

**GWICH'IN TERRITORIAL PARK
(CAMPBELL LAKE)
ORAL HISTORY PROJECT
FINAL REPORT**



Annie & Nap Norbert at Tithegeh chì' OR Gwì'eeekajìcht

Elders:

**Lucy Adams
Antoine Andre
Billy Day
Mary Kailek**

**Hyacinthe Andre
Victor Allen
Harry Harrison
Annie Norbert**

**Gabe Andre
Pierre Benoit
Fred John**

**Prepared for Dept. of Economic Development and Tourism (GNWT)
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This work could not have been carried out without three community researchers who were colleagues in the research process: Billy Day, Agnes Mitchell and William Greenland. Billy Day wore two hats, so to speak, as both community researcher and Elder. It was a pleasure to work with them.

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Ingrid Kritsch

Director

Gwich'in Social and Cultural Institute, Tsiigehtchic

1. INTRODUCTION

The Gwich'in Comprehensive Land Claim Agreement provided for the establishment of a territorial park near Campbell Lake, 15 kilometres southeast of Inuvik, and directed the Gwich'in Tribal Council and the Government of the Northwest Territories to negotiate the terms and boundaries of the Park. The Gwich'in Territorial Park was created in November 1991 with the signing of a Memorandum of Agreement between the Government of the Northwest Territories and the Gwich'in Tribal Council. The park was established to "provide opportunities for tourism and recreation, as well as enjoyment, education and appreciation of the natural and cultural heritage of the Northwest Territories" (Section 1.2 of Memorandum of Agreement, November 7, 1991). The Memorandum of Agreement also charged government "to co-operate with and involve the people of the surrounding area in the planning and management of the park" (Section 2.3 of MOA, November 7, 1991).

In keeping with the spirit of this agreement, the Gwich'in Tribal Council negotiated a contract with the Department of Economic Development and Tourism in July 1993, to "conduct, tape, transcribe and where possible, ground truth elders on the traditional use of the Campbell Lake area." This oral history information would be used in the development of a masterplan for the park. By taking an active role in gathering interpretive information for the park, the Tribal Council ensured that the Gwich'in and Inuvialuit perspectives of life in the park area were recorded and disseminated.

This is the final report of the 1993/94 Gwich'in Territorial Park (Campbell Lake) Oral History Project, and fulfills the terms of the contract. The report is presented in two volumes. Volume I provides an introduction to the project, discusses the project methodology, summarizes the oral history data pertinent to the park and provides a detailed explanation of each place name. Volume II comprises the oral history transcripts prepared in the spring of 1994.

The oral history as embodied in the place names, stories, trails, harvesting locales, cabins and traditional camp sites are a window into the past and proof of the rich cultural heritage of this area. It shows that the park area was part of an important travel route for the Gwich'in and Inuvialuit between the Mackenzie Delta and the Arctic Coast. It was also an area in which both peoples hunted, trapped and fished.

Besides the information presented in this report about the park area, there is much information within the transcripts about the area beyond the park which speaks about life in the Delta, the Aboriginal and non-Aboriginal people who moved into the area in the early 1900's, the harvesting resources, and the fur trade. It is my hope that this information will also be incorporated into future documentation about the park.

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The purpose of this final report is to ensure that Gwich'in and Inuvialuit traditional knowledge and use of the park area is documented and is readily accessible to the public.

2. METHODOLOGY

Methodology Used

The information presented in this report is based on oral history information provided by Gwichya Gwich'in Elders in Tsiigehtchic, Aklavik and Inuvik, and by Inuvialuit Elders in Inuvik.

This oral history project was carried out during the winter of 1993/1994. The research team was composed of an Anthropologist (the author) and three community researchers. The Anthropologist was responsible for coordinating the project, working with the community researchers to record the information, photographing the Elders, transcribing the tapes and writing the draft and final reports. The Gwich'in community researchers were William Greenland of Inuvik and Agnes Mitchell of Tsiigehtchic. The Inuvialuit community researcher was Billy Day of Inuvik. The community researchers helped determine which Elders were knowledgeable about the Campbell Lake area and willing to share their knowledge. They set up interviews, assisted in interviewing the Elders and translated when necessary.

The interviewing was carried out over the course of two visits that were made to the Delta, on November 22 - December 2, 1993 and February 1 - 7, 1994. Altogether, eleven Elders (including Billy Day) shared their knowledge about the Campbell Lake area. Gwichya Gwich'in Elders were primarily interviewed from November 24 - December 2, 1993. One Gwich'in Elder from Tsiigehtchic who was not available at this time, was interviewed on February 4, 1994 during the author's second visit. This second visit to the community was used to verify data collected during the first visit. Further verification occurred in the summer of 1994 during the course of a separate place names and oral history project carried out with Gwichya Gwich'in Elders about the Delta.¹ Inuvialuit Elders were interviewed from February 2 - 6, 1994. Most interviews were conducted in the Elder's home over tea or coffee. One interview was carried out in the Inuvik Hunter's and Trapper's office.

Two sets of laminated maps at 1:50,000 and 1:250,000 scales were used to record the place names, trails and camps or cabins. The interviews with the Elders were carried out mainly in English. With two exceptions, interviews were tape recorded. One Elder, Fred John, was willing to be interviewed but did not wish to be recorded. Mary Kailek was also willing to be interviewed but her interview, which was conducted in Inuvialuktun with Billy Day, was not recorded. Billy Day provided a written English summary of the interview.

¹ Gwichya Gwich'in Place Names in the Gwich'in Settlement Area - Phase III [Tsiigehtchic, N.W.T.] by Ingrid Kritsch & Alestine Andre, Gwich'in Social and Cultural Institute, October 1994.



Wm. Greenland interviewing Pierre Benoit in Inuvik



Agnes Mitchell interviewing Gabe Andre & Hyacinthe Andre in Tsiigehtchic

(Photo credits: Ingrid Kritsch)

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Once most of the Gwich'in place names were recorded, Eleanor Mitchell, a Gwich'in linguist, transcribed the Gwich'in names by listening to the taped interviews. William George Firth provided the final transcriptions of the Gwich'in place names during the summer in an Elder's meeting held in Tsiigehtchic where all the Gwichya Gwich'in names collected during the previously mentioned Delta place names project were verified.

Only one Inuvialuit place name was recorded for the Campbell Lake area, the creek that flows out of Dolomite Lake and into the East Channel of the Mackenzie River. The spelling that Billy Day provided for this name has been used.

Elders Interviewed

The Elders interviewed ranged in age from sixty-three to eighty-four. The following are some biographical notes about each person.

Gwich'in Elders

Hyacinthe Andre (84)

born: May 14, 1910 - Arctic Red River

married: Eliza Sam on July 2, 1928 (deceased in 1977)

Hyacinthe Andre has spent most of his life on the land in the Delta around Big Rock, up the Arctic Red River, in the Travaillant Lake area, and the Tree River area. In the early 1940's, he established a permanent camp at Tree River on the Mackenzie River, about 45 miles from Tsiigehtchic. Hyacinthe was the chief of Tsiigehtchic for 38 years (1942-1980). His knowledge of Gwich'in culture and the land is extensive and his experiences go back to a time when people walked long distances with their dogs, both being laden down with packs, and when moss houses and moose skin boats were still in use. Today, Hyacinthe is taking life easy, and is always willing to share his vast knowledge with those that show an interest.

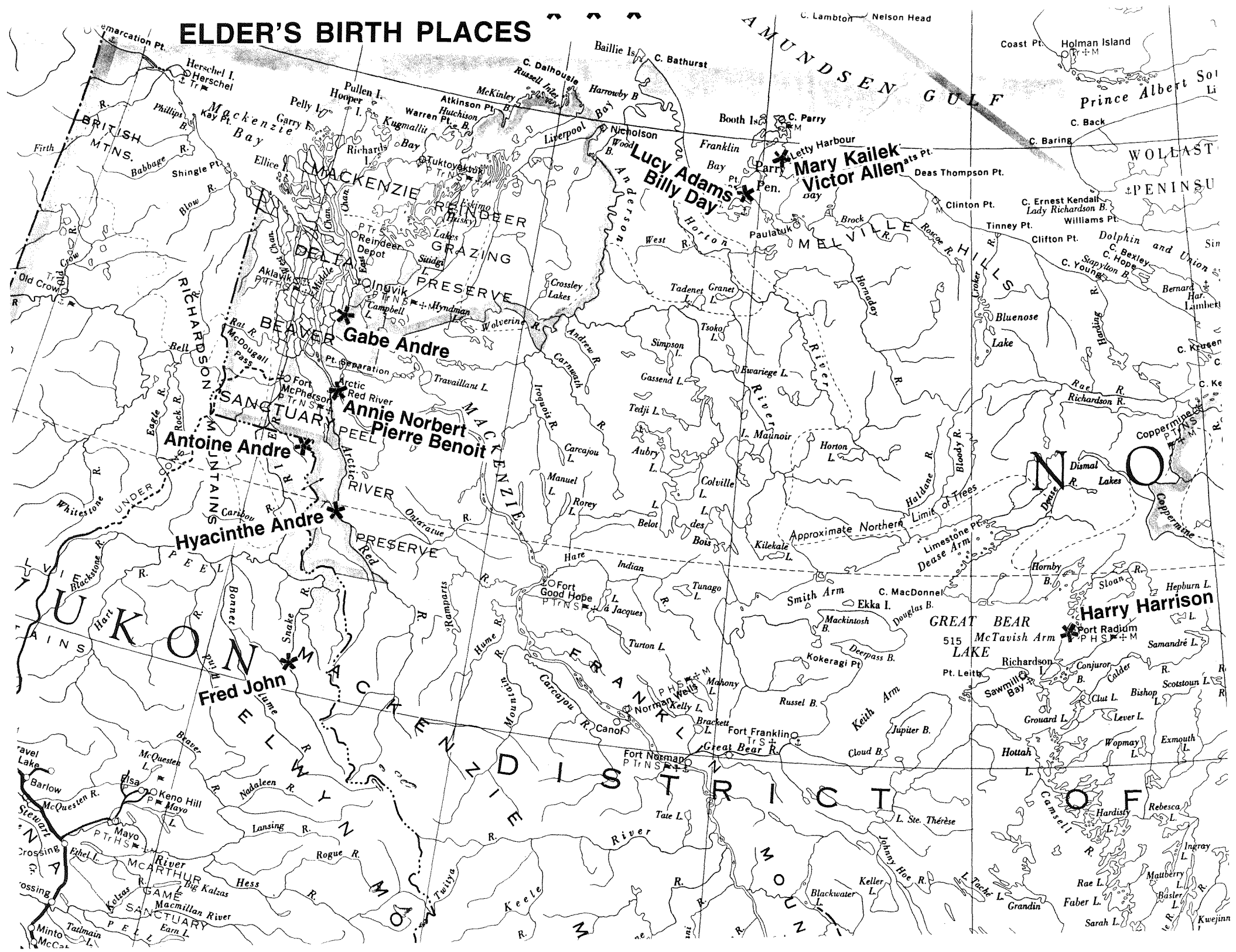
Fred John (82)

born: April 6, 1912 - Snake River

married: Annie Rose Greenland in 1938

Fred John was born in the area of the Snake River and trapped in the mountains up the Snake River until he moved to Aklavik in 1936. He worked for the wildlife service for 22 years. He currently lives in the senior citizens home in Aklavik.

ELDER'S BIRTH PLACES



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Annie (Niditchie) Norbert (73)

born: December 30, 1921 - Tsiigehtchic

married: Jim Moses in 1939 (deceased in 1942)

married: Nap Norbert in 1952

Annie Norbert lived with her parents in the Mackenzie Delta at Big Rock in her youth. She also lived in the Travaillant Lake area, up the Arctic Red River, around the Six Miles area and the Rengleng River area. During the course of her life, Annie has helped raised many children; her own children and step-children and her deceased brother's and sister's children. Annie is often called upon to act as the community's Gwich'in interpreter. She has also been a midwife. Annie's father, Paul Niditchie, was the first chief of Tsiigehtchic and was one of the signators of Treaty 11, signed in 1921. He was well known for his stories. Today, Annie can often be seen outdoors in the summer making drymeat and dryfish which she and her husband Nap, smoke in their teepee-like smokefish next to their house. Their door often stands open in the summer to visitors and people from the community who drop by for tea and a visit.

Pierre Benoit (73)

born: February 1, 1921 - Tsiigehtchic

married: Annie Koe in 1946

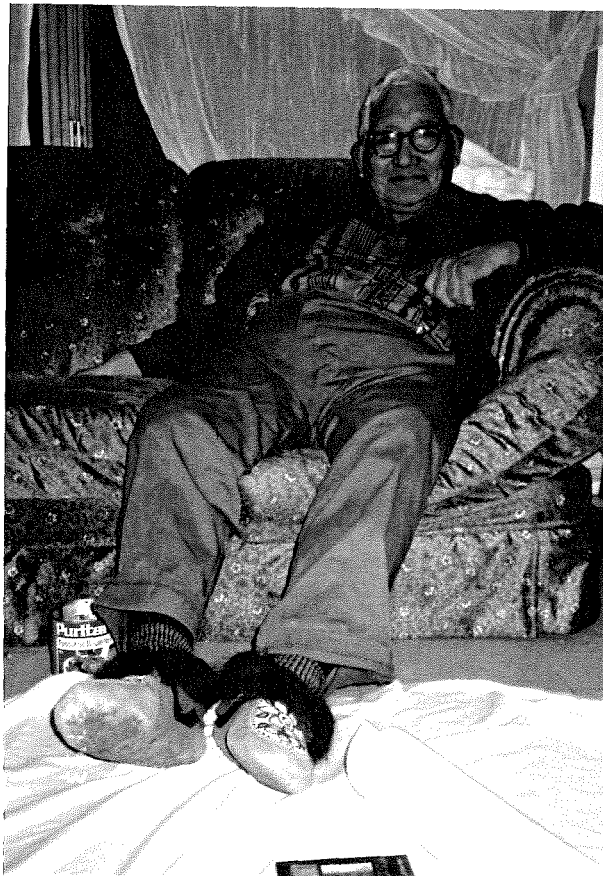
Pierre Benoit spent most of his life on the land around the Big Rock area, in the Delta, although his early years were spent with his parents, Benoit and Delma Copen, up the Arctic Red River. When he was nine, his family moved to the Delta where he went to school. After his brother drowned, his parents brought him home and he and his father trapped around Sitidgi Lake and the Miner River. Pierre lived with his parents in various locations in the Delta. One of these places, Cabin Creek, flows into the northeast end of Campbell Lake. Besides trapping, Pierre also worked for two summers on the Hudson's Bay boat the *Pelican Rapids* which travelled between Hay River and Tuktoyaktuk. Recently, Pierre moved from Inuvik back to Tsiigehtchic. Although Pierre is unable to go on the land anymore, he is eager to share his knowledge about the land. Pierre says that, "I can't help with work but I sure can help with my mouth."

