THE TRADITIONAL USE OF THE TRAVAILLANT LAKE AREA USING TRAILS AND PLACE NAMES OF THE GWICHYA GWICH’IN FROM ARCTIC RED RIVER, N.W.T.

ALESTINE ANDRE
INGRID KRITSCH

FINAL REPORT
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CHAPTER 1

INTRODUCTION

The following report is based on oral history research carried out in the communities of Arctic Red River and Inuvik on trails, place names, campsites, and resource utilization in the Travaillant Lake area. Additional ethnographic information was gathered to supplement the archaeological excavations in the area.

The report is divided into the following sections:

1. Introduction
2. Schedule
3. Methodology
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5. Discussion
6. Recommendations
7. Summary

Appendix A: Tape Master List and Highlights
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Joanne Nazon
Annie Norbert
Eli Norbert
Nap Norbert
Bob Norman
Pierre Norman
Terry (Norwegian) Sawyer
James Simon
Chief Peter Ross
David Cook
Elaine Blake
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Luc Nolin (NOGAP)
CHAPTER 2

SCHEDULE

The First Week

During the first week of fieldwork, from July 6 - 11, 1992, we made arrangements to share the Metis Local office with the Self Government fieldworkers. We assembled the base map here. During the week we conducted preliminary home visits to introduce the project and to determine who was appropriate and interested in participating in the research project. Of the 56 people who we had listed as potential land users in the Trout Lake and Travaillant Lake area, there were actually 34 who were knowledgeable about the area.

There were two things which delayed the start of our project, the unavailability of clear plastic acetate in Inuvik and the realization that we needed additional map sections. After the first map interview with Hyacinthe Andre, he pointed out that we needed additional maps to complete the trail system to the Travaillant and Trout Lake area. The maps that we needed were north of Trout Lake, Travaillant Lake, and Caribou Lake as well as along the Mackenzie River from Arctic Red River to Travaillant Creek.

While we were waiting for the acetate, we put together a set of questions related to our map area which would also be useful to the archaeologists working in the area. We asked people questions about the "Flats" area below the community, the old Arctic Red River site below 6 miles, plus travel in the map area and information on their family tree. The family tree will give us a better understanding of camp composition and social organization. With these questions we interviewed the following people:

- July 8    Edward Coyen
- July 8    Nap and Annie Norbert
- July 10   Hyacinthe Andre
- July 10   Caroline Andre
- July 11   Joanne Nazon
The Second Week

During the second week, we intensified our search for clear plastic acetate with the band and tribal offices in Fort McPherson and Inuvik. Both communities have been heavily involved with mapping since the Gwich'in claim was finalized in April and hence the shortage of acetate. This was something we had not anticipated.

On the morning of July 14th, we received half a roll of acetate from the Gwich'in Tribal Council in Inuvik. We laid our base map out on the floor of the Arctic Red River Band/Settlement Council chamber, the only public place large enough to accommodate the size of our map. We proceeded with our map interviews even though our base map was not complete. On Thursday, July 16th, we received an additional roll of acetate from Boreal Books in Inuvik.

We interviewed the following people:

| July 14 | Noel Andre  |
| July 14 | Gabe Andre  |
| July 15 | Hyacinthe Andre (with Noel translating) |
| July 15 | Gabe Andre  |
| July 16 | Nap and Annie Norbert |
| July 16 | Barney Natsie |
| July 17 | Tony Andre  |
| July 17 | Hyacinthe Andre |
| July 17 | Cecil Andre  |
| July 18 | Tony Andre  |

The Third Week

During the third week, July 20 - 24th, we travelled to Inuvik to interview people from Arctic Red River who had either moved to Inuvik or who were there visiting.

We interviewed the following people in Inuvik:

| July 20 | Pierre Benoit |
| July 21 | Marka Bullock |
| July 22 | Eli Norbert |
| July 22 | Bob Norman |
| July 23 | James Simon |
| July 24 | Bob Norman |
Before we travelled back to Arctic Red River on the evening of July 24 we purchased more audio tapes and other supplies and picked up the remaining map sections required to complete our base map.

On Saturday, July 25th, we entered the audio tape highlights, glossary and place names that we had gathered to date on the computer.

On Sunday, July 26th, we entered the remainder of the place names and printed a list of all the names to be attached to the base map. This was in preparation for the Open House organized by the NOGAP archaeological team excavating on the Flats area below the community. Alestine was given an opportunity to give a brief presentation on the oral history mapping project. The base map with the Gwich'in place names and the completed plastic overlays were on display for people to view.

The Fourth Week

During the fourth week, July 27 - August 1, we reinterviewed specific people who knew the trail systems from Arctic Red River to In and Out Lake, an area which our map had previously lacked.

We also made a point of interviewing women during this week to get a more complete picture of life on the land especially around the camp sites and cabin sites. The women included those who did not travel extensively in our research area but because of their wide experience could provide an insight into daily life in the bush.

At the end of the week, Justin Lenczewski, Chief of the Audiovisual Section of the Canadian Museum of Civilization, videotaped a mapping interview carried out in Gwich'in with the oldest elder in the community, Hyacinthe Andre. Further videotaping occurred at Grace Blake’s fishcamp at Six Miles where she and Agnes Mitchell spoke about their bush life experiences.

During the fourth week we interviewed the following people:

| July 27   | Tony Andre          |
| July 27   | Pierre Norman       |
| July 27   | Gabe Andre          |
| July 28   | Annie Norbert       |
| July 28   | Joanne Nazon        |
The Fifth Week

During the fifth week, August 3 - 8, we entered the tape highlights, place names and glossary on the computer. We began drafting the outline of our report and wrote the introduction, schedule and methodology sections. We met with Hyacinthe Andre to clarify the place names on the base map. We finished the first draft of the place names and glossary in preparation for a meeting with five elders from the community and William George Firth, a linguist in training from Fort McPherson. It ended up being an intensive five hour meeting.

The Final Week

During the last week, August 10 - 16, we began by travelling to Tr'ineht'ieet'iee to do our very last interview. Upon our return we entered the revised place names from our meeting with William George Firth. We also completed the tape highlights and final report. Agnes Mitchell assisted us with labeling all 54 tapes, attached 125 placenames to the base map, and scotchtaped approximately 30 place names on the 1:250,000 map. Ingrid Kritsch returned to Yellowknife with her daughter Erika to resume work with the Metis Heritage Association. Alestine Andre headed to Teetchik goghaa to fish for two weeks before returning to school in Victoria.
CHAPTER 3

METHODOLOGY

We assembled the 1:50,000 map sections that Jean-Luc Pilon sent to us for the Trout Lake and Travaillant Lake area. Once assembled we applied Mactac to protect the base map.

We had initially hoped to carry out our map interviews in people's homes. When we assembled our map in the Self-Government office, we quickly realized that our map was too large for most homes in the community with the exception of two people. We carried out our first map interview outside on a large tarp at the home of Hyacinthe Andre. Our interview with Gabe Andre, was done on his large living room floor. We finally set up our base map on the floor of the boardroom of the Arctic Red River Settlement office.

All of the map interviews were recorded using a Sony tape cassette recorder. A small clip-on microphone was attached to the person's lapel. Once we had determined the boundaries of their land use area, a sheet of clear plastic acetate was rolled over the base map under the direction of the person being interviewed. When we first started interviewing, we had very little acetate so five individuals drew their trails on the same overlay using different coloured pens to indicate their trails. Once we had a sufficient supply of overlay, we used separate sheets for each person interviewed in order to maintain the scientific integrity of our information.

Most interviewing was carried out in English with the exception of part of the interviews with Hyacinthe Andre. Hyacinthe speaks a more formal style of Gwich'in when speaking about the land, than that of most people in the community. Noel Andre, Hyacinthe's eldest son, was hired to assist us with his translation.

In most of the map interview work, Alestine drew the trails under the direction of the person being interviewed. In cases where the person was elderly, they sat on a chair and used a long willow stick to point their trails and provide information on significant features. These features included camp sites, cabin sites, moss houses, fish traps, unusual giant "creatures," other interesting elements on the landscape and about animal and fish behaviour.
After the trails were drawn, we concentrated on recording as many Gwich'in place names as possible along with their translation. Ingrid transcribed the place names phonetically as accurately as possible, asking for the name to be repeated several times. Notes were taken during the course of the map interview.

The map interview was followed by more general interviewing on such topics as the old Arctic Red River site below Six Miles, on the 'Flats area where the archaeological team is excavating this year. Alestine was the prime interviewer while Ingrid ran the tape recorder and took notes.

Most of the map work was conducted with men. Although women often travelled with their families in their youth or with their husband and children, they did not seem as knowledgeable or comfortable working with maps. Only two women drew the trails that they had travelled on.

The ages of the people interviewed ranged from 23 to 82 years of age with an average age of 60 years.

Problems encountered:

Several problems were encountered during the course of the research project. They included the following:

1. When we arrived in Inuvik, no acetate or plastic overlay was available as expected. The communities of Aklavik, Inuvik, Fort McPherson and Arctic Red River have been heavily involved with mapping since the Gwich'in claim was finalized in April and hence the shortage of acetate. This was something we had not anticipated.

