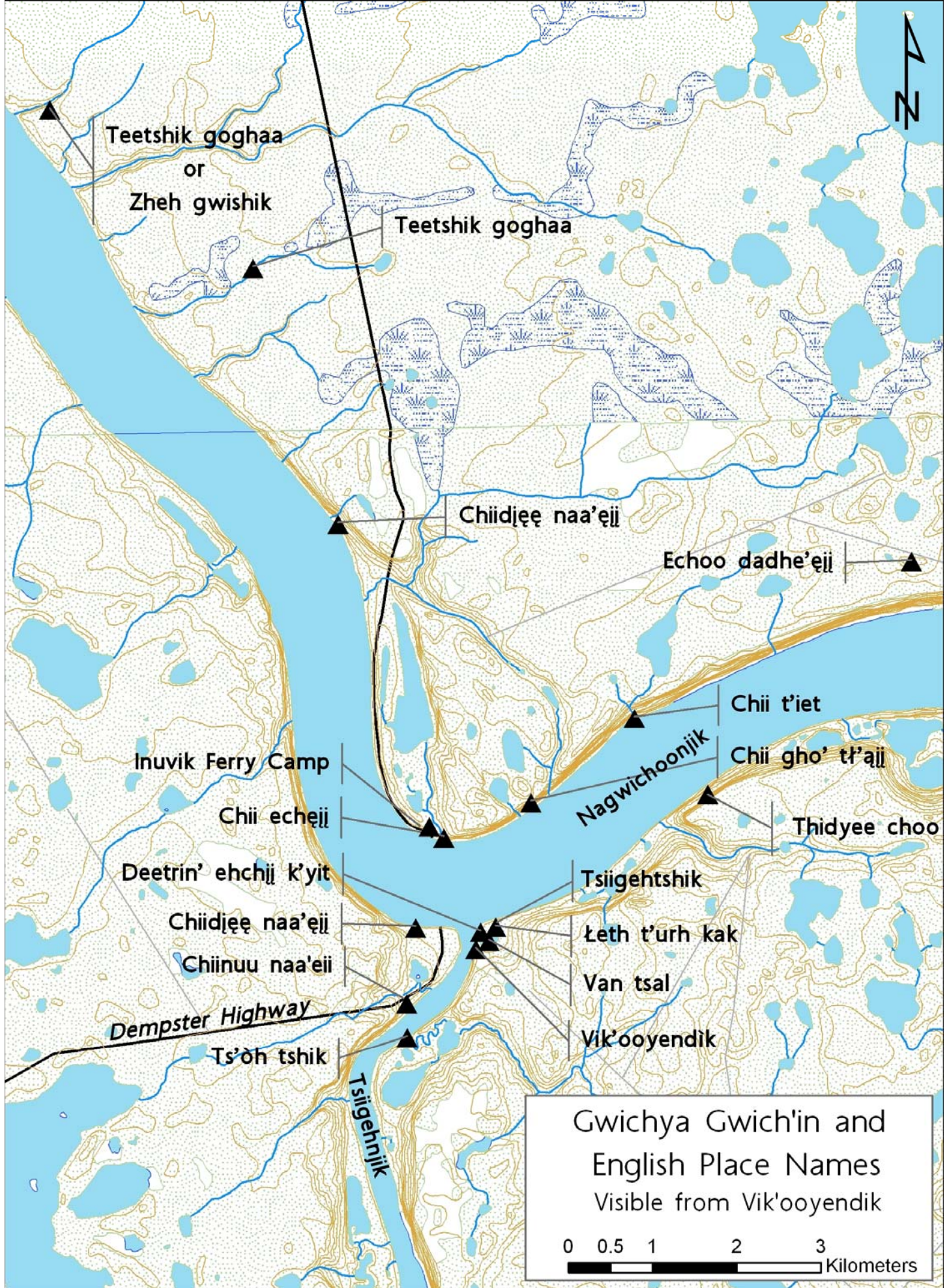


Figure 19. Map showing Gwich'ya Gwich'in and English Place names visible from Vik'ooyendik courtesy Kristi Benson, GSCI, Inuvik