Antoine (Tony) Andre (70)

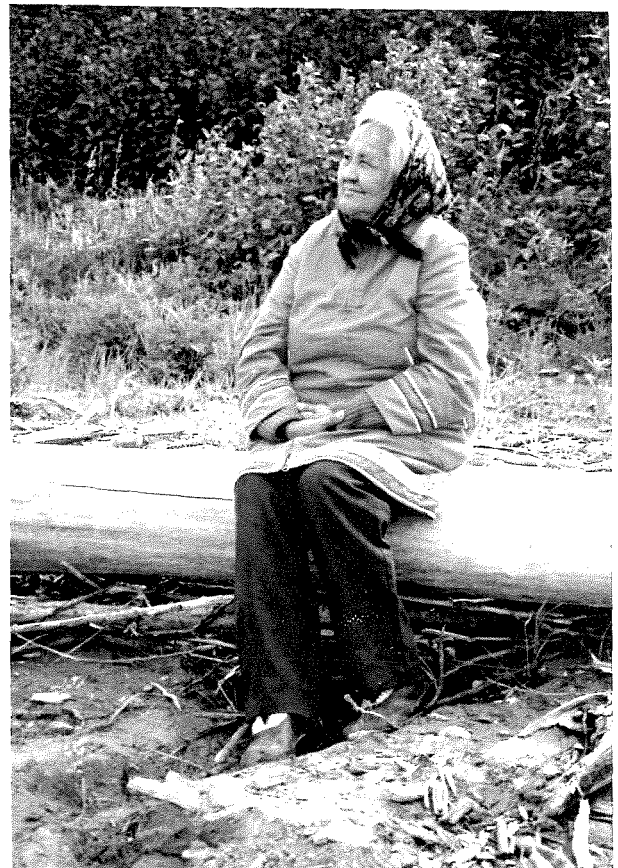
born: December 25, 1924 - Yukon

married: Caroline Kendo in 1949

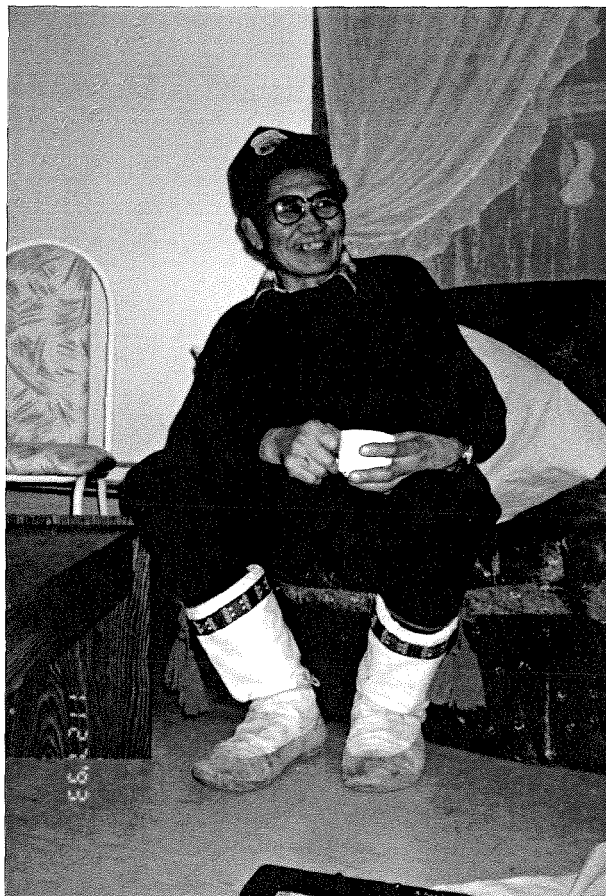
Tony Andre spent most of his life living on the land in the Delta around Big Rock, at Travaillant Lake, the Anderson River, the Tree River area and up the Arctic



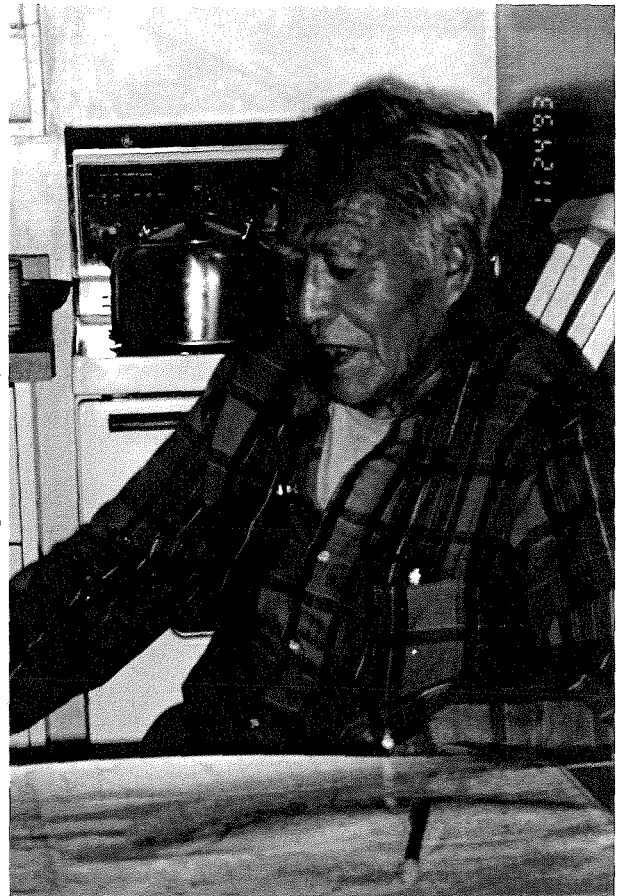
Hyacinthe Andre in Tsiigehtchic



Annie Norbert across from Norris' camp



Gabe Andre in Tsiigehtchic



Pierre Benoit in Inuvik

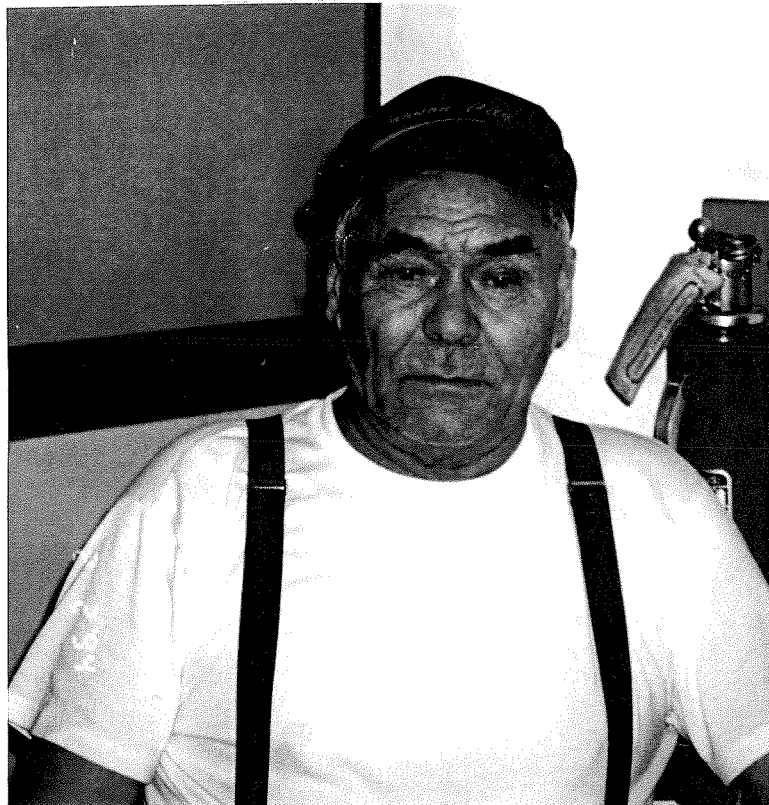
(Photo credits: Ingrid Kritsch)



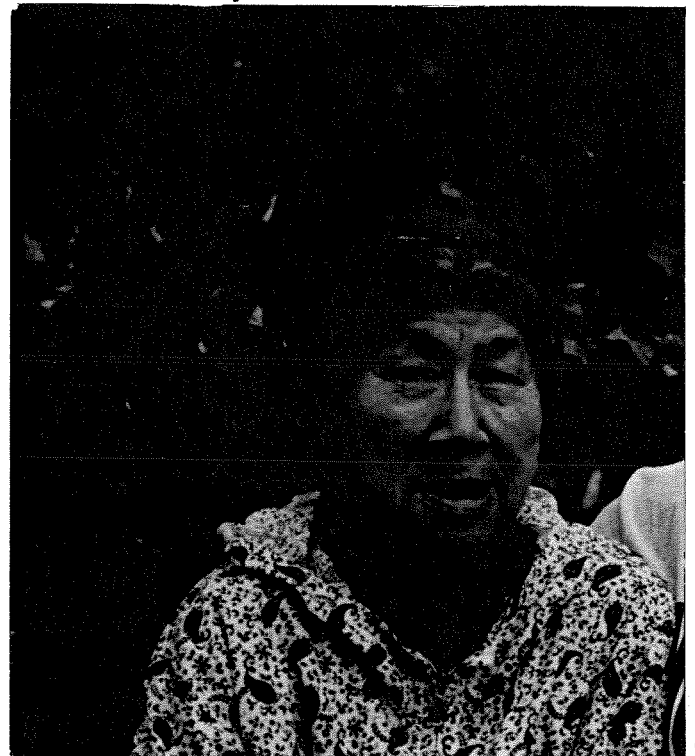
Fred John in Aklavik



Tony Andre in Tsiigehtchic



Harry Harrison in Inuvik



Mary Kailek at Caribou Creek

(Photo credits: Ingrid Kritsch)

(Photo credit: M. Kailek)

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Red River into the Mackenzie Mountains. Tony is known as a great story teller and is always interested in sharing his stories and his knowledge about the land. He and his wife, Caroline, are one of the few people in the Delta who still make full sized as well as souvenir snowshoes for sale. Tony makes the snowshoe frames while Caroline laces them.

Gabe Andre (64)

born: March 25, 1930 - Big Rock in the Mackenzie Delta

married: Rosa McLeod in 1965

Gabe Andre has lived most of his life on the land in the Travaillant Lake and the Tree River areas. He is the youngest of the Andre family and lived with his mother the longest of all of the children, which is why he is so knowledgeable about the history, the culture, and the stories of the Gwichya Gwich'in. Besides hunting, trapping and fishing, Gabe worked at a variety of jobs. He worked as a deckhand on the Hudson's Bay boat the *Pelican Rapids* for three summers. He also cut cord wood for the Hudson's Bay and the Roman Catholic mission in his younger days. In 1952 he served as a Special Constable for the R.C.M.P. Gabe established a permanent camp on the Mackenzie River, across from Hyacinthe Andre's Tree River camp, in the 1960's. Today, Gabe continues to live on the land and is seasonally employed by archaeologists and wildlife biologists because of his extensive knowledge about the land. Recently, Gabe has begun to take school children out on the land so they can experience life in the bush and at the same time learn the traditional knowledge of their people and basic bush skills. Gabe is one of the few people in the Delta who still tans hides and makes snowshoes. He was invited to show Queen Elizabeth about how snowshoes are made when she visited Yellowknife in August 1994. Gabe is a board member of the Gwich'in Social and Cultural Institute.

Inuvialuit Elders

Harry Harrison

born: June 20, 1920 - Great Bear Lake

married: Cathryn Dillon in 1947

Harry Harrison was born in the area of Port Radium, on Great Bear Lake. His father, also named Harry, was American. Although Harry was not certain what brought his father north, he ended up trapping and had a mink ranch around Aklavik for about 10 years. Harry's father lived until he was 86 years old. His mother, Mary Madeline, was Dogrib, and born on Great Bear Lake. Harry has lived most of his life on the land, hunting, fishing and trapping. He said that he wanted to trap all of his life, and thoroughly enjoyed his life as a trapper even

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when times were tough. In those days he said that he could "walk a long ways!"

Lucy (Lopes) Adams (63)

born: January 23, 1931 - Tom Cod Bay on Arctic Coast

married: Jimmy Adams on April 6, 1946 (deceased 1991)

Lucy Adams was born on the Arctic Coast and was the youngest of three children. Lucy's father, Peter Lopes was Portuguese and came into the north with the whaling ships. Her mother, Sarah (Uttaktuak), died when Lucy was only three years old. Lucy was in school in Aklavik until she married at the age of sixteen. Lucy met her husband, Jimmy Adams, while working in the Roman Catholic Mission hospital in 1945. He was ill at this time. After they were married in 1946, she and her husband moved to the East Channel of the Mackenzie River about five miles from where Inuvik is today. This cabin which was near Aiport Creek flooded three years in a row, so they moved further upriver. This second cabin, which was about 9 miles from Inuvik, is still standing and can be easily seen from the river. Jimmy built a third cabin a few years before he died. This is where Lucy still spends much of her time, making dryfish in the summer and collecting berries in the fall. Lucy has many stories to tell of her life on the land with her husband, and her stories bring everyday life alive in a way that makes you feel like you are there with her. Her husband Jimmy's trapline used to go through the area which is now Inuvik. His father, George James Adams who was Scottish and American, and his mother, Bella Adams who was Cree (from Wabasca), came north with their family in 1926 at about the same time as the Norris family.