2. We soon discovered during the course of interviewing that we needed more map sections to complete our study area.

3. In terms of interviewing, it was necessary to have a flexible working schedule:
   a. we interviewed people at night if they had day time jobs.
b. in one case, we scheduled our interviews around the popular day time soap opera "All My Children".

c. our youngest informant spends most of his time at his family's fishcamp located 45 miles upstream on the Mackenzie River. We travelled up river by boat to conduct this interview.

4. In regards to place names we sometimes had difficulty in translating the names from Gwich'in to English. Once all the names had been collected we gathered five elders along with William George Firth, a Gwich'in linguist in training from Fort McPherson. The purpose of this meeting was to transcribe the place names using the standardized Gwich'in orthography and to clarify the meaning of the names.

5. We had some problems in contacting people in Inuvik who didn't have phones. For example, James Simon lives across the East Channel. The only way that we could contact him was by leaving a message for him over the CBC radio station CHAK in Inuvik.

6. We readjusted our schedule when people didn't show up for various reasons. We usually found a willing person to fill in.

7. In at least one case, people were willing to talk to us in an informal setting but did not feel comfortable being formally interviewed.

8. In three cases, people did not want to be recorded by the tape recorder. Interestingly, all three were women. We took extensive notes during these interviews.

9. People were sometimes unavailable because they were working out of town.

10. Several times we also scheduled interviews around community meetings.
CHAPTER 4
QUESTIONS

We asked the following questions of each person as they drew their trails on the map overlay. These were questions outlined in the contract.

Questions related to the map:
1. Trail systems and transportation networks in the Travaillant Lake and Trout Lake area.
2. Traditional camps and stops.
3. Place names.
4. Resources sought after according to season.

After the mapping interview or at a later date, the person was asked the following sets of questions. These questions were intended to complement the archaeological excavations being carried out on the Arctic Red River Flats and on Trout Lake in the Travaillant Lake area. In many cases, the question was posed in reference to information from their parents or grandparents.

Questions related to archaeological excavation:
1. Information on the old Arctic Red River site below Six Miles
2. Information on the 'Flats' area below the community
3. The treatment and disposal of bones and hair from moose, caribou, fish, beaver, muskrats and waterfowl.
4. Information regarding trade and relations with neighbours such as the Eskimo, Slavey and white traders.
5. Information and location of ochre
6. Information and location of flint
7. Different kinds of houses used traditionally
8. Information on caribou fences
9. Information on boiling rocks

Because most of the map work was carried out with the men we decided that we needed the women's side of bushlife to complete the picture of life in the Travaillant Lake area.

Questions related to Women:
1. Information on "marriage"
2. Women's work while the men were on trails or traplines
3. Women's behaviour regarding men's hunting equipment and the animals they killed

The following sets of questions developed as the interviews progressed. Because of our own personal interest in these areas we asked for more details.

Other Questions:
1. Information on medicine both in terms of medicinal plants
2. Use of birch fungi (Edinilizheh)
CHAPTER 5
DISCUSSION

1. Trail systems and transportation networks

People told us about and drew the various routes that they travelled by dog team and by boat from Arctic Red River to the Travaillant Lake area. Some of the trails are so old and well travelled that they are literally ground into the earth leaving a road 4 feet wide and 1 1/2 feet deep. Some of these trails are still visible today.

There are at least six major routes to the Travaillant Lake area, one from the Delta and five from Arctic Red River. For those people living in the Delta in the Big Rock area who wish to winter at Travaillant Lake, they would travel east by way of Campbell Lake, Caribou Lake, Sunny Lake, Sandy Lake, Tregnantchiez Lake and then to Travaillant Lake.

For those people living in the Arctic Red River area there are five major routes to Travaillant Lake.

1. One trail begins at Chidaltalii (Tsital Trein) and then goes on to Shoh K'adh (Fishing Bear Lake), K'eeeghee chuudlalii (In and Out Lake), Teevee mit'aowil (Bathing Lake), through Teedaghao (Deep Lake), to Jilla' (Jiggle Lake), then on to Travaillant Lake.

2. Other people would travel from Arctic Red River, through Zheh gwits'at gwitatr'aatai (the 8-mile portage) to Nagle Creek on the Mackenzie River, to Pierre's Creek or Thad's Cabin to overnight. The next morning they would continue on to Tree River. From Tree River people would cross the Mackenzie River to Tr'inheht'reet'lee (Gabe's Cabin) and travel on the old time trail to Rat Lake, Grassy Lake, and on to Big Stone Lake. It appears more people would travel through Vanvee nadhadlalii and then join the main trail at Bathing Lake, and continue on to Deep Lake, Jiggle Lake, then to Travaillant Lake. When people travelled on the Mackenzie River by dogteam they often travelled on the north side of the river. This side offered more protection from the wind and prevented the trail from drifting over.
3. The Sucker Lake portage, an old time trail, 3 miles below Travaillant Creek starts at the Mackenzie River and heads north to Sucker Lake. The trail goes further north where it meets the main trail from Travaillant Creek.

4. Another route starts at Travaillant Creek and it runs north to Gugwijaanaii, Ti'oo nadhadlaaii (Andrew Lake), Teeddhaa, and then to Teelaii, the main tent campsite on the north end of Travaillant Lake.

5. Another route starts at Chidaltaii, and runs to Point Cut Lake, Fishing Bear Lake, Old Joe Lake, Odizen Lake, Sunny Lake, and Caribou Lake. At Fishing Bear Lake this trail connects to the main dogteam highway going to Travaillant Lake.

6. Another route begins at Tr'ineht'ieet'lee (Gabe's Cabin) through Duck Lake, to Rat Lake. At Rat Lake the trail either heads north through Grassy Lake, Big Stone Lake, Vanvee nadhadlaaii, Bathing Lake, Deep Lake, Jiggle Lake, to Travaillant Lake or from Rat Lake the trail runs east to Big Lake, north to Andrew Lake to Travaillant Lake.

Several trails run from Travaillant Lake to various points. There is a trail from Teelaii to David Lake to Echeenuut'aii, Treeadaaghaa, then to Trout Lake, Tenlen Lake, Cabin Lake, Johnson Lake, over to the Thunder River and down to mouth of the Mackenzie River.

The winter trail to hunt caribou runs in a loop from Teelaii to David Lake, Wood Bridge Lake, Fish, Trap Lake, Hill Lake, Caribou Lake, down to Sunny Lake, Point Lake, Sandy Lake, Tregnantchiez Lake, then back to Teelaii.

People travelled across lakes in the winter so they don't have to break trails. They would go around the lake when they want to make camp or stop to make a fire.

The winter trail from Teeddhaa to Teelaii is along the western shore of Travaillant Lake. People generally travelled along the shore to avoid getting caught in a snow or windstorm.
A summer trail leaves Teelaii, goes to Echee nuut'ai, through to Treeadaaghaa, to Trout Lake, north to Njuu Diniinlee, K'aiitirh van, Luk dagali van, to Ge'atat dilee, to Eltin van, down the Kugaluk River.

2. Traditional camps and stops

The Gwichyah Gwich'in gathered in specific locations on a seasonal basis. For example, the summer gathering places included the flats area at Arctic Red River, Teetchik goghaa (the old Arctic Red River site) and Nitsih diniinlee (Big Rock) in the Delta. People primarily fished at these locations until late summer/early fall at which point some people would travel by boat to Travaillant Creek.

At Travaillant Creek people would pull up their boats or schooners in the fall and get ready to go up to Andrew Lake, Travaillant Lake, and Crossing Creek Lake (David Lake).

Teeddhaa and Teelaii were two of the most important traditional camps for the Travaillant Lake area during the fall and winter.

Teelaii was a tent campsite on the north end of Travaillant Lake where people congregated in the fall. It appears that people mainly lived at Teelaii for the fall whitefish run. If people set nets at the right time they could catch enough fish for the entire winter in one week's time. For example, in 1960, five thousand whitefish were caught in five days. The men would travel out from Teelaii with their dogteams to hunt or trap or make a trip to town for supplies. Sometimes the men were gone for as much as three weeks at a time while the women worked around the camp. During the winter people would set fishnets about 4 miles out in the middle of the lake. There were at least three cabins, a warehouse and stages present at this site. One cabin was destroyed by ice around 1985.

Teeddhaa was a tent campsite on the south end of Travaillant Lake. People gathered here in the fall mainly to fish when they would set nets in the creek. Their camp was set next to an area that was open most of the year and froze only 1 to 2 inches in the winter. There were stages at Teeddhaa.
3. Place names

We collected approximately 125 Gwich'in place names for all the major lakes, rivers, creeks, hills, fish camps, cabin sites, seasonal gathering places, geographic features, and legendary sites in the Travaillant Lake area. Names were translated when known but some were so old (Ts'li deii) that the meaning has become lost in time.

A master list of all the place names along with their translation and comments can be found in Appendix B. These place names have all been attached to the 1:50,000 base map. A 1:250,000 map is included with the report and lists all the major place names collected.