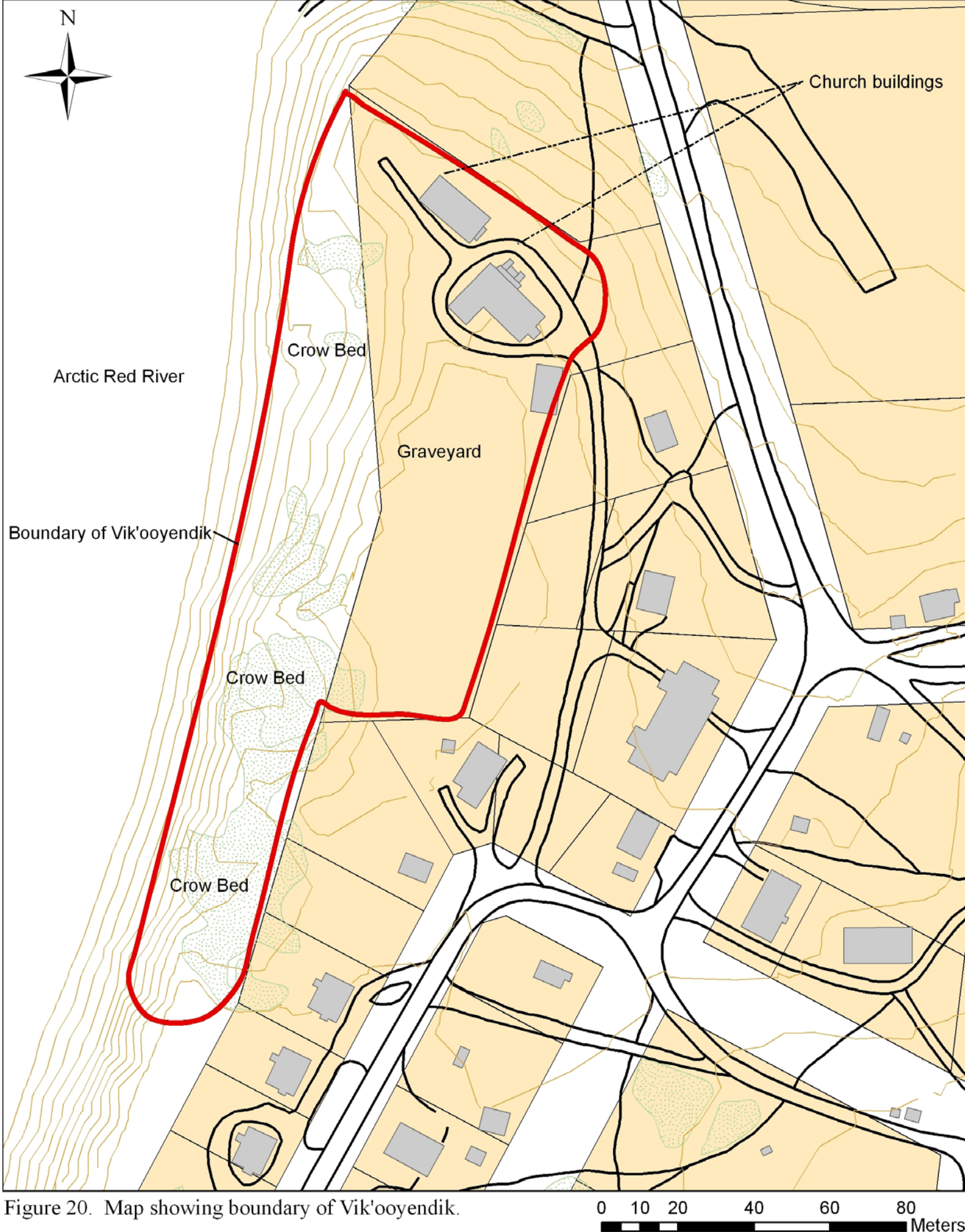


Figure 20. Map showing boundary of Vik'ooyendik.