Mary (Kaglik) Kailek (80)

born: December 15, 1914 - Aklavik

married: Buster Kailek

Mary Kailek was born in the Aklavik area. Her parents were Lewis Kaglik and Sarah Mamayauk. Of a family of eight brothers and sisters, only three are still alive: Mary, her sister Annie Dillon and her brother Donald Kaglik. One brother, Adam, was adopted by the Inuvialuit chief of Tuktoyaktuk, William Mangelaluk. The Kagliks moved frequently in the 1920s and 1930s but mainly around Kittigaryuit and the Mackenzie Delta. In 1930, they spent a year at Tom Cod Bay along the Beaufort Sea. From there they moved to Cambridge Bay where her father, Lewis, worked as a Special Constable for the R.C.M.P. for several years. From Cambridge Bay, they returned to Kittigaryuit where Lewis worked for the Hudson's Bay Company. They moved next to Baillie Island and then back to the Mackenzie Delta to Aklavik and Inuvik. Mary spent most of her life living with her father until she moved to Inuvik where she worked at the local



Billy Day interviewing Lucy Adams in Inuvik



Victor Allen in Inuvik

(Photo credits: Ingrid Kritsch)

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laundry for several years. She later married Buster Kailek and they spent most of their 26 years around the Delta and Reindeer Station, until they finally settled down in Inuvik.

Victor Allen

born: February 14, 1928 - Letty Harbour on Arctic Coast

married: Bertha Moses

Victor Allen was born on the coast at Letty Harbour. His family moved into the Delta a few years after his father, Colin Allen whose Inuvialuit name was Kisoun, died at Kendall Island. His father was a minister. Victor's mother's name was Ida. Victor mentioned that after his father died, he spent some time with his paternal grandparents, but was mostly raised by his maternal grandparents. They lived in the Delta throughout the year, only coming to town for Christmas and Easter. Victor went to school in Aklavik for a year and a half in 1937 and 1938 at the same time as Billy Day. Victor said that he came to Inuvik for a summer job in 1956, and then never left. He hunted around Campbell Lake many times when Inuvik, then called East Three, was "brand new." Victor has worked with many northern researchers and is an avid reader and collector of northern books. He is very concerned about his culture and that it be passed on to the youth - that the younger generation not let it go. In light of this, he was instrumental in setting up the territorial park at Herschel Island and served as "a resource person because I was in there in my prime years, trying to learn how to trap, and working with my relatives..." He is "a strong believer in the land being used properly."

Billy Day ²

born: September 15, 1930 - Tom Cod Bay

married: Maggie Alunik

Billy Day has lived most of his life around the Mackenzie Delta. He was born on the Arctic Coast at Tom Cod Bay which is near Cape Parry and Letty Harbour. His family moved to Tuktoyaktuk until he was seven years old at which point he moved to Kittigaryuit and then Aklavik. Billy lived much of his life in Aklavik and went to school here from 1937-1942 during the months of September to March. In March, he would go out on the land with his parents to continue his education about the land. He lived on the land until 1961. From 1961-1975 he worked for the government. He returned to live on the land from 1975-1983 after which he became involved with C.O.P.E. (Committee for Original Peoples Entitlement)

² Although Billy Day and I worked together to interview Inuvialuit Elders, I have included him as one of the Elders interviewed because he provided much information during these interviews. He was however, not interviewed separately except for his biographical information.

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and moved back to Inuvik. Billy is an Elder who is much in demand and serves on many committees in the Delta. He is currently the Chairman of the Inuvik Community Corporation (ICC) and is on a variety of committees including the Natural Resources Conservation Trust Fund, Inuvik Community Corporation, Herschel Island Technical Committee, and the Elders Committee. Despite his many commitments in town, Billy spends three months out of twelve months on the land. In the spring, he goes out to his fishing, hunting and trapping camp in the Delta, and from the end of June until mid-August, he is out at his whaling camp at Whitefish Station. Billy feels that it is very important that researchers in the north recognize the people that they are working with and give them credit for their information.

3. GWICHYA GWICH'IN TRADITIONAL KNOWLEDGE AND USE OF CAMPBELL LAKE

The Campbell Lake area is only one small part of the total Gwichya Gwich'in traditional land use area. According to oral tradition, their lands stretched north of the Mackenzie River from the present-day settlement of Tsiigehtchic into the Delta, east to the Thunder River and south of the Mackenzie River throughout the Arctic Red River, Cranswick River and Snake River drainages incorporating much of the northern Mackenzie Mountains.³

Campbell Lake is located at the eastern edge of the Mackenzie Delta physiographic region. The Delta is a maze of shallow lakes and channels and was well known historically for its spring ratting (muskrat) and summer fishing. In historic times, families who had wintered up the Arctic Red River or up the Mackenzie River around the Travaillant Lake or the Tree River areas, would travel to Tsiigehtchic in the spring to attend Easter mass, visit with friends and relatives and buy supplies. They would then head to the Delta by dogteam for the spring ratting season. In early summer after the ratting season ended, they sold their furs in Tsiigehtchic or Aklavik, replenished their supplies and then began fishing along the Mackenzie River or at **Nichiitsii dīniinlee** (also called Big Rock - place name #1) in the East Channel of the Mackenzie River, where they dried fish for winter use. Those people who stayed at Big Rock during the summer, would travel into Campbell Lake to hunt moose, ducks, swans and geese. Campbell Lake was also a part of the travel route between the East Channel and the coast.

Archaeological work carried out by Jean-Luc Pilon in 1985 and 1992 indicates that the Campbell Lake area was used by the Gwich'in before contact with Euro-Canadians. Pilon's reports describes four precontact sites within the boundaries of the park. Of special interest, are two charred stone adze-cut stumps and the remains of a semi-subterranean structure similar to those found in the southwest Anderson Plain. These have been identified as "characteristic of the late prehistoric Athapaskans" (Pilon 1992:6).

Place names

Of the twenty-six names that were documented for the Campbell Lake area, there are nine Gwichya Gwich'in place names for lakes, creeks and a cliff within the boundaries of the park.

³ Detailed information regarding traditional land use, trails, place names and naming practices of the Gwichya Gwich'in can be found in Andre & Kritsch 1992; Kritsch & Andre 1993; Kritsch & Andre 1994a, 1994b.

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The Gwichya Gwich'in Elders consider Campbell Lake to be two lakes and know them as:

- i) **Tithegeh chì' van**⁴ (*seagull's rock lake* - see place name #2) which refers to the southern end of the lake, noted for its prime seagull nesting habitat; and
- ii) **Gwi'eekejilchit van**⁵ (*somebody chipped (steps) lake* - see place name #3) which refers to the northern end of the lake, and takes its name from a prominent cliff that forms part of the eastern shore.

Gwi'eekejilchit⁶ (*somebody chipped (steps) lake* - place name #4) refers to a large cliff on the eastern shore of the lake. It lies opposite the willow and mud delta that has almost completely divided the lake in two. This cliff is important in Gwichya Gwich'in oral tradition as the following story shows:

A long time ago, people chipped footholds or "steps" into this cliff in order to reach an eagle's nest that was about halfway up the cliff face. They would climb the cliff up to the nest and take some of the feathers. At this time, bows and arrows were still being used, so two or three feathers were used on the end of an arrow shaft in order to guide it. The people would use eagle feathers because these arrows would not make any noise in flight. Feathers from other birds that dive for their food (for example owls) could also be used, but eagle feathers were considered the best. (This story was extracted from interviews with Hyacinthe Andre and Gabe Andre)

Cabin Creek, which flows into the northeast end of Campbell Creek, is called **Ehjuu njik** (*(line of) tall trees (along the) creek* - see place name #5). This place is also known as Three Cabin Creek or Cabin Creek because of three trapper's cabins that used to stand here.

The Campbell River which flows from Campbell Lake into the East Channel is called **Tithegeh chì' niilajj** (*seagull's rock creek* - see place name #7). Gwichya Gwich'in who were staying at a large summer gathering place and fish camp on the East Channel called Big Rock (**Niichlitsii diniinlee**), travelled along this river into Campbell Lake.

Caribou Creek, which flows from Caribou Lake into the southern end of Campbell

⁴ This name is often contracted to **Tithegeh van** ("seagull's lake").

⁵ A slightly different version of this latter name is **Gwi'eeatjilchit**, meaning something about "pounding," as in making **itsuh**, a traditional dish made from dry fish which has been pounded and mixed with fish grease and cranberries or blueberries.

⁶ Some refer to this as **Tithegeh chì'**.

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Lake is called **Vadzaih van tshik** (*caribou lake creek* - place name #14).

A shallow grassy lake which lies southwest of Campbell Lake is called **Tachithatroo** (*drained out/dry lake* - place name #21) . The winter dogteam trail between Big Rock and Campbell Lake used to pass through this lake.

Chii zhit van (*lake inside (the) rock* - place name #22), lies adjacent to **Tachithatroo**. The name of the lake describes the physiographic nature of the shoreline of the lake, which is rock. The winter dogteam trail between Big Rock and Campbell Lake also used to pass through this lake.

At the southwest end of the park, are a group of lakes called **Chii zhit van khyidh** (*against (the) lake inside (the) rock* - place name #23). It is an area notable for peregrine falcons and blueberries.

Resources and Travel Routes

The Campbell Lake area was frequently used by the Gwichya Gwich'in for hunting and trapping and formed part of their travel route from the Mackenzie Delta to the Arctic Coast. Fishing does not appear to have been a major activity on this lake for the Gwich'in, although the Elders mentioned that there is good fishing at Campbell Creek in the spring. For fishing, they primarily used the East Channel and Sitidgi Lake. Along the East Channel, there was a large summer gathering place and fish camp called Big Rock (**Nichiitsii diniinlee**). In historic times, people came to Big Rock in early June right after the muskrat hunt was over and stayed there until August in order to fish. They travelled into Campbell Lake in the summer to hunt moose, ducks, swans and geese. They would travel between Big Rock and Campbell Lake by way of the Campbell River, **Tithegeh chi' niilaqj**.

Campbell Lake was also sometimes used in spring. Annie Norbert recounted how her family spent one spring at **Tithegeh chi'** on their way from Sitidgi Lake to Big Rock. They had to wait here for the ice to clear so they could travel down the Campbell River to Big Rock. During this time, her father hunted around Campbell Lake for ducks, geese and swans, which she and her mother dried. She and her mother also tanned mooseskins here.

The Gwich'in used to travel through Campbell Lake as part of their travel route from the East Channel of the Mackenzie River, to the Arctic Coast. In the fall, they would either canoe or portage their canoes along a trail that ran from Campbell Lake to Sitidgi Lake via Campbell Creek and a string of lakes and creeks that flow between these two lakes. They then canoed through the Eskimo Lakes up to the Arctic Coast and to the Kugaluk and Anderson Rivers. Harry Harrison, an Inuvialuit Elder, recalled

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hearing that the Gwich'in used to portage 24 foot canoes into Sitidgi Lake in order to fish on the lake. This trail was so well travelled, that even years later you could follow the trail easily because "the moss would be chewed right to the rock, right to the ground you know...and a lot of places you'd see where...in bad spots, you'd see poles laying across like for dragging boats...through." (Harry Harrison)

In winter, according to Pierre Benoit, the main dogteam trail used for trapping, ran from Big Rock through a string of small lakes east of Big Rock and then north to the southern end of Campbell Lake. Once on Campbell Lake, the trail would follow the eastern shore of the lake and head into Campbell Creek at the north end. The trail then followed Campbell Creek for about one mile and then headed northeast through a series of lakes and into Sitidgi Lake. Once on Sitidgi Lake, Pierre Benoit said that he and his dad used to travel along the eastern shore to the big bay on the east side and then head east towards the Miner River where they would trap marten.

4. INUVIALUIT TRADITIONAL KNOWLEDGE AND USE OF CAMPBELL LAKE

Place Names

Inuvialuit Elders said that they had heard place names for the area around Campbell Lake but could no longer recall them all. The only Inuvialuit place name that was documented for this area was the name of the creek that runs out of Dolomite Lake. Locally it is known as Airport Creek. The Inuvialuit name for the creek is **Kayagiyukvik** (*where boats were built, or, where material was taken to build kayaks or boats*).

Resources and Travel Routes

Like the Gwich'in, the Inuvialuit also used to travel between the Arctic Coast and the Mackenzie Delta via Sitidgi Lake and Campbell Lake. The Inuvialuit also used the Campbell Lake area for hunting, trapping and fishing.

Inuvialuit Elder, Mary Kailek, spoke with Billy Day about Inuvialuit travel between the coast and Campbell Lake and the use of the Campbell Lake area for fishing and hunting moose, caribou, and geese.

I heard a lot about Campbell Lake and the areas around it from people but I personally did not go there very much myself. I heard many stories about people from the coastal area who travelled from the coast by Husky Lakes through Sitidgi Lake and Campbell Lake and then on what is now called Airport Creek which was called by the Inuvialuit Kayagiyukvik which means "where boats were built or where material was taken to build kayaks or boats." It was said by the Inuvialuit, that there was a lot of small trees and willows and birch that was really good material for building kayaks and boats.

Sometimes, the Inuvialuit would come up from the coast in the spring and would get material for building kayaks and boats and then haul them back to the coast with their dogs and komatik where they had access to seals for the covering of the umiaks and kayaks. Some Inuvialuit would come up to spend the spring to hunt moose and caribou and stay around Campbell Lake area and would pick out spots around the lake where the geese landed and would set snares to catch them and they would make lots of dry meat from all the game they got and they would fish at the Campbell Lake Creek where there was lots of fish in the spring when the water was high and make dry fish. These people while they were there

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would also be preparing the material for building an umiak or umiaks, depending on how many people were there, to travel back to the coast when it became summer and to them time to start thinking about whaling in the Kugmalit Bay area. They built their umiaks and kayaks while they were there and they would use moose hide to cover them with.