During the course of interviewing stories unfolded about some of the place names. These stories helped to clarify the meaning of the words. For example, the Gwich'in place name Khadigitr'aa'ao literally means "struggling to get yourself back up on your feet." On its own, the translation is incomplete and does not reveal much. With a story, the picture is more complete. The above place name refers to a story about a man with a very heavy pack sack who fell under its weight and tried to get back up again.

Another place name, Treeadaaghaa ("crying while clubbing with a stick") is based on a story about starvation. A woman was crying while she was clubbing fish in a creek with a stick because she was so sad that so many of her people had starved that previous winter. When the fish started running in the creek in early May, there were so many fish that you could literally grab them. She was crying because she was wondering where all these fish were when her people needed them.

We also included place names for geographic features that people considered significant. For example, Aak'ii nhdanlinjje (buffalo came in [through the hills]) refers to a round hill that was used as a good look out for raiding enemies like the Eskimo or the Cree. Adzee deetak is the name of a trail that runs between two hills that are shaped like pointed ears.

Place names could also refer to places where conflict occurred or had the potential of occurring. The place name Diighe'traajil means "they took everything" referring to a story where the
Eskimos took everything from the Indians. **Tr'iiinjoo kan gigaatai** means the "women's road". The story surrounding this place name is that the Indians were always expecting an attack from the Eskimos. As a result the men and women would travel along separate trails, the men following the trail from Fishing Bear Lake to Chidaltaii while the women had their own trail from Fishing Bear Lake to the Mackenzie River. **Guudee dittr'iniizhit chi'** means "being chased down the hill" and it refers to an incident when an Indian was chased down a hill by a group of Eskimo. **Tseenjoo kan** was a hill named after a man called **Tseenjoo**. **Tseenjoo** and his people dug out a cave in the hill to rest up and hide from the Cree for a year. We are not sure of its exact location.

Place names could also refer to legendary creatures. The place name **Chijuudiee** translates as "monster that lives in the water" which refers to a giant bug that used to live in this little lake. Although we were told that giant creatures lived on both Caribou Lake and Travaillant Lake, the place names in these cases does not reflect their presence.

A number of place names refer to fishtraps, or **K'adh**. There is **Chuutsil k'adh**, **Daats'ida k'adh**, **Dachan Lee k'adh**, **Shoh k'adh**, **Tr'iiinjoo choo k'adh**, **Tr'iiinjoo choo k'adh van**.

Some of the place names refer to resources available on the lakes like Trout Lake, Caribou Lake, Dzandlee van (Muskrat Lake), Tse' Van (Beaver Lake), Sucker Lake, Loche Lake, **Eltin van** (Jackfish Lake), **Sruh chihvyaa k'it** (Cony Bay).

**Khali luk** (Travaillant Lake) which means "winter fish" is a significant large interior fish lake. A network of trails converge on the lake and radiate out from it. The lake is about 10 miles long and 8 miles wide.

We were told that a giant bluefish lives on the east side of the lake. The creature is so large that when it surfaces you can't see the mountain behind it. It stays in this area and when it moves the ice piles up in the winter in the form of ice ridges. A deep circular depression running along the floor of the lake was formed when the creature swam around. It is in this deep area in the middle of the lake that people set their nets. Fish is available year round.
4. Resources sought according to season

Fish:
People have indicated that almost all the lakes around the Travailant Lake area are good for fish. These fish were caught with nets or fishhooks. Fishnets were often set around points on lakes and rivers. This is because fish travelled around these areas. Other reasons given include that these areas are deep and tend to have eddies.

In earlier days, fishtrap were located at Tanahjil, Lower Overflow Lake, Point Lake, In and Out Lake, Fishtrap Lake, the northeast end of Little David Lake, the northwest end of Crossing Creek Lake (David Lake) and at Sucker Lake. Fishtraps were set in the narrows or where creeks flowed in or out of lakes.

Moose:
Only two people indicated significant areas where moose could be found. One location is on the east side of Whirl Lake while another stated that moose could be found in the willow flats along the Mackenzie River. A fall trail from Mackenzie River to Dzandiee van which is good for moose in the fall. Moose are generally found on grassy lakes and in willow streams between lakes.

Caribou:
Historically, caribou only came south as far as Caribou Lake, 'L' Lake, and Nihdaahail. In the past twenty years, caribou have been seen as far south as the Mackenzie River.

Beaver and muskrats:
Several people interviewed reported many lakes were suitable for trapping beaver and muskrats. There are good ratting lakes between Gugwijaanii and Ti’o nadhadlaii (Andrew Lake), the northwest side of Attoe Lake, Whirl Lake and Crossing Creek Lake (David Lake). Beaver and muskrats are plentiful in the area north of Sucker Lake and the area running along the north side of the Mackenzie River between Tr’ineht’ieet’iee and Sucker Lake. The area between Tree River and Gwit’iet van choo is reported good for beaver.
Geese, ducks and swans:

In the spring ducks can be hunted around Dzandiee ehchee diltyin. Ducks and geese were hunted from the willow islands on the Mackenzie River above Tree River.

The creek between Andrew Lake and Gugwijaanai is good for swans in the spring. Several people mentioned that there were so many swans that it was hard to sleep at night because of the noise.

Nitsih diniinlee (Big Rock) in the Delta is also good for ducks, fishing, and muskrats:

There was a summer trail which ran from the Mackenzie River to Dzandiee van. People went here to hunt ducks in the summer.

Questions related to archaeological excavation:

1. The old Arctic Red River site below Six Miles

The old Arctic Red River site was called Teetchik goghaa (bunch of creeks piled up in one place). It was located seven miles below the present day community. This was one of the summer gathering places of the Gwichyah Gwich'ín. They gathered here primarily to fish because there was a notable eddy on the Mackenzie River in front of the site.

People said that the major activities that occurred here were fishing to make dryfish, picking berries, setting rabbit snares all summer long and having tea dances which lasted for 3 or 4 days and nights.

All that is visible of the old Arctic Red River site today is a stone and clay fireplace that was part of the old mission house. It is 4-5 feet high by 3 feet wide and round and open in front. Several burials eroding out of the moss and the remains of a large cross are also evident.

Today the name Teetchik goghaa refers to a fishcamp located a mile upstream, a place called "Six Miles."
2. The Arctic Red River 'Flats' area

The flats area called Leth t'urn k'ak (on the mud flats) or Leth cha (mud flats) below the present day Arctic Red River community, used to be a summer fishcamp. People informed us that wars in the form of ambushes and short skirmishes took place on these flats between the Eskimo and Gwichyah Gwich'in in Ts'ii deli days. The Gwichyah Gwich'in are reported to have massacred the Eskimo and thrown their bodies, weapons and all their personal belongings into the small lake in the flats area known today as Leth kak van tsal (Ghost Lake) which translates as "a small lake on the mud flats."

Sometime between 1860 and 1880, people moved from Teetchik goghaa to the present day location of the community. According to some people, a priest selected the present day Arctic Red River site. We were given various reasons for the relocation. It was moved because the old site was not large enough to accommodate all the tents. The new site 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."

There were many tents on the flats and an area just below the present day church. Every tent had their 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.

Also present were fish pits, and warehouses. Fish were thrown in dug out pits close to the shore and used later in the winter as dog food when people returned to town for Christmas.

Several log buildings belonging to the Hudson's Bay Company, the R.C.M.P., the Northern Traders and the Roman Catholic Mission were also located on the flats and higher area.

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.

Weddings with feasting and dancing also occurred at this time. Weddings were celebrated at other gathering times such as Christmas and Easter.

August 15, also known as the Assumption of the Blessed Virgin Mary, was a big day of celebration for the Gwichyah Gwich’iin. Everyone made every effort to come to town from other fish camps along the Mackenzie River, to attend mass. This was followed by a big community feast and dances.

Sometime during the summer, the older people would meet to decide where people would go for the winter. People would leave before freeze up and travel up the Mackenzie River to Coney Bay, Pierre’s Creek, and Travaillant Lake or up the Arctic Red River to Marten House and into the mountains for caribou. Only those people working for the RCMP, the mission, and the HBC would stay in town.

People reported that the bank in front of the flats started to erode as early as the 1940s. A big wind washed away much of the bank during the month of August. Rapid erosion occurred in about 1970 as a result of dredging operations on the river. A significant portion of the bank was also washed away in 1973 or 1974 by a big "tidal wave" from the Arctic Red River. This occurred in July and there was some speculation that a big lake broke through further up the Arctic Red River in the mountains. There was so much wood on the river that people were unable to cross the Arctic Red for one to two weeks. People estimated that approximately 300 feet of the bank has washed into the Mackenzie River since the 1940s.
3. Treatment and disposal of bones and hair

There appears to be a difference in how bone was treated in the past versus the present. Animal bones were used for food as well as tools.

A few people have said that animals and animal bones were treated with greater care and respect in the past. Camps were cleaned up by burning all bones that were not used.

Moose:
People reported that almost everything was used from the moose and that not much if anything was thrown away. For example, even the moose shoulder blade was used as a snow shovel.

Moose long bones were often shaped into tools for tanning hides. For example, some long bones were split and the edges sharpened and used to scrape the inside of the hide. A rag was wrapped around each end of the tool to protect the hands. Other bones were made specifically for punching the flesh off the skins. Moose femurs were modified and used for skinning beaver. If no moose bones were available, caribou bones were used.

One person recalled that he used to call moose by passing a moose shoulder blade against willows.

A common use for moose antlers was to hang them up on the roof in front of cabins.

Moose hooves were hung up to be eaten during hard times.

Many people told us that after the bones were crushed and boiled to make bone grease, they were either given to the dogs, burned in the outside fire used for preparing dog food, or they were buried.

Moose hair was either thrown into the bush away from camp or burned. The hair was used to stuff the moose skin ball for Indian football. It was also put under the dogs to keep them warm in the winter.

Moose skin prepared in various ways was used for clothing, tents and different types of containers and equipment. For instance the skin from moose legs was sewn together to make a sled (valdoh).
Caribou:
The knuckle bones of caribou feet were made into a game. Caribou legs were scraped and made into bags to carry dry meat and bone grease.

Fish:
Fish bones were generally thrown to the dogs or into the water. The fish backbones and pit fish were used for bait during the trapping season or were fed to the dogs.

Beaver and muskrats:
Beaver and muskrat bones were thrown away and the carcasses were either fed to the dogs or they were eaten by people. The skins were either used for clothing or were sold.

Waterfowl:
The bones of ducks and geese were generally thrown away or burned with the exception of the end of geese or swan wings which were tied up and dried for use as a duster. The eider down of geese and ducks was used for pillows and sleeping blankets.

The small white wings of the ptarmigan were sometimes used as a pipe cleaner.

4. Trade and relations with neighbours
It appears that the Gwichya Gwich'in had both peaceful and warlike relations with the Eskimo. Several of the place names referred to close encounters or actual ambushes between the two groups.

Eskimo from the Delta would come to Arctic Red to trade in the summer. The Gwichya Gwich'in traded wolverine skins, moose skin gloves, and caribou hides for duck and geese eggs brought in by the Eskimo. The oldest elder's wife and her family actually lived among the Eskimo on the coast near the mouth of the Kugaluk River for four years when she was young.
There was also relations with the Slavey people from Fort Good Hope. People recalled the many times when the Slavey travelled down the Mackenzie River to visit and to fish.

People remembered travelling to Dawson City by dogteam and then later on to Herschel Island by schooners to trade. Items like repeating rifles, copper kettles, stoves, needles, thread, knives and tents were brought back from these trips. The priest who allegedly selected the present day Arctic Red River site used to trade with goods that he got at Herschel Island. People also mentioned trading with Captain Pederson from his ship on the coast.

5. Information and location of ochre

From our many interviews, there is a consensus that Tsaih (ochre) was found in the Fort McPherson mountains at Rock River and way up the Arctic Red River past Walden Creek and in the mountains.

In several interviews, people indicated that it was very important to leave something as an offering in place of the ochre that was taken. An offering may include tobacco, shells, tea, or wooden matches. Even items like a spoon or knife could be left. If something was not left, a big wind or snow storm may occur.

Tsaih was used to color and fancy up women’s snowshoes, snow shovels, dog whips, the dried raw caribou hide which covers the headboard of sleds, dog harness traces, sled handle bars, caribou skin ropes, white cotton fishnets, and porcupine quills.

Several people also said that Tsaih could be made from burning old rotten driftwood. The red ashes were used to color the various items listed above.

6. Information and location of flint

People reported that Vihtr’ii (flint) is found in the red shale at the mouth of Thunder River. There is also flint between Thunder River and Little Chicago at place called Joe Callis’ River. Vihtr’ii refers to a specific rock used to start fires.
7. Different kinds of houses used traditionally

We were surprised to learn how much information people remembered about different kinds of houses used traditionally.

We collected the most information about moss houses. These were domed shaped, mud and moss houses, approximately 16 feet by 16 feet in size. The frame of the house was made of ten curved spruce poles that were carried from place to place. The mud and moss used for the walls was approximately 1 1/2 feet thick and this was applied to the frame. The walls were slightly slanted so that the moss couldn't slide off. A small hole was made at the opposite end of the door to create a draft for the fire so smoke could go up through the hole in the roof. Even so, a ceiling of smoke hung about 4 feet from the ground just above people's heads. An elevated fireplace was constructed in the middle of the house. Firewood used for the fireplace was 3 feet long. It was interwined and stacked so it would burn slowly. Women would sleep near the door while the men slept by the fire. The flap for the doorway was made of hide. As many as five families could share the house. The house was occupied in both winter and summer, being warm in winter and cool in summer. The oldest elder interviewed said he lived in such a house when he was a small boy.

Various people pointed out the location of neekanh (moss houses). As many as 75 or 80 neekanh were reported at Teedhhaa at the south end of Travaillant Lake. Other locations pointed out were at Sucker Lake, south of Caribou Lake, and at Vidichu' leetak (the narrows at Trout Lake).

Another type of dwelling was the spruce bark house which was approximately 16' X 16' in size with 1 or 2 fireplaces inside the house. It could accommodate 2 or 3 families. No specific locations were pointed out.

Nankan (earth/ground houses) was a house that was dug into the ground. People did not give us any specific location.

No specific information was collected for the willow houses which were known as k'aii zheh.
A few people mentioned that skin houses were used in both summer and winter. Caribou skin tents with hair on the outside were used as winter tipi while tanned caribou hide was used during the summer.

8. Caribou fences

One person mentioned in her interview that caribou fences could be found in the mountains between Fort McPherson and Old Crow.

9. Boiling rocks

Before the introduction of metal cooking pots, special rocks heated in the fire were used to boil water and to cook in birch bark containers. We were told that these rocks were special in that although they get red hot in the fire they did not explode. Only a few rocks were needed to boil water. These rocks were only available at a particular location up the Arctic Red River, approximately 40 miles from town. They were so important because of their special properties, that they were carried with people wherever they travelled even as far as Travaillant Lake.

Cooking rocks were also collected from the north side of Thunder River. The rocks were about one pound in weight and they were carried as far as Fort Yukon in Alaska.

Questions related to Women:

1. "Marriages"

It appears that marriages in the past were arranged by the parents. According to some of the women, "smart" boys and girls were matched by their parents. The characteristics of a smart person were that they were a hard worker, respected others, and took care of things. It appears that orphans were preferred as marriage partners but we are not entirely clear why this is the case. The father would ask the parents for permission. For example, the boy's parents would asked the girl's parents. The couple did not come together until one year later. During that year, special foods would be collected for the wedding feast. The special foods would include itsuh (pemmican), dry caribou and
moose meat, dryfish, meat soup, moose or caribou tongue and head. After the feast there was a dance. The couple would live with one of the parents. We were told that people could walk away from each other if the marriage did not work.

2. Women's work while the men were on trails or traplines

The following picture describes one family's travel throughout winter and spring in the Travaillant Lake area and along the Mackenzie River. Beginning in winter, it gives an excellent idea of the role each family member played in camp life.

Our story begins with one family's travel (mother, father and 19 year old daughter) from Tree River to Travaillant Lake with an overnight stay halfway to the lake. The final destination is Teelail, on the north west end of Travaillant Lake.

On arrival at the overnight camp site, the daughter would help unhitch and tie up all the dogs. At the same time the mother unloaded the sled while the father would get tent poles. Then the mother and daughter would dig out the snow with snowshoes right to the ground for their tent place. The mother and father would then set up the tent and the daughter would get spruce boughs for the floor of the tent. The father would get dried wood for the woodstove and the daughter would start to cut it up. After the tent is set up the dogs would be fed frozen fish.

Something fast was usually heated up to the stove like bannock and cooked meat. After the family ate, mother and daughter would set rabbit snares while the father would walk around the lake to look for animal signs.

Before the ratting season, sometime in April, the family would return to their base camp at Tree River on the Mackenzie River.

In mid-May, the family would travel by dogteam to the north side of the Mackenzie River to an area notable for muskrat and beaver. One tent was set up for eating and sleeping. While the father set traps for beaver, the mother and daughter set muskrat traps. In the days ahead, they would walk in all directions on snowshoes checking their traps early in the morning and again late at night. They walked from lake to lake, before noon while the snow was still
hard enough to walk on. When the mother and daughter had about ten muskrats they would stop on the side of a lake and skin them, leaving the carcasses behind, so that their load was not too heavy. Once back at camp, the muskrat tails would be singed, boiled and eaten along with beaver meat. They would stay at this spring camp for about two weeks. By now it is the end of May and the family would head back to Tree River by dogteam.

Right at Tree River both mother and daughter would also set muskrat traps down the Mackenzie River in the willow flats. There are three lakes here and about ten traps would be set on each one. All the muskrats were packed back to Tree River to be skinned, stretched and dried. The father would set beaver traps. These muskrat and beaver traps were set for only a week or so before the family began to prepare for spring breakup. For example, boats and barrels were set up on high ground. Because the water and ice conditions were so unpredictable at this time, someone would stay up all night in case the water rises rapidly.