Victor Allen heard from his grandfather that the Inuvialuit who used to live in the Husky Lakes area used whaleboats to travel from here to Aklavik or Fort McPherson:

He said when it's high water, when they want to go into the Delta, they used this in high water...by the time the ice is finished moving, I mean, the ice is clear, and they either go to Aklavik, or McPherson, because...if they had to go all the way back by Liverpool Bay, that's a lot of sailing or a lot of tracking. So these guys, I guess there gotta be quite a few people, you know, when you put about six or seven guys together, you could move anything, cause you work together...So them days, those whaleboat days...they go through [Victor points out the Eskimo Lakes, Sitidgi Creek, Sitidgi Lake, Campbell Lake and then into the East Channel].

...See, they used to trek from the coast. Sometimes they train their dogs to pull, then they just lead them, and somebody else just make sure don't hit the bank, eh. So that's a job and a half there. But when they get good northwest winds, they do a lot of sailing, because lots of them sailboats were pretty good for sailing [referring to the whaleboats and not schooners]...

...these little whaleboats, got no cabins on them. But schooners have cabins, and a mast. But the whaleboats were collapsable, you could take the masts off. [these boats were made of wood and were about thirty-two or thirty-five feet long].

5. PLACE NAMES COLLECTED FOR THE CAMPBELL LAKE AREA

Introduction

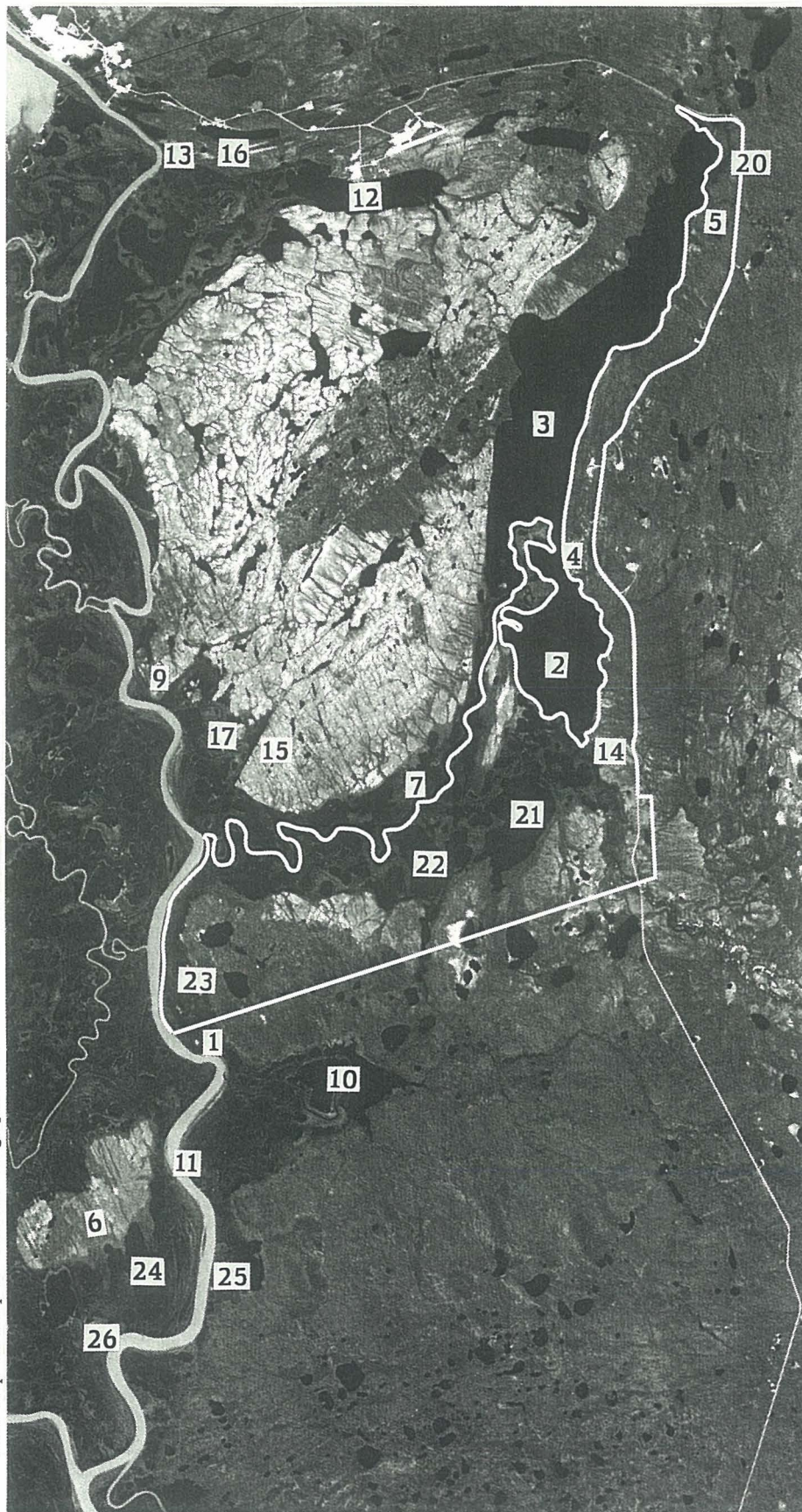
A total of 26 place names were documented with Gwichya Gwich'in Elders living in Tsiigehtchic (Arctic Red River), Aklavik and Inuvik and with Inuvialuit Elders living in Inuvik.

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

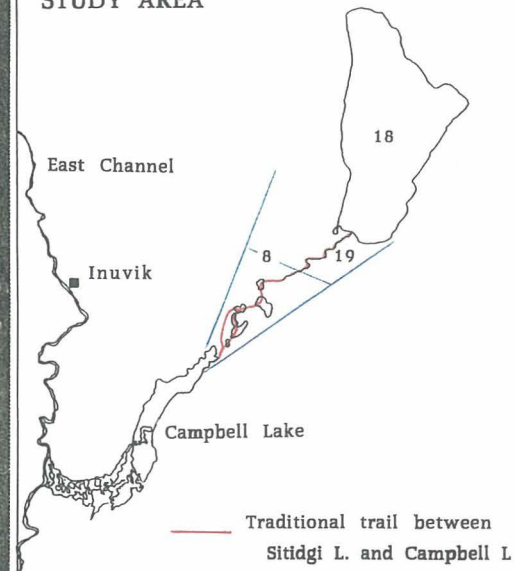
- a. **Place name:** (in Gwich'in, Inuvialuktun or English in bold type)
- b. **Official name:** (officially recognized name on either 1:50,000 or 1:250,000 scale maps)
- c. **Reference:** (indicates whether the name refers to a lake, creek, river, hill or area, and whether it is in the Campbell Lake area, along the East Channel of the Mackenzie River or another area in the Delta)
- d. **Literal translation:** (breakdown of the Gwich'in or Inuvialuit word into English)
NOTE: Sometimes the meaning of the Gwich'in words have been "lost in time." The Elders refer to these words as **ts'ii deji** meaning "stone-age" and indicated that these names are at least 500 years old.
- e. **English translation:** (what the word(s) mean in English. Sometimes the literal and English translations are identical and sometimes they differ. This largely depends on whether we could provide a translation that would not lose the meaning of the word)
- f. **Also known as:** (other local names used)
- g. **Description:** (describes the place names using the information collected during the interviews with the Elders. Text from the interviews and the local way of describing the places (for example, "this is good moose country"), has been used as much as possible to keep the "flavour" of the descriptions that we recorded).

NOTE: Some information collected during the course of the Gwichya Gwich'in Place Names Project - Phase III (Kritsch and Andre 1994b) has been included here when appropriate.

PLACE NAMES FOR GWICH'IN TERRITORIAL PARK (CAMPBELL LAKE) AREA



STUDY AREA



Base map courtesy of T.D. Andrews
Information prepared by I. Kritsch

- 1 Nichiitsii diniinlee OR Chiitsli diniinlee
- 2 Tithegeh van OR Tithegeh chl' van
- 3 Gwi'eeakajilchit van
- 4 Tithegeh chl' OR Gwi'eeakajilchit
- 5 Ehjuu njik
- 6 Teejir nan
- 7 Tithegeh chl' niilaqii
- 8 Nihtak
- 9 Njoh njil'ee
- 10 Tachithatroo
- 11 Nihts'at tr'eedlaqii OR Nihts'at tr'eedidlaa
- 12 Chii zhlt van
- 13a Chii zhlt van tshik OR 13b Kayagiyukvi
- 14 Vadzaih van tshik
- 15 Dajj dhakhajj chl'
- 16 Shell Lake
- 17 Little Gull Creek
- 18 Sitridjee van
- 19 Nehdoh njaa niilaqii
- 20 Campbell Creek
- 21 Tachithatroo
- 22 Chii zhlt van
- 23 Chii zhlt van khyidh
- 24 Teenjir nan van
- 25 Njeh niizhit gwitsal
- 26 Guhdichuudlaqii

Gwichya Gwich'in, Inuvialuit and English Place Names

1. Nichiitsii diniinlee OR Chiitsii diniinlee

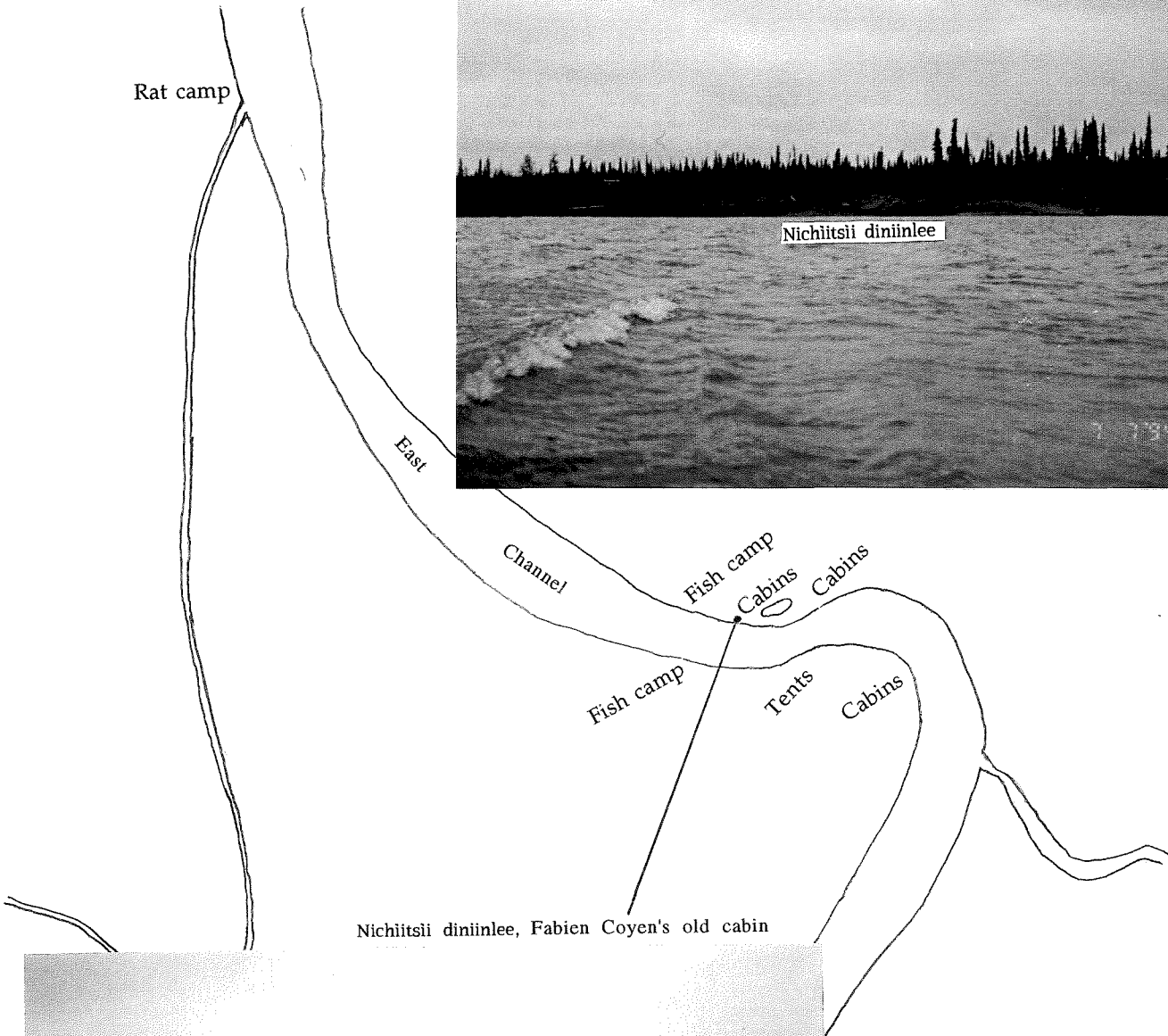
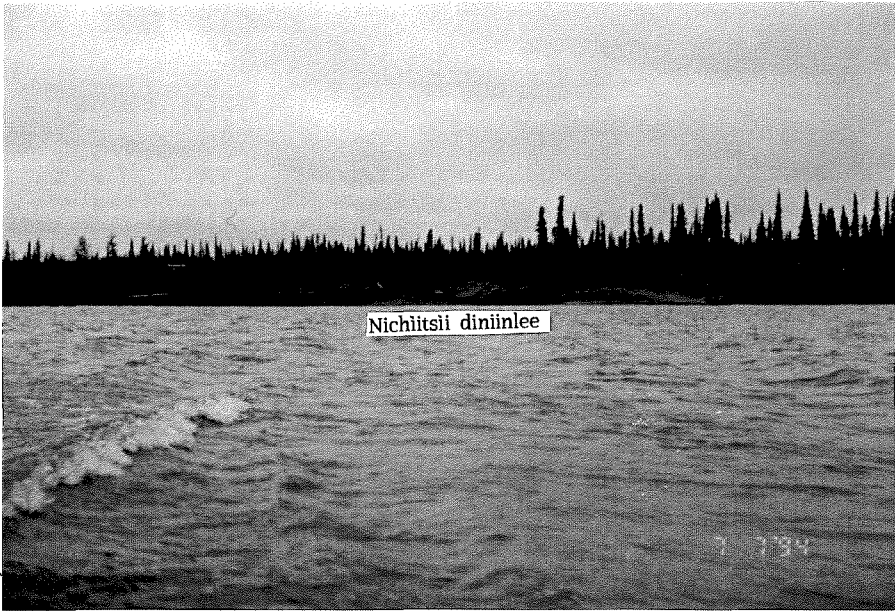
Official name:	None
Reference:	This place name refers to three massive rocks in the East Channel of the Mackenzie River
Literal translation (1):	Ni = ts'ii deii word; chii = rock, tsii = iron, diniinlee = lined up
English translation (1):	None
Literal translation (2):	Chii = rock, tsii = iron, diniinlee = lined up
English translation (2):	Iron rock lined up
Also known as:	Big Rock

Description: The Gwich'in and English place names refer to three massive rocks which are in the East Channel at this location. The first of the Gwich'in place names, **Nichiitsii diniinlee**, is the older of the two names. The rock that outcrops here is considered to be the same rock that forms the Campbell Hills and goes underground across the Delta, outcropping in a few other locations along the way to the Black Hills in the Richardson Mountains.