This time of the year is a prime time for hunting ducks and geese. The father would walk to an island covered with tall willows near Tree River to hunt geese. The island is on the Mackenzie River. The mother and daughter would pluck geese all afternoon, deboning them completely and hanging them up to dry under a smokey fire for a couple of days. People would take advantage of the warmer days and the 24 hours of daylight and eat outdoors almost every day. A cookout would include a big pot of geese or ducks and soup. Some of the broth would be saved for the next morning's porridge or made into a gravy soup. The gravy soup would then be either eaten as a soup or a dessert depending on whether salt or sugar was added to it.

After breakup, about the first week in June, the ice is all gone and the water level has dropped. At this time the family is tired of eating meat so they set net up the creek for suckers. The tail end of this fish which is boneless is eaten. There are always visitors at this time.

Loche hooks are set just before and right after breakup. Two to three hooks are on a line using whitefish stomach as bait. The hooks are checked every few hours. They ate the liver, eggs, and everything else except the head and guts.
Although the above excerpt gives an idea of some of the work performed by women, other people interviewed have stated that women were also responsible for looking after the children if they did not have an older child. Hauling water, ice or snow, cooking for the family, mending and sewing, and tanning hides were also part of women's work. In addition to this many women had a short trapline near the campsite. One man described this as "just for a walk" trapline. The women would trap foxes, minks, and marten which they often would skin and dry. They were either kept for personal use or given to their husbands. Women also cut wood with an axe and packed it back to camp. Their rabbit snare line was sometimes three or four miles from camp. The snares were made by the women out of twine or wire. The women not only helped in setting up the camp but also in dismantling it.

3. Women's behaviour regarding men's hunting equipment and the animals they killed

Several people told us there used to be rules regarding women's behavior toward men's hunting equipment and the animals that they killed. For example, if a man killed a moose, a woman could not walk over any part of the moose or its blood. The same rule applied to men's hunting equipment like guns, snowshoes, knives or pack sacks. One man said that if a man's clothing or hunting equipment laid across a woman's path, she had to set it aside before continuing.

Other Questions:

1. Medicinal plants and substances

Spruce gum was primarily used for cuts and wounds but you could also boil it and drink the juice for colds. Low bush juniper was also boiled and people either drank its juice or used it as a bathing solution. You have to leave an offering of tobacco, matches or tea in its place in all four directions. Tamarack and muskeg tea were good for everything. For example, pain in the chest, heartburn. Boiled spruce cones, although bitter, were good for colds. They were so strong that only 4 or 5 cones were required.
2. Birch fungi (Ediniizheh)

Some of the people we interviewed said that this round growth found on birch trees was used to either start fires or it was mixed with tobacco or tobacco and tea to make snuff. It was prepared either by drying and then smoking or by burning it until it became a white powder. This was used as a type of kindling at a time when flint was used to start fires.
CHAPTER 6
RECOMMENDATIONS

We would like to recommend the following:

1. That the main trails in the Travaillant Lake area be travelled and marked for future generations. This would be an ideal trip for young people at the local school. Such an experience would teach them about place names, life on the land and about their cultural roots. Such a setting would generate stories and a more complete picture of life in this area would be obtained.

2. That in order to get a complete picture of the Gwichya Gwich'a homeland that a similar study researching trails and place names be conducted up the Arctic Red River and the area south of the Mackenzie River. This research would be timely in that the river was recently nominated as a heritage river.

3. That the old time stories be transcribed and/or translated and that more stories be collected as soon as possible. There is already some confusion about particular stories. There is some urgency especially since there aren't that many elders left in the community.

4. That a general ethnography of the Gwichya Gwich'in from Arctic Red River be done.
CHAPTER 7

SUMMARY

Over the past six weeks an extensive trail system and list of place names were collected for the Travaillant Lake area. Around sixty interviews were carried out with a total of twenty-two men and women. Of these people only three asked to not be recorded.

We collected more information than we anticipated. People were extremely willing to share their life experiences in the bush with us. People became surprisingly interested in our project. For instance, while we were working one Saturday afternoon in the Band/Settlement Office, around six people drifted in to listen and observe. Over the weeks, various town people asked us questions about our project.

Overall we were very impressed with the breadth and depth of people's knowledge and recall and their willingness to share it with us.
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27. Benoit, Pierre
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28. Benoit, Pierre
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29. Coyen, Edward
   July 08, 1992    Arctic Red River
30. Mitchell, Agnes  
   July 31, 1992  Arctic Red River
31. Natsie, Barney  
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32. Natsie, Barney  
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33. Natsie, Barney  
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34. Nazon, Joan  
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35. Nazon, Joan  
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39. Norbert, Annie  
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41. Norbert, Nap and Annie  
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43. Norbert, Nap and Annie  
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44. Norbert, Eli  
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Tape Highlights

Agnes Mitchell
July 31, 1992  Arctic Red River
1. Seasonal travels
2. Women and men's work
3. Rabbitskin suit

Annie and Nap Norbert
July 8, 1992  Arctic Red River
1. Old Arctic Red River site
2. Arctic Red River 'flats' site
   - erosion of bank (1942-44?, 1970)
3. Story about Raven
4. Storage pits and containers
5. Nap's family tree

Annie and Nap Norbert
July 16, 1992  Arctic Red River
1. Trails
2. Place Names

Annie Norbert
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1. Marriages

Barney Natsie
July 16, 1992  Arctic Red River
1. Trails
2. Place names

Barney Natsie
July 30, 1992  Arctic Red River
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2. Place names
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4. Trading/Asking for things
5. Dogteams
6. Dryfish smokehouses
7. Containers
8. Moose legs skin sleds
9. Different types of houses
10. Ochre
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July 22, 1992 Inuvik
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2. Trails
3. Fishtraps
4. Ochre
5. Moss House
6. Flint

Bob Norman
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1. Old ARR site (Teetshik goghaa)
2. ARR Flats
3. Trade with 'Eskimo'
4. First moosekill
5. Treatment and disposal of bone
6. Bone tools
7. Family Tree
   - Change of name from Teniton to Norman
8. A funny story

Caroline Andre
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2. Arctic Red River 'flats' area
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4. Arranged marriages

Cecil Andre
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5. Women trapped too - "just for a walk" trapline, not too far from camp

Danny Andre
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2. Place Name (Duck Lake)
3. Short personal history
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2. Old Arctic Red River site
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Eli Norbert
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2. Place names
3. Ochre
4. Treatment and Disposal of Bones
5. Nen kan (moss house)
6. First moose killed

Gabe Andre
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Gabe Andre
July 15, 1992 Arctic Red River
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2. Seasonal round
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   - skin houses
   - mud and moss houses
   - willow houses
4. Medicine men and women
5. Telling Seasons and Time
6. Trading at Dawson and Herschel Island
7. Arctic Red River 'flats' area
   - Dr. McNeil and excavations
8. Treaty 11
9. Mackenzie River steamboats
   - stockpiles of cordwood
Gabe Andre
July 27, 1992  Arctic Red River
1. Trails (west of In and Out Lake)
2. Place Names

Hyacinthe Andre
July 10, 1992  Arctic Red River
1. Trails in Travaillant Lake and Trout Lake area
2. Place Names

Hyacinthe Andre
July 15, 1992  Arctic Red River
1. Trails in Travaillant Lake and Trout Lake area
2. Caribou
3. Burial
4. Ochre
5. Flint
6. Boiling Rocks

Hyacinthe Andre
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1. Neekanh (moss house)

Hyacinthe Andre
July 28, 1992  Arctic Red River
1. Dinlizhok stories
   a. one involved grizzly bear
   b. rescue of two younger brothers and mother
   c. two wives
2. People who lived in pointed hill

Hyacinthe Andre
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1. Dinlizhok's death and how ochre was formed in the McPherson mountains
2. Atachuu kai'
James Simon
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1. Trail systems
2. Place names
3. Location of flint
4. Family tree
5. Ochre
6. Treatment & disposal of bone
7. First moose kill
8. Old ARR site
9. A Ts'il deii story about people hiding in the hill. All the enemy was killed except for Naagail tsal (Small Beads)

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2. Caribou fences
3. Trading on the Coast
4. Setting up camps
5. Travelling
6. Seasonal round
7. Medicinal Plants
8. Travelling in Caribou, Sunny, Odizen Lake areas
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Joanne Nazon
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4. Marriages
5. Storage pits
6. Tools for butchering and tanning
7. Menstruation and seclusion
8. Different types of houses
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2. Why community was named Arctic Red River
3. Ghost Lake
4. List of Fish Camps on Creeks from Arctic Red River to Travaillant Creek
5. Family Tree
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8. Noel's first moose kill & celebration of kill
9. Rules re women's behaviour to men's belongings and animal kills
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Pierre Benoit
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4. Layout of cabin sites
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2. Place Names  
3. Ochre  
4. Birch fungi (Ediniizheh)  
5. Treatment and disposal of bone  
6. ARR Flats  
7. First moosekill  
8. Family tree (a little bit, not much)  
9. Change of name from Teniton to Norman

Terry Sawyer  
July 31, 1992  Arctic Red River
1. Women and Men's work  
2. Marriages  
3. Choice parts of moose and caribou  
4. Camp composition  
5. Traditional values and principles  
6. Gwich'in and the Eskimo  
7. Clothing  
8. Respect of men's clothing and hunting equipment  
9. Respect between husband and wife  
10. Relationship between sister and brother in-law  
11. Discipline of children  
12. Midwifery

Tony Andre  
July 17, 1992  Arctic Red River
1. Place names  
2. Trails  
3. Diniizhok
Tony Andre
July 18, 1992  Arctic Red River
1. Tribal groups
2. Stories about Dinliizhok, Nagaili tsal, Naagaili tsal (Small Beads).
3. More place names and trails
4. Boiling Rocks
5. Fishtraps

Tony Andre
July 27, 1992  Arctic Red River
1. Dinliizhok story
   - ochre
   - place names
   - blanket toss (ak'i)
2. Atachuu kai' story
3. A story about why boats leak
4. A story about why Raven only has three toes instead of four
5. Otter Woman and Mice Woman
6. How the weasel's tail became black at the tip
7. How the white mink became black
Appendix B
Placenames Master List

Aachin choo
(aachin = stranger, choo = big)
(big stranger)

Aak'ii nihdaniinjee
(aak'ii = buffalo, nihdaniinjee = it, s/he came in)
(buffalo came in [through the hills])
[good lookout hill, people could see Eskimo and T'eetsil ch'in (Cree) led by Neegaii tsal from there]
[it's a round hill]

Achoo chuü
(achoo = something big, chuü = water)
(something big water/lake)

Achoo jař
(achoo = big person, jař = jiggling)
(Big person jiggling)
Old Joe Lake (EM)

Adam's cabin (Gwaat'rii)
[30 miles from ARR, used to be there but it got smashed by ice. Coal deposit in the creek. Good fishing spot]

Adzée deetak
(adzée = ears, deetak = between)
(between the ears)

Benoit's cabin (Si'veezhoo ts'aa gwita't'aaq'taajii)
[Pierre Benoit's dad's [Benoit Coyen] cabin used for trapping]

Cecil's cabin (Goorn'ëkak)
[base for trapping, used to be a basecamp for a seismic crew]
Chaa ka' adeh

(Chaa = boy, ka' adeh = Tsii déii word)
[something about a boy]

Chaa lee's cabin
[William Norman, also called 'Chaa lee', used to have a cabin here]
[base for trapping, good fishing]

Cheh Juk goon glii

(Cheh Juk = Loche, goon glii = lots of)
(lots of loche)
Loche Lake (EM)

Chi'ah k'ee

(Chi' = in the water, ah k'ee = fat)
(fish in that lake are fat)

Chidaltaii

(Chidal = it comes out, taii = trail)
(trail coming out of narrow place)
Tsital Trein (EM)

Chii choo dhe'ei

(Chii = rock, choo = big, dhe'ei = there)
(a big rock there)
[on the Mackenzie River, near BM 139]

Chii choo dhidlee

(Chii = rock, choo = big, dhidlee = many there)
(many big rocks there)
Big Stone Lake (EM)

Chii chyah tshik

(Chii chya = Tsii déii word, tshik = mouth)
(the mouth of Chii chyah van [Attoe Lake])
[Aaduu Natsie's cabin still stands here]
Pierre's Creek (EM)
Chii chyah van
(Chii chya = Tsii' deii word, van = lake)
Attoe Lake (EM)

Chii t'iet
(Chii = rock, t'iet = against)
(against the rock)
[good fishing spot]

Chijuudlee
(monster that lives in the water)
(monster came out of it (1938) and the lake went dry, water went towards Khadigit'raa'ao) [it was there from the beginning of the world and will remain there until the end of the world]

Chugwich'yaa tshik
(torn lake with lots of corners)
[named after lake it runs into]
Smith's Cabin

Chuy didzin
[Something to do with water. The water is actually not clear at all. When you boil the water for tea, it leaves a ring on the cup]
Clearwater Lake (EM)

Chuuy ts'il k'adh
(Chuuy = water, ts'il= water splashing [when fish move], k'adh = fishtrap)
(splash water fishtrap)
Whirl Lake (EM)

Daats'ida k'adh or Daats'it k'adh
(Daats'ida or Daats'it = sucker, k'adh = fishtrap)
(sucker fishtrap)
[in summer lots of sucker here]
Sucker Lake (EM)
Dachan choo gehnjik  
(Dachan = wood, choo = big, gehnjik = river)  
(big wood river)  
Tree River (EM)

Dachan lee k'adh  
(Dachan = wood, lee = on the end, k'adh = fishtrap)  
(end of the treeline fishtrap)  
Fishtrap Lake (EM)

Diighe'traajil  
(they took everything [Eskimos took everything from the Indians])  
[No. 1 fish spot]

Dilts'an chihvyaa  
(Dilts'an = crooked back, chihvyaa = net)  
(crooked back net)  
Tenlen Lake (EM)

Dinaagaii  
(white hill)  
[between Jiggle Lake and Travaillant Lake]

Dzandiee ehchee diltyin  
(sitting in a shelter)  
[refers to being in the shelter of Dzandiee van]

Dzandiee thidiee  
(muskrat point)  
[it takes a long time to get around]

Dzandiee tshik  
(muskrat creek)  
[new cabin built by Gabe Andre in 1991 for community trappers]
Dzandiee van
(muskrat lake)
good for hunting ducks in summer and muskrats in the spring
Dzien Die Lake (EM)

Echeenuut'ail
(a Ts'i deli word)
lake is good for muskrats
two lakes have the same name

Echeenuut'ail
(a Ts'i deli word)
a lake north of Travallant Lake

Echoo dadhe'e11
(Echoo = big timber, dadhe'e11 = sitting on top)
big timber sitting on top (of a hill)

Egeh ts'ee tshik
(Egeh ts'ee = rabbitskin, tshik = creek)
not notable for fishing

Egeh ts'ee van
(Egeh ts'ee = rabbitskin hat, van = lake)
rabbitskin hat lake

Eltin van
(Eltin = jackfish, van = lake)
jackfish lake

Ge'atat dilee
(fish run)
the fish travel from 410+- to 405+- in the summer and then travel back for winter

Geetajaaddhaa
(the narrow is open all winter)
[ice is only 1" to 2" thick]
Geh aak'ee
(Geh = rabbit, aak'ee = fat)
(fat rabbit)
[good for fishing]
Fat Rabbit Creek (EM)

Gisheh jiikail
(wide sandy beach)

Goonèlakk [aka. Cecil's Cabin]
(low hill for a ways)
[good for rabbit and moose]

Goonèlakk gwatsal
(low hill)
[same as above but not as long]

Gugwijaananii
(it broke through)
[the Travaillant River water was swift and rough during the spring, an ice jam forced the creek to break through into the lake]

Guudee diitr'iniizhit chi'
(being chased down the hill)
[this is where Eskimos chased an indian over the hill]

Gwaat'let
(a short cliff)
[a Ts'il delii word]

Gwaatr'ii [aka. Adam's Cabin]
(steep hills on both sides, very narrow)
Adam's Cabin Creek

Gwidreejal'
(a Ts'il delii word)
[a good fishlake, cabin on lake belonged to Old Blazes]
**Gwiitanîh'ee**  
(pointed hill)  
[north of Gabe's Cabin]  
Pointed Hill (EM)

**Gwit'iet van choo**  
(next to something)  
[something = a big hill]  
[three lakes have the same name]  
Pierre Lake (EM)

**Gwit'iet van choo**  
(next to something)  
[by the the Mackenzie River]  
[called Wolverine Lake by white people]

**Jilâa’**  
(floating hook)  
Jiggle Lake (EM)

**Jim Nagle creek**  
[an old portage trail called '8 mile portage', known as Zheh gwits'at gwitatr'aataii, that runs from Arctic Red River to Jim Nagle Creek]

**K'aii tirh van**  
(drying up willow lake)

**K'eeeghee chuüdlajii**  
(K'eeeghee = close together, chuüdlajii = it flows in and out)  
(water flows in from one creek then flows out of another creek not too far away)  
[good fish lake]  
In and Out Lake (EM)

**Khadigitr'aa'ao**  
(struggling to get yourself back up on your feet)  
[Place name has to do with a story about a man with a very heavy packsack who fell under the weight and tried to get back up again]  
[also known as Johnson Lake]
Khaii luk
(Khaii = winter, luk = fish)
(winter fish)
Travaillant Lake (EM)

Khaii luk tshik
(Khaii = winter, luk = fish, tshik = creek)
(winter fish creek)
[good fishing]
Travaillant Creek (EM)

Khainlaij
(running water)
Rengleng River (EM)