This place was one of the main summer gathering places and fish camps for the Gwichya Gwich'in (people who now live in Arctic Red River), with about ten families living here. People came to **Nichiitsii diniinlee**, also known as Big Rock, in early June in the historic period, right after the ratting (muskrat) season, and stayed there until August in order to fish. They set their nets here for whitefish (*Coregonus nasus*), conny (inconnu - *Stenodus leucichthys*) and crooked-back (*Coregonus clupeaformis*). These were dried for winter use for people and their dogs. It was a good fishing place because of three large eddies which come together here.

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

Nichiitsii diniinlee
(Fabien Coyen's cabin in background)



(Photo credits: Ingrid Kritsch)

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

Once in awhile we go see Old Norris, their camp, ...if me and my mom we want something to buy. They got little store all the time. Mrs. Norris always got little store in there. If we want to buy something we'll start from Big Rock with dogteam and we'd have tea with them and buy everything we want and then we come back to our camp... But we don't go further than that...15 miles I think. Yeah, from Big Rock we could hear their dogs at night, when they feed their dogs. [It would take about 2 or 3 hours from Big Rock to Norris' camp by dogteam] [Norris would have] ...just ordinary stuff that you'd need in the bush like flour, sugar, tea like that. Lard and baking powder. [It was a little store]...just like a canteen, something like that. Not very much things. Them too, they have to carry their stuff from Aklavik you know, to their store, so they don't have very much things. But we trade with fox skin and grub. My mom...take them fox skin, and them they give us grub. Something like that. We trade. (Annie Norbert)

In the summer, people would travel from Big Rock to Campbell Lake to hunt moose, ducks, swans and geese. Harry Harrison mentioned that "there was a pile of tents" at Big Rock every summer. "Pierre Tazzie and all them, they had their families there." Harry also pointed out that people from Big Rock would go to Campbell Lake often during the summer. "...all summer long there from Big Rock they just go hunt moose you know. In the summertime a little wind blowing, animals like to get out to the lake to get away from the mosquitoes. Lay around the rocks there."

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

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

2. Tithegeh van OR Tithegeh chì' van

Official name:	Campbell Lake (southern end of the lake)
Reference:	These place names refer to Campbell Lake.
Literal translation (1):	Tithegeh = seagull, van = lake
English translation (1):	Seagull lake
Literal translation (2):	Tithegeh = seagull, chì' = their rock, van = lake
English translation (2):	Seagull's rock lake
Also known as:	Gull Lake

Description: The Gwich'in Elders described Campbell Lake as being two lakes because of a large willow and mud delta that is growing and dividing the lake in two in the vicinity of the mouth of the Campbell River. This is particularly evident with low water levels. The Gwich'in refer to the southern end of Campbell Lake as **Tithegeh van** or **Tithegeh chì' van** referring to the many seagulls that nest along the cliff on the east shore opposite the willow and mud delta that almost separates the lake in half. The northern end of the lake is called **Gwi'eeekajilchit van** (see place name #3).

Gulls come here the first part of June, lay their eggs the first week of July and by September, the young gulls are flying south with the rest of the flock.

3. Gwi'eeekajilchit van

Official name:	Campbell Lake (northern end of the lake)
Reference:	This place name refers to Campbell Lake.
Literal translation:	Gwi'eeekajilchit = somebody chipped (steps), van = lake
English translation:	Somebody chipped (steps) lake
Also known as:	Gull Lake

Description: This Gwich'in place name refers to the northern end of Campbell Lake which takes its name from the cliff, called

Gwi'eeekajilchit, on the east shore of the lake (see place name #4). There was a long discussion about the meaning of this place name and there was considerable difficulty in translating the name into English.

The place name refers to steps that were chipped into the cliff that led to an eagle's nest (see the description section of place name #4 for the story). The Elders did not know how these steps were made but indicated that it would require a sledge-hammer today to build such steps. These steps are no longer visible as they have been worn away over the centuries.

One Elder translated **Gwi'eetatjilchit** as, "you're pounding around it," referring to the pounding of drymeat or dryfish.

This lake was used by both the Gwich'in and Inuvialuit for hunting ducks, geese and swans in the spring and hunting moose along the east side of the lake. (see Annie Norbert's account of spending the fall and spring of 1930/31 on the lake in the description section of place name #4).

Mary Kailek also spoke of how the Inuvialuit used the lake.

Some Inuvialuit would come up to spend the spring to hunt moose and caribou and stay around Campbell Lake area and would pick out spots around the lake where the geese landed and would set snares to catch them and they would make lots of dry meat from all the game they got and they would fish at the Campbell Lake Creek where there was lots of fish in the spring when the water was high and make dry fish. These people while they were there would also be preparing the material for building an umiak or umiaks, depending on how many people were there, to travel back to the coast when it became summer and to them time to start thinking about whaling in the Kugmalit Bay area. They built their umiaks and kayaks while they were there and they would use moose hide to cover them with.

4. **Tithegeh chì' OR Gwi'eeekajilchit**

Official name:	none
Reference:	These place names refer to a cliff on Campbell Lake.
Literal translation (1):	Tithegeh = seagull, chì' = their rock
English translation (1):	seagull's rock

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Literal translation (2): Gwi'eeekajilchit = somebody chipped (steps)
English translation (2): somebody chipped (steps)
Also known as: Gull Rock

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

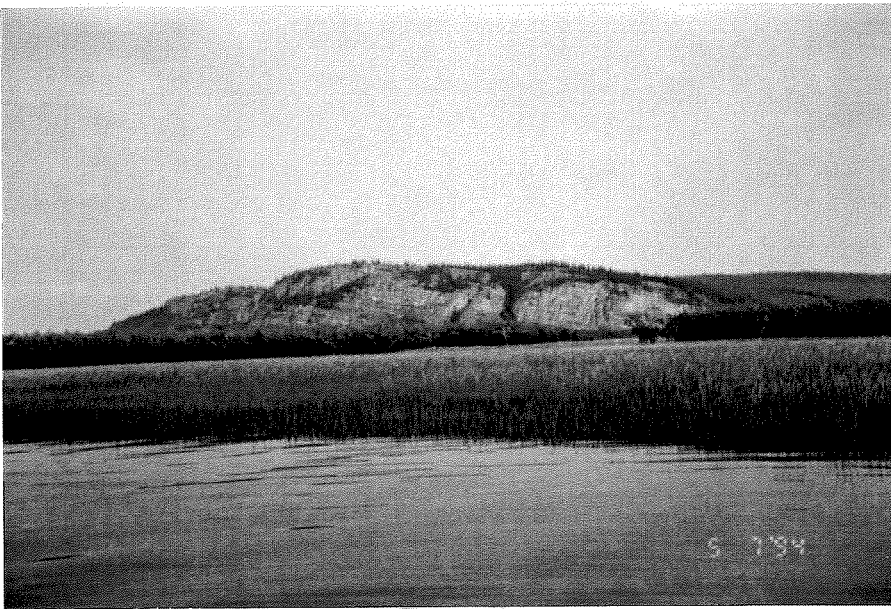
The first name, **Tithegeh chi'**, refers to the many seagulls that used to nest along this cliff. Indeed, the Elders described this cliff as being "white" with a dense concentration of large seagulls. Annie Norbert mentioned that when her father used to hunt ducks here, it was difficult to talk to one another because of the noise that the seagulls made. When we travelled into Campbell Lake this past summer with Gwichya Gwich'in Elders as part of a separate Delta place names project (Kritsch and Andre 1994), the Elders remarked on the absence of seagulls here now.

The second name, **Gwi'eeekajilchit**, refers to an old story which Hyacinthe Andre and Gabe Andre recalled about this place. A long time ago, **ts'ii deji** people⁷ chipped footholds or "steps" out of this cliff in order to reach an eagle's nest that was about midway up the cliff face. They would climb up this cliff to the nest and take some of the eagle's wing feathers. These feathers were used to fledge arrows. They would use eagle feathers because an arrow fledged with this type of feather is silent in flight. Feathers from other diving birds (for eg. owls) could also be used but eagle feathers were considered the best.

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

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

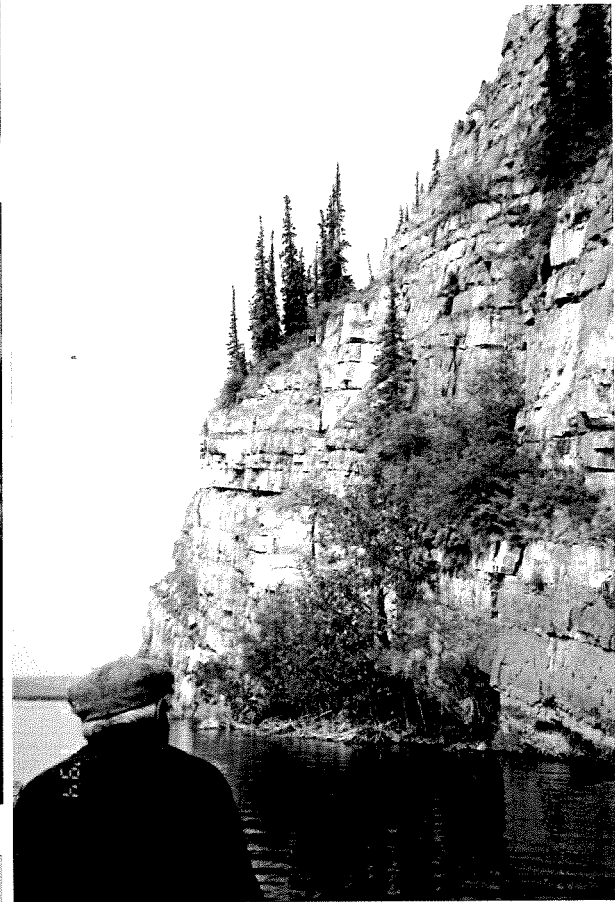
⁷ These people are described as "stone-age" people who lived about 500 years ago.



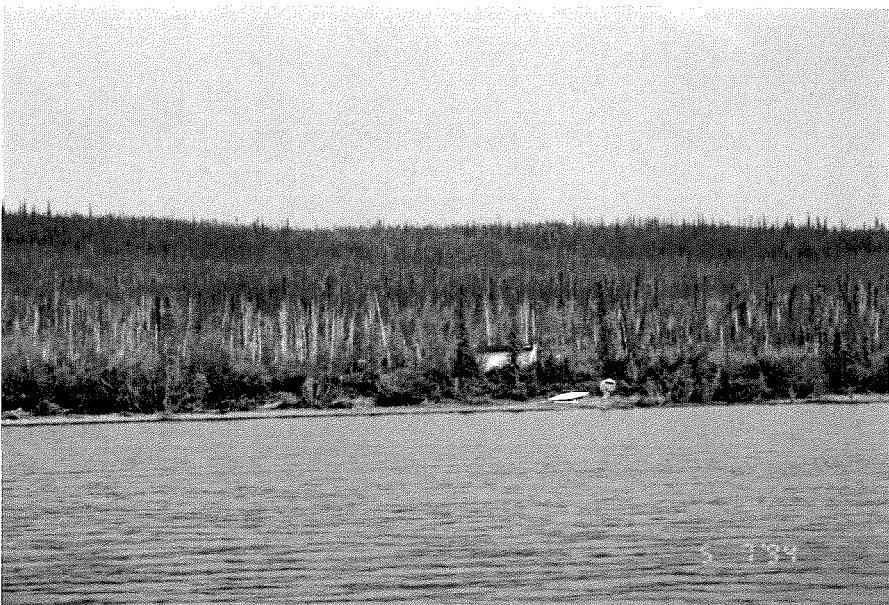
Tithegeh chi'



Tithegeh chi' (Annie & Nap Norbert)



Tithegeh chi'
(Nap Norbert)



Roger Allen's cabin ~ 1 mi south of Tithegeh chi'

(Photo credits: Ingrid Kritsch)

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

...September is good...it's not as hot as now [June]...the leaves fell down already, and is good travelling...so once we hit that creek [Campbell Creek], well, it's okay. It's a big kicker canoe...the dogs...walk on the shore. We got about ten dogs...and us, we're in the canoe with our stuff. (Annie Norbert, Tape 4, Gwichya Gwich'in Place Names Project - Phase III, 1994)

They returned the following spring to **Tithegeh chi'** and camped here for about a month waiting for the ice to move so they could go down the Campbell River to Big Rock to fish for the summer. While they were waiting, her father hunted ducks, geese and swans around the lake, while she and her mother dried them and tanned 5 or 6 moosehides.