Keetak
(narrows)
[for example, the narrows on Jiggle Lake]
[there are a few narrows on lakes called leetak]

Luk dagaij van
(Luk = fish, dagaij = white, van = lake)
(white fish lake)

Marten Lake
[Willie and Victor named the lake Marten Lake because they had a tent camp here and killed a marten on their stage]

Nagoodreih
(a Ts'ii dei word)

Nagwichoonjik
(Nagwichoo = big country, njik = river)
(big country river)
Mackenzie River (EM)
Nè'dinii'ee
(wood sticking into the lake)
[fishtrap on lake]
Wood Bridge Lake (EM)

Nehtan van
(Nehtan = thunder, van = lake)
(thunder lake)
[there are two Thunder Lakes, one called Nehtan van and the other called Vihtr'ii van]

Ne'nàatsak
(pounding poles [across the creek])

Nihdàadali
(beginning of moss country)
[lots of caribou moss in area, caribou grazing area all year round, not too many people so they don't get bothered too much]

Nihdaa thidie
(Nihdaa = moss, thidie= point)

Nisheh niij'ee
(sandspit)
[the lake itself does not have a name but particular areas on the lake do]
Sandy Lake (EM)

Nithidiee niij'ee
(there's a big point sticking out on the lake)
[same name used for lake south of Odizen Lake]
Point Lake (EM)

Nithidiee niij'ee
(there's a big point sticking out on the lake)
[lake south of Odizen Lake]
**Nitsih diniinlee**
(rocks lined up across the river)
[3 or 4 rocks were sticking out from the shore but not too close to shore]
[also known as Big Rock]

**Njaa ni’ee**
(Njaa = cache, ni’ee = a long pole standing up)
[the cache is put on a long stick]
High Point Lake (EM)

**Njuu diniinlee**
(Njuu = island, diniinlee = strung across)
(a string of islands across the lake)
[also known as ‘L’ Lake]

**Njuu leijj**
(Njuu = island, leijj = lots of)
(lots of islands)

**Nuudiajj gugwidit’it**
(river turning around - flowing in a big loop)
Travaillant River (EM)

**Seven Island**  
[a.k.a. Chaa Lee’s Cabin]
[there used to be a cabin here but it’s long gone]
[not particularly good for fishing]
[oil companies used to have a camp and airstrip here]
[Noel named this place]

**Sheh nèekài’**
(Sheh = grizzly bear, nèekài’ = wounded)
(somebody wounded a grizzly bear)
Wounded Bear Lake (EM)

**Shoh K’adh**
(Shoh = bear, k’adh = fishtrap)
(bear fishtrap)
Fishing Bear Lake (EM)
Simon's cabin  
[base for trapping]

Smith's cabin  
[good fishing]

Sree chii vii'edeh  
(Sree = sūn, chii vii'edeh = Tsii deii)  
Sunny Lake (EM)

Sriijaa chuuy  
(bluefish water)

Sri'y (schil)  
(Sri'y = Ts'i deii word)  
(grass lake)  
[willows grow on the lake]

Sruh chihvyaa k'it  
(Sruh = coney, chihvyaa = net, k'it = place)  
(coney net place)  
Coney Bay (EM)

Sruh chihvyaa nan'  
(Sruh = coney, chihvyaa = net, nan = hill)  
(coney bay hill)

Tachithitroo  
(drained out lake)  
Grassy Lake (EM)

Tahshaa choo goolii  
(lots of big rotten wood)  
[a Ts'ii deii word]  
[east of Čhaa ka' adeh]
Tanahjil
(a Ts'ii deii word)
[lots of big trout here]
[there are two lakes with this name]

Tanahjil
(a Ts'ii deii word)
Tregnantchiez Lake (EM)

Teedaghao
(deep water)
Deep Lake (EM)

Teeddhaa
(it's open all winter)
[name of tent campsite on south end of Travaillant Lake]

Teelali
(fish splashing out of the water)
[tent campsite on north end of Travaillant Lake]

Teetznik goghaa
(bunch of creeks piled up in one place)
Old Arctic Red River site below 6 miles

Teevee nit’aowil
(it looks like something is swimming along the shore) [like a mirage]
[it's a funny lake because something in the lake cleans clothes and metal]
[also known as Towel Lake]
Bathing Lake (EM)

Tthaadieh
(Ttha = groundhog, dieh = ts'ii deii word)
[many lakes have this name]
[NOTE: groundhog = ground squirrel]
Rat Lake (EM)
Thad's cabin
[good fishing spot, Thad Harris built cabin in the 1950s]

Theetoh
(portage)

T'oo nàdhàldài
(T'oo = grass, nàdhàldài = flowing out)
(creek flows out of the point)
[this lake is named after the creek that flows into it]
[no fish on the lake itself although lots on creek that flows into Andrew Lake]
[fish run only in the fall]
[big stands of spruce trees along the creek and on the NE side of the lake – hence cabins]
(an excellent place for fishing. For example, in 1960s, 2300 fish were caught in 6 days with a net set in creek at end of October/early November]
Andrew Lake (EM)

T'oo nàdhàldài vidle' chuudlài
[creek flows out of the lake]

Treeadaaghaa
([a woman] crying while clubbing fish with a stick)
(The place name is based on a story about starvation. A woman was crying while she was clubbing fish in a creek with a stick because she was so sad that many of her people had starved. The fish run started too late that year to feed her people.]
[west side of the lake]

Tr'ínjoo choo k'adh
(Tr'ínjoo = woman, choo = big, k'adh = fishtrap)
(big woman sit at the fishtrap on the lake)
[two lakes have the same name]

Tr'ínjoo choo k'adh van
(Tr'ínjoo = woman, choo = big, k'adh = fishtrap, van = lake)
Big Woman Lake (EM)
Tr'iinjoo kat gijaataii
(women's road)
(In the spring, the men would follow the trail from Shoh k'ad' to Chidaltaii on the Mackenzie River. The women had their own trail from Shoh k'ad' to the Mackenzie River)

Tr'ineht'ieet'iee
[a Ts'ii dei word]
[Gabe's cabin on Mackenzie River]

Tseenjoo kan
[a man named Tseenjoo and his people lived here for about a year so the hill was named after him]
[Tseenjoo and his people made a cave in the hill to rest up and to hide from the T'eetsil ch'in (Cree) and their leader Naagaii tsil for one year]
[Hyacinthe Andre was not sure where it was located but said that the hill is easy to see when travelling through the lakes east of Ge'atat dilee] (the shape of the hill is pointed)

Tse' van
(Tse' = beaver, van = lake)
(beaver lake)
Beaver Lake (EM)

Tsiigeh gennjik
(Iron river)
[this refers to the Arctic Red River which flows into the Mackenzie River]
Arctic Red River (EM)

Tsiigeh tshik
(the mouth of iron river)
[this name refers to the community]
Arctic Red River (EM)
Tsuk chi' dachan or Tsugichi' dachan
(Tsuk chi' = marten tail, dachan= wood)
[this place was named for a man who travelled from Tl'oo nadhadlaii vidie' chuulalaii to Khaii luk to Tl'oo nadhadlaii and drowned while on this lake. His body was found at Tsuk chi' dachan.

Vadzaih van
(Vadzaih = caribou, van = lake)
(caribou lake)
Caribou Lake (EM)

Van kaa
(big round lake)
[any round lake is called van kaa]
[there are many lakes with this name]

Vanvee nadhadlaii
(creek runs to lake and then flows out)

Vatatr'inithin'ee
(Vata = in it, tr'inithin'ee' = drank a lot)
(somebody drowned on it)

Vavee nataii juudlee
(Vavee = along the shore, nataii = hilly, juudlee = placed there)

Vicheejiltin
(sheltered lake)

Vidi chu'
(Vidi = trout, chu' = water)
(trout water)
Trout Lake (EM)

Vihk'aa'uu'ee
(steep hill that slopes into the water)
[this is an area three miles in length along the east side of Khaii luk with not many trees on it]
Vihtr'ii tshik
(Vihtr'ii = flint, tshik = creek)
(flint creek)
Thunder River (EM)

Vihtr'ii van
(Vihtr'ii = flint, van = lake)
(flint lake)
[two lakes have the same name]

Vinji idhik'in
(a cache on the end of a stick got burned)
Burnt Lake (EM)

Vits'anaagyat
(there's overflow from it)
[in winter]
Lower Overflow Lake (EM)

Yidi chû'
(a real Ts'ii deij word)
Big Lake (EM)

Yidi chû' tsal
(long distance lake, can hardly see the end of it)

Zhagwinii'ee
(a hill that was turned over)

Zheh gwits'at gwitatr'aatâli
(Zheh = town, gwits'at = to, gwitatr'aa = going into the bushes, tail = trail)
(a trail going into the bushes to town)
[there are two such trails: one is from the Mackenzie River and the other
is from Travaillant Lake]
Zhòh van
(Zhòh = wolf, van = lake)
(wolf lake)
[named by James Simon's father because they saw 4 or 5 wolves on it when they were young]

Zhugeneh
[also known as Lockhart River]
Appendix C
Glossary

Edreechi' dried caribou sinew. Dinlizhok's medicine for walking. [TA]

Akaili blanket toss

Ah spruce boughs used for flooring tents [BM]

Adzee Old Blazes [BN]

Ahdree kanh spruce bark smoke house for drying fish. The spruce bark is gathered in the spring when the tree is sapping. It makes good dry fish because the fish doesn't get sun burned in this smokehouse as it does when using canvas [BN]

Ats'an vee a woman known as "grey wings." She was captured by the Eskimo. [BM]

Akaili lai1 caribou babiche used in fire drill [BMN]

Atachuu kaii' the name of a man who was lost and paddled down the Yukon River to the Beaufort Sea [TA]

Sree nanh tr'iltsik being sick on a monthly basis [JN]

Ditsik a male moose less than a year old [BMN]

Dinlizhok head man, great warrior for all Gwich'in tribes from Fort Yukon east to Thunder River [T&CA] Headman for his dream and vision powers. He allegedly killed Dachan aghoo (Nagali tsal).