...That's Tithegeh chi' that's where we pass spring. [They had two tents set up, one for living in and one for storage, just south of Tithegeh chi' on the south side of the creek] Not very much rat around there. My mom just tan mooseskin, that's all we do. And my dad hunt geese. That's all. No fur, no rat. And when we got to the Delta, we came this way, and when we came to the Delta, only then they start to hunt rat...[They stayed at Tithegeh chi'] in the month of May and part of June. This lake is...can't thaw out quick you know. The ice can't go out quick. Just middle of June, that's all it start to be water...So, we took long time to come to the East Branch Channel. [They had to wait until all of the ice cleared out.] ...Yeah, wait most of the time. Before that, we tan all the mooseskin. About 5, 6 mooseskin we tan it all. [Her father would go hunting in this area along the east side]... and my mother she smoke some and it taste good. We got some drymeat from in the wintertime too. [They also had 10 dogs with them, enough for two dogteams]...me and my mom we have one and my dad handled one. (Annie Norbert)

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

5. Ehjuu njik

Official name:	None
Reference:	This place name refers to a creek which flows into the northeast end of Campbell Lake.
Literal translation:	Ehjuu = tall trees, njik = creek
English translation:	(Line of) tall trees (along the) creek
Also known as:	Three Cabin Creek or Cabin Creek

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

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

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

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

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

6. Tëejir nan

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

Description: This Gwich'in place name refers to a hill, upriver from Big Rock, along the west side of the East Channel. The area surrounding this high and rocky hill, is low delta. The rock in this hill is the same rock that outcrops at Big Rock and again at other places across the delta towards the mountains. Indeed, it is the last big outcrop of rock before the mountains.

Hyacinthe Andre and Gabe Andre told the following story of how the Mackenzie Delta evolved, when they mentioned this place. This story has been passed down by many generations of Elders and may be a thousand years old.

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

GA: This is all the dirt, all the mud come from Mackenzie River, that's what made the Delta. You see down here at Six Miles, that's the start of the ocean there. Point Separation.

HA: And after that, it start to grow everything on it. Timber, willow, everything.

GA: Thousand years...

HA: That's what I hear.

7. Tithegeh chì' niilajj

Official name:	Campbell River
Reference:	This place name refers to a river which flows out of Campbell Lake and into the East Channel of the Mackenzie River
Literal translation:	Tithegeh = seagull, chì' = their rock, niilajj = creek
English translation:	Seagull's rock creek
Also known as:	Gull River, Big Gull

Description: This Gwich'in place name refers to the river which flows from Campbell Lake into the East Channel. Both the Gwich'in and Inuvialuit used this river, also called Gull River or Big Gull, and Little Gull Creek (place name #17) to travel between the East Channel and Campbell Lake.

Several people had cabins in this area. Campbell, according to Tony Andre, had a cabin on the west side of Campbell Lake close to the outlet of the Campbell River. Jack Billups had a cabin on the south side of the Campbell River where it flows into the East Channel. The "Dillon boys" have a cabin where the Campbell River and Gull Creek meet. Bobby Hurst had a cabin less than a mile downriver from the mouth of this creek on the East Channel. The main cabin has collapsed and the logs are falling into the East Channel. A smaller cabin, a warehouse, is still clearly visible a few metres back from the edge of the bank.

8. Nihtak

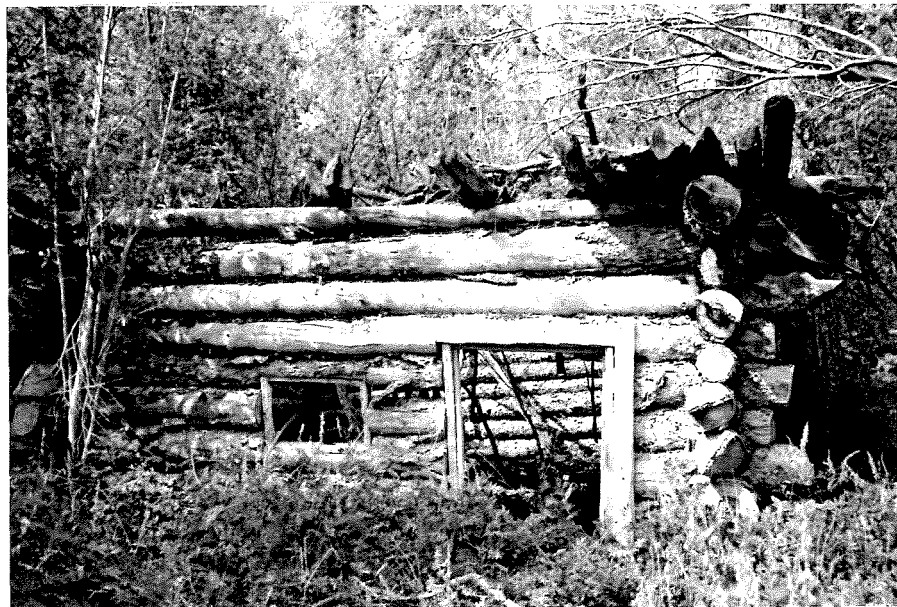
Official name:	None
Reference:	This place name refers to a large valley between Campbell Lake and Sitidgi Lake.
Literal translation:	Nihtak = a divide
English translation:	A divide
Also known as:	None

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

It is through this area, that a major summer and winter trail ran between Campbell Lake and Sitidgi Lake, and then through the Eskimo Lakes



Mouth of Tithegeh chi' niilajj (Campbell R.)



Unknown cabin on w. side of
Tithegeh chi' niilajj (Campbell River)



Bobby Hurst's cabin (falling over the bank) & warehouse

(Photo credits: Ingrid Kritsch)

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

Harry Harrison gave the following colourful account of how the Gwich'in used to travel from the East Channel, through Campbell Lake and then into Sitidgi Lake using the old portage trail between Campbell Lake and Sitidgi Lake:

Yeah, that's in the fall, they'd go in from this way I guess [from East Branch] and then spread out up in [there] for trapping and hunting. ...Paddle to there and then they'd pack across it, I don't know what kind of boats they had but, I've heard of them dragging canoes in there too the last parts, you know drag big canoes into Sitidgi Lake. Cause they used to go in whole tribes you know sometimes. Ten families or so. And I've heard of them dragging big 24 foot canoes in there [laughs] I guess to fish on the lake, I guess, to fish on the Sitidgi Lakes part. So I think that's what they did that for. But they've had great big...well even that was years after, when they'd been going through there, and the moss would be chewed right to the rock, right to the ground you know, it would be just...and a lot of places you'd see where...in bad spots, you'd see poles laying across like for dragging boats...through. But then Pascal and them used to tell me, they used to do that for years you know this.

Annie Norbert talked about going through this trail to Sitidgi Lake in the fall of 1930 and then returning to Campbell Lake and then Big Rock the following spring (see the description section of place name #4). She mentioned that they had a big kicker canoe with them which the dogs hauled through the portages. It took them roughly two to three weeks to make this trip.

Mary Kailek, heard stories about the Inuvialuit travelling from the coast up through the Husky Lakes, through Sitidgi Lake, and then down into Campbell Lake to spend the spring hunting moose, caribou and geese. From there they would go to Airport Creek where they would build kayaks and umiaks to travel back to the coast in the summer in order to go whaling.

9. Njoh njii'ee

Official name:	None
Reference:	This place name refers to a hill in the Campbell Hills near the outlet of Gull Creek on the East Channel
Literal translation:	Njoh = lobstick, njii'ee = it stands
English translation:	A lobstick stands
Also known as:	None

Description: This Gwich'in place name refers to a lobstick tree which once stood on a hill near the outlet of Gull Creek. According to Hyacinthe Andre, people would select a tall tree standing off on its own. They would climb up the tree and cut all the branches off near the bottom of the tree, leave two branches on either side of the tree, climb further up the tree and cut some more branches, just leaving the top branches. This was a marker, a lobstick, which indicated a good fishing place. Many years ago, Hyacinthe saw such a marker at Loche Creek where there are thousands of loche in the fall. He also saw a lobstick tree below Pierre's Creek on the Mackenzie River that had fallen over and that an Inuvialuit used as a lookout to see the Gwich'in staying at Pierre's Creek. He saw the tree when it was dry and noticed that the top branches had been cut off so that the Inuvialuit could see the people camped at Pierre's Creek better.

NJOH



Pierre Benoit mentioned that in Aklavik in 1937 he met an old woman, **Natchuu**, who was then in her 90's. She spoke about the last battle that had occurred between the Inuvialuit and the Gwich'in at Pierre's Creek when she was a very young girl. The Inuvialuit had used a **njoh** near Pierre's Creek as a lookout to see how many Gwich'in were camped at Pierre's Creek during the month of September, when it was getting dark. Pierre remembers seeing a **njoh** lying on the ground at Pierre's Creek in 1937. According to Tony Andre, this was the boundary between the Gwich'in and the Inuvialuit about 200-300 years ago. This is a good spot for blueberries and cranberries and many people in the Delta come here to pick them. Old George Adams had a cabin across from here.

10. Tachithatroo

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

Description: This Gwich'in place name refers to a shallow lake with willows, grass and islands all over it. It is difficult to get into this lake in the fall. Once you are on the lake, you can paddle on it but it's too shallow to run a kicker. There are two lakes with the same name in this area (see place name #21).

This is a good lake for moose and for fur-bearing animals. A winter dogteam trail used for trapping, ran east from Big Rock across this and other lakes in the area and into the south end of Campbell Lake. Annie Norbert said that her father, Paul Niditchie, used to hunt ducks and swans on this lake.

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

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

Description: These Gwich'in place names refers to two creeks that flow into the East Channel towards each other. There was a great deal of chuckling when the second name was said because it is a play on words of the first name. This a good spot to jig for loche in the fall.

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

12. Chii zhìt van

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

Description: The Gwich'in place name for this lake describes this lake as sitting inside rock. The English place name, Airport Lake, was given after the airport was built in Inuvik. Gabe Andre mentioned that a cliff along the lake was a source of gravel for the airport when it was being built. Lucy Adams recalled seeing a few peregrine falcons on Airport Lake:

...There's a few in Airport Lake in those cliffs...Where the cliff, where it's really cliff. We see them, they got nests in there somewhere, because last spring when I was working with the kids in Airport Lake, we got a place there, we'd go walk along there, they would come and dive down at us like that, cause we're too close, huh! But we can't climb it, it's so steep that rocks. But we were on this slant, slope like, to go up. I guess they thought we were going to their nests, and they'd dive at us and make that squeaking noise, yeah.

13a. Chii zhìt van tshik

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

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

13b. Kayagiyukvik

Official name:	None
Reference:	This place name refers to a creek which flows out of Dolomite Lake into the East Channel.
Literal translation:	Kayagiyukvik = where umiaks were built OR where material was taken to build kayaks or umiaks
English translation:	Where umiaks were built OR Where material was taken to build kayaks or umiaks
Also known as:	Airport Creek

Description: This Inuvialuit place name refers to the creek that runs out of Dolomite Lake (Airport Lake). Mary Kailek told the following story about how the Inuvialuit used to build their kayaks and umiaks here:

I heard many stories about people from the coastal area who travelled from the coast by the Husky Lakes, through Sitidgi Lake and Campbell Lake and then on what is now called Airport Creek which was called by the Inuvialuit, Kayagiyukvik which means, "where umiaks were built" or "where material was taken to build kayaks or umiaks." It was said by the Inuvialuit that there was a lot of small trees and willows and birch that was really good material for building kayaks and umiaks.

Lucy Adams talked about Airport Creek being a good place for moose in the fall:

Oh, there was lots, lots of moose all around here, Inuvik, there was lots of moose. We used, Jimmy used to go to Twin Lakes in the fall and he had this boat that...that time we didn't have the big scow yet...we had just a twenty foot canoe, and a small kicker, them old nine horse. Old type. That, and he'd come down in the fall, and he'd get moose right in Twin Lakes. Me, I'd wait in the boat. That's before freeze-up. Moose all over. You go in Airport Creek, that creek there, Airport Creek was just, they cross, their crossing places I guess. Used to get moose all over, right behind his house, every place there. Moose were thick.

14. Vadzaih van tshik

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

Description: This Gwich'in place name refers to the creek that runs from Caribou Lake into the southern end of Campbell Lake. According to Gabe Andre, there were two trails that the Gwich'in used between the East Channel and the Caribou Lake area. One of the trails hits Caribou Creek where it flows out from the lake, and the other trail hits the east side of Caribou Lake. This trail could also be used by those people who wanted to winter around Travaillant Lake. They would travel east from Big Rock by way of Campbell Lake, Caribou Lake, Sunny Lake, Sandy Lake, Tregnantchiez Lake and then to Travaillant Lake. From there they could travel down trails leading to the Mackenzie River.

Harry Harrison mentioned that the south end of Campbell Lake around Caribou Creek is wonderful moose country. Harry started to build a house near the mouth of Caribou Creek but stopped building when he heard that the area might be made into a sanctuary because of the falcons nesting in the cliffs. The cabin was about 4 or 5 logs high when he stopped building.

Today, there is a Territorial campground here.

15. Dajj dhakhajj chi'

Official name:	None
Reference:	This place name refers to a steep hill along Gull Creek.
Literal translation:	Dajj dhakhajj = Bluefly Killer, chi' = his hill
English translation:	Bluefly Killer's hill
Also known as:	None

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

ago:

That guy's name is Dajj dhakhajj is...he wanted to go that place where he dreamed about, huh, but then he wanted to take one person so he went to the foot of that hill and he told that guy to sit away from the hill, turn that way, and the hill is behind, and he, he told him, "Don't look at me." And he got half, just about to that door and the guy must have looked so he slide down right away. He just scream at him, "Don't look!" So he kept on going.

He come to that door, he opened that door and he went in. There was a cow, was tied up there. It's what they call, them days they call it, Dachan gwaa'aak'ii. Aak'ii they call it. Must be buffalo I guess, or, couldn't be musk-ox, so he went and passed that and then there was a person standing there too, after he pass that cow, huh, and then he ask him what he wanted. He said, "I come to see somebody, come visit one guy," so let him go by and he went in and them people they tell him to...after you leave here, you're going to go out the other door, and he doesn't want to. But they give him some things, huh. Like he, he got a plate and he got something else too, I forgot what it was told, but anyway, he spend quite a time with them too. He said he looked all over, all their rooms and they had lots to eat too. I don't know where, they had everything.

And if you get out by this other door they said, "This land is going to be like this all the time, but if you go back the other door, someday this land will change." They didn't tell him change in...by what, but they just told him it's going to change. But him, he don't want to go back, go out by the other door. He wouldn't know where he come out. So he wanted to go back the same, same way as he come in. That's where he...he should have gone out the other door, huh! [laughter] Because, me I always think of that. Why he should have. He know the country and he, I don't think he would have got lost. If he get out a hundred miles away from that same door, that might be different but, it's only, maybe 20 miles something like that. Should have gone out... Yeah, and uh, that's when uh, they told him to get out the other door and he didn't know what to do himself so, don't know which way to go out, then he went out

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the same door, and he took those stuff ⁸, just to prove that he seen somebody. That's when he came out with the same door and he went back to his partner and they went home.

And he's...that's why it's story about him is Daii dhakhaii...That's what they mean, they said. "Fly Killer went down to"...just like he went to town to get supplies, it pronounce that way anyway in Loucheux, huh. That's where he came back out, the same way and he went home. He should have told the story about where they were living that time. Maybe they left that stuff there [laughter]. And that's the end of it I guess.

16. Shell Lake

Official name: None
Reference: This place name refers to a lake between Inuvik and Campbell Lake
Also known as: None

Description: The Inuvialuit refer to this lake as Shell Lake because of the oil company that used to use this lake for flying out float planes. This lake is located a few miles outside of the town of Inuvik.

17. Little Gull Creek

Official name: Gull Creek
Reference: This place name refers to a creek which separates from the Campbell River and flows into the East Channel of the Mackenzie River.
Also known as: None

Description: There is no Gwich'in name for this creek. The Inuvialuit travelled between the East Channel and Campbell Lake using Little Gull Creek and the Campbell River (Big Gull). Lucy Adams pointed out that, "Little Gull is just right across from Norris', there's a little creek. In the spring it's good to go through there 'cause the water's high. But in the fall, pretty hard times. Shallow places there."

Lucy Adams recalls how they used to go to Norris' or farther for groceries

⁸ Hyacinthe mentioned that Daii dhakhaii used birchbark plates, but the people in this cave, used metal plates that looked like tin. The man that he spoke to gave him this plate so that when Daii dhakhaii got home, his people would believe he saw this stranger.

and other supplies when they were living on the East Channel:

And we stayed there, trapped, fished, all summer like, we never, we just go to Inuvik to get groceries and that. But long ago there was no Inuvik, eh, we used to have to go to Norris'. They had a little store, but sometimes, yeah, they run out of stuff, too. So we had to go to either Aklavik. He'd go, not me, though. I'd stay home with the kids...Or either that, or to Reindeer Station. They had the Hudson Bay there that time.

..[Jimmy]...used to go in the Delta, all over here, too. He'd have traplines, he'd go sometimes a week gone, sometimes two weeks. I'd be home alone with the kids. It used to be, you never see a soul around...Nobody. The closest camp was his mom and dad, and then Norris'. That's the only ones that we used to go and visit. But we never see plane, never see nothing.

18. Sitridjee van

Official name:	Sitidgi Lake
Reference:	This place name refers to Sitidgi Lake, a large lake northeast of Campbell Lake.
Literal translation:	Sitridjee = skin rash; van = lake
English translation:	Skin rash lake
Also known as:	None

Description: This Gwich'in place name refers to a skin rash that can develop on people's faces if they eat loche liver from this lake.

Sitridjee van. That's "rash," "skin rash." Just by the loche liver, huh. All down that way that's where the loche is black too you know. Not like around here. That Sitridjee van, the loche is too...that liver is too rich. So is the meat too, I guess. Get a skin rash from it. That's how the...olden days, the Indians of course they name that lake by that way. (Annie Norbert)

Annie Norbert recounted how she and her family stayed in a tent at the north end of Campbell Lake for about one week in 1930, before they travelled to Sitidgi Lake. It took about two to three weeks to travel between Campbell Lake and Sitidgi Lake because they were packing things back and forth. They stayed at the south end of Sitidgi Lake for the winter, while her father trapped and hunted caribou in the area. They

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also set nets under the ice. Annie described this area as being "nice country down that way...beautiful."

Lucy Adams recounted a number of her memories about Sitidgi Lake which included fishing for trout with her husband for the hostel in Inuvik, seeing old campsites and the remains of an old plane crash and of her husband Jimmy Adams bringing Father Grossellier from Aklavik to Sitidgi Lake to give Amos Niditchie's⁹ wife her last sacraments:

Well, Jimmy registered that year right away too [registered his trapline]. He didn't go, he just went to Campbell Lake there, but not the whole territory wasn't his. Like, we crossed the line, and we'd go to Sitidgi Lake and we'd trap there along the way, too, by dogteam, we'd camp out and stay about a week, or a little more. We went right to the end by dogteam. We were fishing for the hostel, that was long after the hostel was built. Lots of game, but no... we see old sites of people been living here long ago. Old stages, and tent frames been put up or something, took the tents off, but just the frames and them left. We were fishing trout for the hostel then [at Sitidgi].

...Yeah. We seen where that old plane crashed. Whose plane was it, that old Frenchman, what's his name there? Oh, I forget his name. Not Al Derocher, no, I know his name, but I just couldn't say. The wings are just, it's all smashed, but just the wings are sticking out, it's on a, you know, the tide, the water went down, dropped, and it's just on bare ground.

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

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

⁹ Amos Niditchie was Annie Norbert's brother.

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..Yeah, and the old man, old Amos gave him a real nice silver fox for bringing the Father there. The old man said he's too old, he didn't want to make the trip, so he sent his oldest boy to Aklavik, from Aklavik to bring the priest all the way to the end of Sitidgi Lake there. And those days the silver fox were a thousand, he said he didn't want to take it, but he just thought them days it was hard times, and he think of his mom and dad, he was still supporting them. He was staying with them. So he took it. Amos didn't want to...told him, "You've got to take it, you got to." And he said he never thought that he'd get a thousand dollars for a really nice silver fox. [laughter] Now I think, gee why don't it be nowadays [laughter]. Now they're not worth that much.

Lucy continues by giving a vivid account of her first time travelling on Sitidgi Lake in the winter with her husband Jimmy after Inuvik was built:

...before that I never went, that was the first trip I ever make to Sitidgi...with dogteam, we had Mary in the toboggan, she was, you know, just small, maybe about four or five years old. I never thought, well there's trees, but they're trees across, ah. It took us, I think when we got to this end of Sitidgi Lake, we had tent. From there he's making it across, I don't know how many hours it took us. My, a long time!

...It took us quite a while because the storm come up, and the ice split, ah, and instead of going straight, the dogs got to follow that edge, and where it's just a little narrow spot, they jump across. And I didn't know all that, me, and I was just scared, I was thinking, oh we're going to go through the ice any place now. I ask him, "How far now?" "That point, you see that point way over there?" "Oh, okay." He told me we gotta hit that point, then we get into another, oh for me, it took me, I thought to me, it looked like it took us two days. [laughter] I fall asleep in the toboggan, when I wake up, still another long ways to go! And the worst part of it, we got there in the moonlight, you know, we thought we were going to make it back to the tent, we didn't take our tent down, we left it. We camp in open fire. No wood! We look for old Amos' stages and log house, so we could tear it down for wood. We were on this side where it's just straight willows. Oh, it was something awful.

...Yeah, it got cold, but he kept the fire going. You know we have eiderdowns, but no spruce boughs to put.

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He had his snowshoes, but the dogs were tired, we didn't bother to look around. We make big fire and have something to eat, feed the dogs. But we tried that creek, it's open, wide open!

Lucy Adams also described how she and her husband first jigged for loche and then set their nets on Sitidgi Lake. Lucy also spoke of how the fish in the lake differed from that in the Delta:

Lucy: And he said, well, we didn't feed them [the dogs] too much, because we didn't have that much, so he said, "We'll jiggle anyway, maybe we'll get more feed for the dogs." So we did, and we just get right close to where it's solid enough to jiggle, and we tried it. We got some big loche! My are they ever big!

...And they're just like more black than Delta loche.

...Really big! But we didn't get too many. So he said, "We'll set net when we get up." But I said, "How? We got no boat." "Oh," he said, "I'll show you a way." No boat, I thought, how we gonna set net? Till next day we got up, and he said, "You walk across, you go on that side and stay across." He fix up the net, we had net with us, and he pick up rocks from there. There's lots of rocks showing, tie up rocks. But I guess we didn't put enough sinkers, rocks to hold the net, and it's swift, the net keep coming up, so he pull it back, oh, he make me walk around there, and he stay on this side, him. Then he take a long line, and he'd tie a big rock on it, and he'd throw it across to me. [laughter] That's the way we set net! To think of those days now, it's nice, it's fun, I mean, I wish I could do that again.

Billy Day: Yeah, that's one of the things that a lot of people think about, but I guess that's about all we can do now. Just think about it! [laughs]

Lucy: That's true. Like, I used to think, oh, how awful, you know, but now it's like, younger, if I was younger, oh yeah, I wouldn't mind to do it over again, you know.

...But then we got about, what was it, maybe six or seven little small fish. We didn't get too many, I think we didn't have enough rocks. So it's daylight, it's a nice sunshine, we might as well jiggle again. I said what, we're gonna get jackfish? And it's clear! You could just see the bottom, really clear, where we stand

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to jiggle! And I see big jackfish! It want to bite my hook, and it don't want to same time. I said, "You see, I told you, big jackfish!" He said, "No, there's no jackfish right here," he said. "There's trout." I said, "No, I could see it." He look, he said, "That's trout." I said "No, it's jack." [laughter] To me it looked like jackfish, I thought it was.

Billy Day: There's really big trout in that lake.

Lucy: Oh, we got lots of them, we got about twelve in not even an hour. Big, big ones! But he say there is jackfish, though, but you have to go...

...You have to go way across, yeah, way across.

Billy Day: Cause we, one year fished between the island and the side, on that side, we used to catch a few little jackfish.

Lucy: Yeah, around the island, they say. Because Jimmy said he used to have net there, but he used to get a few jackfish there.

Billy Day: You get a few conny, the odd one sometime, sometime you get a few whitefish, but mostly all crookedback.

Lucy: We just got crookedbacks that time.

Billy Day: Straight crookedbacks. I've caught the odd whitefish, but not very many.

Ingrid Kritsch: Is this at the south end of the lake that you're talking about?

Billy Day: No, that's at the east end, the east end [north end]. See, where the creek goes into the Husky Lakes, the creek she's talking about goes into Husky Lakes, and there's a strong current that goes through there, and that's why, I've heard of people going up there and setting nets there in that creek, or right around the mouth of the creek, and they've caught anywhere from a thousand to fifteen hundred fish in one night.

Lucy: Yeah, he said, Amos Niditchie used to get lots! He had two stages, big ones, too. When the whitefish run, he said he had, Jimmy said, he had lots, lots of fish. Whitefish, all, they'd hang them up, like

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stickfish.

Billy Day: Yeah, you get lots. There's lots, well, mostly crookedbacks, but they're a lot better shape than the crookedback that you get in the Delta here. In the Delta you get them wormy ones, and up there, there's no worms in them, and they're fat.

...See, they run, they run back and forth like, in comparison to the lake, the fish that you get in the Husky Lakes, because there's salt water in there, it's a lot better quality than the fish you get in Sitidgi Lake. And the trout you get in Sitidgi Lake, are kind of dry, they're not too fat, but you catch trout in the Husky Lakes, and they're really fat there.

Lucy: Oh those, we got that time, they were really fat!

Billy Day: Well, that would be right, probably travelling back and forth in there.

Lucy: I guess so, yeah. My, there was lots of trout...

Lucy Adams later recounts the rough travel conditions on the lake as they return to the East Channel:

Lucy: ...And it was bad when we went back. Overflow, lots, lots of overflow in those other lakes! I was sorry after that I went. I felt sorry for the dogs, cause they try to keep out of overflow, but then once in a while we rest them, they're chewing all that stuff off their feet, snowballs, ice. When we were going there, it was good, no overflow, it was really good. Then storm came up. And it don't only crack in one place, it cracks all over, that big lake, huh. Oh, so scary! Oh, we sleep in the tent, and all night I hear something. It's just like...you know in the springtime, when you hear ice, I hear all kinds of noise. I told Jimmy, there's something outside, I said, you could hear water. He say, well... that time I don't know much...and he fooled me, just teased me, he said, go to sleep he said. There's, always a big...ah, how he called it...monster in this lake, he say, once in a while he gets mad if we disturb him, so he's making all that noise. And I believe it, and I listen, and I couldn't sleep. Him, he could sleep, but I couldn't. Next morning we got up, just like in the springtime, all along the shore, the ice break up, and it's floating, just like anchor ice, lift up, and I said, how we're gonna get

home? We can't go through the bush, it would take us days and days. We could, he say. Well, I said, look. He said, the dogs will go through. I said, I thought maybe we're going to go down with toboggan and all. [laughter] But no, he know, he been travelling in that before, that's the reason, but me, that's my first time. Especially with my little girl in the toboggan, I was scared, too. But we didn't get wet, the dogs were really raring to go. They thought they were going home. We just, me I was just hanging on. I thought, any time be ready to jump out, but... So I find out lots of things, you know, you've got to learn lots of things we don't know. Really, I didn't know all about that, you know. You just, like me, alone, with somebody that didn't know anything about that, what would we do, we'd have turned around right away, long ago, first crack we seen. Oh, some of them are wide, wide, you can't cross it, so you just follow the edge, and I told him, we might break through. He said, no, it's strong enough. And the dogs go till they hit a narrow spot, enough to jump across, and we keep doing that, three different times. And that makes it longer, instead of going, you know, if it didn't open. I wonder if it could open up while we're travelling.