Dinlizhok [transcribe from beginning of July 18 tape] [TA]

Drah Stage made with four upright poles. The platform was made from trees placed close together and sticking out a little. Used for storing meat and fish in the winter. [BM]
Ediniizheh

a. Round growth on birch trees [used to start fires, it was pounded up into a fine powder and spark from flint would start fire quickly] [BMN]

b. Burned it on fire until white powder and mixed it with tea and tobacco to make snuff (snooze) [PN]

c. It was dried and then smoked and mixed with tobacco. It was also helpful in lighting fires [NA]

Edreedhoh ootshuh a container made from the skin of a leg of a moose which has been split. It has moose skin sewn on the top and a drawstring to close it. It was used to store dry meat, bone grease, marrow and pemmican [BN]

Itsuh pemmican made from boiled moose meat [BM]

Enehchee chihvyaa sap net. Fishnet made from the smooth white layer of bark between the spruce bark and the outer edge of the tree. People tear it into string, roll it up and make a net [TA]

Itrik the name that Diniizhok called himself when he was with the Fort Yukon people. The name refers to the part of the moose guts where grass is stored when first digested. [TA]

Kwan k'it fire place [BMN]

Guk'an1 (something burnt [it's understood that it refers to gray dry wood]) [used for tent poles or firewood]. Poles were stood on end when camp was dismantled for later use. [BM]

Guk'an2 this word can also refer to an area burned out by a forest fire [BN]

Gwichyah Gwich'in Flat Country people i.e. people from Arctic Red River [NA]
Khahzhot one of Diniizoh's wives. Her name means "under the dark" [TA]

K'ailzheh willow houses [GA]

T'l'ii smallest thinnest type of babiche used for example for Ts'il deli rabbit snares [BMN]

K'ii tyah birch pot sealed with spruce gum [BN]

Dachan aghoo round knotted wood, the name of a Gwich'in man bad to steal women from his own people. He wore a wooden hat. Also known as Nagaili tsal, dried spruce gum jacket, the name of the Gwich'in leader west of Fort Yukon [TA]

Neegaili tsal name of a Cree leader [leaders never get killed]

Nan kanh a house that was dug into the ground [BN]

Neekanh south end of Traavaillant Lake at Sucker Lake and south of Caribou Lake also at Teeddhaa, like a city with 75 or 80 neekanh [TA]

Neekanh dome shaped mud and moss house approx. 16' x 16'. Frame of house was made of 10 spruce pole that were carried from place to place. Mud and 1 1/2 feet thick moss was applied to the frame. It had an elevated fireplace. Used only in winter? [GA]N

Neekanh a moss house (half frozen/half thawed ground - sod) - rounded house, 5 families to a house with one central fireplace, neekanh at Vidichu' leetak [T&CA]

Neekanh any kind of wood used for frame, moss placed on top, the walls are slightly slanted so the moss won't fall off, a small hole was made at the opposite end of the door to create a draft for the fire so smoke could go up through the hole in the roof,
fire in the middle was on a raised platform and the wood that was used was about 3 feet long, it was intertwined and stacked so it would burn slowly, women would sleep near the door and men behind the fire, the flap for the door was made of hide, Hyacinthe will draw a picture later [HA]

Nichih rosehip petals, boil it and use to clean eyes if eyes are itchy [RA]

Slveezhoo Fish Lake. A lake south of Tree River. Denijuk lived in this area [TA]

Tanan Gwich'in Fort Yukon people [TA]

Teetl'it Gwich'in Foothills people i.e. Fort McPherson people [NA]

Thidle' chl' point [people often set nets on a point on a lake because fish go around here] [BMN]

Lete'traandyaa one of Denijuk's wives. Her name means "going back and forth". She went to either Dinilzhok or Neegail tsai whoever was in control. [TA]

Leetak narrows [T&CA]

Lits'e itr' din aa dzoh circle dance [men and women would hold hands and dance and sing together in a clockwise circle. This was a ts'iid deii dance before the Slavey introduced the caribou skin drum. They danced all day and all night, taking each other's place, with the children being in the center playing or dancing] [BMN]

Lits'eitr'dinaadzoh dancing in a circle [NA]

Tsaih red dye taken from old rotten driftwood from the Mackenzie River. People burned the wood, took the ashes and used them to color snowshoes, rope made from caribou skin, snow shovels, dog whips and sleds [BMN]
Tsaih found in the mountains, should ask the Fort McPherson people, the people from Arctic Red would get it from the people at Fort McPherson. Also used was red dried wood which was burned and used as a dye, used on rope made from caribou [HA]

Tsaih you need to leave something like tobacco, matches or tea in it's place and make an offering to all four directions [JN]

Tsaih James Simon's dad used red shale on Thunder River as a dye for everyone's snowshoes, white cotton fishnets, mooseskin for use on backstrips of slippers, and traces on dog harness [Victor dyed his white shirt + Willie Simon rubbed his white dogs with Tsaih, they came out pink. [JS]

Tsaih found near Fort McPherson in the rocks, can see it from road, have to leave something in its place when you take some. Use for women's snowshoes, dog whip (whip part only though), caribou skin rope. [PN]

Tsaih lots up the Arctic Red River [BN]

Tsaih located in the mountains around Fort McPherson. It was used on snowshoes (men and women), babiche (caribou hide cut into string), and dog whips [BM]

Ts'ii deii stone age people [500 years ago] [T&CA]

Ts'ii deii stone age people [500-600 years ago] [Bob heard about a trail north of Travaillant Lake, running to Trout Lake from his father who use to trap in the Trout Lake area, he called the trail Ts'ii deii trail] [BMN]

Val dhoh a sled made from the leg of a moose skin. It was about 5 ft. long and 2 ft. wide and was pulled along when travelling [BN]
Vihtr'ii  (flint) James' father told him there was flint in red shale at mouth of Thunder River. There's also flint between Thunder River and Little Chicago (at a place called Joe Callis' River?) [Dale Clark will know] [JS]

Vihtr'ii  flint used for making fire [BM]

Vihtr'ii  flint. Refers to a specific type of rock that is used to start fires [NA]

Kha11 taii  winter trail [BMN]
Appendix D

MAP
SYMBOLS

FCT  Forestry Camp and Tower [HA]

SM  Six Miles [HA]

*  platform burial site with axe and beads at foot of one pole [HA]

O  neekanh [T&CA]

@  cabin site at Big Rock [AN]

\ fishtrap [Ne'dinii'ee, south end of Dachan lee k'adh northeast end of little David Lake and northwest end of Crossing Creek Lake or David Lake] [TA]

\ giant bluefish on east side of Travaillant Lake [HA]

\ giant caribou (monster) on east side of Caribou Lake [HA]

\ giant bug [17 across/28 down] [giant bug used to live in little lake, moved to VL lake, big hole in that lake, recently dried up water in that little lake, Hyacinthe saw its tracks and thinks it's still there] [HA]

X  good for fishing

\ stages

P  Portage [Nap's trapline followed oldtime trail] [NN]

\ open campsite, no tent, just fireplace [NN]

\ camp with tent set up [NN]

OTP  old time portage [CFA]

@  berry picking place [NA]
<table>
<thead>
<tr>
<th>INITIALS</th>
<th>Full Name</th>
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<tbody>
<tr>
<td>CFA</td>
<td>Andre, Cecil</td>
</tr>
<tr>
<td>GA</td>
<td>Andre, Gabe</td>
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<tr>
<td>HA</td>
<td>Andre, Hyacinthe</td>
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<tr>
<td>NA</td>
<td>Andre, Noel</td>
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<tr>
<td>RA</td>
<td>Andre, Rosa</td>
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<tr>
<td>TA</td>
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<td>T&amp;CA</td>
<td>Andre, Tony and Caroline</td>
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<td>PB</td>
<td>Benoit, Pierre</td>
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<tr>
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<td>Modeste, Bella (Norman)</td>
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<td>BN</td>
<td>Natsie, Barney</td>
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<td>N&amp;AN</td>
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<tr>
<td>JS</td>
<td>Simon, James</td>
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