Billy Day: *Not really that much, I don't think, it didn't have, not enough room for it to open up too much.*

Lucy: *Where it go then, when it open up?*

Billy Day: *The ice usually just floats around in there until it all melts away, and that's it.*

Lucy: *This was in January.*

Billy Day: *Uh-huh. It freezes up and opens up, and especially on the other end of the lake.*

19. Nehdoh njaa nilajj

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

Description: This Gwich'in place name was difficult to translate.

The best translation that the Elders could provide is that it referred to an "owl-like bird" (**nehdoh**) and possibly "a camp" (**njaa**). This creek is part of the old winter and summer trail that people travelled on between Campbell Lake and Sitidgi Lake. Annie Norbert and her family had a camp just west of this creek at the southern end of Sitidgi Lake.

20. Campbell Creek

Official name: Campbell Creek
Reference: This place name refers to Campbell Creek which flows into the northeast end of Campbell Lake.
Also known as: None

Description: Both the Gwich'in and Inuvialuit Elders refer to Campbell Creek by its English name. Many of the Elders told us that thousands of fish come out of Campbell Creek in the springtime and that you can get really good, fat whitefish at this time. Many people still go and stay there to catch fish in the spring. Harry Harrison and Lucy Adams suggested that the fish were coming out of the lakes around the northeastern end of Campbell Lake. Billy Day mentioned that the area around the mouth of the creek is really good rabbit country.

Harry Harrison described how he, his father-in-law Miles Dillon and his brother-in-law Billy Dillon built three cabins on the southeast side of Campbell Creek in about 1947 or 1948. They built their cabins here because when traplines became registered in about 1946¹⁰, this was the only area not registered for trapping:

...we were just trapping fox and marten. I was mainly trying to get meat. That's why we built in there because them days Old Miles had no country in the Delta and he wanted a place to stay somewhere.

...I wanted a place that would help them and then I thought, "Ah, this should be a good place for me to come out for my family too." I was trying to look for marten you know. We travelled way in. Well, up this way like and then we cut straight in...Right up to Lost Reindeer Lakes...Real good moose country.

¹⁰ W.A. Black (1961) article "Fur Trapping in the Mackenzie River Delta," in Geographical Bulletin writes that "In 1948-49, the registered trapping areas were blocked out by the local game warden with the assistance of members of the Mackenzie River Delta Trappers Association." p.65

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...we used to cut logs down at the creek here and then haul them across and we built three houses right where that crossing is here, where the CN line comes across here...Yeah, just down from the highway just a bit, yeah along the creek...Right on the creek... Yeah, we built three there that time. Billy Dillon, my father-in-law, myself, three houses we built there for trapping. Just built the houses there in the fall and then we move back out to the Delta till after freeze-up and then we went in with dogteams by where Inuvik is now but Inuvik wasn't there them days. Comes across and get you there back to our houses and then from there we're trapping out all directions from there. There was nobody there them days. Jimmy Adams was the only one but he used to stay on Trout Lake [Dolomite Lake], had a line up to about this lake I guess... (Harry Harrison)

Mary Kailek noted in her story about Campbell Lake that some Inuvialuit who came from the coast and stayed around the Campbell Lake area during the spring, would fish in Campbell Creek "where there was lots of fish in the spring when the water was high and make dry fish."

21. Tachithatroo

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

Description: This Gwich'in place name refers to a shallow grassy lake. There are two lakes with the same name in this area (see place name #10). Tony Andre and Pierre Benoit noted that this was a good moose lake. It was also good for swans, ducks and rats. The winter dogteam trail between Big Rock and Campbell Lake used to pass through this lake. (From: Kritsch and Andre 1994 - Gwichya Gwich'in Place Names Project (Phase III)).

22. Chii zhìt van

Official name:	None
Reference:	This place name refers to a lake that is southwest of Campbell Lake.
Literal translation:	Chii = rock, zhìt = inside, van = lake
English translation:	Lake inside (the) rock
Also known as:	None

Description: The Gwich'in place name for this lake describes this lake as sitting inside rock. There are two lakes with the same name in this area (see place name #12). This lake was noted as a good fish lake. The winter dogteam trail between Big Rock and Campbell Lake used to pass through this lake. (From: Kritsch and Andre 1994 - Gwichya Gwich'in Place Names Project (Phase III)).

23. Chii zhìt van khyidh

Official name:	None
Reference:	This place name refers to a group of lakes on the east side of the East Channel, between Big Rock and the mouth of the Campbell River.
Literal translation:	Chii = rock, zhìt = inside, van = lake, khyidh = against
English translation:	Against (the) lake inside (the) rock
Also known as:	None

Description: Annie Norbert noted that there are many peregrine falcons here. She remembered that when her parents used to come here to pick blueberries, that it was "noisy with peregrine falcons." (From: Kritsch and Andre 1994 - Gwichya Gwich'in Place Names Project (Phase III)).

24. Teenjir nan van

Official name:	None
Reference:	This place name refers to a lake along the East Channel of the Mackenzie River.
Literal translation:	Teenjir = halfway, nan = ground, van = lake
English translation:	Halfway ground lake
Also known as:	None

Description: This Gwich'in place name refers to a lake which is

upriver from Big Rock and south of **Teenjir nan** (see place name #6). This was an excellent rat lake. Fabien Coyer who used to trap in this area. (From: Kritsch and Andre 1994 - Gwichya Gwich'in Place Names Project (Phase III)).

25. Njeh niizhit gwitsal

Official name:	None
Reference:	This place name refers to a small slow bend along the East Channel of the Mackenzie River.
Literal translation:	Njeh niizhit = long shore, gwitsal = (a) small
English translation:	(A) small long shore
Also known as:	None

Description: This Gwich'in place name refers to a small slow bend along the East Channel. This stretch of the river is less than two miles in length. (From: Kritsch and Andre 1994 - Gwichya Gwich'in Place Names Project (Phase III)).

26. Guhdichuudlajj

Official name:	None
Reference:	This place name refers to a 90 degree bend along the East Channel of the Mackenzie River.
Literal translation:	Guhdichuudlajj = swift running water
English translation:	Swift running water
Also known as:	None

Description: This Gwich'in place name refers to the only place on the East Channel where you must travel with extreme caution. Strong, swift water flows around this bend at a ninety degree angle. The water is also very shallow. Long ago, when people tracked up the river, this area was difficult to navigate because of the fast water and the many sand bars. It is similar to Sans Sault Rapids near Fort Good Hope but on a smaller scale. Annie Norbert said her parents would stop their kicker and float down through this part of the river. (From Kritsch and Andre 1994 - Gwichya Gwich'in Place Names Project (Phase III)).

6. RECOMMENDATIONS

Throughout this project, we have gathered information about the area bounded by the park as well as the surrounding area. Doing this has helped us to understand how the park area fit into the broader picture of Gwich'in and Inuvialuit traditional land use and occupancy in the Mackenzie Delta. Much work, however, remains to be done before the process of documenting the oral history of the Gwich'in Territorial Park area can be considered complete. The following are some recommendations for further work.

Place names

The following recommendations concern the use of Gwich'in place names within the park. It is recommended that:

- i) Gwich'in place names recorded for features in the park be used in all interpretive signs and printed material in order to reflect Gwich'in use and knowledge of the area. In addition to this, it is recommended that the stories and other information documented in this report and in the transcripts also be used in interpretive signs and printed material.
- ii) Formal name changes be made for all the features identified.
- iii) Given the importance of **Tithegeh chi'** also known as **Gwi'eeakajichit**, it is recommended that the park be renamed **Tithegeh chi' Park** or **Gwi'eeakajichit Park** to reflect this important landmark.

Oral History

Although the terms of the contract directed us to document traditional use of the Campbell Lake area, considerable information was also documented about the historic use of the area for trapping. During the course of interviewing, the Norris family name was often mentioned because of their trading post on the East Channel, near Gull Creek. The Norris family came into the North in the 1920's. They may have been part of an influx of people from southern Canada and the United States who were drawn to the North by high fur prices, during the period from World War I until World War II. Peter Usher (1971:93) notes that an "outpost" under the name of Adolphus Norris was here from 1937-1963[?], although Fred Norris operated it after 1957.

It is recommended that the Norris family be approached for an interview to provide additional information about the history of the area, the people who

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lived here, and the fur trade during this time. Additional interviewing may also inform us about the presence of an outpost of the Hudson's Bay Company at Big Rock from "1929-30?" (Usher 1971:93) and its relationship with the Gwich'in and Inuvialuit who lived in the area. Clarification is also needed about Mr. Campbell and why he had a cabin on Campbell Lake. Is this the same Campbell who lived in the Arctic Red River area, and was a trapper and trader for Northern Traders Ltd.? General historical and cultural information may also be provided by interviewing John Coyen (Inuvik - raised by his grandfather Fabien Coyen), Albert Adams (Inuvik), Bobby Hurst (Inuvik) and Roger Allen (Aklavik - has a camp on Campbell Lake).

It is also recommended that a small group of Elders, along with a researcher and an assistant, go through the park area during the summer and perhaps the winter¹¹ so that the process of documenting the Elder's knowledge and experiences can continue with the stimulation of being "on location". Three themes that could be explored during this project which would assist in developing interpretive material are: transportation, traditional houses and traditional environmental knowledge.

Transportation

It is recommended that the different trails or routes that people used to travel through the park area be followed and/or reestablished and marked. Besides the historic dog team trail and the traditional trail used by both the Gwich'in and Inuvialuit to travel between the Mackenzie Delta and the Arctic Coast via Campbell Lake and Sitidgi Lake, there may also be an old trail along the east side of Campbell Lake in the area between **Tithegeh chi'** and Campbell Creek. A traditional Gwich'in trail was also identified from the mouth of Caribou Creek to the Caribou Lake and Travaillant Lake area. From Travaillant Lake, the Gwich'in had trails that led down to the Mackenzie River. Travelling along these trails would undoubtedly lead to the identification of old campsites and stopping places and perhaps new place names and stories. At least one Elder, Gabe Andre, mentioned that he would be interested in identifying these trails on the ground.

It is also recommended that the various types of transportation (different boats and canoes and the use of dog teams) used in this area both historically and during pre-contact times be documented. For the pre-contact period, the oral history, archival documents and the archaeology of the region could be used as sources of information. The types of boats and canoes might then be replicated if there is enough information and financial resources, with the idea that they could go on display within the park if a

¹¹ The winter trip could follow along the historic dog team trail between Big Rock and Campbell Lake.

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visitor's centre is built. The Inuvialuit moose skin boat that Mary Kailek spoke of, would be particularly unique.

Traditional Houses

It is recommended that the types of houses traditionally used by the Gwich'in (for eg. caribou skin tents, semi-subterranean houses, moss houses etc.) be documented with the idea that they might be reconstructed within the park. The fact that a semi-subterranean structure was found within the park boundaries and the two adze-cut stumps opens up some very interesting possibilities for interpretation. Jean-Luc Pilon has documented and/or excavated over 60 semi-subterranean structures in the southwest Anderson Plain. If the oral history and archaeology are combined, it may be possible to reconstruct these and other house structures within the park in the area of the site. Alternatively, reconstructed encampments could be developed along one or more of the trails or in the area of Annie Norbert's parent's fall and spring camp used in 1930/31.

Gabe Andre has expressed an interest in reconstructing the traditional houses that the Gwich'in used on a seasonal basis. Within each of these structures, he could make the corresponding equipment and tools. Traditional activities in the areas of clothing, food and technology could also be carried out (i.e. the preparation of hides and traditional foods such as dry meat, dry fish, the manufacture of snowshoes, story telling, etc.) in this area, providing visitors and local people with a hands-on introduction or re-introduction to traditional Gwich'in culture.

Traditional Environmental Knowledge

The Gwich'in and Inuvialuit have an extensive knowledge of their environment which comes from pursuing traditional and on-the-land activities. It is recommended that this knowledge be more extensively documented, particularly with regards to their knowledge and use of plants and trees for medicinal and food purposes, shelter and technology, the habits and life cycle of animals, fish and birds within the park and their traditions of game and land management. Joint projects between Gwich'in Elders/youth and biologists/botanists are suggested.

A video camera would be useful in documenting all three of these themes, and could be used in the future for interpretive displays in the park.

Archaeological Work

Besides the oral history work, it is recommended that additional archaeological surveys be carried out within the park boundaries particularly in the area of **Tithegeh chi'** and in the area of the semi-subterranean structure and the adze-cut stumps noted by Pilon (1993). The north end of the lake, which was the staging area for the journey to Sitidgi Lake, would also be a logical place to investigate. The site at Caribou Creek (NaTq-1) also warrants further investigation as it may be one of the stopping places along the trail between Caribou Lake and the Mackenzie Delta. The area through which the dog team trail passed, may also be considered for investigation. The cabins and traditional campsites might also be identified on the ground and could form part of the interpretation of the park area. The archaeological work suggested, could be part of a small but ongoing research project which could involve local students, Elders and/or the public. If any of the sites in the park are large enough, this could provide a hands-on introduction not just to archaeology but also to Gwich'in and possibly Inuvialuit culture.

Park Use

The final recommendation concerns the use of the park. During the course of interviewing, Elders mentioned that the park should not only be for tourists, but also for the local people. Victor Allen who was a resource person for the Herschel Island Territorial Park in the Yukon suggested that the park be used like a cultural camp with traditional use being encouraged.

An "ethnotourism" approach could be used in the park to introduce tourists visiting the area to the Gwich'in and Inuvialuit cultures through hands-on participation in traditional activities. If Aboriginal youth are involved in this process along with the Elders, this could have the added benefit of either reinforcing or in some cases introducing traditional culture, knowledge and the oral history of the area to the youth.

In terms of local involvement and backing for the use of the park, I think there are valuable lessons to be learned from how the Wanuskewin Heritage Park (Wilkins 1994) in Saskatchewan was set up and became such a success.

Overall, it is recommended that the Gwich'in Territorial Park be developed in such a way that it gives full voice to the Gwich'in and Inuvialuit perspectives and knowledge of life in the Campbell Lake area.

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